

8. 'Âkıl, 'Âmir, İyâs ve Hâlid b. el-Bukeyr Kardeşlerin İslâm'a Girişi	Ali b. Bukeyr (011135)	337
9. 'Ammâr b. Yâsir ile Şube'yy b. Sinân'ın İslâm'a Girişi	Halid b. Bukeyr (080304)	337
D. İlk Müslümanların Listesi	Ammar b. Yasir (011685)	338
E. Dâru'l-Erkam'a Giriş	Darülerkam (040182)	342
F. İlk Münakaşalar		343
1. Sa'd b. Ebî Vakkâs'ın Kavgası	Said b. Ebu Vakhas (180069)	343
2. ez-Zübeyr b. el-'Avvâm'ın Kılıç Çekmesi	Zübeyr b. Avdam (230365)	344
3. Tuleyb b. 'Umeyr'in Kavgası	Tuleyb b. Umeyr (191063)	345
G. Açık Davetin Başlaması		346
H. Müslüman Olanlara Yapılan Bazı İşkencelerin Tarihleri		347
1. Bilâl'e Yapılan Bir İşkence	Bilal-i Habesi (020902)	347
2. Zennire'ye Yapılan Bir İşkence		348
3. 'Ammâr b. Yâsir'e Yapılan Bir İşkence	Ammar b. Yasir (011685)	349
I. Hz. Peygamber'in Ebû Tâlib'e Şikayet Edilmesi ve Şi'b'a Giriş	Şi'bu Ebi Talib (181910)	350
İ. Habeşistan'a İlk Hicret ve Garânik Hâdisesi	Garanik (070060)	353
1. Habeşistan'a İlk Hicret		353
2. Garânik Hâdisesi		355
J. Habeşistan'a İkinci Hicret		360
K. Ebû Bekr'in Dövülmesi ve Habeşistan'a Hicret Girişimi	Ebu Bekir (050100)	365
L. Hamza ve 'Omer'in İslâm'a Girişleri	Hamza (080480)	367
1. Hamza'nın İslâm'a Girişi		367
2. 'Omer b. el-Hattâb'ın İslâm'a Girişi	Omer (150133)	369
M. Muhasarının Başlaması ve "Sahife" Yazımı	Sahife (180230)	376
N. Muhasarının Bitişi		378
O. Hadice ve Ebû Tâlib'in Vefatı	Hatice (080843) Ebu Talib (050304)	381
Ö. Tâif Seferi ve İnşikâku'l-Kamer Hadisesi	Taif (190186)	386
1. Tâif Seferi		386
2. İnşikâku'l-Kamer	İnşikâku'l-Kamer (091629)	389
P. Mi'râc ve İsrâ Hâdiseleri	Mirac (131412)	396
1. Mi'râc Hâdisesi		396
2. İsrâ Hâdisesi		396
R. Medinelilerle İlk Temaslar ve 'Aķabe Bi'atleri	Aķabe Biatleri (011152)	398
1. Hz. Peygamber'in Süveyd b. es-Sâmit ile Görüşmesi		398
2. Hz. Peygamber'in Mekke'ye Hılf için Gelen Medinelilerle Görüşmesi	Hilf-i Fudul (081233)	398
3. Hz. Peygamber'in Bu'âş Harbinden Bir Yıl Sonra Mekke'ye Gelen Medinelilerle Görüşmesi	Buas (021040)	399
4. Birinci 'Aķabe Bi'ati ve Mus'ab b. 'Umeyr'in Medine'ye Gönderilmesi	Mus'ab b. Umeyr (132154)	400
5. İkinci 'Aķabe Bi'ati		400

SEKİZİNCİ BÖLÜM

MEDİNE DÖNEMİNDEKİ BAZI OLAYLARIN TARİHLENDİRİLMESİ

A. Mekke'den Medine'ye Hicret	Hicret (081134)	403
1. İlk Muhâcirlerin Medine'ye Varış Tarihleri		403
2. Hz. Peygamber'in Hicreti		404
a) Mekke'den Çıkış ve Mağaradan Ayrılış		404
b) Kubâ' Köyü'ne Varış		406

MADDE YAYIMLANDIKTAN
SUNMA CELEN DOKÜMAN

02 Temmuz 2018

Saranık
070060

- 2002 FALKENHAYNER, Nicole. *Making the British Muslim: representations of the Rushdie affair and figures of the war-on-terror decade*. Basingstoke: Palgrave Macmillan, 2014. 219 pp. "Tracing representations of the Rushdie affair from 1989 to 2009; this study establishes a genealogy of how British Muslims appeared on the public scene and how an imaginary and politics of this subject position developed."

257871

Garanik
070060

BEFORE ORTHODOXY

The Satanic Verses in Early Islam

SHAHAB AHMED

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	257871
Tas. No:	...

02 Kasım 2018

MARKE YAYINLANMIŞTIR

Harvard University Press
Cambridge, Massachusetts
London, England
2017

8480 HORTA, Paulo Lemos. Cosmopolitan bias: Salman
Rushdie reads Richard Burton. *Cambridge Journal
of Postcolonial Literary Inquiry*, 1 i (2014)
pp. 89-106. "Taking as its point of departure
Rushdie's use of Burton's *Nights* and South Asian
travelogues in *Shame* and *The Satanic Verses*, this
paper reads Burton and Rushdie against their cultural
moments and their variant understandings of
cosmopolitanism."

Garanik
070060

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

in order to seek knowledge. These books call attention to the importance of knowledge over everything else. They were geared toward the new and young students of Islamic scholarship who might have belittled Islamic scholarly heritage in the face of Western influence and technological advancements. The most famous of these compendia are: *Şafahāt Min Şabr al-ʿUlamāʾ* 'Alā Shadā'id al-ʿIlm wa l-Taḥşīl (Narratives on the Steadfastness of Scholars in Face of Hardships in Education and Learning). *Qīmat al-Zaman* 'Inda al-ʿUlamāʾ (The Value of Time to the Scholars) and *Al-ʿUlamāʾ al-ʿUzzāb Alladhīn Ātharū al-ʿIlm* 'Alā al-Zawāj (The Unmarried Scholars Who Preferred Knowledge over Marriage). In these works, Abū Ghudda highlights how the 'ulamā' walked hundreds of miles in search of knowledge, experienced poverty, thirst, hunger, and other hardships in search for knowledge. In Abū Ghudda's view, the efforts of knowledge of these 'ulamā' cannot be equated to someone who learned Islam by merely reading books, attending a few classes, or doing some research on a computer.

Conclusion

Abū Ghudda was a scholar who was troubled with the negative religious, political, and social circumstances in the Muslim world. He initially attempted to save the diminishing authority and place of traditional 'ulamā' through political involvement, but was unsuccessful. Abū Ghudda ultimately devoted his life to knowledge and reviving the tradition of the 'ulamā'. Being the student of the last Shaykh al-Islam of the Ottoman Empire, he experienced first-hand the frustration and decline of the authority of the 'ulamā'. In addition to being unable to keep up with the fast changes of modernity and technology, the 'ulamā' failed in providing relevant solutions to the problems found in the Muslim world. Abū Ghudda responded to the challenges of modernity and other rivaling Islamic movements like Salafism, by attempting to revive a tradition that many felt was dying.

Between Salman Rushdie and Ayatollah Khomeini: Kalim Siddiqui and Political Islam in Britain in the Last Quarter of the 20th Century¹

Seyfeddin Kara
Hartford Seminary

12 Ocak 2019 Humeyni (081769)

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

- Garanti (070060)

The infamous Rushdie affair was perhaps one of the most important turning points in the history of British Muslims. Until then, British Muslims have been a silent and/or overlooked minority. Despite their long history in Britain, British Muslims had been invisible in public life.² This situation drastically changed in 1988 when a British-Indian novelist, Salman Rushdie, published his controversial novel *The Satanic Verses*. Soon after its publication, the novel received a strong reaction from Muslims around the world due to its abusive language and insults directed against the Prophet Muhammad and his wives.

The hitherto quiescent British Muslim community's reaction to the novel and the campaign against *the Satanic Verses* served as catalysts to unite a heterogeneous community around the same cause. The rapidly unfolding events then led to Ayatollah Khomeini's *fatwā* (religious edict) in 1989, which condemned Salman Rushdie to death. The *fatwā* suddenly brought the event to the attention of the world and for the first time British Muslims were in the spotlight. During the turmoil one of the most prominent British Muslims who attracted considerable media attention was the late Kalim Siddiqui. For many, Kalim Siddiqui was Britain's "best known radical Muslim"³ as the media covered the Rushdie affair through the polarised comments of two opposing figures: Robert



¹ I presented the first draft of the paper in June 2015 at the *Islamic Reform in the West* workshop at the University of Exeter. I would like to thank Iqbal Siddiqui for his help, comments and disagreements, and for providing me with some of the rare works of Kalim Siddiqui. I extend my gratitude to Hasan Turan, Haroon Kalla and Koya Kutty for allowing me to interview them regarding Kalim Siddiqui's influence outside of the UK. I also wish to thank Faisal Bodi and Arzu Merali for editing the paper.

² Humayun Ansari, *The Infidel within: Muslims in Britain since 1800* (London: C. Hurst, 2004), 9–10 and *passim*.

³ Clinton Bennett, *Understanding Christian-Muslim Relations: Past and Present* (London and New York: Continuum, 2008), 5.

22 Ekim 2017

1103 FALKENHAYNER, Nicole. *Making the British Muslim: representations of the Rushdie affair and figures of the war-on-terror decade*. Basingstoke: Palgrave Macmillan, 2014. 219 pp. "Tracing representations of the Rushdie affair from 1989 to 2009, this study establishes a genealogy of how British Muslims appeared on the public scene and how an imaginary and politics of this subject position developed."

ingiltere
091600
Garanth
070060

22 Ekim 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

1105 WINSTON, Brian: *The Rushdie fatwa and after: a lesson to the circumspect.* Basingstoke: Palgrave Macmillan, 2014. 173 pp. *Garanic*
070060

GARÂNİK**Madde Yayınlandıktan Sonra Gelen Doküman****21.08.2017**

Ruthven, M. ; Rushdie, Salman

A Satanic affair: Salman Rushdie and the rage of Islam .-- Chatto & Windus, London, 1990 :

Great Britain | Blasphemy

Madde Yayınlandıktan Sonra Gelen Doküman**21.08.2017**

Aji, A. R. ; Rushdie, Salman

'All names mean something': Salman Rushdie's Haroun and the legacy of Islam .-- 1995 ISSN: 0010-7484

DOI: 10. 2307/1208956 ISSN: 00107484 e-ISSN: 15489949 : Contemporary Literature, vol. 36 i pp. 103-129, (1995)

English literature (Muslim authors)

Madde Yayınlandıktan Sonra Gelen Doküman**21.08.2017**

Bone, Amra

Abul Kalam Azad's letter on the Rajpal affair: the 'Rushdie affair' of the 1920s .-- 1996 : Islamica (London), vol. 2 iii pp. 63-75, (1996)

Urdu literature - prose ; Āzād, Abū 'l-Kalām, Indian political thinker

Madde Yayınlandıktan Sonra Gelen Doküman**21.08.2017**

Afshari, Reza

Ali Mazrui or Salman Rushdie: The satanic verses and Islamiŝt politics .-- 1991 ISSN: 0304-3754 :

Alternatives: Global, Local, Political, vol. 16 i pp. 107-114, (1991)

070060

DİA

GARÂNİK

Webster, R. ; Rushdie, Salman

A brief history of blasphemy: liberalism, censorship and 'The Satanic Verses' .-- Orwell Press, Southwold, 1990 :

Blasphemy | Representations of Islam by non-Muslims | Great Britain | Censorship

Engblom, P. ; Rushdie, Salman

A multitude of voices: carnivalization and dialogicality in the novels of Salman Rushdie .-- 1993 : Reading Rushdie: perspectives on the fiction of Salman Rushdie

Edit. Fletcher , pp. 293-304,
; Rushdie, Salman

Madde Yayınlandıktan Sonra Gelen Doküman

03.05.2017

Lichtenstädter, I.

A note on the gharāniq and related Qur'ānic problems .-- 1975 ISSN: 0334-4401 : Israel Oriental Studies, vol. 5 pp. 54-61, (1975)

Qur'ān & Quranic studies / Koran / Kuran / Qoran / Coran

Philips, Abu Ameenah Bilal; Khalifa, Rashad

A complete refutation of Dr. Rashad Khalifa's theory of 19 .-- 1988 : Islamic Culture: an English Quarterly, vol. 62 ii-iii pp. 22-49, (1988)

Qur'ān & Quranic studies / Koran / Kuran / Qoran / Coran

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

03 Aralık 2016

970 SHEPARD, William E. The Rushdie affair: cultures
at cross purposes. *Freedom of speech and Islam.* *Garanik*
Ed. Erich Kolig. Farnham: Ashgate, 2014, *070060*
pp. 125-142.

4652 HORTA, Paulo Lemos. Cosmopolitan bias: Salman Rushdie reads Richard Burton. *Cambridge Journal of Postcolonial Literary Inquiry*, 1 i (2014) pp. 89-106. *Garanih*
070060

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

29 Kasım 2016

- 21 MAJED, Hasan. Rushdie, Said, Islam and secular postcolonialism. *Postcolonialism and Islam: theory, literature, culture, society and film*. Ed. Geoffrey Nash, Kathleen Kerr-Koch and Sarah E. Hackett. London & New York: Routledge, 2014, pp. 88-100. With reference to postcolonialists' criticism of Muslims' reaction against *The Satanic verses*.

göranik
Hoobö

"GARĀNĪK" ḥadīṣesi

60

ITM

92-965328
 - Garānīk II
 MLCMN 'Abd al-Ḥamīd, 'Alī Ḥasan 'Alī.
 92/ Dalā'il al-taḥqīq li-ibtāl qisṣat
 00143 al-Gharānīq : riwāyah wa-dirāyah /
 (B) katabahu 'Alī ibn Ḥasan ibn 'Alī ibn
 'Abd al-Ḥamīd al-Ḥalabī al-Atharī. --
 Jiddah : Maktabat al-Ṣabābah ;
 al-Qāhira : Maktabat al-Ṭabī'īn, 1992.
 251 p. ; 24 cm. -- (al-Ajzā'
 al-Ḥadīthiyah ; 17)
 In Arabic; romanized record.
 Includes bibliographical
 references.
 Ḥadīth

11 OCAK 1994

Ḥadīṣesi. "Yes elüneke e...", C. 272-279

Q

11 OCAK 1994

070060
 GARĀNĪK
 HADİSESİ
 5846. Abu-Hussain: Meinungsfreiheit oder Massenbeleidigung: »Die satanischen Verse«, Symbol westlicher Literatur?; eine kritische Analyse aus der Perspektive der betroffenen Muslime / von Abu Hussain. - Innsbruck : Innsbr. Verl., 1989. - 202 S.
 ISBN 3-85123-112-0 30 A 12988

Garānīk vak'ası,
 Alusi, Ruhul-Me'ānī, XVII, 177-185
 DİA Ktp 257-211 ALU-R

HDS

02 SUBAT 1994

1944. Ḥarūfa, 'Alā'ad-Dīn: Hukm al-islām fi ḡarā'im Salmān Ruṣḍī : wa-ḥiya ṭa'nuhu bi'l-Qur'ān al-karīm ... / ta'līf 'Alā'ad-Dīn Ḥarūfa. - Ṭab'a 2. - [Al-Qāhira]: Ḥaḡar, 1990 = 1411 h. - 135 S.
 Inhalt: Die Bestimmungen des islamischen Rechts zur Bestrafung Salman Rushdies wegen seiner »Satanischen Verse«. - In arab. Schrift, arab.
 ISBN 977-256-009-7 9 E 3891

204 MAITLAND, S. Blasphemy and creativity. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27), pp.115-130
 205 MASHUQ IBN ALLY, Muhammad Stranger exiled from home. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27), pp.131-149

09 MART 1994

25 EVRIL 1995

109. Muḥākamat Salmān Ruṣḍī : aḥṭar muḥākamāt al-'aṣr, fi maḡba' sirrī li'l-muḡābarāt; ṣāḡib al-āyāt aṣ-ṣaitāniya fi qafaṣ al-itthihām!! / Yāsir Farahāt. - Ṭab'a 1. - Al-Qāhira : Ar-Rauda, 1992. - 126 S. : Ill.
 In arab. Schrift, arab.
 10 E 6526

2464 SİDDİQUL-KALİM *The implications of the Rushdie affair for Muslims in Britain*. London: Muslim Institute, 1989. 16pp.
 2490 WELLER, P. The Rushdie controversy and inter-faith relations. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27), pp.37-57

26 SUBAT 1994

2820 AZAM, Umar Elahi. *Rushdie's "Satanic verses": an Islamic response. An independent essay*. Manchester: the author, 1990. 26pp.

02 MART 1994

92-962313
 GARĀNĪK
 HADİSESİ
 Sā'ūd, Ṣā'ib.
 (Radd 'alā al-murtadd Salmān Ruṣḍī)
 الرد على المرتد سلمان رشدي : شيطان
 الصابئة / الكاتب، صاحب سعود.
 طبعه 1. -- طرابلس، لبنان : جروس برس، 1991.
 93 p. ; 22 cm.
 Includes bibliographical references (p. 91).
 \$3.50 (U.S.)
 Rushdie, Salman. *Satanic verses*
 L&S-Lang.

16 SUBAT 1994

26 SUBAT 1994

13 NISAN 1995

William Shepard, "Satanic Verses and the death of God: Salman Rushdie and Najib Mahfuz", *Muslim World* 82:1-2 (1992) 91-111.
 [compares Rushdie's novel and *Awlād ḡarātīnā* by Najīb Maḡfūz]

84 AHMED, Shahab. *Ibn Taymiyya and the Satanic verses. Orthodoxy and heresy in Islam. Vol. I.* Ed. Maribel Fierro. London & New York: Routledge, 2014, (Critical Concepts in Islamic Studies), pp. 17-66. Originally published in *Studia Islamica*, 87 (1998) pp.67-124. *ibn Taymiyya*
090676
Garanik
10060

09 Haziran 2015

DE YAYIMLANDIKTAN
ONRA GELEN DOKÜMAN

176 SHEPARD, William. *Satanic verses and the death of God: Salmān Rushdie and Najīb Mahfūz. Orthodoxy and heresy in Islam. Vol. IV.* Ed. Maribel Fierro. London & New York: Routledge, 2014, (Critical Concepts in Islamic Studies), pp. 55-73. Originally published in *The Muslim World*, 82 i-ii (1992) pp.91-111. *Garanik*
1070060
Najib Mahfuz
140067

27 Haziran 2015

DE YAYIMLANDIKTAN
ONRA GELEN DOKÜMAN

070060

GARÂNÎK

-
- 1 MUHAMMED BALBAY, Garanik kıssası ve oryantalist yaklaşımlar, Harran Üniversitesi, Yüksek Lisans, 2007

R86 **Blasphemy: verbal offense against the sacred, from Moses to Salman Rushdie.** By Levy, L.W. New York, 1993.
Hammer, D.C. *Sociology of Religion*, 55 iii (1994), pp.363-364 (E)

3 90000 1998

Salman Rushdie

1171-1194

1183 BENSMAIA, Reda, 'A New Human Illness: Fictionalizing Salman Rushdie and His Critics'. In: *For Rushdie: Essays by Arab and Muslim Writers in Defense of Free Speech*. New York, USA: George Braziller, 1993, pp.92-6

25 HAZIRAN 1995

08 OCAK 1994

SELMAN RÜŞDİ (Kır. Pos.)

5055. Siddiqui, Kalim: The implications of the Rushdie affair for Muslims in Britain: [speech delivered at a conference on the Rushdie Affair held in London on April 1, 1989] / by Kalim Siddiqui. - London : Muslim Inst., 1989 [?]. - 17 S. 9 E 9467

within oneself. He recognises the reality of the uniqueness of each individual on the path to which God has called him or her. By sharing in faith on this deepest level he holds that one comes to recognise the power of God at work both in oneself and in the other. Thus dialogue is the method of conversion of life. It is the tool of the greater *jihād* by which one seeks fidelity to God and awesome respect for his works.

By engaging in inter-faith dialogue Barnes maintains that one discovers and extends the full richness of one's own faith and knowledge of God. This demands an absolute respect for the other and replicates Cantwell Smith's views on knowing religion from the inside. Had Tudtud lived to read Barnes' book he would have brought to it his own spiritual experiences and found there a theological exposition for his own journey in faith.

The person-centred nature of this approach must be stressed. One begins by getting to know and respect the individual and not by encountering another's institutional life or system of thought. This does not negate the kind of dialogue represented by Hick's conference which consists of believers seeking to expound their shared insights into faith, but it puts such a sharing at a secondary level. The primacy must be given to personal encounter and exploration led always by the call to the oneness of God. If believers sincerely hold that God is at work in followers of another religion then they will enter into one another's concepts and structures and expect to find there personal edification and an awareness of ultimate truth.

Just as it is true that 'no man is an island' who comes to God apart from the community of humanity, so Barnes would maintain that the individual only comes to completeness by learning to participate in the life of another. If one accepts such a fundamental position for dialogue then it must colour all one's approach to working with members of other faith communities.

Such an approach would clearly meet with acceptance on the part of Barnes, Tudtud and Hick, but what of Woodberry and the school which he represents? On a superficial level there are articles in his book which would seem to be amenable to such an approach. It contains explorations of common themes such as 'Prophethood' and 'Word of God' and attempts at contextualising Christian worship in ways which would be more accessible to Muslims. However the underlying position of the book is clearly one of seeking converts from Islam to Christianity. There does not seem to be any genuine recognition of Islam as a vehicle of salvation and such attempts at dialogue as are present are aimed at smoothing the transition for converts and sharpening the perception of Christianity to attract enquirers.

There are worrying articles in the book which appear to judge Islam on the basis of various forms of folk-religion which have been tainted with some outward elements of Islam without the recognition that these do not begin to do justice to the rich spirit of devotion and faith based on the Qur'ān and *hadīth*. Such judgements would find favour with only a minority of Christians and certainly few readers of this journal. Would that all contributors had been filled with the spirit of Colin Chapman's article which sees Christians and Muslims engaged in a common attack on evil in the world and not struggling with one another.

BOOK REVIEWS AND NOTES

GENERAL

THE RUSHDIE FILE. By L. APPIGNANESI and S. MAITLAND. London: Fourth Estate, 1989. 258pp. £5.95. ISBN 0-947795-84-7.

BE CAREFUL WITH MUHAMMAD!—THE SALMAN RUSHDIE AFFAIR. By S. AKHTAR. London: Bellew, 1989. 136pp. £6.95. ISBN 0-947792-27-9.

A SATANIC AFFAIR: SALMAN RUSHDIE AND THE RAGE OF ISLAM. By M. RUTHVEN. London: Chatto & Windus, 1990. 184pp. £14.95. ISBN 0-7011-3591-3.

In a widely read earlier work, *Islam in the World*, Malise Ruthven pertinently criticised the use of the term 'fundamentalist' of Islam and avoided it. Regrettably in his latest work he departs from this self-denying ordinance and uses it often loosely. S. Akhtar, as befits a philosopher by training, defines it as he seeks to reclaim it from its detractors - but, in his turn, he thereby obscures the extent to which the anger fuelling the protests in Britain was rooted in traditionalist Islam, especially in its *Barelwī* form. It appears as the omnipresent villain in *The Rushdie File*.

The Rushdie File is an intelligent compilation of articles, interviews and transcripts of talks which seek to illustrate and make sense of the *The Satanic Verses* affair, and monitor its reverberations world-wide. Its translation of Iranian material, including the *fatwā* is helpful. The book focuses on issues raised by the Iranian *fatwā* rather than illuminating the British context. Its last contribution is dated 5th May 1989—inevitably in a work of this sort there is much repetition and one has to wade through many short pieces before building up some overview of the issues. As a record of the initial shock waves it will remain a useful source.

Shabbir Akhtar's work is written from within the heat of the battle in Bradford. The smell of cordite and its combative stance is evident in the chapter headings: Be careful with Muhammad; art or literary terrorism?; the liberal inquisition; from Teheran with love; what's wrong with fundamentalism?; faith and power. Three features of the book are welcome: first his insistence that Muslim argument has got to be conducted by Muslims as British citizens, 'in the name of social justice, not of religious imperative'; secondly, his powerful but fairminded critique of Rushdie's book communicates well the nature of Muslim anger and anguish; finally his willingness to expose his own community to critical comment, e.g. persecution of the Ahmadiyya is acknowledged and regretted.

Sometimes Akhtar's arguments pull in different directions: on the one hand he wants to reassure those who think 'the Muslim immigrant populations want to build a theocracy'; on the other he insists 'theocracy is as precious to Muslims as democracy is to the Westerner. The book is peppered with extravagant assertions, many of which conform to what the Japanese theologian K. Koyama, dubbed 'a

divine beauty contest', e.g. Islam inspires 'martyrdom at the higher rate of any living faith'. In his use of such terms as theocracy and martyrdom Akhtar seems to assume that Muslims and non-Muslims share a common universe of discourse, within which such terms have agreed meanings.

Ruthven's study is an ambitious and bold attempt to explore the interface of Islam, politics and literature as they interacted in *The Satanic Verses* affair. It includes long interviews in Bradford with some of the *dramatis personae*, including Akhtar. His work is neither an uncritical endorsement of Rushdie's book nor an undifferentiated attack on its critics. The work has many strengths: a perceptive analysis of the book; a full treatment of the controversial Satanic Verses episode in the historical sources; a useful exploration of the distinction between the Muhammad of history and the Muhammad of devotion, central to understanding Muslim outrage; justified strictures against some of the national, expatriate, Muslim leadership for leading the community into a dangerous cul-de-sac; Kalim Siddiqui is criticised for his insistence that the West and Islam are bi-polar realities locked into inevitable conflict — an accusation which could also be made about some of Akhtar's comments; a useful analysis of the pluriform nature of British Islam and *izzat* (honour) as an important clue to understanding British Muslim outrage again Akhtar's book can be read as illustration of this contention.

Other aspects of the book are less persuasive. To suggest 'the temper of Indian Islam is, compared with Arab Islam, harsh, neurotic and insecure' ignores the living world of the *qawwali*, illuminated in R. B. Qureshi's fine study, *Sufi Music of India and Pakistan: Sound, Context and Meaning in Qawwali*, CUP 1986. The fact that a majority of the Pakistani electorate recently elected a female prime minister raises questions about the extent to which they would agree with Ruthven's insistence that 'patriarchy and the radical polarity of the sexes, is built into the cosmic order envisioned by the Qur'ān'. To suggest that Muslim responses to the book indicate that they have not outgrown their dependence on a 'Nanny Raj' mentality is frankly insulting. British Muslims were incensed by a perceived scurrilous attack on their religious tradition and discovering that there was no legal redress open to them sought an extension of the blasphemy laws. Ruthven's patrician contempt for the 'philistine' character of the Muslim leadership and those whom he calls fundamentalists seems almost frivolous in such a context — and the surprise he evinces at the discovery that one of the Muslim demonstrators at the Hyde Park rally, with whom he fell into conversation, did not know of Dante's comments about the Prophet, faintly ludicrous!

ADVISER ON INTERFAITH RELATIONS TO THE BISHOP OF
BRADFORD
PHILIP LEWIS

LES NOMS DIVINS EN ISLAM. By DANIEL GIMARET. Collection Patrimoines. Paris: Cerf, 1988. 448pp. FF295.00. ISBN 2-204-02828-2.

Few will deny the importance in the Muslim tradition of the divine names, be it in theology or in daily life. However, paradoxically, Islamicists have given little attention to this area of study. The present work is the first of its kind in a European language.

After a fine introduction which succinctly puts the problem in its context, the work develops in two parts, preliminary questions (pp. 13-117) and the thematic exegesis of the divine names (pp. 119-426) which constitutes the main body of the book.

In the first part the author shows the importance of the commentaries about the divine names (chapter 1). Then he studies (chapter 2) the origin of these names: is it divine (thesis of the *tawqīf*) or human (thesis of the *qiyās*, or the *isṭilāḥ*)?

An authentic *ḥadīth* affirms:

God has 99 names, hundred minus one, and whoever memorize them ('*aḥyāhā*) enters Paradise. He is odd (in number) (*witr*) and loves the odd (number).

In chapter 3 the author studies this *ḥadīth* which poses a number of problems and makes a comparative study of the lists of names provided by the tradition. Chapter 4 studies five traditional lists in their relationship to the Qur'ān, those of Sufyān, Walīd, 'Abd al-Azīz, Zuhayr/Ibn Māja and 'A mash.

Another widely-known *ḥadīth* states that

... whoever invokes God by 'the supreme name (*al-ism al-'aẓam*), his prayer is granted.

But which is this supreme name? Chapter 5 answers: the knowledge of this name is the privilege of a few select, notably the prophets. Throughout this chapter the author suggests a Jewish influence.

A final chapter centres on methodological questions: Which order should be adopted? Excluding both the traditional order based on the list of Walīd and the alphabetical order, the author adopts, for good reasons, a thematic (logical) order, following in this the example of 'Abd al-Jabbār, Iḥāṣimī and 'Abū 'Ishāq al-'Isfārā'īnī.

The second part (chapters 7-24) enumerates 18 themes under which the divine names are classified: God (Allāh), the Existing, the Eternal, the Unique, the Perfect, the Living, the Omnipotent, the Omniscient, the Sovereign, the Master of destinies, the Just, the Sure, the Guide, the Beneficent, the Generous, the Indulgent, the Friend of the believers. This classification of the divine names is felicitous as it is based on a profound study of each of the names. Several indices (divine names, Arabic technical terms, proper names, qur'ānic references) help to unlock the wealth of information.

The author has included '*aḥādīth*' pertaining to each name. Many of the names demand a philosophical and theological dimension which the author has undertaken with great precision, e.g. *shay'*, *jawhar*, '*āqil*, *rahmān jaw(w)ād*, *wadūd*.

There are parallels in the ancient Christian-Arab theologians to some of these names, e.g.:

- 1) The strange divine name *shay'* to designate God is found in the Arabic works of 'Abū Qurra who died about 830.
- 2) Concerning *jawhar*, almost all Arab-Christian theologians offer a short exposition in justification of the use of the term in the sense of 'subsisting in himself'. Elias of Nisibis (975-1046), after having used the term in six treatises, substitutes it with the term *kīyān* (see our article: 'Un traité nouveau d'Elie de Nisibe sur le sens des mots *kīyān* et *ilāh*', in *Parole de l'Orient*, 14, 1987, pp. 109-153, especially pp. 122-123).

Hasan Akhtar Gardezi	
<i>Among the Afghans</i> , by Arthur Bonner	37
Hasan Makki	
<i>Back to the Fold? Egypt and the Arab World</i> , by Abdel-Monem Said Aly	39
USSR and the Muslim World	
Grace Halsell	
<i>Soviet Central Asia: 'A Tragic Experiment'</i> , by Boris Z. Rumer	40
<i>Tatars of the Crimea: Their Struggle for Survival</i> , ed. Edward Allworth	41
M. Abdul Karim	
<i>Soviet Strategy in the Middle East</i> , ed. George W. Breslauer	43
Islamic Science	
Baharudin Ahmad	
<i>Explorations in Islamic Science</i> , by Ziauddin Sardar	45
Fatima Meer	
<i>Darwinism on Trial</i> , by K.S. Nadvi	47
Daud Yusuf Al-Haqqani	
<i>Muslim Contributions to Psychotherapy and Other Essays</i> , by Muhammad Ajmal	49
Muslim Women and Society	
Jabal M. Buaben	
<i>Women in Sharī'ah</i> , by 'Abdul Rahman I. Doi	51
Maryam Jameelah	
<i>Women of the Arab World: The Coming Challenge</i> , ed. Nahid Toubia	53
<i>In Search of Shadows: Conversations with Egyptian Women</i> , by Wedad Zenie-Ziegler	54
<i>Portrait of a Turkish Family</i> , by Irfan Orga	55
SHORT REVIEWS	
Mohamed Taher	
<i>1400 Years of Islam: A Deskbook</i> , compiled by Muhammad Abdurrahim Dalvi	57
S. Faiyazuddin Ahmad	
<i>Pakistan Handbook</i> , by Isobel Shaw	58
Ishtiyaque Danish	
<i>T. E. Lawrence: Writer and Wrecker</i> , by Bernard E. Dold	59
G.R. Malik	
<i>Kipling and Orientalism</i> , by B.J. Moore-Gilbert	60
COMMUNICATION	
Letter from Khalid Masud	63
BIBLIOGRAPHY	
Mohammad Saber Khan	
A CLASSIFIED BIBLIOGRAPHY OF RECENT PUBLICATIONS ON AL-BĪRŪNĪ	65
BOOKS RECEIVED	78

Review Article

A Postmodern War of the Wor(l)ds Putting Rushdie and His Defenders Through Their Paces

BE CAREFUL WITH MUHAMMAD. By Shabbir Akhtar. Bellew: London, 1989. Pp.136. £6.95.

