

than from his words.<sup>11</sup> Narrative descriptions of preaching of the kind medieval Arabic sources do supply, often include descriptions of the manner of the preacher, the composition of the audience, and its attitude towards the preacher. They may also offer data on the location, length and circumstances of the gathering. All these pieces of information allow us to recover non-verbal elements of preaching and some of its contents, at least as seen from the point of view of one of the spectators—the author, or his informant.

Among other relevant literary sources available for research are didactic works of well known preachers. Those works, which are replete with quotations of *ḥadīth*, short anecdotes and longer moralizing stories, must have been part of the repertoire of the author while he was giving an oral performance. This is not mere conjecture: chroniclers who describe a particular *majlis* of Sibṭ ibn al-Jawzī (d. 655/1257), a preacher to whom a large part of this chapter will be devoted, mention by name a certain story that he had related to his audience. The story appears in writing, detailed and vivid, in one of Sibṭ ibn al-Jawzī's didactic works—*al-Jalīs al-Ṣāliḥ wa-l-Anīs al-Nāṣiḥ* (The Good Companion and Intimate Advisor).<sup>12</sup> Another work ascribed to him, *Kanz al-Mulūk fī Kayfiyyat al-Sulūk* (The Treasure of Princes on the Fashion of Behavior),<sup>13</sup> contains moral stories of similar characteristics. Most likely, those compilations also served Sibṭ ibn al-Jawzī as source material for sermons; or else, they were a written record of his treasure of preached oral anecdotes. Whichever the case, this material should be useful for reconstructing the contents of Sibṭ ibn al-Jawzī's preaching.

4.1. The 'Event' of the Assembly

At a typical *majlis al-wa'z* in early thirteenth-century Damascus, one could expect some, if not all, of following pleasures: a professional recitation of the Qur'an, an admonition—flavored by touching tales about the righteous, contrasted with threatening accounts of the sinful, excerpts of poetry, an update from the Frankish frontier, perhaps some

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world news, a discussion of questions of faith and proper religious practice, an entertaining anecdote, and best of all—scenes of tearful penitence and dramatic conversions. One could mix and mingle with a large crowd of fellow-men, including high ranking 'ulamā' and members of the ruling elite, and perhaps catch a glimpse of the intricacies of local politics and power relations.

Narrative descriptions tell us that *majālis* invariably opened with a session of Qur'an-recitation; a prologue intended to build up the liturgical and aesthetic dimensions of the occasion, and arouse pious sentiments and expectation in the audience. An anecdote, primarily told to demonstrate the sense of humor of the Baghdādī preacher Muḥammad b. Munajjih Abū Shujā' (d. 581/1185), reveals something of the importance of Qur'an recitation on such occasions, and the prestige of professional reciters. During Abū Shujā's visit to Wāsiṭ, the town's people, who obviously enjoyed his preaching, asked him to double the number of his performances per week. Abū Shujā', flattered, tried to comply, but whenever he fixed a day for an assembly, the Qur'an reciters claimed that they were too busy to come. "Had I known," joked Abū Shujā', "I would have brought over a day from Baghdad!"<sup>14</sup>

Lacking a full description of the program of the *majālis* of Syrian preachers (not even that of the renowned Sibṭ ibn al-Jawzī) let us look at the model followed by his grandfather, the great Baghdādī preacher Ibn al-Jawzī (d. 597/1200). His assemblies always opened with Qur'an recitation, conducted skillfully by the best readers in Baghdad. When they were done, Ibn al-Jawzī would say words of exaltation and praise for God and His Prophet, and recite a supplication (*du'ā'*) on behalf of the caliph and his subjects. Only then would he begin his speech, with exegesis (*tafsīr*) of the Qur'anic verses that were recited at the opening of the gathering. A question-answer session came next, offering the audience an opportunity to be heard as well. During the admonition, the part properly called *wa'z* or *tadhkir* (literally: reminder), Ibn al-Jawzī prompted the faithful to live by

<sup>11</sup> See discussions in Maier, *Propaganda*, 18–19; Thompson, *Revival Preachers*, 13–14, 22–23. Both authors had hardly any sermon-texts to rely on.

<sup>12</sup> Sibṭ ibn al-Jawzī, *al-Jalīs*, 89–90.

<sup>13</sup> Sibṭ ibn al-Jawzī, *Kanz al-Mulūk*, 38–93.

<sup>14</sup> Dhahabī, *Ta'rīkh*, 59:129. Note that *majālis* were scheduled in advance. Our sources, in contrast with Christian medieval sources, do not record truly spontaneous assemblies, such as those by the Frenchman Humbert of Romans, who was always ready to seize an incidental gathering of men (pilgrims preparing to depart, laborers waiting for an offer of work, or people suddenly attracted to some curiosity) to deliver an unplanned sermon (Murray, "Religion," 296).

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1003

# A Different Approach to the Preaching of Islam: Impact of Preaching on the Religiosity of Preachers

Fikret Efe

## Abstract

This paper seeks to examine preaching of Islam from a different perspective by attracting readers' attentions to impact of preaching by the preachers on their religiosity. It approaches the issue in the lights of social psychological theories. At the first step, Muslim scholars' various debates around the topic take place. The paper then explores the social-psychological mechanism running during the preaching process, and explains the relationship between amount of preaching and the level of religiosity in the theoretical framework formulated for this purpose. On the basis of a strong positive relation between the two main variables, the author asserts that preaching of Islam must be carried out by all the Muslims without any restrictions to any class, status and kind of people in order to be observed the very affect of preaching on the religiosity of preachers. Moreover, he further infers that the problem should not be who is eligible to communicate message of Islam, but rather should it be anymore what and how every believer as accepted preacher of Islam, can be persuaded to convey its message. Considerations must be "(please), preach to me!" instead of "let me preach to you" if it is sought for some changes in the preachers themselves.

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THE ISLAMIC PREACHER  
WĀ'IZ, MUDHAKKIR, QĀṢṢ  
Johannes Pedersen

With the ancient Arabs the art of the spoken word played an overwhelming role: how strong was the power of the Word had been pointed out by Goldziher. That the verbal art also had been of importance at the appearance of Islam finds its expression in the doctrine that the Qur'ān is *mu'jiz*, a view that is not put forth as a dogma, but is claimed to be a comprehension which only presupposes a sufficient knowledge of Arabic. Practitioners of the art of the spoken word in pre-Islamic times were the poet, *shā'ir*, and the rhetorician, *khaṭīb*. In Islam the poet maintained his influence in public life, and as the one who stimulated the Prince; and likewise poetry entered the service of religion. This fact, however, failed to provide the poet with any preferential position within Islam. Otherwise with the rhetorician. He obtained a position as the one who in continuance of the Prophet's function as a leader addressed the congregation from the *minbar* during Friday's service. Besides this official preacher, *al-khaṭīb*, the congregation, however, at an early period got another pulpit orator, who more at his liberty might instil needed teachings and influence people's turn of mind. The term of *wā'iz* is the best to characterize his profession, but the two above mentioned terms are employed also. Even his activity has its roots in the old Arabian community.

The root of *wā'iz* is well-known from Hebrew and Aramaic. The Hebrew word *'ēšā* means 'counsel' i.e. an idea stamped by will and ready for action. To give advice means to induce another to catch a like idea. The Israelitish king had a *yō'ēš*, a man with a special gift for backing him up in this way. He stimulated the king by helping him to conceive efficacious plans.<sup>1</sup> In Arabic usage the verb [227] *wa'āza* is closely related to its use in Hebrew, it being applied to express imparting of knowledge, and through it inducing to the right action. It is often employed in the Qur'ān as characteristic of the activity of the prophets. It refers to the Israelitish prophets (7, 164), the ancient Arabic prophets like Hūd (26, 136) and Luqmān (31, 12): and Muḥammad is called upon to address a *wa'z* to the unreliable and to say a penetrating word to them (4, 66). The whole Qur'ān is a *wa'z* (*'iẓa*, *maw'iza*) as was the Law of Moses (7, 142) and the Gospel (5, 52).

<sup>1</sup> cf. my *Israel*, I-II, pp. 130, 183; III-IV, Index s.c. counsellor.

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ویژگی مجلدات

جلد ۱: ۲۸۴ ص، منابع ۳-۶

جلد ۲: ۱۶ ص

مکاتیب اخلاقی - اخلاق شناسی حدیثی:

مجموعه‌های حدیثی (حدیث)

مجموعه‌ای از آیات و روایات درباره فضایل و

و ذایل اخلاقی، موضوعات اعتقادی و آداب و احکام

شرعی است. بن‌مایه کلی کتاب، بیان مواظب و اخلاقیات

است و به صورت قبایی تنظیم شده است. این کتاب تمام

معارف اسلامی را در بر می‌گیرد. نویسنده پس از ذکر

احادیث به مناسبت، توضیحاتی درباره مفهوم و محتوا

و سند آن داده است. عناوین برخی ابواب کتاب عبارتند از:

آداب طلب علم، بخل، توبه، صدقه، قرائت قرآن، آداب

حمام رفتن، آداب لباس پوشیدن، حب دنیا، گناهان،

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عن عبد الله بن عمرو قال قال رسول الله صلعم العام ثلاثة اية محكمة او سنة قائمة او فريضة صادرة و ما كان سوى ذلك فهو فضل - (ابوداود و ابن ماجه)

59. Abdullah b-Amr reported that the Messenger of Allah said : Knowledge is of three kinds : The decisive verses ( of the Quran ), or the promulgated practices ( of the Prophet ), or obligatory duties and what is besides that is optional. 301

— Abu Daud, Ibn Majah.

عن ابي هريرة قال قال رسول الله صلعم من افتي بغير علم كان اثمه على من افتاه و من اشار على اخيه بامر يعلم ان الرشد في غيره فقد خانه - (ابوداود)

60. Abu Hurairah reported that the Messenger of Allah said : Whoever is given a decision without knowledge, his sin is upon one who gives him the decision, and whoso admonishes his brother with a matter knowing that the correct thing is other than that, he has deceived him, — Abu Daud

عن معاوية قال ان النبي صلعم نهى عن الاغلوطات - (ابوداود)

61. Muwayyah reported that the Messenger of Allah forbade the discussion of thorny questions. — Abu Daud.

SECTION 4.

302—Preaching and Admonition.

(a) As man is a sociable being, he has got some duties and obligations to every member of the society to which he belongs and

be due to lack of sufficient knowledge. Owing to the non-observance of this rule, there were actual differences between the Jews and the Christians about their scriptures, and they altered, modified and exaggerated in some parts according to their sweet will.

301. The Holy Prophet recognised only three branches of compulsory learning : (1) the express orders and injunctions of the Quran : (2) the sayings and practices of the Prophet : (3) Ijma and Qiyas. Ijma is the consensus opinion of the learned theologians including the companions of the Prophet; Qiyas is the analogical deductions from the above three sources. These learnings are Farz or compulsory, and the other branches of learning are optional. The grand superstructure of Islamic Jurisprudence is founded on the above sources of law. Under the collective name of Ijma are included all the apostolical laws, the explanations and decisions of the Prophet, of his successors and of the principal jurists on theological, civil, criminal and military matters.

صلعم من قال في القرآن برأيه فليتبوا مقعده من النار و في رواية من قال في القرآن بغير علم فليتبوا مقعده من النار - (الترمذي)

عن جنيد قال قال رسول الله صلعم من قال في القرآن برأيه فاصاب فقد اخطا - (الترمذي و ابوداود)

عن ابي هريرة قال قال رسول الله صلعم المرء في القرآن كقر - (احمد و ابوداود)

عن عمرو بن شعيب عن ابيه عن جده قال سمع النبي صلعم قوما يتدارون في القرآن فقال انما هلك من كان قبلكم بهذا ضربوا كتب الله بعضه ببعض و انما نزل كتب الله يصدق بعضه بعضا فلا تكذبوا بعضه ببعض فما علمتم منه نقولوا و ما جهلتم فكلوه الى عالمه - (احمد و ابن ماجه)

leads to infidelity, because on finding its revelation. Of course there is room for those who study deep in the fountain of knowledge. The best course in case of ignorance is to follow the Lord (3 : 6Q). If one is in a part of the Book and disbelieves in it, he is disbelieving in Allah (2 : 85Q). It is therefore proper that if a Book, it must be believed in, and if a tradition arises, it must be understood to

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# حول إعلام إسلامي أكسيدر الوعظ الديني

1983

للرئيس محمد عبد البير

- 1 -

الذي يشرح للعمامة في المساجد  
مسائل الفقه والعقيدة ليس واعظا  
بالمعنى الذي نقصده ، بل معلم  
مشفق ، ولكن هذا الشيخ اذا حث  
سامعيه على الفضائل والآداب  
الإسلامية وحضهم على التمسك  
بالمثل العليا مستشهدا بكتاب الله  
وسنة رسوله ووقائع السلف  
الصالح من صدور هذه الأمة ، فهو  
داعية واعظ ، وهو من نعنيه بهذا  
التوجيه .

تصادف كلمة الوعظ ثقلا لدى  
بعض الناس ، اذ توحى اليهم  
باديء ذي بدء بأنها لا تخرج عن  
سبيل من النصائح العمامة التي  
يعرفها السامع مقدما ، قبل أن  
ينطق بها المتكلم ، حتى أصبح  
من المؤلفات المشاهدة أن تستمع من  
انسان تنصحه بما ترى في اتباعه  
الخير ، صيحة متبرمة يلخصها  
في قوله : كفى كفى ، لا أريد  
وعظا !

ونحن نعلم أن الوعظ الديني في  
دطلع هذا القرن لم يكن وظيفية  
رسمية لها دعواتها المعينون من قبل  
الدولة ، وانما كان عملا اختياريا  
يقوم به نفر ممن يعلمون واجب  
المسلم المثقف في هداية النفوس

والوعظ الذي نعنيه بمقال اليوم  
هو الوعظ الديني الذي يهدى الى  
الصالح دينيا ودنيا وهو شيء  
آخر غير العلوم الدينية وان انفق  
معها في نتيجته المثمرة ، فالشيخ

# Problems in the Study of Medieval Islamic Sermons

by Linda G. Jones

My interest in medieval Islamic sermons began with the discovery of an anonymous early 13th-century Mudejar sermonary from Aragon in Spain, and the subsequent desire to carry out a comparative study of Muslim and Christian preaching in Medieval Iberia. The foremost challenge in undertaking the resultant doctoral dissertation (1) was overcoming the enormous gap separating the scholarship on the medieval Christian sermon, a thriving academic field, and medieval Islamic preaching, which has yielded relatively few scholarly studies. Here I will discuss what I have learned about the study of Islamic preaching, what can be done, and what issues remain unresolved in the hope of encouraging further investigations into what are a rich textual source for understanding medieval Islamic spirituality, thought, and culture.

