

185820

Müzzammil Sureti  
132836

Omar Hamdan & Patrick Brooks

Neue Erkenntnisse zur *Sūrat al-Muzzammil*  
(73:1–20) und ihrer umstrittenen Datierung

## Von der Dschahiliyya zum Islam

Omar Hamdan und Patrick Brooks

Koranwissenschaftliche Beiträge zur mekkanischen  
Verkündigung des Propheten Muḥammad

### 1. Einführung

Die *Sūrat al-Muzzammil* (dt. „der Eingehüllte“) zählt, allgemein gesprochen, zu den ältesten Teilen des Korans. Nach mehrheitlicher Meinung kann diese Aussage immerhin für die Verse 73:1–9 und 73:12–19 (gemäß Standardzählung) geltend gemacht werden. Der Schlussvers der Sure hingegen, d.h. 73:20, hat sowohl den klassischen Exegeten als auch der modernen Islamwissenschaft nachhaltig Rätsel aufgegeben, da er sprachlich wie inhaltlich einen deutlich späteren Offenbarungszeitpunkt nahelegt. Der vorliegende Artikel wird sich im Wesentlichen damit befassen, die bisher formulierten Datierungs- und Deutungsversuche zu 73:20 kritisch zu untersuchen und am Ende einen neuen Lösungsansatz vorzuschlagen.

Eine Durchsicht der einschlägigen islamischen Quellen veranschaulicht die grundsätzlich frühe Verortung der 73. Sure: In der Chronologie der Herabsendung steht sie nahezu einhellig an dritter Stelle, d.h. nach den Suren *al-ʿAlaḳ* (dt. „das Anhängende“; 96:1–19) und *al-Qalam* (dt. „das Schreibrohr“; 68:1–52) sowie vor der *Sūrat al-Muddattir* (dt. „der Zugedeckte“; 74:1–56). Diese Haltung findet sich u.a. bei az-Zuhrī (st. 124/742), Ibn aḏ-Ḍurays (st. 294/906), an-Nadīm (st. 380/990), al-Māwardī (st. 450/1058), al-Bayhaqī (st. 458/1066) und az-Zarkašī (st. 794/1392). Auch die Kairiner Koranausgabe von 1381/1961 sowie der im Jahre 1398/1978 verstorbene islamische Gelehrte Ḥasan Ḥanabbaka al-Maydānī folgen dieser Datierung. Letzterer geht allerdings davon aus, dass es sich bei der *Sūrat al-Muddattir* chronologisch nicht um die vierte, sondern die zweite Sure handelt, während die *Sūrat al-Qalam* seiner

02 Kasım 2018

MADDE YAYIMLANDIKTAN  
KURBAN KİTAPÇIKLARI  
KURBAN DOKÜMANI

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	185820
Tas. No:	297.92 HAM.D



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2017

135-174

08 EKIM 1993

۱۶۹۸ مطهری، مرتضی. "تفسیرسوره المزل" .  
صبح آزادگان (۲۶ خرداد ۱۳۶۱): ص ۵. (۲۷ خرداد ۱۳۶۱): ص ۵.  
(۲۹ خرداد ۱۳۶۱): ص ۱۵، ۱۳. (۳۰ خرداد ۱۳۶۱): ص ۵. (۳۱ خرداد ۱۳۶۱): ص ۸، ۵.

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08 EKIM 1993

۱۶۶۹ مطهری، مرتضی. "تفسیرسوره المزل" .  
صبح آزادگان (۱۸ اردیبهشت ۱۳۶۱): ص ۵.  
پیرامون سوره مبارکه مزل دومین یا سومین سوره نازل شده  
بررسول اکرم.

MÜZZEMMİL  
SURESİ

MÜZZEMMİL SURESİ

TFS

el-Ayni, "Umdetu'l-Kari", c. XVI, s. 122

Müzzemmil

Reza, Tefsir, XXX, 171.

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۱۴۲۷ معرفی اجمالی سوره های قرآن " . پیام انقلاب ، سال ۵ ، ش ۱۱۴  
(۱۶ تیر ۱۳۶۳): ص ۳۵، ۳۴ .  
درباره سوره المزل .

MÜZZEMMİL  
SURESİ

فرود آمده است. ابوالفتوح، آیه پایانی سوره را: «ان رتک یعلم ائک ... مدنی می داند(المیزان، ۱۳۷/۲۰).

