

بی گناهان نیست. از امام صادق (ع) نقل است: پدرم همواره می فرمود: چیزی بیشتر از گناه، قلب رافاسد نکند. قلب مرتکب گناهی است و بر آن اصرار می ورزد تا بالایش به پایین می گراید (سرنگون و وارونه می شود و سخن حق و موعظه در آن نمی گنجد و تأثیر نخواهد کرد).

از امام باقر (ع) نقل است: مَا مِنْ تَكْبِيَةٍ تُصِيبُ الْعَبْدَ إِلَّا يَذْنِبُ وَمَا يَغْفُو اللَّهُ عَنْهُ أَكْثَرُ = هیچ نکبتی به بنده نرسد (بایش به سنگی نخورد) مگر به سبب گناهی؛ و آنچه خدا از آن می گذرد، بیشتر است. نیز فرموده اند: الذُّبُوثُ كُلُّهَا شَدِيدَةٌ وَأَشَدُّهَا مَا بَنَتْ عَلَيْهِ الْأَخْمُ وَالذَّمُّ لِأَنَّهُ إِذَا مَرَّ حَوْماً وَإِذَا مُعَذِّبٌ وَالجَنَّةُ لَا يَدْخُلُهَا إِلَّا طَيِّبٌ = همه گناهان سخت است (از حیث نافرمانی خدا و کیفر و عقوبت آنها) ولی سخت ترین آنها گناهانی است که به آن گوشت و خون برود (مانند خوردن مال حرام یا اصرار بر گناه) (دنیاله مقاله) اگر چه حلال خورد) زیرا آن گناهکار یا بخشوده و یا معذب می گردد و اگر هم بخشیده شود، جز شخص پاک به بهشت وارد نمی شود. سپس چنین گناهکاری باید در برزخ و یا در محشر عذاب کشد تا آن گوشت و خونس بریزد و تصفیه گردد و سپس داخل بهشت شود. احادیث فراوانی بر ذم مطلق گناه و نافرمانی از خدا هست. امام علی (ع) فرموده: تو که اعمال رسوا مرتکب شده ای دندان خود را به خنده ظاهر مکن و چون گناه از تو سرزده باشد از بالای شبگیر ایمن نباش. امام باقر (ع) فرموده: خداوند حکم قطعی فرموده که هیچ نعمتی را که به بنده عطا فرمود از او باز نگیرد تا گناهی از او سرزند که مستحق عقوبت (و سلب نعمت) شود. از امام صادق (ع) دو حدیث نقل است: (۱) هان که هیچ رگی نمی جهد و هیچ به سرافتادنی نیست و درد سر و مرضی پیش نیاید مگر به واسطه گناه به همین سبب خداوند فرموده: وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبْتُمْ أَنْفُسَكُمْ وَ يَقْفُو عَنْ كَثِيرٍ = هر مصیبتی به شما رسد برای کارهایی است که به دست خود کرده اید و او (خدا) از بسیاری هم گذشت می کند (شوری، ۳۰). سپس در ادامه فرموده: آنچه خدا از آن می گذرد بیشتر است از آنچه مواخذه می کند؛ (۲) خدای تعالی می فرماید: هر بنده ای که خواهش نفس خود را بر طاعت من برگزیند کمتر چیزی که بر او روا می دارم این است که او را از لذت مناجات محروم می کنم.

در نهج البلاغه امام علی (ع)، گناه از چند دیدگاه بررسی و مذموم شده است: (۱) بدترین گناه آن است که گنهکار آن را خوار بداند؛ (۲) دست از گناه برداشتن آسانتر است تا روی به توبه داشتن؛ (۳) از نافرمانی خدا در نهان بپرهیزید زیرا آن که بیننده است همو داوری

دره بهن عمیقی است که از دریا آمده و نیمه بیشتر دایره شهر را فراگرفته است که در وقت مد دریا پر از آب شده، مال التجاره و بار کشتیهای بزرگ را در کشتیهای کوچک گذاشته از داخل این دره به دروازه های شهر می رسانیده اند. کشت این ناحیه گندم و جو دیمی و نخلستانهای دیمی است. شکار آن آهو و قوچ و میش کوهی است و در زمستان آهویره و چاه خرق. در زمانی که سواحل دریای فارس پیش از زمان سلاطین صفویه در تصرف دولتهای هلند و پرتغال بود، چندین خانوار از بلاد هلند و پرتغال در گناوه بخصوص در دهستان حیات داوود گناوه زندگی می کردند و بعد از رانده شدن سپاه هلند و پرتغال از خاک فارس در زمان صفویه، این خانوارها که مسلمان شده بودند در جای خود ماندند و این خانواده ها از نظر ظاهری با بقیه اهالی متفاوت هستند و بین سایر تیره های اهالی منطقه شناخته می شوند. یاقوت حموی (م ۶۲۶ ق) از شهر قدیم گناوه به عنوان جنبه نام می برد و آن را شهر کوچکی از سواحل فارس می داند. به عقیده وی سلطان جنبه بن طهمورث آن را بنا نهاد. جنبی قرمطی از آن شهر برخاسته است. آثار شهر قدیمی گناوه در شمال گناوه کنونی موجود است. از آثار قدیمی بنایی به نام زیارت امامزاده سلیمان بن علی دارد که در خارج گناوه و کنار راه گناوه به بندر دیلم قرار دارد. این بنا که به گنبد سلیمان بن علی معروف است به سبب معماری قدیمی ساحل خلیج فارس ساخته شده و شباهتی با گنبد دانیال نبی (ع) در شوش دارد. در شمال شرقی گناوه خرابه هایی وجود دارد که به نام تل گنبد مشهور است و در نزدیک آن آثار چهار طاقی قدیمی مشاهده می شود.

منابع: فرهنگ جغرافیایی ایران، حسینعلی رزم آرا؛ جغرافیای غرب ایران، عمادالدین دولتشاهی؛ معجم البلدان، یاقوت حموی؛ فارسنامه ناصری، میرزا حسن حسینی فسایی؛ فارسنامه، ابن البلخی؛ جغرافیای تاریخی ایران، ویلهلم بارتلد، ترجمه همایون صنعتی؛ آمارنامه ایران، مرکز آمار ایران. محمد حسن سعیدی

گناه، در لغت به مفهوم جرم و ظلم و در شریعت به مفهوم عصیان در مقابل اوامر و نواهی خداوند است. تعیین عقوبت و مجازات گنهکاران از سوی خداوند، مسلم و قطعی است. خداوند فرموده «هر مصیبتی به شما رسد، برای کاری است که به دست خود کرده اید و خدا از بسیاری هم گذشت می کند» (شوری، ۳۰). برخی از مفسرین در این باره گفته اند: این آیه به مصیبت هایی اختصاص دارد که به نحو عقوبت و مجازات در دنیا از سوی خداوند به انسان می رسد. لذا مصایب و بلاها مربوط به کودکان و

2230 LANGE, Christian. Sins, expiation and non-rationality in Hanafi and Shāfi'i fiqh. *Islamic law in theory: studies on jurisprudence in honor of Bernard Weiss*. Ed. A. Kevin Reinhart and Robert Gleave. Leiden: Brill, 2014, (Studies in Islamic Law and Society, 37), pp. 143-175. *617/43*

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

*Sin, forgiveness, and reconciliation: Christian and ^{Günah}
Muslim perspectives. A record of the Thirteenth
Building Bridges Seminar hosted by Georgetown ⁰⁷⁰³⁴³
University, Washington, District of Columbia &
Warrenton, Virginia, April 27-30, 2014. Washington
(DC): Georgetown University Press, 2016. 145 pp.*

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

YAHUDİLİK, HİRİSTİYANLIK, İSLÂM
DİNLERİNDE GÜNAH VE İTİRAF:
BATI KİMLİĞİ

Günah (070343)

MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Nietzsche, *Der Antichrist*'te, (Deccal) Kilise'nin ve Hıristiyan ilahiyatının, Yeni Ahit'te, İsa'nın mağdurlara ve yoksullara "Düşmanımı bile sev" deyişinin anlamını çarpıtığı ve onu bir köle ahlâkına dönüştürdüğünü söyler. Gerçekte ise Nietzsche'nin eleştirileri Hıristiyanlıkta "Tek hakiki Hıristiyan, İsa'dır" dediği İsa'ya karşı değildir. Eleştirel saldırganlığı "İsa'nın düşüncesini çarpıttı" dediği Kilise'ye, Hıristiyan teolojisine karşıdır. Burada dikkat edilmesi gereken husus, "Batı kültürünün Hıristiyan temelli değerlerini altüst ettiği" söylenen Nietzsche'nin, İsa'yı, Kilise'nin onun adına vaz ettiği ahlâkla hiçbir zaman karıştırmaması, hattâ İsa'ya Sokrates kadar hayranlık duymasındır.

Alman filozof Max Scheler (1874-1928) ise, *Über Ressentiment und moralische Werturteile* (Hınc Duygusu ve Ahlâk Yargısı Üzerine, 1912) denemesinde, Nietzsche'nin, Batı kültürünün demokratikleşme sürecinde sıradanlaşan değer yargılarının modern eleştirisini sunarken, özellikle Hıristiyan ahlâkını saldırmacasına eleştirirken, aslında filozofun kolay yoldan bir eleştiriyi

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Mehmet Aydın,

Günah ve İtiraf, 41

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giriştiğini anlatmak ister. Max Scheler, dinî inanç sistemlerindeki değer yargılarını anlayabilmek için, Kant'ın savunduğu "akılcı sentezcilik" ya da Nietzsche'nin "anti-ahlâkçılık" yaklaşımlarının yeterli olamayacağını vurgular ve felsefenin bu konuda daha geniş bir sorgulama alanına ihtiyacı olduğunu savunur. Dinî inançları, örneğin "aşk" ve buna benzer duyguları birer kavram olmamalarından ötürü onları inanç ve duygu olarak düşünüp anlamalıyız.

Hınc duygusunu anlayabilmek tarihçiliğin de konusu olmuştur. Fransız tarihçi Marc Ferro, *Tarihte Hınc, Zamanımızı Anlamak* adlı araştırmasında, Fransa ve İngiltere arasındaki "Yüzyıl Savaşları"nın Yahudiler ve Hıristiyanlar arasındaki en az bin yıllık tarihi olan ve Yahudilerin dışlanmasıyla sonuçlanan hınc duygularının, Katolikler ve Protestanlar arasında birkaç yüzyıl süren "hınc" duygularının tek nedeninin din olgusu olmayıp karmaşık iktidar mücadelelerinin, baskı ve güç ilişkilerinin sonucunda oluştuğunu anlatır.¹ Batı ve İslâm ilişkilerinde çok farklı anlamlarda yorumlanan "cihad" kavramının yol açtığı "hınc" duygularında da benzer bir durum söz konusudur. Marc Ferro, "hınc" duygusunu araştırıp anlamının çok zorlu bir çabayı gerektirdiğini belirtirken şu hususu özellikle vurgular: Tarihçinin, halkların tarihinde anlamaya çalıştığı hınc duygusu ve yol açabileceği intikam duygusu sadece bireylerle sınırlı olmayıp halkların duygularında da kök salabilir. Böyle bir oluşum acımasız bir intikam duygusuna dönüşerek büyük kitle katliamlarına yol açabilir. Hınc duygusu Nazi, faşist, ırkçı ideolojilerde iktidarların şiddet yoluyla berkittikleri önemli bir etkendi. Hınc duygusu, elitler tarafından ideolojik olarak teşvik edildiği ölçüde etkili ve ölümcül olabiliyordu. Bunun dışında hiçbir halkın ötekine göre özel bir hınc duygusu güttüğü söylenemez. Hınc fenomenini sadece şiddet mekanizmasının uygulanmasıyla açıklamaya çalışmak da yeterli olmuyor. Çok karmaşık bir fenomen olan şiddet mekanizması, hınc duygularının özellikle kitlelerde kök salabilme-

¹ Marc Ferro, *Le ressentiment dans l'histoire, Comprendre notre temps* (Tarihte Hınc, Zamanımızı Anlamak), Odile Jacob, Paris 2007.

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Dini Araştırmalar, Ocak-Nisan 2002, C. 4, s. 12, ss. 87-107.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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Dinlerde Günah Kavramı ve Kurtuluş Yolları

Kadir ALBAYRAK*

ABSTRACT

The subject of the nature of the human being is one that has received extensive coverage in the religions of the world. One hand, all world's religions have the idea of a fall from grace and the concept of sin. On the other hand, according to the all religions, mankind can or must get rid of from this sin. But how can they reach to the salvation? We can see common methods or technics in each religion. For instance, repentance, purity, good deeds, prayer, fasting, respect to the sacred beings, times and places etc.

We aimed in this article a comparative approach to the sin, salvation methods and saviors in some great religions of the world.