THE KISS OF JUDAS: AFFAIRS OF A BROWN SAHIB. Ed. Munawar Ahmad Anees. Quill: Kuala Lumpur, 1989. Pp.164. M\$ 12.00.

THE RUSHDIE FILE. By Lisa Appigananesi and Sara Maitland. Fourth Estate: London, 1989. Pp.258. £5.95.

SALMAN RUSHDIE AND THE THIRD WORLD. By Timothy Brennan. Macmillan: London, 1989. Pp.203. £9.95.

A FACTUAL RESPONSE TO SALMAN RUSHDIE'S CONCOCTION THROUGH THE RESEARCHED WORKS OF WESTERN SCHOLARS. Islamic Dawa College International: Durban, 1989. Pp.112.

LETTER TO CHRISTENDOM. By Rana Kabbani. Virago: London, 1989. Pp.70. £2.99.

THE HOLY PROPHET AND THE SATANIC SLANDER. By Mutaharunnisa Omer. The Women's Islamic Social and Educational Trust: Madras, 1989. Pp.152.

THE POLITICS OF THE SATANIC VERSES: UNMASKING WESTERN ATTITUDES. By Shoaib Qureshi and Javed Khan. Muslim Community Surveys: Leicester, 1989. Pp.48. £3.50.

SACRED COWS. By Fay Weldon. Chatto CounterBlasts No. 4, Chatto & Windus: London, 1989. Pp.42. £2.99.

We are the truth, all else is falsehood. This is the basic premise of the civilization that dominates the world – the Western civilization. It is the driving force of its history, its organizing principle, secularism, and all its literary products. What it actually means is that Western perception is used as a yardstick to measure reality: Western culture becomes *the* culture into which all other cultures must be subsumed; Western history becomes *the* history, the histories of all other people, cultures and civilizations are only a pre-modern version of European history and therefore only a small segment of the Grand History of Western Civilization; secularism becomes *the* value of society to which all other values must refer; and Western art and literature present the apex of human experience in front of which all else pales into insignificance. Kenneth Clarke's book and the television series based on it summed up the logic of this enterprise: *Civilization*. It began with the Greeks and ended with modern Britain: nothing else happened in the middle, there

Published
1990

Mohammad Ilyas
Prayer Timings for the Higher Latitudes, by Tariq Muneer.
Prayer Times for United Kingdom and Ireland, by Y.I. Qasmi and Tariq Muneer 49

BOOK BRIEFS
A.R. Kidwai
 Reference Works 51
 The Qur'an 52
 North Africa 53
 Iran 54
 Lebanon 55
 Iraq 55
 Middle East 55

COMMUNICATIONS 60
 (1) Letter from Muhammad Syukri Salleh 60
 (2) Letter from Professor C.E. Bosworth 61

Bibliography
Zafarul Islam
A BIBLIOGRAPHY ON ISLAMIC LAW IN ENGLISH (Part I: Books and Doctoral Theses) 62

BOOKS RECEIVED 75

Review Article

The Rushdie Malaise
Orthodoxy of Doubt in the 'Little Room' of Postmodernist Fiction

'In Good Faith.' Granta: London, 1990. Pp.22. £3.00; *The Independent on Sunday*, 4 February 1990.

'Is Nothing Sacred?' By Salman Rushdie. *Granta* 31, Spring 1990. Pp.97-111. Penguin: London. £5.99.

A SATANIC AFFAIR: SALMAN RUSHDIE AND THE RAGE OF ISLAM. By Malise Ruthven. Chatto & Windus: Random Century House, 20 Vauxhall Bridge Road, London SW1V 2SA, UK, 1990. Pp.184. £14.95.

A BRIEF HISTORY OF BLASPHEMY: LIBERALISM, CENSORSHIP AND 'THE SATANIC VERSES'. By Richard Webster. The Orwell Press: 64 High St., Southwold, Suffolk, 1990. Pp.152. £3.95.

Here is a true story.

My favourite pastime as an infant of around six or seven was to sit, with other kids from the neighbourhood, around Tailor Master. In those days of the early fifties, Montgomery (now Sahiwal) was a small town in Pakistan with nothing to boast of but the District Jail. In the shadows of the huge mud walls of the jail, Tailor Master sat with his sewing machine making *kurta-pajamas*, *shalwar-Qameez* and mending torn garments. Every day when the school finished, the neighbourhood children would gather around Tailor Master – an old, frail man – to be entertained. The medium of entertainment: poetry. Tailor Master, not breaking concentration from his work, would always begin by reciting a few couplets by the great satirist and anti-modernist poet, Akbar Allahabadi. Then, he would move on to Iqbal: first a few poems from *Bang-e-Dara*, to prepare the ground for what was to come: *Complaint and Answer*. He would recite verses from the *Complaint*, from memory, with great passion and verve and proceed to explain to his audience their significance. I vividly remember the day he was to make a start on *Answer*. All the children wanted to know: 'What did God say to Iqbal? How did He answer his complaint?'

But just as Tailor Master was saying to the children: 'Iqbal waited over twenty years before he wrote *Answer*', my mother came running from the house. 'Have you seen Grandmother?', she asked Tailor Master. 'She has disappeared!' Panic ensued. Tailor Master and all the children ran hither and thither looking for my grandmother. We looked everywhere. But she could not be found.

Just before dawn, on the suggestion of Tailor Master, we began looking for grandmother in that part of our labyrinthine *kothi* which was occupied by several of our neighbours. And after looking into a number of rooms, my father came across an unimportant-looking little

1992, Hartford - Connecticut

S. 91-III. RECICA.

x Garani k hodisesi

111 AUGUSTUS 1993

SATANIC VERSES AND THE DEATH OF GOD: SALMĀN RUSHDIE AND NAJĪB MAḤFŪZ

Late 1988 saw two literary events of considerable moment for the Muslim world. On September 28 Salmān Rushdie's novel, *The Satanic Verses*,¹ was published. Less than two weeks later it was banned in India on December 2 a copy was burned by Muslims in the United Kingdom, and on February 14 of the following year Imam Khomeini pronounced its author worthy of death, just to mention a few of the milestones in what has come to be known as the "Rushdie Affair."² Meanwhile, on December 10, 1988, the Nobel prize for literature was officially awarded to the Egyptian writer Najib Maḥfūz, whose novel, *Awlād Ḥarātina (Children of Our Quarter)*, twenty-nine years earlier had attracted sufficient criticism on religious grounds to prevent its being published in book form in Egypt. Either the Rushdie Affair or his winning the Nobel prize has attracted the attention of Islamic radicals in Egypt and Maḥfūz has recently been accused of apostasy because of this book.³

The coincidence of these events is, of course, accidental, but I believe that Rushdie and Maḥfūz have enough in common to make an investigation and comparison of their work rewarding. They both raise significant questions about the meaning of human life and they both reflect and respond to some of the major challenges to traditional religion, whether Muslim or non-Muslim, today. While most of the debate over Rushdie's novel has, for obvious reasons, focused on the immediate Muslim reaction to the book, we also need to explore the issues arising from the content of the book itself, and I believe we will find comparison and contrast with Maḥfūz's work helpful.

Rushdie and *The Satanic Verses*

It is well to begin by noting that *The Satanic Verses* is an extremely complex novel and is not primarily about Islam. It is primarily about the cultural alienation that people from the Indian subcontinent, and particularly those who have emigrated to Great Britain, have experienced in the face of a British culture that claims to be superior to theirs and has been largely successful in inducing

¹ (London: Viking, 1988).

² On this, see for example, *The "Rushdie Affair" — A Documentation*, Research Papers, No. 42 (June 1989), Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham, U.K.

³ My source is the Christchurch *Star*, May 12, 1990.

18-11-1989

INTRODUCTION

The "Rushdie Affair" continues to send out its shock waves. Although some of the heat has gone out of the debate over Muslim demands for the banning of Salman Rushdie's The Satanic Verses, it is still very much with us, especially in Britain where it started. The affair has become a symbol of the clashes and tensions involved in bringing very different cultural and religious traditions together in a common society. It has put to the test the limits of tolerance of the liberal western tradition, and it has exposed double standards and hypocrisies. It has made a Muslim community heard which before appeared to be almost systematically excluded from participation other than on the terms set by the non-Muslim majority tradition.

This Research Paper is not an attempt to describe, analyse or explain the affair. It is merely a documentation - and necessarily a brief one. It was felt most appropriate to limit the scope to covering the public debate in the print media in English in Britain. The items have been selected to be representative of the main lines of argument in this public debate during its most heated period, the first three months of 1989. Of course, much took place elsewhere in Europe, and to give just a little sense of what went on outside Britain, we have asked three colleagues to write short summaries of the simultaneous events in West Germany, the Netherlands and France.

LIBRARY
Foreign Centre
Foreign Affairs
1989-11-11

Research Papers, no:42 (JUNE-1989)

IBOIC

Birmingham - United Kingdom

Goronik Hadisesi

Goranik Had: 20/11

**THE IMPORTANCE OF BEING EARNEST
ABOUT SALMAN RUSHDIE***

BY

SADIK J. AL-AZM
Damascus

Edebiyat Nazirligi	
Ayniyat D. No.	93.1835
Ayniyat D. K. No.	108
Kayit Tarixi	27.03.1993
Flac.	12. Lira Kurus
	11. Ave

Part One: Comparisons

There is plenty more to *The Satanic Verses* and the Rushdie affair than a mere *succès de scandale*. The least that one can say on this score is that we have had a very vivid demonstration of the fact that creative fiction matters politically and that books which make a difference with the wide public can still be written and published. Therefore, assuming a dismissive attitude towards the novel and the furor it provoked is ill-considered, especially at a time when cultural chauvinism, conservative parochialism and narcissistic particularism seem to have the upper hand in many places. That such an attitude proved alarmingly widespread in American academic circles and among U.S. intellectuals, I learned from personal experience while lecturing, discussing and debating at various American institutions of higher learning throughout the last academic year (1988-1989). Thus, in commenting critically on such phenomena as Rushdie's indifferent defenders, indiscriminating critics and dismissive detractors in the West, I shall try to keep an eye on the revealing, the symptomatic and the unsaid in what passed as the Rushdie affair, debate and polemics.

* A condensed version of this article was given as a talk at Princeton University (Near Eastern Studies Department) in December, 1989. I shall use the following abbreviations to refer to Rushdie's works: (SV) *The Satanic Verses*, Viking, London, 1988; (MC) *Midnight's Children*, Picador London, 1982; (S) *Shame*, Picador, London, 1984; (J) *The Jaguar Smile: A Nicaraguan Journey*, Penguin Books, New York, 1987. I would like to express my gratitude to the Institut du Monde Arabe in Paris for kindly giving me access to their files on the Rushdie affair in September 1989.

words from the Holy Quran in a low voice:

Those who suppress anger. (3:135) وَالْكَاظِمِينَ الْغَيْظَ

The Imam replied that he had suppressed his anger. The slave then recited a further portion of the text:

And pardon men. وَالْعَافِينَ عَنِ النَّاسِ

One may suppress anger without being satisfied at heart; so this verse in the Holy Quran also calls for pardon which the Imam granted. The slave then recited the final portion of the verse:

And God loves those who do good. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

That is to say those who do an additional favour after suppressing their anger and granting pardon and forgiveness. On hearing this last portion of the verse Hazrat Imam Hasan told the slave that he was now free.

What a sublime example of righteousness! The spilt tea led to the freedom of the slave. Such noble conduct was the result of *taqwa*. God says in the Holy Quran:

فَاسْتَقِرُّوا كَمَا أُمِرْتُمْ

So stand thou upright, as thou hast been commanded. (11:113)

God will be pleased with you if you are upright and there is no crookedness in your conduct. Also make others upright. What an arduous task it was to set the Arabs right!

In answer to a question the Holy Prophet of Islam replied that the chapter in the Holy Quran, Al-Hud, made him feel old because it laid upon his shoulders the great responsibility to be righteous and also to make others righteous.

One may be able to rectify one's own conduct but it is not so easy to rectify the conduct of others. The success of the Holy Prophet in this respect proves his sublime dignity and rectifying power. He raised a holy community of people about whom God says in the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best people raised for the good of mankind.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (3:111)

God is well pleased with them and they are well pleased with Him. (5:120) (continued on page 18)

RUSHDIE – SATANIC FICTION

(S.M.A.Nasser exposes the *Satanic Verses* as *Satanic Fiction*)

(The following was published in the Dorset Institute Law Student Magazine. Mr. S.M.A.Nasser is a Principal Lecturer in Law)

INTRODUCTION

It is amazing that so much has been written about Salmon Rushdie's book *Satanic Verses* yet no one has analysed possible motives (other than profit) or tried to explain where the ideas might have come from. Most news reports have focused on Khomeini's *fatwas* – which have been universally condemned. Although occasional indirect support for the *fatwas* by some writers and commentators has existed. For instance, Yaqub Zaki, an ethnic Scotsman, writing in *The Times* tried very hard to convince us that the reactions of extremist *mullahs* and those of Khomeini were understandable and indeed were no different from what has happened in the past and could happen in the future in both theocratic and secular states. More on such extremist view points later.

It is an undeniable fact that Penguin Publishers and Rushdie have made a lot of money from the book - perhaps most of it is attributable to the publicity surrounding it. It is impossible to believe that more than a small percentage of purchasers have actually read the book. The average English reader has not only to enter Rushdie's psychotic trance but also has to put up with the book's tedious literary style incorporating innuendos in words and names that mean little to him. Who knows the meaning of *ekdumjaldi*, *tinkas*, and so on? To make any sense the reader also has to be familiar with characters from Hindu mythology and Islamic history and tradition. Obviously, there was no sense to the book unless the intention was to mock and defame.

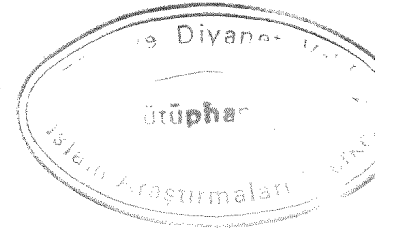
It is curious to note that slanderous and defamatory words and statements appear to be used in a calculated manner directed against names and personalities that have a particularly strong emotional and religious attachment with Muslim sentiments in general and Iranian Shia sentiments in particular.

THE MOTIVES

Questions then arise – why should Rushdie write a book that is potentially a flop because of its limited appeal? Why write a defamatory work of fiction which can offend but not be subject to academic review? Why should Penguin publish a book with limited appeal and a potential

الردّ على المرثد سِلمانَ رشدي شيطان الصَّهَابَةِ

الكاتبُ صائبُ سَاعُود



دَقَقَهُ الأَسْتَاذ
ضِيَاءُ نَخُول

21 MART 1995

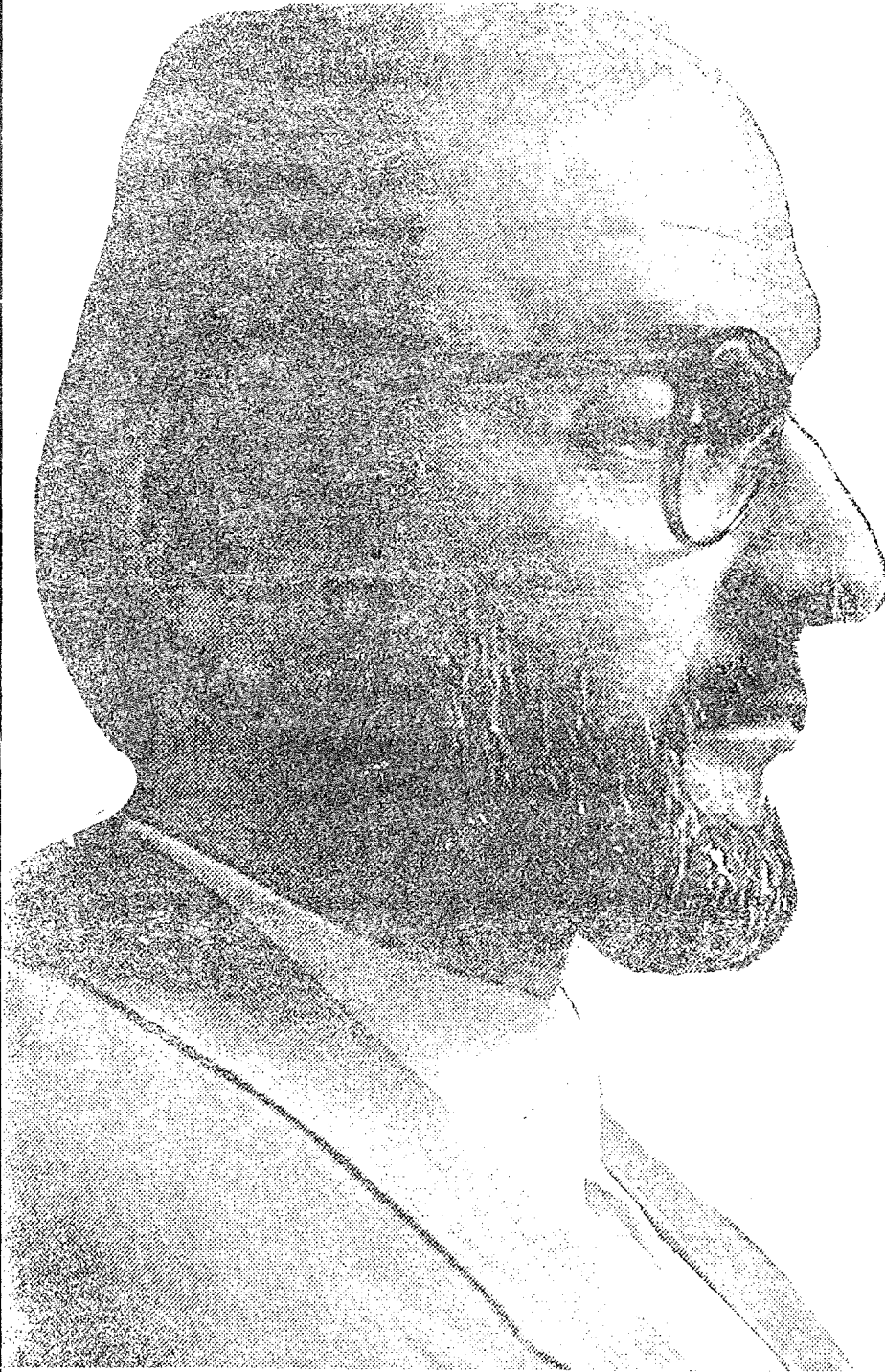
Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphane	30463
Teslif No	297.4 SAU.R



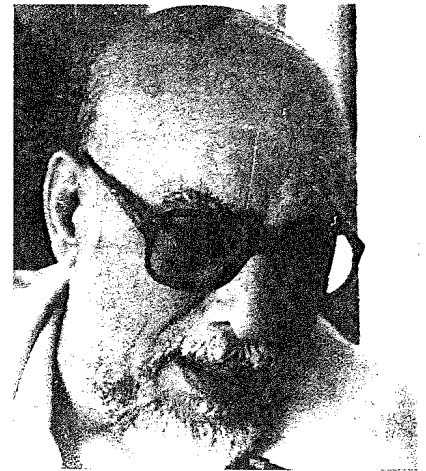
جروس برس
1991 - لبنان

الوجوه والقناع

ونصر أبو زيد



تقريره عن سلمان رشدي. وهكذا
جاء الربط - المزيف المفتعل - بين
رجل أهدرت دمه فتوى الإمام
الإيراني الشيعي آية الله الخميني،
وبين رجل لم تصدر بحقه أية فتوى
من أي إمام آخر. وأدركنا خطورة
هذا الربط الذي يعنى في خاتمة
المطاف إرهاب نصر أبو زيد
وتهديده ●●●



عبد الصبور شامين

19 OCAK 1994

سلمان رشدي

- El Guindi, Fadwa. *El Sebou': Egyptian Birth Ritual*. Los Angeles, 1987. Documentary film portraying childbirth rituals in Egypt.
- Gennep, Arnold van. *Les rites de passage*. Paris, 1909. Translated by Monika B. Vizedom and Gabrielle L. Caffee as *The Rites of Passage*. Chicago, 1960. Classic study of life-cycle rites.
- Kane, Hamidou. *Ambiguous Adventure*. New York, 1963. A novel by an African Muslim illustrating tensions between tradition and change in colonial Africa.
- Laye, Camara. *The Dark Child*. New York, 1969. A novel highlighting the blending of African and Islamic life-cycle rituals.
- Metcalf, Barbara D. *Perfecting Women*. Berkeley, 1990. Annotated translation of a popular Urdu marriage manual, *Bihishtī Zevār*, by Mawlānā Ashraf 'Alī Thānavī, featuring Muslim marriage customs of the Indian Subcontinent.
- Muslim ibn al-Ḥajjāj al-Qushayrī. *Ṣaḥīḥ Muslim*. Translated by 'Abdul Hamid Siddiqī. Lahore, 1976. Muslim's *Al-jāmi' al-ṣaḥīḥ* is the second most important canonical collection of *aḥādīth* in Sunnī Islam.
- Sāliḥ, Al-Ṭayyib. *The Wedding of Zein and Other Stories*. London, 1968. African novelist's treatment of the tensions between sensuality and spirituality in Islamic life.
- Schuler, Margaret, ed. *Freedom from Violence*. New York, 1992. Commendable collection of articles about contemporary women's issues worldwide.
- Sharī'atī, 'Alī. *On the Sociology of Islam*. Berkeley, 1979. Philosophical discourse on the anthropology of Islam by an outstanding Islamic thinker of the modern age.
- Smith, Jane I., and Yvonne Yazbeck Haddad. *The Islamic Understanding of Death and Resurrection*. Albany, N.Y., 1981. Comprehensive study of Islamic discourse on death and dying during the classical and modern periods.
- Smith, W. Robertson. *Kinship and Marriage in Early Arabia*. Cambridge, 1885. Classic study of the institution of marriage in Arabia.
- Turner, Victor W. *The Ritual Process: Structure and Anti-Structure*. Chicago, 1969. Classic anthropological study of the role of life-cycle rituals in human societies.

IMTIYAZ YUSUF

RUSHDIE AFFAIR. On 26 September 1988, Viking Penguin published *The Satanic Verses* in London. The author, Salman Rushdie, was already a well-known and esteemed writer. On 5 October, the Indian government, acceding to the requests of its Muslim deputies, forbade the sale and distribution of the book in India. This decision was followed by similar actions in a number of countries, such as Pakistan and South Africa. There had not yet been a reaction from Iran. On 8 November, *The Satanic Verses* won Britain's Whitbread Prize. On 11 November, Margaret Thatcher, the British prime minister, rejected an appeal, put forward by the Union of Muslim Organisations, to prosecute Rushdie and Penguin under the Public Order Act (1986) and the Race Relations Act (1976); the Home Office said that no

change would be made to British law against blasphemy, which applies only to Christianity. Later, on 22 July 1989, the Paris Court also rejected a Muslim request to banish *The Satanic Verses*. There were protests and demonstrations in England and elsewhere, but reaction to the book did not become dramatic until 14 January 1989, when Muslims in the northern city of Bradford, England, burned copies of the book. Tension grew, and events took a deadly turn on 12 February when six persons were killed and a hundred others were injured during protest demonstrations in Islamabad, Pakistan. After the last events, Ayatollah Ruhollah Khomeini passed his celebrated 14 February death sentence against Salman Rushdie. The situation thus became truly international, entering history as the Rushdie affair.

The *fatwā* (formal legal opinion) of Ayatollah Khomeini read as follows:

In the name of God Almighty; there is only one God, to whom we shall all return; I would like to inform all the intrepid Muslims in the world that the author of the book entitled *The Satanic Verses* which has been compiled, printed and published in opposition to Islam, the Prophet and the Koran, as well as those publishers who were aware of its contents, have been sentenced to death. I call on all zealous Muslims to execute them quickly, wherever they find them, so that no one will dare to insult the Islamic sanctions. Whoever is killed on this path will be regarded as a martyr, God willing. In addition, anyone who has access to the author of the book, but does not possess the power to execute him, should refer him to the people so that he may be punished for his actions. May God's blessing be on you all.

Shortly after Khomeini's *fatwā*, the Organization of 15 Khurdād (the date of Khomeini's first rebellion against the shah's regime in 1963) put a price of \$1 million on Rushdie's head. Fearing for his life, Rushdie went into hiding. Khomeini's *fatwā* also provoked a huge reaction worldwide. The European Economic Community's ministers of foreign affairs met in Brussels on 20 February 1989 and condemned the death sentence and recalled their ambassadors from Tehran. However, on 20 March, the same ministers, meeting again in Brussels, decided to return their ambassadors to Tehran.

On 24 February, the Indian police shot and killed twelve Muslim anti-Rushdie demonstrators in Bombay (Rushdie's birthplace). On 2 March, Javier Pérez de Cuellar, secretary general of the United Nations, declared (in India) that "we must respect all religions. At

- Garaniq Hadiseesi
 - Salman Rushdie (Rushdie)

La scarsa rispondenza alla realtà dell'impostazione data al problema palestinese sulle pagine della rivista, le crescenti difficoltà finanziarie (comuni anche ad altri giornali diretti da clericofascisti) si inseriscono in un clima più generale che vede i cattolici nazionali al margine della vita politica e religiosa. La Conciliazione tra Stato e Chiesa, da essi fortemente caldeggiata, ha segnato probabilmente l'inizio del declino di questa componente, minoritaria, ma fortemente combattiva, del movimento cattolico in Italia. Alla fine del '33, quando esce l'ultimo numero di «Palestina», il destino dei cattolici-nazionali è già segnato, mentre la politica mussoliniana nei riguardi del Vicino Oriente ha ormai imboccato strade diverse da quelle prospettate sulla rivista cattolica.

LUCIA ROSTAGNO

Yād-nāma in memoria di Alessandro Bausani.

Volume I, a cura di B. Scarcia Amoretti e

L. Rostagno. Roma: 1991, s. 429-436.

DN: 33735.

(Studi Orientali - Roma: X)



- Garante Nazionale
- Salman Rushdie

Ralph Russell

SALMAN RUSHDIE, ISLAM AND MULTICULTURALISM

Someone said recently that since the Salman Rushdie affair multiculturalism is dead. It isn't, of course, and never will be. But there is no denying that the publication of *Satanic Verses* and its aftermath poses, and poses very bluntly, some very difficult questions for those of us who want to maintain and extend the ground on which people of different cultures can encounter one another and learn from one another on terms of mutual respect. I want to discuss some of these questions here, concentrating on those which have barely been touched upon since the uproar began, and proceeding from the anti-Rushdie agitation to a discussion of the Islamic viewpoints involved, and thence to the bearing of all this upon multiculturalism.

I should first say something about my own reactions to Salman Rushdie's writing. When *Midnight's Children* came out some years ago I heard its praises widely sung and bought it. I found it made little or no appeal to me and gave up after reading about a hundred pages of it. I have not read his subsequent books and feel no desire to do so. This is not because I do not respect him. On the contrary, some of his comments on public affairs (notably his critique of the 'British heritage' myths assiduously cultivated at the time of the Falklands war) have been perceptive, hard-hitting and true; and the theme of his second novel *Shame* with its exposure of the repulsiveness of regimes like that of the late Zia ul Haq is one that I think admirable. It is, if you like, a matter of personal literary taste that his fiction does not appeal to me. The merging of fantasy with realism and of realism with fantasy which characterises his work is something I find profoundly unsatisfying, the more so because I feel that straightforward realism would be a much more effective way of combating the evils he seeks to combat. However, he and his publishers and his readers clearly do not share my taste in this; and of course, they have a perfect right to proceed accordingly. About *Satanic Verses* other questions need to be raised. Is it desirable to write things which will be deeply offensive to millions of people? And is it permissible to do so? My answer to the first question is: Perhaps not. And my answer to the second question is: Yes; desirable

within oneself. He recognises the reality of the uniqueness of each individual on the path to which God has called him or her. By sharing in faith on this deepest level he holds that one comes to recognise the power of God at work both in oneself and in the other. Thus dialogue is the method of conversion of life. It is the tool of the greater *jihād* by which one seeks fidelity to God and awesome respect for his works.

By engaging in inter-faith dialogue Barnes maintains that one discovers and extends the full richness of one's own faith and knowledge of God. This demands an absolute respect for the other and replicates Cantwell Smith's views on knowing religion from the inside. Had Tudtud lived to read Barnes' book he would have brought to it his own spiritual experiences and found there a theological exposition for his own journey in faith.

The person-centred nature of this approach must be stressed. One begins by getting to know and respect the individual and not by encountering another's institutional life or system of thought. This does not negate the kind of dialogue represented by Hick's conference which consists of believers seeking to expound their shared insights into faith, but it puts such a sharing at a secondary level. The primacy must be given to personal encounter and exploration led always by the call to the oneness of God. If believers sincerely hold that God is at work in followers of another religion then they will enter into one another's concepts and structures and expect to find there personal edification and an awareness of ultimate truth.

Just as it is true that 'no man is an island' who comes to God apart from the community of humanity, so Barnes would maintain that the individual only comes to completeness by learning to participate in the life of another. If one accepts such a fundamental position for dialogue then it must colour all one's approach to working with members of other faith communities.

Such an approach would clearly meet with acceptance on the part of Barnes, Tudtud and Hick, but what of Woodberry and the school which he represents? On a superficial level there are articles in his book which would seem to be amenable to such an approach. It contains explorations of common themes such as 'Prophethood' and 'Word of God' and attempts at contextualising Christian worship in ways which would be more accessible to Muslims. However the underlying position of the book is clearly one of seeking converts from Islam to Christianity. There does not seem to be any genuine recognition of Islam as a vehicle of salvation and such attempts at dialogue as are present are aimed at smoothing the transition for converts and sharpening the perception of Christianity to attract enquirers.

There are worrying articles in the book which appear to judge Islam on the basis of various forms of folk-religion which have been tainted with some outward elements of Islam without the recognition that these do not begin to do justice to the rich spirit of devotion and faith based on the Qur'ān and *ḥadīth*. Such judgements would find favour with only a minority of Christians and certainly few readers of this journal. Would that all contributors had been filled with the spirit of Colin Chapman's article which sees Christians and Muslims engaged in a common attack on evil in the world and not struggling with one another.

— G A R A N I K

BOOK REVIEWS AND NOTES

GENERAL

THE RUSHDIE FILE. By L. APPIGNANESI and S. MAITLAND. London: Fourth Estate, 1989. 258pp. £5.95. ISBN 0-947795-84-7.

BE CAREFUL WITH MUHAMMAD!—THE SALMAN RUSHDIE AFFAIR. By S. AKHTAR. London: Bellew, 1989. 136pp. £6.95. ISBN 0-947792-27-9.

A SATANIC AFFAIR: SALMAN RUSHDIE AND THE RAGE OF ISLAM. By M. RUTHVEN. London: Chatto & Windus, 1990. 184pp. £14.95. ISBN 0-7011-3591-3.

In a widely read earlier work, *Islam in the World*, Malise Ruthven pertinently criticised the use of the term 'fundamentalist' of Islam and avoided it. Regrettably in his latest work he departs from this self-denying ordinance and uses it often loosely; S. Akhtar, as befits a philosopher by training, defines it as he seeks to reclaim it from its detractors—but, in his turn, he thereby obscures the extent to which the anger fuelling the protests in Britain was rooted in traditionalist Islam, especially in its *Barehwi* form. It appears as the omnipresent villain in *The Rushdie File*.

The Rushdie File is an intelligent compilation of articles, interviews and transcripts of talks which seek to illustrate and make sense of the *The Satanic Verses* affair, and monitor its reverberations world-wide. Its translation of Iranian material, including the *fatwā* is helpful. The book focuses on issues raised by the Iranian *fatwā* rather than illuminating the British context. Its last contribution is dated 5th May 1989—inevitably in a work of this sort there is much repetition and one has to wade through many short pieces before building up some overview of the issues. As a record of the initial shock waves it will remain a useful source.

