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DİA

VARAKA b. NEVFEL

Madde Yayınlandıktan Sonra Gelen Doküman

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; Umm Waraqa b. Nawfal

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Vahiy (210037)

Muhammed (S.A.V.) (13715)

Kur'an (111379)

Hanif (080526)

الرد على الافتراءات والشبهات

Huruf-i Muhatta'a (081474)

القسم الثاني: الرسول

Bahira (020140)

المجلد الثاني

Varaka b. Nevfel (210086)

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Selman-ı Farisi (180725)

شبهات حول

دعوة النبي ﷺ وتبليغه الوحي

2011 Kahire

4 ŠUBAŦ 2011

(210086)

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555-556

297.44
NEB.H

"VARAKA B. NEUFEL"

VARAKA B. NEUFEL

297.92

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بالدراسة العميقة و البحث المتقضي رواية و دراية حياة
ورقة بن نوفل ... / تأليف عويد بن عياد بن عايد
الكحيلي المطرفي. - ط ٢. - مكة المكرمة: ع. ع.
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أ - ج ، ١٩٥٠ ص ٢٤ سم

ردمك 9960-31-491-X

هذا البحث قدم اصلا للمجمع الفقهي بمنظمة
المؤتمر الاسلامي في دورته السابعة المنعقدة في جدة من
٧ - ١٢ / ١١ / ١٤١٢ هـ.

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NEB. H

مصحح الملك

مصحح

أو

شعراء الصحابة ممن ملح الرسول ﷺ أورثاه

لابن سيد الناس

VARAKA b-NEVAEL (327-331)

Diğer isim taravidi

No:

تقديم وتقييم

عفت وصال حمزة

Türkiye	9168
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Tasni	SEY.M

دار الفكر
رسالة سرية

ان منهم فرقة في جنانه وأخرى بأرواح الجحيم تغلغل^(١)
يذكر ابن إسحاق عن هشام بن عروة عن أبيه قال : كان ورقة بن نوفل يمر
لال^(٢) وهو يعدب يريدونه على الإشراف فيقول : (أحد أحد . والله

وروى مجاهد عن الشعبي عن جابر رضي الله عنه أن رسول الله ﷺ قال :
ت ورقة على نهر من أنهار الجنة . أخرجه ابن السكن من حديث الأموي

وذكر البزار من حديث أبي أسامة عن هشام عن أبيه عروة قال : كان بين
ورقة وبين رجل كلام فوقع في ورقة^(٣) : فقال ﷺ : « أشعرت أني رأيت
جنة أو جنتين » ونهى عن سبه . ورواه أيضاً بنصه من حديث أبي معاوية
شام عن أبيه عن عائشة . وقد اختلف في صحبته فأثبتها البغوي ،
ري ، وابن السكن ، وابن قانع ، واستدركه ابن فتحون على أبي عمر^(٤) .

تغلل : أي تسقى وتطعم .

بلال مولى رسول الله ﷺ . انظر سيرة ابن هشام ٥٥/٤ و ٥٦ و ١٨٠ و ١٨١ و ١٨٥ و ٢٠٢

أي جعل يسب ورقة .

وله أبيات يقول فيها :

هذي خديجة تأتيني لأخبرها
بأن أحمد يأتيه فيخبره
فقلت عل الذي ترجين ينجزه
وانظر طبقات ابن سعد ١٩٤/١ و ١٩٥ ، وفي سيرة ابن كثير أن ورقة جعل يستبطن الأمر
ويقول : حتى متى ؟ وقال في ذلك :

لمجى وكنت في الذكرى لجوجا
ووصف من خديجة بعد وصف
بيطن المكتين على رجائي
لهم طالما بعث النشيجا
فقد طال انتظارى يا خديجا
حديثك أن أرى منه خروجا

حرف الواو

الوليذ بن موصن الكندي

أحد بني ذريكة كان مسلماً في كندة ، فلما أزمعوا على الردة ، وكان ذا رأي
وعقل ، تركهم حتى اجتمعوا في نادهم ، فقام فيهم وحذرهم وأنذرهم في كلام كثير
منه : « ولا والله لا يقوم كفركم لإسلامهم ولا جزعكم لصيرهم ، ولا شككم
ليقينهم . فانظروا إلى العار ، وإلى النار ، وإلى الدنيا والآخرة » فاستخفوا
بكلامه . فقال أبياتاً منها :

فإذا لقوكم والحوادث جمة
ودعوا إذا حي الوطيس محمداً
لتعارضن يوماً أعتز مجلاً
الله رب النبي محمد
والبعث أمر لا محالة كائن
أكثرت - والبيت الحرام - عليكم

ورقة بن نوفل

هو ورقة بن نوفل بن أسد بن عبد العزى ، ابن عم خديجة بنت خويلد أم
المؤمنين رضي الله عنها . كان هو وزيد بن عمرو بن نفيل العدوي^(١) يطلبان

(١) وورقة نصير المرأة في الجاهلية وأحد الحكماء ، كان يكره عبادة الأوثان ، ولا يأكل مما ذبح
عليها . رحل إلى الشام باحثاً عن عبادات أهلها فلم تستله اليهودية ولا النصرانية ، فعاد إلى مكة
يعبد الله على دين إبراهيم . وجاهر بعداء الأوثان فتألب عليه جمع من قريش فأخرجوه من =

21 MAYIS 1991

فِقْمُ السِّيَرَةِ

خَرَجَ أَحَادِيثَ الْكِتَابِ

المؤن العلامة الشيخ محمد ناصر الدين الألباني

Varaha b. Neufel

86-88

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داراللقاء

دس

1989

والأنبياء بعد اتصال الوحي بهم وسريان روحه الجديدة في أرواحهم يتحولون بشراً آخرين ، لا يدانهم غيرهم أبداً في مجادة وإشراق .