Keywords: Sin, Salvation, Good deed, Pray, Fasting, Repentance, Evil, Sacred, Meditation, Purity, Religious experience

Giriş

İnsanın dünya hayatında, kendi safiyetini bozan bir günahla iç içe olduğu konusunda, hemen hemen bütün dinler arasında bir görüş birliği var gibi görünmektedir.¹ Yine bütün dinlere göre, bu günahın ıslah edilmesi

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1 Günah düşüncesi esasen mitolojide, birçok din ve felsefi sistemde de görülmektedir. Klasik Hindu inancında bir ineği öldürmek bir paryayı öldürmekten daha vahim olduğu halde, bir Brahmin'i öldürmek bütün günahların en ağırlarından birisidir. Kurban takdiminde ihmalkâr davranmak, yanlış ölçü tartılar kullanmak ve hırsızlık yapmak veya insan öldürmek gibi suçlar eski Mısır, Mezopotamya, Hindistan ve İlahi dinlerde görülen günahlardır. Ancak Aslı Günah Hıristiyanlık'ta merkezî bir öneme sahip olmasından dolayı onunla özdeşleşmiş görünmektedir. Hıristiyanlık'ta Tanrı'nın karşısında kötülüğü simgeleyen Şeytan vardır. Adem ile Havva'nın hataları aslı günahtır ve bunun ağırlığı bütün insanlık üzerine çökmektedir. Günahın dünyaya, Adem'in işlediği hata ile girdiğini ileri süren Aziz Pavlus'tur. Felicien Challaye'ye göre bu düşünceyi Tektarıncı öğretiyeye uydurmak için, Şeytan Yaratıcı'ya başkaldıran bir yaratık biçimine sokulmuş-

أ - المقام على الذنب من غير إقلاع عنه بالتوبة. نقله عن قتادة وقواه.

ب - فعل الذنب من غير توبة. نقله عن الحسن، وقال: إنّه بحكم الإصرار^(١).

٣ - وقال الشهيد الأول: «والإصرار إمّا فعلي، وهو المداومة على نوع واحد من الصغائر بلا توبة، أو الإكثار من جنس الصغائر بلا توبة، وإمّا حكمي، وهو العزم على فعل تلك الصغيرة بعد الفراغ منها. أمّا من فعل الصغيرة ولم يخطر بباله بعدها توبة، ولا عزم على فعلها، فالظاهر أنّه غير مصرّ، ولعلّه ممّا تكفّره الأعمال الصالحة: من الوضوء والصلاة والصيام، كما جاء في الأخبار»^(٢).

٤ - وقال الشهيد الثاني: «والمراد بالإصرار على الصغيرة العزم على فعلها بعد الفراغ منها، أو على معاودتها قبله ولو من نوع آخر. ومنه المداومة على نوع واحد من الصغائر بلا توبة، والإكثار من جنس الصغائر بلا توبة. وأمّا من فعل الصغيرة ولم يخطر بباله بعدها توبة ولا عزم على فعلها ولا أكثر منها ثمّ عاد إليها، فليس بمصرّ، ولعلّه ممّا يكفّره الأعمال الصالحة من الصلاة والصيام، كما جاء في الأخبار، ويظهر من الآية»^(٣).

٥ - وقال في الروضة - مازجاً كلامه بكلام

إصرار

GANAH

لغة:

لزوم الشيء والدوام والثبات عليه، والعزيمة على المضي فيه بدون رجعة. وغالباً ما يستعمل في الشرّ والذنوب^(١)، وأصله من الصرّ، أي الشدّ، والصرّة ما تُعقد فيه الدراهم^(٢).

اصطلاحاً:

استعمله الفقهاء في معناه اللغوي إجمالاً، إلا أنّ لهم فيه بحثاً في موضوع «الإصرار على الصغائر» عند الكلام عن العدالة، فاختلّفوا في ما يتحقّق معه الإصرار، ولذلك اختلفت تعاريفهم له. وفيما يلي نذكر مجمل آرائهم في ذلك، فنقول:

١ - عرّف السيّد المرتضى الإصرار على الصغائر بأنّه: «أن لا يندم من المعصية مع العلم بها، أو التمكن من العلم بها، والاستمرار على ذلك، والعزيمة على مثله في القبح، في المستقبل»^(٣).

٢ - وذكر له الشيخ الطوسي تعريفين:

(١) أنظر: النهاية (لابن الأثير)، ولسان العرب: «صرر».

(٢) معجم مفردات ألفاظ القرآن (لرأغب الإصفهاني): «صرر».

(٣) رسالة الحدود (رسائل السيّد المرتضى): ٢٠: ٢٦٣.

(١) التبيان ٢: ٥٩٦.

(٢) القواعد والفوائد ١: ٢٢٧، ذيل القاعدة ٦٨.

(٣) رسالة العدالة (المطبوعة مع حقائق الإيمان): ٢١٤.

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أما الضمان، فهو قول الشيخ الطوسي^(١)؛ لأنَّ
الفعل على تقدير جواز فعله تكليفاً فهو مشروط
بالسلامة، وإليه ذهب بعض الفقهاء^(٢) أيضاً.
وأما عدمه، فهو قول الشيخ المفيد، حيث
قال: «من أحدث في طريق المسلمين شيئاً لحق
أحداً منهم به ضرر، كان ضامناً لجناية ذلك عليه.
فإن أحدث فيه ما أباحه الله تعالى إتياء، وجعله
وغيره من الناس فيه سواء، فلا ضمان عليه؛ لأنه لم
يتعدَّ واجباً بذلك»^(٣).

وإليه ذهب جمع من الفقهاء^(٤) أيضاً.

ثمَّ إنَّه ذكر الشيخ الطوسي تفصيلاً في كيفية
توزيع الضمان على قسم الجناح الخارج عن
البناء، والقسم الداخل فيه، فليراجع.
وأما التوقف في المسألة فهو الظاهر من
بعضهم^(٥).

(١) أنظر: المبسوط ٧: ١٨٨، والخلاف ٥: ٢٩٠، المسألة ١١٩.

(٢) أنظر: الوسيلة: ٤٢٦، والجامع للشرائع: ٥٨٥.

(٣) المتنحة: ٧٤٩.

(٤) أنظر: المراسم: ٢٤٢، والسرائر ٣: ٣٧٠، والشرائع

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والأذى^(١).

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تعالى: «لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

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**ESKİ MEDENİYETLERDE GÜNAH- HASTALIK İLİŞKİSİ VEYA TANRININ
GAZABI MESELESİ**

Veli ATMACA*

ÖZET

Eğer günahlar insanı hasta ediyorsa, Allah'ın bazı şeyleri haram kılması, insanın zarardan korunmasına yönelik ilâhi bir hikmetle izah edilebilir. Bu da haramların rasyonel yorumunu gündeme getirebilir. Hastalık, eğer Tanrı tarafından insanın cezâlandırılması neticesinde oluşuyorsa, bu durumda hastalık sebebi rasyonel değil teolojik ve doğmatik bir durum arz eder. Her iki perspektife dair kesin bir şey söylemek için, günah-hastalık meselesinin tarihsel temelleriyle ele alınması gerekmektedir.

Anahtar Kelimeler: Mısır, Sümer, Babil, Hitit, Suç, Hastalık

ABSTRACT

**The Relationship of Illness and Sin in Old Civilizations and the Matter
of God's Revenge**

If one feels himself discomfort when she or he commits a sin, and God's prohibiting something can be explained with a divine wisdom to keep human being from damage. This can bring the rational interpretation of the sins in agenda. If human being is getting ill because of God's punishment, this situation consist a dogmatic and theological situation not a rational reason. To say a definite thing about both perspectives, the matter of sin and illness should be taken in hand with historical foundations.

Key Words: Egypt, Sumer, Babylon, Hittite, Crime, Illness

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070343

HADİSLERE GÖRE GÜNAHLARIN BAĞIŞLANMA YOLLARI I

Harun ÖZÇELİK*

ÖZET

İnsan, günah işleyebilme potansiyeli ve işlediği günahların uhrevî cezasından kurtulabilme arzusu içerisinde yaratılmıştır. İşlenen günahlardan arınmanın mümkün oluşu, fert ve toplumların psiko-sosyal huzurunu sağlamada çok büyük bir role sahiptir. Bu sebeple Sünnetin muhtevasından biri de "Günahların uhrevî cezasından kurtulma" konusu olmuştur. Hz. Peygamber her konuda olduğu gibi bu konuda da Kur'an'ı pekiştirici ve açıklayıcı mahiyette olmak üzere detaylı açıklamalarda bulunmuştur. Bu husustaki hadisler, Allah'ın insanlara ne kadar engin merhamet sahibi olduğunu ispat etmektedir. Bu makalede, Hz. Peygamber'in günahların affedilme yolları hakkındaki hadisleri şarihlerin yorumlarıyla birlikte sunularak, Allah ve Hz. Peygamber'e karşı sevginin artmasına ve bu hadislerin yaygın ve doğru bir şekilde bilinmelerine katkıda bulunmaya çalışılmıştır.

Anahtar Kelimeler: Tövbe, Hasenât, Musibet, Şefaât, Allah'ın Affı

ABSTRACT

Ways of Forgiveness of Sins According to The Hadiths I

Human being is created in the capacity of committing sin, and having desire in dispose of the next world penalty of sins that he committed. A case of being able to able to purify oneself of sins committed, would have a considerable role in providing psycho-social happiness of individuals and communities. For this reason, one of the Sunnah's content has been also dispose of sins' penalty pertaining to the next world. Prophet Mohamed explained with detailed description in the nature of reinforcing and explaining Qur'an about this matter. These hadiths have proved that God have got very vast mercy to humans. In this article, Prophet Mohamed's hadiths about the ways of sins' forgiveness have been presented with interpretations of commentators. Thus, it has been tried to make some contributions to increase of love toward Allah and Prophet Mohamed and to be known of these hadiths accurately and widely.

Key Words: Repentance, Goodness, Distress, Intercession, God's Remission

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

12 Ocak 1998

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12 OCAK 1994

İsm (اسم)
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KAYIP

بررسی آثار اخلاقی گناه و توبه از گناه از دیدگاه آیات و روایات است. در این تحقیق ابتدا معنای گناه، اقسام گناه و آثار سوء تربیتی و اخلاقی آن مورد اشاره قرار گرفته و سپس با توجه به مفهوم توبه و انابه در قرآن، فلسفه توبه و وجوب آن بر تمام افراد مورد تأکید واقع شده است. آنگاه نویسنده به بررسی زمینه‌هایی که باعث موفقیت به توبه می‌شود و استغفار را برای انسان آسان می‌کند، پرداخته و موانع اصلی در توبه را هوای نفس انسان و آرزوهای طولانی او معرفی کرده است. وی همچنین با اشاره به پیوند دین و دنیا به بررسی منافع دنیوی توبه از قبیل طولانی شدن عمر، نزول برکات الهی، استجابات دعاها و همچنین آثار و منافع اخروی توبه مانند ورود به بهشت، فلاح و رستگاری، تبدیل سیئات به حسنات و

عدم رسوایی در قیامت می‌پردازد و نتیجه می‌گیرد که با توجه به دلایل عقلی و نقلی فراوان توبه از گناهان در اولین فرصت امری عقلانی و ضروری به نظر می‌رسد.

گناه نخستین؛ اندیشه‌های کلامی علامه طباطبائی (شخصیت‌شناسی)

نوشتار حاضر، یکی از عقاید مهم در آیین مسیحیت با عنوان نظریه گناه نخستین را از منظر علامه طباطبائی بررسی می‌کند و با توجه به مبانی اسلامی به نقد و ارزیابی آن می‌پردازد. نویسنده با توجه به مفاد نظریه گناه نخستین که بر طبق آن بنی آدم ذاتاً گناهکار خلق می‌شود و کفاره گناهان مسیحیان بر عهده حضرت مسیح است، آن را امری نامعقول دانسته زیرا مسیح نیز یکی از کسانی است که ذاتاً گناهکار خلق شده و در این صورت چه کسی وزر و وبال گناه او را به گردن خواهد گرفت. از دیدگاه علامه طباطبائی اگر مقوله گناه نخستین را از مسیحیان بپذیریم لازم می‌آید که بین رحمت خدا و عدالت وی تراحم پیش آید و حکمت خلقت به زیر سؤال برود.

آثار گناه

گناهان

محرّمات در قرآن - Mahrem

تحلیلی از مسئله گناه و انواع کبیره و صغیره آن است. اهم سرفصل‌های این تحلیل چنین است: تعریف لغوی و اصطلاحی گناهان کبیره و صغیر، ملاک تفکیک کبیره و صغیره، تعداد گناهان کبیره، گناهان اعتقادی و اخلاقی شامل شرک کفر نفاق، یأس، عیب‌جویی و سوء ظن، گناهان گفتاری مانند: دروغ، غیبت، تهمت، شایعه، کبر، حسد، بخل و فتنه. گناهان عملی شامل سرقت، قمار، خیانت در امانت، زنا، سحر، قتل و گناهان فردی و اجتماعی از قبیل شرب خمر، خوردن خون، خوردنی‌های حرام، ازدواج با محارم، با مشرک و زنان و مردان خبیث، ایلاء، اظهار، رشوه و غضب.

MADDE KALEMLANDIKTAN SONRA GELEN DOKÜMAN

13 MAYIS 2008

MADDE KALEMLANDIKTAN SONRA GELEN DOKÜMAN

13 MAYIS 2008

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گناه - تأثیر

پژوهش در موضوع گناه و بررسی تأثیرات آن بر معرفت است. محقق به دنبال راهبردهای مناسب برای پیشگیری از ایجاد انگیزه‌های لازم در ارتکاب گناه این پژوهش را انجام داده است. سر فصل‌های مهم عبارت‌اند از: مقدماتی درباره معرفت؛ اهمیت و لزوم کسب معرفت حقیقی از دیدگاه قرآن؛ اقسام و مراحل شناخت؛ امکان ورزش شناخت با توجه به محدودیت علم بشر؛ تعریف و اقسام و مراتب گناه؛ شناسایی روان انسان؛ تأثیر گناه بر معرفت.

13 MAYIS 2008

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Günah

MADDE KALEMLANDIKTAN SONRA GELEN DOKÜMAN

13 MAYIS 2008

گناه

مؤلف، چستی گناه، ارکان، اجزا و آثار آن را از نظر کلامی بررسی و راه زندگی بدون گناه را تبیین می‌کند. این اثر با روش توصیفی و شیوه کلامی نگارش یافته است. سر فصل‌های مهم عبارت‌اند از: شناخت و تعریف گناه؛ تقسیمات گناه از دیدگاه اخلاقی، فقهی، اجتماعی؛ آثار گناه؛ تنزیه پیامبران؛ نجات از گناه؛ تئوری نجات در سایر ادیان.