پیامهای سوره،

۱) نخستین پیام این سوره دستوری است به پیامبر اسلام (ص) که شب هنگام برای راز و نیاز و خواندن قرآن، برخیز تا از این راه برای پذیرش پیامهای بسیار و ژرف وحی آماده گردد؛

۲) گفتاری آرامش بخش و نیرو دهنده است به پیامبر خدا و فراخواندن وی به شکیبایی در برابر رفتارهای ناروا و سخنان گزنده و تهمت‌های دل آزار دشمنان اسلام و کافران...؛

۳) فرجامین پیام سوره، اشاره‌ای است به گونه‌هایی از شکنجه‌ها و عذاب ناباوران و دروغپردازان دشمن اسلام در روز رستخیز و نیز یادآوری این نکته است به پیامبر اسلام که دشمنان اسلام و مسلمانان، سرنوشتی چون سرنوشت و فرجام کار فرعون مصر و پیرامون او خواهند داشت. آنان، سر از دستورهای آسمانی که موسی (ع) آورده بود، پیچیدند و با او به دشمنی و ستیز برخاستند و سرانجام نابود شدند. دشمنان تو و مسلمانان نیز به خشم و عذاب خدا گرفتار خواهند گشت. سید محمد حسینی

فضیلت سوره، اُبی بن کعب از رسول خدا (ص) نقل کرده که خواننده سوره مزمل ..... سختی نخواهد دید. امام صادق (ع) فرموده است که: خواننده سوره مزمل ..... پاک از دنیا می‌رود. محبوبه مؤذن

سوره مُدَّثِّر، نام این سوره، «المُدَّثِّر» و چنان که پیدا است، از نخستین آیه این سوره، گرفته شده است. واژه «مُدَّثِّر» اسم فاعل از مصدر «إِثَّار» (تَدَثَّر) از باب تَفَعَّل و از ریشه «دَثور» و «دِثَار»، به همان معنی «المُرَّزِل» (جامه در خود پیچیده، یا گلیم در سر کشیده) است. دثور به معنی فرسوده شدن و از میان رفتن نشان و اثر چیزی و دثار به معنی جامه‌ای که بر روی جامه‌ها پوشند و ضد «شعار» (جامه زبرین جامه‌ها) است.

آغاز سوره با آیه: یا ایها المدثر قم فانذر و پایان آن آیه: هو اهل التقوی و اهل المغفرة می‌باشد.

شماره کنونی سوره و شماره هنگام نزول، این سوره در ترتیب کنونی سوره‌های قرآن، شماره ۷۴ و در ترتیب نزول سوره‌ها، شماره ۴ و به نام «المُدَّثِّر» و پس از «یا ایها المزمّل» و پیش از «تبت یدا ابی لهب»، می‌باشد. این سوره در مصحف علی (ع)، شماره ۳۹ و به نام «یا ایها المدثر»، پس از تبارک الملک و پیش از «ارایت» و در جزء سوم (جزء النساء)، آمده است.

پناهگاه و پشتیبانی ندارد و او وظیفه‌ای جز رساندن پیامهای آفریدگار، ندارد؛ خداشناسان و درستکاران و نیکان، جای در بهشت خواهند داشت، ولی جای کافران، نابکاران و بداندیشان، در دوزخ خواهد بود (۱۸ تا ۲۸).

فضیلت سوره، از پیامبر اکرم (ص) روایت کرده‌اند که تلاوت سوره جن دارای ثواب آزاد کردن بنده‌ای خواهد بود. امام صادق (ع) فرموده‌اند: خواننده سوره جن از چشم زخم مصون خواهد بود. محبوبه مؤذن

سوره مُرَّزِل، نام این سوره «المُرَّزِل» و این نام از نخستین آیه این سوره که این واژه در آن آمده گرفته شده است، مُرَّزِل: از ریشه «زمل و زَمَل»: و اسم فاعل از باب تَفَعَّل به معنی جامه در خود پیچیده و یا گلیم در سر کشیده است. «زَمَل»: کسی را بر ترک خود نشانند و نیز در پی کسی رفتن است. «یا ایها المُرَّزِل» مخاطب در اینجا شخص پیامبر گرامی اسلام می‌باشد و گویا پیامبر برای خفتن، با پوشش خواب خود را پوشانده بوده که این آیه فرود آمده است در قرآن از این ریشه «زَمَل»، تنها همین واژه به کاررفته است (المیزان، ۱۳۷/۲۰).