وهذا التغير الملحوظ سر تذكير الله لمحمد عليه الصلاة والسلام بالقدرة التي خلقت الإنسان من علق ، إن القدرة التي خلقت هذا الإنسان العجيب من علقه طفيلية ، هي التي ستساق بنعمة الله الى جعل محمد بشراً رسولاً ، يقرأ بعدما كان أمياً . « وكذلك أوحيانا إليك روحاً من امرنا ، ما كنت تدري ما الكتاب ولا الإيمان ، ولكن جعلناه نورا نهدى به من نشاء من عبادنا ، وإتت لتهدى إلى صراط مستقيم . صراط الله الذي له ما في السموات وما في الأرض » (١) .

عن عائشة أم المؤمنين أنها قالت : « أول ما بدى به رسول الله من الوحي الرؤيا الصالحة في النوم ، فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ، ثم حُبب إليه الخلاء ، فكان يخلو بغار حراء يتخف فيه - وهو التعبد - الليالي ذوات العدد قبل أن يرجع الى أهله يتزود لذلك ، ثم يرجع الى خديجة فيتزود لمثلها ، حتى فجأه الحق وهو في غار حراء ، فجاءه الملك فقال : « اقرأ » ، قال ما أنا بقارئ ، قال : فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني ، فقال : « اقرأ » ، قلت ما أنا بقارئ ، فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني ، فقال : اقرأ ، قلت : ما أنا بقارئ ، فأخذني فغطني الثالثة حتى بلغ مني الجهد ثم أرسلني ، فقال : « اقرأ باسم ربك الذي خلق . خلق الإنسان من علق . » الخ .

فرجع بها رسول الله ترجف بوادره ! حتى دخل على خديجة بنت خويلد ، فقال : « زملوني زملوني » فزملوه حتى ذهب عنه الروع ثم قال لخديجة : « أي خديجة ، مالي ؟ وأخبرها الخبر ، ثم قال : لقد خشيت على نفسي ... »

قالت له خديجة : كلا ، أبشر فوالله لا يخزيك الله أبداً ، إنك لتصل الرحم وتصدق الحديث ، وتحمل الكل ، وتكسب المعدوم ، وتقري الضيف ، وتعين على نوائب الحق .

ومساوتها ، لكن الشعلة لم تكن ناراً تستدرج الناظر بل كانت نوراً ينسبط بين يدي وحي مبارك يسطع على القلب العاني بالإلهام والهداية ، والتثبيت والعناية ، وإذا بمحمد ﷺ يصغي في دهشة وانبهار الى صوت الملك يقول له :

« اقرأ ... » فيجيب مستفسراً : « ما أنا بقارئ » ، ويتكرر الطلب والرد لتنساب بعده الآيات الأولى من القرآن العزيز :
« اقرأ باسم ربك الذي خلق . خلق الإنسان من علق . اقرأ وربك الأكرم . الذي علم بالقلم . علم الإنسان ما لم يعلم » (١) .

ورقة بن نوفل

إن محمداً ﷺ بشر مثلنا ، لكن الوجود لا يعرف تفاوتاً بين أفراد جنس واحد كما يعرف ذلك في جنس الإنسان . إن بعضهم أرقى من الأفلاك الزاهرة ! وبعضهم الآخر لا يساوي بعرة ... وإن كان الكل بشراً !!

وذاك التفاوت واقع بين من لم يؤيدوا بوحي . فكيف إذا اصطفى إنسان ما . وزيدت أطوار كماله المعتاد طوراً آخر ، تومض فيه أشعة التسديد والتوفيق والإرشاد والإمداد ؟؟

إن "الوحي روح" يفد على المختارين بحياة جديدة ، وهمة جديدة ، ورسالة جديدة .

« ينزل الملائكة بالروح من أمره على من يشاء من عباده أن أنذروا أنه لا إله إلا أنا فاتقون » (٢) .

إن الجنين بعد تفخ الروح فيه ينشئه الله خلقاً آخر ، يعاير الأطوار الستة الأولى التي مر بها ، سلالة الطين ، فالنطفة ، فالعلقة ، فالمضغة ، فالعظام ، فالجسم المكسو باللحم !!

(١) حديث صحيح سيأتي تخريجه قريباً .

(٢) سورة النحل : ٢ .

God through fear of wasting an hour of one's life on things which do not increase one's nearness to God".

This classification was to be later completed by the idea of *tark al-wara'* "abandonment of scruple", to which Ibn al-'Arabī devotes a chapter in his *Futūḥāt* after that on *wara'*. This concerns only gnosis. In effect, abstention from what is licit and necessary would be disobedience, and abstention from what is licit and superfluous concerns only *zuhd*. Conversely, the person who does not have his eyes fixed only on the things of this world but sees in them only the face of God cannot apprehend the signs which would guide him towards scrupulosity regarding what is doubtful.

Even so, these distinctions are not always respected by the person who makes them himself, e.g. Ibn al-'Arabī, who in his profession of faith uses *wara'* and *zuhd* almost without distinction.