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- Maturidi
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Adil Bebek

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KILIC, Sadık

Kur'an'da Günah Kavramı

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Poçet

KLM

Günahın arınmanın bir yolu da keffaret-
tir. Bu sistem eski dinlerde mevcut olup en
belirgin uygulamalarından biri de kurbandır.
Bu keffaret, DİT.

Esat BURUL

12 OCAK 1994

Felsefe ve Din Bilimleri

Yüksek Lisans Tez Dönemi

Sevap ve Günahın Dini Yaşayışa Yansıması

Din Psikolojisi

- 180896 SEVAP

- 070343 GÜNAH

Danışmanı: Prof. Dr. Kerim YAYUZ

Erasmus Univ. İlahiyat Fak.
Tarihçiz.

Gum

THE DEVELOPMENT OF THE MUSLIM DOCTRINE OF SINS AND THEIR FORGIVENESS

Among the earliest of the theological controversies in the history of Islam was that which centered around Allah's judgment of sinners and his forgiveness of sins. The Khārijites who first appeared in the days of 'Alī interpreted political theory in democratic terms, maintaining that any true Believer (*mu'min*), even an Abyssinian slave, might be chosen to the office of khalīfa and, with a Puritanic spirit in morals that was consistent with this position, held that one who committed a great sin (*kabīra*) was an unbeliever (*kāfir*). There was no doubt in their minds that the Umayyad rulers were most of them evil-doers and worthy of suffering punishment in the Fire. However there soon rose a school of thought which opposed this extreme position. The Murji'ites believed in postponing judgment on rulers and others who made a profession of Islam and confessed the unity of Allah even though they lived in flagrant violation of the religious and ethical standards taught in the Qur'ān and traditions.

Some time was to pass before the orthodox Muslim doctrine regarding the pardon of sins and questions related to it was formulated in detail. Phases of the problem continued to perplex each succeeding generation of thinkers. The Qadarites in face of the dilemma of the absolute despotism of the Deity who leads astray and who guides aright, and the repeated exhortations to repentance, both of which were revealed in the Qur'ān, believed that the creature possessed power by which he might do good or commit sin and thus determine his destiny. The Wa'idites as a sect of the Khārijites emphasized the punishments and

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CHRISTIAN WILDBERG

SIMULTANEITY

see CONVENTIONALISM; RELATIVITY
THEORY, PHILOSOPHICAL
SIGNIFICANCE OF; TIME; TIME TRAVEL

SIN

The most archaic conception of human fault may be the notion of defilement or pollution, that is, a stain or blemish which somehow infects a person from without. All the major religious traditions offer accounts of human faults and prescriptions for dealing with them. However, it is only when fault is conceived within the context of a relationship to a personal deity that it makes sense to speak of it as an offence against the divine will. The concept of sin is the concept of a human fault that offends a good God and brings with it human guilt. Its natural home is in the major theistic religions of Judaism, Christianity and Islam. These religious traditions share the idea that actual or personal sins are individual actions contrary to the

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16 MAR 2007

Moslem World, v. 6, 1916 New York

SIN AND GRACE IN MOHAMMEDANISM

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[We are indebted for the translation of the following article to the Rev. J. Kruidenier, D.D., of Cairo. The original appeared in the Dutch missionary magazine, *De Macedonier*, January, 1916.]

Not infrequently Mohammedanism is compared to the Pharisaism of the days of the Apostles. The Jews, who rejected the Christ, sought salvation in law keeping and were enemies of the Gospel of free grace. The Mohammedans are like them. Their religion consists in the observance of a great variety of ceremonies. Holiness by works is a very strongly developed trait. Presumably this is quite natural. Mohammedanism possesses but little originality. It is a conglomerate of several religions. Particularly from the Jews, to whom the Cross was an offence, have they borrowed much. In consequence a considerable similarity between Islam and Pharisaism is traceable.

Holiness by works, or legalism, is a characteristic not necessarily restricted to these two religions. To be saved by works is a striving quite common to fallen man. True Christianity by its preaching of the Cross controverts all other religions in this respect. Heathenism and Buddhism, Mohammedanism and Judaism, yea, nominal Christianity, too, all seek to found their salvation on doing, the work of the creature and not in the eternal unchangeable love of God, the Creator and Saviour.

It will not do, however, to interpret this legalism of the non-Christian in a too materialistic way, as though it excluded on their part all consciousness of sin and grace. Even the most depraved of the heathen do not consider religion as though it were a mere trade to profit from withal according to the effort put forth in it. Their sacrifices tell us another story. The consciousness of God in the human heart and the condemning voice of conscience are too convincing to allow of such a con-

ception. The Pharisees are called hypocrites, not because they dissembled in all things religious, but because in their religious performances they were not actuated by the love of God. The Pharisee in the parable thanked God because he was not like the Publican. He attributed his pretended excellencies to the grace of God. Paul, the Apostle, while still in his unconverted state, supposed he was doing God a service by persecuting the Church of Christ. Sin and grace were no unknown quantities with the Jews any more than they are with those Christians who, while professing a pure orthodoxy, yet in their hearts depend upon themselves for salvation. These last-named oft talk glibly, though they fail to understand the true import. The Mohammedans, even as do the Jews, lay heavy stress on formalism. For the due performance of ceremonies, even the moral law must step aside. The true Jew would rather suffer hunger than pluck the ears of corn on the Sabbath day. Religious performances were deemed all-important by him. With the Mohammedan something similar is met with. His prayer he must repeat, but the commandments of the moral law he is much less careful of. There are persons amongst them who are accounted quite holy because of their faithful performance of a variety of ceremonies whose lives, however, are far from faultless.

It is an easy matter to congratulate one's self on formalism, but we should not forget that it has but at best a background of religiosity. To honour God, in a narrower sense, is for the Moslem the highest attainment. He overdoes this through losing himself in it and assigning a second place to the moral law. We, on the other hand, are in danger of going to the opposite extreme. Adoration, with us, in the deeper sense, is oft-times weak. How many Christians are there not who pride themselves on unimpeachable conduct, but who are unaffected by their neglect of the house of God, and its ordinances. The formalism of Islam voices considerable reverence for Allah. And this is accompanied with a consciousness of imperfection. The genuine Mohammedan feels that he needs something more than the *opus operatum*, the accomplished task. In the natural man the consciousness of

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- Maniheizm

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(RICHARD TAPPER)

CONFESSIONS

- i. In the Zoroastrian faith.
- ii. In Manicheism.

i. IN THE ZOROASTRIAN FAITH

Acknowledgment, repentance, and confession of sin appear to have been integral parts of the Zoroastrian profession of faith (*āstawānīh* or *dēn ī mazdēsnañ āstawānīh*). According to Mary Boyce (*Zoroastrianism I*, pp. 320-21, referring to Rodhe), the *Śatapatha-brāhmaṇa* and other Old Indian texts confirm that the practice of acknowledging sin probably goes back to Indo-Iranian times and the worship of the Old Indian *asuras* (deities like Varuṇa), but there is little evidence for it in early Iranian sources. The earliest example occurs in the Avestan profession of faith, *Fravarānē* (Y. 12), and its Pahlavi translation and commentary (esp. vv. 1, 3, 4, 8; Asmussen, 1965, pp. 40-49).

There is no further literary evidence for Zoroastrian confession from before the establishment of the Sasanian dynasty (mid-3rd century). The Pahlavi word for "confession" is *patīt* (pronounced *patēt* by modern Zoroastrians), derived either from a past participle **patīta-* (Av. *patīta-*) "(that which) has gone back" (< *pati-i-* "to go back") or from a noun **patīti-* (Av. *patīiti-*) "going back, compensating," either of which could easily have developed the meaning "penalty, compensation, expiation" (*AirWb.*, cols. 829-30). Armenian *bozpayit* (q.v.) or *bazpayit* has the same sense. It occurs only in the chronicle of Elišē, where it is defined as *melac' k'awaran* "atonement for sins." From the context it is clear that *bozpayit* must have been a set of religious prescriptions for the confession of various sins (Asmussen, p. 40).

The four extant *patīt* texts all belong to the late Sasanian or early Islamic period, as is especially clear from the fact that the originals were in Pāzand (a late form of Pahlavi, sometimes including New Persian forms, written in the Avestan alphabet). Their traditional Pāzand titles are *Patīt pašimānī* (two versions extant; Pahl. title *Patīt ī ādurbād*), *Patīt ī ravānī* (Pahl. title *Patīt ī widardagān*), *Patīt ī irānī*, and *Patīt ī xud* (one version surviving, written in very correct Pahlavi but clearly based on a Pāzand original; on the texts in general, see *Grundriss II*, pp. 109-10; for the Pāzand versions, see Antia, pp. 118-52; for the Pahlavi versions of *Patīt pašimānī* and *Patīt ī xud*, see Dhabhar, pp. 61-84, 318-23 [cf. pp. 15-21 for other translations]; tr., pp. 100-56; for text and translation of *Patīt ī xud*, cf. Asmussen, pp. 90-98).

The Pahlavi expressions *pad patīt būdan*, *patītiḡ*, *patītiḡih*, *patītiḡ* "being in a state of repentance" seem to refer to a ceremony in which confession, repentance, and expiation were performed in sequence (*Pand-nāmag*, ed. Kanga, p. 10: "Show repentance/do penance for the sin that you have committed"; and numerous examples in *Kār-nāmag*, *Dēnkard* (q.v.), *Mēnōg ī xrad*, *Dādestān ī dēnīg* (q.v.), *Andarz ī Ōšnār ī dānāg*, *Ardā Wirāz-nāmag*, etc.; Asmussen, pp. 49-66). It was performed before a *rad* (master), *dastwar* (teacher), "the good," or "in (case of) fear," before a menstruating woman (*ka andar bīm pēš zan-ē ī daštān*; *Šāyest nē šāyest* 8, 12b; Asmussen, pp. 51, 54, 57, 65, 67). It is possible that the practice described in these relatively late texts had been influenced by the Christian scheme of penitence (acknowledgment, contrition, confession, and expiation).

Confession of sins arose naturally from the Zoroastrian teachings that man is a creature of Ohrmazd and that good actions (*kirbag*) are indispensable for the reestablishment of the unpolluted original state of the world at the end of time, the renovation (*frašegird*). Committing a sin is therefore tantamount to destroying the integrity not only of the individual (whose good and bad actions are weighed after death) but also of the Mazdayasnian religion. Through confession of sins this integrity is restored. Such acts of purification thus became increasingly important in the lives of Zoroastrians, as they still are among the Parsis (*Modi, passim*).

The *patīt* ritual was also extended to confession on behalf of the dead, but this practice must belong to a later period, as it violates the fundamental teaching of Zoroaster that each man is responsible for the fate of his soul (Boyce, *Zoroastrianism I*, p. 321). As confession on behalf of the dead presupposes ritual texts and formulas, the term "should be recited" (*xwānišn*) in a marginal note in manuscript J of the *Pahlavi Rivāyat* may thus refer to it (ed. Dhabhar, p. 164 n. 1): The text of *Rivāyat* 53 is about confession on behalf of a living human being, but the accompanying note involves the *patīt* for the departing soul. In the Zoroastrian Persian literature (*Šad dar-e naṣr*, *Farzīyāt-nāma*, *Kolāša-ye dīn*, etc.; Asmussen, pp. 72-78) *patīt*, *patītiḡ*, and the like refer exclusively to texts meant to be recited.

29 EYLÜL 1986

الذُّنُوبُ ZENBET, GÜNAH

انظر أيضاً: الكفارة. الدعاء.