[1] Genres and Types of Collections: Locating the Sources

In 13th-century Latin Christendom the term *sermo* referred to religious oratory that aimed to instruct and exhort the audience in matters of faith and morality. In the Islamic context, however, religious oratory (*khiṭāba dīniyya*) is a subcategory of a larger oratorical genre that predates Islam and was performed in a variety of contexts, many of which had no religious end. As the belletrists al-Jāhiz and Ibn 'Abd Rabbihi explained, the term *khiṭāba* was applied to formal political addresses, discourses of peace-making and reconciliation, declarations of war, wedding speeches, among others. (2) Accordingly I became concerned about limiting my search artificially to strictly "religious"

sermons in order to make the Christian-Muslim comparison viable.

As it turned out, the scribes and compilers responsible for the production, copying, and preservation of medieval *khuṭba* manuscripts also made such distinctions: the sources that I examined had rubrics identifying the religious occasion or theme for which the sermon was composed. Typical examples of such labelling include *khuṭab jum'īyya* (Friday sermons) and *khuṭba lil-'īdayn* (a sermon for the two Eids). Many sermon cycles are titled *khuṭab shahriyya* (monthly sermons) or *khuṭab shar'īyya*, which I translate as "canonical sermons," signalling their legal status as a *farḍ kifāya* or religious duty that requires the participation of a sufficient number of members of the community. Such collections will normally only contain sermons for Fridays and the two canonical feast days. Evidence of this distinction is further seen in two separate sermonaries of Ibn 'Abbād of Ronda (d. 1390), one of which is a collection of Friday sermons, organized according to the Islamic calendar (MSS. Fez, Ibn Suda Library, Unnumbered), while the other (MSS. Rabat Royal Archives, No. 2688) may be classified as "occasional" or "thematic" sermons, since they are organized thematically around the "merits (*faḍā'il*)" of certain occasions, for instance, "Fī faḍl Laylat al-Qadr wa tafsīr Sūrat al-Qadr." The thematic sermon cycles on *jihād* (*al-jihādīyyāt*) of the Iraqi preacher Ibn Nubāta (d. 984-5) are likewise grouped apart from his canonical Friday sermons. Thematic sermons also survive as individual specimens, e.g. the anonymous *khuṭba* on the Antichrist (*khuṭbat al-Ḍajjāl*) (MSS. Madrid Junta, No. XVII/III, fols. 105-107). Specimens of non-religious ora-

tory are preserved in belletrist (*adab*) compendia, where they appear under the subject of *balāgha* or *khiṭāba*, as well as in chronicle and biographical notices, and in the diwans of famous authors.

While there is ample evidence in juridical and other extra-homiletical sources that medieval Andalusī and Maghribī Muslims practiced popular or non-canonical preaching, (3) actual sermon specimens are difficult to locate. One mostly finds manuscripts of the sermonaries of the Iraqi preacher Ibn al-Jawzī (d. 1200) and his treatise on homiletic exhortation, collections of *qīṣaṣ al-anbiyā'* by al-Kisā'i (d. 805), al-Tha'ālibī (d. 1074), and other eastern authors, and some locally produced anthologies, such as the prophetic tales compiled by the Cordovan hadith transmitter Ibn Muṭarrif al-Ṭarafī (b. 997). (4)

I have studied one collection of Andalusian exhortatory sermons (MSS. Madrid Junta, No. C/3) whose author, an anonymous Mudejar preacher, preached during an "exhortatory preaching assembly (*maqāmat al-wa'z*)". Scholars in search of exhortatory sermons must be mindful of the variable nomenclature Ibn al-Jawzī differentiated between homiletic storytelling (*qāṣaṣ*) and exhortatory preaching (*wa'z* and its cognates, *maw'īza* and *'īza*, also called *tadhkīr*) as well as of the profitability of exploring ascetic (*uḥd*) literature. I have encountered titles of several Andalusian works that combine homiletic exhortation (*al-mawā'iz*) with wisdom sayings (*ḥikam*), proverbs (*amthāl*), and tales (*ḥikāyāt*) attributed to prophets, ascetics, or other authorities. (5) Juridical references to public ceremonial readings from books of exhortation (*kutub al-wa'z*) and "books of stories (*kutub al-qīṣaṣ*)" shed



THE OFFICE OF "AL-WĀ'IZ"  
AND  
THE REVIVAL OF PREACHING IN EGYPT\*

It was only at the beginning of this century that there appeared in certain mosques of Egypt a corps of professional religious functionaries of the type that are found today throughout the country and in many other parts of the Islamic world. While many perceive these men as the successors of the classical 'ulamā', these contemporary shaykhs have a function much more narrow than that of their prestigious predecessors, nor have they inherited the social and political influence characteristic of the Egyptian 'ulamā' during the period of Mamluk and especially late Ottoman rule.<sup>1</sup> Rather, starting with the reign of Muhammad Ali (1805-1848) and culminating in forceful measures taken during the reign of 'Abdul-Nāṣir (1952-1970) the authority of the secular state has increased over those areas which were once largely the autonomous domain of the traditional scholar-jurists.<sup>2</sup> In various stages, modern institutions created or supported by the state expanded their power so as to deprive the old religious elite of everything but a trace of what had long been a virtual monopoly in such fields as law and education. This process also included what amounts to the nationalization of extensive properties that had been set aside as *waqf*, the income from which supported religious and charitable activities. As a result of these developments, not only did the 'ulamā' lose the financial advantages they derived as administrators of these endowments, but the responsibility for the maintenance of those mosques which were rightfully beneficiaries of *waqf* revenues also passed to the government.<sup>3</sup>

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command and prohibit on our own authority what is salutary and sensible, we would not, on account thereof, be a prophet. How much less, then, would be a prophetic utterance based upon imaginings which have no foundation and are often contrary to reason? (*Kitāb al-Mawākif*, ed. Soerensen, Leipzig 1848, 172 ff.).

*Bibliography* (in addition to sources mentioned in the article): Wensinck, *Handbook*, 162b, 163a, for all the tradition material; F. Buhl, *Das Leben Muhammads*, Leipzig 1930, 134 ff.; T. Andrae, *Die Person Muhammads*, Uppsala, 1917, 311; O. Pautz, *Muhammads Lehre von der Offenbarung*, Leipzig 1898; J.L. Kugel, *Poetry and prophecy. The beginnings of a literary tradition*, Ithaca 1990, esp., but not only, M. Zwettler, *A mantic manifesto: the sūra of the "The Poets" and the Qur'anic foundations of prophetic authority*, 75-119; N. Kirmani, *Offenbarung als Kommunikation. Das Konzept wahy in Naṣr Hāmid Abū Zayds Maḥmūd an-naṣṣ*, Frankfurt am Main 1996; S. Wild, "We have sent down to thee the book with the truth . . ." *Spatial and temporal implications of the Qur'anic concepts of nuzūl, tanzīl, and 'inzāl*, in idem (ed.), *The Qur'an as text*, Leiden 1996, 137-53, on the relationship between the various concepts surrounding "revelation". See also *ḲUR'ĀN* and *MUḤAMMAD*.

(A.J. WENSINCK-[A. RIPPIN])

**WĀ'IL** [see *BĀHILA*; *BAKR B. WĀ'IL*].

**WĀ'IZ** (A., pl. *wā'iz*), preacher, mostly preacher who admonishes, to be distinguished from *kāṣṣ* [*q.v.*] and *mudhakkir*. This distinction, however, is only clearly made from the 4th/10th century onwards. It is the preacher's task to give sermons conveying admonishments (*wa'z*, *maw'iza*), the public performance of which is called *maḍlīs al-wa'z* or *maḍlīs al-dhikr*. In contrast to the *khutba* [*q.v.*], it can be held at any place and time. Etymologically, the Arabic root *w-ʿ-z* is related to Hebrew *y-ʿ-s*. A *yo'es* is a king's adviser, mostly in worldly affairs (Baumgartner, *Hebräisches und Aramäisches Lexikon*, s.v. *y-ʿ-s*); in Hebrew, the term lacks the aspect of religious warning. In the *Ḳur'ān*, the root *w-ʿ-z* and its derivations (*wa'z*, *maw'iza*) in most cases contain a warning. Consequently, the *Ḳur'ān* commentaries explain *maw'iza* with *'ibra*. The form II of the root *dh-k-r*, *dhakkara*, *mudhakkir*, and the form V *tadhakkara*, have the somewhat weaker nuance of "admonishing, to be admonished". However, the root may also indicate "good advice" (*nush*, *naṣīha*) and "right guidance" (*irshād*). Finally, *wa'z* can also mean *wasyya*, the spiritual testament which a father gives to his son. In old Arabic poetry the root is also used in the sense of admonition.

1. In classical Islam.

The *wā'iz* often carried a stick and sat on a stool (*kursī*). His public could consist of huge masses of people, as in the case of Ibn al-Djawzī (see below), but also of individuals, such as rulers, before whom he would stand in a *makām*; in principle, his sermon was addressed to everybody. From the 5th/11th century onwards, the function of *wā'iz* becomes institutionalised. Thus Nizām al-Mulk [*q.v.*] introduced it at the Nizāmiyya in Baghdād. Consequently, the *wā'iz* was often used for political and ideological purposes, as in discussions between schools of law and dogmatic movements, especially in Baghdād.

Themes of warning sermons were the transitoriness of the world and of life; the motif *ubi sunt qui ante nos in mundo fuere*, the threat of death; the weakness of the soul; the call to penance and to renunciation of the world (*zuhd*). In this way, the soul was to be shaken up and to judge itself, man was to become

his own warning preacher. It is thus understandable that it should be the adherents of the pietistic-mystical movements who were active as *wā'iz*.

In addition to the pious traditions found in the *Ḳur'ān*, *ḥadīth* and the *ḵiṣāṣ al-anbiyā'*, rhymed prose (*sadj'*), *badī'* [*q.v.*] and poetry were often used as rhetorical means. Such means could also serve love poetry, re-interpreted in a mystical, *Ṣūfī* sense, which in the listener's soul was meant to kindle a longing for the only real beloved, God. Criticism of the *wā'iz* was directed against an exaggerated use of this kind of poetry, against the use of weak traditions and of stories which only incite worldly interests. Famous warning preachers are above all known from Baghdād. To the 3rd/9th century belongs Maṣṣūr b. 'Ammār (d. 225/839-40; see van Ess, *Theologie und Gesellschaft*, iii, 102-4), and to the 5th and 6th/10th and 11th centuries belongs the Ḥanbalī theologian Ibn 'Aḵīl (d. 513/1119 [*q.v.*]). 'Abd al-Ḳādir al-Djīlānī (d. 561/1161 [*q.v.*]), whose name is connected with the *Ḳādiriyya*, was also famous as a preacher. The polymath Ibn al-Djawzī (d. 597/1200 [*q.v.*]), finally, was the most famous of them all. Ibn Djubayr [*q.v.*] has left an account of the overwhelming influence of his sermons.

Texts of sermons, in particular of those held before rulers and dating from relatively early times, were transmitted by al-Djāḥiẓ (d. 255/868-9), Ibn Ḳutayba (d. 276/889) and Ibn 'Abd Rabbihi (d. 328/940). Abū Ṭālib al-Makkī (d. 386/996) and Muḥammad al-Ghazālī (d. 555/1111) [*q.v.*] enter into a critical discussion on specific aspects of the *wā'iz* phenomenon; in the 8th/14th century, criticism is taken up again in Mamlūk Egypt by Ibn al-Hādīdj (d. 785/1383 [*q.v.*]). The most detailed opinion on the function and task of the preacher and his sermons is given by Ibn al-Djawzī. Not only did he collect information on famous preachers of the past but he also assembled his own sermons into monographs, such as *Ṣayd al-khāṭir* and *Kitāb al-Mudhish*, and provided them with instructions for correct usage.

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(B. RADTKE)

2. In modern times.

In the second half of the 20th century, the introduction of cassette tapes began to influence the nature of sermons. Popular preachers now take into consideration that their words are audiotaped by their public on simple cassette recorders, and, sometimes, widely distributed. These cheap cassettes have gained for a number of preachers a popularity only comparable to the popularity of pop stars in the West.

## PRAGUE

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## PREACHING, ISLAMIC

A Vaaz hut be

[See also Annates; Benefice, Ecclesiastical; Benefice, Lay; Conciliar Theory; Concordat; Councils, Western; Praemunire; Provisions, Ecclesiastical; Schism, Great; Simony; Taxation, Church.]

**PRAGUE** (Czech: Praha). Archaeological evidence attests Slavic settlements in the Prague basin from the fourth century. The origins of the medieval town may be dated to 870–890, when the Přemyslid dynasty (which was to rule Bohemia until 1306) established its seat at the Prague castle, Hradčany, on the left bank of the river Vltava (German: Moldau). In the second half of the tenth century, another castle, Vyšehrad, rose on the right bank of the Vltava several miles to the south. The first written record about Prague appeared in 929, in the work of the Saxon chronicler Widukind of Corvey, and around 965 the Jewish merchant Ibrāhīm ibn Yaḥyā of Tortosa described "Fraga" as a busy city built of stone, where Slavs, Russians, Muslims, Jews, and Turks exchanged their goods.

Following the Christianization of Bohemia, Prague became the religious center of the country: the bishopric dates from 973, a Benedictine abbey at Břevnov was founded by St. Adalbert in 993, and a Latin cathedral school opened about 1000. The town was also an economic, political, and cultural hub. German and Jewish merchant communities are documented from the eleventh century, and the first record of regular fairs is from 1105. One of the first stone bridges in central Europe, the Judith's Bridge across the Vltava, was completed in 1172, and the Old Town, a market center on the right bank, was surrounded by fortified walls during the 1230's. Around 1287 the Old Town adopted a legal code based on the so-called Swabian Mirror. Meanwhile, King Přemysl Otakar II founded a predominantly German town on the left bank, around Hradčany, in 1257; this community, which came to be known as the Lesser Side (Malá strana), adopted the Magdeburg urban code.