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WĀRĀD [see NAGYVÁRAD].

WARADĪN (Serbian Petrovaradin, Hungarian Pétervárad, German Peterwardein), a town and centre of a *nāḥiye* in Ottoman Hungary (lat. 45° 15' N., long. 19° 55' E.), earlier a settlement on both sides of the Danube in the mediaeval Hungarian counties of Bács and Szerém; today the southern part of Novi Sad (Hungarian Újvidék) in Serbia.

The place was already inhabited in Roman times as Cusum. Of its later history nothing is known until the 13th century, when the Hungarian king Béla IV (1235-70) conveyed it to the Cistercians. After 1439 it was under the patronage of the *banus* of Macsó. The northern part of the town, which had 18 heads of families and a widow, most of them with Hungarian names and insignificant Southern Slav infiltration, was registered as Vasarus Varad in 1522. However, the inhabitants could not pay taxes since the settlement "was devastated and desolated".

Among the fortifications along the Danube, the stronghold of Waradīn was of considerable importance in the first line of the Hungarian defence system against the Ottomans. In March 1523, Bālī, the *beg* of Semendire, made an unsuccessful attempt to conquer it. During the 1526 campaign of Sultan Süleymān I, the castle was captured after a siege of two weeks.

Waradīn became the centre of a *nāḥiye* and of a *kaḏā'* within the *livā'* of Szerém/Sirem which belonged to the province of Buda [q.v.]. It served as a significant crossing-place during imperial and other campaigns.

In the 16th century, the population of the town was small and the yield of ordinary taxes modest. Around 1570, the majority of the inhabitants were Muslims, many of whom possessed a vineyard and a piece of arable land, and there was a strong Southern Slav minority and no Hungarians. The number of soldiers in the castle was some 300 to 400 men in peace-time. The sum to be paid from tithes and dues amounted to 3,740 *akḡes* around 1550, 6,001 *akḡes* in

1560, 10,001 *akḡes* around 1570, and 12,425 in 1591. Local people failed to gain *derbendḡi* status in compensation for their work at the landing-place and for the upkeep of the temporary bridges there. However, they were granted certain immunities including payment in kind. Ships owned by Muslim merchants in Waradīn appear with various goods, mainly cereals, in Buda in 1571-3.

In 1687 Waradīn, together with several strongholds in the vicinity, was taken by the forces of the Christian allies. Ottoman attempts in 1694 and 1716 at regaining it ended with failure. In the second battle for it, even the Grand Vizier died. This decisive defeat, as well as the loss of Temeshwār [q.v.] and Belgrade [q.v.] led to the 1718 peace of Požarevac [see PASAROFĀ] when the border was drawn far below Waradīn.

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(G. DÁVMD)

WARAQA B. NAWFAL, an early Arabian monotheist and contemporary of the Prophet.

Biographical details concerning Waraqa are few in number and legendary in character, since in one way or another they all relate to his kerygmatic role in the narrative of Muḥammad's earliest revelation. Waraqa was the son of Nawfal b. Asad b. 'Abd al-'Uzzā b. Ḳuṣayy, who is said to have been killed in the last "Battle of the Sacrilege" (*yawm al-Fidjār al-ākḡir*) (Ibn al-Kalbī, *Djānharat al-nasab*, Beirut 1986, 68-9), and of Hind bt. Abī Kathīr. He was thus the cousin of the Prophet's first wife Khadiḡja [q.v.], but unlike her line (that of *Khuwaylid* b. Asad b. 'Abd al-'Uzzā), his left no descendants of note. According to Ibn Sa'd (*Ṭabaḡāt*, viii, 8; cf. al-Balāḡhurī, *Ansāb al-ashraf*, i, Cairo 1959, 407), Khadiḡja had been "proposed" (*dhukirat*) to Waraqa, but the marriage did not take place; and this, at least in part, probably explains the traditionists' occasional sensitivity about their relations (Ibn Sa'd, *Ṭabaḡāt*, i/1, 130). One wonders how this account relates to another, according to which Waraqa's sister proposed marriage to 'Abd Allāh, Muḥammad's father.

Frequently mentioned alongside 'Ubayd Allāh b. Djahsh, 'Uthmān b. al-Huwayrith (for whom he composed an elegy, *rithā'*), and Zayd b. 'Amr (the latter sometimes called his *nadīm*, or boon companion), Waraqa is counted among those contemporaries of Muḥammad who abandoned polytheism before his call to prophethood. Like other *ḥanīfs*, Waraqa not infrequently appears circumambulating the Ka'ba, and for Ka'ba protocol is cited by al-Azraḡī (*Aḡḡbār Makka*, Madrid 1979, i, 175, 182; cf. U. Rubin, *Ḥanīfiyya and Ka'ba: an inquiry into the Arabian pre-Islamic background of dīn Ibrāhīm*, in *JSAI*, xiii [1990], 97). Unlike most other *ḥanīfs*, however, Waraqa is also said to have converted to Christianity, apparently while travelling through Syria (and elsewhere); it is presumably during these travels that he came to study under "people of the Gospel and Torah", and to learn (written) Arabic and even Hebrew. Whatever truth one attaches to these travel accounts, Waraqa's knowledge of an Arabic Gospel is almost certainly anachronistic (see

g. Yine aynı yolla Hz. Ali'den yapılan rivâyete göre o, cenaze yıkayan kişinin gusletmesi gerektiğini emrederken Ebû Hanife,¹²⁸ bu görüşe katılmamıştır.