الاستغفار

• أعظم الذنوب -

بخ - ك سورة ٦٥ ب ٢

وسورة ٢٥ ب ٢؛

ك ٧٨ ب ٢٠؛ ك ٧٩ ب ٣٥؛

ك ٨٦ ب ٢٠؛ ك ٨٨ ب ١؛

ك ٩٧ ب ٤٥ و ٤٦

مس - ك ١ ح ١٤٢ و ٢٤١

بد - ك ١٣ ب ٤٨

تر - ك ٢٥ ب ٤؛ ك ٤٤ سورة ٤

ح ٥ وسورة ٢٥ ح ١ و ٢

نس - ك ٣٧ ب ٣ و ٤

حم - أول ص ٣٨٠ و ٤٣١ و ٤٣٤

و ٤٦٢ و ٤٦٤؛ ثان ص ٢١٤

و ٣٦٢؛ ثالث ص ١٣١ و ٤٩٥

ط - ح ٢٦٤

• السبع الموبقات -

بخ - ك ٥٥ ب ٢٣؛ ك ٨٦ ب ٤٤

مس - ١ ح ١٤٤

بد - ك ١٧ ب ١٠ ق

تر - ك ١٢ ب ٣

نس - ك ٢٣ ب ١؛ ك ٣٠ ب ١٢

• الكبائر -

بخ - ك ٥٢ ب ١٠؛ ك ٧٨ ب ٦؛

ك ٨٣ ب ١٦؛ ك ٨٧ ب ٢١ و

تر - ك ٢٣ ب ٣

ك ٤٤ سورة ٤ ح ٤ و ٦ و ٧

نس - ك ٣٧ ب ٣؛ ك ٤٥ ب ٤٨

ي - ك ١٥ ب ٩

حم - ثان ص ٢٠١ و ٢١٤ و ٢١٦؛

ثالث ص ١٣١ و ١٣٤؛

خامس ص ٣٦ و ٣٨ و ٤١٣

ط - ح ٢٠٧٥

• ما يتقى من محقرات الذنوب

بخ - ك ٨١ ب ٢٢ ق

تر - ك ٣٥ ب ١٩

ي - ك ٢٠ ب ١٧ و ٥٤

حم - خامس ص ٣٣١؛ سادس

ص ٧٠ و ١٥١

ط - ح ٤٠٠ و ١٣٥٣

• الإيمان والكبائر -

انظر: الإيمان

• غفران الذنوب وصلاة

رمضان -

انظر: رمضان

• غفران الذنوب وصوم رمضان

انظر: رمضان

• غفران الذنوب وإقامة الصلاة

حق إقامتها -

انظر: الصلاة

• غفران الذنوب وتمجد ليلة

القدر -

انظر: ليلة القدر

• غفران الذنوب وصلاة الليل

انظر: صلاة العيد

• غفران الذنوب يوم الجمعة -

منج - ك ٥٥ ب ٧٦

• غفران الذنوب يوم الاثنين

والخميس -

حم - ثان ص ٣٨٩ و ٤٠٠ و ٤٦٥

• غفران الذنوب وتبيل الركنين

حم - ثان ص ١١ و ٨٩ و ٩٥

ط - ح ١٨٩٩

• غفران الذنوب للذين جهزوا

بعثة تبوك -

ط - ح ٨٢

• غفران الذنوب لمن أهل بمكة

من بيت المقدس -

منج - ك ٢٥ ب ٤٩

• غفران الذنوب والمهجرة -

انظر: المهجرة

• الأعمال كفارات للصائرين -

مس - ك ٣ ح ١٤ - ١٦

• كيف يرى المؤمن ذنوبه

وكيف يراها الكافر -

WENSINCK AREN JEAN, MIFTAHU KUNUZU'S-SUNNE.

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss. 201-202 DIA DM NO: 04160.

KISALTMALAR:

بخ= صحيح البخاري، مس= صحيح مسلم، بد= سنن أبي داود، تر= سنن الترمذي، نس= سنن النسائي، منج= سنن ابن ماجه، مي= سنن الدارمي، ما= موطأ مالك، ز= مسند زيد بن علي، عد= طبقات ابن سعد، حم= مسند احمد بن حنبل، ط= مسند الطيالسي، هش= سيرة ابن هشام، قد= مغازي الواقدي

Sin

THE ILLUSTRATED ENCYCLOPEDIA OF

MANKIND

Volume 19

The Beliefs of Man

216-19

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In our modern permissive society the concept of sin has become unfashionable. It would be pertinent to ask, therefore, whether a sense of sin should be regarded as an inherent trait of human nature or whether it is a phenomenon peculiar only to certain periods of history or types of civilization. Throughout the two millennia of the Christian era, the problem of sin has played a crucial role in Western philosophical thinking.

Heaven and hell symbolized the division of the world into contrasting realms and few Christians doubted that Man's ultimate destiny was determined by his virtuous or sinful actions on this earth. The doctrine of original sin also attempted to explain the existence of evil and suffering in a world believed to be the creation of a benevolent God.

The paradisaical state destined for humanity was supposed to have been ruined by the transgression of the first parents, Adam and Eve. Moreover, the original sin was believed to have caused an 'evil inclination' inherited by all of Adam's descendants. However, recent discoveries regarding the early stages in Man's development have suggested to many theologians that the myth of paradise requires reconsideration and in doing so they are abandoning the doctrine of the fall of man as a historical event.

Yet, the debate on the nature of original sin could not have continued for close on 2,000 years if the awareness of sin as a theme on human nature had not been deeply ingrained in a large part of humanity. Since there is no European language which does not contain the word 'sin', Western people were long convinced that this phenomenon was common to the whole of mankind. However, during the age of discovery, Christian missionaries found that there were languages which did not contain the word sin, which suggested that the people who spoke these languages had no concept of a form of conduct which brings men into conflict with supernatural powers who are guardians of morality.

An investigation of a cross-section of societies on different levels of economic and social development demonstrates a great variety of attitudes of behaviour which do not conform to accepted Western moral ideas, and indeed to the whole problem of the origin and nature of evil.

At that time men and women did not indulge in sexual intercourse and hence no children were born. When a man became very old he was placed into a lake and he arose from the water fully rejuvenated. In this way no one died and there was no need to replenish the population by sexual procreation. This idyllic existence ended, however, when the Creator's adversary persuaded men that a life in which they had nothing to do but to eat and sleep was dull and unsatisfactory. He advocated a world in which men and women would experience the joys of love, women would bear children, and at the end of their life-span people would die and be replaced by their sons and daughters. Men were tempted by this prospect—by abandoning the life laid down by the Creator, they gained the pleasures of sex but also brought upon themselves the evils of pain, illness and death.

The idea that sinful actions on the part of men can bring about disaster prevails among many peoples. The Semang, a Pygmy tribe of Malaya, believe that thunder and lightning are caused by the transgression of certain moral rules, and that the danger inherent in these phenomena can be averted by the act of expiation. This is executed by the offering of a person's own blood. The blood is drawn from a small incision in the leg, mixed with water and thrown into the air. The Semang interpret thunder, for example, as a sign of the anger of a powerful deity, placatable by a blood offering.

An offender of the moral code is obliged to offer some of his blood, for the omission of this act of expiation would cause hurricanes and floods. This is an irksome duty, not necessarily a sign of contrition, but it does indicate that the Semang have a sense of sin, the consequences of which must be counteracted by shedding blood.

The most serious sin is incest. If not expiated this attracts the punishment of death by lightning. The taboo applies not only to the act but even to conduct which may potentially lead to it: lack of reserve, for example, between son-in-law and mother-in-law is condemned and subject to supernatural punishment. More surprisingly, equally stringent rules cover behaviour towards animals: it is taboo to tease dogs, cats and monkeys. Nothing,

however, suggests that the Semang believe in retribution in a world beyond. Punishments incurred by men on account of their sinful actions relate only to their fate on earth. All men, good and bad, are thought to enter the same Land of the Dead, where they lead a carefree existence.

The Semang's reaction to breaches of taboos, and their beliefs in supernatural sanctions of moral lapses, is by no means general among tribes of foodgatherers. Among the Chenchu, a tribe of Indian jungle-dwellers, for instance, supernatural punishments play hardly any part in promoting conformity to moral standards. Although the Chenchu believe in several deities and pray to them for success in the chase and for protection in hazardous enterprises, there is no evidence that fear of divine anger acts as a deterrent against breaches of the moral code. Indeed, the gods of the Chenchu are not thought to concern themselves with such actions as adultery, violence or murder. There is no concept of sin nor is there a need to expiate offences against the accepted ethical standards.

Among the more advanced agricultural groups of India, a variety of views on the effects of offences against accepted moral standards exist. Despite the widespread belief in the automatic ill-effects of unlawful acts, sin, retribution and contrition are concepts foreign to most tribal ideologies. In many tribal languages where there was originally no word for 'sin', the term, and with it the concept, has since been introduced from other languages. While 'sin' in the conventional sense of the term generally affects only the spiritual status of the offender, some tribes, such as the Gond of Central India, believe that certain unlawful acts affect other members of the household, and possibly the whole village community, as well as the offenders. Thus if a wife commits adultery when her husband is out hunting her act will defile the earth and the hunt will be ruined for the participants.

There is an African parallel to the idea that a husband is placed in physical danger by his wife's adultery. The Nuer of the Sudan believe that a wife's adultery pollutes her husband, and that if sickness results from adultery it falls on the husband rather than on the woman.

The belief that a wife's infidelity affects

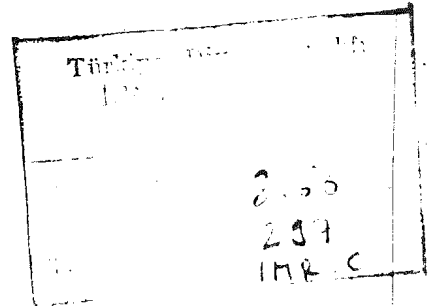
THE CROSS

AND

THE CRESCENT

Günah

Maulana Muhammad Imran



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PAKISTAN

29

It denounces and condemns pessimism because pessimism lies at the root of most sins and failures in life. Again and again the Qur'an gives a promise of Divine mercy and forgiveness against which, there could be no greater message of solace and comfort for the grieved and the heavy laden :

"Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful." (5 : 74).

In this verse, Qur'an reminds us that no vicarious sacrifice is needed for the salvation of man. God Himself can forgive all sins. Only a true penitent and contrite heart is required to attract His forgiveness.

Islam promises Falah (salvation) which in the Islamic terminology means the eternal felicity which is nearness to Allah and the development of the good in oneself and to do good to others.

"Nay, whoever submits himself completely to Allah and he is the doer of good, shall have his reward from his Lord. No fear shall come upon such, neither shall they grieve." (2 : 112)

The doctrine of Original Sin implies that God is unjust, but Qur'an says : "Verily Allah wrongeth not mankind in aught ; but mankind wrong themselves." (10 : 45)

Pauline Christianity is based upon the doctrine of original sin. It presupposes that man is by nature a sinful creature. The effect of the sin committed by Adam is on all the children of Adam. As the justice of God required that a penalty should be paid for the inherited and other sins, the son of God appeared in a human form to die on the cross and atone for the sins of men. No man can be saved unless he believes in the blood of Christ.

From this belief it would appear that the God of Pauline Christianity is a God of injustice rather than a God of love. For there is no other conclusion, when one looks without bias at the dogma of the fall of man, original sin, eternal damnation of the majority of humanity and the doctrine of redemption. This combination of ideas does not present a good picture of religion.

4

THE DOCTRINE OF ORIGINAL SIN AND ATONEMENT

The Second Cardinal doctrine of modern Christianity is that Jesus died on the cross for the forgiveness of our sins, this is the basis of the doctrine of Original Sin and the doctrine of Atonement.

The Christians believe that mankind had sinned and, therefore, none deserved salvation. It was, however, necessary for God to manifest His quality of mercy. For this purpose God, the Father, sent down His Son, Christ, who through suffering and crucifixion atoned for the sins of all those who believe in his Godship. According to them, every one, however sinful he may be, shall go to Heaven provided he has embraced Christianity.

Islam makes salvation contingent upon correct faith and righteous deeds epitomised in the word *Taqwa*. "Lo !" says the Qur'an, "the noblest of you in the sight of Allah, is the best in the conduct." (49 : 13).

Qur'an declares unequivocally that nobody shall "bear the burden of another." (17 : 13). According to it everybody is responsible for his own actions and he alone would be answerable for them on the Day of Judgement. However, it assures forgiveness when it proclaims "O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo ! He is the Forgiving, the Merciful. Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped." (39 : 53, 54)

These verses hold out a message of hope and good cheer to the sinners. It encourages optimism and kills despair and despondency.

Kefaret
- Qunah

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İslâm Araştırmaları Merkezi
Kütüphanesi

Demirbaş No: 129623

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İslâm'da Günah Kavramı

H. Mehmet SOYSALDI

Doç. Dr., Fırat Ü. İlahiyat Fakültesi

Giriş

Günah kelimesi, Farsça bir kelimedir. Aynı kelimeye Arapça'da çok yakın olan kelime ise cunah kelimesidir ki, "meyletmek, yönelmek" mânâsına gelen bu kelime Kur'ân'daki kullanılışı bakımından hem "darlık, sıkıntı" hem de "günah" anlamında kullanılır.¹ Ancak çoğu kez bu kelime, "sakınca, engel, be's" vb. manalarda kullanılmıştır.² Kur'ân'da günah kavramını ifade eden birçok kelime vardır. Bunlar arasında genel anlamıyla günah yerine kullanılanlar, ism, zenb, vizr, hûb, ma'siye ve cürm kelimeleridir.

Kur'ân-ı Kerim'de günah anlamında kullanılmış olan bu kelimeleri kısa da olsa biraz açıklamak yerinde olur kanaatindeyiz.

İsm: "İşleyene ceza gerektiren, insanı hayır ve sevaptan alıkoyan fiil veya bundan doğan sorumluluk" anlamına gelir.³ Kur'ân'da otuz beş yerde geçen ism kelimesi, genel anlamından başka küfür ve inkârı, düşmanlığı, yalan, içki, kumar, faiz gibi günahları nitelemek için de kullanılmıştır. İsm ayrıca dört yerde "kebîr", bir yerde "mübîn" (apaçık), bir yerde de "zâhir" ve "bâatun" sıfatları ile birlikte zikredilmiştir.⁴

Zenb: Sözlükte "arka, geri, kuyruk" anlamlarına gelen zenebden türetilmiş olup "sonu kötü olan fiil" demektir.⁵ İsm kelimesinin eş anlamlısı olarak kabul edilen zenb "mükellefin gayr-i meşrû işi" olarak tarif edilmiştir.⁶ Kur'ân-ı Kerim'de otuz yedi yerde geçen zenb kelimesi, küfür, şirk, katl, zina gibi günahlar için kullanılmıştır.⁷

1 24 Nur/29.

2 Bkz., 2 Bakara/158; 4 Nisa/23, 24, 101, 102, 128; 8 Enfal/61; 24 Nur/58, 60.

3 er-Râgıb el-İsfehânî, *el-Müfredât*, ESM mad.

4 Bkz., Abdalbâkî, Muhammed Fuad, *el-Mu'cemü'l-Müfrehes li Elfâzı'l-Kur'ân*, znb md.

5 er-Râgıb, *a.g.e.*, znb mad.