Shabbir Akhtar's work is written from within the heat of the battle in Bradford. The smell of cordite and its combative stance is evident in the chapter headings: Be careful with Muhammad; art or literary terrorism?; the liberal inquisition; from Teheran with love; what's wrong with fundamentalism?; faith and power. Three features of the book are welcome: first his insistence that Muslim argument has got to be conducted by Muslims as British citizens, 'in the name of social justice, not of religious imperative'; secondly, his powerful but fairminded critique of Rushdie's book communicates well the nature of Muslim anger and anguish; finally his willingness to expose his own community to critical comment, e.g. persecution of the Ahmadiyya is acknowledged and regretted.

Sometimes Akhtar's arguments pull in different directions: on the one hand he wants to reassure those who think 'the Muslim immigrant populations want to build a theocracy'; on the other he insists 'theocracy is as precious to Muslims as democracy is to the Westerner. The book is peppered with extravagant assertions, many of which conform to what the Japanese theologian K. Koyama, dubbed 'a

3936. Heikal, Mohammed Hassanein. *Autumn of Fury: The Assassination of Sadat*. NY: Random House, 1983.
3937. Hirst, David and Irene Beeson. *Sadat*. Salem, MA: Merrimack Books, 1981.
3938. Israeli, Raphael. *"I, Egypt": Aspects of President Anwar Al-Sadat's Political Thought*. Jerusalem: The Magnes Press, 1981. [Jerusalem Papers on Peace Problems, 3]
3939. Israeli, Raphael. *Man of Defiance: A Political Biography of Anwar Sadat*. Totowa, NJ: Barnes & Noble Books, 1985.
3940. Kays, Doreen. *Frogs and Scorpions: Egypt, Sadat, and the Media*. London: F. Muller, 1984.
3941. Khazen, Jihad B. *The Sadat Assassination: Background and Implications*. Washington, DC: Georgetown University, Center for Contemporary Arab Studies, 1981.
3942. Lippman, Thomas W. *Egypt After Nasser: Sadat, Peace and the Mirage of Prosperity*. NY: Paragon House, 1989.
3943. el-Sadat, Anwar. *In Search of Identity*. NY: Harper, 1978.
3944. el-Sadat, Anwar. *Those I Have Known*. NY: Continuum Publishing Company, 1984.
3945. *Sadat*, Editor Arthur M. Schlesinger. World Leaders Past and Present Series. Bromley, England: Harrap Ltd. [for Burke Publishing Co. Ltd.], 1990.
3946. Shoukri, Ghali. *Egypt: Portrait of a President 1971-1981, The Counter-Revolution in Egypt, Sadat's Road to Jerusalem*. London: Zed Press, 1981.

3947. Sullivan, George. *Sadat: The Man Who Changed Mid-East History*. NY: Walker and Company, 1981.

SALMAN RUSHDIE AFFAIR

3948. *Sacrilege Versus Civility: The Muslim Perspective on the Satanic Verses Affair*, Editors M. M. Ahsan and A. R. Kidwai. Leicester, England: The Islamic Foundation, 1991.
3949. Akhtar, Shabbir. *Be Careful with Muhammad! The Salman Rushdie Affair*. London: Bellew, 1989.
3950. Ali, S. Rashadath. *The Satanic Conspiracy*. Calcutta: S.R. Ali [on behalf of Peacock Publications], 1990.
3951. *The Kiss of Judas: Affairs of a Brown Sahib*, Editor Munawar Ahmad Anees. Kuala Lumpur: Quill, 1989.
3952. Appigananesi, Lisa and Sara Maitland. *The Rushdie File*. Syracuse, NY: Syracuse University Press, 1990.
3953. *Are You Being Kept in the Dark?: The Satanic Verses; Rushdie Dilemma*. Jamaica, NY: Islamic Circle of North America, 1989.
3954. Brennan, Timothy. *Salman Rushdie and the Third World: Myths of the Nation*. NY: St. Martin's Press, 1989.
3955. *A Factual Response to Salman Rushdie's Concoction: "The Satanic Verses" Through the Researched Works of Western Scholars*, Editor Hafez Mohamed Yusuf Buckas. Durban, South Africa: Islamic Da'wah College International, 1989.
3956. *Salman Rushdie Controversy in Inter-Religious Perspective*, Editor Dan Cohn-Sherbok. Lampeter, Dyfed, Wales: Edwin Mellen Press, 1990.

3957. Deedat, Ahmed. *How Rushdie Fooled the West: The Satanic Verses Unexpurgated*. Birmingham, England: Islamic Propagation Centre, 1989.
3958. Dold, Bernard E. *Salman Rushdie's Verses: A Bad Case of Culture Shock*. Messina, Italy: Istituto di Lingue e Letterature Germaniche e Slave, Facoltà di Magistero, Università di Messina, 1989.
3959. Kabbani, Ranar. *Letter to Christendom*. London: Virago, 1989.
3960. Lee, Simon. *The Cost of Free Speech*. London: Faber & Faber, 1990.
3961. *Law, Blasphemy and the Multi-Faith Society: Report of a Seminar Organised by the Commission for Racial Equality and the Inter-Faith Network of the United Kingdom, September 1989*, Editors Simon Lee et al. London: Commission for Racial Equality, 1989.
3962. Mazrui, Ali A. *The Satanic Verses or a Satanic Novel? The Moral Dilemmas of the Rushdie Affair*. Greenpoint, NY: The Committee of Muslim Scholars and Leaders of North America, [1990].
3963. Mehdi, Muhammed T. *Islam and Intolerance*. East Elmhurst, NY: New World Books, 1989.
3964. Omer, Mutaharunnisa. *The Holy Prophet and the Satanic Slander*. Madras, India: The Women's Islamic Social and Educational Trust, 1989.
3965. Pipes, Daniel. *The Rushdie Affair: the Novel, the Ayatollah, and the Press*. Secaucus, NJ: Birch Lane Press/Carol Publishing Group, 1990.

3966. Qureshi, Shoaib and Javed Khan. *The Politics of Satanic Verses: Unmasking Western Attitudes*. Leicester: Muslim Community Studies Institute, 1989.
3967. Rushdie, Salman. *The Satanic Verses*. NY: Viking Press, 1989.
3968. Ruthven, Malise. *A Satanic Affair: Salman Rushdie and the Rage of Islam*. London: Chatto & Windus, Random Century House, 1990.
3969. Sambhli, M. Atiqur-Rahman. *Our Campaign Against the "Satanic Verses" and the Death Edict*. London: Islamic Defence Council, 1990.
3970. Sardar, Ziauddin and Marryl Wyn Davies. *Distorted Imagination: Lessons from the Rushdie Affair*. London: Grey Seal Books, 1990.
3971. Weatherby, W. J. *Salman Rushdie: Sentenced to Death*. NY: Carroll & Graf, 1990.
3972. Webster, Richard A. *A Brief History of Blasphemy: Liberalism, Censorship and 'The Satanic Verses'*. Suffolk, England: The Orwell Press, 1990.
3973. Weldon, Fay. *Sacred Cows*. London: Chatto & Windus, 1989. [Chatto CounterBlasts No. 4.]
- SAUDI ARABIA-ARCHITECTURE**
3974. Barbar, Aghil M. *The Architecture of the Arabian House*. Monticello, IL: Vance Bibliographies, 1979.
3975. Doumato, Lamia. *The Contemporary Architecture of Saudi Arabia*. Monticello, IL: Vance Bibliographies, 1980.

- ٥.....مفاتيحنا
- ٩.....الشبهة الأولى
- ادعاء أن محمداً ﷺ اختلق الإسلام ليعبده المسلمون
- ٢٢.....الشبهة الثانية
- الزعم أنه ﷺ مدح أصنام المشركين
- ٣١.....الشبهة الثالثة
- اتهام النبي ﷺ بفساد عقيدته؛ لتوهمه خروج الناس من الإسلام أفواجاً
- ٣٧.....الشبهة الرابعة
- الزعم أن النبي ﷺ كان يعتقد خلوده الأبدى
- ٤٦.....الشبهة الخامسة
- إنكار عصمته ﷺ بدعوى أنها فكرة نصرانية
- ٥٢.....الشبهة السادسة
- التشكيك في عصمته ﷺ؛ لإصرار بعض أهله على عدم الإيمان به
- ٦٠.....الشبهة السابعة
- إنكار عصمة النبي ﷺ قبل البعثة
- ٦٨.....الشبهة الثامنة
- الزعم أن النبي ﷺ قد أصابته الحيرة بشأن نبوته في أول عهده بها
- ٧٤.....الشبهة التاسعة
- ادعاء محاولة النبي ﷺ الانتحار

204803

موسوعة

Muhammed (S.A.V.) (131715)

İsmet 090043

بيان الإسلام

Baranik (22-30)

الرد على الافتراءات والشبهات

Nasr Suresi (140162)

06 Temmuz 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

القسم الثاني: الرسول

المجلد الثاني

ج ٣

شبهات حول

عقيدة النبي ﷺ وعصمته ومعجزاته

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	204803
Tas. No:	03012077 M.B.V.13



2011
Kahire

2816 AKHTAR, Shabbir. *Be careful with Muhammad! The Salman Rushdie affair.* London: Bellew, 1989. 136pp.

02 MART 1994

07 OCAK 1994

696. Ruthven, Malise: A Satanic affair : Salman Rushdie and the wrath of Islam / Malise Ruthven. - Rev. and up-dated ed. - London : Hogarth, 1991. - 210 S. ISBN 0-7012-0928-3 31 A 22107

09 MART 1994

6386. Talas, Muştafa: Radd 'ala 'š-šaitān / [Muştafā Ṭalās]. - Tab'a 1. - Dimasq : Dār Ṭalās, 1990. - 163 S. Inhalt: Verteidigung des Islams gegen die »Satanischen Verse« Salman Rushdies. - In arab. Schrift, arab. 30 A 16241

208 MULLEN, P. Satanic asides. *The Salman Rushdie controversy in interreligious perspective.* D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27), pp.25-35

02 SUBAT 1994

02 SUBAT 1994

Garanik Hadisesi

al-Albānī, Muḥammad Naṣir al-Dīn. Naṣb al-majānīq li-nasf qiṣṣat al-gharānīq / ta'rif Muḥammad Naṣir al-Dīn al-Albānī. — Damascus : al-Maktab al-Islāmī, [1953?]. 39 p. ; 25 cm. Arabic. I. Title. BP75.2.A423 75-587358 neb 5-10218 DLC: CHC MH

131 AGUSTOS 1997

213 PAREKH, B. The Rushdie affair and the British press. *The Salman Rushdie controversy in interreligious perspective.* D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27), pp.71-95

131 AGUSTOS 1997

GARANIK HADISESI

214 LEFORT, C. Pour Rushdie, écrivain. *Esprit*, 191 (1993) pp.160-162

2476 JOHNS, A.H. The incident of the 'Satanic verses' (allegedly interpolated into Sura 53 al-Najm of the Kur'an): a psychological and mystical explanation by the 17th century Naqšbandi author Mullā Ibrāhīm al-Kurānī (d. Madina 1101/1690). *Middle East* 1. Ed. G.de la Lama. Mexico: Colegio de México, 1982 (30th International Congress of Human Sciences in Asia & North Africa, 1976) pp.145-152

Garanik Hadisesi

2947 GARANIK HADISESI

PLANT, R. The blasphemy laws and the Rushdie affair. *Franco-British Studies*, 9 (1990) pp.54-62

25 SURAT 1997

Garanik Hadisesi

3225 AHSAN, M.M. The "Satanic" verses and the Orientalists. (A note on the authenticity of the so-called Satanic verses.) *Hamdard Islamicus*, 5 (1982) pp.27-36

02 MART 1994

16 OCAK 1994

GARANIK HADISESI

124 AUSTIN, R.W.J. *Al-Gharānīq al-'Ulā* - the twilight of the Arabian goddess. A miscellany of Middle Eastern articles in memoriam Thomas Muir Johnstone 1924-83, Professor of Arabic in the University of London, 1970-82. Ed. A.K.Irvine, R.B.Serjeant & G.R.Smith. Harlow: Longman, 1988, pp.15-21

99 HORTON, J. The *Satanic Verses* controversy: a brief introduction. *Liberalism, multiculturalism and toleration.* Ed. J.Horton. Basingstoke: Macmillan, 1993, pp.104-11

Garanik

23 HALIK 1995
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKUMAN

TEFSİR

J. GARANIK

LICHTENSTADTER, I. A note on the *gharānīq* and related Qur'ānic problems. *Israel or. studies* 5 (1975), pp. 54-61.

Garanik ne 'İçil' kur'an problemeleri üzerine bir Not

92-962145

Garanik
Abū Zayd, Aḥmad. (Muhākamat Salīmān Rushdī al-Miṣrī, 'Alā' Ḥāmid)

محاکمة سلمان رشدي المصري، علاء حامد : مسافة في عقل رجل، أم طعنة في قلب لامة؟ مع نص شهادة فرج فرودة في المحكمة للدفاع عن علاء حامد / أحمد أبو زيد : تقديم محمد عبد الله المنان. - مصر الجديدة. القاهرة : دار النفيسة. [1992].

135 p. ; 24 cm. Includes bibliographical references (p. 133-134). ISBN 977-5141-23-0 : ££4.00 Ḥāmid, 'Alā'. *Masāfah fī 'aql rajul* Egy-Lang.

02 OCAK 1996

07 1995

02 MART 1994

5819 AMANUDDIN, Syed. The novels of Salman Rushdie: mediated reality as fantasy. *World Literature Today*, 63 (1989) pp.42-45

GARANIK HADISESI

2442. *The Salman Rushdie controversy in interreligious perspective*. / Dan Cohn-Sherbok, ed. - Lewiston [u. a.]: Mellen, 1990. - VIII, 151 S. - (Symposium series ; 27) ISBN 0-88946-719-6 30 A 16148

30 AGUSTOS 2001

R401 Salman Rushdie. By Cundy, C. Manchester, 1996. Santaolalla, I. *Wasafiri*, 28 (1998), pp.68-69 (E) King, Bruce. *World Literature Today*, 71 iii (1997), p.648 (E)

R402 Salman Rushdie. By Goonetilleke, D.C.R.A. Basingstoke, 1998. Mukherjee, M. *Interventions*, 2 i (2000), pp.151-153 (E). Also online at <http://www.catchword.com>

salman rushdie

07 1995

GARANIK HADISESI

2403. Khan, Majid Ali: The holy verses : in reply to Salman Rushdie's »The satanic verses« / Majid Ali Khan. - 1. publ. - New Delhi : Islamic Res. Foundation, 1989. - IV, 144 S. 32 A 5914

02 SUBAT 1994

GARANIK HADISESI

159 AFZAL-KHAN, Fawzia Salman Rushdie. *International literature in English: essays on the major writers*. Ed. R.L. Ross. New York: Garland; London: St James Press, 1991, pp.351-361

07 1995

4310. Harrison, James: Salman Rushdie / by James Harrison. - New York : Twayne Publ. [u. a.], 1992. - XIV, 148 S. - (Twayne's English authors series ; 488) ISBN 0-8057-7011-9 32 A 5103

GARANIK HADISESI

07 1995

2838 SARDAR, Ziauddin & DAVIES, M.W. *Distorted imagination: lessons from the Rushdie affair*. London: Grey Seal, 1990. 303pp.

GARANIK HADISESI

02 MART 1994

GARANIK HADISESI

5768 BRENNAN, T. *Salman Rushdie and the Third World: myths of the nation*. London: Macmillan, 1989. 203pp. [As representative of those writers Western reviewers seemed to be choosing as the interpreters and authentic public voices of the Third World.]

26 HAZIRAN 1996

2901 GODDARD, H. *Stranger than fiction: the affair of The Satanic Verses*. *Scottish Journal of Religious Studies*, 12 (1991) pp.88-106

GARANIK HADISESI

2902 GOLDSMITH, M. An update on the Salman Rushdie affair. *Southwell & Oxford Papers on Contemporary Society*, Winter 1989, pp.MG1-MG9 [sic]

02 MART 1994

- نصب المجانيق لنسف قصة الفرائق
- تأليف محمد ناصر الدين الألباني .. دمشق: المكتب الإسلامي
- 1372 هـ، ص 39
- ط 2 - بيروت: المكتب الإسلامي، 1409 هـ، ص 40
Garanik Hadisesi

26 SUBAT 1994

MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

2186 AFZAL-KHAN, Fawzia Salman Rushdie. *International literature in English: essays on the major writers*. Ed. R.L. Ross. New York: Garland; London: St James Press, 1991, pp.351-361

GARANIK HADISESI

MECELLETU'L-EZHER, C. 5/ ,
(sayı 8), s.187-39, 1979 KAHIRE.
- Garanik
- Müstevrik

MADDE YATINLANDIKTAN
SONRA GELEN DOKÜMAN

1300 V., Rajakrishnan. The land of the dead in Salman Rushdie's *The Moor's last sigh*, and some reflections based on Indian response to the theme of exile. *Indian Literature*, 41 iii / 185 (1998) pp.143-155 *Garanik Hadise*

28 EKİM 2003

2922 KING, B. Who wrote *The Satanic Verses*? *World Literature Today*, 63 (1989) pp.433-435 [Literary vindication of Rushdie.] *GARANİK HADİSESİ*

02 MART 1996

26 SUBAT 1996

2927. Aubert, Raphaël: *L' affaire Rushdie : Islam, identité et monde moderne* / Raphaël Aubert. - [Paris]: CERF [u. a.], 1990. - 122 S. - (Bref ; 31) ISBN 2-204-04193-9 - ISBN 2-7621-1779-8 30 A 18122 *GARANİK HADİSESİ*

249 ZAFARUL-ISLAM KHAN. Rushdie controversy revived. *Muslim & Arab Perspectives*, 1 ii-iii (1993) pp.155-158 *GARANİK HADİSESİ*

2825 DEEDAT, Ahmed. *Can you stomach the best of Rushdie?* Birmingham: Islamic Propagation Centre, 1990. 24pp. *GARANİK HADİSESİ*

02 MART 1996

24 MART 1996

1822. Diyāb, Maḥmūd: *Ar-Radd al-qawīm 'alā akādīb Sal-mān Rusdī fi āyātihi 'š-šaitāniya* / Maḥmūd Diyāb. - Al-Qāhira: Maktabat al-Anglu 'l-Miṣriya, 1990. - 253 S. Inhalt: Verteidigung d. Islams gegen Salman Rushdies »Satanische Verse«. - In arab. Schrift, arab. ISBN 977-05-0986-8 *GARANİK HADİSESİ*

31 A 10284

06 MAYIS 1996 *Sayfa 278, Selim Rıza, Gornik*

MUDARRISI, Hādī al-

Al-Radd 'alā kitāb "al-Āyāt al-šaitāniya" / Hādī al-Mudarrisi. -- Bayrūt : Dār al-'Ilm li-l-Malāyīn, 1989. -- 127 p. ; 20 cm

16 SUBAT 1996

2478 MASHUQ IBN ALLY. Muhammad Stranger exiled from home. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27). pp.131-149 *GARANİK HADİSESİ*

067 The Cambridge companion to Salman Rushdie / edited by Abdulrazak Gurnah. - Cambridge (Reino Unido) : Cambridge University Press, 2007. - XIV, 200 p. ; 23 cm

Bibliografía. Índice

ISBN 978-0-521-84719-3

1. Rushdie, Salman - Crítica e interpretación I. Gurnah, Abdulrazak II. Título.

821.111(540)Rushdie Salman.09
ICMA 4-55952 R. 62616

GARANİK-070060

M. Menār, N, 81-99

MADDE YATINLANDIKTAN
SONRA GELEN DOKÜMAN

26 HAZİRAN 1996

- دلائل التحقیق لإبطال قصة الغرائب: رواية ودرابة
كتبه علي بن حسن بن علي بن عبد الحميد الحلبي الأثري..

جدة: مكتبة الصحابة، ١٤١٢ هـ، ٢٥١ ص

- *Garanik Hadise*

MADDE YATINLANDIKTAN
SONRA GELEN DOKÜMAN

17 TEM 2008

26 EYLÜL 1995

GARANIK
OLAYI

6170. *Rushdie's Satanic Verse* : islamische Stellungnahmen zu den Provokationen des Autors sowie zum Mordaufruf radikaler iranischer Schiiten / Abdullah Wagishauser (Hg.). [Übers. der Freitagsansprachen des Khalifen aus dem Engl.: Sheik Nasir Ahmad]. - Frankfurt/M. : Verl. Der Islam, 1992. - 88 S. ISBN 3-921458-80-3 10 E 6850

MADDE YATIGI LANBIRK TAN
SONRA GÜLEN DÜKÜMÜN

02 SUBAT 1996

GARANIK
HADİSESİ

156 *The "Rushdie affair" - a documentation.* Nielsen, J.S. Birmingham: Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, 1989 (Research Papers: Muslims in Europe, 42). 40pp.

27 EYLÜL 1995

3645. *Sacrilege versus civility* : Muslim perspectives on the Satanic Verses affair / The Islamic Foundation. Ed. by M. M. Ahsan and A. R. Kidwai. - Leicester, 1991. - 383 S. ISBN 0-86037-211-1 - ISBN 0-86037-210-3 32 A 6605

97. *Mudarrisi, Hādī al*: Ar-Radd 'alā kitāb «al-Āyāt as-saitāniya» / Hādī al-Mudarrisi. - Ṭab'a 1. - Bairūt: Dār al-'Ilm li'l-Malāyīn, 1989. - 127 S.

Parallelsacht.: Counterstatement to »The satanic verses«. - In arab. Schrift, arab. 29 A 19216

22 SUBAT 1996

2937 MUMFORD, D. Muslim reactions to *The Satanic Verses*. *Southwell & Oxford Papers on Contemporary Society*, Summer 1989. pp.DM1-DM4 [sic]

02 MART 1996

02 SUBAT 1996

231 UNTERMAN, A. A Jewish perspective on the 'Rushdie affair'. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27). pp.97-114

2383 WARDINI, Elie Dib. De Sataniske Vers: historien bak uttrykket. *Midt-Østen Forum*, 5: (1990) pp.4-8 [The place of the verses in classical tafsir, particularly Ṭabarī, as background to Rushdie's use of the term.]

OSMA 5 12

02 SUBAT 1996

180 DYSON, A. Looking below the surface. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27). pp.59-69

02 SUBAT 1996

235 WELLER, P. The Rushdie controversy and inter-faith relations. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27). pp.37-57

02 SUBAT 1996

GARANIK
HADİSESİ

160 AKHTAR, Shabbir Art or literary terrorism?. *The Salman Rushdie controversy in interreligious perspective*. D.Cohn-Sherbok, ed.. Lewiston, Queenston & Lampeter: Edwin Mellen Press, 1990 (Symposium Series, 27). pp.1-23

2735. *Rushdie, Salman*: The satanic verses / Salman Rushdie. - 1. American ed. - New York, NY [u. a.] : Viking, 1989. - 546 S. ISBN 0-670-82537-9 29 A 3623

03 OCAK 1996

GARANIK

922.3762
MUTLİA

M. el-Emin, "A'yānisi-Şia", 2, 234

Q

02 SUBAT 1996

GARANIK
HADİSESİ

149 RUTHVEN, M. *A Satanic affair: Salman Rushdie and the rage of Islam*. London: Chatto & Windus, 1990. 184pp.

Garanik olayı

(+) ul. Davit

Yusuf ed-Dececi
Nuru'l-İslam 10, 526-530

Nasbu'l-Mecanik

IRCCIA

Nisaburi, Araisuil-mecalis,
s. 217-231.

DIT. KTA 15336
209. SAL. K

21 AĞ 1998
Garanik Hadsesi

119 SZUREK, Sandra, NÈGRE, Céline & POUTIERS, Mikaël. *L'affaire Salman Rushdie: dossier d'un différend international*. Paris: Montchrestien, 1999 (Perspectives Internationales, 14). 367pp.

HANSEN, Thomas Blom. Reflections on Salman Rushdie's Bombay. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.91-111.

HAQQANI, Husain. Inhospitable homeland. Salman Rushdie and Pakistan. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.77-90.

3583 BHUTANI, Surrender. Salman Rushdie's *Shalimar the clown*: an essay in history, politics and culture of Kashmir and its global manifestations. *Hemispheres: Studies on Cultures and Societies*, 21 (2006) pp.31-41.

THAROOR, Shashi. Rushdie's "overartist": Indianness from Midnight to Millennium. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.122-135.

VARSHNEY, Ashutosh. The political Rushdie. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.9-22. [Interview with Rushdie.]

VISWANATHAN, Gauri. The literary Rushdie. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.23-39. [Interview with Rushdie.]

3040 RUSHDIE, Salman. A response by Salman Rushdie. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.136-140.

4837. Eyuboğlu, İsmet Z.: »Şeytan ayetleri« söylencesi: zerdüş'tün şiirleri üstüne / İsmet Zeki Eyuboğlu. - 1. bası. - [S.l.]: Uygurluk Yayınları, 1989. - 180 S.
İnhalt: Über Satan/Şeytan u. über einige Gathas. - Text türk. 8 E 3729

19.3 GESCHICHTE, POLITIK

Eyüp Sabri (Üsküplü).

Garanik Mesalesi.

S. Müstekim, IV, sy. 87, s. 154-157.

158 BILGRAMI, Akcel. Twenty years of controversy. *Midnight's diaspora: critical encounters with Salman Rushdie*. Ed. Daniel Herwitz and Ashutosh Varshney. Ann Arbor: University of Michigan Press, 2008, pp.43-57. [Rushdie affair.]

0313 Morton, Stephen
Salman Rushdie : fictions of postcolonial modernity / Stephen Morton. - New York [etc.] : Palgrave Macmillan, 2008. - IX, 190 p. ; 20 cm. - (New British fiction)
Bibliografía: p. 175-186
ISBN 978-1-4039-9701-2
1. Rushdie, Salman - Crítica e interpretación I. Título.
821.111(540)Rushdie, Salman.07
ICMA 4-56344 R. 63084

MADE YAYINLANMIŞTAN
SONRA GELEN DOKÜMAN

SONRA GELEN DOKÜMAN

MADE YAYINLANMIŞTAN
SONRA GELEN DOKÜMAN

MADE YAYINLANMIŞTAN
SONRA GELEN DOKÜMAN

09 NISAN 2008

MADE YAYINLANMIŞTAN
SONRA GELEN DOKÜMAN

17 EYLÜL 2008

Garanik Hadsesi

Garanik Hadsesi

Garanik

Garanik

Garanik

Garanik

Garanik Hadsesi

G

GARANIK

195

SONRA

SONRA

2380 RAJA, Masood Ashraf. Salman Rushdie: reading the postcolonial texts in the era of empire. *Postcolonial Text*, 5 ii (2009). (Using the first three novels of Salman Rushdie, this essay articulates a different conceptual framework for reading the postcolonial texts.) [14-page article; online journal without page-numbering.]

Garantik

24 TEM 2011

Ibn Kayyim el-Ceziri
Hizir ^{in hisyat} hakimidaki hadislerin
hepsi yalandir. Hayati hakim
da sahibi bir hadis bile yoktur
dayar.

Elmalili, IV, 3260.

M. Riselvi, Miran ^{ul-hikme}, IX, 468-
474

297-84 MUH.M.

قهة موسى والخضر

297.9 KES.B.

Elmalili, IV, 3256-3265

Razi, Mefatihul-gayb, XXI,
142-162

297-211 FAH.T.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

157 PIPES, Daniel. *The Rushdie affair: the novel, the Ayatollah, and the West*. 2nd ed. New Brunswick: Transaction, 2003. 303pp. [First published 1990 by Carol Publishing Group, New York (269 pp).]

Garantik

27 HAZ 2010

Ibn Kesir, el-Bidaye ve'n-nihaye, I, 295-
299

Taberi, Tefsir,
XV, 179-188. ~~188-189~~

297.211 TAB.C

Şirbasi, Yes'elüneke fi'd-din,
I, 511-512

297-54 ŞIR.Y.

الإطابة في تفسير الصحابة - ابن حجر

- فتح الباري - ابن حجر

- البداية والنهاية - ابن كثير

- المنهاج لطيف - ابن القيم

297.301.KAY.AA. كشف الخدر عن امر الخضر - علي القاسبي

Ibn Reyziyye, Mecmuu Fetava,

IV, 337-340

297-55 TEY.M.

Xe'vevî, Ş. Müslim

XVI

~~###~~, 89 - 91

297. 332. MÜS. S.

Aynî, Umudü'l-karî', XIII, 34-40

297-332 - AYN. II

~~131 - 141~~

Ibn Kesir, Kasasül-Enbiya
II, 131-141, 200-224

209 KES. K.

Ayette Hızır'a verilen ilmin
tarafı ilahiden olduğu (bedi'in)
ilmin de beşerîni umura nispet
Bu ilim lin istikbal ilim el-
misyip keşf ve vehbe dayansın
paygub ilimdir. Müsâmmün ilmi
ise zahîr, ve nispet-i ahkâm
du - Ayette Hızır'a verilen rahmet
ise rububet diye tefsir edilmiştir
Emsûlî, IV, 3262.

Hizir (a.s)

9

Ali b. Ebî-Azz, Şerhu'l-akideti'l-Ta-
haviyye, s. 517

Bizde sunu söylemek isteyen ki
Mesele zahiri hayat açısından mülahaz
za edilirse reddeden itmanın kav
ki zahir olduğunda şüphe yoktur.
فقط نامی سوارتاری olan سافییه

nin kelimelerini de zahiri ifade mülahaz
kaca etmenek cevap edes. Bahusus Musen
ve Hızır kassasın bir zahir ve batin
kessasi olupuna göre batin Hızır mese-

البدالصالح

030.297. ATI. K

Ahmed Atyyedullah, el-Kamusul-Is-
lamî, V, 90-91

Kod Abdullebbaw Hızır'ın
nebi olduğuna kail

Muqni, 11/14

Salavat

الفيروزآبادي
المصنفات والاشرف في الملائكة والخير البشر

النهي عن سب الاصحاب وما فيه من الاثم والعقاب
محمد بن عبدالمقدس ضياء الدين الدمشقي
K22, II, 696.

- Sahabe

297. 45 12. S.

YAV.

Sâbunî Ahmed

الكناية شرح الهداية

(v.508)

K22.II, 371.

احمد بن محمود بن ابى بكر الصبابونى

Ebu Reyre

İsmailiyyat

قصص القرآن

الخضر

892.7. SIC. M.

Ebu Hatim es-Sicstani, el-Muammerin, s. 3.

الخضر

209. HAC. 2.

Ibn Nacer, ez-Zehru'n-nadir fi Nebi'it-Hadir,

Ebu Hayyam, der ki:

"İlyas, İsa'ya mukarın olarak zikredilmiştir. Hanuz 'almuniz bulunmakta müsterekdir kes."

Elmalı, III, 1972.

Ibn Sâlah, Neberî pibi barı zavât Hzur'ın hayâtı hakkında meşayihin ismâsinı nakletmişlerdir. Esbât ta'lib olunmuşlardır. Buns mukabil bir çoh ülenit... ağıyla şühs ve nakli' barı delillerle istidlâl edeserk vefât ettir'ini soylarlar. Ebu Hayyân buun cümhur kavlidir.

Sofıyye, muhaddisince tas-lik edilmeıen barı haberler ke Hzur'ın hiç vefât etmediğine ve bazen görüldüğüne ka-ıldıklar. Ibn Arabi'nin fıkru- hatında Hzur'ın hayâtına dair bir takım hikayeler gö-rülür.

Elmalı, IV, 3260.

Âlusi de bu babdaki akval ve istidlalatı uzun uradya tedkil ve muhabe-meden sonra demiştir ki: Her türlü hisaptan sonra ahberi sa- hihai-ı Neberîye ve mukaddimatı ra- cihai-ı aleviyye vefât etti diyenle- rin kautiline fozmünile müserd ve da- Valarını müteddir. Elmalı, IV, 3261

Hızır a.s.

Bayhaki, Delail, I, 423-424

Tecrid, I, 112-113;

118-124; IX, 144-146.

297-332 BÜH.M.

الحضر

297.43, YUS. H.

Muhammed Haysr, el-Nadr beyneul-vaki

Salimiyye

ابو يعلى
الرد على السلفية

18/9/ سير اعلام النبلاء

A. Yasar Osoa

Islam - Türk İnançlarında

Hizir, 398.27. Ocak 1.

D.M. 2076

Sahabe

(Kelâm)

الحسام الملوك على منقضى اصحاب الرسول

محمد بن محمد الحضرمي، مجال الدين (v.7)

KZZ, II, 402

1) Hizir kimdir ?