آغاز سوره با آیه: یا ایها المزمّل قم اللیل الا قلیلاً و پایان آن آیه: و استغفروا الله انّ الله غفور رحیم می‌باشد.

شماره کنونی سوره و شماره هنگام نزول، در ترتیب کنونی سوره‌های قرآن، این سوره شماره ۷۳ و در ترتیب نزول سوره‌ها، شماره ۳ و به نام «یا ایها المزمّل» و پس از ن و القلم و پیش از المدثر است. این سوره در مصحف امیرالمؤمنین (ع) شماره ۸۸ و به نام «المزمّل»، پس از «الحدید» و پیش از «لا اقسّم بیوم القیامة» و در جزء ششم (جز الاعراف) آمده است.

شماره آیه‌ها، کلمات و حروف، به روایت کوفیان و قراء مدینه نخستین، این سوره دارای ۲۰ آیه و به روایت بصریان ۱۹ و به روایت قراء اخیر مدینه، ۱۸ آیه است. نیز ۳۰۰ کلمه و ۸۵۳ حرف دارد. ابوالفتوح گوید: این سوره دارای ۲۸۵ کلمه و ۸۳۸ حرف است (تفسیر، ۴/۱۵۵؛ التبیان، ۱۰/۱۹۳؛ مجمع البیان، ۳۷۵/۵)

مکی یا مدنی، ابن عباس و ضحاک آن را مکی دانسته‌اند. طبرسی خود، سوره را مکی می‌داند و سپس می‌گوید: «و قیل بعضها مکی و بعضها مدنی (همان)، علامه می‌نویسد: این سوره از سوره‌های بسیار گرانبار مکی است که در آغاز بعثت فرود آمده و حتی گفته‌اند که آن دومین یا سومین سوره است که بر پیامبر (ص)

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سورة الإنسان كان النبي ﷺ يقرأ بها في الركعة الثانية من صلاة الصبح يوم الجمعة :

[ 324 ] فعن أبي هريرة - ؓ - قال : كان النبي ﷺ يقرأ في الجمعة في صلاة الفجر ﴿ الرَّحْمَٰنُ نَزِيلُ ﴾ السجدة ، و ﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ ﴾ .

سور المرسلات وعم يتساءلون وإذا الشمس كورت من السور التي شيبت رسول الله ﷺ :

[ 325 ] فعن عبد الله بن عباس - ؓ - قال : قال أبو بكر الصديق - ؓ - : سألت النبي ﷺ : ما شيبك ؟ قال : سورة هود ، والزأقة ، والمرسلات ، وعم يتساءلون ، وإذا الشمس كورت .

[ 324 ] حديث أبي هريرة أخرجه البخاري ، ومسلم ، والنسائي ، وابن ماجه ، وأحمد ، والدارمي ، والطيالسي ، والبيهقي ، والطبراني ، وعبد الرزاق ، وابن أبي شيبة . وتقدم تخريجه بالتفصيل في رقم 262 في فضل سورتي السجدة والإنسان .

وله شواهد عن عبد الله بن عباس ، وعبد الله بن مسعود ، وسعد بن أبي وقاص ؓ . تقدمت في أرقام 263 ، 264 ، 265 .

[ 325 ] أخرجه الحاكم ، والمرزوي ، والطبراني ، فأخرجه الحاكم في المستدرک كتاب التفسير باب سورة الواقعة 476/3 فقال : أخبرني أبو بكر محمد بن جعفر المزكي ، ثنا محمد بن إبراهيم العبدي ، ثنا مسدد بن مسرهد ، ثنا أبو الأحوص عن أبي إسحاق الهمداني عن عكرمة عن ابن عباس - ؓ - قال : قال أبو بكر الصديق - ؓ - فذكره وقال : هذا حديث صحيح على شرط البخاري ولم يخرجاه ووافقه الذهبي . وأخرجه أبو بكر المرزوي في مسند أبي بكر الصديق ص 69 ، رقم 31 من طريق عثمان بن أبي شيبة قال : حدثنا أبو الأحوص به .

وأخرجه الطبراني في المعجم الأوسط 160/8 رقم 8269 من طريق مسروق عن أبي بكر . وذكره السيوطي في الدر المنثور في أول تفسير سورة هود 346/3 وقال : أخرجه ابن المنذر ، والطبراني ، وأبو الشيخ ، وابن مردويه ، وابن عساکر من طريق مسروق عن أبي بكر الصديق .