6 Tehânevî, *Keşâf*, c. I, s. 507.

7 Bkz., Abdalbâkî, M.Fuad, *a.g.e.*, znb md.

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SAYI 7

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Öğretim Üyesi

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İstanbul - 1998

16 NİSAN 1998
MADDE PAZARI KÜTÜPHANESİ
SÖĞEÇİ KÜTÜPHANESİ

ANTHROPOMORPHIC REPRESENTATION OF EVIL
IN ISLAM AND SOME OTHER TRADITIONS.
CROSS-CULTURAL APPROACH

Z. A. ALOIANE
(Budapest)

Since demonology has been rooted in the animistic Past, it includes a respective system of images, forms and practical actions. The most characteristic of primitive religion and the best for the comparison of demoniac superstitions in Islam and other faiths are morphological types of evil forces.

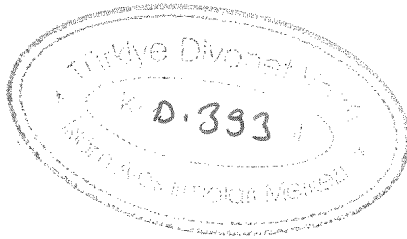
The morphological types refer to the following images: anthropomorphic, zoomorphic, anthropozoomorphic, zeromorphic (incorporeal), and amorphic (indefinite). The different nature of the *jinn* was expressed by the Prophet either. According to one of the *hadiths*, Muhammad indicated on three kinds of the *jinn* as they were created by God: crawling beings, including snakes, spirits like wind in the air, and the *jinn* who look like sons of *Adam*.¹

Due to the constant borrowings, innovations and contradictory changes occurring throughout the whole of Islamic history, three of these types appear to be more clearly represented. These are: amorphism, anthropomorphism, and zoomorphism. We believe that anthropomorphism, which is examined in the present paper, shows the cross-cultural nature of the Islamic pandemonium in a more systematic and historically founded way. Keeping in mind the famous warning of the Russian classical writer that 'nobody can fill immensity', not all of the religions and cultures chosen for parallels take an equal place in the present paper.

On the philosophical level anthropomorphism has advantages over other kinds of representations. We believe that the remark made by J. Duchesne-Guillemin on a late Zoroastrian example has a general application. When speaking of anthropomorphic images of *Ahriman* in Pahlavi texts, the scholar noted: "The moralistic conception tended to reduce man's struggle with *Ahriman* to a spiritual combat within his own soul portraits of *Ahriman* in human shape".²

¹ Fawwaz 'U., 'Alam al-jinn fi zaw' al-Kitab wa-s-Sunna [The World of the Jinn in the Light of the Book and the Sunna]. Riyadh 1985, 388.

² J. Duchesne-Guillemin *Ahriman*. In: *Encyclopaedia Iranica*. Ed. by E. Yarshater. Vol. 1. London and New York 1987, 673.



MADDE 53 İZMİRLİNDİKTAN
SONRA GELEN DOKÜMAN 5 HAZİRAN 1998

Dinlerde Günah Kavramı ve Kurtuluş Yolları

Kadir ALBAYRAK*

ABSTRACT

The subject of the nature of the human being is one that has received extensive coverage in the religions of the world. One hand, all world's religions have the idea of a fall from grace and the concept of sin. On the other hand, according to the all religions, mankind can or must get rid of from this sin. But how can they reach to the salvation? We can see common methods or technics in each religion. For instance, repentance, purity, good deeds, prayer, fasting, respect to the sacred beings, times and places etc.

We aimed in this article a comparative approach to the sin, salvation methods and saviors in some great religions of the world.

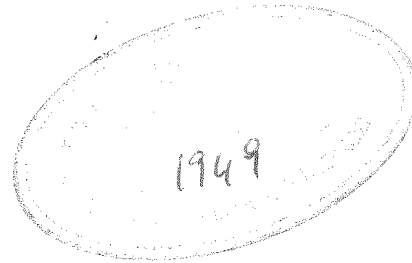
Keywords: Sin, Salvation, Good deed, Pray, Fasting, Repentance, Evil, Sacred, Meditation, Purity, Religious experience

Giriş

İnsanın dünya hayatında, kendi safiyetini bozan bir günahla iç içe olduğu konusunda, hemen hemen bütün dinler arasında bir görüş birliği var gibi görünmektedir.¹ Yine bütün dinlere göre, bu günahın ıslah edilmesi

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¹ Günah düşüncesi esasen mitolojide, birçok din ve felsefi sistemde de görülmektedir. Klasik Hindu inancında bir ineği öldürmek bir paryayı öldürmekten daha vahim olduğu halde, bir Brahmin'i öldürmek bütün günahların en ağırlarından birisidir. Kurban takdiminde ihmalkâr davranmak, yanlış ölçü tartılar kullanmak ve hırsızlık yapmak veya insan öldürmek gibi suçlar eski Mısır, Mezopotamya, Hindistan ve İlahi dinlerde görülen günahlardır. Ancak Aslı Günah Hıristiyanlık'ta merkezî bir öneme sahip olmasından dolayı onunla özdeşleşmiş görünmektedir. Hıristiyanlık'ta Tanrı'nın karşısında kötülüğü simgeleyen Şeytan vardır. Adem ile Havva'nın hataları aslı günahtır ve bunun ağırlığı bütün insanlık üzerine çökmektedir. Günahın dünyaya, Adem'in işlediği hata ile girdiğini ileri süren Aziz Pavlus'tur. Felicien Challaye'ye göre bu düşüncüyü Tektarıncı öğretiyeye uydurmak için, Şeytan Yaratan'a başkaldıran bir yaratık biçimine sokulmuş-

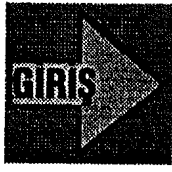


20 MAYIS 2003

MADDE KATILIMLANDIKTAN
SONRA GELEN DOKÜMAN

İSLAM

İslam'da günah problemi-1



Kelâm ilminin gâyesi doğru, güçlü bir inancın insanlarda oluşmasını sağlamaktır. Bu sayede insan Allah'a samimiyetle itaat eder ve kulluk vazifesini yerine getirir. Allah'ın emirlerini tutmak itaat olduğu gibi yasaklarından kaçmak da itaattir. Allah'ın insanları menettiği yasakları vardır. Kul Allah'a itaatten uzaklaştığı zaman Allah'ın koyduğu sınırı tecavüz etmiş olur.

Günah Allah'ın rızasına muhalif olan herşeydir. Kelâm ilmi insanların Allah'ın rızasını kazanmasını hedeflemektedir. İnsanların taşıdıkları iman sadece bir kanaat olarak kalmamalıdır. İnançlar ihlas ile bütünleşmeli, salih ameller olarak dışlaşmalıdır.

Günümüz insanının problemlerinin başında inançlarını yaşayamama zaafı gelmektedir. İnsanlık günahlara batmış, battıkça da imanı zayıflamış, problemler yumağı altında ezilmeğe mahkum olmuştur. Bu bedbinlik ruhundan başlayarak her yönünü kaplamış, manevi yönünü kararttığı gibi maddi yanını da kuşatmıştır.

Günümüz toplumunda fitne, fesat, ahlakî çözümler ve çöküşün kaynağı halis sahîh bir Allah inancı ve din anlayışının hayata yansımaması veya inancın eksikliği nedeniyle günahların insanları bir örümcek ağı veya ahtapot misali sarmasıdır. Günahlar insan davranışlarını örterek; karartarak ilahi nurun aydınlığından uzaklaştırmaktadır. Günahlar insanlara basitlik, değersizlik, dengesizlik sunarken

problemleri artırmakta, huzursuzluğun kaynağı olmaktadır.

Günümüz toplumunda ne yazık ki günahlardan korunma ve kurtulma yolunda gerekli gayret esirgenmektedir. Günahların manevi, ruhi etkileri önemsenmezken, sosyolojik boyutu bile ciddi tahlil edilmemektedir. Günahlar ancak hukuki boyut kazandığı zaman tepkiye muhatap olmaktadır. Ne var ki bu tepki cezai müeyyide uygulamaktan öteye geçmemektedir.

Gerçekte hukukta sosyolojik boyut kazanan her günahın karşılığı bir ceza bulun-

madığı gibi günahların diğer insanları etkileyen, mahrum eden, cezalandıran bir hüviyete dönüşmesi halinde bile günümüz modern toplumlarının caydırıcı, önleyici tedbirleri yetersizdir.

Günahların insanın bizzat kendine, diğer insanlara, topluma ve çevreye, ölçüsü tesbit edilemeyecek kadar çok ve çeşitli zararları vardır. Bu zararlardan insanların tamamen kurtulması ilâhî otoriteye boyun eğmeleriyle mümkün olur. Örnek verecek olursak bir çocuğun anne babasına isyan etmesi ve toplumun temel taşı ailenin fesada uğraması günümüz toplumları ve onların modern kurumlarıyla bile çözümlenememektedir.

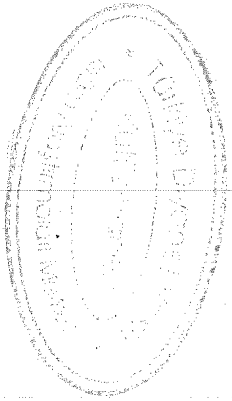
Oysa kalplere Allah korkusu hakim olursa çocuk ailesine gizli, aşık ve hazırda, giyabda asi olmayacak, anne-babası yaşarken olduğu gibi öldükten sonra bile onlara hayır ve hasenatı dokunacaktır.

İnsanlar dünyada ve ahirette saadete ulaşmak için günahlardan arınmalıdır. Günahlardan kurtulmak için önce onları tanımak gereklidir. Bu yüzden günahla-

Günah Allah'ın rızasına muhalif olan herşeydir.

Kelâm ilmi insanların Allah'ın rızasını kazanmasını hedeflemektedir.

İnsanların taşıdıkları iman sadece bir kanaat olarak kalmamalıdır. İnançlar ihlas ile bütünleşmeli, salih ameller olarak dışlaşmalıdır.



Görüldüğü gibi tarihsel dönemi konu alan romanlarda öğretmen kahramanların durumu, eğitici ve öğretici vasıfları yanında yöntem ve nitelik olarak da günümüz öğretmenlerinden bazı farklar arz etmektedir. Tarihsel dönemi konu alan romanlarda öğretmen kahramanları; şehzade-padişah hocaları, medrese hocaları ve özel ders veren hocalar olmak üzere üç grupta değerlendirilir.

Şehzade-padişah hocaları, tarihî romanlarda pek fazla akış bulmazlar. Romanlardan sadece *Kara Davut*'ta II. Mehmet; *Yavuz Sultan Selim Ağlıyor*'da I. Selim'in hocalarına yer verildiğini görüyoruz. Bunlar da ikinci derecede figüratif kahramanlardır. *Yavuz Şelim Ağlıyor*'da Şehzade Selim'in yetiştirilmesinde Muhyiddin Efendinin önemli bir yeri olduğunu, hatta padişahlık sevdasında talebesini etkilediğini, tarihte sertliğiyle tanınan Sultan Selim'in diğer hocası Halimi Çelebiden de etkilendiğini, yeri geldiğinde onunla edebiyat, şiir, tarih gibi hususlarda sohbet etmekten zevk duyduğunu görüyoruz.

Tarihî romanlarımızda ikinci grupta müderrisler yer almaktadır. Osmanlı eğitim sisteminde akademik kadronun en önemli elemanı olan müderrisler, ele alındığı romanlarda daha çok olumlu yönleriyle betimlenmiştir. Tarihte Cinci Hoca İakabıyla meşhur Safranbolulu Hüseyin Efendi dışında, diğer müderrislerin müspet karakterler olarak romanlarda ele alındıklarını görüyoruz. Mesela Mehmet Efendi, *Osmanlı Rasputini Cinci Hoca* ve *Osmanlı Saraylarında Cinci Hoca*'da, işinin ehli, izan sahibi, iltimasa pirim vermeyen muktedir bir müderris olarak tasvir edilir. Sultan III. Selim devrine uzanan *Dehşetler İçinde*'de ise Mehmet Efendi, yirmi dört yaşlarında, vazifesine son derece bağlı, vatanını ve milletini seven genç bir müderris olarak karşımıza çıkar. Kendisine müderrislik payesi verilen ancak ele alındığı romanlarda hiçbir zaman müderris olarak görev yapmayan Cinci Hoca ise oldukça kötü bir portre olarak betimlenmiştir.

Tarihî romanlarımızda özel eğitim veren öğretmenler ise genellikle saray ve köşklere karşımıza çıkmaktadır. Bu konumdaki öğretmenlerin önemli bir kısmı işinin ehli, görevine son derece bağlı, talebelerini seven, namuslu, güvenilir kişilerdir. *Cezmi*'de esere adını veren Cezmi'nin babası ve amcasından özel dersler aldığını, *Kızıl Tuğ* ve *Hasan Mellâh*'ta özel öğretmenlerin dışarıdan getirtildiklerini, *Ciğerdelen* ve *Sadullah Ağa*'da ise özel öğretmenlerin çevredeki kişilerden tercih edildiklerini görüyoruz. XIII. yüzyıla giden *Kızıl Tuğ*'da Şam'dan getirtilen Ömer ile Ali Mervan'ın talebelerine o kadar önem vermediklerini, sadece kendi çıkarlarını gözettiklerini, talebeleriyle uyuşamayınca kirli işlere bulaştıklarını belirtmek gerekir.