2) Nebi midir ?

3) Veli midir ?

4) Hayatı midir ?

5) Ölü müdür ?

6) Meleke midir ?

- Kur'an'daki Kissa'nın Hizirle alakası

- Hadislerdeki haberlerin deperlendirilmesi

7) Hizir insularla karşılaşır mı ?

- Seb

كتاب الاعتقاد الخالص من التمسك والانتقاد

على بن العطار علاء الدين ابوالحسن
KZZ, II, 269.

24 TEM 2011

2373 HART, David W. Making a mockery of mimicry: Salman Rushdie's *Shame*. *Postcolonial Text*, 4 iv (2008) [22-page article; online journal without page numbering.]

MADE BY KUTUPKURBAN
SUNKA BELLEN DOKUMAN

« Zorank Rivayetiñin
Tarihî Deperi »
Doç. Dr. M. Sait Şimşek
BILGİ VE HİKMET
Dergisi 1993/2
s. 147-162

el-Şehristani

Watt, Islam dîr. tes. devri, 421 (ind.)

النقل المتين في شوق صدر النبي الامين

عثمان بن احمد بن موسى الضجاعي (v.968)
KZZ, II, 675.

- Şakk-ı sadr

Seytaniyye

(Kelâm)

الصواعق الألهية في احراق اهل الطريقة الشيطانية

أيوب اللاغتاني (v.?)

ذرد الزنادقة. اولها: الحمد لله الذي هواننا للايمان والاسلام وجعلنا
من امة من بين لنا الحلال والحرام...»
KZZ, II, 71.

Sefa

22, II, 291.

كتاب الحوض والشفاعة
ابو اسحاق

Sahabe

Rezit Kıs, Tefsirul-Merac, C.IV, Fih-
rist (ص) md.

SAGIRE

فتح الملك القادر بشرح جواهر الزخائر في الكبار
والصغائر

Muhammed b. Yusuf b. Ebil-Lutf el-Mahdi.

K22, II, 174

الكنوز المختومة في الشفاعة المقومة لهذه الامة
المرهومة

K22, II, 389.

احمد الحلبي الفاسي، سراج الدين

Sefa

-Sefa

القول الجديد في وصول فعل الخيرات للاهيار
والاموات بلا شك ولا تردد

عيسى بن عيسى الفطحي البعري (ص)
K22, II, 249.

MADDE YAYIMLANDIKTAN
SONRA GELEN KÜMAN

23 ARALIK 1999

1248 'Crusading for Salman Rushdie'.
Impact International (London), 23:5-6, 1993,
pp.28-9

UNBELIEF; CHASTISEMENT AND PUNISHMENT; PUNISHMENT STORIES). The people of Lot (q.v.) were punished in such a way (Q 54:34; Ibn Kathīr, *Tafsīr*, iv, 328). Some commentators believe that the army of Abraha (q.v.), who had attempted to destroy what is now the holy shrine of Islam in Mecca (q.v.), was destroyed in such a sandstorm (Shawkānī, *Tafsīr*, vii, 317-8, 553-4). The word is also interpreted as "a strong wind which carries pebbles" (Ḥaddād, *Kashf*, vii, 46).

The two words *kathīb* and *ḥāṣīb* are mentioned in reference to the punishment by God of those who deny the message of the prophets (see PROPHETS AND PROPHETHOOD). The Qur'an threatens its immediate audience, i.e. the Arabs (q.v.), that, if they fail to listen to God's messenger (q.v.), they will be punished like the ancient disbelievers. A verse says: "Have you taken security from him, who is in the heavens (see HEAVEN AND SKY), that he will not send upon you the *ḥāṣīb*" (Q 67:17). It is interesting to note how the Qur'an threatens its initial audience with disasters with which they were already familiar. In the interpretation of the word *ḥāṣīb*, al-ʿĀlūsī (d. 1270/1854), a prominent nineteenth-century qur'ānic commentator, says that the destructive storm on the land is called *ḥāṣīb*. A similar storm on the sea is called *qāṣīf* (ʿĀlūsī, *Rūh*, xv, 117).

The Prophet used the word *raml* in an allegorical sense (see METAPHOR; SIMILES). Speaking of the attributes of God (see GOD AND HIS ATTRIBUTES), and commenting on the qur'ānic verse, "the one who forgives all sins, the most forgiving one" (Q 39:53), the Prophet mentions that anyone who says a certain prayer before going to bed, will be forgiven by God for all of her/his sins, even if they are as numerous as sand (Tirmidhī, *Ṣaḥīḥ*, 470; see also ʿĀlūsī, *Rūh*, xxx, 259; see ḤADĪTH AND THE QUR'ĀN; RITUAL AND THE QUR'ĀN; POPULAR AND

TALISMANIC USES OF THE QUR'ĀN;
EVERYDAY LIFE, THE QUR'ĀN IN; SIN,
MAJOR AND MINOR; FORGIVENESS).

Zeki Saritoprak

Bibliography

ʿĀlūsī, *Rūh*; al-Ḥaddād, Abū Bakr b. ʿAlī, *Kashf al-tanzīl*, ed. M.I. Yaḥyā, 7 vols., Beirut 2003; Ibn Kathīr, *Tafsīr*; *Lisān al-ʿArab*; Shawkānī, *Tafsīr*, ed. F. ʿAlwān, 4 vols., Riyadh 1999; Tirmidhī, *Ṣaḥīḥ*.

Satan(s) see DEVIL

Satanic Verses

-*Shoḥoib Ahmed*

Name given by western scholarship to an incident known in the Muslim tradition as "the story of the cranes" (*qiṣṣat al-gharānīq*) or "the story of the maidens." According to various versions, this is the assertion that the prophet Muḥammad once mistook words suggested to him by Satan as divine revelation (see REVELATION AND INSPIRATION; DEVIL); that is to say, as verses of the Qur'an — the words reportedly interpolated by Satan are called the "satanic verses." The historicity of the satanic verses incident is strenuously rejected by modern Islamic orthodoxy, often on pain of *takfīr* (being declared an unbeliever; see BELIEF AND UNBELIEF).

The satanic verses incident is reported in the *tafsīr* (qur'ānic exegesis; see EXEGESIS OF THE QUR'ĀN: CLASSICAL AND MEDIEVAL) and the *sīra-maghāzī* literature (epic prophetic biography; see SĪRA AND THE QUR'ĀN) dating from the first two centuries of Islam. While the numerous reports on the incident differ in the construction and detail of the narrative, they may be broadly collated as follows. The incident is generally dated to the fifth year of Muḥammad's mission, when the small Muslim community in Mecca (q.v.) was

YĀD-NĀMA

IN MEMORIA DI ALESSANDRO BAUSANI

Volume I

ISLAMISTICA

a cura di BIANCAMARIA SCARCIA AMORETTI
e LUCIA ROSTAGNO

STAMPATO CON IL CONTRIBUTO DEL CONS. NAZ. DELLE RICERCHE

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	131696
Tas. No:	YAD. N. I

BARDI EDITORE
ROMA 1991

SALMAN RUSHDIE, ISLAM AND MULTICULTURALISM

SCARABEL ANGELO

Someone said recently that since the Salman Rushdie affair multiculturalism is dead. It isn't, of course, and never will be. But there is no denying that the publication of *Satanic Verses* and its aftermath poses, and poses very bluntly, some very difficult questions for those of us who want to maintain and extend the ground on which people of different cultures can encounter one another and learn from one another on terms of mutual respect. I want to discuss some of these questions here, concentrating on those which have barely been touched upon since the uproar began, and proceeding from the anti-Rushdie agitation to a discussion of the Islamic viewpoints involved, and thence to the bearing of all this upon multiculturalism.

I should first say something about my own reactions to Salman Rushdie's writing. When *Midnight's Children* came out some years ago I heard its praises widely sung and bought it. I found it made little or no appeal to me and gave up after reading about a hundred pages of it. I have not read his subsequent books and feel no desire to do so. This is not because I do not respect him. On the contrary, some of his comments on public affairs (notably his critique of the 'British heritage' myths assiduously cultivated at the time of the Falklands war) have been perceptive, hard-hitting and true; and the theme of his second novel *Shame* with its exposure of the repulsiveness of regimes like that of the late Zia ul Haq is one that I think admirable. It is, if you like, a matter of personal literary taste that his fiction does not appeal to me. The merging of fantasy with realism and of realism with fantasy which characterises his work is something I find profoundly unsatisfying, the more so because I feel that straightforward realism would be a much more effective way of combating the evils he seeks to combat. However, he and his publishers and his readers clearly do not share my taste in this; and of course, they have a perfect right to proceed accordingly. About *Satanic Verses* other questions need to be raised. Is it desirable to write things which will be deeply offensive to millions of people? And is it permissible to do so? My answer to the first question is: Perhaps not. And my answer to the second question is: Yes; desirable

they see as their own, devoid of those legal and social aspects that are considered to undermine the basis of Muslim identity. It is partly the old story of combining western know-how with Islamic values, but in its present stage it is also the story of domestic power struggles against unpopular regimes that are seen as promoting an unjust order.

One of the most important aspects about Islamist attitudes to the current world order is that they are not marginal. They represent much of what is being voiced in Muslim societies and more generally in the developing world. The Islamists' grievances need to be listened to and basic needs in Muslim societies should be tackled and accommodated, because if they are not, these grievances, not Islam per se, will pose increasingly serious problems to the development and stability of Muslim states and the international order.

NOTES

1. Ann Elizabeth Mayer, *Islam and Human Rights: Tradition and Politics* (Boulder, Colorado: Westview Press, 1991).
2. *A Model of an Islamic Constitution*, (London: Islamic Council, 1983), 3.
3. Most notably the Islamic Liberation Party (*Hizb al-Tahrir*).
4. The Islamist groups, including those that have emerged in Israel, itself fluctuate between similar pan-Islamic sentiments and more Palestinian nationalist ones. See Raphael Israeli, *Muslim Fundamentalism in Israel* (London: Brassey's (UK), 1993), 139.
5. See James P. Piscatori (ed.), *Islamic Fundamentalisms and the Gulf Crisis* (Chicago: American Academy of Arts and Sciences, 1991).
6. For an interesting and informative set of ideas on Islam and economic development, see Khurshid Ahmed, 'Economic Development in an Islamic Framework' in Khurshid Ahmed and Zafar Ishaq Ansari (eds.), *Islamic Perspectives: Studies in Honour of Mawlana Sayyid Abul A'la Mawdudi* (Leicester: The Islamic Foundation, 1979).
7. For a hypothesis on the dominant source of conflict being cultural in a new phase of world politics see, Samuel P. Huntington, 'The Clash of Civilisations?', *Foreign Affairs*, vol.72, no.3 (Summer 1993), 22-49.
8. John L. Esposito, (ed.), *Islam and Development: Religion and Sociopolitical Change* (Syracuse University Press, 1980).



GOD AND FREE SPEECH: A QUAKER PERSPECTIVE ON THE SATANIC VERSES CONTROVERSY

By DAVID HERBERT

This paper offers a Quaker perspective on the issues raised for British society by the *Satanic Verses* controversy. It is argued that the Quaker rejection of coercive power is founded upon the story of Jesus Christ. The origins of Quaker attitudes to free speech are located in seventeenth-century Puritanism, arguing that Quakers share with Western secular defenders of free speech an internalization of the blasphemy taboo which issues in intolerance of anything held sacred. Furthermore, free speech rhetoric tends to ignore the power relations which sustain free speech in particular contexts. This is a neglect which, coupled with a secularized theory of race relations that ignores religious factors, renders its protagonists incapable of addressing anti-Islamic prejudice, a phenomenon illustrated from press coverage of the controversy. The implications of this argument for British society and Quakers in particular are then considered. It is argued that an extension of legislation covering incitement to racial hatred to religion is the most appropriate legal response, but the greatest need is educational. Quakers and other Christian groups need to develop their own theological response to avoid passively replicating the dominant view in society.

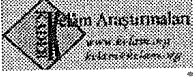
I. Introduction

Ayatollah Khomeini's judgement against Rushdie was issued on 14 February 1989. Since then, while media attention has shifted elsewhere, Rushdie has remained in hiding and the price on his head has increased, while *The Satanic Verses* has not only remained unaltered in print but has also been issued in paperback; all evidence which suggests that the underlying tensions responsible for the controversy remain unresolved. While I have no desire to rake over the ashes of the controversy, I suggest that it continues to raise important issues for British society, particularly if our hopes for society are concerned with freedom and equality.

In this paper I neglect appreciation of many of the themes covered in

Satanik
İsmet (090043)

03265



KELAM ARAŞTIRMALARI 8:1 (2010), SS.237-260.

GARANİK HADİSESİ BAĞLAMINDA İBN TEYMIYE'YE GÖRE İSMET KAVRAMI: NEBEVİ METİNLERİN* NESHİ VE TEBDİLİ MESELESİ(I)

-The Concept of *Ismah*/Infallibility in the Context of the Satanic Verses Incident (*The qissat al-gharaniq*) in Ibn Taymiyya; the Issue of Abrogation (*nash*) and Changing (*tabdil*) of the Prophetic Scriptures (I) -

Dr. Bünyamin Okumuş

Diyaret İşleri Başkanlığı Din İşleri Yüksek Kurulu Uzmanı

buokumus@gmail.com

MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

17 EYLÜL 2010

Abstract: *With regard to prophethood and divine revelation this article will emphasize on the term of ismah/infallibility and abrogation of the prophetic scriptures on the basis of the satanic verses incident (the qissat al-gharaniq) from Ibn Taymiyya's point of view on the one hand. And by given some consideration to the idea of Muslim Salafi scholars about the incidence, and the meanings of the word of abrogation (nash) this article will deal with the nesh/abrogation in the Qur'ân on the other. However, the issue of changing or substitution (tabdil) of the Prophetic Scriptures will be held on in the second essay.*

Key Terms: *Divine revelation, abrogation, satanic verses, infallibility of the prophets.*

Giriş

İlahî/nebevî vahyin Allah tarafından korunmuş olması teolojik bir okumayı gerektirirken bu vahyin peygamber tarafından tebliği meselenin olgusal boyutunu öne çıkardı. Hangi yönden olursa olsun, nihayetinde, vahiyle ilgili olan bu koruma İslâmî ilimlerin teşekkül sürecinde peygamberlerin günahattan masum oldukları kavramsal çerçevesinde "ismet nazariyesi"ne dönüştürüldü. Bu nazariyenin

* Bu makalede yazıya geçirilmiş ilahî vahiy kaynaklı metinlere karşılık kullanılan "nebevî metinler" tabiri İbn Teymiyye tarafından, *nusûsu'l-enbiya* adıyla kullanılmıştır. İbn Teymiyye'nin ifadelerinden anlaşıldığına göre o, *nûsûsu'l-enbiya* tabiriyle genellikle "Kur'ân, Kitab-ı Mukaddes ve bazen de mütevatir hadisleri kastetmektedir. (Bu tabirin kullanılışıyla ilgili olarak bk. İbn Teymiyye, *Der'ü teâruzi'l akl ve'n-nakl*, Riyad 1391h., c. 1, s. 8, 19-20, 104; c. 7, s. 330; c. 8, s. 85, 279-280; *el-Cevâb es-Sahîh limen beddele Dine'l-Mesîh*, Riyâd 1414h., c. 3, s. 184, 240; c. 5, 129; *Mecmû'ul fetâvâ*, Riyâd 1991, c. 6, s. 257; C. 7, s. 487, 636; c. 8, s. 300; c. 22, s. 365.

BE CAREFUL WITH
MUHAMMAD!

The Salman Rushdie Affair

Shabbir Akhtar

Y. Ibish

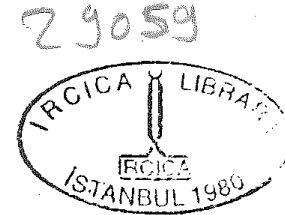


THIS BOOK IS DONATED BY
PROF.DR. YUSUF H. IBISH

TO THE RESEARCH CENTRE FOR ISLAMIC
HISTORY, ART AND CULTURE
ISTANBUL
1996



30 EYLÜL 2000



Bellew Publishing
London

1989

MADE YAKINDI
SONRA

Hasan Akhtar Gardezi <i>Among the Afghans</i> , by Arthur Bonner	37
Hasan Makki <i>Back to the Fold? Egypt and the Arab World</i> , by Abdel-Monem Said Aly	39
USSR and the Muslim World	
Grace Halsell <i>Soviet Central Asia: 'A Tragic Experiment'</i> , by Boris Z. Rumer	40
<i>Tatars of the Crimea: Their Struggle for Survival</i> , ed. Edward Allworth	41
M. Abdul Karim <i>Soviet Strategy in the Middle East</i> , ed. George W. Breslauer	43
Islamic Science	
Baharudin Ahmad <i>Explorations in Islamic Science</i> , by Ziauddin Sardar	45
Fatima Meer <i>Darwinism on Trial</i> , by K.S. Nadvi	47
Daud Yusuf Al-Haqqani <i>Muslim Contributions to Psychotherapy and Other Essays</i> , by Muhammad Ajmal	49
Muslim Women and Society	
Jabal M. Buaben <i>Women in Shari'ah</i> , by 'Abdul Rahman I. Doi	51
Maryam Jameelah <i>Women of the Arab World: The Coming Challenge</i> , ed. Nahid Toubia ... <i>In Search of Shadows: Conversations with Egyptian Women</i> , by Wedad Zenic-Ziegler	53
<i>Portrait of a Turkish Family</i> , by Irfan Orga	55
SHORT REVIEWS	
Mohamed Taher <i>1400 Years of Islam: A Deskbook</i> , compiled by Muhammad Abdurrahim Dalvi	57
S. Faiyazuddin Ahmad <i>Pakistan Handbook</i> , by Isobel Shaw	58
Ishtiyaque Danish <i>T. E. Lawrence: Writer and Wrecker</i> , by Bernard E. Dold	59
G.R. Malik <i>Kipling and Orientalism</i> , by B.J. Moore-Gilbert	60
COMMUNICATION	
Letter from Khalid Masud	63
BIBLIOGRAPHY	
Mohammad Saber Khan A CLASSIFIED BIBLIOGRAPHY OF RECENT PUBLICATIONS ON AL-BĪRŪNĪ	65
BOOKS RECEIVED	78

Review Article

A Postmodern War of the Wor(l)ds Putting Rushdie and His Defenders Through Their Paces

BE CAREFUL WITH MUHAMMAD. By Shabbir Akhtar. Bellew: London, 1989. Pp.136. £6.95.

THE KISS OF JUDAS: AFFAIRS OF A BROWN SAHIB. Ed. Munawar Ahmad Anees. Quill: Kuala Lumpur, 1989. Pp.164. M\$ 12.00.

THE RUSHDIE FILE. By Lisa Appigananesi and Sara Maitland. Fourth Estate: London, 1989. Pp.258. £5.95.

SALMAN RUSHDIE AND THE THIRD WORLD. By Timothy Brennan. Macmillan: London, 1989. Pp.203. £9.95.

A FACTUAL RESPONSE TO SALMAN RUSHDIE'S CONCOCTION THROUGH THE RESEARCHED WORKS OF WESTERN SCHOLARS. Islamic Dawa College International: Durban, 1989. Pp.112.

LETTER TO CHRISTENDOM. By Rana Kabbani. Virago: London, 1989. Pp.70. £2.99.

THE HOLY PROPHET AND THE SATANIC SLANDER. By Mutaharunnisa Omer. The Women's Islamic Social and Educational Trust: Madras, 1989. Pp.152.

THE POLITICS OF THE SATANIC VERSES: UNMASKING WESTERN ATTITUDES. By Shoaib Qureshi and Javed Khan. Muslim Community Surveys: Leicester, 1989. Pp.48. £3.50.

SACRED COWS. By Fay Weldon. Chatto CounterBlasts No. 4, Chatto & Windus: London, 1989. Pp.42. £2.99.

We are the truth, all else is falsehood. This is the basic premise of the civilization that dominates the world – the Western civilization. It is the driving force of its history, its organizing principle, secularism, and all its literary products. What it actually means is that Western perception is used as a yardstick to measure reality: Western culture becomes *the* culture into which all other cultures must be subsumed; Western history becomes *the* history, the histories of all other people, cultures and civilizations are only a pre-modern version of European history and therefore only a small segment of the Grand History of Western Civilization; secularism becomes *the* value of society to which all other values must refer; and Western art and literature present the apex of human experience in front of which all else pales into insignificance. Kenneth Clarke's book and the television series based on it summed up the logic of this enterprise: *Civilization*. It began with the Greeks and ended with modern Britain: nothing else happened in the middle, there

INTRODUCTION

The "Rushdie Affair" continues to send out its shock waves. Although some of the heat has gone out of the debate over Muslim demands for the banning of Salman Rushdie's The Satanic Verses, it is still very much with us, especially in Britain where it started. The affair has become a symbol of the clashes and tensions involved in bringing very different cultural and religious traditions together in a common society. It has put to the test the limits of tolerance of the liberal western tradition, and it has exposed double standards and hypocrisies. It has made a Muslim community heard which before appeared to be almost systematically excluded from participation other than on the terms set by the non-Muslim majority tradition.

This Research Paper is not an attempt to describe, analyse or explain the affair. It is merely a documentation - and necessarily a brief one. It was felt most appropriate to limit the scope to covering the public debate in the print media in English in Britain. The items have been selected to be representative of the main lines of argument in this public debate during its most heated period, the first three months of 1989. Of course, much took place elsewhere in Europe, and to give just a little sense of what went on outside Britain, we have asked three colleagues to write short summaries of the simultaneous events in West Germany, the Netherlands and France.

F. I. B. R. A.
Research Centre for
Islamic Affairs and Culture
157 5112 11

Research Papers, no:42 (JUNE-1989)

IRCICA Birmingham - United Kingdom

Goronik Hadisesi

Isolation

The Satanic Verses

A SPECIAL GROUP of traditions elaborates on a specific aspect of persecution, namely, isolation caused by rejection. This theme was linked to some Quranic models as well, which turned the story from one about isolation into one about satanic temptation. The latter theme is also universal by origin, but it seems to have found its way into Muslim tradition via the Quran.

I

The story of isolation emerges in a group of traditions telling about a massive movement of Islamisation which preceded the hostile reaction of the Meccan leaders. The latter only react when their idols are attacked; they then exercise their authority to intimidate the Meccan masses into abandoning Muḥammad. Thus the target of persecution includes the entire Meccan public, and brings about the isolation of Muḥammad. In this manner the evil effect of the leaders' reaction is heightened. One of the traditions is that of al-Zuhri (Medinan d. AH 124), transmitted from him by Ma'mar ibn Rāshid (d. AH 154). The tradition was recorded by 'Abd al-Razzāq in the "book" of *Maghāzī*,¹ but the present edition of 'Abd al-Razzāq's *Muṣannaf* only has it in a distorted form. It can be reconstructed according to a more coherent version preserved in al-Balādhuri, where it is quoted from al-Wāqidi.² The tradition of al-Zuhri says that at first Muḥammad preached Islam secretly (*sirran*), and young people of the lower classes followed him. Eventually the number of Muslims grew large, yet the infidels of Quraysh did not defy the Prophet, and even admitted that he was addressed from Heaven. But when he began to revile their idols in public, and stated that their fathers had died as infidels and were condemned to Hell, the Meccans resented this and persecuted him. The statement that a large number of people embraced Islam prior to the reaction of the Meccans renders the isolation caused by their reaction all the more grievous.

The story of isolation is also related in a series of three parallel versions attributed to the Medinan 'Urwa ibn al-Zubayr (d. AH 94), which, taken together, demonstrate the coexistence of non-Quranic and Quranic levels in the story of isolation. Versions 1 and 2 represent the non-Quranic level, whereas Version 3 is Quranic. In Version 1 'Urwa is quoted by his son Hishām ibn 'Urwa (Meccan d. AH 146) from a treatise 'Urwa wrote for the caliph 'Abd al-Malik, some extracts from which al-Ṭabarī has recorded in his *Tārīkh*.³ A more comprehensive version—not yet noticed by Western scholars—is preserved in al-Ṭabarī's *Tafsīr*.⁴ In his letter to the caliph, 'Urwa writes:

...at first the Meccans followed Muḥammad willingly and did not reject him. But when he began to attack their idols, and when the Meccan leaders returned from Ṭā'if (where they had looked after their estates—U.R.), some Meccans disliked his attitude and tormented him, and made their own followers resist him, and eventually most people abandoned him. Only a few, whom God protected against their foes, stayed with him. Thereafter, the Meccan leaders decided to persecute those who had joined him from among their own families and clans, in order to force them to abandon God's religion. This was a tormenting tribulation (*fitna*). Some of his followers gave up, but others were protected by God [from surrender]. Then the Prophet ordered the Muslims to set out to Abyssinia, where there was a righteous king who oppressed none of his subjects. Quraysh used to trade there and made profits there. Most of the Muslims set out because of their sufferings in Mecca. The Prophet remained in Mecca for several years, during which the Meccans continued to torment the people who embraced Islam. However, Islam eventually spread in Mecca, and was embraced by Meccan notables and rich persons, which obliged the leaders of opposition to moderate their persecution of the Prophet and his companions. This was the first *fitna*, the one which compelled the Muslims to leave for Abyssinia. When the tribulation eased off, and Islam spread in Mecca, rumours about the improved conditions reached Abyssinia, and the believers who had come there returned to Mecca. The Muslims in Mecca became almost entirely secure there, and their number increased. Moreover, people of Medina also embraced Islam, and it spread in Medina, and the Medinans began coming to the Prophet in Mecca. When the Meccan opponents realized that Muḥammad was regaining power, they renewed their persecution of him more fiercely than ever. This was the second *fitna*....

In this version the isolation is labelled as the first *fitna*, a term signifying a sweeping tribulation. Identified as such, the isolation is only a stage in the long

¹ Abd al-Razzāq, *Muṣannaf*, V, 324–25.

² Balādhuri, *Ansāb*, I, 115–16 (no. 228). And cf. also Ibn Sa'd, I, 199 (Wāqidi).

³ Ṭabarī, *Tārīkh*, I, 1180–81 (II, 328).

⁴ Ṭabarī, *Tafsīr*, IX, 162–63 (on 8:39).

CONTEMPORARY WORLD WRITERS

SERIES EDITOR JOHN THIEME

Salman Rushdie CATHERINE CUNDY

Peter Carey BRUCE WOODCOCK

FORTHCOMING

Derek Walcott JOHN THIEME

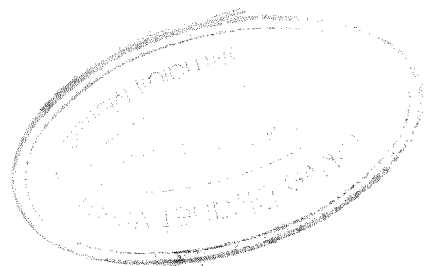
Alice Munro CORAL ANN HOWELLS

Anita Desai SHIRLEY CHEW

Ngugi wa Thiong'o PATRICK WILLIAMS

Wole Soyinka ABDULRAZAK GURNAH

Toni Morrison JILL MATUS



CWW

Salman Rushdie

CATHERINE CUNDY

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	60924
Tas. No:	823 CUN.S

1996

Manchester University Press

Manchester and New York

distributed exclusively in the USA by St. Martin's Press

c. LXXXII / 1-2

1992, Hartford - Connecticut

S. 91-111. IRCICA.

* Garani'k hadisesi

11 AGUSTOS 1993

SATANIC VERSES AND THE DEATH OF GOD: SALMĀN RUSHDIE AND NAJĪB MAḤFŪZ

Late 1988 saw two literary events of considerable moment for the Muslim world. On September 28 Salmān Rushdie's novel, *The Satanic Verses*,¹ was published. Less than two weeks later it was banned in India on December 2 a copy was burned by Muslims in the United Kingdom, and on February 14 of the following year Imam Khomeini pronounced its author worthy of death, just to mention a few of the milestones in what has come to be known as the "Rushdie Affair."² Meanwhile, on December 10, 1988, the Nobel prize for literature was officially awarded to the Egyptian writer Najīb Maḥfūz, whose novel, *Awlād Harātina (Children of Our Quarter)*, twenty-nine years earlier had attracted sufficient criticism on religious grounds to prevent its being published in book form in Egypt. Either the Rushdie Affair or his winning the Nobel prize has attracted the attention of Islamic radicals in Egypt and Maḥfūz has recently been accused of apostasy because of this book.³

The coincidence of these events is, of course, accidental, but I believe that Rushdie and Maḥfūz have enough in common to make an investigation and comparison of their work rewarding. They both raise significant questions about the meaning of human life and they both reflect and respond to some of the major challenges to traditional religion, whether Muslim or non-Muslim, today. While most of the debate over Rushdie's novel has, for obvious reasons, focused on the immediate Muslim reaction to the book, we also need to explore the issues arising from the content of the book itself, and I believe we will find comparison and contrast with Maḥfūz's work helpful.

Rushdie and *The Satanic Verses*

It is well to begin by noting that *The Satanic Verses* is an extremely complex novel and is not primarily about Islam. It is primarily about the cultural alienation that people from the Indian subcontinent, and particularly those who have emigrated to Great Britain, have experienced in the face of a British culture that claims to be superior to theirs and has been largely successful in inducing

¹ (London: Viking, 1988).

² On this, see for example, *The "Rushdie Affair" — A Documentation*, Research Papers, No. 42 (June 1989), Centre for the Study of Islam and Christian-Muslim Relations, Selly Oak Colleges, Birmingham, U.K.

³ My source is the Christchurch *Star*, May 12, 1990.

PAUL BALLANFAT

une mystique de la vie, qui n'a pas d'autre fonction que d'amener le derviche à mieux vivre, pour que l'univers y trouve son achèvement.

Paul BALLANFAT
(Lyon III, Jean Moulin)



MADDE YAFIMLANDIKTAN
SONRA 3.1.10 DOKÜMAN

16 NISAN 1999

0.219
Studia Islamica, 1998/2 (mars) 87, Paris, s. 67-124

⊗ - Goronile

Ibn Taymiyyah and the Satanic verses

Shahab AHMED

In memory of Marsden Jones

In Alexandria, it has been said that the only persons incapable of a sin are those who have already committed it and repented; to be free of an error, let us add, it is well to have professed it.

Jorge Luis Borges, *Averroes' Search*⁽¹⁾

1. Introduction

This article⁽²⁾ examines the opinions of the great medieval Muslim thinker Taqī al-Dīn Ibn Taymiyyah (661/1262-728/1328) on the Satanic verses incident, reported to have occurred in the life of the Prophet Muḥammad.⁽³⁾ Both Ibn Taymiyyah and the Satanic verses have acquired a particular significance at the end of the 14-15th/20th century, the Satanic verses as a result of the furore attending the publication of the novel of that name, and Ibn Taymiyyah because of the primacy accorded his writings by several pre-modern and modern Islamic movements,

(1) Jorge Luis Borges, *Labyrinths. Selected Stories and Other Writings*, New York: New Directions Publishing Corporation, 1964, p. 153.

(2) This article is based on a section of the fourth chapter of my PhD dissertation entitled "The Problem of the Satanic verses and the Formation of Islamic Orthodoxy", to be completed at Princeton University in August 1998. Many of the broader historical issues raised in the article will be found treated there in greater detail. A nascent version of this article was presented at the Middle East Studies Association conference in Washington, D.C., in December 1995. I should like to thank Michael Cook and Dana al-Sajdi for their valuable criticisms of an earlier draft.

(3) Although there has been considerable research on Ibn Taymiyyah, to the best of my knowledge there has been no study of his views on the Satanic verses.

message coming from protesters is the need for political change. As one opposition figure commented: 'We want to regain our dignity and liberty, and be able to choose our government freely. Other than that there is little agreement'¹²³ Whatever the true nature and eventual outcome of the unrest, the housing crisis and wider growth in inequality will surely represent a key challenge for the Assad government – or any that follows it – in the coming era.