h. Aynı yolla Şa'bi'den (v. 104/722) yapılan aktarıma göre ölen kadının kocası, cenaze namazının kaldırılması hususunda babasından daha öncelikli bir hakka sahiptir. Bu yaklaşıma karşın Ebû Hanife, Hz. Ömer'den yapılan bir nakli esas alarak, babanın daha öncelikli olduğunu kabul etmiştir.¹²⁹

1. Ebû Hanife'nin Abdülkerîm b. Ebi'l-Muharik yoluyla Ümmü Atıyye'den yaptığı nakle göre bu hanım sahâbî, bayanların bayram namazlarına iştirakine izin veriyordu. Oysa Ebû Hanife, ileri derecede yaşlı kadınlar dışında bunu caiz görmemiştir.¹³⁰

i. Ebû Hanife'nin Hammâd ve en-Nehaî aracılığıyla Hz. Ali'den yaptığı nakle göre o, teşrik tekbirlerini, arafe günü sabah namazından teşrik günlerinin sonuncusunun ikinci namazına kadar sürdürüyordu. Şeybânî dahil ilk Hanefî imamları bu uygulamayı esas alırken, Ebû Hanife, İbn Mes'ûd'un tatbikatını benimseyerek teşrik tekbirlerinin, bayramın birinci gününün ikinci namazıyla sona ereceğini söylemiştir.¹³¹

j. Hammâd kanalıyla en-Nehaî'den yapılan nakle göre ne İbn Mes'ûd ne de onun öğrencilerinden herhangi birisi, ölünceye kadar sabah namazında kunut yapmışlardır. Esved b. Yezîd'in bildirdiğine göre o, Hz. Ömer ile iki yıl birlikte kalmış, fakat onun bu kunutu yaptığına şahit olmamıştır. Bunları anlatan en-Nehaî, Hz. Ali'nin savaş sırasında Muâviye'ye bedduada bulunmak amacıyla kunut yaptığını, Kûfelilerin de bu uygulamayı benimsediklerini bildirir. Şeybânî, Ebû Hanife'nin de aynı kanaatte olduğunu söyler.¹³²

k. Aynı yolla Hz. Aîşe'den yapılan nakle göre o, ramazanda kadınlara imamlık yapar ve bu esnada ortalarında dururdu. Fakat Ebû Hanife, kadının imamlık yapmasını pek uygun bulmamıştır.¹³³

Seçtiğimiz bütün bu örneklerden de görüldüğü gibi o, Müslümanların fıkıh mirasını değişik kanallardan özümsemiş, bu mirası kendi birikim ve yöntemiyle yoğurarak bir senteze ulaşmış; bütün bunları yaparken de Irak'ta yaşayan genel anlayış ve uygulamayı¹³⁴ da canlı tutmaya çalışmıştır.¹³⁵ Cassâs'ın dediği gibi, ictihâd ve fetva ehliyetine sahip olduğu için Ebû Hanife'nin, diğer bütün müctehidlere muhalefet etmesi de, onlarla bir noktada buluşması da caiz ve mümkündür¹³⁶ ve esasen öyle olmuştur.

¹²⁸ Ebû Yûsuf, a.g.e., s. 78; Şeybânî, a.g.e., 2/45-49.

¹²⁹ Ebû Yûsuf, a.g.e., s. 79; Şeybânî, a.g.e., 2/221-224.

¹³⁰ Ebû Yûsuf, a.g.e., s. 59; Şeybânî, a.g.e., 1/548-550.

¹³¹ Ebû Yûsuf, a.g.e., s. 60; Şeybânî, a.g.e., 1/558-561.

¹³² Ebû Yûsuf, a.g.e., s. 71,74; Şeybânî, a.g.e., 1/593-599.

¹³³ Ebû Yûsuf, a.g.e., s. 41; Şeybânî, a.g.e., 1/603-604.

¹³⁴ Canlı tutulmaya çalışılan "uygulamadan" maksat, Ebû Yûsuf'un da belirttiği üzere, bir şekilde Hz. Peygamber'e istinat ettirilen, dolayısıyla kaynağı olan uygulamadır. Ebû Yûsuf'un muhtemelen hocasından tevarüs ettiği bu yaklaşım için bkz., *er-Red alâ Siyeri'l-Evzât*, s. 31,45. "Ebû Hanife nasıl olur da, sabit bir hadisin lafzî yorumuna uymayan bir ictihâdda bulunabilir?" şeklinde kendisine yöneltilen bir soruya Ebû Yûsuf'un verdiği şu cevapta da aynı içeriği görmek mümkündür: "Öyle sanıyorum ki o, yine duyduğu bir başka bilgiden hareketle bunu söylemiştir." Bkz., *el-Harâc*, s. 64.

¹³⁵ Saymerî, a.g.e., s. 11,67; Sâlihî, a.g.e., sb. 176 (Hasen b. Sâlih'in tespitine göre: Kâne Ebû Hanife Şedide'l-ittibâ' limâ kânealeyhi'n-nâsü bibeledih); Uzunpostacı, "Ebû Hanife", DİA, 10/136; Ahmed Hassan, a.g.e., s. 54; krş. İbn Kayyım, *İ'lâmu'l-Muvakkefîn*, 1/17; Dehlevî, *Hucce'tullâhi'l-Bâliğa*, 1/534; a.mlf., *el-İnsâf*, s. 13; Hacvî, *el-Fikru's-Sâmi*, 1/423-424.