وذكره الهيثمي في مجمع الزوائد في كتاب التفسير ، باب تفسير سورة هود 37/7 ، وقال : رواه الطبراني في الأوسط ورجاله رجال الصحيح .

الحكم على الحديث :

صحيح فقد صححه الحاكم ووافقه الذهبي وقال الهيثمي : رواه الطبراني ورجاله رجال الصحيح .

## فضائل سور

القلم والحاقة والمعارج ونوح والجن والمزمل والمدثر والقيامة والإنسان

والمرسلات والنبأ والنازعات وعبس والتكوير

من سور المفصل الذي فضل به النبي ﷺ على سائر الأنبياء (1) :

- سور القلم ، والحاقة ، والمعارج ، والمزمل ، والمدثر ، والقيامة ، والإنسان ، والمرسلات ، والنازعات ، وعبس ، والتكوير ، من السور النظائر التي كان النبي ﷺ يقرأ بها في صلاة الليل .

[ 323 ] فعن عبد الله بن مسعود - ؓ - قال : أتاه رجل فقال : إني أقرأ المفصل في ركعة . فقال : هذا كهذ الشعر ، ونثرًا كثر الدقل . ولكن رسول الله ﷺ كان يقرأ النظائر في كل ركعة . الرحمن والنجم في ركعة ، والطور والذاريات في ركعة ﴿ يَا أَيُّهَا الْمُرْزِقُ ﴾ و ﴿ يَا أَيُّهَا الْمُدِثِّرُ ﴾ في ركعة ، و ﴿ وَيَلِّ لِّلْمُطَفِّفِينَ ﴾ و ﴿ عَبَسَ ﴾ في ركعة ، و ﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ ﴾ و ﴿ لَا أَسْئِمُ يَوْمَ الْقِيَمَةِ ﴾ في ركعة ، و ﴿ عَمَّ يَتَسَاءَلُونَ ﴾ و ﴿ وَالْمُرْسَلَاتِ ﴾ في ركعة . والدخان و ﴿ إِذَا أَسْتَمْسَ كُورَتْ ﴾ في ركعة .

= الكتاب والسنة ، قال الله تعالى : ﴿ النار يعرضون عليها غدوًا وعشيًا ويوم تقوم الساعة أدخلوا آل فرعون أشد العذاب ﴾ وتظاهرت به الأحاديث الصحيحة عن النبي ﷺ عن رواية جماعة من الصحابة ، ولا يمتنع في العقل أن يعيد الله تعالى الحياة في جزء من الجسد ويعذبه ، وإذا لم يمنعه العقل وورد الشرع به وجب قبوله واعتقاده . وقد ذكر الإمام مسلم أحاديث كثيرة (1) في إثبات عذاب القبر وسماع النبي ﷺ صوت من يعذب فيه وسماع الموتى قرع نعال دافنيهم ، وكلامه ﷺ لأهل القليب وقوله : ما أنتم بأسمع منهم ، وسؤال الملكين الميت وإقاعدهما إياه وجوابه لهما ، والفسح له في قبره وعرض مقعده عليه بالعداة والعشي والمقصود أن مذهب أهل السنة إثبات عذاب القبر كما ذكرنا خلافاً للخوارج ومعظم المعتزلة وبعض المرجئة نفوا ذلك (2) . اللهم إنا نعوذ بك من عذاب القبر ومن فتنة القبر ، اللهم ثبتنا بالقول الثابت في الحياة الدنيا وفي الآخرة . اللهم اجعل خير أيامنا يوم لقاءك وخير أعمالنا خواتيمها . اللهم اجعل آخر كلامنا من الدنيا لا إله إلا الله محمد رسول الله ﷺ .

(1) تقدم بيان المفصل وفضله في أول سورة « ق » في رقم 179 .

[ 323 ] حديث صحيح أخرجه مسلم ، وأبو داود ، والقرطبي ، وتقدم تخريجه بالتفصيل في رقم 280 .

(1) ذكرها الإمام مسلم في كتاب الجنة وصفة نعيمها وأهلها ، باب عرض مقعد الميت من الجنة أو النار عليه وإثبات عذاب القبر والتعوذ منه ج 4 - 2199/4 - 2203 من رقم 2866 إلى رقم 2874 .

(2) شرح النووي لصحيح الإمام مسلم 200/17 - 207 ، أحوال القيامة تأليف عبد الملك علي الكلب ، ص 18 ، 19 .