20 ARA 2011

D.288

British-Iranian Relations, *The Satanic Verses* and the Fatwa: A Case of Two-Level Game Diplomacy

BERND KAUSSLER*

Garonik

ABSTRACT *Embedded within foreign policy analysis literature, this article analyses the fatwa against Salman Rushdie and its impact on British-Iranian relations during the period 1989–1998. What constituted an unprecedented event in international relations history, affected bilateral relations for almost a decade. The article sheds light on how both sides perceived the issue at hand as well as interpreted respective diplomatic signalling and behaviour. The argument put forward is that Iran's maze of power centres continued for the most part to jeopardise confidence-building measures and concessions forwarded by the Iranian government and foreign ministry. The narrative indicates to what extent diplomacy and negotiations were influenced by domestic constituents (referred to as the 'two-level game' in international relations theory) in Iran.*

Introduction

In 1989, Iran and Great Britain broke relations following Ayatollah Khomeini's death sentence against Salman Rushdie for writing the novel *The Satanic Verses*. What the Iranians considered an offence of the sacred and the British government viewed as human rights issue, constituted an unprecedented case in contemporary international relations history: the break of bilateral relations over a book. The central argument of this article is that diplomatic efforts for Iran, were subject to what Foreign Policy Analysis literature refers to as the two-level game. For over a period of 10 years, Iranian diplomats were negotiating with the British well as needed to cater to pressures of domestic constituents.¹ Thus, for the Iranians the task had been to negotiate outcomes, which were acceptable on both levels: internationally as well as back home.² To that end, Putnam provides a sequential model: Level I: bargaining between negotiators, leading to a tentative agreement and Level II: separate discussions within each domestic group of constituents about whether to ratify the agreement.³ Accordingly, Putnam argues that the requirement that any Level I agreement must in the end be ratified on Level II, makes the 'win-set' for any given Level II constituents the set of all feasible Level

*Assistant Professor of Political Science at James Madison University. E-mail: kausslbx@jmu.edu

¹ See Robert D. Putnam, 'Diplomacy and Domestic Politics: The Logic of Two-Level Games', *International Organization*, 42(3) (Summer, 1988), p. 434; see also James Fearon, 'Domestic Political Audiences and the Escalation of International Disputes', *American Political Science Review*, 88(3) (Sept. 1994), pp. 577–592.

² Putnam, 'Diplomacy and Domestic Politics', pp. 434–435.

³ Putnam, 'Diplomacy and Domestic Politics', pp. 436–437.

¹²³ Waleed al-Bunni, quoted in Nidda Hassan, 'Syria opposition battles rising frustrations and internal divisions' *The Guardian*, May 23, 2011.

By the same author

Torture: The Grand Conspiracy

Cairo

Islam in the World

Traveller through Time:

A Photographic Journey with Freya Stark

The Divine Supermarket:

Travels in Search of the Soul of America

A SATANIC AFFAIR

*Salman Rushdie
and the Rage of Islam*

MALISE RUTHVEN

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	59166
Tas. No:	291 200 S

08 NISAN 1999
MADDE YATIRIMLANDIRILAN
SONRA İZLEN SAKLANAN

Chatto & Windus
LONDON

1990

16 KASIM 1994



BE CAREFUL WITH MUHAMMAD!

The Salman Rushdie Affair

Shabbir Akhtar

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	99094
Tesvil No:	237.02 AKH.C

Bellew Publishing
London

1989

Review Article

The Rushdie Malaise

Orthodoxy of Doubt in the 'Little Room' of Postmodernist Fiction

'In Good Faith.' Granta: London, 1990. Pp.22. £3.00; *The Independent on Sunday*, 4 February 1990.

'Is Nothing Sacred?' By Salman Rushdie. *Granta* 31, Spring 1990. Pp.97-111. Penguin: London. £5.99.

A SATANIC AFFAIR: SALMAN RUSHDIE AND THE RAGE OF ISLAM. By Malise Ruthven. Chatto & Windus: Random Century House, 20 Vauxhall Bridge Road, London SW1V 2SA, UK, 1990. Pp.184. £14.95.

A BRIEF HISTORY OF BLASPHEMY: LIBERALISM, CENSORSHIP AND 'THE SATANIC VERSES'. By Richard Webster. The Orwell Press: 64 High St., Southwold, Suffolk, 1990. Pp.152. £3.95.

Here is a true story.

My favourite pastime as an infant of around six or seven was to sit, with other kids from the neighbourhood, around Tailor Master. In those days of the early fifties, Montgomery (now Sahiwal) was a small town in Pakistan with nothing to boast of but the District Jail. In the shadows of the huge mud walls of the jail, Tailor Master sat with his sewing machine making *kurta-pajamas*, *shalwar-Qameez* and mending torn garments. Every day when the school finished, the neighbourhood children would gather around Tailor Master – an old, frail man – to be entertained. The medium of entertainment: poetry. Tailor Master, not breaking concentration from his work, would always begin by reciting a few couplets by the great satirist and anti-modernist poet, Akbar Allahabadi. Then, he would move on to Iqbal: first a few poems from *Bang-e-Dara*, to prepare the ground for what was to come: *Complaint and Answer*. He would recite verses from the *Complaint*, from memory, with great passion and verve and proceed to explain to his audience their significance. I vividly remember the day he was to make a start on *Answer*. All the children wanted to know: 'What did God say to Iqbal? How did He answer his complaint?'

But just as Tailor Master was saying to the children: 'Iqbal waited over twenty years before he wrote *Answer*', my mother came running from the house. 'Have you seen Grandmother?', she asked Tailor Master. 'She has disappeared!' Panic ensued. Tailor Master and all the children ran hither and thither looking for my grandmother. We looked everywhere. But she could not be found.

Just before dawn, on the suggestion of Tailor Master, we began looking for grandmother in that part of our labyrinthine *kothi* which was occupied by several of our neighbours. And after looking into a number of rooms, my father came across an unimportant-looking little

Mohammad Ilyas
Prayer Timings for the Higher Latitudes, by Tariq Muneer.
Prayer Times for United Kingdom and Ireland, by Y.I. Qasmi and Tariq Muneer 49

BOOK BRIEFS

A.R. Kidwai 51
 Reference Works 51
 The Qur'an 52
 North Africa 53
 Iran 54
 Lebanon 55
 Iraq 55
 Middle East 55

COMMUNICATIONS

(1) Letter from Muhammad Syukri Salleh 60
 (2) Letter from Professor C.E. Bosworth 61

Bibliography

Zafarul Islam
 A BIBLIOGRAPHY ON ISLAMIC LAW IN ENGLISH (Part I: Books and Doctoral Theses) 62

BOOKS RECEIVED

..... 75

DIE WELT DES ISLAMIS

Internationale Zeitschrift für die Geschichte des
Islams in der Neuzeit

wird

herausgegeben von Stefan Wild (Bonn) und Werner Ende (Freiburg)
Adresse der Redaktion: Orientalisches Seminar der Universität Bonn,
Regina-Pacis-Weg 7, 5300 Bonn 1

DIE WELT DES ISLAMIS

International Journal for the History of
Modern Islam

is edited

by Stefan Wild (Bonn) and Werner Ende (Freiburg)

Editorial communications should be sent to Die Welt des Islams,
Orientalisches Seminar der Universität Bonn,
Regina-Pacis-Weg 7, 5300 Bonn 1, Germany.

DIE WELT DES ISLAMIS

Revue Internationale pour l'Histoire de l'Islam Moderne
est éditée

par Stefan Wild (Bonn) et Werner Ende (Freiburg)

Secrétariat de la rédaction: Welt des Islams, Orientalisches Seminar
der Universität Bonn,
Regina-Pacis-Weg 7, 5300 Bonn 1, Allemagne

ABKÜRZUNGEN/ABBREVIATIONS/ABRÉVIATIONS

- BSOAS Bulletin of the School of Oriental and African Studies (London)
EI Enzyklopädie des Islam/Encyclopaedia of Islam/Encyclopédie de
l'Islam (Leiden)
HI Handwörterbuch des Islam (Leiden)
IBLA Revue de l'Institut des Belles Lettres Arabes (Tunis)
IJMES International Journal of Middle East Studies (New York/Cambridge)
Isl. Der Islam (Berlin)
MEJ The Middle East Journal (Washington)
MES Middle Eastern Studies (London)
MSOS Mitteilungen des Seminars für Orientalische Sprachen (Berlin)
(1898-1939)
MW The Muslim World (Hartford, Conn.)
OLZ Orientalistische Literatur-Zeitung (Berlin)
OM Oriente Moderno (Rom)
REI Revue des Études Islamiques (Paris)
RMM Revue du Monde Musulman (Paris) (1906-1926)
Stud. Isl. Studia Islamica (Paris)
WI Die Welt des Islams (1913-1943 Berlin, Leipzig, seit 1951 Leiden)
WZKM Wiener Zeitschrift für die Kunde des Morgenlandes (Wien)
ZDMG Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)

THE IMPORTANCE OF BEING EARNEST
ABOUT SALMAN RUSHDIE*

BY

SADIK J. AL-AZM
Damascus

Etiloqiyat Mavqitasi	
Ayniyat Dastavoz No.	93-1875
Ayniyat Dastavoz No.	147
Kayri Tarihi	27.07.1993
Fiat	12 Lira Karug
	11.08

Part One: Comparisons

There is plenty more to *The Satanic Verses* and the Rushdie affair than a mere *succès de scandale*. The least that one can say on this score is that we have had a very vivid demonstration of the fact that creative fiction matters politically and that books which make a difference with the wide public can still be written and published. Therefore, assuming a dismissive attitude towards the novel and the furor it provoked is ill-considered, especially at a time when cultural chauvinism, conservative parochialism and narcissistic particularism seem to have the upper hand in many places. That such an attitude proved alarmingly widespread in American academic circles and among U.S. intellectuals, I learned from personal experience while lecturing, discussing and debating at various American institutions of higher learning throughout the last academic year (1988-1989). Thus, in commenting critically on such phenomena as Rushdie's indifferent defenders, indiscriminating critics and dismissive detractors in the West, I shall try to keep an eye on the revealing, the symptomatic and the unsaid in what passed as the Rushdie affair, debate and polemics.

* A condensed version of this article was given as a talk at Princeton University (Near Eastern Studies Department) in December, 1989. I shall use the following abbreviations to refer to Rushdie's works: (SV) *The Satanic Verses*, Viking, London, 1988; (MC) *Midnight's Children*, Picador London, 1982; (S) *Shame*, Picador, London, 1984; (J) *The Jaguar Smile: A Nicaraguan Journey*, Penguin Books, New York, 1987. I would like to express my gratitude to the Institut du Monde Arabe in Paris for kindly giving me access to their files on the Rushdie affair in September 1989.

İş vermek ve iş kabul etmek, veren ve alan arasında bir antlaşmadır. Bu antlaşmanın, her iki tarafın baskıya uğramadan hür irade, gönül hoşluğu ve arzusu ile olması şarttır. Bu bir alışveriş ve ticaret anlaşmasıdır. Bir tarafın rızası olmazsa, akit ve antlaşma meşru sayılmaz. Meşru olmayan bir alışverişten kazanılan para helâl olmaz ve böylece başkasının hakkı yenmiş olur.

Mal ve servet, insanın canından sonra en çok sevdiği şeyler olmasından dolayı, mal ve para üzerinde olan hoşnutsuzluk, insanları birbirleri ile vuruşmaya kadar götürebilir. Yüce Allah Kur'an-ı Kerimde şöyle buyuruyor: "ey inananlar! Mallarınızı aranızda haram olarak değil, karşılıklı rızaya dayanan antlaşmalarla yiyin. Yoksa birbirinizi öldürürsünüz. Allah size acımaktadır"¹⁶.

Helâlden yemenin değerini dindeki yerini anlatan şu olayı buraya almalyız.

Bir gün, Hacı Bayram, müritlerini etrafına topladı ve sordu, Yunus Emre ile Mevlânânın makamı nedir ve hangisi daha yüksektir? dedi. Kimisi Yunus, kimisi Mevlâna dediler. Akşemsettin ise Yunus dedi. Hacı Bayram, ne sebepten dolayı Yunusun makamı daha yüksektir diye sordu. Kimi "sabır", kimi "tevekül", kimi "sadakat", kimi "muhabbet", kimi "aşk" cevabını verdi Hacı Bayram, her defasında başını arkaya attı. Cevap sırası Akşemsettine gelince, Akşemsettin, "emeğiyle geçinmiş olmasıdır". Çünkü Yunus ağzına haram koymaz ve haram şey kullanmazdı. Emeginden başka şey yemezdi dedi. Hacı Bayram Sevindi, haydi git sana belletecek nesnemiz kalmadı, dedi.¹⁷

İşte İslâmın sırrı, bütün hükümleri helâlin ne olduğunu öğrenmek ve onu kazanıp yemektir. Çok önemli bir hususa dikkati çekmek şarttır. Yunus gibi İslâm uluları namazın ve orucun dışında kalan İslâmın bütün hükümlerini de en tam şekilde yaptıkları için ulu olmuşlardır. Sadece namaz kılmakla, isterse günde ikibin rekât kulsın, bir yere varılamaz ve tam müslüman ve mümin olunamaz.

Yüce Allah yukardaki ayetle yalnız işveren ve işçi arasındaki ilişkiye ışık tutmak ve yön vermekle kalmamış, sokak satıcısına kadar her türlü alışveriş ve ticaret işlemini kapsamı içine almış, bunun meşru ve doğru işlememesinin insanların arasında sürtüşmelere ve huzursuzluklara sebep olacağını bildirerek bu gibi karışıklıklara ve huzursuzluklara sebebiyet verilmesini yasaklamıştır.

16) Nisa 4/29

17) Prof. Dr. Cihat Tanyol, Kuruluş ve Fetih Destanı; 69, İstanbul, 1960

İncelendi

Dergi / Kitap
Kütüphane de Mevcuttur

GARÂNİK MESELESİNİN İSTİSMARCI LARI

Prof. Dr. İsmail CERRAHOĞLU

Garânik olayı konusunda karışık haberlerin mevcûdiyeti, asırlar boyunca, İslâm âlimlerini ve Kur'an-ı Kerim müfessirlerini rahatsız etmiş, fakat yapılan derin araştırmalar, böyle bir meselenin mevcûdiyetinin bahis konusu olamayacağını göstermiştir. Bu konunun bugün istismarcıları bulunduğu gibi yarın da bundan istifade etmeye kalkışanlar bulunacaktır. Biz bu yazımızda, bu olayı menfaatları için kullanan bir kaç müsteşrikin durumunu örnek vermeye çalışacağız.

Bazı islâm tarihi kaynakları, siyer muharrirleri ve bazı müfessirler, garânik meselesinden bahsetmişler, müsteşriker (orientalistler) de bu olay üzerinde uzun boylu durarak, onu kendi hesap ve çıkarlarına göre teyid etmeğe çalışmışlardır. Anlatılan hikayeye göre, güya Hz. Peygamber, Kureyşin kendinden çekindiğini ve müslümanlara ezâ ve cefâ yaptıklarını görünce, keşke şunları bana yaklaştıracak bir vahiy insey diye temennide bulunmuş, sonra kavmine yakınlık göstermeye başlamış, onlar da ona yaklaşmışlar. Bir gün Ka'benin etrafında bir toplulukla otururken, Hz. Peygamber, en-Necm suresini onlara okumuş, sûreyi okurken (أفرآيت اللات والعزى ومناة الثالثة الأخرى) "Lât ve Uzzâ ve diğer üçüncüsü olan Menâtu gördünüz değil mi?" âyetlerine gelince, bu âyetlerden sonra (تلك الغرائق العلى وإن شفاعتهن لترجي) "Onlar ulû garâniklerdir ve onların şefaâtı umulur" demiş ve sonra sûreyi okumaya devam ederek tamamlamıştır. Sûrenin sonunda secdeye kapanmış, oradaki müşrikerin hepsi de secde etmişler, secde etmedik tek bir kişi bile kalmamış. Kureyşliler, Peygamberin okuduğundan hoşnut olmuşlar... Bu hikaye böylece uzayıp gitmektedir.

Hiç şüphe yoktur ki, bu mesele ile, dinin temelini dinamit konulmakta, Allah elçilerinin ismet vasfı kaldırılmakta, vahiy hakkında şüphe ve tereddütler uyandırılmak istenmektedir. Bu meselelerdeki ufak bir şüphe, dini temelinden yıkar. Çünkü ilâhî dinlerin en mühim esası, vahiy ve Peygamberlik müessesesidir. Peygamberler, vahye muhatab

02 KASIM 1991

İslami Araştırmalar, c.3/2, 1989 Ankara

Dergi / Kitap
Kütüphanede Mevcuttur

Makale 48-58 sayfaları arasındadır.

İncelendi

GARÂNİK MESELESİ ÜZERİNE

Doç.Dr.Sabri HİZMETLİ

A.Ü.İlahiyat Fakültesi İslâm Tarihi Anabilim Dalı Öğr. Üyesi

GİRİŞ

Başlangıcından bu yana İslâm, çok önemli güçlüklerle karşılaştı; Hz. Muhammed (s.a.v.)'in sağlığında yaşanan sorunlar, Râşid halifeler devrinde Fars ve Bizans Devletlerinin 'Müslüman Toplum'u yok etmek ve İslâm'ı ortadan kaldırmak yolundaki çalışmaları, Emevîler, Abbasîler ve Selçuklular zamanında İslâm İnanç ve İbadet ilkelerini tahrif etmeye ve müslüman kültürünü bidat ve hurafelerle doldurmaya yönelik 'ilim' ve 'takva' kisvesi altındaki bozguncu faaliyetler, Haçlı savaşları ve Batı'nın müslüman ülkelerdeki siyâsî ve kültürel emperyalizm eylemleri... bu güçlüklerin başlıklarını oluşturur.

Hicrî II. ve III./Miladî VIII-IX. yüzyıllarda bazı gafil müslüman tarihçiler ve tefsircilerce ortaya atılan, daha sonra müslüman ve müslüman olmayan pekçok yazar tarafından benimsenen "Garânîk Kıssası"da, esas itibariyle müslümanların zihinlerini karıştırmak, inançlarında şüpheye düşmelerine sebep olmak, müslüman kültürünü hurafelerle doldurmak hedefine yöneliktir. Bu bakımdan, İslâm'ın aslî kaynağı Kur'an-ı Kerîm'e ve İslâm Peygamberi Hz. Muhammed (s.a.)'e güven duyulmamasını sağlamak gayesiyle ortaya atılan sözde 'Garânîk Olayı' aslında bir "yakıştırma"dan ibarettir. 'Garânîk' yakıştırması, uygun ortam bulunduğu İslâm düşmanları, bilim-inanç ve kültür istismarcıları'nca gündeme getirildi, bazı çevrelerce "bilimsellik" ambalajıyla sömürü piyasasına sürüldü. 1989 yılı başlarında yayınlanan, Hindu mu İngiliz mi olduğu belirsiz olan Selman Ruşdî (Salman Rushdie)'nin "Şeytan Ayetleri" başlıklı romanımsı kitabı (!) ile son olarak gündeme getirildi. Tanrıtanımaz-ateist-Selman'ın, büyük ölçüde, fakrî zaruretten kurtulmak,

önemli miktarda kapital sağlamak ve özellikle de atalarının tarih boyunca çeşitli yollardan karşı koydukları ve entrikalar çevirdikleri İslâm'a darbe vurmak amaçlarıyla yazdığı bu 'roman' kitabı bir yıldan bu yana dünya kamu oyunu meşgul etmektedir. Siyonist ve Kilise çevrelerince önemli destek ve himaye gördüğü söylenen Selman Ruşdî, bir yandan devletlerarası diplomasiyi etkilerken ve birçok istismarcıya yeni güç ve malzeme verirken, diğer yandan Müslüman Dünyayı -birazcık da olsa- uyandırdı, birçok müslüman yazar ve araştırmacının "Dinî hamaset" veya "Gerçeği savunma ve bâtılı reddetme" gayesiyle kaleme sarılmasına sebep oldu. Neticede, birçok müslüman araştırmacı ve yazar çeşitli gazete ve dergilerde bu konuda yazılar yazarken, bir kısım müslüman bilgin de müstakil kitaplar vücûda getirdiler.

Biz de, 'sözde Garanik olayı'nı, bir makale çerçevesinde, birkaç yeni sömürücülerinden örnekler vererek, İslâm tarihi yönünden ele almayı yararlı gördük.

Habeşistan'a Göç

'Garânîk meselesi' gerek İslâm kaynaklarında gerekse Batılı Doğubilimcilerin eserlerinde Habeşistan'a göç konusuyla alakalı olarak ele alınmakta ve müslüman göçmenlerin dönüşüyle ilgili sayılmaktadır. Bu bakımdan, Habeşistan'a göç konusunun öz olarak açıklanması böyle bir ilişkinin gerçekte olup olmadığını, ortaya koyacaktır.

İslâm Peygamberi Hz. Muhammed'in (s.a.v.) vatanı ve İslâm'ın ortaya çıktığı yer olan Mekke ile dünyanın en eski uygarlık merkezlerinden birisi olan Habeşistan arasındaki ilişkilerin tarihçesi, Hz. Peygamber'in babasının dedesi Hâşim

Garanile

«آیات شیطانی»

ادامه ستیز فقهی میان اسلام و دشمنان آن

وَلْتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۗ

در این روزها شایسته است به مبارزه فکری سختی که با چاپ کتاب «آیات شیطانی» در گرفته پردازیم؛ این درگیری نخستین درگیری فکری میان اسلام و دشمنان آن نیست بلکه تنها حلقه‌ای از سلسله درگیری‌هایی است که در عصر پیامبر اکرم (ص) نخست از سوی مشرکان در مکه و سپس از جانب یهود پس از هجرت رسول اکرم (ص) به مدینه صورت پذیرفته است، زیرا هنگامی که پیامبر دعوت خود به اسلام را در مکه آشکار ساخت، مشرکان پیشاپیش به ایجاد درگیری فکری یا بهتر است گفته شود درگیری فکری پرداختند که قرآن از آن سخن می‌گوید.

مبارزه از این جا آغاز می‌شود که قرآن و نبوت پدیده‌هایی بشری پنداشته شده‌اند، چنان که قرآن نیز در بسیاری از آیات متعرض این نکته شده است که از آن جمله است:

وَلَقَدْ نَعَلْنَا أَنفُسَهُمْ قُلُوبًا سُمْرًا ۚ إِنَّمَا يُمَسِّئُهُمُ ۙ ۲ وَإِنْ هَذَا إِلَّا قَوْلَ الْبَشَرِ ۙ ۳

هنگامی که رسول خدا به مدینه مهاجرت کرد و با یهود پیمان بست که با مسلمانان در صلح و آسایش زندگی کنند آنها به خدا و رسول خیانت ورزیدند و جنگ فکری خود علیه اسلام را اعلان کردند. قرآن کریم پاره‌ای از حیل‌های آنها را از پیش خیر داده و می‌فرماید:

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكَتِّبِ: آمِنُوا بِالَّذِي أُنزِلَ عَلَى الْبَشَرِ ۗ آمِنُوا وَجْهَ النَّهَارِ وَآخِرَهُ لَعَلَّكُمْ يَرْجِعُونَ ۙ ۴

این حیل‌ه سخت‌ترین آزار مشرکان علیه اسلام بود ولی سرانجام مشرکان به پایان رسید و جنگ فکری میان اسلام و مشرکان نیز با شکسته شدن بتها در شبه جزیره عربستان به دست رسول اکرم (ص) پایان پذیرفت. اما جنگ فکری میان یهود و اسلام با تخریب دژهای خیبر به دست رسول اکرم (ص) و لشکریان ایشان و سيطرة رسول اکرم به روستاهای یهود در «وادی القری» پایان گرفت، و پس از آن یهود هر کجا که بودند با پرداخت جزیه در ذمه اسلام یعنی تحت سرپرستی و حمایت مسلمانان به سر می‌بردند و این به جای مالیاتی بود که مسلمانان به عنوان خمس و زکات می‌پرداختند.

یهود در کمال آرامش در ذمه اسلام به سر می‌بردند و به پیشه‌های مختلفی نظیر تجارت، کشاورزی و صرافتی اشتغال داشتند و گاهی نیز برای حاکمان مسلمان کار می‌کردند و تا تصدی مشاغل مهم پیش می‌رفتند و بعضی از ایشان نیز با پرداختن به علم پزشکی و درمان و مشاغل دیگر به خلفا نزدیکی می‌یافتند و پاره‌ای اوقات نیز بعضی از گروههای یهودی به آزار و حیل‌گری علیه مسلمانان مبادرت می‌کردند که در برابر، چنان رفتاری از مسلمانان می‌دیدند که ایشان را به راه راست بازمی‌گرداند.

این، وضعیتی یهود در سرزمینهای اسلامی بود ولی در همین زمان یهودیانی هم بودند که در سرزمینهای مسیحیان و در مغرب زمین زندگی سختی را با ذلت و پستی و کشتار و سلب هرگونه آزادی سپری می‌کردند تا این که بالاخره اندیشه سران صهیونیسم متوجه تأسیس انجمنهای فراماسونری برای سیطره و تسلط بر کشورهایی شد که مایل به زندگی در آن بودند. لذا نخستین انجمن فراماسونری در سال ۱۷۱۷ در اسکاتلند تأسیس شد، این انجمن در سال بعد گسترش یافت و در سایر کشورهای اروپا نظیر فرانسه و آلمان نیز شکل گرفت و در سال سوم در آمریکا گسترش یافت. این انجمنها سه شعار را سر می‌دادند که عبارت بود از: برابری، برابری و آزادی و با تحت الشعاع قرارداد و ترویج چنین شعارها، سعی و کوشش داشتند که انسانها — بدون در نظر گرفتن دین و آیینشان، چه یهودیت، مسیحیت و یا اسلام — را برادر یکدیگر قلمداد کنند؛ همچنان که در همه حقوق با هم برابرند و در اظهار عقیده و چگونگی زندگی و معیشت و به دست آوردن مال و کسب سود و معاشرت و فرونشاندن شهوت و جز آن آزادند.

فراماسونها در انجمنهای خود دارای آیین و مراسم خاصی بودند و در خارج انجمن یعنی در جوامعی که فراماسونری در آن جا تشکیل شده بود نیز شعارها و فعالیت‌هایی داشتند، آنها در داخل انجمن شعارهایی را سر می‌دادند که تنها به یهودیت اختصاص داشت. آنها پیوسته نامه‌های خود را به سه ستاره از ستاره یهود صهیونیسم یعنی همان ستاره داود مهور می‌کنند و نیز شعارهایی داشتند که برای مردم مبهم و پیچیده است و خود را به بت‌های آزاد نسبت می‌دهند و خواهان برپایی معبد سلیمان و عقاید دیگری از این دست می‌باشند. آنها علاوه بر نشر شعارهای صهیونیسم

"Incelendi"

"Şeytan Ayetleri"ne Dayanak Teşkil Eden

Garanik Rivayeti'nin Tarihî Değeri

Doç.Dr. M. Salt Şimşek

Cemal / Ekim / 1993
Kütüphanede Mevzuftur

GİRİŞ

Din açısından iki temel unsur hayatî önemi sahiptir. Bu unsurların ilki, Peygamber'in kendisidir. Çünkü her dinin, onu tebliğ eden bir peygamberi vardır. Peygamber'in peygamberlik yönüyle ilgili herhangi bir şüphe dinin özünü ilgilendirir.

İkinci unsur ise, Peygamber'in, insanlara tebliğ edilmek üzere Allah'tan kendisine gönderildiğini söylediği vahiy kitaptır. Bu kitapta gerçeklere uymayan bir noktanın bulunması dini temelinden sarsar.

Allah'tan gelen mesajların çok emin bir kanaldan gelmiş olması, peygamberin onları net olarak algılayıp aynı nitelikte insanlara aktarmış olması da sözkonusu ettiğimiz iki unsurun kaçınılmaz gerçekleridir.

Bu nedenle bir dini hedef alıp ona muhalefet edenler, saldırılarını bu iki unsur üzerinde yoğunlaştırırlar.

İslâm'a karşı olanlar da, İslâm'ın bu iki unsurunu hedef almış ve saldırılarını bazen kendi uydurdukları gerekçelere, bazen de müslümanların oluşturdukları kültür içerisinden malzeme bularak onlara dayanmışlardır. Ne yazık ki müslümanların oluşturdukları kültür bu neviden birçok malzemeyi bünyesinde barındırmaktadır. Belki de böyle olması, dünya hayatının bir imtihan yeri olmasının bir gereğidir.

Bu tür malzemenin büyük çoğunluğunu zayıf ya da uydurma rivayetler teşkil etmektedir. İlk dönemde müslüman bazı âlimler, nakledilen rivayetin değerine bakmaksızın rivayetin senedini vermekle rivayet karşısındaki sorumluluklarının tamamen kalktığı kanaatini taşımışlardır. Bu tür rivayetlerin İslâm düşünce tarihinde yaygınlık kazanmasının se-

beplerinden biri de bu doğrultudaki kanaattir.

Kur'an tefsirine dair rivayetler, Peygamber'in (s.a.v.) tefsirinin yanısıra ilk dönem müslümanlarının tefsirlerini içermektedir. Peygamber'in (s.a.v.) bir âyeti nasıl anladığının bilinmesinin önemi tartışma kabul etmez bir husustur. Peygamber'in (s.a.v.) döneminde ya da o döneme yakın dönemlerde yaşamış kimselerin tefsirleri de elbette bizler için çok önemlidir. Dini algılamada bütünlük ve süreklilik ile Kur'an'ı anlama sürecinin geçirdiği merhaleleri tesbit bakımından bu tefsirleri bilmemiz gerekir. Ancak bu hedefin gerçekleşmesi, sahih rivayetlere ihtiyaç gösterir. Ne yazık ki rivayetlere dayalı tefsirlerimizin büyük çoğunluğu, sahih rivayetlerin yanında zayıf ve uydurma rivayetlerden oluşmaktadır. Böylece tefsire dair rivayetler kabardıkça kabarmıştır. Rivayetlerin çokluğu ise, itiraf etmek gerekir ki Kur'an âyetleri üzerinde düşünmeyi olumsuz yönde etkilemiş ve düşünce ufku daraltmıştır.

Ondokuzuncu asırda Batılılar sömürü hareketiyle birlikte oryantalist çalışmalarını da yoğunlaştırdılar. Yaptıkları araştırmalar, doğu milletleriyle karşılaşmaları sonucu salt bu milletlerin kültür ve dinlerini yakından tanımayı amaçlamıyordu. Bilakis asıl hedef, sömürüye zemin hazırlamak ve onu kolaylaştırmaktı. Bu nedenle çalışmalarında İslâm'a saldırı için bahane aradılar. Zayıf ya da uydurma rivayetler bu bahanenin en uygun araçlarıydı.

Bu tür rivayetler arasında en can alıcı olanları, kuşku yok ki Garanik kıssasıyla ilgili rivayetlerdir. Bu rivayetler hem Peygamber'in şahsiyetine, hem tebliğ ettiği Kur'an'a ve hem de Peygamber'in vahiy algılamasına gölge düşürüyordu. Oryentalistler bu rivayetlerde anlatılan olaya uygun bir de isim bulmuşlardı: "Şeytan Âyetleri". İtiraf etmek gerekir ki

La scarsa rispondenza alla realtà dell'impostazione data al problema palestinese sulle pagine della rivista, le crescenti difficoltà finanziarie (comuni anche ad altri giornali diretti da *clerico-fascisti*) si inseriscono in un clima più generale che vede i *cattolici nazionali* al margine della vita politica e religiosa. La Conciliazione tra Stato e Chiesa, da essi fortemente caldeggiata, ha segnato probabilmente l'inizio del declino di questa componente, minoritaria, ma fortemente combattiva, del movimento cattolico in Italia. Alla fine del '33, quando esce l'ultimo numero di «Palestina», il destino dei *cattolici-nazionali* è già segnato, mentre la politica mussoliniana nei riguardi del Vicino Oriente ha ormai imboccato strade diverse da quelle prospettate sulla rivista cattolica.

LUCIA ROSTAGNO

Yādnāma in memoria di Alessandro Bausani.

Volume I, a cura di B. Scarcia Amoretti e

L. Rostagno. Roma: 1991, s. 429-436.

DN: 33735.

(Studi Orientali - Roma: X)



05 ARALIK 1993

- Gerard Nazzari
- Salman Rushdie

Ralph Russell

SALMAN RUSHDIE, ISLAM AND MULTICULTURALISM

Someone said recently that since the Salman Rushdie affair multiculturalism is dead. It isn't, of course, and never will be. But there is no denying that the publication of *Satanic Verses* and its aftermath poses, and poses very bluntly, some very difficult questions for those of us who want to maintain and extend the ground on which people of different cultures can encounter one another and learn from one another on terms of mutual respect. I want to discuss some of these questions here, concentrating on those which have barely been touched upon since the uproar began, and proceeding from the anti-Rushdie agitation to a discussion of the Islamic viewpoints involved, and thence to the bearing of all this upon multiculturalism.