With the accession of Charles IV to the Czech throne in 1346, Prague entered one of its most glorious periods. In 1348 Charles founded the New Town, adjacent to the Old Town and populated mostly by Czechs; the same year he founded a university (Charles University, the oldest in central Europe); he also built new churches, monasteries, and fortifications, expanded the Lesser Side, and spanned the Vltava with a stone bridge that carries

his name. Intending to make Prague a "second (Slavic) Rome," Charles attracted to his court famous European artists, architects, sculptors, and writers, among them Peter Parler, Mathieu d'Arras, Cola di Rienzo, and Petrarch. The cultural flourishing was accompanied by growth in trade and the increasing importance of artisans' guilds. When Charles IV died in 1378, Prague was the largest European city east of the Rhine, with about 40,000 inhabitants.

In the ensuing decades Prague turned into a religious, nationalist, and military battlefield. John Hus began to preach in the Bethlehem Chapel in 1402, not only calling for a religious reform but also articulating a Czech national program vis-à-vis the Germans; in 1409 the participation of German "nations" at Charles University was decreased from three votes to one, and about 1,000 German students and teachers left the city in protest; and after 1419 Prague witnessed popular risings of Hussites against churches, monasteries, and the patriciate, and two battles between the Hussite army and Emperor Sigismund's crusaders. The radical Hussites were defeated in 1434 and the city then became the main center of Czech Utraquism, but the physical and economic damage suffered during the upheavals took long to heal. It was not until the late sixteenth century that Prague regained prominence as the cosmopolitan residence of Emperor Rudolf II.

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IRINA RYBACEK

[See also Bohemia-Moravia; Cosmas of Prague; Hus, John; Hussites; Mathieu d'Arras; Přemyslid Dynasty; Parler Family.]

Islam da vaaz ve hutbe

**PREACHING AND SERMONS, ISLAMIC.** As a specialized form of oratory concerned with the proclamation of the truth revealed by God to Muḥammad, preaching has been an inseparable part of Islam from the beginning. This truth, re-

منطق الوعظ والخطابة

يوم . ولما كنت أولف مقاتلي في حساب التفاضل وهو أصعب تأليني الرياضية كنت اتسقط في اليوم نحو ٢٠ كرماً من السعوط فخطت حينئذ اني صرت اقلب قواميسي كثيراً للتفتيش عن معاني الكلمات الغريبة الامر الذي لم اكن افعله قبلاً . ونسبت ايضاً تاريخ حوادث كثيرة فساء في ذلك جداً حتى اني عزمت على ابطال التدخين والتسبيط فخطتنيها في غرة ايلول من شهر سنة ١٨٦٢ ومن ثم حتى هذا اليوم ٢٥ حزيران سنة ١٨٨٢ لم اتسقط بقصة سعوط ولم ادخن شيئاً من التبغ وكأني بُعثت من الاموات في ذاك ربي وفي صحتي ولم يبق علي سوى ان افعل ما فعلته بعد ذلك بيدي عشرين سنة وهو ان اجعل طعامي اصف ما كان واقبل من اكل اللحم واكثر من الخضراوات التي اتبع صحة لا شغل فما وطالته على العمل لا تجد وهم نام . وعندني ان كل من تبع خطواتي يكون جزائي كجزائي يجاوز العشرين سالماً بعد ان يعمل اشق الاعمال

وقال العلامة بركوكر ما انفصله ان اكبر معين لرجال العلم تحييمهم المنهيات كالعرق والتبغ فاني وجدت من شبي ان كلاً من العرق بمعنى عن الاشتغال مثل الاكل الكثير هذا اذا كنت في بيتي . واما في الولايم الكثرة فلا اشعر بعب من الاكل الكثير ولا من شرب قليل من المنهيات بل ارى الخمر تلهو الجنان وتترج القلب ولكن المتدار الذي يهد ولا يضر قليل جداً ولما ينفد صدق الانسان قالوا مديع المطلق خير وأولى

٧٩٥٢ - منطق الوعظ (والخطابة)

لجواب التس المذكور في جيب (١)

قال شيبزوي "حسن المطلق يتوقف على كل النوى الظاهرة والباطنة" ولقد اجاد بذلك لان التصاحف تنوع اليها كل قوى الانسان العقلية والجسدية والخطاب الحسن يحتاج الى اجتماع العقل والجسد معاً فلهذا يكون الخطاب فصيحاً نظراً للنطق والمعنى ولا تأثير له لتبع اللطيف؛ قيل ان حال الواعظ الاكبري لم يقتصر على تقديم كلامه للسامعين بل تقدم لهم نفسه اي انه اوضح مراده بصوته وعيونه وهدىه وهيبته وقوفه وكل حركة من حركات جسده ويتفطن المطلق الحسن اربعة امور وهي الصوت واللحن والاجوار والحركة

الذات الاولى . في الصوت

الصوت قوام الوعظ والخطاب وركنهما الاعظم ويتوقف حسن المطلق على كماله وترتبه وتوحيده . فالاصوات غير القاننة الثنوية والتسعين قليلة وما كان من الاصوات فيصاحف ضعيفاً طبعاً

(١) وهي ما عدا ذلك من كتابه ان طبع حديثاً له كتاب جلاء الخلل في علم الوعظ . انظر باب المدايا والفقار بنظ

- Vaaz

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إنَّ ثَمَّةَ تأثيراً متبادلاً بين مسلمي الغرب وبين إخوانهم في البلدان الإسلامية كافة؛ فكلما تحسنت الأوضاع في العالم الإسلامي، واستقرت الأحوال، وتحقق قدرٌ مناسبٌ من التقدم الاقتصادي والتطور الاجتماعي في ظل الاستقرار السياسي، انعكس ذلك التحوُّلُ بالقدر نفسه، على الأوضاع التي يعيشها مسلمو الغرب، لأنهم يجدون في ذلك تقويةً لموقفهم الذي يلتزمون له للدفاع عن خصوصياتهم الثقافية وحقوقهم ومصالحهم، وبعثاً للثقة في أنفسهم، وتحسيناً لصورة الإسلام والمسلمين التي ينقلونها إلى المجتمعات التي يعيشون فيها وافرين مندمجين، أو أصلاء مستقرين.

ومهما يكن مستوى الجهود التي يبذلها مسلمو الغرب للدفاع عن شخصيتهم وللحفاظ على خصوصياتهم الثقافية والحضارية ولتصحيح الأخطاء ودحض الافتراءات والشبهات والأباطيل التي تروجها الأطراف الغربية التي تقف مواقف معادية للإسلام، فإن هذه الجهود لن تُجدي فتيلاً، ما لم تصلح أوضاع العالم الإسلامي وتستقيم وتحسن، وما دام المسلمون أنفسهم لا يصححون صورة الإسلام في ذواتهم أولاً، ثم في أعمالهم وممارساتهم وسياساتهم، لأن تصحيح صورة الإسلام في الغرب تبدأ بتصحيح صورة الإسلام في موطنه، وذلك من خلال الإصلاح الشامل القائم على أسس علمية، والمحكوم بالضوابط الشرعية، والمنفتح على آفاق العصر.

وما دام أن مستقبل الإسلام في الغرب لا ينفصل عن مستقبل الإسلام في العالم الإسلامي؛ لأن هؤلاء المسلمين هم جزء لا يتجزأ من الأمة الإسلامية ومن العالم الإسلامي، يتأثرون سلباً وإيجاباً بما يجري في البلدان الإسلامية، على نحو من الأنحاء، فإن المستوى الرفيع من التطور الذي بلغوه في حياتهم بالقياس إلى الواقع المعيش في بلدانهم الأصلية بالنسبة للوافدين منهم من دول العالم الإسلامي، يحملنا على التفاؤل بأن ازدهار الحضارة الإسلامية سيتعززُ بجهود مسلمي الغرب، وبأن فجر المستقبل المزدهر للإسلام والمسلمين سيبزغ في الغرب، بمشيئة الله تعالى.

el-Islam et-Yevm, 22, Rabat 1426/2005.

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## منهج الخطاب الديني كما رسمه القرآن الكريم

د. يوسف القرضاوي (\*)

رسم القرآن منهج الخطاب الديني أو الدعوة الدينية في آية كريمة من سوره المكية، حين قال: ﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾ (النحل: 125).

فهذه الآية خطاب للنبي ﷺ، ولكل من يتأتى خطابه من الأمة من بعده. إذ الدعوة إلى الله، أو إلى سبيل الله، ليست خاصة بالنبي عليه الصلاة والسلام، بل أمته أيضاً مطالبة بأن تقوم بدعوته معه وبعده.

وفي هذا يقول القرآن أيضاً في مخاطبة الرسول: ﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾ (يوسف: 108).

فكل من اتبع محمداً ﷺ، ورضي بالله رباً، وبالإسلام ديناً، وبمحمد نبياً ورسولاً؛ هو داع إلى الله، وداع على بصيرة، بنص القرآن ﴿ ادْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾.

وبهذا كانت الأمة مبعوثاً إلى الأمم بما بعث به نبيها، فهي تحمل رسالته، وتحتضن دعوته، كما قال للأمة: «إنما بعثتم ميسرين، ولم تبعثوا معسرين»<sup>(1)</sup>.

وقال الصحابي ربعي بن عامر رَضِيَ اللهُ عَنْهُ لرسول الله ﷺ قائداً لجيوش الفرس: «إن الله ابتعثنا، لنخرج الناس من عبادة العباد إلى عبادة الله وحده، ومن ضيق الدنيا إلى سعتها، ومن جور الأديان إلى عدل الإسلام».

من هنا نرى أن آية سورة النحل ﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾ ترسم معالم المنهج المنشود للدعوة أو الخطاب الديني السليم.

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(1) رواه البخاري في كتاب الوضوء عن أبي هريرة.

## VA'Z-HADİS İLİŞKİLERİ AÇISINDAN GÜNÜMÜZ VÂİZLERİ İLE İLGİLİ BİR İNCELEME

Yrd. Doç. Dr. Mahmut YEŞİL\*

İnsanın ferdi ve sosyal hayatını düzenleyen, diğer insanlarla münasebetlerinde ve yöneldiği çalışma alanlarında başarılı olmasını sağlayan en önemli faktör eğitimidir. Yeterli bir eğitim sürecinden geçmemiş kişilerin "başarılı birer insan" olmaları mümkün değildir. Ferdin ihtiyaç duyduğu eğitim alanlarından birisi de Din Eğitimi'dir.

İnsanın eğitiminde, örgün eğitim kurumlarının yanında, yaygın eğitim müesseseleri de önemli görevler yapmaktadır. Yaygın din eğitimi, "örgün eğitim kurumlarında verilen din eğitim ve öğretiminin dışında, halkı dinî konularda aydınlatmak üzere değişik mekânlarda yapılan etkinliklerdir."<sup>(1)</sup> Yaygın din eğitiminin gerçekleştirildiği en önemli mekân ise câmilerdir.

Câmi, Hz. Peygamberden günümüze, farklı çalışmaların yürütüldüğü bir yer olmuştur. Kur'an eğitim ve öğretimi, çeşitli bilim dallarıyla ilgili ders halkaları, va'z ve hutbe, câmide yürütülen eğitim-öğretim çalışmaları arasında yer alır.<sup>(2)</sup>

Bu çalışmada, yaygın din eğitimi müesseselerinden birisi olan vâizlik ve vâizlerin hadisle irtibatı incelenecektir. Makalenin ilk bölümünde va'zın önemi üzerinde durulacak, ikinci bölümde ise va'z-hadis ilişkileri ele alınacaktır.

### I-Va'zın Önemi:

#### A- Âyet ve Hadislerde Va'z:

Va'z, öğüt vermek, nasihat etmek, yapılan işlerin muhtemel sonuçlarını anlatarak uyarmak, iyiliğe özendirmek<sup>(3)</sup> demektir.

Kur'an'da, bu anlamı ifade eden, aynı veya farklı kelimeler yer almaktadır. "Bu Kur'an bütün insanlığa bir açıklamadır. Takva sahipleri için de bir hidâyet ve bir öğüttür."<sup>(4)</sup> Âyette, Kur'an-ı Kerim'in çok önemli üç özelliğine işaret

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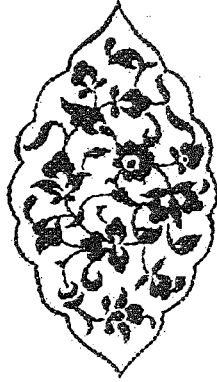
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30 MART 2002



## OSMANLI'NIN SON DÖNEMİNDE YAYGIN DİN EĞİTİMİNDE VAAZ VE VAİZLİK

Dr. Recai Doğan\*

### GİRİŞ

Bu araştırmada, bugüne kadar bazı araştırmalarda<sup>1</sup> birçok yönleri üzerinde durulan vaaz ve vaizlik konusuna, günümüz vaaz ve vaizlik ile ilgili problemlerin daha iyi anlaşılmasına ışık tutacak olan Osmanlı'nın son döneminde özellikle de II. Meşrutiyet döneminde yapılan tartışmalar açısından yaklaşılmaya çalışılmıştır. Hemen her konuda bir laboratuvar görünümünde olan İkinci Meşrutiyet, vaaz ve vaizlik konusunda da gerek süreli mecmualarda ve gazetelerde gerek müstakil eserlerde daha önceki dönemlere göre en çok tartışmanın yapıldığı ve gerekse de yetkili mercilerce kanunname, nizamname ve layiha yoluyla tedbirlerin alındığı, hatta mesleğinde uzman vâiz yetiştirmeye yönelik medreselerin açıldığı bir devir olmuştur. İslamiyet'in dışında-

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1 Vaaz ve vaizlikle ilgili yapılan araştırmalar daha çok günümüz problemlerine yöneliktir. Bu tür araştırmalarda tarihi gelişim açısından vaaz ve vaizlik, bir giriş mahiyetinde olmak üzere ve daha çok Medrese'l-Vâizin'in ön plana alındığı veya Hadis çalışmaları ile ilgili olarak verilmeye çalışılmıştır. Mesele bkz. Mehmet Faruk Bayraktar, *Türkiye'de Vaizlik*, Marmara Üniversitesi İlahiyat Vakfı Yayınları No. 145, İstanbul 1997, s. 17-50; Nesimi Yazıcı, "Osmanlıların Son Döneminde Din Görevlisi Yetiştirme Çabaları Üzerine Bazı Gözlemler", *Diyanet Dergisi*, c.XXVII, S.4, Ankara 1991, s.102-112; Cemal Tosun, "İlahiyat Fakültelerinde Vaizlik Eğitimi", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, c.XXXVI, Ankara Üniversitesi Basımevi, Ankara 1997, s.179-188; Hüseyin Atay, *Osmanlılarda Yüksek Din Eğitimi*, Dergah yayınları, İstanbul 1983, s.308-315; Hasan Cirit, *Hadiste Vaaz, Kıssacılık ve Kussas*, (Marmara Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Doktora tezi) İstanbul 1997; Mütebeba Uğur, "Va'z, Kıssacılık ve Hadiste Kussas", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, c.XXVIII, Ankara Üniversitesi Basımevi, Ankara 1986, s. 291-326; Mehmet Bulut, *Diyanet İşleri Başkanlığının Yaygın Din Eğitimindeki Yeri*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü (basılmamış Doktora Tezi), Ankara 1997, s. 36-38, 214-224; Osman Ergin, *Türk Maarif Tarihi*, c.1-II, 2. Baskı, Eser Matbaası, İstanbul 1977, s.160-161.