أهداف سورة «المزمل» (\*)

وهو في غار حراء، قال له جبريل: اقرأ، قال النبي (ص) ما أنا بقارئ، ثلاث مرات، فقال جبريل، كما ورد في التنزيل: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥﴾ [العلق].

وقد عاد النبي (ص) إلى خديجة رضي الله عنها وأخبرها الخبر، فقالت له: «أبشر يا ابن عمّ وأئبّت، فوالذي نفس خديجة بيده، إني لأرجو أن تكون نبيّ هذه الأمة».

ثم فتر الوحي مدة عن النبي (ص)، إلى أن كان بالجبل مرة أخرى، فنظر فإذا جبريل، فأدرسته منه رجفة، حتى جثا وهوى إلى الأرض؛ وانطلق إلى

سورة المزمل سورة مكية، آياتها ٢٠ آية، نزلت بعد سورة القلم.

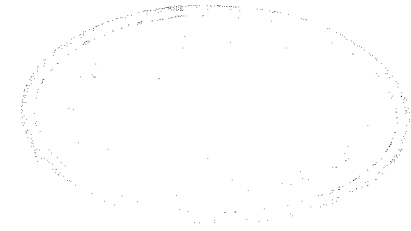
إنها تحمل النداء الإلهي، للنبي الكريم، بقيام الليل، وقد جعله الله فريضة في حقّه، نافلة في حق أمته، قال تعالى:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝٧٦﴾ [الاسراء].

وفي كتب السنة، ما يفيد أن السورة من أوائل ما نزل من القرآن الكريم؛ فقد كان (ص) يعيش بين قومه في الجاهلية، ثم حبّب الله اليه الخلوة، ليستأمل في ملكوت السموات والأرض؛ وليعدّ الله هذه النفس الطيبة لتحمّل أعباء الرسالة. ثم فجأه الوحي

(\*) انتقى هذا الفصل من كتاب «أهداف كل سورة ومقاصدها»، لعبد الله محمود شحاته، الهيئة العامة للكتاب، القاهرة، ١٩٧٩ - ١٩٨٤.

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## MÜZZEMMİL SÛRESİ

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Müzemmil Sureti 132826

22 Haziran 2015

*l-naḥw*, ed. Fatlī, i, 39-40, ii, 145-63; Ibn al-Anbārī, *K. Asrār al-ʿarabiyya*, ed. Seybold, 124-34; Ibn Yaʿīsh, *Sharḥ al-Mufaṣṣal*, ed. Cairo, vii, 6-58; G. Troupeau, *Lexique-index du Kitāb de Sibawayhi*, Paris 1976, 129; idem, *La "Risālāt al-Kitāb" de Sibawayhi*, in *MUSJ*, xlvi (1973-4), 321-38.

(G. TROUPEAU)

AL-MUDAWWANA, Mālik treatise [see SAḤNŪN].

AL-MUDAWWANA, Ibīdī treatise [see ABŪ GHĀNĪM].

AL-MUDAWWAR (A.) "that which is round", has given, under the form ALMODOVAR, the name to a small river of the province of Cadiz which flows from the south-east into the Laguna de la Janda, and also to several places in Spain and Portugal: Almodovar del Rio, below Cordova; Almodovar del Campo (or de Calatrava), to the south-west of Ciudad Real; Almodovar del Pinar, in the province of Cuenca; and Almodovar to the west of Mértola in southern Portugal.

(C.F. SEYBOLD)

MUDAWWARA (A.), lit. "something circular", a term used in the central and western parts of the Arab world in the later Middle Ages to denote a large tent of rulers and great men, used especially when the army was on the march.

Khalīl al-Zāhirī (*Zubdat kashf al-mamālik*, ed. R. Ravaisse, Paris 1894, 136-7, tr. Venture de Paradis, Beirut 1950, 228) states that when the Mamlūk sultan sent out a powerful military expedition, the order of the commander's tents, when encamped, is that the highest-ranking officer's tent (*waṭāk*) is set up at the end of the formation, with the sultan's *mudawwara* (of such a size that its components had to be carried on 120 camels) right at the end of the line. The information of al-Ḳalkāshandī confirms that the *mudawwara* was a very large tent or pavilion. When the army of the Moroccan Marīnids [*q.v.*] was on the march, the city-like formation of the encampment (*shikka*, in Mamlūk parlance, *hawsh*) included a lofty tent intended as the sultan's public audience hall, the *ḡubbat al-sāka*, which al-Ḳalkāshandī says was called a *mudawwara* in Egypt (*Subḥ al-aʿshā*, v, 208-9).