I should first say something about my own reactions to Salman Rushdie's writing. When *Midnight's Children* came out some years ago I heard its praises widely sung and bought it. I found it made little or no appeal to me and gave up after reading about a hundred pages of it. I have not read his subsequent books and feel no desire to do so. This is not because I do not respect him. On the contrary, some of his comments on public affairs (notably his critique of the 'British heritage' myths assiduously cultivated at the time of the Falklands war) have been perceptive, hard-hitting and true; and the theme of his second novel *Shame* with its exposure of the repulsiveness of regimes like that of the late Zia ul Haq is one that I think admirable. It is, if you like, a matter of personal literary taste that his fiction does not appeal to me. The merging of fantasy with realism and of realism with fantasy which characterises his work is something I find profoundly unsatisfying, the more so because I feel that straightforward realism would be a much more effective way of combating the evils he seeks to combat. However, he and his publishers and his readers clearly do not share my taste in this; and of course, they have a perfect right to proceed accordingly. About *Satanic Verses* other questions need to be raised. Is it desirable to write things which will be deeply offensive to millions of people? And is it permissible to do so? My answer to the first question is: Perhaps not. And my answer to the second question is: Yes; desirable

Reading *The Satanic Verses*¹

Gayatri C. Spivak

In post-coloniality, every metropolitan definition is dislodged. The general mode for the post-colonial is citation, reinscription, re-routing the historical. *The satanic verses*² cannot be placed within the European avant-garde, but the successes and failures of the European avant-garde are available to it.

Peter Bürger pointed out to Jürgen Habermas some time ago that all deliberate attempts at integrating the aesthetic sphere with the *Lebenswelt* must take into account their profound and continued separation.³ But, in post-coloniality, all metropolitan accounts are set askew. The case of the *The satanic verses* is a case of the global *Lebenswelt* – the praxis and politics of life – intercepting an aesthetic object so that a mere reading of it has become impossible.

The case of Mr Fukuyama, fully 'assimilated' Asian-American, who, put off as a graduate student by the nihilism of Derrida and Barthes, has written an article on Hegel's 'end of history as USA today', bored but in charge, indolently defending freedom of expression against terrorism, is not outside of this contemporary fact of life. The United States is not outside the post-colonial globe.⁴

Here is a metropolitan aphorism: 'The birth of the reader must be at the cost of the death of the Author.'⁵ Faced with the case of Salman Rushdie, how are we to read this sentence? I have often said that the (tragic) theatre of the (sometimes farcically self-indulgent) script of post-structuralism is 'the other side'.⁶ The aphorism above is a case in point. Let us read slowly, word for word.

Barthes is writing here not of the death of the writer (although he *is* writing, quite copiously, of writing) or of the subject, or yet of the agent, but of the *Author*. The author, who is not only taken to be the authority for the meaning of a text, but also, when possessed of authority, possessed by *that fact* of 'moral or legal supremacy,

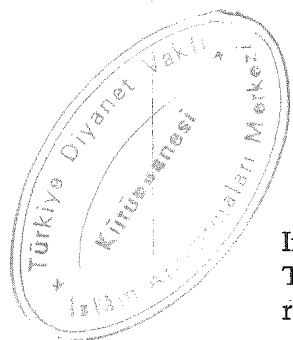
the power to influence the conduct or action of others'; and, when authorising, 'giving legal force to, making legally valid' (OED). Thus, even on the most 'literal' level of the dictionary, 'the birth of the reader must be at the cost of the death of the Author' takes on a different resonance.

Barthes is speaking of the birth not of the critic, who, apart from the academically certified authority of the meaning of a text is, also, in the strictest sense, a judge. It is not of such a being that Barthes announces the birth. He announces the birth of the reader who 'is simply that *someone* who holds together in a single field all the traces by which the written text is constituted'.⁷ It is the birth of this someone that is conditional upon the death of the Author. The writer is, in this robust sense, a reader at the performance of writing. Or, as Barthes writes, '*writing* can no longer designate an operation of recording ..., rather, it designates exactly what linguists, referring to Oxford philosophy, call a performative ... in which the enunciation has no other content ... than the act by which it is uttered'.⁸ When Barthes writes, further, that 'the reader is without history, biography, psychology', I believe he means there is no specific set of history, biography, psychology, belonging to the writer-as-privileged-reader or the ideal reader implied in the text, that gives us the Reader as such. When the writer and reader are born again and again together, the Author(ity)-function is dead, the critic is not mentioned. There is the pleasure of the text.

In the next decade and a half, Roland Barthes will tone down the binaries that seem entailed by these pronouncements. But the words 'the Death of the Author' have become a slogan, both proving and disproving the Authority of the Author. And Foucault's question 'What is an Author?' has been construed by most readers as a rhetorical question to be answered in the negative.⁹ I reckon with these signs of the times by turning, as usual, toward Derrida.

Derrida usually comes at these things from the other end. He is not an overthrower of myths but rather is interested in seeing how a myth works both as medicine and poison. For him the Author is present in excess. I have not yet read *The critical difference*, but I believe I will agree with Barbara Johnson's distinction between Barthes the anti-constructionist and Derrida's de-construction.¹⁰

Moving with Derrida, I can say, that when Barthes and Foucault



<p>Yankaya, Çelik (2005), 360 Observations From The Face To Face Interview With Real Estate Agencies, Linear and Log-Linear Functional Forms</p>	<p>Dependent Variable: House selling price Independent Variables: (1) Distance to the Metro Station, (2) Distance to the bus station, (3) Dwelling size, (4) Age of dwelling, (5) Floor which dwelling is located, (6) Dwelling is located at the corner, (7) Central heat, (8) Dwelling quality.</p>	<p>—In this study, it is used the cross-sectional hedonic price model which is a special form of the multiple regression and econometric modelling. —In this study, linear and log-linear functional forms for 3 different areas, coefficient scores of variables resulted as expected; most of the accounted parameters are significant at 95 % confidence interval. — R² value was calculated according to linear and log-linear model resulted between 0.70 and 0.75, in both models the most important determining of value is size of housing. —Variables (1), (2) and (4) affects house prices negatively and the effects of other variables on house prices is positive. —Conclusions of model points out that investment in access infrastructure increases hose prices in domain.</p>
<p>Hai-Zhen & Sheng-Hua & Xiao-Yu (2005), 2473 Observation About House Selling , Linear Functional Form</p>	<p>Dependent Variable: House selling price Independent Variables: (1) Floor area, (2) Housing age, (3) Orientation (North-South, East-West), (4) Decoration degree, (5) Number of storeys, (6) Garage, (7) Attic, (8) Environment quality, (9) Inner environment, (10) Community management, (11) University nearby, (12) Life establishment, (13) Education establishment, (14) Entertainment facility, (15) Distance to the central business district, (16) Distance to west lake, (17) Traffic condition, (18) Transaction time.</p>	<p>— R square of the model was 0.852, adjusted R2 was 0.851, the D-W (Durbin-Watson) value was 1.991, all which indicated the fitness of the model was high. The F value was 787.431 and the p-value was 0.000, which indicated that the fitness of samples data to the model was meaningful statistically and that the regression equation was effective. — The significance level of t test of most coefficients was smaller than 10%, which indicated the corresponding coefficient had significance influence. At the significance level of 10%, 14 independent variables entered the model, and the significance levels of 12 variables among them were smaller than 1%. The coefficients of the variables (2), (3), (12) and (13) are insignificant and these variables does not affect the house prices. —Variables(11), (15) and (16) affects house prices negatively and also the other variables affects house prices positively. — For the standard housing, the contribution rate to the housing price of architecture characteristic was 60.0%, the contribution rate of neighborhood characteristic was 16.5%, the contribution rate of location characteristic was 19.8% and the contribution rate of other characteristic was 2.7%.</p>

SALMAN RUSHDİE ROMANLARINDA GELENEKSEL ÖĞELER VE METİNLER ARASI İLİŞKİLER

Mehmet Ali ÇELİKEL*

ÖZET

Postmodern ve sömürgecilik sonrası yazının en önemli temsilcilerinden, Hint kökenli İngiliz yazar Salman Rushdie, daha çok sansasyonel romanı *Şeytan Ayetleri* ile tanınmaktadır. Oysa romanları hem taşıdıkları kültürel çeşitlilik hem de anlatılarındaki çok katmanlılık nedeniyle kapsamlı ve çok boyutlu incelemeye elverişlidir. Rushdie, romanlarında kendi kültürel kökenlerinin izlerini yansıtmaktadır. Batı romanının postmodern özelliklerinden sayılan sözlü anlatı, metinler arasılık, büyülü gerçekçilik gibi anlatı teknikleri, aynı zamanda doğuya özgü sözlü anlatı ve destan gibi türlerde de görülmektedir. Dolayısıyla, Rushdie romanlarının postmodern yapısını yalnızca öykülerinin çok kültürlü ve çok katmanlı içeriği değil, aynı zamanda metinlerindeki kültürel biçimler de etkilemektedir. Rushdie'nin romanlarındaki postmodern çeşitliliklere yol açan, Rushdie'nin doğu kültürlerinin anlatım gelenekleriyle olan içgüdüsel ve genetik ilişkileridir. Bir bakıma, Rushdie'nin, hepsi de postmodernizmin tanımlarında yer alsa da, aslında aynı zamanda doğunun geleneksel anlatımlarında görülen biçimleri kullandığını söylemek yanlış olmayacaktır.

Anahtar Sözcükler: Postmodernizm, sömürgecilik sonrası yazın, metinler arasılık, sözlü anlatı, geleneksel öğeler.

Traditional Elements and Intertextual Relations in Salman Rushdie's Novels

ABSTRACT

Salman Rushdie, the British author of Indian origin, who is regarded as one of the most important representatives of postmodern and postcolonial literature, is mostly known for *The Satanic Verses*. However, for their cultural diversity and multi layered narration, his novels deserve to be studied in detail. Rushdie bears the traces of his cultural roots. Narrative techniques like oral storytelling, intertextuality and magic realism, regarded as the postmodern characteristics of western novel, are also observed in eastern contexts such as oral storytelling and dastan. For this reason, Rushdie's novels are influenced not only by their own multicultural and multilayered content but also by their culturally unique styles. The postmodern diversity in Rushdie's novels is caused by his instinctive and genetic relation to the eastern cultural narratives. In a sense, it would not be incorrect to claim that Rushdie also uses the styles of the eastern traditional narratives, although all of them are seen in the definitions of postmodernism.

Key Words: Postmodernism, postcolonialism, intertextuality, oral storytelling, traditional elements.

Garanik Hadisesi

ZWISCHEN DEN KULTUREN:
SALMAN RUSHDIES „DIE SATANISCHEN
VERSE“ IN DEUTSCHER SPRACHE*

[1989]

Fritz Steppat

ISLAM ALS PARTNER

Islamkundliche Aufsätze 1944-1996

eingeleitet und herausgegeben von

Thomas Scheffler



BEIRUT 2001

ERGON VERLAG WÜRZBURG
INKOMMISSION

Über der Südküste Englands – dort, wo Wilhelm der Eroberer 1066 eingefallen ist – wird ein Passagierflugzeug von Sikh-Terroristen gesprengt. Zwei Männer fallen heraus, gelangen unversehrt zur Erde, und damit beginnt für sie eine Geschichte seltsamer Wandlungen. Beide sind Inder muslimischer Herkunft und Schauspieler, sonst indessen ganz verschieden. Der eine, Gibril Farishta („Engel Gabriel“), stammt aus der Unterschicht, ist aber ein großer Filmstar geworden, der in indischen „Theological“-Filmen Götterrollen spielt. Jetzt befindet er sich auf der Flucht vor seinem bisherigen Leben. Er hat seinen Glauben verloren, beginnt jedoch, sich für den Erzengel Gabriel zu halten, und man sieht um ihn tatsächlich bisweilen einen Heiligenschein. Der andere, Saladin Chamcha, aus reicher Familie, ist völlig angliert; als Schauspieler ist er viel weniger erfolgreich als sein Gefährte, vor allem als Stimmenimitator in Werbefilmen tätig. Er nimmt nach dem Flugzeugabsturz Teufelsgestalt an, mit Bockshörnern und -unterleib.

Kein Wunder, daß Saladin neidisch auf Gibril wird, zumal er sich auch im Glück bei den Frauen von ihm unterscheidet: Saladins englische Ehefrau hat sich schon vor seiner teuflischen Verwandlung einem anderen Mann zugewendet, während Gibril mit der Himalaya-Besteigerin Alleluia Cone die große Liebe erlebt. Saladin, der durch seinen Haß auf Gibril wieder Menschengestalt gewonnen hat, treibt diesen immer tiefer in die Schizophrenie, indem er seine Eifersucht um Alleluia anfacht. Obwohl das gelingt, rettet Gibril bei einem Brand, der durch Rassenunruhen im Londoner Einwandererviertel ausbricht, Saladin das Leben. Doch Gibrils Glück ist zu Ende; er tötet schließlich Alleluia und begeht Selbstmord. Dagegen findet Saladin den Weg nach Indien und zu einer indischen Ge-

* [Rezension von:] Salman Rushdie, *Die satanischen Verse*. Aus dem Englischen übersetzt, o.O.: Artikel 19 Verlag, 1989.

sh. 367-372

(07060)

- Fetva
- Cihad
- Garanih Hadise

KENAN MALIK

From Fatwa to Jihad

The Rushdie Affair and Its Legacy

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphane	
Dem. No:	186807
Tac. No:	200.1 MAL-F



Atlantic Books
LONDON

2009

MADDE
SON

Beni Allah'ın Kitabı'na yönelten
anamla babama...

148765 28 Ocak 2007

BİR ZINDIK UYDURMASI
ĞARANIQ SAFSATASI
KUR'ÂN'A ve PEYGAMBER'E ÇİRKİN İFTİRA
GaraniK 070060

AKSEKİLİ AHMED HAMDİ

Sadeleştiren ve Notlandıran
ERTUĞRUL ÖZALP

işaret yayınları
İstanbul 2003

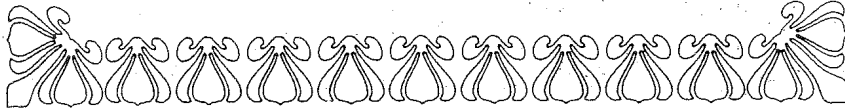


Garanik Alatisasi

الآيات شيطانية

بَيِّن

الرؤية التاريخية المُخلقة و الحقيقة العلمية الموثقة



الدكتور: شوقي أبو خليل



أصبح من المعروف أن الاستشراق - وكذلك التبشير - يكرّر نفسه على رأس كلّ جيل، فالمخطّط القديم - الجديد يركّز على محاربة الإسلام، وتوجيه الافتراءات والشبه حوله، وحول رسول الله ﷺ، وحول تاريخ الإسلام وأعلامه، مع تشويه الإسلام في نظر النصارى لحججهم عن حقائقه، وتحذيرهم من (خطر) الاستسلام له، والعمل بجد لتنصير المسلمين عن طريق التبشير، الذي وضع الاستشراق خدماته بين يديه.

يقول اللورد البريطاني المسلم هذلي⁽¹⁾: «إنه لمن المحزن حقاً أننا نجد

(1) هو اللورد هذلي الملقب بسيف الرحمن رحمة الله فاروق، رئيس الجمعية الإسلامية البريطانية، والمتوفى بلندن في يونيو 1935 م عن إحدى وثلاثين سنة، تخرّج في جامعة كامبردج، وكان اللورد رحمة الله رجلاً واسع الأفق، ذكي الفؤاد، حصيف الرأي، عالي الهمة، قوي العزيمة، لم يدخر جهداً ولا مالاً في سبيل نشر الإسلام، حتى لقد قام في سن السبعين برحلات إلى مصر وجنوب إفريقيا و الهند في سبيل الدين.

113-125 الآيات الشيطانية

على منهج واضح الأهداف والاتجاهات وتم حالياً من أعمال هذه اللجنة الوطنية ولجانها الفرعية ما يلي:

- 1- وضع تشريع للمدارس الحرة العربية في السنغال.
- 2- وضع نماذج الشهادات الموحدة للمرحلة الابتدائية والإعدادية والثانوية للتعليم العربي الحر.
- 3- وضع برامج المرحلة الابتدائية بسنواتها الست.
- 4- وضع برنامج المرحلة الإعدادية بسنواتها الأربع.
- 5- إعداد متقدم لبرنامج المرحلة الثانوية بسنواتها الثلاث.

وإذا كان المسلمون قد نجحوا فعلاً بإنشاء لجنة وطنية كهذه، تضم حوالي خمسين جمعية إسلامية فكان بالإمكان، لو نظموا أمورهم، أن يتقدموا إلى الأمام نحو العمل الإسلامي الموحد في التعليم والتربية، والثقافة، والتعاون، والصحافة، وطرق الإغاثة الإسلامية بل في كل ما من شأنه مجد المسلمين وشرفهم عملاً بقوله تعالى: ﴿واعتصموا بحبل الله جميعاً ولا تفرقوا﴾ صدق الله العظيم.

Schultz, D.P. & Schultz, S.E. (2001). **Modern Psikoloji Tarihi**. Çev.:Y. Aslay, İstanbul: Kaknüs Yayınları.

Shostrom, E. (1968). **Manual for the Personal Orientation Inventory**. San Diego: Educational and Industrial Testing Service.

Walsh, R.N. & Vaughan, F. (2001). **Ego Ötesi**. Çev.: H. Ekşi, İstanbul: İnsan Yay.

Yalom, I. (1999). **Varoluşçu Psikoterapi**. Çev.:Z.İ. Babayiğit, İstanbul: Kabalcı Yayınevi.

Yaparel, R. (1995). "*Günümüz Psikolojisinde Gündü Kavramı ve Gündülenme Kuramları*". **D.E.Ü. İlahiyat Fak. Dergisi**, 9: 197-227.

Yeşilyaprak, B. (1988). **Lise Öğrencilerinin İçsel ya da Dışsal Denetimli Oluşlarını Etkileyen Etmenler**. Yayınlanmamış Doktora Tezi, Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara.

Yüce, S. (1987). **Gurupla Psikolojik Danışmanın Üniversitede Okuyan Kız ve Erkek Öğrencilerin Kendilerini Gerçekleştirme Düzeyine Etkisi**. Yayınlanmamış Yüksek Lisans Tezi. Ankara: Hacettepe Üniversitesi, Eğitim Fakültesi, Eğitim Bilimleri Bölümü.

GARANİK RİSALESİ

-Metin ve Tercüme-

Mustafa Özel*

Giriş

İslam tarihinde, Kur'an-ı Kerim'in nüzülü sürecindeki tartışmalı konulardan biri, "Ġaranik" diye bilinen hadisedir.¹ Batılı arařtırmacıların, Kur'an-ı Kerim'in kaynağı konusunda yönelttikleri eleřtirilerden biri de bu rivayetle ilgilidir.² Bu olay, tefsir, siyer ve tarih kitaplarında yer almaktadır.³ Biz, bu çalışmada, tespit edilebilen tek yazma eser olan Hüseyin el-Hüseyinî'nin **Risâle fî şerhi tilke'l-ġarânikî'l-'ulâ** adlı eserini arařtırmacıların istifadesine sunmaya çalışacağız.

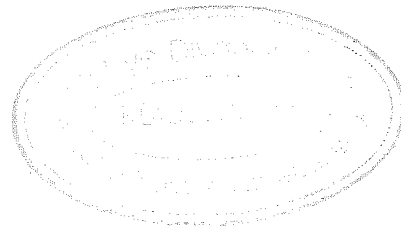
Eser

* Yard. Doç. Dr. Dokuz Eylül Üniversitesi, İlahiyat Fakültesi, Tefsir Anabilim Dalı.

¹ Garanik terimi, Peygamberimizin (s.a.v.) müşriklerin gönlünü İslam'a ısındırmayı arzu ettiği bir sırada, şeytanın telkiniyle vahiylerle Allah kelamı olmayan bazı sözler karıştırdığını ve daha sonra Cebrail'in uyarısıyla bundan vazgeçtiğini iddia eden rivayetler münasebetiyle kullanılmış ve daha çok Necm/53 19-20 ile Hacc/22 52-54 ayetlerinin inişlerine ilişkin tartışmalara konu olmuştur. Bu konuda ayrıntı bilgi için bkz.: Cerrahoğlu, İsmail, *Garanîk, Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, İstanbul 1996, XIII, 361 vd.

² Bu konuda örnek olarak bkz.: Cerrahoğlu, a.g.m. XIII, 364.

³ Bu konuda, son yüzyılda, kimi müstakil çalışmalar yapılmış olup bazıları şunlardır: Aksekili Ahmed Hamdi, *Hâtemü'l-Enbiyâ Hakkında En Çirkin Bir İsnâdın Reddiyesi*, İstanbul 1338, (Bu eserin, ilki aynı adla, *İslâmî Arařtırmalar*, Ankara 1992, C.: VI, Sa.: 2, s.: 125-141; C.: VI, Sa.: 3, s.: 199-207, M. Hayri Kırbaoğlu; diğeri, '*Garanik Efsanesi*' adıyla, İstanbul ts., Ertuğrul Özalp tarafından olmak üzere, iki sadeleştirilmesi yapılmıştır.); Nâsruddin el-Elbânî, *Nasbû'l-Mecânîk fî Nefsi Kıssati'l-Ġarânik*, Dımaşk 1949; Cerrahoğlu, İsmail, *Garânik Meselesinin İstismarcıları*, Ankara Üniversitesi, İlahiyat Fakültesi Dergisi, Ankara 1981, Sayı: XXIV, s.: 71-80; Hizmetli, Sabri, *Garânik Meselesi Üzerine*, İslâmî Arařtırmalar, Ankara 1989, III, 2, s.: 48-58; Şimşek, M. Sait, *Şeytan Ayetlerine Dayanak Teşkil Eden Garanik Rivayetinin Tarihî Değeri*, Bilgi ve Hikmet, İstanbul 1993, sa.: 2, s.: 147-162. Ayrıca, Ankara Üniversitesi, S.B.E.de, İdris Şengül yönetiminde, Mehmet Pehlivan tarafından '*Garanik Meselesi*' adıyla, Ankara 2000, bir yüksek lisans tezi yapılmıştır. (<http://www.yok.gov.tr:8080/YokTezSrv>)



قسم الأول

غرائيق في سماء الاستشراق

حسن عبيد عيسى

ملخص

من بين السبل التي دأب المستشرقون على إتباعها بهدف تشويه صورة الإسلام، البحث المعمق في المسائل الخلافية، و تقصي المسترذل من الأخبار، و المستنبح من الروايات و اعتدادها أساسا لبناء مغرض، و كانت فريبة (الغرائيق العلى) التي وردت في تراثنا ضعيفة مستنبجة، نسب و اضعوها إلى النبي (ص) إضافة قول إلى التنزيل وضعه (ابليس) على لسانه الكريم، و بعد أن تكثفت الردود على اباطيل المستشرقين، فقد استحدثوا وسيلة تكاد تكون مقبولة، و هي أن يقولوا ما يريدون على لسان من تتلمذ لهم من المسلمين، فردد ذلك (سلمان رشدي) في آياته الشيطانية، و ناصره (صادق جلال العظم) في إطرانه على جهود زميله الهندي، حتى باتت فريبة

68-92

(الغرائيق العلى) التي ردها جمع من خيار المفسرين و المؤرخين الأثبات، مادة نقاشية جديدة نثار من قبل مفكرين و مؤرخين و أدباء مسلمين، يريدون بها ما قصده المستشرقون من قبل.

مهما حاول المستشرقون و المدافعون عنهم، الادعاء بانطواء ادائهم على نوايا طيبة تجاه الدين الإسلامي و الشعوب التي تعتنقه، فان ذلك يبقى موضع شك و ريبة فالضرر الذي لحق الدين و الأمة جراء ذلك الاداء لا يترك فرصة للقبول بمثل ذلك الادعاء، حتى بات المستشرق المنصف عملة نادرة يصعب الحصول عليها، و ان وجد، فان تساؤلات عن دوافع عدالته تُطرح أكاديميا أو فضولا. و كان نتاج اداء الجمهور الأكبر من المستشرقين مادة جاهزة في صراع أسسوا له تحت عنوان (صراع الحضارات)، أرادوا من وراءه إلغاء الطرف الآخر فيما تصوره صراعا.

و إذا ما كان (لويس ماسنيون) سييدا بين المستشرقين، احتفى به متفقونا و خصّوه بمكانة مرموقة بين المستشرقين المنصفين، خصوصا و انه انتفع كثيرا من إطرء من تتلمذوا له من (العرب خاصة و المسلمين عامة)، فانه مارس هوايته الاستخباراتية و هو يطوف في بوادي (العراق) تمهيدا للحرب العالمية الأولى، فاستطلع باحثا عن كل ما يزيد من الاستعدادات و يرفع من التحضيرات للحرب المرتقبة بذريعة الكشف الأثاري، بينما تجسس على عوامل الفرقة و تحرى جرائم الضعف في بدن الأمة، فتعمق في دراسة ألوان الطيف الأثني، و ألوان الطيف الديني. ولم يشبع نهمه الكم الغفير الذي خرج به من المعلومات الاستخباراتية الدقيقة حتى دس انفه في الجذور يتوسل أصول القوة في الكيان المستهدف تسهيلا للانقضاض عليه، فتوقف عند أشخاص معينين محولا النقاط

التوحيد

٦٩

الطيف / خريف ١٤٣٥ هـ

130 MAYIS 1992

Garanik Hadisesi
149-154

HER HAKKI MAHFUZDUR

İncelendi

İSTANBUL — 1979

148

İSMAIL FENNİ

İbni Abbas'ın bu bapta bir hadis rivâyet ettiğini ve «Kaf, arzı ihata etmiş yeşil bir dağdır, göğün yeşilliği onandır. Allah ona yemin ediyor» dediğini söylüyor. Bu «Arais-ül-mecalis» de dahi yazılı imiş. «Kıssas-ı Enbiya» da hikâye edildiğine göre, **Abdullah bin Selâm** —ki yahudilerin âlimlerinden ve eşrafından olup, İslâmı kabul etmiştir.— Hazret-i Peygambere yer yüzünde en yüksek tepe hangisi olduğunu sormuş, Resûl-i Ekrem de, Kaf Dağı'dır demiş. Sonra Abdullah, o nedendir, yüksekliği ve etrafı ne kadardır? diye sormuş, Peygamber efendimiz, o yeşil zümrüttendir; yüksekliği beş yüz yıldır, etrafı iki bin yıllık yoldur, cevabını vermiş. Bu kıssa, yahudilerin Hangîgâh kitabından alınmış imiş. Onda «Tâlû yeşil bir hattır, bütün Dünya'yı kuşatır ve karanlık ondan hâsıl olur» diye muharrer imiş. Hat diye tercüme edilen ibrani kelime Tâv imiş. Hazret-i Peygamber ve sahabeler bunun hat demek olduğunu bilmediklerinden «Kaf» isminde bütün dünyayı kuşatan büyük bir dağ silsilesi zannetmişler. Halbuki coğrafya âlimleri bütün Dünya'yı gezip keşifler yapmışlar, böyle bir dağ silsilesi bulamamışlardır.

Cevap: — Müfessirlerin bazıları sûrelerin evvelindeki « e l i f » « l â m » « m i m » « s a d » « k a f » gibi ayrı hâflerin, Allah'ın veyahut sûrelerin isimleri olduğuna kail olmuşlarsa da çehariyâr-i güzün efendilerimizden rivâyet edilen müreccah kavle göre, bunlar gizlenmiş birer sırdır, tefsir olunmaz; bunlardan bahsedilmemek lâzımdır. Bunlar, Cenab-ı Allah'ın ilmini kendine tahsis ettiği şeylerdendir. **İbni Kesir** tefsirinde «Bazı müfessirler «Kaf» bütün yeri ihata eden bir dağdır demişlerse de, bu, Benî İsrailin hurafelerindedir. Bazı kimse-ler onlardan ne tasdik, ne de tekzip edilmeksizin, bazı şeylerin rivâyeti hakkındaki cevazı görerek, bunları almışlardır. Bu ve emsali, bazı zındıkların yalanlarından-

İSMAIL FENNİ ERTUĞRUL

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No :	290
Tasnif No. :	297.04 ERT.H

**HAKİKAT
NURLARI**



Sebil Yayınevi

Vilâyet Han Kat: 1, Nu: 101 - 102
Cağaloğlu - İstanbul
26 38 96
Telefon: 27 20 99

HAKİKAT NURLARI

149

dır. Bunlarla halkı dinlerinde şüphelendirirler. Nitekim bu ümmette âlim ve hafızların kadri büyük olmakla beraber, zaman-ı saadetten daha çok vakit geçmeksizin, iftira olarak, Hazret-i Peygamberden hadisler rivayet edilmiştir. Benî İsrailin zamanı uzun ve münekkit hafızların azlığı, şarap içmeleri, âlimlerinin kelimelerin yerlerini tebdil ve Allah'ın kitaplarını tahrif ettikleri gözönünde tutulduğu halde, bu gibi iftiraların vukua gelmemesi nasıl mümkün olur? Şâri (yani Peygamber), Benî İsrailden bazı şeylerin rivayet edilmesine cevaz vermiş ise de bunlar, aklın tecviz edebileceği şeylerdir. Lâkin aklın muhal gördüğü ve bâtil olduğuna hükmettiği yahut yalan olduğunu kat'i surette zanneylediği şeyler bu kabilden değildir. Bununla beraber, müfessirlerden birçoğu ehl-i kitabın (yani semavî ve ilâhî bir kitaba inananların) kitaplarından birtakım hikâyeler aldılar. Allah'a hamdolsun bizim onların hikâyelerine ihtiyacımız yoktur.» demiş ve Kaf Dağı hakkında **İbni Abbas**'tan rivayet edilen hadisin isnadında inkıta olduğundan yani rivayet edenlerin silsilesi Resûl-i Ekreme kadar varmadığından, bunun hadis-i sahih yani doğru hadis olmadığını beyan etmiştir.

GRANİK KISSASI NEDİR?

Müellif, 34'üncü sahifede, Granik kıssasının «Mevalih-i Ledünniyye» ve «Siretünnebi» ünvanlı kitaplarda ve Taberî, Beyzavî ve Celâlüddin tefsirlerinde münderic sahih bir vak'a olduğunu beyan ediyor.

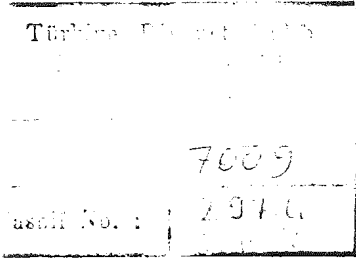
Bu kıssa tefsirlerde şu veçh ile hikâye edilmiştir: Müşrikler, eğer **Muhammed** (S.A.V.) bizim ilâhlarımızı hayır ile zikretseydi biz onu tasdik ederdik. Halbuki o dinine muhalefet eden yahudi ve nasranîlerin Allahlarını bizimkiler gibi sebbüşetm (sövmek) ile zikretmiyor dermiş. Resûl-i Ekrem, onların böyle İslâmdan çekinmelerinden mahzun olarak, kavmini kendisine yaklaştıracak

الزندقة والزنادقة

'Incelendi'

بتأليف
عاطف شكري أبو عوض

ISBN: 9953-0-00000-0
7009



الناشر
دار الفكر - عمان
سوق البتراء هاتف ٢١٩٣٨
عمان - المملكة الأردنية

ذكر ألهتنا بخير قبل اليوم فسجد وسجدوا فنزلت آية « وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في أمنيته فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته والله عليم حكيم »^(١) قال القسطلاني : والحديث روي من طرق ضعيفة ومنقطعة ، ولكن كثرة الطرق تدل على أن لها أصلا ، مع أن لها طريقين مرسلين ، رجاهما على شرط الصحيح يحتج بهما .