Vaa2

## 9 Popular Sufi sermons in late Mamluk Egypt

Boaz Shoshan

It is now generally accepted that during the Mamluk period Sufism in Egypt and Syria was largely integrated into the life of Muslim communities. Geoffroy's exhaustive work on Sufism in the late Mamluk and early Ottoman periods makes it amply clear that *fiqh* and *tasawwuf* intermingled and that Sufi scholarship was gradually gaining ground and embraced by the ulema as well as the political rulers.<sup>1</sup> As Geoffroy and others point out, it is in a scholar such as Suyuti (849–911/1445–1505), himself a Shadhili,<sup>2</sup> that this development is manifested. Thus, concerning the theological concept of the 'supreme name' (*al-ism al-d'zam*) the Egyptian savant goes so far as to give Sufi writings priority over other interpretations. Elsewhere, in a special *fatwa* entitled *Amal al-fikr fi fadl al-dbikr* Suyuti considers *dbikr*, the Sufi ritual of invocation,<sup>3</sup> superior to other forms of worship; 'unveiling' (*kashf*)<sup>4</sup> is preferable to vision through dreams (*ru'ya*).<sup>5</sup> Geoffroy sees in Suyuti's *al-Hawi lil-fatawi* another step in the evolving relationship between Sufism and Islamic culture in general, in that for the first time the former features as a recognized branch of knowledge and queries about Sufi matters are regarded as equal to those dealing with juristic issues. Michael Winter argued quite some time ago that Sufism influenced Egyptian 'Ulama' in the early Ottoman period and that some of the most distinguished men of letters then were practising Sufis. In Syria as well, many high-ranking ulema became followers of Sidi Ali b. Maymun, the originally Moroccan, important propagator of Sufism in Syria.<sup>6</sup> Geoffroy lists several men who combined *shari'a* and *baqiqa*, that is, conventional legal learning and the Sufi gift of experiencing 'true reality'.<sup>7</sup> This, one should note, did not start in Ottoman time. My reading of Mamluk sources has taught me that the association of *fiqh* and *tasawwuf* in the careers of many learned individuals was a widespread phenomenon in the fifteenth century CE and possibly earlier. It certainly merits a systematic study of the rich biographical data.

All this, clearly enough, is at the level of the intellectual elite. With respect to the Islam of the people I have argued elsewhere that, although we know relatively little about it, Sufism in all likelihood immensely influenced it, at least in the case of medieval Cairo.<sup>8</sup> It is pertinent to note here that although Geoffroy has impressively amassed material on the world of the Sufis and their socio-religious role (a fact that makes his work truly definitive) the vast field of relationship between the Sufis and 'the people' still remains little known. The French scholar points out the frequent

Sh.106-113

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## Mamluks and Ottomans

Studies in honour of Michael Winter

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**NÂBÎ'DE ZÂHÎD ve VÂİZ ELEŞTİRİSİ**  
**(NABÎ'S CRITICISM OF PRAYERFUL AND PREACHER)**

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**ÖZET**

Klasik Türk Şiir'inde zâhid ve vâiz eleştirisi, bir gelenek halinde yapılmıştır. Osmanlı toplumunun problemleri bir çağda gelen Nâbî de bu çizgiyi devam ettirmiş, olumsuz tip olarak "Sahte Seyyid, Zâhid, Süfi, Şeyh ve Vâiz"i, olumlu tip olarak da "Veli, Rind, Kalender ve Ârif"i göstermiştir. Nâbî'nin belirttiği bu iki tip küme'sinden ilki, dış görünüşe önem verirken, ikincisi eşya ve olayları iç yüzünü ön planda tutar.

ANAHTAR KELİMELER : Nâbî, Eleştiri, Zâhid, Vâiz

**SUMMARY**

In Classical Turkish Poetry, criticism of prayerful and preacher have made it like a tradition. This way was continued by Nabi who has come in Ottoman public's problem age and Nabi has showed to "False Seyyid, Prayerful, Sufi, Sheikh and Preacher" as negative characters, "Veli, Rind, Kalender and Arif" as positive characters. The first of characters which was stated by Nabi, has consider important to surface of material things, the second one consider important of event's and good's moral side.

KEY WORDS : Nâbî, Criticism, Prayerful, Preacher

**GİRİŞ**

Kainattaki bütün varlıkların biri "dış" (zâhir, mülk, zarf), diğeri "iç" (bâtın, melekût, mazrûf) olmak üzere iki yüzü vardır. Tarih boyunca insanlar, eşya ve olaylara çeşitli açılardan bakmışlar ve farklı analizler yapmışlardır. Kültürel değerleri yansıtan bu bakış açıları, ana çizgileriyle üç grupta toplanır : 1.Dış görünüşü önemseyenler, 2. Görüntünün arka planını ele alanlar, 3. Her iki çizgiyi birleştirme çabası içinde olanlar. Üçüncü yaklaşım, hakikati tüm boyutlarıyla görmeye çalışır.

Nâbî (1642-1712), Türk Edebiyatı'nda "Hikemî Şiir" çizimini açmış bir yazardır. O, "toplumsal olaylardan, siyâsî ve ekonomik problemlerden etkilenen, bu problemler üzerinde düşünen ve onlara çözüm yolları arayan, geniş kültürlü ve hayat tecrübesine sahip, çağının aydın insanıdır. Onun şiirlerini hikmet ipliğiyle örüşünün sebebi de, büyük ölçüde, zamanın sakat, düzensiz ve bozuk yanlarından etkilenişine dayanır."(Mengi, s.132). Nesnel bir bakış açısı ortaya koyan Nâbî, 18.yüzyılın başında (1701) yazdığı Hayriyye isimli eserinde oğlu Ebülhayr Mehmed'e, zâhirî ve bâtınî ilimleri birlikte ve bir denge içinde öğrenmeyi tavsiye eder. Felsefe'yi, "vahy"den bağımsız hareket ettiği için tehlikeli bulur. Gerçekliğin sırları için veli yazarların eserlerini önerir. Bunların içinde, özellikle Mevlânâ'nın Mesnevî'sini ve Muhyiddîn-i Arabî'nin Fütûhât-ı Mekkiyye ve Füsûs'u'l-Hikem isimli eserlerini vurgular (Hayriyye, s.204,206). Medrese çevresi "şeriat"ı, Tekke çevresi ise "hakikat"ı ön planda tutarken Nâbî, biri diğeri için fedâ edilemeyecek bu iki öğeyi, yani zâhir ve bâtını birleştirerek gerçekçi bir senteze varır (Hayriyye, s.207).

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## Storytelling, Preaching, and Power in Mamluk Cairo\*

### I

As with many other Islamic institutions, the origins of the *qāṣṣ* (storyteller) and the *wā'iz* (preacher) are obscure.<sup>1</sup> However, from an early point in the Islamic period, storytellers and popular preachers became the principal channel of instruction for the common people, those not engaged in a rigorous course of study of the religious sciences under the supervision of one or more scholars.<sup>2</sup> By the sixth/twelfth century, the Hanbali jurist and theologian Ibn al-Jawzī, whose famous treatise on the storytellers, *Kitāb al-Quṣṣās wa-al-Mudhakkirīn* ("The Book of Storytellers and Those Who Remind [People of God's Blessings]"), sought to rein in their excesses and set proper bounds for the material which they related, acknowledged their important role in the transmission of religious knowledge to the common people (*al-'awāmm*). Drawing on the ethical injunction related in the Quran in surah 3, verse 104 and elsewhere, he remarked that God had sent prophets "to draw people to the good and warn them against evil," and after them the ulama who are distinguished by their learning (*'ilm*). "Moreover," he said, "the storytellers and the preachers were also given a place in this order [*amr*] so as to exhort [*khiṭāb*] the common people. As a result, the common people benefit from them

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\*This article is based upon material in my forthcoming book, *Popular Preaching and Religious Authority in the Medieval Islamic Near East*. My thanks to the University of Washington Press for permission to reproduce it here.

<sup>1</sup>Much of the earlier secondary material dwelt upon this issue; see now Khalil 'Athamina, "Al-Qasas: Its Emergence, Religious Origin and Its Socio-Political Impact on Early Muslim Society," *Studia Islamica* 76 (1992): 53-74.

<sup>2</sup>Preaching of course took place on a variety of different levels. At one end of the spectrum, the activity included delivery of a formal sermon (*khuṭbah*) at noon on Fridays. Beyond that, however, there was considerable scope for less formal exhortation. The Muslim masses might attend formal Friday services, but might also hear sermons or edifying stories read in other venues as well. In these settings, the individual delivering the sermon or reciting the tale was usually referred to as a *wā'iz* (preacher) or *qāṣṣ* (storyteller). The medieval sources use the terms *wā'iz* and *qāṣṣ* more or less interchangeably to refer to individuals engaged in the delivery of exhortations and the transmission of religious knowledge to the common people. See, for example, Ibn al-Jawzī, *Kitāb al-Quṣṣās wa-al-Mudhakkirīn*, ed. Merlin Swartz (Beirut, 1986), 11 (Eng. trans., 97-98).

Vaa 2

## الوعظ عند علي عليه السلام

لأنهم يعتمدون في وعظهم اعتماداً مطلقاً على التنفير من الدنيا وعلى ذمها والتزهيد فيها واعتبارها أذى كبيراً يحول بين الإنسان وبين أن يصبح إنساناً حقاً، ويجدون في نهج البلاغة على الخصوص معيناً لا ينضب من الشواهد على ما يقولون.

أننا إذ نرجع إلى مبادئ الإسلام لتتعرف على وجهة نظره إلى الدنيا نجد هذه المبادئ تشجع الإقبال على الدنيا، وتحترم العمل، وتجد العامل، وتعنى بنشاط الإنسان الدنيوي كما تعنى بنشاطه الأخروي، يدل على ذلك ما شرعه الإسلام من قوانين تتناول جميع ألوان نشاطه الدنيوي.

والإمام عليه السلام هو أعظم أصحاب النبي صلى الله عليه وآله فهماً للإسلام ووعياً لأسراره فلا يعقل أن يقول شيئاً يخالف روح الإسلام العامة ونظرته الشاملة إلى الإنسان. ولكننا نرجع إلى نهج البلاغة فنجده مكتظاً بالتنفير من الدنيا وردع الناس عنها، فكيف نلائم بين ما نراه في نهج البلاغة وبين ما نعرفه عن الإمام عليه السلام.

إن الوعاظ والناشئة جميعاً راحوا ضحية خطأ كبير سبب لهم سوء الفهم وسوء التأويل لما جاء في نهج البلاغة من ذم الدنيا.

فعندما نريد أن نفهم نصاً من النصوص يتضمن رأياً في الإنسان وفي مصيره يجب علينا أولاً أن نفهم الثقافة التي صدر عنها هذا النص، ثم نفهم الواقع التاريخي الذي صدر فيه النص، فإذا تم لنا من ذلك ما أردنا وضعنا النص في إطاره التاريخي الخاص وأحطناه بظروفه النفسية المعينة وفسرناه من وجهة نظر الثقافة التي ألهمته قائله، فحينئذ يتهيأ لنا أن نفهم النص فهماً صحيحاً. أما حين نجرد النص من إطاره

يحسب بعض المثقفين من ناشئة هذا الجيل أن الإسلام تنكر للدنيا ودعا إلى التزهيد فيها واعتبارها أذى كبيراً لا يجمل بالمرء أن يصيب منه قليلاً ولا كثيراً. والكتب الموضوعة للتبشير بالحضارة الغربية، تساعد على تركيز هذه الفكرة عن الإسلام في نفوس هؤلاء. وتسهم إسهاماً كبيراً في تركيزها أيضاً البرامج التعليمية المدخولة التي تهمل دور الإسلام العظيم في إنقاذ العالم وتقديمه، وإن عرضته وإنما تعرض إسلاماً مشوهاً خالياً من الحياة.

كل هذا جعل هذه الناشئة تنظر إلى الإسلام نظر ذعر وتخوف مبعثهما الجهل لا العلم، وتوجه هذه النظرة أيضاً إلى التراث الإسلامي في ميادين الفلسفة والأخلاق والأدب. ونهج البلاغة من جملة هذا التراث الذي ينظر إليه على هذا النحو، فهذا الكتاب، عند ناشئة الجيل يحتوي على طائفة من الخطب قيلت في التزهيد بالدنيا والتنفير منها، والنعي على المتمسكين بها والأخذين بنصيب من مباحجها وأفراحها، وهو لذلك كتاب لا يلائم روح عصرنا هذا لأنه يشل في الإنسان رغبته في العمل ويعطل حس الحياة فيه ويدفعه إلى القناعة بحياة ذليلة واهنة مظلمة شوهاء.