¹³⁶ Cassâs, *el-Fusûl*, 3/274.

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marife, yıl. 4, sayı. 2, güz 2004, s. 27-37, Konya

İLK VAHYİN GELİŞİ HADİSİ BAĞLAMINDA VARAKA B. NEVFELİN HZ. PEYGAMBER'E DİNİ-KÜLTÜREL ETKİSİNE DAİR İDDİALARIN DEĞERLENDİRİLMESİ

Özcan HIDİR*

EVALUATION OF THE CLAIMS ABOUT WARAQA B. NAWFAL'S RELIGIOUS-CULTURAL INFLUENCE ON RASULULLAH IN THE CONTEX OF FIRST HADITH ON REVELATION

Waraqah bin Nawfal lived for the most of his life in the pre-Islamic era. He died shortly after the first revelation to the Prophet Muhammad. He refused paganism, the bad habits of the Arabs such as killing girls, was searching for the truth, and was a wised man and a Christian who believed in only one God. However, we don not find sufficient information about him in the early Islamic literature. This led to the fact that he did not become a well-known person. This is also the source of the speculations about him aroused by orientalist.

On the other hand, the knowledge of Waraqah about the holy books of pre-Islamic religions (Judaism, Christianity etc.) which we know from the Islamic literature particularly hadiths on the first revelations to the Prophet is at first sight susceptible for different interpretations. Starting from this, the orientalist claim that Waraqah influenced on the Prophet's teachings and personality. However, if we consider the information on the subject as a whole and study the different variants of the hadith concerning Waraqah, we can conclude that the conclusion of the orientalist on the subject comes into being as a result of not studying the information in the literature as a whole. Beside this, we can also consider the manner of the orientalist on the subject as an effort to separate the teachings of the Prophet from the divine revelation.

In this article, we will mention firstly the view of the orientalist on the subject and then we will analyze the information about Waraqah in the hadiths on the first revelation to the Prophet from an Islamic point of view.

Giriş

Asıl adı Varaka b. Nevfel b. Esed b. Abdu'l-Uzzâ b. Kusay¹ olan Varaka b. Nevfel, Hz. Hatice'nin amcasının oğludur. İslâm kaynaklarında hayatıyla alâkalı fazla

* Assist. Prof Dr. İslamitische Universiteit Rotterdam. ohidir@hotmail.com

¹ bk. İbn Hişâm, *es-Siretü'n-nebeviyye*, thk. Mustafa es-Sekkâ ve dğr., Kahire 1375/1955, I, 222; İbnü'l-Esir, *Ebu'l-Hasen İzzüddîn, Üsdü'l-ğâbe fi ma'rifeti's-sahâbe*, Muhammed İbrahim el-Bennâ ve dğr., yayın yeri ve tarih yok, V, 88; İbn Hacer, Şihâbüddîn Ahmed b. Ali el-Askalânî, *el-İsâbe fi temyizis-sahâbe*, Beyrut 1327, III, 633; Matrîfî, Üveyyid b. Ayad, *Varaka b. Nevfel fi bathâni'l-cenne*, Mekke 1993, s. 6. Varaka ve Hz. Peygamber'in nesepleri, Hz. Peygamber'in IV. kuşaktan dedesi olan Kusay b. Kilâb'ta birleşmektedir (bk. Matrîfî, a.g.e., 45).

Yasaklı b. Nevfel

﴿ وَرَقَةُ بْنُ نَوْفَلٍ ﴾

بخ - ك ۱ ب ۳؛ ك ۹۱ ب ۱
مس - ك ۱ ح ۲۰۲ - ۲۰۸
ط - ح ۲۳۴
هش - ص ۱۵۳

WENSINCK AREN JEAN, MİFTAHU KÜNUZÜ's-SÜNNE.

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss. 522

DİA DM NO: 04160.

KISALTMALAR:

بخ = صحیح البخاری، مس = صحیح مسلم، بد = سنن أبي داود، تر = سنن الترمذی، نس = سنن النسائي، مج = سنن ابن ماجه، می = سنن الدارمی، ما = موطأ مالك، ز = مسند زيد بن علي، عد = طبقات ابن سعد، حم = مسند احمد بن حنبل، ط = مسند الطيالسي، هش = سيرة ابن هشام، قد = مغازي الواقدي

his time), al-Wāqidi used the rich resources available in Medina to present a work noteworthy for its historiographical sophistication (see the entry for **Muḥammad**) and wealth of detail. But much of this material seems to have been unknown to his predecessors, and in many cases the details and chronology are undoubtedly based on arbitrary speculation; the sorting of the genuine survivals of old material from more recent accretions has thus been an important subject in a scholarly discussion with implications for the understanding of other early historical texts.

Text edition

Numerous *futūḥ* texts have been published under al-Wāqidi's name, but all such attributions are false.

Kitāb al-Maghāzī, Marsden Jones (ed.), Oxford (1966).

Muḥammed in Medina. Das ist Wakidi's Kitab alMaghazi in verkürzter deutscher Wiedergabe, Julius Wellhausen (trans.), Berlin (1882) (the best translation, though outdated).