ثم قال : « وأحسن ما قيل ، إن الشيطان قال ذلك محاكيا نعمة النبي ﷺ عندما سكنت بحيث سمعه من دنا اليه فظنّها من قوله ﷺ وأشاعها ، ويؤيده تفسير ابن عباس ، تمتى بتلا . وقريبا من هذا ما ذكره أبو بكر الجصاص^(٢) عند كلامه عن تلك القصة ، قال : « إن النبي ﷺ لم يتله وإنما تلا قوله تعالى : « أفرايتم اللات والعزى ومناة الثالثة الأخرى ، تلا بعض المشركين : تلك الغرانيق العلى ، وان شفاعتهن لترجى » وسمى الله سبحانه وتعالى الذي ألقى ذلك في حال تلاوة الرسول ﷺ شيطانا لأنه كان من شياطين الانس كما قال الله تعالى : « شياطين الانس والجن . . . الآية . والشيطان اسم لكل متمرّد من الانس كان أو من الجن ، وقيل من الجائر أن يكون شيطانا من شياطين الجن قال الجصاص : « ومثل ذلك جائز في أزمان الأنبياء عليهم السلام كما حكى الله تعالى عنه بقوله : « وإذ زين لهم الشيطان أعمالهم وقال لا غالب لكم اليوم من الناس وانني جار لكم ، فلما تراءت الفتتان نكص على عقبيه وقال إني بريء منكم إني أرى ما لا ترون . . . »^(٣) ، وقد ذكرت كتب التفسير والسيرة أن الشيطان تمثّل عدة مرات بصور مختلفة منها صورة سراقه بن مالك لقريش^(٤) وهم يريدون الخروج إلى بدر ، وصورة الشيخ النجدي حين تشاورت قريش في دار الندوة في أمر النبي ﷺ .

ونحن لا ننفي القصة من أساسها كما نفاها الأستاذ محمد حسين هيكل^(٥)

المطلب الأول / قصة الغرانيق :

لا خلاف في أن المشركين سجدوا مع الرسول ﷺ حسب ما ورد في الصحيح من قول ابن عباس السابق ذكره ، ولكن ما أثار خلاف العلماء في ذلك هو سبب سجود المشركين ! وبالرغم من أن ابن سعد روى هذه القصة في طبقاته الكبرى ، إلا أنه لم يتعرض لها بنقد ، بينما يرى ابن إسحاق أن هذه القصة من وضع الزنادقة ، أما ابن كثير صاحب البداية والنهاية في التاريخ فقال : « ذكروا قصة الغرانيق وقد أحببنا الإضراب عن ذكرها صفحا لثلاثا يسمعونها من لا يضعها في مواضعها إلا أن أصل القصة في الصحيح » .

هذا ليس ابن إسحاق وهو ابن خزيمة .

هذا وقد تعددت آراء العلماء في سبب سجود المشركين في تلك القصة ، قال الكرماني^(٦) : « سجد المشركون مع المسلمين لأنها أول سجدة نزلت فأرادوا معارضة المسلمين بالسجود لمعبودهم ووقع ذلك منهم بلا قصد وخافوا في ذلك المجلس من مخالفتهم » .

قال الحافظ العسقلاني^(٧) : « والاحتمالات الثلاثة فيها نظر والأول منها لعياض ، والثاني يخالفه سياق ابن مسعود حيث زاد فيه أن الذي استثناه منهم أخذ كفا من حصي فوضع جبهته عليه فان ذلك ظاهر في القصد ، والثالث أبعد إذ المسلمون حينئذ هم الذين كانوا خائفين من المشركين ، ثم قال : وما قيل من أن ذلك بسبب إلقاء الشيطان في أثناء قراءة رسول الله ﷺ لا صحة له عقلا ولا نقلا » .

وقد بين القسطلاني أن سبب سجودهم ما أخرجه ابن أبي حاتم والطبري وابن المنذر من طرق عن شعبة عن أبي بشر عن ابن جبير عن ابن عباس قرأ رسول الله ﷺ بمكة والنجم فلما بلغ أفرايتم اللات والعزى ومناة الثالثة الأخرى ألقى الشيطان في أمنيته أي تلاوته « تلك الغرانيق العلى وان شفاعتهن لترجى » فقال المشركون : ما

(١) الآية ٥٢ من سورة الحج .
(٢) أحكام القرآن ج ٣ ص ٣٠٤ .
(٣) الآية ١١٢ من سورة الأنعام .
(٤) أنظر الروض الأنف ج ٢ ص ٨٥ .
(٥) حياة محمد ﷺ الصفحات ٤٨ - ٤٩ - ١٦٠ ، ١٦٤ ، ١٦٥ .

(٦) فتح الباري ط ١ ج ٨ ص ٤٣٥ .
(٧) إرشاد الساري شرح صحيح البخاري ج ٧ ط ٧ ص ٣٦٢ .

نكت

الانتصار لنقل القرآن

للإمام أبي بكر الباقلاني (توفي سنة ٤٥٠ هـ)

Inceleudi

الطبعة الأولى: ١٩٨٠
تُرجمت إلى اللغة العربية من قبل
د. عبد الحامد أبو بكر الباقلي واللاي

دراسة وتحقيق

دكتور محمد غول سلام

أستاذ كرسى اللغة العربية وآدابها
بجامعة الإسكندرية

Türkiye Diyanet Vakfı İslâm Araştırma Merkezi
4718
snif No. : 297.1 SAYIN

الناشر: **مكتبة الانتصار** بالإسكندرية
جلال حزي وشركاه

علينا أنه سمع دعواهم عليه الرسالة ، وان فعل ذلك قام مقسم
التصديق لهم بالقول ، وأنه لا يجوز عليه تصديق الكاذب ولا تكذيب
الصادق من حيث استحالة عليه تعالى الكذب ، ولأنه لو صدق بالعلامات
الكاذب لتطلب الاعلام ولم يكن شيء يدل على تمييز الصادق من الكاذب
وذلك موجب لمعجزه .

باب

فيما روى أنه سمع من النبي صلى الله عليه وسلم
من قوله « تلك الغرائق العلى »

فان قالوا : لو كان القرآن معجزاً ما اختلط به كلام النبي ﷺ ، لأنه
قرأ يوماً سورة النجم فلما بلغ إلى قوله (أفرايتم اللات والعزى ،
ومناة الثالثة الأخرى) قال : تلك الغرائق العلى وإن شفاعتهن
لترجي ، يعنى الأوثان ، حتى جحد المشركون وقالوا : عظم آلهتنا وافتنا
وأن جبريل نزل عليه وقال : ما هكذا أقرأئك يا محمد ، فأغمم لذلك
غمماً شديداً ، فأنزل الله تعالى (وما أرسلنا من قبلك من رسول
ولا نبي إلا إذا تمنى ألقى الشيطان في أمنيته) (١) فان كان تكلم
بهذا والقاه الشيطان على لسانه فقد اختلط بالقرآن .

يقال : إنما نقل بدياً إن أقل من آية معجز ، وإنما قلنا إن المعجز
سورق ، أو آية بقدر سورة . وهذا الذى ذكر لا تعلق فيه ، لأنه أقل من
آية ، وإنما يتعلق به الماحدون على النبي ﷺ وسلم ويقولون إنه وافق
قريباً ثم قال بعد ذلك إنه من الشيطان .

وهذا الخبر من أخبار الأحاد مضطرب الرواية مختلف الألفاظ ،
غير أنها قصة مشهورة وهذا اللفظ قد حكى فيجوز أن يكون قد سُمع



Garanthi hadisesi

لَا زَهَارَ الرَّيَاضِ فِي إِخْبَارِ عِيَاصِ

تأليف

شهاب الدين أحمد بن محمد المقرئ التلمساني

الجزء الرابع

تحقيق

سعيد محمد أبو الربيع

محمد بن تاورين

طبع هذا الكتاب تحت إشراف اللجنة المشتركة للتراث الإسلامي

كاتب هذه النسخة : تذكر أن شعيباً - عليه السلام كان في زمان موسى وقد ذكر الله تعالى - اجتماعهما ، إذ مر موسى - عليه السلام ، ووجد بناته .. إلى آخر ما ذكر من الخطبة التي كانت بينهما ، ومخاطبة شعيب له لنفسه ، إذ قال له : « لا تخف ، نجوت من القوم الظالمين » (839) - وقد ذكر الله تعالى إرسال شعيب فقال : « والى مدين أخاهم شعيباً » (840) - وقال تعالى عن الذين لم يؤمنوا برسالته : « لنخرجنك يا شعيب (841) - الآيات . وقال عن قال منهم : « لئن اتبعتم شعيباً (842) » . وقال « الذين كذبوا شعيباً كأن لم يغنوا فيها ، الذين كذبوا شعيباً كانوا هم الخاسرين » (843) فهذه الآي صريحة في نبوته وإرساله ، فتذكر ذلك . - انتهى ما انتقيته من حواشي المذكور على النسخة التي بخطه من الشفا ، وذكرت ذلك وهو لا يخلو من فائدة - تتميماً للمقصود - والله الموفق .

وإذ جرى ذكر آية : « وما أرسلنا من قبلك من رسول ولا نبى إلا إذا تمنى ألقى الشيطان في أمنيته » - فلنذكر كلام القسطلاني عليها في كتابه المسمى بـ « المواهب اللدنية » (844) فهو شاف كاف ونصه : وقدم (845) نفر من مهاجرة الحبشة حين قرأ - عليه الصلاة والسلام « والنجم إذا هوى » (846) - حتى بلغ « أفرايتم

(19) هذا الكتاب : ل ، هذه النسخة : ن .
(1) هذه للنسخة : ن هذا الكتاب : ل عليم السلام : ل عليه الصلاة والسلام ن 9 - 10 الذين كذبوا شعيباً كانوا هم الخاسرين : ل-ن

- (839) الآية : 25 - سورة القصص .
(840) الآية 85 - سورة الاعراف .
(841) الآية : 88 - نفس السورة .
(842) الآية 90 - نفس السورة .
(843) الآية : 92 - نفس السورة .
(844) انظر 279/1 - 286 .
(845) يعنى في شوال سنة خمس للهجرة .
(846) الآية : 1 - سورة النجم .

Garantî Hâdiseni
235-241

نَهْيَةُ الرَّكْبِ

في
فنونه الأدب

تأليف

شهاب الدين أحمد بن عبد الوهاب النويري Dia için Harandı

Türkiye Diyanet İşleri	
Kayıt No:	6999-16
Tasnif No:	299.51

٦٧٧-٧٢٣ هـ

الجزء السادس عشر

نسخة مصورة عن طبعة دار الكتب
مع استدراقات وفهارس جامعة

وزارة الثقافة والاعتماد القومي

المؤسسة المصرية العامة

للتأليف والترجمة والطباعة والنشر

وعن حالهم ، فقال الركب : ذكر عهد أمتهم بخير ، فتابعه الملاء ، ثم ارتد عنها ، فعاد يشتم أمتهم ، وعادوا له بالشر ، فتركهم على ذلك ، فأثمر القوم في الرجوع إلى أرض الحبشة ، ثم قالوا : قد بلغنا ، ندخل فنتظر ما فيه قريش ، ويحدث عهدا من أراد بأهله ، ثم رجع . قال : قد سلوا مسكة ، ولم يدخل أسد منهم إلا ببسوار ، إلا ابن مسعود فإنه مكث يسيرا ، ثم رجع إلى أرض الحبشة . قال الراقدى : فكان خروجهم في شهر رجب سنة خمس (ربد من النبوة) ، فأقاموا شعبان ورمضان وقدموا في شوال من السنة .

وحيث ذكرنا هذا الحديث فلندكر ما جاء في توهينه .

ذكر ما ورد في توهين هذا الحديث والكلام عليه

في التوهين والتسليم

قال القاضي عياض بن موسى بن عياض رحمه الله ، في كتابه المترجم (بالشفا بتعريف حقوق المصطفى) صلى الله عليه وسلم :

اعلم أن لنا في الكلام على مشكل هذا الحديث ماخذين : أحدهما في توهين أصله ، والثاني [على] تسليمه .

أما المأخذ الأول فيكفيك أن هذا الحديث لم يخرج أحد من أهل الصحة ، ولا رواه ثقة بسند سليم متصل مع ضعف نقلته ، واضطراب رواياته ، وانقطاع إسناده ، واختلاف كلماته ، فتأمل يقول : إنه في الصلاة ، وآخر يقول فالها في نادي قومه حين أنزلت عليه السورة . وآخر يقول : قالوا وقد أصابته سنة ، وآخر يقول : بل حدث نفسه فسمها ، وآخر يقول : إن الشيطان فاطسأ على

(١) هذه من قول المؤلف . انظر اشعائر الأندلس لابن سلا ما بهل ص ٥٠٤ (طبع الرضوية) .

(٢) هذه الكلمة مأخوذة من الأصل . وقد أضيفها من الشفا للقاضي عياض ص ٢٨

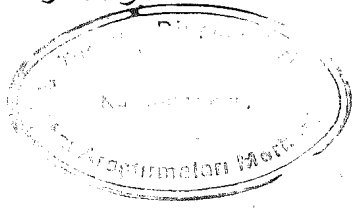
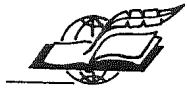
قال الراقدى : فتكلم رسول الله صلى الله عليه وسلم بهما ، ثم مضى فقرأ السورة كلها ، وسجد وسجد القوم جميعا ، ورفع المنسيرة بن الوليد ترابا إلى جبهته فسجد عليه ، وكان شيخا كبيرا لا يقدر على السجود . ويقال : إن أبا أحيحة سعيد بن العاص أخذ ترابا فسجد عليه ، ورفع إلى جبهته — وكان شيخا كبيرا — فوضوا إيمانكم برسول الله صلى الله عليه وسلم ، وقالوا : قد عرفنا أن الله يحيي ويميت ويخلق ويرزق ، ولكن أكلتنا هذه تشفع لنا عنده ، فأما إذ جعلت لنا نصيبا عندك فنحن منك ، فكبر ذلك على رسول الله صلى الله عليه وسلم من قولهم حتى جلس في البيت فلما أسمى أنه جبريل فعرض عليه السورة ، فقال جبريل : ما جئتكم بهما بين الكلمتين ، فقال رسول الله صلى الله عليه وسلم : « قلت على الله ما لم يقل » . فأوى الله إليه : ﴿ وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَجِدُكَ خَلِيلًا ﴾ ، إلى قوله : ﴿ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴾ .

وقال : ففشت تلك السجدة في الناس حتى بلغت أرض الحبشة ، فبلغ أصحاب رسول الله صلى الله عليه وسلم أن أهل مكة قد سجدوا فأسلموا ، حتى إن الوليد ابن المنسيرة وأبا أحيحة قد سجدوا خلف النبي صلى الله عليه وسلم ، فقال القوم : فمن بقي بمكة إذا أسلم هؤلاء ! قالوا : عشائرتنا أحب إلينا ، فخرجوا راجعين ، حتى إذا كانوا دور مكة بساعة من نهار لقوا رجلا من كنانة ، فسألوه عن قريش

(١) قال صاحب الجامع لأحكام القرآن ج ١٢ ص ٨١ : إن هذا الحديث الذي فيه الفرائق البلا وقع في كتب التفسير ونحوها ولم يدخله البخاري ولا مسلم ولا ذكره في علمه مصنف مشهور . الخ . وذكر القاضي عياض أن رسول الله صلى الله عليه وسلم ممنوم من الإخبار عن شيء بخلاف ما هو عليه لا قصد ولا مهرا ولا غلظا . الخ . ونحن نقول أن هذا لا يجوز على رسول الله صلى الله عليه وسلم ، وهو المصنوع الصادق في التبليغ .

(٢) في الأصل : « فبين » . والروايات عن (السيرة الحلبية ١ : ٣٠٤) ، (وعيون الأثر ١ : ١٢٠) .

(٣) في الأصل : « حين » ، وما أثبتناه عن عيون الأثر .



and
7/2/2001

ظفر الاماني

في

مختصر المخرجاني

للإمام أبي الحسنات محمد عبد الله الكنتوي

١٣٦٤ هـ - ١٣٠٤ هـ

حَقَّقَهُ وَخَرَّجَ نَحْوَهُ وَعَلَّقَ عَلَيْهِ

الدكتور تقي الدين التديوي

أستاذ الحديث وعلمه في جامعة الإمارات العربية المتحدة

Gawarika Hadisesi (437-452)

04 MART 1996



Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No.	39118
Kitap No.	297.301
Yayıncı No.	CÜR.M

الجامعة الإسلامية
أعظم كده - الهند

1990/1410

(ولقد أشبعنا) أي أتممتنا وأكملنا (القول في إبطاله في باب سجدة التلاوة) أي من حاشيته المتعلقة «بمشكاة المصابيح».

اعلم أن قصة الغرائق قد اختلفت فيها اختلافاً فاحشاً، فجماعة منهم كالإمام الرازي في «تفسيره الكبير» والقاضي عياض في «الشفاء» أنكروها وبيّنوا ضعفها وبطلانها، وتبعهم الطيبي في «حاشية المشكاة» المسماة «بالكاشف عن حقائق السنن» وغيره من تصانيفه، فقال في «مقدمة حاشيته»: ومما أودعوا فيها أنه صلى الله عليه وعلى آله وسلم لما بلغ في قراءة ﴿ وَمَنْزُةً أَلْتَالِةً الْآخِرَىٰ ﴾ ﴿٢١﴾ ألقى الشيطان في أمنيته^(١) إلى أن قال: تلك الغرائق العُلَى، وإن شفاعتهن لُترتجى، وقد أشبعنا القول في إبطاله في باب سجدة التلاوة، انتهى.

ومنه أخذ المصنّف كما هو عادته في اختصار كلام الطيبي اختصاراً مجرداً، وقال الطيبي في «حاشيته» في «باب سجود القرآن» في شرح حديث سجود النبي صلى الله عليه وعلى آله وسلم ومن معه حتى المشركين في آخر سورة النجم المذكور في الفصل الأول من «المشكاة»^(٢) لعل هذه السجدة إنما سجدها لما وصفه الله في مُفْتَتِحِ السورة من (إِنَّهُ لَا يَنْطِقُ عَنِ الْهَوَىٰ)، وذكر بيان قربه من الله وإراءته من آياته الكبرى (وَأَنَّهُ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ)، شكراً لله عن تلك النعمة العظيمة، والمشركون لما سمعوا أسماء طواغيتهم اللات والعزى ومناة الثالثة الأخرى سجّدوا معه، وما يروى من أنهم سجّدوا لما مدح النبي صلى الله عليه وعلى آله وسلم أباطيلهم بقوله: تلك الغرائق العُلَى وإن شفاعتهن لُترتجى، فقولٌ باطلٌ، وأني يتصور ذلك أم كيف يدخل هذا بين قوله ﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴾ ﴿٢١﴾ إِنَّهُ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٢٢﴾ وبين ﴿ إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ﴾ فكيف؟ وقد أدخل همزة الإنكار على الاستخبار بعد

الجامع^(١)، وإن شئت تفصيل هذا المقام فارجع إلى «تخرّيج أحاديث الكشاف» لجمال الدين الزيلعي^(٢) ومختصره^(٣) للحافظ ابن حجر العسقلاني، وإلى حاشية السيوطي المتعلقة بتفسير البيضاوي (ومما أودعوا فيها) أي من الأحاديث التي أدرجها المفسرون في تفاسيرهم بعضهم في تفسير سورة النجم وأكثرهم في تفسير سورة الحج، وهي موضوعة ومصنوعة (أنه قال صلى الله عليه وعلى آله وسلم حين قرأ) من سورة النجم: ﴿ أَفَرَأَيْتُمُ اللَّكْتَ وَالْعِزَّىٰ ﴾ ﴿١٥﴾ وَمَنْزُةً أَلْتَالِةً الْآخِرَىٰ ﴿٢١﴾ ﴿٤﴾ هذه أسامي أصنام عظيمة كانت تعبدها كفار مكة وحواليها (تلك) هذه مقولة قال أي قال بعد لفظ الأخرى في أثناء تلاوته (تلك الغرائق العُلَى وإن شفاعتهن لُترتجى)، وهو جمع غرنيق، قال الكمال الدميري في «حياة الحيوان» الغرائق بضم الغين وفتح النون، قال الجوهري والزمخشري: إنه طائر أبيض طويل العنق من طير الماء، وقال في «نهاية الغريب»: إنه الذكر من طير الماء، ويقال له غرنيق وغرنوق، وقيل: هو الكركي، وعن أبي صبرة الأعرابي أنه إنما سُمّي بذلك لبياضه، وإذا وُصف به الرجال فواحدهم غرنيق وغرنوق بكسر الغين المعجمة وفتح النون فيهما، وغرنوق بالضم فيهما، وقيل: الغرائق والغرائقة طيور سودّ في قدر البط، انتهى ملخصاً.

والعلَى بضم العين المهملة جمع العليا، وهو صفة للغرائق، وإشارة تلك راجعة إلى اللات والعزى ومناة على ما فهمه الكفار من أن النبي صلى الله عليه وعلى آله وسلم مدح آلهم.

- (١) انظر: «مقدمة ابن الصلاح» مع «التفيسد» (ص ٢٣٢، ٢٣٤)، و«تدريب الراوي» (٢٨٨/١)، و«فتح المغيب» (٢٦٠/١).
- (٢) اسمه عبد الله بن يوسف لا يوسف كما ذكره غير ملتزم الصحة من أفاضل عصرنا في «إتحاف النبلاء» عند ذكر تخرّيج أحاديث الهداية (ش).
- (٣) قد زلّ قدم غير ملتزم الصحة من أفاضل عصرنا حيث ظن في رسالته «الإكسير في أصول التفسير» أن تخرّيج ابن حجر أصل، وإن تخرّيج الزيلعي مختصر منه (ش).
- (٤) سورة النجم: الآيتان ١٩، ٢٠.

(١) أي قراءته.

(٢) انظر: «التعليق الصبيح شرح مشكاة المصابيح» (٢٥/٢).



نصب المجانين

لنصف

قصّة الغرائب

تأليف

محمد ناصر الدين الألباني

T.C.
DOKUZ EYLÜL ÜNİVERSİTESİ
İlahiyat Fakültesi Kütüphanesi

مشورات الكتب الإسلامية بدمشق

Ganavik

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي اصطفى نبينا على سائر البشر، وعصمه من الشيطان أن يوحى إليه بشر، فقال تعالى مخاطباً ابليس العين: (إن عبادي ليس لك عليهم سلطان الا من اتبعك من الغاوين) الحجر: ٤٣ بل جعل تعالى له السلطة على شيطانه القرين، فكيف من كان عنه من المبعدين؟ كما أشار الى ذلك قول رسول الله ﷺ « ما منكم من أحد الا وقد وُكِّلَ به قرينه من الجن » قالوا: واياك يا رسول الله؟ قال: « واياي، الا أن الله أعانني عليه فأسلم، فلا يأمرني الا بخير » (١) وصلى الله على محمد الذي مكنته الله تعالى من ابليس حتى كاد أن يَحْتَقِقَهُ، وهم أن يربطه بسارية من سواربي مسجد المدينة (٢)، وعلى آله وصحبه ومن اهتدى بهديه الى يوم الدين.

وبعد؛ فقد كتب الي بتاريخ ١٤/٧/٩٥٢م بعض الاساتذة من الاخوات الاعزة من باكستان حيث أوفد اليها لغاية علمية - يسألني عن رأيي في حديث الغرائب الذي اختلف فيه قول حافظين كبيرين، هما: ابن كثير الدمشقي، وابن حجر المصري، فقد أنكره الاول وقواه الآخر. وطلب مني أن لأضن بالجواب عليه، فلبثت بعض الايام اترقب فرصة أستطيع فيها اجابة طلبه. ثم لقيني أحد الاحبة عقب صلاة عيد الأضحى هذه السنة - ١٣٧١ - فسألني أيضاً عن حديث الغرائب، فأجبت بأنه لا يصح، بل هو باطل موضوع، فذكر لي أن أحد الشباب من في قلوبهم مرض قد احتج به على أن النبي ﷺ كان - وحاشاه - يتكلم بما يرضي المشركين جذباً لهم اليه، لأنه يزعمه الباطل لم يكن نبياً صادقاً، وانما كان يتظاهر بذلك ترأساً عليهم كما يهرف بذلك بعض الملاحدة قديماً وحديثاً،

(١) أخرجه احمد (رقم ٣٦٤٨-٣٧٧٩-٣٨٠٢-٣٩٢٤) ومسلم (٨-١٣٩) عن ابن مسعود

(٢) جاء ذلك في «صحيح البخاري» (٣-٦٢) بشرح ابن حجر ومسلم (٢-٧٢) وغيرها

Arabistische Texte und Studien

Band 10

Encounters of Words and Texts

Edited by
Lutz Edzard and Christian Szyska

1997
Georg Olms Verlag
Hildesheim · Zürich · New York



Encounters of Words and Texts

Intercultural Studies in Honor of Stefan Wild
on the Occasion of His 60th Birthday,
March 2, 1997,
Presented by His Pupils in Bonn

Edited by
Lutz Edzard and Christian Szyska

1997
Georg Olms Verlag
Hildesheim · Zürich · New York



87967

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	87967
Tas. No:	909 ENC. W

Baranik Hadisesi

Rushdie, migration, mysticism or the double vision*

Jamal Malik

Much has been written about Salman Rushdie's *The Satanic Verses* and there seems to be no end to the discussions about the tragical consequences in the wake of this book's publication. Still, one may pose the question as to what could have been the intention of *The Satanic Verses* and as to who interpreted what in which way. Especially in a world where ideas and relationships are increasingly interwoven, the development of multi-dimensional cognitive interaction is welcome and necessary. Still, these demands may sometimes seem utopian under present circumstances of mutual discrimination and stigmatization, a prominent example of which is what happened to Rushdie and his novel.

In my commentary of *The Satanic Verses*, I will concentrate on the topoi of migration and their implications as well as on the Islamic mystical tradition. It should be mentioned here that, according to the theory of postcolonial literature, Salman Rushdie stands in the tradition of innovative authors who have enriched and molded post-colonial writing. Those authors write to push for processes of decolonization and decentralization and consciously seek to question and to remold the ruling thought patterns.¹

In this perspective, *The Satanic Verses* seems to tie into an innovative trend as it analyzes alleged religious and historical certainty from a humanistic perspective. The novel would therefore call on faith in people as a source of rational creativity, a faith which should supposedly build the foundations for a religion of freedom. The *cultural translation* necessary for this, which Rushdie himself programmatically calls for and which has been debated among Muslim intellectuals for a long time, finds its boundaries in the diverse interpretations of complex symbols and languages, whether they are inspired by the *sunna* or the *Mahabara-tha*, by Rabelais or by Joyce², or by the mystical reform movement, in which the Prophet plays a central role: the ethical concept of the Muhammadan path (*Tariqa Muhammadiya*)³, which goes beyond pure individual mysticism in calling for a mystical reform, and a sunnatization of the existential spheres. Mystical piety is therein replaced by prophetic piety; the individual seems to have moved into the center of social discourse. This concept sprang from a deep skepticism and facilitated the initial stages of liberation from a bond to authority and the overcoming of dogma, thus making possible a social process of individuation. In this way the Prophet becomes the sublimation of the sublime, a perfect individual, a moral

*A previous version of this article was published as a comment on Phina Werbner's article "Allegories of sacred imperfection: Magic, hermeneutics, and passion in *The Satanic Verses*," *Current Anthropology* 37, Supplement, February 1996 (Chicago), 77-80.

¹See, for instance, Ashcroft et al. 1989.

²See, for instance, al-Azm 1991.

³See, for instance, O'Fahey/Radtke 1993.

s. 125-130

MAHABARATHA
RABELAIS
JOYCE
SUNNA
MUSLIM INTELLECTUALS

2003
EYLÜL 2003

(January 1989), pp. 5–22, and (e) Yehaya Xi Wenhva, 'The Wide Dissemination and Great Influence of Islam in the People's Republic of China' in *The Third Congress of Muslim Librarians and Information Scientists* (Ankara, 1989), pp. 173–96.

Russia and the Former Soviet Union: A Bibliographic Guide to English Language Publications 1986–1991 by Helen F. Sullivan and Robert H. Burger (Libraries Unlimited Inc: PO Box 6633, Englewood, Colorado 80155–6633, USA, 1994, pp.380, (HB), ISBN 1 56308 046 X) provides an impressive overview of recent scholarship on Russia, ranging from general to specific works. The section on Central Asian Republics and Peoples (pp. 336–8) is, however, woefully thin. The editors would have done well to draw on the rich coverage of this theme in the *Index of Islamic Literature*.

Thomas B. Stevenson's *Studies on Yemen 1975–1990: A Bibliography of European Language Sources for Social Scientists* (The American Institute for Yemeni Studies: 43 Mist Lane, Westbury, New York 11590, USA, 1994, pp.197, (PB), ISBN 1 882557 01 8) succeeds in delivering what its title promises. Included in it are 1267 alphabetically arranged entries on Yemeni socio-political life. A thematic sub-division of these entries would however have rendered it more user-friendly. *Historical Dictionary of Saudi Arabia* by J.E. Peterson (Scarecrow Press: 52 Liberty Street, PO Box 4167, Metuchen, NJ 08840, USA, 1993, pp.245) stands out as an excellent reference work on Saudi Arabia, especially owing to the author's first-hand observation of life in that region. His account of the exceptionally rich Islamic history of Saudi Arabia figuring under entries such as the Qur'ān, Prophet Muhammad (peace be upon him), *Zakāh*, *Hajj*, Makkah and Madinah, is, on the whole, sound and authentic. A few inaccuracies, such as the Prophet's 'numerous' caravans abroad (p. 105) and Ali being his 'nephew' (p. 106) do however mar the entry on the Prophet. The inclusion of an extensive 'Chronology', four helpful Appendixes and a 'Bibliography' have gone towards making this reference book all the more valuable and informative.

The Intifada: The Palestinian Uprising in the West Bank and Gaza Strip: A Bibliography of Books and Articles 1987–1992 by Hala Kaleh and Simonetta Calderini (Middle East Libraries Committee: Dist. Middle East Centre, St. Antony's College, Oxford OX2 6JF, UK, 1993, pp.59(E) + pp.60(A), £25.00 (HB), ISBN 0 948889 05 5) is an important record of a great event of our times. Scanning the material available in major European languages and in Arabic, the compilers cite more than 1500 entries on various aspects of *Intifāda*. All in all, this represents a commendable job of documenting the tragic Palestinian issues. Agnes Korbani's *The Political Dictionary of Modern Middle East* (University Press of America: 4720 Boston Way, Lanham, MD 20706, USA, 1995, pp.258, (PB), ISBN 0 8191 9500 4) touches on major figures and events of the region. The work enables one to gain or update one's understanding of this turbulent area. Entries on historical Islam such as the Koran (p. 121), *al-Hajj* (p. 80), however, leave much to be desired.

Ruud Strijp's *Cultural Anthropology of the Middle East: A Bibliography, Volume 1: 1965–1987* (E.J. Brill: PO Box 9000, 2300 PA Leiden, The Netherlands, 1992, pp.565, Gld.290.00 (HB), ISBN 90 04 09604 3) is an impressive reference tool on the life and society of the Middle East which no student can afford to miss. In terms of its coverage of both the geographical area – from Mauritania in the West to Afghanistan in the East, and from Turkey in the North to the Arabian peninsula and northern Sudan in the South – and the relevant material, monographs and articles in major European languages with occasional annotations, the volume is a mine of scholarly information. As part of the World Bibliographical Series, Gerald H. Krausse's and Sylvia C. Engelen Krausse's *Indonesia* (Clio Press: Old Clarendon Ironworks, 35A Great Clarendon Street, Oxford OX2 6AT, UK, 1994, pp.407) is another valuable reference work, facilitating an easy and well-directed access to scholarship on almost every aspect of Indonesia. Fairly extensive annotations are of further help to students. This ambitious undertaking is, however, flawed by its relatively slight coverage of religion, especially Islam. Many entries on Islam in Indonesia, which are regularly cited in the *Index of Islamic Literature* (Leicester) have not found their way into this bibliography. *Historical Dictionary of Malaysia* (Asian Historical Dictionary No. 13) by Amarjit Kaur (Scarecrow Press: 52 Liberty Street, PO Box 4167, Metuchen, NJ 08840, USA, 1993, pp.300, £37.50 (HB), ISBN 0 8108 2629 1) recaptures adequately and precisely all that is important in Malaysia. Her discussion on the recent phenomenon of Islamic Revival in Malaysia (pp. 30, 33, 55 and 76–8) is, on the whole, balanced and perceptive.