*Bibliography*: Given in the article, but see also Quatrèmere, *Hist. des sultans mamlouks*, i/1, 192, ii/2, 212, and Dozy, *Supplément*, i, 475. (ED.)

AL-MUDDATHTHIR and AL-MUZZAMMIL, the titles respectively of the 74th and 73rd sūras of the Qurʾān, derived from the first verse of each one of them which may be translated "O you covered in a cloak!" The first term is the active participle of a form V, *tadaththara*, denominative verb from *dithār* "over garment", and the second, also an active participle, from form V, *tazzammala* "to wrap oneself [in a garment]", the infix *t* of *mutadaththir* and *mutazzammil* being simply assimilated to the first radical. The two sūras are Meccan, and the opening verses of the first sūra may well be the opening of the entire revelation. The exegetes offer several explanations for the two expressions, which obviously designate in both cases the Prophet in an ecstatic condition, probably with his head covered in the fashion of the diviners of former times. The variant *al-muzammal*, passive participle of form II, would imply the intervention of another person, in this case *Khadija* [*q.v.*], whom Muhammad must have asked to cover him when he felt that a revelation was at hand.

*Bibliography*: In addition to the classical commentaries, see in particular, Nöldeke-Schwally, *Geschichte des Qurāns*, i, 98; M. Gaudefroy-Demombynes, *Mahomet*<sup>2</sup>, Paris 1969, 72-3.

(ED.)

MUDÉJAR (Spanish; in Catalan *mudèixar*), from

the Arabic *mudādīdjan* or *ahl al-dādīn*, a term to designate the Muslim who, in return for the payment of tribute, continued to live in territories conquered by the Christians. The word covers the double sense of "one who remains behind, a laggard", and of *tributarius*, which is the translation of the *Vocabulista in arabico*. In fact, there is a correlation between the fact of not emigrating before the Christian advance and that of becoming subject to a new jurisdiction which is no longer Islamic. The term is also used to characterise the manifestations relative to this culture; thus there is reference to Mudéjar architecture, literature, etc. It should be stressed that, before the 15th century, the Mudéjars are generally called *mauri/moros* (often, more specifically, *moros de paz*), *sarracenis/sarrahins*, and that the term *mudéjar* only appears in Spanish texts ca. 1462, "eran de intención que se diesen al rey nuestro señor, e biviesen por modejares en aquella çibdad e su tierra" (*Crónica condestable Lucas de Iranzo*). The surrender of Purchena (1489) stipulates "...que Nos tomamos e recibimos por nuestros vasallos mudexares..." and the "alfaqī Yuzaf al Mudexar" was one of the administrators of Grenada in 1491.

It is possible to identify the status of being a Mudéjar: (a) of individuals, (b) of communities and (c) of political formations. These last may be "external" (i.e. not included geographically in the Christian zone). Thus it seems appropriate to speak of the Mudéjar status of the Nasrid sultanate of Granada, politically subordinate to the Castilians to whom it paid tribute (the *parias* [*q.v.*]) and even to extend it to European colonialism and protectorates when exercised at the expense of Islamic states.

(a) Individual Mudéjar status is produced—at least sporadically—when an expedition launched from the *dār al-harb* has successfully occupied a part of the *dār al-Islām* whose inhabitants have not retreated. There is also an implicit notion of the possibility of choice of residence, and a Muslim prisoner could not be considered a Mudéjar unless, when freed, he chose to stay (his status from the point of view of *fikh* is a subject to which we shall return). In this sense, the status of Mudéjar existed on almost all the frontiers (*thughūr* [*q.v.*]), the first cases occurring in Asia Minor, with the Byzantine counter-offensive of the 8th-9th centuries.

(b) The Mudéjar status of communities. This appears, in the sense of a widescale phenomenon giving its name to the process, in Spain only in the 5th-6th/11th-12th centuries (the Maghribī jurist al-Wansharīsī (d. 915/1509) considered it to have begun ca. 503/1100). It also came about in Sicily with the Norman conquest of the 11th century; in Syria-Palestine with the creation of the Latin Kingdom in the 12th century; in Russia with the Muscovite expansion of the 15th-16th centuries, and in the Balkans with the decline of the Ottomans in the 18th-19th centuries. The phenomenon has received no specific designation in these regions, and no scholar has yet undertaken a global and comparative study either of this historical process or of its evolution.