Further reading

More traditional approaches to al-Wāqidi are J. Horowitz, 'The earliest biographies of the prophet and their authors', *IC* 2 (1928), 498–521; A.A. Duri, *The Rise of Historical Writing Among the Arabs*, L.I. Conrad (trans.), Princeton (1983), 37–9 (with further bibliography); Tarif Khalidi, *Arabic Historical Thought in the Classical Period*, Cambridge (1994), 44–8; Michael Lecker, 'The death of the Prophet Muḥammad's father: did Wāqidi invent some of the evidence?', *ZDMG* 145 (1995), 9–27. For the more sceptical perspective, see J.M.B. Jones, 'The chronology of the *Maghāzī*: a textual survey', *BSOAS* 19 (1957), 245–80; Lawrence I. Conrad, 'The conquest of Arwād: a source-critical study in the historiography of the early medieval Near East', in *The Byzantine and Early Islamic Near East, I: Problems in the Literary Source Material*, Averil Cameron and Lawrence I. Conrad (eds), Princeton (1992), 364–84.

L.I. CONRAD

See also: *futūḥ*; historical literature

Waraqā ibn Nawfal (late sixth–early seventh century CE?)

A pre-Islamic ascetic and sage, member of the Asad ibn 'Abd al-'Uzzā (Quraysh), and a paternal cousin of Khadīja, **Muḥammad's**

first wife. He is said to have converted to Christianity, to have been a *ḥanīf*, and to have been able to read and write Hebrew. In the sources he is wrapped in the cloth of legend. He did not convert to Islam or transmit any traditions. He seems to have composed poetry, although little of his work is extant and has not been collected. His verses, generally of a monotheistic, 'religious' stamp, are often attributed to Zayd ibn 'Amr ibn Nufayl, with whom he is closely associated, and to **Umayya ibn Abī al-Ṣalt**, a 'religious' poet from al-Ṭā'if. His two 'religious' poems are suspiciously Koranic, and there is one pleasant, unexciting piece of *ghazal*, very much in the manner of 'Umar ibn Abī Rabī'a's less inspired productions.

Further reading

Cheikho, L., *Kitāb Shu'arā' al-Naṣrāniyya*, Beirut (1922–6), vol. 1, 616–18.

J.E. MONTGOMERY

al-Warrāq (d. c.230/845)

Maḥmūd ibn (al-) Ḥasan al-Warrāq was a poet of the middle 'Abbāsīd period, who lived in **Baghdad**. Al-Warrāq (trader in papers/books, copyist of books), who is said to have earned a living as a slave trader at times, mainly composed ascetic and gnomic poetry. The collection by al-'Ubaydī, which could be enlarged from sources published since 1969, contains 215 pieces the length of which varies from single lines up to 14 lines. Topics of his ascetic poems (*zuhdiyyāt*) include obedience to God, renunciation of the worldly life and of worldly possessions, praise of generosity, modesty, truthfulness and forgiveness and blame of hypocrisy, calumny and envy. As many of the gnomic poems bear on moral topics as well, they are closely related to the *zuhdiyyāt*.

Text edition

Dīwān, 'A.R. al-'Ubaydī (ed.), Baghdad (1969); for a further edition see R. Weipert, *ZGAIW* (1985), 271.

Further reading

Husayn, M.'Ā.M., *Jawānib al-'iḥā wa-al-ḥikma fī shi'r Maḥmūd al-Warrāq*, Cairo (1987).

T. SEIDENSTICKER

Varaka b. Nufel (v. 12/611)

RONART, Stephan
and Nandy CEAC

S. 560

1959

(AMSTERDAM)

WARAQAH ibn-NAWFAL, a cousin of Muhammad's wife Khadījah*, and his intimate friend. He belonged to the so-called *Hanifs**, i.e. 'Godseekers', men who at the time when Muhammad began his teaching had rejected paganism without finding their spiritual satisfaction in the maze of antagonizing Christian or Jewish sects of that period. Although it is not certain if finally he embraced Islam, he was made the center of several pious legends, being said to have foretold Muhammad's mission from a sign on the forehead of the Prophet's father, and to have been seen by the Prophet himself, in a vision, clad after his death in the white garment of the blessed of Paradise. Some of Muhammad's early biographers, however, refer to him as a Christian, stating that he copied parts of the New Testament in Hebrew, according to others, in Arabic script. Modern research interprets these passages as allusions to an early Arabic or Syriac version of the New Testament written in 'Karshūni' (Syriac script).



رابطة العالم الإسلامي

الإمانة العامة - مكة المكرمة

ورق بن نوفل

في
بطنان الجنة

بحث يتناول بالدراسة العميقة والبحث المتقضي
رواية ودراية حياة ورق بن نوفل "رضي الله عنه"
ويدفع عنه دعا والنصار وأرجاسهم الضلالة المضلة

تأليف

الدكتور عويد بن عيتا بن عايد الأحمدي الحطري

مهاجرة أم القرى - كلية الدعوة وأصول الدين

قسم الكتاب والسنة

06 EYLÜL 1995

الطبعة الأولى
١٤١٣هـ - ١٩٩٣م

هذا البحث قُدم أصلاً للمجمع الفقهي بمنظمة
المؤتمر الإسلامي في دورته السابعة المنعقدة في جدة
من ٧ إلى ١٢ ذي القعدة ١٤١٢هـ .

Kütüphanesi	
Demirbaş No:	32540
Tasnif No:	922.973
	VAR

Uni Rubin. The Eye of the Beholder. New Jersey 1995.