Bütün bunlarla birlikte tarihî romanlarımızda diğer meslek grubundaki kahramanlarla mukayese edildiklerinde öğretmen kahramanların sayıca oldukça az kaldıklarını, genellikle figüratif kalmaları dolayısıyla da önemli işlevlerinin olmadıklarını söylemeliyiz. Ancak öğretmen kahramanlar kendilerinden çok genellikle ait oldukları devrin eğitim zihniyetini yansıtmaları ve önemli roman kahramanları üzerindeki tesirleri bakımından önem kazanırlar.

CUMHURİYET DÖNEMİ TÜRK ŞİİRİNDE HZ. ÂDEM VE İLK GÜNAH

Şecaattin TURAL*

Prophet Adam and the Original Sin in the Turkish Poetry of Republican Era

The stories about the prophets in holy books are the most important resources of literature. The most famous of those stories is that of *Prophet Adam*. The most attractive side of the story is the *original sin* committed by Adam and Eve. The sin committed by Adam and Eve which is accepted in Christianity as *the original sin* or the *fundamental crime* is one of the most important themes of literature. This theme did not used in the Classical Period poetry as the original dimension as we see it today. But due to the impact of the Western literature, the original sin used as its real meaning by the *poets of the Republican Literature*. This article deals with this impact and also gives accounts of its usage as a theme in the *poetry of Classical and Republican eras*.

Keywords: *Original sin, poetry, literature, Adam, Eve*

Kutsal kitaplarda anlatılan peygamber kıssaları şüphesiz edebiyatın en önemli kaynaklarından. Hatta şunu rahatlıkla söyleyebiliriz ki söz konusu bu kıssalar aynı zamanda evrensel bir tema özelliği de taşımasıyla şairlerin duygu ve düşüncelerini dile getirmek için bir vasıta olarak da kullanılmıştır. Bu da gayet tabiidir, zira İbrahim Peygamber'in oğlunu kurban etme teşebbüsü, Yusuf'un zindanda ve kuyuda çektiği çileler ve İsa Peygamber'in çarmıhtaki görüntüsü sanatçılar için tükenmez bir ilham kaynağı olmanın da ötesinde daha önce de belirttiğimiz gibi insanoğlunun dünyadaki varoluş serüvenini anlamlandıran dinsel sembollerdendir.. Böylece insanlarla Tanrı arasındaki ilişkiyi kuran peygamberler yalnızca dinler tarihinin değil, edebiyatın da konusu haline gelmiştir.

Sözünü ettiğimiz kıssaların göndermede bulunma bakımından ilk sırada geleni Âdem Peygamber'e ait olanıdır. Bu ilginin altında yatan neden ise insanoğlunun kainatın nasıl meydana geldiğine dair bitmek tükenmek bilmeyen merakıdır. Mitolojiler ve felsefe insanoğlunun bu yöndeki çabasının birer

* Dr., Edebiyat Öğretmeni.

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Studies of important individual Victorians appear in Asa Briggs, *Victorian People* (Chicago, 1954); *The Great Victorians*, ed. H. J. and H. Massingham (London, 1932); and Basil Willey, *Nineteenth Century Studies* (London and New York, 1949) and *More Nineteenth Century Studies* (London and New York, 1956).

WILLIAM A. MADDEN

[See also Agnosticism; Deism; Evolutionism; Religion and Science; Romanticism; Sin and Salvation; Utilitarianism.]

Yogani: S.G.F. Brandon
SIN AND SALVATION

INTRODUCTION

THAT THESE two subjects should be linked together for consideration here is justified both by religious tradition and a natural association of ideas. Each subject, however, connotes, on analysis, distinctive evaluations of man's situation in the universe which do not necessarily involve mutual relationship. Thus, while sin denotes human offenses against divine law and the evil consequences that stem from them, salvation may concern divine deliverance from forms of evil, such as volcanic eruption or flood, quite unconnected with man's sin. The Litany of the Anglican Church, in the *Book of Common Prayer* (1662), provides a convenient example of this difference in the following petitions:

From fornication, and all other deadly sin . . . Good Lord, deliver us: From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death, Good Lord, deliver us.

That the ideas of sin and salvation are traditionally associated derives from a very ancient and widespread belief in deities who govern the universe, and decree laws designed to maintain a proper relationship between themselves and mankind, in order to preserve both the cosmic order and the harmony of human society. The forms in which this belief has found expression in the course of history have been many and various. They will be described here in chronological order (except Islam); and with comparative reference so that their similarities and differences may be appreciated. (Islamic ideas of sin and salvation are treated after the section on Christianity, in order to complete the survey of religions of Near Eastern origin

in this connection.) For, in a very true sense, the history of man's conception of sin, and the ways in which he has sought for salvation, reflect his interpretations of the significance of human life and destiny.

IDEAS OF SIN AND SALVATION IN THE ANCIENT NEAR EAST

I. Egypt. The earliest evidence for our subject is found in Egypt. There, already by about 2400 B.C. as the *Pyramid Texts* (*Pyr.*) attest, the Egyptians believed that a person's post-mortem well-being could be jeopardized by accusations of wrongdoing brought against him after death. Since these *Texts* are an amorphous collection of prayers, incantations, hymns, and myths of diverse origin, which the priests of Heliopolis put together in the belief that they would assist a dead pharaoh to secure eternal felicity, the various references in them to a post-mortem judgment are difficult to interpret. The following passage, for example, seems to be designed to refute all kinds of accusations, even those that might be brought by animals:

There is no accuser (representing) a living person against N (the deceased king); there is no accuser (representing) a dead person against N; there is no accuser (representing) a goose against N; there is no accuser (representing) a bull against N (*Pyr.* 386 a-b).

The situation implied here is significant; for a tribunal is envisaged before which the deceased may be accused, if he had in some way abused a human being or an animal. Who presided over this post-mortem tribunal, how its transactions were ordered, and what penalties might be imposed, are not indicated. The implication that there was a divine law or order, which the deceased might have transgressed, is suggested by another *Text* (*Pyr.* 319): "N comes forth to justice (*maat*); he brings it, that it may be with him."

This reference to *maat* is of basic importance, because its appearance in the *Pyramid Texts* constitutes the earliest evidence of the idea of a transcendental moral order that recurs, under various names, in many later cultural traditions, as will be noted. For the Egyptians *maat* had several facets of meaning. It could signify justice, truth, and good order in both a social and cosmic context. In mythological imagery, *maat* was portrayed as a goddess, whose distinguishing symbol was a feather; she was regarded as the daughter of the sun-god Rē, and, by a curious transformation of imagery, as the food upon which Rē lived. Thus, Rē, who was the chief god of the Egyptian state, was regarded as embodying *maat* as the principle of order in the universe and in human society.

How these intimations in the *Pyramid Texts* of belief in a moral order, of which the sun-god Rē was the

guardian, affected the lives of individuals is revealed in certain tomb inscriptions of about the same period. A notable example is that on the tomb of a noble named Herkhuf. He claims that he "gave bread to the hungry, clothing to the naked, and ferried him who had no boat." He further declares that he never said anything evil "to a powerful one against any people," for he desired "that it might be well with me in the Great God's presence." Despite its rather complacent assertion of virtue, in the history of ethics and religion this inscription is the earliest evidence of belief that positive "good-neighborly" conduct would win divine approval, particularly after death. The "Great God" of the inscription was undoubtedly Rē, and Herkhuf's statement implies that the deity was concerned with a man's moral behavior, and would punish or reward accordingly after death.

The inscription on Herkhuf's tomb reveals no consciousness of sin; but the assertion of his virtues surely implies that contrary behavior would transgress the code of conduct that the Great God required of men. Greater moral sensitivity is shown in a somewhat later (ca. 2000 B.C.) writing known as the *Instruction for King Meri-ka-rē*. Here it is stated that "more acceptable is the character of one upright of heart than the ox of the evil doer," and warning is given that each man must face judgment after death, with his deeds, good or bad, set in heaps before him.

Despite this evidence of what James Breasted and others have aptly called the "dawn of conscience," it is significant that the early Egyptian documents reveal primary concern for a form of salvation that is quite unconnected with moral issues. This salvation, which was fervently sought, was from death and its consequences. The means employed was a combination of ritual magic and practical action. A technique of ritual embalment was developed, which was patterned on that which was believed to have been employed to revivify the divine hero Osiris after his murder by his evil brother, Set. The efficacy of this mortuary ritual depended on the careful enactment, on behalf of a deceased person, of what had once been done for Osiris; but no question was asked of the moral fitness of the deceased to enjoy this resurrection. By the New Kingdom period (from 1580 B.C.), however, belief in a post-mortem judgment was incorporated into these Osirian funerary rites. The so-called *Book of the Dead*, which was composed at this time to assist the dead to attain eternal beatitude, impressively attests to this development. Two of its chapters (XXX and CXXV) are especially concerned with the judgment which the dead had to face. In many of the manuscripts, these chapters are illustrated with vignettes which graphically present the Egyptian conception of the awful

ordeal. The importance of this conception for both the history of soteriology and ethics is such that it requires a measure of detailed analysis here.

The depictions of the judgment scene invariably show a large pair of balances standing in the middle of the Hall of the Two Truths (*Maati*). In one scale-pan the feather symbol of *maat* is set, and in the other the hieroglyph sign (*ib*) of the heart of the deceased. The mortuary-god Anubis supervises the weighing, and the assessment is recorded by the scribe-god Thoth. The transaction generally takes place in the presence of Osiris, the lord of the dead, and it is watched apprehensively by the deceased. Close by a fantastic monster, with a crocodile's head awaits an adverse verdict: it is Am-ut, the Eater of the Dead.

The judgment scene usually accompanies the text of Chapter XXX of the *Book of the Dead*, which is a prayer addressed by the deceased to his heart not to witness against him at this critical juncture. The hypostatization of the heart implied here is a unique feature of ancient Egyptian thought. In texts, the heart is sometimes referred to as the "God in man," and it was evidently regarded as a conscious censor of the individual's behavior throughout life and ready to testify against him in the judgment after death.

The weighing of the heart was evidently related to another transaction with which Chapter CXXV is concerned. This Chapter is prefaced by a descriptive rubric: "Words spoken when one enters the Hall of the Two Truths. To separate N (the deceased) from his sins (*hw*), and to see the face of all the gods." Then follow two Declarations of Innocence, sometimes misleadingly called Negative Confessions. The first Declaration is addressed to Osiris; the second to forty-two demonic beings. Each Declaration consists of a number of asseverations of innocence of certain specified crimes. The following are representative examples from both lists, and include both moral and ritual offenses:

I have not killed . . . caused pain to anyone . . . diminished the food offerings in the temples . . . had sexual relations with a boy . . . stolen the loaves of the glorified (dead) . . . diminished the corn-measure.

How these Declarations of Innocence were related to the weighing of the heart is not formally stated in the relevant texts; but a logical nexus can be reasonably made out. It would seem that the Declarations were first made by the deceased on arrival at the Hall of the Two Truths. But these solemn protestations of innocence were not deemed enough until the moral integrity of the person making them had been proved. This was done by weighing his heart against *maat*. If the assessment was favorable, he was significantly proclaimed *maa kheru* ("true of voice") and thus justified in his protestations of innocence.

Edit Philip P. Wiener, Dictionary of the History of Ideas, IV, New York 1973, s. 224-235, ISAN 85574

الصوت، يُسمع صوته من آخر جامع بني أمية، متعافاً عن الدنيا، بعيداً عن السلطان وعن التقرب إليه، مهيباً وقوراً، حسن الخط كثير الضبط. وكان في العقيدة على مذهب اهل السنة والجماعة الأشعريين في الأخذ بمذهب السلف في الصفات ويوصف أبو بكر الخطيب البغدادي بتعدد جوانبه العلمية التي برع فيها، وأهمها الفقه والحديث والتاريخ. كان في الفقه بارعاً في المذهب الشافعي، حتى عُده «من كبار الفقهاء». لكنه تشدد في مذهبه حتى غض عن علماء الحنابلة في «تاريخ بغداد»، كذلك غض من الحنفية، وذلك بأن ذكر أقوالاً عن قائلين بإسناده إليهم، فيها تحامل على الفريقين، على قاعدة: «من أسند فقد أحالك». وكان خلافه مع الحنابلة أشد، وذلك لما ظهر من بعضهم من تشدد في بعض القضايا

أثار خلاف عدد من العلماء معهم، وكان لهذا الخلاف أثره في المحن التي تعرض لها الإمام أبو بكر الخطيب، وبسبب تعصبه لمذهبه وقسوته في تعرضه لمخالفة نقد بعض العلماء وغضوا منه ومنهم ابن تغري بردي وابن الجوزي. وكان في الحديث حكماً يرجع إليه الخطباء والوعاظ ولته في «علوم الحديث» أثرياق، حتى صارت كتبه مرجعاً للعلماء بعده، وقالوا: «إن المحدثين يعد الخطيب عيال على كتبه». ومن أهم مؤلفاته: «الكفاية في علم الرواية»: استوفى فيه بحث قوانين الرواية، وأصول الحديث وقواعده، مع التحقيق فيها، وما يزال مرجعاً للباحثين في هذا العلم. «تاريخ بغداد»: وموضوعه يدل عليه

نور الدين العتر

الموضوعات ذات الصلة: **مراجع الاستمارة:** سمين الدين الذهبي، تذكرة الخطباء (دار إحياء التراث العربي، طبع في دار البيان للنشر، مكة المكرمة) السبكي، طبقات الشافعية الكبرى (دار إحياء التراث العربي، القاهرة) يوسف العتي، الخطيب البغدادي (دمشق ١٩٤٩)

الخطيئة

الخطيئة sin لغة هي الذنب والإثم، واصطلاحاً هي التهاون بشريعة الله، أي ارتكاب ما نهى الله عنه، والامتناع عما أمر به، وكل إثم خطيئة. ويشترط في مخالفة الأوامر والنواهي أن يكون الفعل متعمداً، فقد تكون الخطيئة عن غير عمد، لكن الإثم لا يكون إلا بالعمد. وبهذا تكون الخطيئة التقصير في اتباع القواعد الواجبة دينياً أو خلقياً أو علمياً أو منطقياً. والفرق بين الخطيئة الدينية والخطيئة الفلسفية، أن الأولى تقوم على مخالفة شريعة الله، في حين أن الأخرى تقوم على مخالفة أحكام

العقل وهي بهذا تفيد معنى الخطأ [ر]. وجد مفهوم الخطيئة في كثير من ثقافات الشعوب عبر التاريخ، وكانت مساوية لفشل الفرد في الحياة وفقاً لمعايير السلوك الخارجية أو لانتهاكه المحرمات والقوانين والقواعد الأخلاقية. ففي عقيدة الهندوس قدم كرشنا المولود البكر الذي هو نفس الإله «فشنو» نفسه ذبيحة عن الإنسان ليخلص الأرض من حملها. بينما يعتقد في بلاد النيبال والتبت أن الإله «أندرا» سفك دمه بالصلب وثقب المسامير لكي يخلص البشرية من ذنوبها، وقد وجدت صور الصلب في

ففي كل شهوة من الشهوات تكمن الخطيئة، وهي تدنس المخطئ، ويتطلب التطهير مراسم وتقاليد وتوضيحية وصلابة على يد الكهنة، وكان الختان عند اليهود وسيلة للتكفير عن الخطايا. ولهذا كان المجتمع اليهودي مجتمع خطايا، ومجتمع تكفير وغفران في الوقت نفسه.