ولم لا؟ ألم تصدر هذه الخطب والأقوال من رجل ركل الدنيا بقدمه وخرج عنها، ودعا الناس إلى أن يركلوها بأقدامهم ويخرجوا عنها؟

هذه نظرة طائفة كبيرة من شباب الجيل إلى نهج البلاغة.

والأسلوب الوعظي الذي يتناول فيه كثير من الوعاظ في المساجد والمحافل مهمتهم يدعم نظرة ناشئة الجيل إلى نهج البلاغة ويعززها، فهم يتناولون مهمتهم على نحو خاطيء

JOHS. PEDERSEN

## THE ISLAMIC PREACHER

wā'iz, mudhakkir, qāss

With the ancient Arabs the art of the spoken word played an overwhelming rôle; how strong was the power of the Word had been pointed out by Goldziher. That the verbal art also had been of importance at the appearance of Islam finds its expression in the doctrine that the Qur'ān is *mu'jis*, a view that is not put forth as a dogma, but is claimed to be a comprehension which only presupposes a sufficient knowledge of Arabic. Practitioners of the art of the spoken word in pre-Islamic times were the poet, *shā'ir*, and the rhetorician, *khaṭīb*. In Islam the poet maintained his influence in public life, and as the one who stimulated the Prince; and likewise poetry entered the service of religion. This fact, however, failed to provide the poet with any preferential position within Islam. Otherwise with the rhetorician. He obtained a position as the one who in continuance of the Prophet's function as a leader addressed the congregation from the *minbar* during Friday's service. Besides this official preacher, *al-khaṭīb*, the congregation, however, at an early period got another pulpit orator, who more at his liberty might instil needed teachings and influence people's turn of mind. The term of *wā'iz* is the best to characterize his profession, but the two above mentioned terms are employed also. Even his activity has its roots in the old Arabian community.

The root of *wā'iz* is well-known from Hebrew and Aramaic. The Hebrew word *'ešā* means 'counsel' i. e. an idea stamped by will and ready for action. To give advice means to induce another to catch a like idea. The Israelitish king had a *yō'eš*, a man with a special gift for backing him up in this way. He stimulated the king by helping him to conceive efficacious plans.<sup>1)</sup> In Arabic usage the verb

<sup>1)</sup> cf. my *Israel*, I—II, pp. 130, 183; III—IV, Index s. r. counsellor.

Edited by Samuel LÖWINGER

Joseph SOMOGYI

IGNACE . GOLDZIHAR

*wa'āza* is closely related to its use in Hebrew, it being applied to express imparting of knowledge, and through it inducing to the right action. It is often employed in the Qur'ān as characteristic of the activity of the prophets. It refers to the Israelitish prophets (7, 164), the ancient Arabic prophets like Hūd (26, 136) and Luqmān (31, 12); and Muḥammad is called upon to address a *wa'iz* to the unreliable and to say a penetrating word to them (4, 66). The whole Qur'ān is a *wa'iz* (*'iṣā, maw'īza*) as was the Law of Moses (7, 142) and the Gospel (5, 52). "Remember God's benefactions towards you, and the Book, and the Wisdom by which he admonishes you (*ya'izukum*)" (2, 231.). The Qur'ān is for the believers the truthful rule, admonition, and reminding (*al-ḥaqq wa-maw'īza wa-dhikrā*, 11, 121, cf. *maw'īza wa-hudā*, 3, 132). It is pointed out that this *maw'īza* is a cure for the soul, guidance, and mercy from God (10, 58, cf. 2, 276). Thus God directs his *wa'iz* on to Noah lest he should belong to the witless (11, 48). So in the commentaries on the Qur'ān the word is often rendered as *nush* and *irshād* (good advice, and communication of the Right, e. g. Baiḍāwī *ad* 4, 66; 34, 45). What is contained in the good advice is naturally the subordination to Allāh's will and that of the Prophet's, and the inducement may be implied in the attractive pictures of Paradise that are called *wa'iz* (4, 61). The word may be used for a lenient appeal to the believers, e. g. concerning the treatment of their wives (2, 232; 65, 2; cf. 4, 69) and also for a direct order to act righteously and a prohibition against bad deeds (16, 92). It is applied to designate rebuke of the recriminations against 'A'isha, this being administered in order to prevent a recurrence to take place (24, 16), but it also means plain punishment as the penance laid on the one who undertakes *ḡihār*-divorce (58, 4, cf. 4, 38). Accounts of previous acts of punishment are called *maw'īza* (2, 62; 24, 34), as they serve as an example (*'ibra*). The one who acts according to the prompting, *itta'āza*, 'is appropriating the admonition'.

In the same way is used *tadhakkara* (13, 19; 20, 46 etc.), *dhakkara*, 'remind', being employed in much the same meaning as *wa'āza*, probably, however, somewhat less forcibly (5, 16, 17; 6, 44; 25, 73; 32, 15; 37, 13 etc.). It is mentioned as a task of the Prophet's (50, 45; 51, 55; 52, 29 and elsewhere), and in a singular passage he is charac-

7 AGUSTOS 1995

## Yaygın Din Eğitim Açısından İkinci Meşrutiyet Dönemine Kadar Vaaz ve Vaizliğin Gelişimine Tarihi Bir Bakış

Recai DOĞAN\*

### Giriş

Bu araştırmada, bugüne kadar gerek bazı temel İslam bilimleri gerekse din eğitimi araştırmalarında<sup>1</sup> üzerinde durulan vaaz ve vaizlik konusuna, günümüz vaaz ve vaizlik ile ilgili problemlerin de daha iyi anlaşılmasına

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1 Mesela bkz. Mehmet Faruk Bayraktar, *Türkiye’de Vaizlik*, Marmara Üniversitesi İlahiyat Vakfı Yayınları No. 145, İstanbul 1997, s.17-50; Nesimi Yazıcı, “Osmanlıların Son Döneminde Din Görevlisi Yetiştirme Çabaları Üzerine Bazı Gözlemler”, *Diyanet Dergisi*, c.XXVII, S.4, Ankara 1991, s.102-112; Cemal Tosun, “İlahiyat Fakültelerinde Vaizlik Eğitimi”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, c.XXXVI, Ankara Üniversitesi Basımevi, Ankara 1997, s.179-188; Hüseyin Atay, *Osmanlılarda Yüksek Din Eğitimi*, Dergah yayınları, İstanbul 1983, s.308-315; Hasan Cirit, *Hadiste Vaaz, Kıssacılık ve Kussas*, (Marmara Üniversitesi Sosyal Bilimler Enstitüsü Yayınlanmamış Doktora tezi) İstanbul 1997; Mücteba Uğur, “Va’z, Kıssacılık ve Hadiste Kussas”, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, c.XXVIII, Ankara Üniversitesi Basımevi, Ankara 1986, s.291-326; Mehmet Bulut, *Diyanet İşleri Başkanlığının Yaygın Din Eğitimindeki Yeri*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü (basılmamış Doktora Tezi), Ankara 1997, s.36-38, 214-224; Osman Ergin, *Türk Maarif Tarihi*, c.I-II, 2. Baskı, Eser Matbaası, İstanbul 1977, s.160-161.

## KUR'AN-I KERİM'DEN...

"İNANAN VE YARARLI İŞ İŞLEYEN KİMSELER İÇİN HOŞ BİR  
HAYAT VE DÖNÜLECEK GÜZEL BİR YER VARDIR."

(Ra'd: 29)

"ALLAH'A VE PEYGAMBERE İTAAT EDEN, ALLAH'TAN KORKAN  
VE O'NDAN SAKINAN KİMSELER, İŞTE ONLAR  
KURTULANLARDIR."

(Nûr: 52)

"İYİLİK YAPARAK KENDİNİ ALLAH'A VEREN KİMSE, ŞÜPHE SİZ  
EN SAĞLAM KULPA SARILMIŞ OLUR. İŞLERİN SONUCU  
ALLAH'A AİTTİR."

(Lokman: 22)

"EY MUHAMMED. İNKÂR EDENİN İNKÂRCILIĞI SENİ ÜZMESİN;  
ONLARIN DÖNÜŞÜ BİZE'DİR; O ZAMAN, YAPTIKLARINI  
KENDİLERİNE HABER VERİRİZ. ALLAH, KALBLERDE OLANI  
ŞÜPHE SİZ BİLİR."

(Lokman: 23)

"ONLARI AZ BİR SÜRE GEÇİNDİRİRİZ, SONRA DA AĞIR BİR  
AZÂBA SÜRÜKLERİZ."

(Lokman: 24)

"ÖĞÜT VER; DOĞRUSU ÖĞÜT İNANANLARA FAYDA VERİR."

(Zâriyât: 55)

"ALLAH YOLUNDA ÖLDÜRÜLENLERE "ÖLÜLER" DEMEYİN,  
ZİRA ONLAR DİRİDİRLER, FAKAT SİZ FARKINDA DEĞİL SİNİZ."

(Bakara: 154)

"MALLARINI İNSANLARA GÖSTERİŞ İÇİN SARFEDİP, ALLAH'A  
VE AHİRET GÜNÜNE İNANMAYANLARI DA ALLAH SEVMEZ.  
ŞEYTANIN ARKADAŞ OLDUĞU KİMSENİN NE FENA ARKADAŞI  
VARDIR."

(Nisa: 38)

"KİM KÖTÜLÜK İŞLER VEYA KENDİNE YAZIK EDER DE SONRA  
ALLAH'TAN BAĞIŞLANMA DİLERSE, ALLAH'I MAĞFİRET VE  
MERHAMET SÂHİBİ OLARAK BULUR."

(Nisa: 110)

"KİM YANILIR VEYA SUÇ İŞLER DE SONRA ONU BİR SUÇSUZUN  
ÜZERİNE ATARSA, ŞÜPHE SİZ İFTİRA ETMİŞ, APAÇIK BİR  
GÜNAH YÜKLENMİŞ OLUR."

(Nisa: 112)

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MUHAMMED (S.A.S.), HEM DE  
YAZILI KAYNAK, KUR'AN-I  
KERİM YER ALMAKLA ÇOK  
KUVVETLİ BİR ÖĞRETİM VE  
EĞİTİM PLATFORMU  
KURULMUŞTU. AYNI ZAMANDA  
HİKMETE UYGUN BİR TEDRİÇ  
METODU İLE (20 SENİYİ AŞAN  
BİR SÜRE İLE) ŞİFAHİ KAYNAK,  
YAZILI KAYNAĞI HEM TESBİT  
ETTİRMİŞ, YAZDIRIP,  
EZBERLETTİRİP, KONTROL  
ETMİŞ; HEM HÜKÜMLERİNİ  
BELLETMİŞ, YAŞAYARAK  
YAŞATARAK, SORULARI  
CEVAPLANDIRARAK, İKAZ  
EDEREK, GEREKTİĞİNDE  
HARBEDEREK EĞİTMİŞ,  
ÖĞRETİMİŞ; HEM DE  
HİTÂBELERİYLE, ŞAHSİYETİYLE,  
AHLAKIYLA, İMANIYLA,  
HUSUSİYETLERİYLE,  
UBÜDİYETİYLE... DESTEKLEMİŞTİ.  
İSLÂMİN BAŞARI  
TEMELLERİNDEN BİRİSİ DE  
BUDUR.

# VAAZDA TAKİP EDİLECEK METOD

Dr. Günay TÜMER

Çamillerimizin bülbülleri, Peygamber yolunun ırsadçıları, halk eğitim ve öğretiminin temel taşları vâzlerimizin deruhde etmiş oldukları görevin önemini açıklayan maddeler burada sıralayamayacağımız kadar çoktur. Herbirimiz dini mayamızın nasıl yoğunluğunu hatırlamaya çalışırsak bu hususta emeği geçmiş muhterem sımalara bir defa daha dua etmek imkânı buluruz. Böyle önemli bir görevin ifası muhakkak ki bir takım prensiplere ve hususiyetlere bağlı olacaktır. Biz yazımızda bu hususların üzerinde duracağız (1).

(1) Bu yazımız, 1977 Haziran'ında Bolu'da bir grup vâz arkadaşımızın yukarıdaki başlık altındaki kursumuzda anlatmaya çalıştıklarımızı yazılı olarak arzu etmeleri üzerine onları kırmayarak va'detmemiz delayısıyla kaleme alınmıştır. Bu gibi konuları genişçe içine alan (aynı zamanda bibliyografya veren) birkaç kaynak zikretmeden işaret edelim ki biz hitabet hakkında umumî bilgi verdikten sonra vâz tekniği, metodu, vâza hazırlanma, vâz için gerekli müktesebat, vâzlerin dikkat etmeleri gereken hususlar vb. üzerinde duracağız. Bkz: Neda Armaner, Hitabet ve Dini İrşat Üzerine, Ank. 1963 (DİB. Yay.); Ahmet Yüzendag, Hitabet, Dersleri, Ank. 1964 (DİB. Yay.); İsmail Lütfü Çakan, Örnekleriyle Uygulamalı Dini Hitabet, Ank. 1975 (Kuşak Yayınları).

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# VAAZDA TAKİP EDİLECEK METOD

İSLÂMİYETİN TEBLİĞİNDE  
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ETMİŞ; HEM HÜKÜMLERİNİ  
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EDEREK, GEREKTİĞİNDE  
HARBEDEREK EĞİTMİŞ,  
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HİTÂBELERİYLE, ŞAHSİYETİYLE,  
AHLÂKİYLE, İMANİYLE,  
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UBÜDİYETİYLE... DESTEKLEMİŞTİ.  
İSLÂMİN BAŞARI  
TEMELLERİNDEN BİRİSİ DE  
BUDUR.

Dr. Günay TÜMER

(Geçen sayıdan devam)

Geçen sayımızdaki yazımızın son paragrafında Peygamberimiz (S.A.V.)'in vaaz esnasında emrettiğinden bahsederek ayrıca bunun üzerinde duracağımızı zikretmiştik. Bir başka hadiste "Emrettim, va'zettim, nehyettim"<sup>142</sup>. denmekte olduğundan vaazın emr-i bil-ma'rûf ve nehy-i ani'l-münker vechesi ortaya çıkmış oluyor.