The Khadija-Waraqqa Story

THE GOAL OF INITIATION and guidance is revelation. Already in the previous chapters reference has been made to traditions describing the actual beginning of Muḥammad's prophetic revelations. We have seen that in some versions the event is linked to the opening of Muḥammad's breast (Chapter 3). Some models of the same scene recur in the story of guidance (Chapter 4). The present chapter is dedicated to a more concentrated study of additional versions of the beginning of Muḥammad's prophetic revelations. This moment has drawn the attention of numerous Islamicists, but all have tried to unveil the factual background of the story, not the textual history of the story itself.¹

I

The moment of first revelation, which is so crucial in stories about many prophets, is attached with no less importance when retold about Muḥammad. It contains the usual components, such as visions of voices and light, startling appearance of a supernatural figure (mostly an angel), the inexperienced prophet's fear, address of the angel, etc. These elements were built into the private case of Muḥammad, the prophet that emerged in Mecca. His story is set, of course, in a Meccan scene, and the plot revolves round two figures of his closest family—his first wife Khadija, and her cousin Waraqa ibn Nawfal, an Arabian Christian scholar. The latter is mentioned in the sources alongside Zayd ibn 'Amr and other *ḥanīfs* who abandoned Meccan polytheism and searched for the true religion of Abraham.² His role links the story to the theme of biblical attestation (Chapter 1); his knowledge of the sacred scriptures enables him to assert that the first vision experienced by Muḥammad is indeed a genuine prophetic one,

¹ See e.g. Nöldeke-Schwally, I, 74–89; Richard Bell, "Mohammed's Call", *The Muslim World* 24 (1934), 13–19; *idem*, "Muhammad's Visions", *The Muslim World* 24 (1934), 145–54; Frants Buhl, *Das Leben Muhammads*, trans. Hans H. Schaeder (Heidelberg, 1961), 134–38; Rudi Paret, *Mohammed und der Koran* (Stuttgart, 1966), 46–48; Theodor Lohmann, "Sure 96 und die Berufung Muhammads", *Mitteilungen des Instituts für Orientalforschung* 14 (1968), 249–302, 416–69; Watt, *MI Mecca*, 39–52; Rudolf Sellheim, "Muḥammeds erste Offenbarungserlebnis", *Jerusalem Studies in Arabic and Islam* 10 (1987), 1–16.

² E.g. Ibn Hishām, I, 237–38.

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Two Christians of Pre-Islamic Mecca
'Uthman ibn al-Huwairith and Waraqah ibn Naufal

Oman b. Hawairith

Dr. M. HAMIDULLAH

The Christians in transit such as traders, caravan leaders and "tourists", including missionary monks, must have visited Mecca frequently in the period from the birth of Jesus Christ to the advent of Islam. Similarly "foreign" Christian residents of this city, such as slaves (both men and women) among others, are also met with there during the same period. The indigenous Meccans, renouncing their paganism and embracing Christianity, do not seem to exist, at least just before the dawn of Islam; they are certainly very rare. In so far as I know, the two of the earliest personalities of this kind are the *batriq* (patrice) 'Uthmān ibn al-Huwairith, and the *quss* (priest) Waraqah ibn Naufal, both members of the tribes of Quraysh, of the branch Asad. Both of them are well-known to the historians, yet the origin of their conversion to Christianity is preserved, in so far as I could ascertain, in a still unpublished MS., viz. *Kitāb al-Munam-maq* (Lucknow, India, pp 118—123) by the famous historian Muḥammad ibn Ḥabīb (d. 245 H/869). The library of the late *mujtahid* Nāṣir Ḥusayn, where it is found, is not easily accessible to research scholars. It is proposed therefore to reproduce here this account in its entirety :

The story of 'Uthmān ibn al-Huwairith and the Byzantine Emperor, reported on the authority of Hishām al-Kalbī, of Abu Amr ash-Shaybānī and of others.

It so happened that 'Uthmān ibn al-Huwairith ibn 'Abd al-'Uzzā once went to Ibn Jafnah—i. e. 'Amr ibn Abī Shamir, brother of al-Hārith ibn Abī Shamir—sovereign (*malik*) of Syria, and proposed to him : "If you desire that the Qurayshites should be submissive to you?" He said : "Yes". Thereupon 'Uthmān demanded : "Write a letter patent in my favour, and nominate me as their king." The sovereign did that, and moreover imposed a tribute on each Mecca clan, to be paid to 'Uthmān.

Then 'Uthmān returned to Mecca with this letter of nomination, the Qurayshites found it inadmissible, and they sent a delegation to the sovereign. Meeting him, they said : "'Uthmān is an idiot; and an intelligent person like you can not behave us in this way. In fact,

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WARAQAH B. NAWFAL

by

YUSUF ABBAS HASHMI, KARACHI.

"al-Fasād has appeared in the land and the sea on account of that which men's hands have wrought"¹—in the midst of the wreck of the empires and the nations and in the wild turmoil of the races and the tribes and the clans, thus depicts the *Qur'ān* the ignorance, the mischief and the darkness prevailing over the entire 'civilised' world at the close of the 6th and the beginning of the 7th Century of the Christian era. The highest ennobling ideal of the absolute Unity of the Divine Being, which alone can sustain humanity in its search of Truth and in its acquiring righteous happiness, was, by now, disfigured, mutilated, corrupted and adulterated. There was a voice in the air—east and west, north and south—that Allāh's Message was close at hand; the shepherd was nigh who was to call back the erring flock into the Master's fold.² Had the voice spoken to the heart of Waraqah b. Nawfal too?