والخطيئة عند المسيحيين هي مخالفة السنن الإلهية والتعدي على القوانين البشرية، إذ يُقسّم علماء اللاهوت الخطيئة إلى أصلية original وفعلية actual. والخطيئة الأصلية هي معصية آدم عليه السلام وارتكابه ما نهى الله عنه، أكله من ثمار الشجرة المحرمة (شجرة معرفة الخير والشر)، وقد توارثت ذرية آدم هذه الخطيئة. وعلى الرغم من أن الفصول الأولى لسفر التكوين في العهد القديم قد عزت خطيئة آدم إلى فطرته، إلا أنها لم تذكر شيئاً عن تحويل هذه الخطيئة وتوارثها بين الناس أجمع. فقد ورد في الكتاب المقدس أنه «لا يقتل الآباء عن الأولاد، ولا يقتل الأولاد عن الآباء، كل إنسان بخطيئته يقتل» (تثنية ١٦: ٢٤).

وكذلك لا يوجد في الأناجيل سوى إشارات ضمنية غير مباشرة إلى خطيئة آدم الكلية. أما الخطيئة الفعلية فهي الذنوب التي يرتكبها الإنسان بمخالفة السنن الإلهية أو بإهمال القيام بأوامره تعالى، وهي كل عمل فكري أو فعلي أو لفظي يقوم به المرء ضد وصايا الله، «لأن من القلب تخرج الأفكار الرديئة، القتل، الزنى، الفجور، الشرقة، شهادة الزور، التجديف» (متى ١٥: ١٩). والاثبات الوحيد من الكتاب المقدس لعقيدة قصة الفداء الكفاري والخلاص من الخطيئة الأصلية موجودة في كتابات القديس بولس الرسول، وخاصة في رسالته إلى أهل رومية (٥: ١٢ - ١٩). كان بولس الرسول وتلميذه لوقا أول من قال بفكرة الفداء والخلاص، وقد عبّر عنها بأساليب مختلفة وتتلخص في رفق الله بالبشر، وإرساله ابنه الوحيد ليفتديهم على الصليب، وينتقل بهم من عهد الناموس الموسوي إلى عهد النعمة، وهذه الثبيرة عينها هي التي هيمنت على إنجيل لوقا.

وأساس هذا الموضوع عند المسيحيين أن من صفات الله العدل والرحمة، وبمقتضى صفة العدل كان على الله أن يعاقب ذرية آدم بسبب الخطيئة التي ارتكبها أبوهم وطرد بها من الجنة واستحق هو وأبناؤه البعد عن الله بسببها، وبمقتضى صفة الرحمة كان على الله أن يغفر سيئات البشر، وتم يكن هناك من طريق للجمع بين العدل والرحمة إلا بتوسط ابن الله ووحيدته وقبوله أن يظهر في شكل إنسان وأن يعيش كإنسان ثم يصلب ظمناً ليكفر عن خطيئة البشر. إذ يعد صلب السيد المسيح اقتداءً كفارياً للبشرية من لعنة الناموس، ومسحاً لخطايا الناس وعودة إلى حالة الإنسان الأولى قبل وقوع الخطيئة، وهذا يتم بالنعمة الإلهية. وقد ورد في العهد الجديد ما نصه: وإن ابن الإنسان قد جاء ليخلص ما قد هلك، فيمحبته ورحمته قد صنع طريقاً للخلاص، لهذا كان المسيح هو الذي يكفر عن خطايا العالم. وهو الوسيط الذي وفق بين محبة الله تعالى وبين عدله ورحمته.

وتعد الخطيئة من وجهة نظر دينية شر أخلاقي مبعثه إرادة غير خيرة، فالإنسان مخلوق عارف حر، لا ينسب إليه التعدي على السنن الإلهية ما لم

يكن عارفاً حراً. ودرجة التعدي على السنن الإلهية ليست واحدة في الأهمية، بل متفاوتة في النيات والإرادة والمادة. لذلك تكون الخطايا الفعلية إما مميتة mortal أو عرضية venial، أي كبيرة أو صغيرة. والخطيئة المميتة هي الابتعاد العمد عن الله بمعرفة تامة وقصد تام من إرادة الخاطئ، يبتعد بها الخاطئ عن رحمة الله، ما لم يتب. فالإيمان بالسيد المسيح والفداء والتعميد، برأي مارتن لوثر كضيق بتحرير الإنسان وخلصه من الخطيئة والهلاك. لهذا فرق بعض اللاهوتيين البروتستانت في القرن السابع عشر بين الخطايا الإلهية والخطايا الحكيمة، بأن عرفوا الأولى بالتعدي العمدي على السنن الإلهية، والأخرى بعمل مضاد للطبع العادل والتمييز المستقيم.

أما الخطيئة العرضية فهي أقل هلاكاً، وترتكب عن غير قصد ووعي أو معرفة تامة، وهي تضعف صلة الخاطئ بالله، لكنها لا تحرمه من نعمة الله بل تقلل إحسانه تعالى إليه ويكون عقابها مؤقتاً.

والخطايا الأساسية التي هي ينبوع جميع الخطايا سبع، وهي: الكبرياء والبخل والحسد والطمع والتبذير والغضب والكسل. وهي خطايا لا تكون دائماً مميتة بل تكون عرضية أيضاً. والخطيئة برأي القديس أوغسطين هي الشر الخلقى، فهي سوء استعمال الحرية بتبذير الخير الدائم والإقبال على خير زائل، فهي عدم النظام في الإرادة. وما قول الأفلاطونيين والمانويين بأن النفس تخطئ بسبب الجسم والحواس، إلا إسراف ظاهر. لأن فساد الجسم وسوء تأثيره في النفس ليس هو سبب الخطيئة الأولى، ولكنه

إثم: *İthm*

١ - تعريف: الإثم هو المعنى المترتب على فعل المعصية والذي تترتب عليه العقوبة.

فإذا فعل المرء المعصية كان آثماً، وإذا ثبت عليه الإثم استحق العقوبة.

٢ - الأمور المؤثمة: يكون المرء آثماً بإتيان فعل أو بترك فعل.

أما الأفعال التي يأثم بفعلها فهي: الأفعال المحرمة والأفعال المكروهة كراهة تحريرية، وأما الأفعال التي يأثم بتركها فهي: ترك الفرض وترك الواجب، وترك سنن الشعائر، كالأذان وصلاة الجماعة.

٣ - ما يسقط الإثم: يسقط الإثم بما يلي:

أ - الخطأ: وهو إتيان المرء شيئاً من الأمور المؤثمة خطأ سواء كان خطأ بالفعل أو خطأ بالاجتهاد، ومنه: التأويل.

ب - النسيان: سواء كان نسياناً للفعل أو نسياناً للحكم.

ج - الجهل بالحكم: وفي هذه الحالة يثبت عليه إثم عدم التعلم إن أتيح له التعليم ولم يتعلم.

د - الاضطرار: فإن اضطر إلى فعل شيء محرم، فلا إثم عليه في فعله، لأن الضرورات تبيح المحظورات.

هـ - الحاجة الشديدة: لأن الحاجة الشديدة تقوم مقام الضرورة في الرخصة.

و - الإكراه: فإن من أكره على فعل شيء أو على تركه فلا إثم عليه، وإنما الإثم على المكره.

ز - غياب العقل: كالجنون والنوم والسكر ونحو ذلك، فمن فعل محرماً وهو غائب العقل فلا إثم عليه في فعله، ولكن إن كان عقله قد غاب بفعل محرّم مختاراً كشرب الخمر، فعليه إثم الفعل المحرم الذي كان سبباً في غياب عقله.

ح -

MADDE İHTİSAS VEKİTAN
SONRA GELEN BÖKÜMAN
20 MAYIS 2017

التوبة: الآثام كلها تسقط بالتوبة القلبية، وهذه التوبة قد ترافقها الكفارة في الآثار التي شرعت الكفارات لإسقاطها، لتكون رادعاً مادياً للإنسان (ر: كفارة)، وقد ترافقها العقوبة، كالحد أو القصاص أو التعزير، وقد يرافقها الوفاء، كإعادة ما أكلة من أموال الناس بالباطل إلى أصحابه، أما الكفارات والعقوبات والوفاء وحدها لا تسقط الإثم إن لم ترافقها التوبة القلبية من الندم على الفعل، والعزم على عدم العودة، وخالص التوجه إلى الله تعالى بطلب المغفرة.

٤ - آثار الإثم: يترتب على الإثم الآثار التالية:

أ - وجوب التوبة: فإن من ارتكب إثمًا عليه المبادرة إلى التوبة منه، لقوله تعالى في سورة المائدة/ ٣٩ ﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ﴾.

ب - الكفارة: لقد أوجب الله تعالى الكفارة عقوبة لارتكاب بعض الآثام في حق الله تعالى كالحنث باليمين، وارتكاب بعض مخالفات الإحرام، وغيرها (ر: كفارة).

ج - العقوبة الدنيوية: كالحد، ومنه: الجلد عقوبة على شرب الخمر أو القذف أو زنا غير المحصن، وكالقصاص عقوبة على التعدي عمداً على النفوس وما دونها، والتعزير على ارتكاب الجرائم والمخالفات المحرمة التي لم يرد في الشرع نص يحدد العقوبة المقدرّة عليها كهجر الفاسق وحرمانه من بعض حقوقه تعزيراً له.

د - العقوبة الأخروية: وهي ماتوعّد الله به الذين وقعوا في الإثم ولم تنلهم مغفرة الله تعالى.

supreme, man's relation to God is sometimes longed for or exulted in to such an extent as to make the sinful and imperfect state seem of no significance by contrast.

See also SIN (IN THE BIBLE); SIN (THEOLOGY OF).

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[K. W. BOLLE]

SIN (IN THE BIBLE)

The concept of sin, which underwent a gradual change toward increasing clarity and refinement, can be understood in the meanings of the term in the books of the Bible. Sin will be treated as it is described in the OT, and in various sections of the NT.

SIN IN THE OLD TESTAMENT

Sin in the OT is portrayed rather graphically and concretely without recourse to theological speculation. It will be treated under four headings, its nature, causes, effects, and in its later development in Judaism.

Nature of Sin in the OT. The words used for sin have generally to do with human relations. The most commonly used root is *ḥattā'*, meaning to miss the mark (morally, to be deceived, fall short of the goal). In sin the goal is a person, and hence it is a failing toward someone, a violation of the bond uniting persons to one another. Sin is therefore a personal failing as regards God, a failing of Him, a falling short of the mark God sets for us. The less frequent but more theological word *peša'* indicates defiance toward God. It denotes a transgression, the violation of the rights of others, setting the rebellious sinner against God as it sets people one against another. It is a word reserved for Israel's sin.

Ancient Dynamistic Notion. Once Israel came to know God, sin was taken as a personal offense, rebellion or revolt against the covenant God. Yet before Israel became the people of God, it shared the attitude of its neighbors toward God and sin, regarding sin as a violation of the domain of the numinous, and it took a long time before this dynamistic concept of sin died out or was reinterpreted. This taboo-consciousness is patently present in older sections of the OT. For instance, when "Oza put forth his hand to the ark of God, and took hold of it because the oxen kicked and made it lean aside . . . and he [God] struck him for his rashness. And he died there before the ark of God" (2 Sm 6.6-7). Thus, even though sin was considered a violation of the will of God, contact with God or what belonged to Him (holy things) was dangerous, and the notion of sin was still considered a material violation, something outside

oneself, not spiritualized. The prohibition of blood meat, the distinction between clean and unclean animals, the rules for ritual purification probably stem from dynamistic backgrounds. Following upon these are the notions of immediate retribution (mentioned above), of collective guilt (Nm 16.32), of guilt for involuntary transgressions of ritual (Lv 4.3), and the notion of *ḥērem*—claimed exclusively for *Yahweh (Jos 6.17-18). Yet as the Israelite's understanding of God grew, so did his awareness of sin as first of all "against God" [Ps 50(51).6].