In all cases, this was a process affecting organised and close-knit (usually urban) groups who—having the option of emigration—preserved, in return for a formal capitulation, their religious, judicial, administrative, fiscal, linguistic and other structures. It also constituted the application to conquered Muslims of the status of *dhimmī* [*q.v.*]. That seems to be the opinion of the *amīr* ʿAbd Allāh when using the term *ḡizya* for the tribute paid to Alfonso VI of Castile. Ibn al-Kardabūs also uses it when speaking of

El 7  
Muzammil  
Suras



shoulder to shoulder with each other; the king may find his shoe black standing next to him; a judge may have as his neighbour an accused person who is on trial before him and a general may be standing next to a private.

No worshipper may object to another worshipper standing next to him nor may any worshipper be moved from his station to another. They all stand humble and subdued in the presence of God and bow and prostrate themselves and revert to the standing posture under the leadership of the Imâm. During some of the services, the Imâm recites aloud a few verses from the *Qur'an* to impress their purport upon the minds of the whole congregation. In certain parts of the service each worshipper offers prescribed prayers or prayers of his own composition.

In addition to the prescribed services Muslims offer prayers and devote themselves silently to the remembrance of God and ponder over His attributes, whenever during the day or night they can find the opportunity of doing so. Mosques are used not solely for the purpose of congregational and individual worship but for all kinds of religious and intellectual pursuits. They serve as schools and for the celebration of marriages, as courts of law and places of meeting where plans are settled for the social and economic progress of the community.

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— M.H. Husain

*Encyclopaedia of the Holy Qur'an*

### Al-Muddaththir and Al-Muzzammil

**A**l-Muddaththir and Al-Muzzammil, the titles respectively of the 74th and 73rd suras of the *Qur'an*, derived from the first verse of each one or them which may be translated: "O you covered in a cloak!" The first term is the active participle of a form V, *tadaththara*, denominative verb from *dithar* 'over garment', and the second, also an active participle, from form V, *tazammala* 'to wrap oneself [in a garment]', the infix *t* of *mutadaththir* and *mutazammil* being simply assimilated to the first radical. The two sûras are Meccan, and the opening verses of the first sûra may well be the opening of the entire revelation.

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*Muhammad and Jesus*

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— J. Burton

### Muhammad and Jesus

**I**t is well known that the *Qur'an* depicts Jesus as one of a series of Prophets sent by God, a series beginning with Adam and culminating in Muhammad the privileged individual to whom the *Qur'an* itself is addressed. It is hardly surprising therefore that the *Qur'an* depicts Muhammad and Jesus as having a number of things in common. Nevertheless the extent of their affinity is not generally appreciated.

Like Muhammad, the Qur'anic Jesus is called a 'Prophet' (*nabî*), a 'messenger' (*rasûl*), and a 'servant' (*abd*) of God. Like him too he is said to have been sent as a mercy (*rahma*). He received a revelation called the Gospel' just as Muhammad subsequently received the *Qur'an*. Jesus teaching and the teaching of the Gospel are referred to as 'wisdom', 'right path' 'guidance', light and admonition—terms that recur as descriptions of the Qur'anic message. Jesus declared licit some of the things that were forbidden to the Jews:

"And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allâh and obey me" (3:50).

Just as Muhammad did, for some of the more detailed food laws were a punishment imposed on the Jews because of their disobedience and thus were relaxed for Muslims:

"Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat

thereof, except it be carrion, or blood poured forth, or swineflesh—for that verily is foul—or the abomination which was immolated to the name of other than Allâh. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! your Lord is Forgiving, Merciful" (6:146).

Nevertheless, the Gospel, like the *Qur'an*, was a confirmation of previous Scriptures:

"He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel" (3:3).

Its central thrust was identical with the central thrust of the *Qur'an*—the summons to serve and worship God. Jesus is said to have threatened idolaters with hellfire and to have promised paradise to those who died fighting in God's cause — threats and promises which correspond to those made in the *Qur'an*:

"They surely disbelieve who say: Lo! Allâh is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allâh, my Lord and your Lord. Lo! whoso ascribeth partners unto Allâh, for him Allâh hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers" (5:72).

"Lo! Allâh hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allâh and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the *Qur'an*. Who fulfilleth His covenant better than Allâh? Rejoice then in your bargain that ye have made, for that is the supreme triumph" (9:111).

Moreover Jesus is said to have practised ritual prayer (*salât*) and almsgiving (*zakat*), and two fundamental religious obligations of Islam:

"And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive" (19:31).