Chamber's Dictionary of Beliefs and Religions edited by Rosemary Goring and Frank Whaling (W.R. Chambers Ltd: 43–45 Annandale Street, Edinburgh EH7 4AZ, UK, 1992, pp.587, £25.00 (HB), ISBN 0 550 15000 5) stands out as a valuable compendium, embracing a vast range of key terms, concepts and related issues in religions both major and minor. Although no Muslim or scholar of Islam figures among the contributors to the volume (p. vii), entries on Islam are many, totalling more than two hundred, and not much off the mark. Some inaccuracies, however, vitiate the entries on the Prophet (p. 351), the Qur'ān (p. 424), the wives of the Prophet (p. 566) and Islamic months (p. 582). *Cambridge Paperback Encyclopaedia* edited by David Crystal (Cambridge University Press: The Edinburgh Building, Shaftesbury Road, Cambridge CB2 2RU, UK, 1993, pp.965, £9.95 (PB), ISBN 0 521 43762 8) incorporating more than 19,000 alphabetically arranged entries provides information about 27,000 people, places and topics. Entries on Islam are few yet mostly faithful. *Whitaker Religious Books in Print: A Reference Catalogue 1994* (J. Whitaker & Son Ltd: 12 Dyott Street, London WC1A 1DF, UK, 1994, pp.856, £39.50 (PB), ISBN 0 85 021 244 8) covers more than 29,000 titles published in the UK on a variety of subjects under the broad rubric of religion. It is gratifying to note the appearance of a growing number of titles on Islam, many authored by Muslims.

The Satanic Verses Affair

The Satanic Conspiracy by S. Rashadath Ali (Peacock Publications: 30 European Asylum Lane, Calcutta 700016, India, 1990, pp.69) recounts and

deprive their children of also drawing blessings from God, so they urge them to contribute. Some children well trained by their parents fully understand the philosophy of giving in the way of God. Some young persons send their first earnings to me to be used in the service of God, while others, who used to take part in Community activities, start slipping away. Their money has become a curse for them.

A boy once wrote to me saying that after he started earning he contributed generously to the Community but his parents told him he should not donate so much. He should save some or help such and such a person. The boy asked me whether it would be a sin if he disregarded the advice of his parents as he knew it was proper to respect and obey them. I was able to settle the matter amicably. The position of Khalifa is that he is the head of a worldwide family with whom people discuss personal matters informally. In connexion with this matter my attention was drawn to another subject in the Holy Quran based on the following verse:

Slay not your children for fear of poverty (6:152)

This verse is generally and correctly interpreted to mean that no one should practice birth control for fear of being unable to maintain one's children or for national economic reasons. The verse generally applies to this subject. I feel that it can also be interpreted to mean that spiritually you would be killing your children with your own hands if you prevented them from giving financial contributions in the way of God. It is essential that members of the Ahmadiyya Community should constantly be reminded and guided in understanding about the beneficial blessings which result from giving to God Who knows the condition of our hearts. We should give with full awareness, humility and genuine feeling. This is the spirit which God loves and which is difficult to express in words. Sometimes one gives something to a person just in order to get rid of him, or to a persistent child just to keep it quiet. In like manner people sometimes give something to a begger. It is better to give with feelings of kindness, sympathy and love. One should always give with sincere and pleasant feelings which melt the heart. If members give with this spirit then the Community will prosper in leaps and bounds and no one will be able to block its progress. May Allah enable us to do so.

*The Review of Religions, c. LXXXV / 12,
December 1990, s. 7-20, (London)*

'Uccelen di'

Goranik Wafiqasi

THE SATANIC VERSES

(Zubair Ahmad)

INTRODUCTION

Few books in living memory have sparked off such a fiery controversy on the International scene as did Salman Rushdie's *The Satanic Verses*. Making its first appearance in September 1988, it was soon nominated for the Booker and Whitbread literary awards in which it was voted runner-up.

The Muslim world was shocked and enraged at the insulting references in the novel about Prophet Muhammad, peace and blessings of Allah be upon him, and his companions. Outraged by the sheer indifference displayed by the British Government for not taking any legislative action, a copy of *The Satanic Verses* was set on fire in January 1989 by some Muslims in Bradford to protest to the authorities and to publicly express their disgust and anger at the vulgar nature of the novel. According to the official Iranian news agency, *Muslims have been especially offended by a dream sequence in the book in which the Prophet Abraham is called "bastard" and Bilal, Islam's first Muezzin (prayer caller) an enormous black monster, and prostitutes take the names of Prophet Muhammad's wives., peace and blessings of Allah be upon him. The fury of Ayatullah Khomeini of Iran was expressed by his death sentence on Salman Rushdie, which he issued on 14th February, 1989, declaring that ... the author of "Satanic Verses" is against Islam, the Prophet and the Quran, and all involved in its publication, are sentenced to death.*

Muslims all over Britain and elsewhere organised protest marches to demonstrate against the book, and some Muslim groups began to raise slogans to endorse the Iranian call. A police armed guard was arranged for the writer who then went into hiding as the threats were being taken very seriously.

The whole of the Western world was outraged over Khomeini's edict to a question of *freedom of expression*. It is a positive outrage to civilised standards... remarked one Conservative M.P. His outrage was shared by

25 KASIM 1993

Garanik Hadisesi

Haundark Islamicus

Vol V, No I

THE 'SATANIC' VERSES AND THE ORIENTALISTS*

(A note on the authenticity of the so-called Satanic verses)

M.M. AHSAN

Incelem de

A number of leading Orientalists have made special studies of the Qur'an and some of them have translated it into European languages. On the whole the attitude of such scholars of the Occident has been unsympathetic and sometimes hostile. There are some, if not many, who still regard the Qur'an as the writing of the Prophet and not, as the Muslims regard it, the word of God revealed through the angel Gabriel. Many take pains to point out the alleged borrowing of the Qur'an from Judaeo-Christian sources. Such erroneous assertions have taken on a formulaic significance and echoes of it are too often heard even after new researches have shown otherwise.

A reader of secondary writings of Islam becomes puzzled when he finds two diametrically opposed conclusions reached by Orientalist and Muslim writers using the same sources and materials. It seems that Muslims are not far too wrong when they allege that the Orientalists build their edifice on the foundations of so-called objectivity, using the tools of analytical research and critical examination which leads to interpretations not necessarily based on facts but pure speculation, hypothetical assumption and sometimes deliberate

* There have been very few scholarly writings by Muslims in the English language about Orientalists' views on Islam in general and on the Qur'an in particular. Among such writings mention may be made of the pioneering effort of A. L. Tibawi in his two *Critiques of English-speaking Orientalists and their approach to Islam and the Arabs*, published in *The Islamic Quarterly*, vol. viii/3-4, 1964, pp. 23-45, 73-83 and vol. xxiii, No. 1, 1979, pp. 3-54, and "On the Orientalists Again," *The Muslim World*, vol. lxx, No. 1, Jan, 1980, pp. 56-61. Abū'l Hasan 'Alī Nadwī also made a brief but penetrating study of the subject in *Western Civilisation, Islam and Muslims*, Eng. tr. by M. Asif Kidwai, Lucknow, 1974, pp. 173-185; Maryam Jameelah devoted a small book to the subject entitled *Islam and Orientalism*, Lahore, Pakistan, 1971. A talk given by Hamūd Algar on the subject has also been published in *The Muslim*, vol. vii, No. 2, November, 1969, pp. 28-32 entitled *The Problems of Orientalists* which was reprinted in *Islamic Literature*, vol. xvii, February, 1971, No. 2, pp. 31-42. One of my forthcoming publications based on a Seminar in the Foundation also examines aspects of this topic in some detail.

تِلْكَ الْغُرَائِقُ الْعُلَى - وَإِنَّ شَفَاعَتَهُنَّ كَثْرٌ رَجَى -

[These are the high-soaring ones (deities), whose intercession is to be hoped for!]

The Prophet, it is alleged, recited these along with other verses of *Sūra al-Najm* in the prayer. The idolators of Mecca who were present in the Ka'ba at that time joined him in the prayer because he praised their deities and thus won their hearts. The story afterwards reached Abyssinia where the Muslims persecuted by the Meccan infidels had earlier migrated and many of them returned to Mecca under the impression that the disbelievers no longer opposed the Prophet and the Islamic movement. The story also says that the angel Gabriel came to the Prophet the same evening and told him about the mistake he had committed by reciting verses which were never revealed to him. This naturally made the Prophet worried and apprehensive. Then, 'admonishing' the Prophet, God revealed the following verses of *Sūra XVII (Banī Isrā'īl)*, which read:

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً - وَإِذَا لَا تَجِدُ وَكَتَحِيلًا - وَلَوْلَا أَنْ شِئْنَا لَنَقَدْنَا لَكِ تَرْكُنُ إِلَهُم - شَيْئًا قَلِيلًا - إِذَا لَا ذَرْبُكَ ضِعْفَ الْحِيلَةِ وَضِعْفَ الْمَهَاتِ شَمًا - لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا - (بنی اسرائیل - ۳۳ - ۳۵ -)

"They were constantly trying to tempt you away from that which We have revealed to you, so that you may substitute in its place something of your own, in which case they would have actively taken you as a friend. And if We had not made you firm, you might have indeed inclined to them a little. Then We would have made you taste a double punishment in this life and a double punishment after death and then you would not have found any helper against Us." (XVII: 73-75).

This made the Prophet feel guilty and he felt much mortified until God revealed the following consoling verse of *Sūra (al-Hajj)*:

*Several variants of these two spurious verses have been quoted which are as follows:

الْغُرَائِقُ الْعُلَى - وَإِنَّ شَفَاعَتَهُنَّ تَرْجَى -

إِنهِنَّ الْغُرَائِقُ الْعُلَى -

وَإِنَّ هُنَّ كُنَّ الْغُرَائِقُ الْعُلَى وَإِنَّ شَفَاعَتَهُنَّ لَهِيَ أَلْتِي تَرْجَى -

..... وَإِنَّ شَفَاعَتَهُنَّ تَرْجَى - (بِدُونِ الْأَحْقَةِ الْأُولَى الْغُرَائِقُ أَوِ الْغُرَائِقَةُ)

(- الرئيس التحرير -)

words from the Holy Quran in a low voice:

Those who suppress anger.(3:135) وَالْكَاظِمِينَ الْغَيْظَ

The Imam replied that he had suppressed his anger. The slave then recited a further portion of the text:

And pardon men. وَالْمَائِزِينَ مِنَ النَّكْرِ

One may suppress anger without being satisfied at heart; so this verse in the Holy Quran also calls for pardon which the Imam granted. The slave then recited the final portion of the verse:

And God loves those who do good. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

That is to say those who do an additional favour after suppressing their anger and granting pardon and forgiveness. On hearing this last portion of the verse Hazrat Imam Hasan told the slave that he was now free.

What a sublime example of righteousness! The spilt tea led to the freedom of the slave. Such noble conduct was the result of *taqwa*. God says in the Holy Quran:

تَأْتِيكَ كَمَا أُمِرْتَ

So stand thou upright, as thou hast been commanded.(11:113)

God will be pleased with you if you are upright and there is no crookedness in your conduct. Also make others upright. What an arduous task it was to set the Arabs right!

In answer to a question the Holy Prophet of Islam replied that the chapter in the Holy Quran, Al-Hud, made him feel old because it laid upon his shoulders the great responsibility to be righteous and also to make others righteous.

One may be able to rectify one's own conduct but it is not so easy to rectify the conduct of others. The success of the Holy Prophet in this respect proves his sublime dignity and rectifying power. He raised a holy community of people about whom God says in the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best people raised for the good of mankind.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (3:111)

God is well pleased with them and they are well pleased with Him.(5:120) (continued on page 18)

Rushdie

RUSHDIE - SATANIC FICTION

(S.M.A.Nasser exposes the Satanic Verses as Satanic Fiction)
(The following was published in the Dorset Institute Law Student Magazine. Mr. S.M.A.Nasser is a Principal Lecturer in Law)

INTRODUCTION

It is amazing that so much has been written about Salmon Rushdie's book *Satanic Verses* yet no one has analysed possible motives (other than profit) or tried to explain where the ideas might have come from. Most news reports have focused on Khomeini's *fatwas* - which have been universally condemned. Although occasional indirect support for the *fatwas* by some writers and commentators has existed. For instance, Yaqub Zaki, an ethnic Scotsman, writing in *The Times* tried very hard to convince us that the reactions of extremist *mullahs* and those of Khomeini were understandable and indeed were no different from what has happened in the past and could happen in the future in both theocratic and secular states. More on such extremist view points later.

It is an undeniable fact that Penguin Publishers and Rushdie have made a lot of money from the book - perhaps most of it is attributable to the publicity surrounding it. It is impossible to believe that more than a small percentage of purchasers have actually read the book. The average English reader has not only to enter Rushdie's psychotic trance but also has to put up with the book's tedious literary style incorporating innuendos in words and names that mean little to him. Who knows the meaning of *ekdumjaldi*, *tinkas*, and so on? To make any sense the reader also has to be familiar with characters from Hindu mythology and Islamic history and tradition. Obviously, there was no sense to the book unless the intention was to mock and defame.

It is curious to note that slanderous and defamatory words and statements appear to be used in a calculated manner directed against names and personalities that have a particularly strong emotional and religious attachment with Muslim sentiments in general and Iranian Shia sentiments in particular.

THE MOTIVES

Questions then arise - why should Rushdie write a book that is potentially a flop because of its limited appeal? Why write a defamatory work of fiction which can offend but not be subject to academic review? Why should Penguin publish a book with limited appeal and a potential

- El Guindi, Fadwa. *El Sebou': Egyptian Birth Ritual*. Los Angeles, 1987. Documentary film portraying childbirth rituals in Egypt.
- Gennep, Arnold van. *Les rites de passage*. Paris, 1909. Translated by Monika B. Vizedom and Gabrielle L. Caffee as *The Rites of Passage*. Chicago, 1960. Classic study of life-cycle rites.
- Kane, Hamidou. *Ambiguous Adventure*. New York, 1963. A novel by an African Muslim illustrating tensions between tradition and change in colonial Africa.
- Laye, Camara. *The Dark Child*. New York, 1969. A novel highlighting the blending of African and Islamic life-cycle rituals.
- Metcalf, Barbara D. *Perfecting Women*. Berkeley, 1990. Annotated translation of a popular Urdu marriage manual, *Bihishtī Zevār*, by Mawlānā Ashraf 'Alī Thānavī, featuring Muslim marriage customs of the Indian Subcontinent.
- Muslim ibn al-Ḥajjāj al-Qushayrī. *Ṣaḥīḥ Muslim*. Translated by 'Abdul Hamid Siddiqi. Lahore, 1976. Muslim's *Al-jāmi' al-ṣaḥīḥ* is the second most important canonical collection of *aḥādīth* in Sunni Islam.
- Ṣāliḥ, Al-Ṭayyib. *The Wedding of Zein and Other Stories*. London, 1968. African novelist's treatment of the tensions between sensuality and spirituality in Islamic life.
- Schuler, Margaret, ed. *Freedom from Violence*. New York, 1992. Commendable collection of articles about contemporary women's issues worldwide.
- Sharīfātī, 'Alī. *On the Sociology of Islam*. Berkeley, 1979. Philosophical discourse on the anthropology of Islam by an outstanding Islamic thinker of the modern age.
- Smith, Jane I., and Yvonne Yazbeck Haddad. *The Islamic Understanding of Death and Resurrection*. Albany, N.Y., 1981. Comprehensive study of Islamic discourse on death and dying during the classical and modern periods.
- Smith, W. Robertson. *Kinship and Marriage in Early Arabia*. Cambridge, 1885. Classic study of the institution of marriage in Arabia.
- Turner, Victor W. *The Ritual Process: Structure and Anti-Structure*. Chicago, 1969. Classic anthropological study of the role of life-cycle rituals in human societies.

IMTIYAZ YUSUF

RUSHDIE AFFAIR. On 26 September 1988, Viking Penguin published *The Satanic Verses* in London. The author, Salman Rushdie, was already a well-known and esteemed writer. On 5 October, the Indian government, acceding to the requests of its Muslim deputies, forbade the sale and distribution of the book in India. This decision was followed by similar actions in a number of countries, such as Pakistan and South Africa. There had not yet been a reaction from Iran. On 8 November, *The Satanic Verses* won Britain's Whitbread Prize. On 11 November, Margaret Thatcher, the British prime minister, rejected an appeal, put forward by the Union of Muslim Organisations, to prosecute Rushdie and Penguin under the Public Order Act (1986) and the Race Relations Act (1976); the Home Office said that no

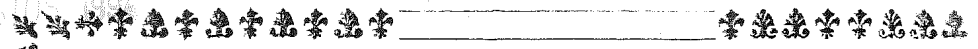
change would be made to British law against blasphemy, which applies only to Christianity. Later, on 22 July 1989, the Paris Court also rejected a Muslim request to banish *The Satanic Verses*. There were protests and demonstrations in England and elsewhere, but reaction to the book did not become dramatic until 14 January 1989, when Muslims in the northern city of Bradford, England, burned copies of the book. Tension grew, and events took a deadly turn on 12 February when six persons were killed and a hundred others were injured during protest demonstrations in Islamabad, Pakistan. After the last events, Ayatollah Ruhollah Khomeini passed his celebrated 14 February death sentence against Salman Rushdie. The situation thus became truly international, entering history as the Rushdie affair.

The *fatwā* (formal legal opinion) of Ayatollah Khomeini read as follows:

In the name of God Almighty; there is only one God, to whom we shall all return; I would like to inform all the intrepid Muslims in the world that the author of the book entitled *The Satanic Verses* which has been compiled, printed and published in opposition to Islam, the Prophet and the Koran, as well as those publishers who were aware of its contents, have been sentenced to death. I call on all zealous Muslims to execute them quickly, wherever they find them, so that no one will dare to insult the Islamic sanctions. Whoever is killed on this path will be regarded as a martyr, God willing. In addition, anyone who has access to the author of the book, but does not possess the power to execute him, should refer him to the people so that he may be punished for his actions. May God's blessing be on you all.

Shortly after Khomeini's *fatwā*, the Organization of 15 Khurdād (the date of Khomeini's first rebellion against the shah's regime in 1963) put a price of \$1 million on Rushdie's head. Fearing for his life, Rushdie went into hiding. Khomeini's *fatwā* also provoked a huge reaction worldwide. The European Economic Community's ministers of foreign affairs met in Brussels on 20 February 1989 and condemned the death sentence and recalled their ambassadors from Tehran. However, on 20 March, the same ministers, meeting again in Brussels, decided to return their ambassadors to Tehran.

On 24 February, the Indian police shot and killed twelve Muslim anti-Rushdie demonstrators in Bombay (Rushdie's birthplace). On 2 March, Javier Pérez de Cuellar, secretary general of the United Nations, declared (in India) that "we must respect all religions. At



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ایچینده کیلر

(فهرست)

۱-	قصه غرائق و ارزش تاریخی آن : دکتر سعید شمشک ، ترجمه و تلخیص دکتر جواد هیئت و اسماعیل هادی	۲
۲-	دوكتور جواد هیئت دن جمهور رئیس سلیمان دمیرال مکتوب .	۲۵
۳-	تورک دیلی اصفهاندا صفوی لر درباریندا : پروفیسور تورخان گنجهای ، انگلیزجه دن - چنوبیرن : دوكتور جواد هیئت.	۳۱
۴-	اؤکوموز ، تاریخیمیز بیزدن نجه ایزوار : پروفیسور شامل قوربانوف.	۳۹
۵-	تبریک . وارلیق	۴۴
۶-	پروفیسور رستم علی یف ین یاسیندا : دوكتور جواد هیئت.	۴۵
۷-	ایکی بویوک ایرانشناسین ماتمینده : ح.م. سارالان	۵۰
۸-	حاج مهدی شکوهی : نزهت تبریزی.	۵۴
۹-	اوشاق موسیقیسی و شعر آخاشی.	۶۶
۱۰-	حیدر بابایا سلام نمایش : نجه آقیشلادی : حسن راشدی	۶۷
۱۱-	قوشلارین عکسی ، ادبیات و فولکلوریک آینامیزدا : رحیم رازقی وند	۷۰
۱۲-	پهلوی رژیمینده جنوبی آذربایجاندا شفاهی خلق ادبیاتی نین طوبلانماسی ، آراشدیر یلماسی و نشری تاریخیندن (۲) : ح.م. فرزانه	۷۸
۱۳-	غزل میرسلام معاصر	۸۹
۱۴-	«غیرت» غزئتی و بورچالی قارداشلار تبریک : دوكتور جواد هیئت	۹۰
۱۵-	«غیرت» لی قارداشلاریمیزا تبریک : محمد : رضا هیئت	۹۱
۱۶-	باش صاغلینی.	۹۲
۱۷-	نامه سرگشاده دانشجویان مشکین شهری دانشگاههای آشور به هیئت محترم دولت - جمهوری اسلامی ایران : نقل از دفته نامه امید زنجان.	۹۳
۱۸-	بیزه گلن مکتوبلار : ح.م. ساوالان	۹۷
۱۹-	بیزه گلن مکتوبلاردان : حسین جمشیدی - جواب : دوكتور جواد هیئت.	۱۰۲
۲۰-	بئنی چیخان کتابلار : عزیز محسنی.	۱۰۵
۲۱-	تبریک مکتوبلاری : علی کمالی ، اسماعیل هادی ، عبد الحمید رحمانی خلیلی دکتر مجید فرهوش.	۱۱۶
۲۲-	فضولی نین ۵۰۰ ایللیگی.	۱۱۸
۲۳-	علی ای همای رحمت : ترجمه ائدن : مرحوم مبارزعلیزاده	۱۱۹
۲۴-	آختاریرام (شعر) : دکتر رحیم چاوش اکبری	۱۲۰
۲۵-	بئنی ایل (شعر) : حسین.م. گوتیلی	۱۲۱
۲۶-	یاواش - یاواش (شعر) ، ابوالفضل روزی طلب (شاهین)	۱۲۱



لصلنامه فرهنگی فارسی و ترکی
تورکجه فارسجا فرهنگی درگی

وارلیق

۱۶- جی ایل باهار ساییسی

۱۳۷۳ شمسی

قصه غرائق و ارزش تاریخی آن

(تکیه گاه کتاب " آیات شیطانی ")

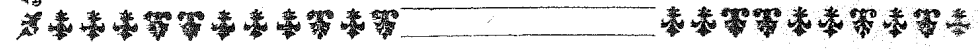
نویسنده : دوچنت دکتر سعید شمشک

ترجمه و تلخیص از : دکتر جواد هیئت و اسماعیل هادی
با مقدمه ای کوتاه از اسماعیل هادی

تعالیم اسلام از اعتقاد گرفته تا فقه (حقوق) به دومنبع عمده متکی است : قرآن و سنت . منبع اصلی قرآن است و لیکن سنت نیز در راستای تفسیر قرآن و توضیح مواردی که در قرآن کریم به اجمال آمده است ، منبع دوم و در حد خود قرآن دارای اهمیت فراوان است .

سنت عبارت است از قول ، عمل یا تقریر رسول الله (ص) . منظور از قول و عمل آن است که رسول الله (ص) سخنی را صراحتاً در مقام بیان حکم شرعی عنوان کند و یا آن که عملی انجام دهد که بر ما روشن گردد . قصد پیامبر از آن تشریح یک حکم شرعی است . مثلاً " در منظر راوی وضو بگیرد و راوی از آن نحوه وضو گرفتن را بیاموزد . منظور از تقریر نیز آن است که عملی در محضر حضرت رسول (ص) صورت گیرد و آن حضرت با سکوت خویش آن را تأیید کند . چراکه تبلیغ احکام الهی و ارشاد خلق بر عهده نبی است و اگر آن حضرت بر عملی اعتراض نکند به معنای امضاء آن است .

تا این جا مورد اتفاق است . اما شیعه علاوه بر خود پیامبر سیره



RUSHDIE, SALMAN (1947-)

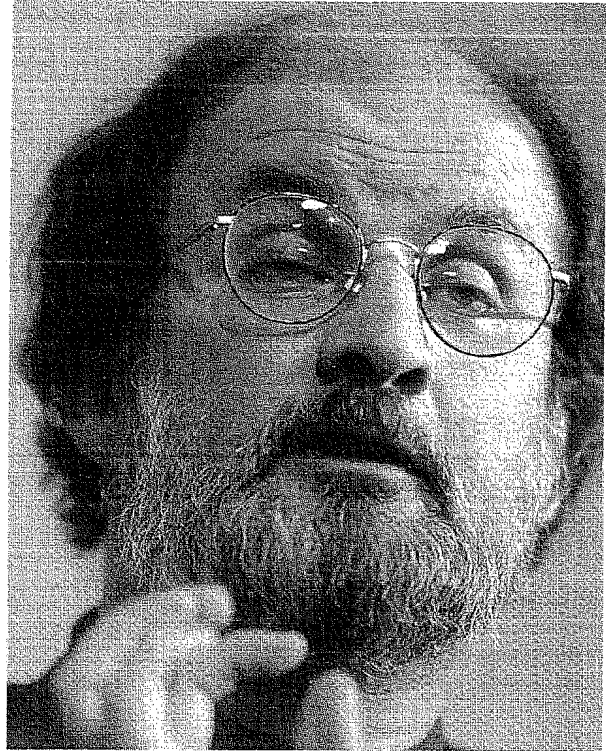
Salman Rushdie is a novelist and critic who became a household name after his fictional work, *The Satanic Verses*, was protested by numerous Muslims and Muslim groups. Ayatollah Ruhollah Khomeini pronounced a *fatwa* (legal opinion) sentencing Rushdie to death, and as a result Rushdie was forced into hiding in England from 1989 to 1998. In later years he moved to the United States, dividing his time between Los Angeles and New York City.

Rushdie was born to Muslim parents in Bombay, India, and was educated at the Cathedral School. In 1961, he left India to attend Rugby, a prestigious boarding school in England. Rushdie then attended King's College, Cambridge, where he wrote a paper on Muhammad and the origins of Islam for part of his honors examination in history. Early literary influences on Rushdie were the *Thousand and One Nights* and the Urdu poet Faiz Ahmed Faiz, a family friend.

Rushdie's first novel, *Grimus* (1975), was a variation of the medieval Sufi poet Farid al Din 'Attar's *The Conference of the Birds*. It was a commercial failure. His second novel, *Midnight's Children* (1981), was about the lives of 1001 children born at the stroke of midnight on India's independence from Britain. This book won him critical acclaim, including the 1981 Booker Prize. However, Rushdie's satirical portrayal of Indira Gandhi resulted in a lawsuit that was resolved only after a sentence considered particularly hurtful by Gandhi was omitted from subsequent editions. His third novel, *Shame* (1983), satirized Pakistani politics and politicians, such as Zulfikar Ali Bhutto and General Zia al-Haq, in the way that its predecessor had satirized Indian politics. Clearly, Rushdie knew much about Islam, Muslims, and South Asian politics and culture.

The Satanic Verses (1988) was Rushdie's fourth novel, and dealt with the themes of migration, of being a member of a dark-skinned minority in England, and of the multiple identities that come with being Asian in London. The main character is Gibreel Farishta, an Urdu name that translated into English as "the Angel Gabriel." Beginning with the second chapter of the book, Gibreel has a series of dreams. The first of these features a character named Mahound, who is an orphan, a businessman living in a city named Jahilia, who through revelation begins to preach a religion called "Submission." This religion is, of course, Islam. In another chapter, Gibreel has a series of encounters with an exile known simply as "the Imam," who is intended to be recognized as the Ayatollah Ruhollah Khomeini.

The book was first banned in India on 5 October 1988 at the urging of several Indian Muslim politicians. Subsequently, the book was banned in South Africa (24 November 1988), burned publicly in Bradford, England (14 January 1989), and



Novelist Salman Rushdie, above, was forced into hiding for almost a decade when in 1989 the late Ayatollah Khomeini, leader of the Iranian Revolution, issued a *fatwa* demanding Rushdie's death. Khomeini and many other conservative Muslim leaders believed Rushdie's novel *The Satanic Verses* blasphemed Islam. CHUCK KENNEDY/GETTY IMAGES

protested against in Islamabad (where six people died during a riot on 12 February 1989) and Bombay (with twelve people killed in a riot on 24 February 1989). On 14 February 1989, Khomeini pronounced his death sentence on Rushdie. While distancing itself from Khomeini's death sentence, the eleventh-session of the Islamic Law Academy of the Muslim World League (held in Mecca from 10 to 26 February 1989), issued a statement declaring Rushdie an apostate and recommending that he be prosecuted in a British court, and tried in absentia under the *shari'a* laws of an Islamic country.

On the whole, North American responses were much more muted and peaceful than in other countries. To take the case of Toronto, the city with the largest population of Canada's Muslims, there was a deliberate effort made by various Muslim communities to keep the protests nonviolent. The protests in Toronto were not used for political purposes, in the same way that they were used in, for example, Iran or India, and there was even some sympathy and tolerance expressed for Rushdie.

See also Arabic Literature; Persian Language and Literature; South Asia, Islam in; Urdu Language, Literature, and Poetry.

سلمان رشدي

- ٤٥٢ . ٤١٩٢ - ابو خليل ، شوقي . «الشیطان رشدي بين رواية موتور وتاريخ مقهور» . الثقافة الاسلامية : ع ٢٤ (٩ ، ١٠ / ١٤٠٩ هـ) ، ص ٢٣٠ - ٢٣٤ .
- ٤١٩٣ - أبو خليل ، شوقي . «افتراءات» . الثقافة الاسلامية : ع ٢٥ (١١ ، ١٢ / ١٤٠٩ هـ - ١٩٨٩ م) ، ص ٢٥٦ - ٢٦٢ .
- ٤١٩٤ - الأديب ، احمد . «... وجعلوا من (سلمان رشدي) قضية دولية !!» . الرائد : ع ١٧٧ (٧ / ١٤٠٩ هـ - ٢ / ١٩٨٩ م) ، ص ٤٤ - ٥١ .
- ٤١٩٥ - ايوب ، سعيد . شيطان الغرب سلمان رشدي الرجل المارق . القاهرة : ١٩٨٩ م .
- ٤١٩٦ - التوحيد . «حكم الامام وجدوره الشرعية حول كتاب الآيات الشيطانية» . التوحيد ، س ٧ : ع ٤٠ (٩ ، ١٠ / ١٤٠٩ هـ - ٦ ، ٥ / ١٩٨٩ م) ، ص ٥ - ١٤ .
- ٤١٩٧ - الثقافة الاسلامية . «حكم الامام باعدام رشدي وجدوره الشرعية» . الثقافة الاسلامية : ع ٢٤ (٩ ، ١٠ / ١٤٠٩ هـ) ، ص ٨ - ١٣ .
- ٤١٩٨ - الحوار الفكري والسياسي . «الآيات الشيطانية والتباين في ردود الفعل» . الحوار الفكري والسياسي ، س ٧ : ع ٣٨ ، ٣٩ (شتاء وربيع ١٩٨٩ - ١٤٠٩ هـ) ، ص ٤٤٣ - ٤٥٢ .
- ٤١٩٩ - خان ، ماجد علي . الآيات المقدسة .
- ٤٢٠٠ - خروقة ، د . علاء الدين . حكم الاسلام في جرائم سلمان رشدي . جده : دار الاصفهاني للطباعة ، ١٤١٠ هـ .
- ٤٢٠١ - سلطان ، جمال . قضية سلمان رشدي : ملف جديد في صراع الاسلام مع الغرب . القاهرة : دار الرسالة ، ١٩٨٩ م .
- ٤٢٠٢ - السمان ، د . نبيل . همزات شيطانية وسلمان رشدي (رد على الآيات الشيطانية) . عمان : دار عمار ، ١٤٠٩ هـ .
- ٤٢٠٣ - السيد ، د . رضوان . «سلمان رشدي وكتابه الشيطاني ، الثقافة والسياسة وتطورات علاقة المسلمين بالغرب في السنوات الاخيرة» . رسالة الجهاد . س ٧ : ع ٧٥ (٣ / ١٩٨٩ م) ، ص ٥٦ - ٦١ .
- ٤٢٠٤ - صديقي ، د . كلیم . «الخيارات التي تواجه المسلمين في الغرب بخصوص قضية رشدي» . الهلال الدولي . س ٢ : ع ١٥ (١٠ شوال ١٤٠٩ هـ - ١٥ مايو ١٩٨٩ م) ، ص ٦ .
- ٤٢٠٥ - طه ، د . علي . «قضية سلمان رشدي في الصحافة الفرنسية» . الهلال الدولي . س ٢ : ع ١٢ (٢٤ شعبان ١٤٠٩ هـ - ٣١ مارس ١٩٨٩ م) ، ص ٣ .
- ٤٢٠٦ - طلاس ، مصطفى . رد على الشيطان . دمشق :

MAJLIS PIRIYALANDIKTAN
SONRA GILAS AQYUMAN

21 MAYIS 2001