Yine tekrarlayarak ve bazı hususları ekleyerek ifade edelim ki vâiz, nefesine, sözüne ve hareketlerine hâkim olmalıdır. Bu hâkimiyeti sağlayamamış bir vâizin cemaata tesir etmesi düşünülemez. Vâizin itimat telkin edebilmesi için nasihat ettiği konularda âmil olması gereklidir.

İmâm-ı A'zam'ın köle azadı konusunda va'dettiği bir vaazı geciktirmesi üzerine bu yolla efendisinin kendisini azad etmesini bekleyen kölenin sorusuna verdiği cevapta vaazdan önce bu ameli kendisinin işlediğini, bu

yüzden gecikme olduğunu söylemesi, altından bir ibret sahafesidir. Vâizlik mesleğine hiç yakışmayan davranışlar; demogoji, şarlatanlık, menfaatperestlik, övünme, kıskançlık, dedikodu vb. dir. Hitâbeti araç olarak kullanmak lâzımdır, amaç olarak değil. Gaye, Allah (C.C.)'ın rızası olmalıdır. Her vâiz bilmelidir ki her vaaz kürsüsünün karşısında konuşma tarihinin söyle eşsiz bir incisi parlamaktadır: "Söyleyeceksen hayrı söyle, yoksa sus"<sup>143</sup>. Sahâbe-i kirâmın yerine göre ağızlarına taş koyarak elde etmeye çalıştıkları bu "altın sükût"un kıymetini konuşurken akıldan çıkarmamak lâzımdır.

Vâizde en çok aranan muhakkakki sefkat, merhamet, tebessüm, rıfk, mülâyemet gibi çekici vasıflardır. Bu vasıflar vakar, kemâl ve ağırlıkla birleşince ortaya tath sert bir şahsiyet çıkar ki ikna ve telkinde bunun önemli bir yeri vardır. Hemen belirtelim ki gadap, öfke, şiddet, azar, tehdit<sup>144</sup> vb. vâize çok şey kaybettirir. Tabii buğzu fillah<sup>145</sup>, inzar<sup>146</sup>, ikaz, ihtar gereklidir. Ancak Peygamberimiz (S.A.S.)'in vaaz - mev'iza sırasında gazaplanmadığını<sup>147</sup> ve ilmi talep eden için tevbih konusundaki tutumunu<sup>148</sup> biliyoruz. Kısaca ifade edersek vaize yakışan oteler bir sefkatir.

Konuyu bir başka madde ile devam ettirmeden burada bir noktaya daha işarette fayda görüyoruz. Vâizin hem anlattıklarının, hem de manevi tavırlarının ifade vasıtası ses, ses tonu, telaffuz, jest ve mimiklerdir.

Bunlara da çok dikkat etmek ve bu konudaki gerekli egzersiz, idmanlarla eğitimi sürdürüp itiyat hâline getirmek, hâkimiyet sağlamak lâzımdır.

Tath dil yılanı bile deliğinden çıkardıktan sonra vaaz-mev'izada ne kadar gerekli olduğunu belirtmeye lüzum yoktur. Akustik, mikrofon hâkimiyetinin hemen arkasından sesin bir vaaz süresini doldurması, buna göre idaresi gelir. Tabii israfta bulunup bağırılıp çağrılmazsa bu mümkün olur. Ses tonunun yerine göre ayarlanması, vurguların hakkının verilmesi, hecelerin atlanmadan tam, düzgün ve net bir şekilde ifadesi, tik hâline gelmemiş az, yerinde, ağır jestler, konuya ve duruma uygun yüz hareketleri, mimikler vaaza renk getirir. Peygamberimizin (S.A.S.) fesahatini, konuşurken tane tane, herkesin takip edebileceği bir şekilde kelime ve cümleleri telaffuz ettiğini, vakar ve sakinetini bozacak jestler yapmadığını, inzar ederken gözlerinin kanlandığını, yüzünün kızardığını, müjdelerken gözlerinin içinin güldüğünü biliyoruz<sup>149</sup>.

Maddeyi Gazâli (Ö. III) nin müşşidde aranan vasıfları sıraladığı şu

(143) Bkz. Buhâri, Edeb: 31, 85; Müslim, İman: 74. Ayrıca bkz. (Sant bâbı) Dâ- rîmî, Rıfkak: 5.

(144) (Bilhassa tekfirin tendit makamında kullanılmasındaki isabetsizlik için bkz., M. A. Ersoy, Kur'ân-ı Kerim'den Ayetler, Mev'izalar, Ank. 1968, shf. 48).

(145) "Hubbu fillah ve buğzu fillah imandandır" Bkz. Buhâri, İman. 1.

(146) Inzar ve beşâretin inzara takdimi için bkz. İsrâ, 105; Ahzâb, 45; Feth, 8 vb. (Umumiyetle beşâret inzara takdim edilmiştir.) Mâ'minleri inzârın beşârete takdimi için bkz. A'râf, 188.

(147) Bkz. Buhâri, İlim: 28 (Mev'iza ve ta'limde gadab bâbı).

(148) Bkz. Dârimî, Muk: 34.

(149) Bir misâl olarak bkz. Müslim, Cum'a: 43; İbni Mâce, Muk.: 7; Buhâri, İlim: 13.

VAAZ'DA  
TAKİP  
EDİLECEK  
METOD

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SAYI: 2

MART  
NİSAN  
1978

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DİYANET  
DERGİSİ  
CİLT: XVII  
SAYI: 2

MART  
NİSAN  
1978



Va'z  
Kıssa

## VA'Z, KISSACILIK ve HADİSTE KUSSÂS

Doç. Dr. Mücteba UĞUR

İslam tarihinde va'z, gerek halk eğitimi, gerekse sosyal ve kültürel hayat itibarıyla son derece önemli konulardan biridir. Bir taraftan halkın toplu halde bulunduğu meccitlerde asırlarca islami eğitim-öğretimin vazgeçilmez vasıtası haline gelen va'z, diğer taraftan onun devamını sağlamak suretiyle kültür hayatının gelişmesinde inkarı mümkün olmayan tesirler icra etmiştir. Araştırmamızın satırları arasında görüleceği gibi, zamanla çığırımdan çıkmış, hiç değilse gaye ve hedefinde sapsular meydana gelmiş bile olsa, halkı eğitmek, yerine göre yönlendirmek yahut da belli görüşler etrafında toplamak hususunda en tesirli ve verimli vasıta yine va'z olmuştur.

Bildiğimiz kadarıyla bu önemli konuyu ele alan müstakil bir türkçe araştırma bu güne kadar yapılmış değildir.<sup>1</sup> İşte biz bu düşünce ile şu mütevazı araştırmamızı va'z, va'zlarda kıssa anlatmak ve kussas denilen va'zında uydurma hikayeler, özellikle mevzu hadisler anlatanlar konusuna ayırdık. Maksadımız va'z konusunun islami tarih seyri içindeki durumuna özlü bir şekilde temas etmek, va'zlarda kıssa anlatma konusu üzerinde durup hadis edebiyatında çokca rastlanan kussasın

1 Dr. Yaşar Kandemir, *Mevzu Hadisler* isimli eserinde kussas konusuna mevzu kadilerle ilgisi yönünden yer vermiştir. Dr. Günay Tümer'in "Va'zda Takip edilecek Metot" başlıklı iki makalesi neşredilmiştir. Ancak bu makaleler, adlarından da anlaşılabilirceği gibi, va'z metotlarına dairdir. Bk. *Diyânet Dergisi*, 1978-XVII, 1, 2 ve 6. sayılar. Halen Riyâd İmâm Muhammed b. Su'ûd Üniversitesi Araştırma Merkezi'nde çalışmakta olan değerli araştırmacı Dr. Kâsım es-Samerrâ'i'nin, neşrettiği İbnu'l-Cevzi'nin *Kitâbu'l-Kussâs ve'l-Müzekkirin* isimli eserinin baş tarafına koyduğu "Fennu'l-Kasas ve'l-Kussâs" başlıklı araştırmayı bu arada zikretmek isteriz. (*Kussâs*, 5-35). Bu kısma ekli mukaddimede müellif, aynı kitabın amerikalı bayan müsteşrik Dr. Marilyn Swartz tarafından neşredilen edisyonu üzerinde durmakta, bu arada hatalarına dikkat çekmektedir. es-Samerrâ'i ayrıca Şam'da yayımlanan *Mecma'u'l-Luğati'l-Arabiyye Mecmuasının* 1975 tarihli 4. sayısında uzunca bir makale yayınladığından söz etmektedir (s. 36). Bu makaleyi elde etmek imkanı bulamadığımız için *Kussâs*'ın başındaki makale ile ilgisini tesbit edemedik.

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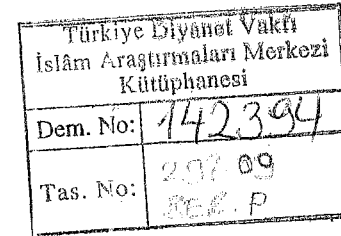
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# VAAZ'DA TAKİP EDİLECEK METOD (\*)

III,

Dergi / Kitap  
Kütüphanede Mevcuttur

Dr. Günay TÜMER

VIII

Bir önceki maddeyi işbirliği ile bitirdik, bu maddeyi de işbirliği ile başlatalım. Vâiz, arada bir değişiklik olması, aynı zamanda cemâatin daha başka yönlerden aydınlanması için bazı yollar bulabilir. Amerika'da ve bazı ülkelerde çeşitli branşlarda ilim adamları, uzmanların kiliselerde konularıyla ilgili konferanslar verdikleri, konuşmalar yaptıklarını biliyoruz. Hatta kiliseler bunu duyurmak, ilân için yol kavgalarına, önemli noktalara tabelalar astırarak devamlı halkın ilgisini canlı tutmak, aynı zamanda isteyenin istediği yerdeki konferansa gidebilmesini sağlamak yolunu takip etmekle asrın reklamcı zihniyetine uygun bir davranış da sergilemiş olmaktadır. Birkaç sene önce İstanbul'daki camilerdeki vâizleri ve vaaz konularını (Ramazan Ayında) bazı gazetelerin ilgili sütunlarında görmüş ve faydalı olacağını düşünmüştük. Bizim burada temas etmek istediğimiz husus şu olacak: İmam-Hatip Liselerinin hizmete girmesinden bu yana bu okullardan mezun olup önceleri lise farkını vererek çeşitli yüksek tahsil kurumlarını bitirip mesleğe atılmış ya da dinî alanda yaptığı yüksek tahsil yanında ayrıca bir başka yüksek tahsil kurumundan da mezun olup o mesleği icra etmekte olanlar da dahil olmak üzere - o yerde görevli (okullarda ve diğer kurumlarda) meslekten kimselerle temas ve işbirliği yaparak vâiz, hem kendi vaazlarında onlardan bazı hususlarda yararlanabilir, hem de onların da kürsüye çıkmasıyla kürsüsünü zenginleştirmiş, çeşitli çevrelerin câmiye ilgisini çekmiş, en azından bir değişiklik getirmiş olacağından emin olabilir.

(\*) Dergimizin 1. ve 2. sayılarında çıkan yazının devamı, yazının bir müddet için Ankara dışında bulunması nedeniyle 3. - 4. ve 5. sayılarında neşredilememiştir.

Vâiz, mesleği ve cemaati ile alâka dairesi dışında, bulunduğu yerde bazı meseleleri danışabileceği, sorabileceği kimselerin bulunup bulunmadığını araştırmalı, her şeyin diploma ile halledilmediğini unutmamalı, tekâmül edebilmesi için resmi yollar yanında kendisine de düşen hususlar olduğunu bilmelidir. Kibirlemeden hayâ edenin nasibinin az olacağını düşünerek, melekvarî, hayatının sonuna kadar ilme tâlip kimse, insana ambargo koyan en sömürücü hasletin, benliğin tuzagından kurtulmuş olur. Dolayısıyla vâiz, bal alacağı kovanın en azından farkında olmalı, istidat ve kabiliyetlerin pek farklı olduğunu, bazı ilahi mevhibelerin herkesde bulunmadığını bilmelidir. Hz. Mûsâ'nın (A.S.) Hz. Hıdır (A.S.) ile seyahatından öğrendiği az bilgi midir? Fenâri (Ö. 1432)'nin anlayamadığını Somuncu Baba (Hamideddin-i Aksarâyî - Ö. 1407-) Mevlânâ (Ö. 1273)'nin anlayamadığını Şems-i Tebrizî (Ö. 1247), Fâtih (Ö. 1481)'in anlayamadığını Akşemsetdin (Ö. 1459) anlatmamış mıdır? Zaten sohbet Eshâb-ı Suffa'nın mirasıdır. Öte yandan vâiz, bulunduğu yerde muktedir kimseler varsa, usûl-i fıkıh, akaid, usûl-i tefsir, usûl-i hadîs gibi ihtisaslaşması gerektiği alanlarda istifade ya da meslekdaşlarıyla işbirliği yoluna gitmelidir.

IX. Vâizin şahsiyet yapısında belki en önemli temel taşı hasbîlikdir. Bu, vâizin hem Allah'a (C.C.), hem de kula karşı en ihlâşlı tavrıdır. (Muhlis için bkz. A'raf, 29; Yûnus, 22, Ankebût, 65; Zümer, 2, 11, 14; Lokman, 32; Gâfir, 14, 65; Beyyine, 5.) Kur'an-ı Kerim'de tebliğ ve irşad görevini yüklenmiş peygamberlerin insanlardan bir şey beklemedikleri ve istemedikleri sık sık zikredilir: "Ben buna karşı sizden bir ücret istemiyorum. Benim ücretim, ancak âlemlerin Rabb'ine aittir."<sup>260</sup> Peygamberimizin (S.A.S.) görevlendirildiği yoldan vazgeçmesi için yapılan en cazip tekliflere, bir eline Güneş, diğer eline Ay'ı koysalar bile dönmeyeceğini söylemesi bu bakımdan ne kadar anlamlıdır. "...kim işini güzel yaparak özünü Allah'a teslim ederse, onun mülkâtını Rabb'inin yanındadır..."<sup>261</sup> Âyeti, Yahudi ve Hıristiyanları kimin Cennet'e gidebileceğini açıklamakla kalmıyor, aynı zamanda Peygamberimizin (S.A.S.) getirdiği yolun özünü de veriyor.