27 MAYIS 2002

THE SHROUDED MESSENGER

On the interpretation of *al-muzzammil* and *al-muddaththir*

Uri Rubin

The opening passages of *sūras* LXXIII and LXXIV are addressed to the Qur'ānic prophet in person. They both contain an order to "rise" (*qum*). In the former passage the prophet is ordered to rise and pray during the night, in the latter, to rise and warn. Both passages contain two unique appellations of the prophet. In the former he is addressed as *al-muzzammil*, in the latter as *al-muddaththir*.

*Sūra* LXXIII: 1. *yā ayyuhā l-muzzammilu*

2. *qumi l-layla illā qatīlan*

*Sūra* LXXXIV: 1. *yā ayyuhā l-muddaththiru*

2. *qum fa-andhīr*

The appellations *al-muzzammil* and *al-muddaththir* have attracted the attention of western scholars, and since Nöldeke-Schwally the prevailing view in western scholarship seems to have been that these titles reflect a pre-Islamic practice of *kāhins* and false prophets. These persons used to receive revelations while being wrapped in a mantle, and since the terms *muzzammil* and *muddaththir* mean "the covered" or "the wrapped up" (in a mantle, etc.), it was concluded that Muḥammad, too, followed the same practice.<sup>1</sup>

Upon examining the Muslim literature of *tafsīr*, one is immediately struck by the fact that such an interpretation is entirely missing from the Muslim commentaries relating to these titles. Admittedly, one may claim that Muslim commentators could not tolerate the idea that Muḥammad's prophetic inspiration was stimulated by practices similar to those of the pre-Islamic *kāhins* and false prophets. On the other hand, however, the very absence of such an interpretation may indicate that it never occurred. Whatever the case

1 See Nöldeke-Schwally, I, 87; Buhl-Schaeder, 138, n. 37; Watt, *M/Mecca* 49; Halperin, "Tbn Ṣayyād", 219-220.

may be, the Muslim sources abound with various other interpretations which have not yet been thoroughly analysed. It would seem that such an analysis might shed new light not merely on the interpretation of these titles, but also on the attitude of the Muslims of the first centuries of Islam towards the image of their prophet.

I

The Muslim interpretations of *al-muzzammil/al-muddaththir* may be classified according to the reasons they give for Muḥammad's state of being covered. The first group consists of what may be called the "neutral" explanations, i.e., those that give no reason at all. Some of the interpretations belonging to this group are confined to the lexical meaning of the terms discussed. Qatāda (d. 118 H./736) merely states that *al-muzzammil* is "*al-mutazammil fī thiyābihi*",<sup>2</sup> whereas *al-muddaththir* is "*al-mutadaththir fī thiyābihi*". Ibn Qutayba (276 H./889) follows the same line, saying that *al-muzzammil* is "*al-mutalaffif fī thiyābihi*".<sup>3</sup> Al-Zamakhsharī adds the information that *al-muddaththir* is he who is covered with a *diththār* which is put on above the *shī'ār*, the latter being an undergarment. He also adduces the *ḥadīth*: *al-Anṣār shī'ār wa-l-nās diththār*.<sup>4</sup> Other interpretations of the same group merely refer to the fact that Muḥammad was covered. An interpretation recorded on the authority of Ibn 'Abbās concerning the *muddaththir* passage says: "The prophet used to wrap himself up in garments".<sup>5</sup> Ibrāhīm al-Nakha'ī (d. 96 H./715) states that the *muzzammil* passage was revealed to Muḥammad while he was wrapped up in a cloak.<sup>6</sup> A similar interpretation is recorded on his

2 Ṭabarī, *Tafsīr*, XXIX, 79, 91; 'Abd al-Razzāq, *Tafsīr*, fol. 287.

3 Ibn Qutayba, *Gharīb al-Qur'ān*, 493.

4 See Zamakhsharī, IV, 180. See also *Kashf al-multabis*, fol. 187<sup>b</sup>; *Alfī*, XXXIX, 115. For the *ḥadīth* itself see Wensinck, *Concordance*, s.v. "*dithr*". Cf. also *Fath al-bārī*, VIII, 42.

5 Suyūṭī, *Durr*, VI, 277: ... *kāna l-nabiyyu (ṣ) yatadaththaru bi-l-thiyāb*.

6 *Loc. cit.*, 276-277: ... *nazalat wa-huwa fī qaṭīfa*. See also Ibn Kathīr, *Tafsīr* IV, 434; Qurtubī, XIX, 32.