The personality of Waraqah b. Nawfal b. Asad b. 'Abd al-'Uzzā b. Quṣayy, first cousin of Khadijah, the first wife of Rasūl Allāh, has remained somewhat obscure and doubtful. By the Muslim Traditionists and Sirah writers he has not been given any undue importance and has been described as one of the several contemporaries of the early days of Rasūl Allāh who might be in search of truth but the Truth never dawned upon them, while to the Islamists these contemporaries appear to have obtained certain light in search of the Truth and to have influenced Rasūl Allāh in his

1. *Al-Qur'ān*. xxx : 41.

2. cf. *Spirit of Islām*, Amīr 'Alī, London, 1949, pp. 18—19.

وَرَقَّةُ بِنِ نَوْفَلٍ حَيَاتُهُ وَسَمَرُهُ ...

أبهم عباس عموري القيسي

كلية الآداب - جامعة بغداد

جماء. فشهدت أرض بابل وبنوى في العراق، والاحقاف في بلاد اليمن مثل ماشهدت الحجر، وبانياس وبيت المقدس ومصر انطلاقاً رسول الله الى البشرية .

فكان التوحيد جذراً يمتد في اعماق انسان هذه الارض، ويضرب بعيداً في اغواره ويمثل سمة بارزة من سمات التكوين الفكري والعقلي للانسان العربي .

ان دراسة الحالة التي وصل اليها المجتمع العربي قبل الاسلام تؤكد جملة من الحقائق التي تشير في مجملها الى ان العرب كانوا على ابواب مرحلة مهيأة لتقبل الحدث العظيم، واستقبال بشائر الرسالة المحمدية .

وكان الموحدون يشكلون قاعدة الانطلاق التي اخذت على عاتقها مسؤولية الاستعداد الفكري لهذا الحدث . ونجدنا ابن هشام (٢١٨) هـ عن طائفة من هؤلاء الموحدين، الذين كانوا يتشرون في مكة وانحاء أخرى من الجزيرة^(١) والذين انطبعت فكرة عبادة الاله الواحد في تفكيرهم، وهم يتدبرون ماخلق الله فكانوا يسخرون من الاصنام وعبادتها، ويترفعون عن تقديسها ويستهجون طريق التوحيد .

ويبقى الشعر من بين معظم الوثائق أكثر قدرة في تكوين فكرة واضحة لحقيقة الاتجاه التوحيدي الذي ساد الحياة العربية قبل الاسلام، لارتباط الشعر بالاحاسيس الانسانية المشحونة بفكر الشاعر وخلقاته .

خلق الله تعالى الانسان، وأسبغ عليه أفضالاً كثيرة، ومنّ عليه بنعم وفيرة، ووهبه عقلاً راجحاً وذهنأ متوقداً ليدرك الخير ويتجنب الشر . غير ان العقل البشري وحده لا يكفي للتمييز بين السيلين، ولا يقوى بمفرده على ادراك الامور العظيمة التي يعجز الانسان عن ادراكها الا عن طريق الوحي، ولولاه لما استطاع العقل البشري الوصول اليها . فاقترضت حكمة الله تعالى أن يعث الانبياء الكرام، ليرسموا للبشر طريق الحق والهداية .

وكانت السماء دائماً وعلى فترات قد تطول وقد تقصر تمدّ بدها الى البشرية من خلال نبوة نبي او رسالة رسول لتصحيح خط سير البشرية بعد انحرافه عن مسلك التوحيد، الذي كان يشكل سمة واضحة في دعوات الانبياء وركناً اساسياً من الاركان التي قامت عليها الرسالات، فكانت معظم جهود الانبياء والمرسلين تنصب في تأكيد عقيدة التوحيد، وترسيخ وحدانية الله تعالى واثبات قدرته، وكانت نداءات التحذير من عواقب الشرك والفضالة تشكل جانباً مهماً من دعوات الانبياء .

وكانت الأرض العربية بأجزائها المترامية، واطرافها المتباعدة مهداً كريماً تشرف باستقبال الرسل واحتضانهم، وكانت ربوعها الطاهرة مرتعاً رحباً لنشر قيم السماء في الارض، فهي ارض النبوات ومهد الرسالات، وبين جنباتها الكريمة، ومرابعتها الطاهرة صدحت اصوات التوحيد داعية بالخير والسلام للبشرية

Claude Gilliot, "Textes Arabes Anciens Édités en Égypte au Cours des
Années 2004-2006" MIDEO (Melanges Institut Dominicain des Études
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57. *WARAQA IBN NAWFAL, Dīwān al-rāhib al-qass Waraqa b. Nawfal b. Asad
b. al-'Uzzā, éd. Jamāl M. Abū Zayd (Silsilat al-dawāwīn al-shi'riyya, 1); 14,5x20 cm.,
Le Caire (Choubra), Dār al-Ḥurriyya, s.d. (d.l. 2006), 48 p., bibliogr..*

Introd. sur Waraqa, puis sur Khadija. Texte (29-44): 98 vers, 13 poèmes: ṭawīl (4),
basīṭ (3), wāfir (3), kāmil (3). V. l'éd. de Ayham 'Abbās Ḥammūdī al-Qaysī, in *al-
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