Bu itibarla vâize hırs, menfaat kollamak vb. mezzum haller değil, ihlâs, meslek aşkı ile çalışmak ve irşadî esas tutmak, kanaat yakışı. "Kanaat, tükenmez mal ve fenâ bulmaz hazinedir." hadisi<sup>262</sup> gerçekten hürsedilecek bir hazinedir. Vâizin bir menfaat peşinde olmadığını, Allah'ın (C.C.) rızasını esas aldığı halk, onun câmi dışındaki ahvâlinde anlamak yoluna gittiği gibi, câmiddeki konuşmalarından da çıkarabilir. Bütün bunları gözönünde bulundurarak vâiz, yanlış anlaşılacak şeyler söylememeye özen göstermeli, bilhassa imalı sözlerden, siyasetten, partililik hastalığı belirtilerinden titizlikle kaçınmalıdır; bu hususta vere-

(260) Şuarâ, 109. Bkz. Şuarâ, 127, 145, 164, 180; Sebe', 47; Sâd, 86; En'am, 90 Hüd, 29, 51; Yâsîn, 21; Yûnus, 72.

(261) Bakara, 112.

(262) Hadis için bkz. Aclûnî, Kesfu'l-Hafâ, II/151. Osmanlı Devleti zamanında hizmetleri karşılığı vâizlere vakfiyelerde "cihet" (hizmet parası) vakfedildiği hk. bkz. Mehmed Pakalın, Osmanlı Tarih Deyimleri ve Terimleri, III/572.

VAAZ'DA  
TAKİP  
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1978

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and the Little Office have found their place among the frequently printed prayer books of the 20th century.

**Bibliography:** For exhaustive bibliog. and source citations consult J. STADLHUBER, "Das Stundengebet des Laien im christlichen Altertum," *ZKathTh* 71 (1949) 129-183; "Das Laienstundengebet vom Leiden Christi im seinem mittelalterlichen Fortleben," *ibid.* 72 (1950) 282-325. General literature. S. BEISSEL, "Zur Geschichte der Gebetbücher," *StimZeit* 77 (1909) 28-41, 169-185, 274-289, 397-411. G. DOMEL, *Entstehung des Gebetbuchs und seine Ausstattung* (Cologne 1921). T. SCHNITZLER, *LexThK* 4:551-553. Illuminated Psalters and *Horae*. D. BLAND, *A History of Book Illustration* (Cleveland 1958) 33-83. D. DIRINGER, *The Illuminated Book* (New York 1958). Texts of prayers from the early Church and source citations. A. HAMMAN, *Early Christian Prayers*, tr. W. MITCHELL (Chicago 1961). Books of Hours and Psalters. H. LECLERCQ, *DACL* 9:1836-1906; 14:1950-67. A. P. FRUTAZ and G. RONCI, *EncCatt* 7:1319-23. V. LEROQUAIS, *Les Livres d'Heures manuscrits de la Bibliothèque Nationale*, 2 v. (Paris 1927; suppl. 1943). J. WRIGHT, *Early Prayer Books of America* (St. Paul 1896) 1-26. H. THURSTON, *CE* 12:350-354, 425-426. Individual prayer book citations are listed within the article itself. **Illustration credits:** Figs. 1a, c, d, and 2b, The Pierpont Morgan Library. Figs. 1b, 2d, Courtesy of Walters Art Gallery, Baltimore. Fig. 2a, Rare Book Department, Free Library of Philadelphia. Fig. 2c, Princeton University Library, Garrett Collection. Fig. 3, from the Collection of the Library of Congress.

[F. J. WITTY]

## PREACHING, I (HISTORY OF)

The sermon by its nature is intended to be spoken and heard, and few sermons have been preserved exactly as they were preached. Those preserved in written form have generally been edited for publication. For the early Church no verbatim report of a sermon has survived. Even the accounts of the sermons of Christ recorded in the Gospels give us no more than extracts of the substance of His preaching.

**Preaching of the Apostles.** It may be assumed that the Apostles followed Christ's practice of speaking in the synagogues after the reading of the Sabbath pericope (Lk 4.14-22). Specific mention of such procedure is not infrequent (Acts 7.4-5; 9.20; 10.42; 13.16-41). While there is information about the Christians gathering for the "breaking of the bread" in apostolic times (Acts 2.42) and meeting for prayer, there is no surviving record of a sermon preached on such occasions. There are indeed records of seven discourses delivered by Peter (Acts 1.16-23; 2.14-37; 3.12-26; 5.29-32; 10.34-44; 11.4-18; 15.7-11), and six by Paul (Acts 13.16-41; 14.15-18; 17.22-32; 20.17-36; 22.1-22; 26.2-23). With the exception of Peter's remarks in connection with the election of Matthias and the record of his unwillingness to impose the obligations of the Mosaic Law on Gentile converts, these addresses would be designated in later terminology as "missionary sermons" for prospective converts and may faithfully reproduce the preaching of these Apostles or may be an account of it as reported by a Christian writer near the end of the 1st century A.D. In either case this record yields little direct evidence for the history of the sermon preached in the Christian community. As sermons of traveling missionaries Peter's discourse delivered to the crowd after the healing of the lame man (Acts 3.12-26) and Paul's address on the Areopagus (Acts 17.22-33) show some interesting parallels in their structure. Both begin with a formal greeting of the audience followed by a brief summary of the blessings God has conferred on mankind, a reference to guilt for offenses, a call to repentance, a reminder of the judgment to come, and finally a reference to Christ's Resurrection [cf. E. Norden, *Agnostos Theos*, 3-12 (Stuttgart 1912, repr. 1956)].

The preachers of the apostolic age were the Apostles and those appointed by them to be in charge of the Christian communities. It is difficult to judge how widespread was the charismatic speaking mentioned by Paul (1 Cor 12.1-11, 27-31; ch. 14; Eph 4.7-16). In any case, the phenomenon seems to have disappeared as the catechumenate developed.

**Subapostolic and Early Patristic Age.** Irenaeus mentions the discourses that Polycarp gave to the people in Smyrna (Eusebius, *Hist. Eccl.* 5.20.6). Irenaeus also spoke to the people, and his discourses were collected in a book still extant in Eusebius's day (*ibid.* 5.26). From this same era comes the earliest extant evidence showing the sermon as part of the liturgical service. Justin Martyr (*Apologia* 1.67) says that the Christians gathered on Sundays and that the memoirs of the Apostles and writings of the Prophets were read. When the reader had finished, "he who presides gives the admonition and invites us to imitate these noble men." Slightly later, Tertullian makes two references to preaching in similar circumstances. In the *Apologeticum* (CSEL 69: 91-92) he relates that the faithful met for prayer and the reading of the Scriptures; thereupon by admonitions they were strengthened in the practice of their teachings. In his *De anima* (CSEL 20:310) he specifically states that there were addresses (*allocutiones*) during divine services (*inter dominica sollemnia*). This practice is clearly attested for the Church in northern Africa. Similar evidence for Asia Minor seems to be found in the homily on the Passion preached by Melito, Bishop of Sardis in Lydia (Quasten *Patr.* 1.243). As an interesting item from the subapostolic age, the so-called *Second Epistle of Clement to the Corinthians* (c. 150) deserves mention as the oldest extant Christian sermon. It is written in Greek and was read to the assembled Christian community. "Therefore, brothers and sisters, following the God of truth, I am reading you an exhortation to pay attention to that which is written, and that you may both save yourselves and him who is the reader among you" (2 *Clement* 19.1).

In sharp contrast to the unliturgical style of 2 *Clement* there is the sole surviving homily of Clement of Alexandria *Quis dives salvetur*, (Who is the rich man that is saved), on the text of Mk 10.17-31. This rather lengthy homily, if really preached, is possible early evidence of preaching by a priest, although scholars are not agreed on the priesthood of Clement. In any case, instances of preaching by priests and laymen occur in the early part of the 3d century.

During the pontificate of Zephyrinus (199-217), Origen, Clement's successor at the catechetical school in Alexandria, came to Rome (Jerome, *De viris illustribus* 54) and was present in a church when Hippolytus preached a sermon in Greek, On the Praise of the Lord Our Savior (*ibid.* 61). This sermon has been lost; it is significant, however, that a priest (Hippolytus had not yet become bishop and antipope) preached in Rome some time before 215. After a brief stay in Rome, Origen returned to Alexandria and remained there until 215, when he left for Palestine, where he was eventually ordained a priest, to the displeasure of Demetrius, Bishop of Alexandria (*ibid.* 54). Eusebius makes the following report on Origen's activity in Palestine:

And although he had not yet received the presbyterate, the bishops there requested him to discourse and expound the divine Scriptures publicly in the church. That this is so is clear from what Alexander, the bishop of Jerusalem,

Page: 1  
A. Hüce

# الجليل الصالح



والأنيس النَّاصِحُ

للعلامة

أبي الفضل سبِّط الإمام أبي الفرج

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Emirbaş No:	08409
Sınıflama No:	297.8 SIB.C

ابن الجوزي

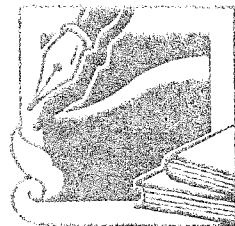
تحقيق وتعليق

أحمد العيسوي

دار الصحابة للتراث بطنطا

١٤١١ - ١٩٩١





## نگاهی به وعظ و خطابه در عصر قاجار

07 EY101 989



پرفسور سید حسن امین

استاد دانشگاه گلاسگو کالدونیا- انگلستان

مقاله حاضر سعی دارد اختلاف ماهوی و کاربرد عملی منبر را در قبل از مشروطیت با بعد از آن مقایسه کند و مخصوصاً تحول محتوای منبر را بعد از ناصرالدین شاه (وفات ۱۳۱۳ هـ. ق) شناسایی کند، لذا ما برای مطالعه این بحث به منابع دست اول چاپی و خطی قبل از مشروطیت استناد کرده ایم.

یکی از منابع مهم برای این تحقیق شرح حال علما، خطبا و وعظ در دوره قاجار است که در لابه لای کتب تاریخ و رجال دیده می شود. منبع بسیار با ارزش دیگری در جهت شناخت کم و کیف فرهنگی جامعه شیعی ایران عموماً و تحول وعظ و خطابه در عصر قاجار خصوصاً، کتب چاپی و خطی متعددی است که به عنوان مجموعه سخنرانیهای واعظان، در عصر قاجار تهیه و تنظیم شده است. نظر به اینکه منبع تحقیق اخیر، تا جایی که ما اطلاع داریم، تا کنون در مطالعات تاریخی و جامعه‌شناختی در ایران و اروپا مورد استفاده واقع نشده است. مقاله حاضر با تأکید و تکیه مخصوص بر این متون نگارش یافته است.

نقش وعظ و خطابه و به تعبیر دیگر منبر به عنوان قوی ترین رسانه عمومی و وسیله ارتباط جمعی «Mass Media» در جوامع اسلامی و تأثیر و تأثر طبقه وعاظ و خطبا در محیط فرهنگی، اجتماعی و سیاسی از مقوله‌هایی است که هنوز به طور واقع‌گرایانه و آفاقی «Objective» مورد تجزیه و تحلیل قرار نگرفته است. از جهت سیاسی، در تاریخ ایران نقشی که وعظ در نهضتها و انقلابات مردمی همچون قیام سربداران، انقلاب مشروطه و بالاخره انقلاب اسلامی ایفا کرده است، قابل انکار نیست. این تأثیر وعظ در مردم است. در عین حال مطالعات تاریخی نشان می دهد که در مقطع این انقلابات، در محتوا و مضمون منبر، تحولاتی روی داده است و این نشانه آن است که خواستهای مردمی در مضامین منبر اثر کرده است. این تأثیر و تأثر را از مطالعه تاریخ مشروطیت می توان به خوبی دریافت.

sont-ils sinon des porteurs de vertus en acte, c'est-à-dire en dernier ressort des métaphores, des modèles, des principes de ce qui est la «vraie» sainteté? Il est vrai que la mémoire ne reconstitue le passé qu'incarné dans des noms de personnages.

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(Oran, Algérie)

19 9 AUGUSTS 1992

STVDIA ISLAMICA, LXXVI, 1992,

Paris, s. 53-74.

Orig / Kitap  
Kitaphane Mavcotter

“AL-QASAS: ITS EMERGENCE,  
RELIGIOUS ORIGIN  
AND ITS SOCIO-POLITICAL IMPACT  
ON EARLY MUSLIM SOCIETY”

Khalil 'ATHAMINA

Throughout the modern Islamic world, nearly every major mosque includes a religiously-educated state official known as a *wā'iz* (“admonisher”), whose role is to preach to the congregation between prayers. The phenomenon of *wa'z* (“admonishment”) is not the invention of the modern Islamic state; rather, it is an ancient concept which has been rooted in Islamic society since the very beginnings of its formation, as early as the first decades of the first century A.H./seventh century A.D.

However, to be more precise, the term *qasas*, “religious preaching,” was the common denotation for this phenomenon in those early days. Though significant research has been published on the subject of *qasas*,<sup>(1)</sup> this topic ought now to be re-opened, in order to illuminate several obscure aspects of the issue, and to shed light upon certain areas which have not been touched upon by

(1) Only the main works are listed here; Goldziher, *Muslim Studies*, Eng. tr. C. R. Barber and S. M. Stern (London 1971), II, 150-9; Mez Adam, *Die Renaissance des Islam*, Ar. tr. by 'Abd al-Hādī Abū Rayda (4th ed., Beirut, 1967), II, 109-22; Johs Pedersen, “The Islamic Preacher, *wā'iz*, *mudhakkir*, *qāṣṣ*”, *Ignace Goldziher Memorial Volume* (Part 1) ed. S. Lowinger and J. Somogyi, Budapest, 1948, pp. 226-51; Idem, “The Criticism of the Islamic Preacher”, *Die Welt des Islam*, N.S. II (1953) pp. 215-31; Ch. Pellat, “*Kāss*” *E.I.* (new edition) C. E. Bosworth, *The Mediaeval Underworld* (ed. Leiden 1976) Part 1, pp. 23-9; al-Najm Wadī'a Tāhā, *al-Qasas wa-l-qasās fī al-adab al-islāmī* (ed. Kuwait 1972); Q. al-Sāmarrā'i, “*Kitāb al-Qasās wa-l mudhakkirīn*, *Majallat majma' al-tughā al-'arabiyya bi-Dimashq*, 4 (50) 1975, pp. 849-88.

*Cultural Expression in Arab Society Today.*<sup>7</sup> His *Al-Yousi: Problèmes de la culture marocaine au XVIIème siècle*<sup>8</sup> was never translated, but was the principal anchor for Clifford Geertz's influential *Islam Observed*.<sup>9</sup> These evocative studies represent the historical and cultural epochs in the twentieth-century Arab world, conveying from various perspectives—Arab nationalist and settler, bourgeois merchant and industrialist and peasant, union militant and religious scholar—how key events and contexts were understood and experienced by those who lived through them.

Berque's 1981 retirement from the Sorbonne engendered another change of focus. He undertook a translation of the Qur'an into French, published in the immediate aftermath of the Spring 1991 Gulf war and which for this reason generated considerable comment and debate.<sup>10</sup> On the margins of this project Berque completed a complementary study, *Relire le Coran*,<sup>11</sup> an autobiography<sup>12</sup> and a steady stream of essays and interviews.<sup>13</sup> He was also involved in recent years in projects to improve the education of France's immigrant population and efforts to improve the understanding of Islam and Muslims in Europe.

Berque's academic career was marked from the outset by the encouragement he offered Middle Eastern and North African students and colleagues, and by concerted efforts to forge ties with colleagues and students in the United States. His academic appointments in the US included a year-long stay in the mid-1970s at the University of Texas, Austin, and shorter stays elsewhere, including the University of California, Los Angeles. He may have been a scholarly maverick, but his efforts to break down the barriers to international scholarly communication and to facilitate the work of students and colleagues on several continents mean that his influence will be felt for years to come.<sup>14</sup>

#### NOTES

<sup>1</sup> Some of major early essays on Morocco, for example, are reprinted in *De l'Euphrate à l'Atlas* (Paris: Éditions Sindbad, 1978).

<sup>2</sup> (Paris: Presses Universitaires de France, 1955).

<sup>3</sup> (Paris and The Hague: Mouton, 1957).

<sup>4</sup> Trans. Jean Stewart (London: Faber and Faber, 1964).

<sup>5</sup> Trans. Jean Stewart (New York: Frederick A. Praeger, 1967).

<sup>6</sup> Trans. Jean Stewart (London: Faber and Faber, 1972).

<sup>7</sup> Trans. Robert W. Stookey (Austin: University of Texas Press, 1978).

<sup>8</sup> (Paris and The Hague: Mouton, 1958).

<sup>9</sup> *Islam Observed: Religious Development in Morocco and Tunisia* (New Haven: Yale University Press, 1968).

<sup>10</sup> See Jacques Berque, "Autour d'une traduction du Coran," *Studia Islamica*, 74 (1994), 181-90.

<sup>11</sup> (Paris: Albin Michel, 1993).

<sup>12</sup> *Mémoires des deux rives* (Paris: Seuil, 1989).

<sup>13</sup> Such as *Il reste un avenir: Entretiens avec Jean Sur* (Paris: Arléa, 1993).

<sup>14</sup> A complete bibliography of Jacques Berque's writings will be included in a memorial book that Farouk Mardem-Bey (Institut du Monde Arabe, Paris) is currently editing. As yet untitled, it is scheduled to be published in 1996.

#### Preaching Islam

WALTER ARMBRUST, *University of Michigan*

**The Prophet's Pulpit: Islamic Preaching in Contemporary Egypt**, by PATRICK GAFFNEY. 366 pages, index, bibliography, notes, appendices. Berkeley: University of California Press, 1994. \$20 (Paper) ISBN 0-520-08472-1

WRITING about Islam in contemporary Egypt presents considerable difficulties of translation. The state wants to define itself as the heir to multiple heritages, including but not limited to Islam, while an increasingly active opposition sees Islam as Egypt's only heritage worthy of the name and its only hope for salvation in the modern world. How does one avoid reducing the current troubles to religion? How to avoid reducing religion to politics? Patrick Gaffney explores this treacherous terrain in a nuanced ethnographic account of Islamic preaching that neither fixates on fundamentalist politics nor shies from the issue of how the state seeks to incorporate Islam into its overall identity. Instead, he offers an unusually well contextualized view of Islamic ideology in practice by bringing its discursive contexts centrally into focus.

The book is based on fieldwork in the Upper Egyptian town of Minya, primarily over eighteen months beginning in 1977 and ending in 1979. This time was propitious for such research. When he first went to Minya, Gaffney's colleagues thought his interest in small-town preachers somewhat quaint. Midway through his initial stay in Upper Egypt, the Islamic revolution in Iran occurred, and as awareness of the Ayatollah Khomeini's role in the event grew, it became unlikely that Islamic preachers would again be treated with such condescension by Western writers. However, the Egyptian authorities also began to realize the potential importance of preachers. Gaffney was never allowed to return to Minya for an extended period. It is unlikely that any foreign researcher will be allowed to study religious practice in this area for some time.

The book ties together a wide range of material, including the social significance of mosques and preaching, the incursion of state bureaucratization on religious practice in Egypt and the subtle chemistry between a generalized movement toward "Islamization" and the growth of fundamentalism. All of these themes are carefully woven into a dense description of specific events and individuals, followed by translations of three nearly complete sermons. Although the sermons appear in appendices, they should not be considered supplementary. By themselves, their discourse would be impenetrable; contextualized by a trained exegete (Gaffney is an ordained Catholic priest), the sermons are fascinating.

While making extensive references to secondary and primary sources in Arabic and European languages, Gaffney builds an analysis of mosques and sermons around a series of distinctions that relate Islamic concepts to Western sociological writing. This analytical framework unfolds in two chapters, one on the ritual setting of sermons and the other on the authority of preachers. In this framework, mosques are historically of two types, Medinan and Meccan, which correspond to tendencies within Islam toward institutional authority (Medinan) and moral authority (Meccan). These tendencies in turn are reflected in architec-

171694

T. C.  
MARMARA ÜNİVERSİTESİ  
SOSYAL BİLİMLER ENSTİTÜSÜ  
TEMEL İSLÂM BİLİMLERİ ANABİLİM DALI  
HADİS BİLİM DALI

VAAZ (210001)  
KISSA (111030)  
KUSSAS (110541)

# HADİSTE VAAZ, KISSACILIK ve KUSSÂS

(Doktora Tezi)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	171694
Tas. No:	29786 cie.H

Hasan CİRİT

Danışman

Prof. Dr. M. Yaşar KANDEMİR

İstanbul-1997

Philip Halldén, "What is Arab Islamic Rhetoric?" Int. J. Middle East Stud. v.11:37, sayi:2, Cambridge 2005, s. 29-38. 0.230

U 332  
Halldén

SOURCES FOR THE HISTORY OF ISLAMIC ORATORY ART AND PREACHING

Although I will attempt no survey here, I will suggest some preliminary points of direction in terms of potential sources for future studies. Given the state of research, one of the first priorities in future studies in the field should be to survey the source material more thoroughly.

To begin with, one should not overlook that there are some recent works on the subject in Arabic, such as Ahmad M. al-Hufi's *Fann al-khataba* (1996), Ibrahim al-Badawi's *Fann al-khataba* (1994), Muhammad Samir al-Shawi's *ʿIlm al-khataba* (1993), Muhammad Abu Zahra's *al-Khataba: usuluha—tarikhuha azhari ʿusuriha ʿinda ʿal-ʿirab* (1934), and Muhammad ʿAbd al-Ghani Hasan's *al-Khutab wa-l-mawaʿiz* (1980). In addition, some biographical or encyclopedic works are available, such as *Muʿjam al-khutaba*, a dictionary of Shiʿi scholars and preachers edited by Dakhil Sayyid Hasan; S. S. ʿAbd al-Fattah's *Gharaʿib al-khutab wa-ʿajaʿib al-khutaba* (1994); and Ahmad Zaki Safwat's collection of speeches and sermons from the first heroic centuries of Islamic civilization, *Jamharat khutab al-ʿarab fi ʿusur al-ʿarabiyya al-zahira* (1985). Further, homiletical instructions from educational institutions such as al-Azhar, as well as more personal books on the subject by more or less famous preachers, such as the late ʿAbd al-Hamid Kishk's *Ila fursan al-manabir* (To the Knights of the Pulpits, 1990) should not be overlooked.

As some of these book titles bespeak, many of these Muslim authors tend to focus on models from the "golden" era of Islamic history, such as the Prophet Muhammad and his companions, the great caliphs, and other famous preachers and orators. Hence, these sources are often characterized by an endeavor to reform and adjust the present state of Muslim preaching in accordance with these models. Thus, they tend to be more or less prescriptive or normative, offering rules and guidelines for the modern preacher. Although these books could be questioned on these grounds, or considered secondary, they may be well worth consideration. On the one hand, they provide information on the history of Islamic rhetoric from a contemporary perspective, with further references to primary sources. On the other hand, they can be treated as primary sources in their own right, given that the historian of Islamic rhetoric has an interest in the latest stages of its development and the concepts, ideas, and mentalities that surround the subject today. Perhaps it goes without saying that all sources should be studied from an empirical, rather than from a normative or confessional, perspective. Accordingly, the same procedure should be applied when it comes to older sources, such as the works by the famous preacher and homiletician Ibn al-Jawzi (d. 1201). Quite a few collections of Ibn al-Jawzi's sermons exist, several of which have also been published.<sup>25</sup> To some extent, Ibn al-Jawzi's production has also been studied (by Swartz, Hartmann, and others). Besides the collections of sermons, Ibn al-Jawzi also left works of a more theoretical or homiletical nature, the most widely known of which is his *Kitab al-qussas wa-l-mudhakkirin* ("The Book of Storytellers and Those Who Remind"). The book was edited by Swartz (1971), and it could be added that the continuous research by Swartz is a very important contribution to the field of Islamic rhetoric.<sup>26</sup> Another positive contribution made recently is Jonathan P. Berkey's *Popular Preaching and Religious Authority in the Medieval Islamic Near East* (2001). Not least important is Berkey's discussion of

the sources of Islamic preaching in the period. Other recent works of importance are *Popular Culture in Medieval Cairo* (2002), by Boaz Shoshan, part of which contains valuable references to homiletical material attributed to preachers from Cairo and its surroundings in the Mamluk era,<sup>27</sup> and Khalil Athamina's study (1992) on the emergence and socio-political impact of the early preachers that are collectively known as *quṣṣās*. A source of special interest, mentioned by Berkey, is the *Kitab al-rawd al-faʿiq fi al-mawaʿiz wa-l-raqaʿiq* (The Splendid Garden of Sermons and Edifying Tales), attributed to a certain al-Hurayfish (or al-Harfush), an obscure figure, who is supposed to have lived and preached among the *Lumpenproletariat* on the outskirts of Cairo in the later part of the 14th century.<sup>28</sup> Some of the works mentioned by George Makdisi in *The Rise of Humanism in Classical Islam and the Christian West* (1990) may also be of importance concerning the history of Arab Islamic rhetoric.<sup>29</sup>

Collections of sermons attributed to preachers from different times and geographical locations constitute one important category of sources. Of course, it cannot be taken for granted that these sources contain sermons that were actually delivered. The sermons have come down to us in written and polished form. A quite well-known example would be the *Diwan al-khutab* attributed to Ibn Nubata (d. 984). Nevertheless, the collections are important, not least because they have often served as models in the art of preaching. Not a few of these collections are attributed to famous Sufi preachers, such as al-Muhasibi (d. 837) and ʿAbd al-Qadir al-Jilani (1077–1166).<sup>30</sup> In addition, there are the collections attributed to Shiʿi authorities, such as Ibn Babawayh (d. 991) and the famous *Nahj al-balagha* that contain sermons and letters attributed to ʿAli. These collections cannot all be enumerated here, but the ones attributed to Mahmud ibn ʿUmar Zamakhshari (d. 1144) and to Ibn ʿAbd Rabihi (d. 940) should also be mentioned, since they have—at least, in part—been edited, studied, and translated by Western scholars.<sup>31</sup> As concerns early individual preachers and orators and their reputation, the list presented in the *Fihrist* by Ibn al-Nadim (d. 987), as well as the scattered references given in *Kitab al-bayan wa-l-tabyin* by al-Jahiz (d. 869) and *ʿUyun al-akhbar* by Ibn Qutayba (d. 889), are also worth considering.

Another category of sources is represented by the prescriptive textbooks, or what can be called normative handbooks in the ethics of preaching. Ibn al-Jawzi's *Kitab al-qussas wa-l-mudhakkirin* could fall into this category. Another important example is the *Kitab adab al-khatib* (The Book of the Preacher's Etiquette) by Ibn al-ʿAttar al-Dimashqi (d. 1324), recently edited by Mohamed Ibn Hocine (Esslimani).<sup>32</sup> This book, which represents a strictly Sunni perspective, can be seen as a particular instance of the genre of "books of etiquette" for different professions (judges, teachers, secretaries, and so on).<sup>33</sup> The book also resonates with particular areas within the vast literature of Islamic jurisprudence (*fiqh*), especially concerned with the behavior of preaching and public speech. This kind of literature should also be more thoroughly studied when it comes to rules and regulations for public speech. In addition, information concerning preachers and the art of preaching is scattered in a wide variety of source material, including chronicles and biographical literature and the works of famous Sunni authorities such as Sibṭ Ibn al-Jawzi (d. 1257), al-Ghazali (d. 1111), Ibn Taymiyya (d. 1328), Ibn Qayyim al-Jawziyya (d. 1350), Jalal al-Din al-Suyuti (d. 1511), and others.<sup>34</sup>

Another, quite different source that should at least be mentioned in passing is the *Kitab al-burhan wujuh al-bayan* (The Demonstration of the Modes of Expression), written in

## الأرج في الوعظ

وثانيها "الأرج في الوعظ" وقد اعتمد في تحقيقه علي  
مصورة محفوظة بمعهد المخطوطات العربية تحت رقم ٢٠  
تصوف.

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Vaizler