Sin as a Personal Offense against God. The word of offense itself is rare in the OT as well as in the NT. When it is found, however, as in the book of Job, the notion of God's transcendence is more than safeguarded: "If you sin, what injury do you do to God? Even if your offenses are many, how do you hurt him?" (Jb 35.5-6). By sin man may despise or condemn the precepts of God and in a sense God Himself. It follows that the sinner acts against God but cannot do anything to God. St. Thomas wisely comments that the sinner acts against God insofar as he contemns His commandments and injures himself or another who is under God's protection.

Alongside the notion of offense against God can be considered that of saddening God within the wider context of *salvation history (Heilsgeschichte). The background for this seems to be the above mentioned primitive notion of sin whereby something is actually taken away from the divinity by a sinful act, whatever it be. Vestiges of this can be found in 1 Sm 5.7-9; 6.19-20; 24.7, 11, 13; 2 Sm 1.14-16. The authentic notion of sin as an offense against God, however, cannot be drawn from these taboo-breaking narratives.

The personal character of sin as an offense against God is brought out by the sacred writer in his account of David's sin (2 Sm 11-12) and in the Judaic tradition regarding Psalm 50(51). David shows himself ungrateful to God, despising His word, even despising God Himself (2 Sm 12.7, 9-10). David finally acknowledges: "I have sinned against the Lord" (12.13). The King thought that it was only against a man, and one who was not even an Israelite, and consequently it was not a grave sin; he did not realize that God identifies His cause with every man, in this case, that of Uriah.

But despite his confession, David's punishment follows according to the *lex talionis* (12.14); i.e., the child is to die (*see* RETRIBUTION). Thus sin reaches God insofar as it hurts man, whom God loves.

In God's design it was left to the prophets to inculcate the proper sense of sin, not as a simple violation of a taboo or external transgression, but rather as a personal offense against God: ". . . it is your sins that make him hide his face so that he will not hear you" (Is 59.2). They made the people of God aware of the personal relationship between God and them. Within the pattern of the *covenant, Israel became more aware of the refusal involved in sin, its hardness of heart (Is 46.12; Ez 2.4), its ingratitude: "An ox knows its owner, and an ass, its master's manger; but Israel does not know, my people has not understood" (Is 1.3).

By breaking the covenant, Israel offended against God personally, for the prophets often expressed the covenant relationship as that of a marriage between God and His people. In graphic terms the prophet Osee's marriage to a harlot wife represented the relation of God to Israel: just as a man is offended by his wife's infideli-

(1982); S.H. Eldem and F. Akozan, *Topkapı Sarayı bir mimarî araştırma*, İstanbul 1982; İ.A. Yüksel, *Osmanlı mimarisinde II. Bayezid Yavuz Selim devri (886-926/1481-1520)*, İstanbul 1983; M. Cezar, *Typical commercial buildings of the Ottoman classical period and the Ottoman construction system*, İstanbul 1983; A. Kuran, *Üsküdar Atık Valide külliyesinin yerleşme düzeni ve yapı tarihi üzerine, in Suut Kemal Yeğin'e armağan*, Ankara 1984; H. Stierlin, *Soliman et l'architecture ottomane*, Paris 1985; G. Necipoğlu, *The Süleymaniye complex in İstanbul, in Muğarnas*, iii (1985); A. Kuran, *Mimar Sinan, Hürriyet Vakfı*, İstanbul 1986; Z. Çelik, *The remaking of İstanbul*, Seattle 1986; H. Crane (ed.), *Risâle-i mi'mariyye*, Leiden 1987; K. Çeçen, *Mimar Sinan ve Kırkçeşme tesisleri*, İstanbul 1988; G. Erol, *Çinili cami ve külliyesi, in Sanat Tarihi Araştırmalar Dergisi*, iii (1988); S. Yerasimos, *Sinan and his patrons. Programme and location, in Journal of the Islamic Environmental Design*, v (1987), Rome 1990; idem, *La fondation de Constantinople et de Sainte-Sophie dans les traditions turques*, Paris 1990; S. Eyice, *İstanbul'da Sultan II. Bayezid külliyesi, in STAD*, viii (1990); H. Crane, *The Ottoman Sultans' Mosques. Icons of imperial legitimacy, in The Ottoman city and its parts*, ed. I. Bierman, D. Preziosi and R. Abou al-Haj, New York 1991; G. Necipoğlu, *Architecture, ceremonial and power. The Topkapı Palace in the fifteenth and sixteenth centuries*, New York 1991; K. Çeçen, *Üsküdar sular*, İstanbul 1991; idem, *Taksim ve Hamidiye sular*, İstanbul 1992; S. Ögel, *18. ve 19. yüzyıldan osmanlı camilerinde geleneksel anlama katkılar, in Semavi Eyice armağan, İstanbul yazalar*, İstanbul 1992; A. Egemen, *İstanbul'un çeşme ve sebilleri*, İstanbul 1993; H.O. Barışta, *İstanbul çeşmeleri. Kabataş Hekimoğlu Ali Paşa meydan çeşmesi*, Ankara 1993; idem, *İstanbul çeşmeleri. Azapkapı Salıha Sultan çeşmesi*, Ankara 1995; D. Barillari and E. Godoli, *İstanbul 1900*, İstanbul 1997; S. Yerasimos, *İstanbul, la mosquée de Soliman*, Paris 1997; C. Kafescioğlu, *Heavenly and unblest, splendid and artless: Mehmed II's mosque complex in İstanbul in the eyes of its contemporaries, in Essays in honour of Aptullah Kuran*, ed. C. Kafescioğlu and L. Thyssenocak, İstanbul 1999; Yerasimos, *Constantinople, capitale d'empire*, Paris 2000; idem, *Osmanlı İstanbul'unun kuruluşu, in Osmanlı mimarlığının 7. yüzyıl "Ulusalüstü bir miras"*, İstanbul 2000; A.H. Polatkan, *Kılıç Ali Paşa camisi ve Ayasofya: bir historisist deneme, in ibid.*; A.Y. Kubilay, *18. ve 19. yüzyıl İstanbul vakf kütüphaneleri üzerine tipolojik bir değerlendirme, in ibid.*; Vakıflar Genel Müdürlüğü, *İstanbul Yeni Cami ve Hüsnkar Kasrı*, n.p., n.d.

(S. YERASIMOS)

× **İSTİLHÂK** (A.), the verbal noun of Form X of the verb *laḥika* "to reach, catch up with," having the meaning of "to try to reach, attach, adopt, affiliate s.o. to s.th." (see *WbKAS*, letter lām, 330). In early Islamic history, it was especially used for the attempt in 44/665 of the Umayyad caliph Mu'āwīya I [q.v.] to attach the very able official Ziyād b. Abīhi [q.v.] to his own, ruling clan of Umayya. Ziyād was of dubious parentage, his mother Sumayya being apparently a slave, and Mu'āwīya aimed at linking Ziyād to his own family as the putative son of his own father, Abū Sufyān [q.v.]. For details of this *istilhāk* process, see ZİYÂD B. ABİHI, with full references.

(ED.)

İTHM (A.), a term of Islamic theology meaning "sin", used in *Kur'ân*, II, 216/219, V, 32/29, XLIX, 12, amongst various other terms denoting sin and sinfulness in varying degrees, such as *dhanb*, pl. *dhanūb*, used in *Kur'ân*, III, 129/135 and *passim*. For a discussion of the concept of sin and its consequences, see **KHAṬĪ'A**.

İ'TİŞÂM AL-DİN B. ŞH. TÂDJ AL-DİN, SHAYKH, a resident of Tâdjpur, in the Nadiya district of Bengal, who went to England on a diplomatic mission in 1180/1769 and wrote an account of his journey in his *Shigarf-nâma-yi wilâyat* or *Wilâyat-nâma*. İ'tişâm al-Dîn began his official career as a *munshî* in the service of Mîr Dja'far [see **DJA'FAR, MÎR**]. During the time of Mîr Kâsim [q.v.] he joined the service of Major Yorke. In 1177/1763 he fought on the British side against Mîr Kâsim. He served General Carnac (1765-6) for a short period and later entered the service of the Mughal Shâh 'Ālam. In 1180/1769 he went to England with Captain Archibald Swinton bringing a letter (copy available in the Library of Royal Asiatic Society, no. 134; W. Morley, 128) from Shâh 'Ālam to George III. Munîr al-Dawla, who, according to Sarkar (*Fall of the Mughal empire*, ii, 402), was a devoted partisan of the British at Shâh 'Ālam's court, insisted on paying İ'tişâm al-Dîn 2,000 rupees towards his expenses. In this letter, Shâh 'Ālam sought British help in conducting him to Dîhlî and placing him on the Mughal throne. İ'tişâm al-Dîn returned from England in 1883/1769. In 1189/1775 he helped the East India Company's negotiations with the Marāthās [q.v.].

The *Shigarf-nâma* is one of the earliest accounts of a journey to England written by an Indian. In about 86 chapters he gave his impressions about the various aspects of English society—religious life, clubs, the judicial system, public schools, sports, etc. He also visited Oxford University and the Bodleian Library. He describes London and its principal buildings, as also agricultural methods and farming. Some autobiographical references are also given. It appears that his relations with Swinton did not remain cordial to the last ('Aligârî ms. fols. 100-5).

For mss. of the *Shigarf-nâma*, see Storey, i, 1143; also 'Aligârî, Ḥabîb gandj Collection 35.7. An abridged Hindūstānî version of it was made by Munshî Shamsîr Khān and was published by J.E. Alexander with an English translation, London 1827.

Bibliography: Storey, i, 1142-3; Rieu, *B.M. Catalogue* i, 383, ms. Or. 200; Garcin de Tassy, *Histoire de la littérature hindoue*, i, 463; *Swinton family records*, privately printed, Edinburgh 1906.

(K.A. NIZAMI)

İYÂS B. KABİŞA AL-TĀ'Î, a pre-Islamic individual who played a certain role in the relations between Arabs and Persians, but whose biography is not absolutely clear. According to Ibn al-Kalbî-Caskel (*Ġamharat an-nasab*, Tab. 252, and ii, 361), his genealogy appears to be as follows: İyâs b. Kabîşa b. Abî 'Ufr/'Afrâ b. al-Nu'mân b. Ḥayya b. Sa'na b. al-Ḥārith b. al-Huwayrith b. Rab'ā b. Mâlik b. Safr b. Hin' b. 'Amr b. al-Ḡhawth b. Ṭayyî' (thus his *nisba* is to be amended in the article **ḌHŪ KĀR**).

This Arab chieftain succeeded in gaining the favour of Khusrav Aparwîz (Kisrâ Abarwîz), who apparently entrusted to him some months before the accession of al-Nu'mân III b. al-Mundhir [q.v.], the administration of al-Hîra (al-Ṭabarî, i, 1017). It is difficult to establish exactly in which period the king granted him as a life possession 30 villages on the banks of the Euphrates and appointed him administrator of the region of 'Ayn Tamr, since the traditions are inconsistent. It is possible that Khusrav rewarded him in this way for services rendered when he was attacked and forced to flee by the usurper Vahrâm Çubîn (Bahrâm [q.v.] Džübîn). Al-Nu'mân III [q.v.], the king of al-Hîra at this time, did not come to the aid of his suzerain, although a certain Ṭā'î had given him

THE MAWÁQIF AND MUKHÁTABÁT
OF
MUHAMMAD IBN 'ABDI 'L-JABBÁR
AL-NIFFARÍ

with other fragments

EDITED
FOR THE FIRST TIME, WITH TRANSLATION,
COMMENTARY, AND INDICES, BY
ARTHUR JOHN ARBERRY, M.A.,
*Assistant Keeper of Oriental Books and Manuscripts in the India Office
Formerly Fellow of Pembroke College, Cambridge*

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1935

al-JURJĀNĪ (Abu Sahl 'Īsa ibn Yahya)

PAUL, of Antioch, Bishop of Sidon

Seyho Luvīs

Hirisdjynlik

Günah

Saxap

Kader

Mucize

Isbat-ı Vahid

Nazzam

Nesih

Tenasuh

Teslis

Vahdanıyyat

Ahiret

Hunayn b. Ishak

مقالات دينية قديمة

Makālāt dīniyah kadīmah. Vingt traités théologiques d'auteurs arabes chrétiens (IXe-XIIIe siècles). Publiés par le P. Louis Cheikho avec le concours des P. P. Louis Malouf et Constantin Bacha. Deuxième édition augmentée. [Ten treatises by Paul of Antioch:

(1) Sharh al-'akīdat al-naṣranīyah, on the principles of the Christian faith. (2) Khulāṣat mu'takad al-naṣāra fi 'l-tauhīd,

on Christian belief in Divine Unity. (3) Risalah ila ba'd al-muslimīn, an answer to demands that Christians should embrace Islam.

(4) Fi 'l-firak al-muta'arifah min al-naṣāra, on the tenets of the Melchites, the Nestorians, the Jacobites and the Maronites.

(5) Fi 'l-radd 'ala 'l-arasis, a refutation of Arian beliefs. (6-8) Thalāth makālāt falsafīyah, three essays in refutation of the opinions of a certain Shaikh on good and evil, miracles and predestination. (9) Risalah 'akliyah fi wujud al-Bārī' etc., an exposition, in 22 chapters, of various points of Christian doctrine. (10) Fi naskh shari'at al-yahūd, on the abrogation of the Jewish Law.

Followed by (11) Fi naskh al-sharā'i', by Ibrāhīm al-Nazzam, on God's power to abrogate religions without detriment to His Own Immutability. (12) Fi sihhat i'tikād al-naṣāra fi 'l-Bārī', by Yahya ibn 'Adī, on the validity of Christian beliefs. (13) Fi sihhat al-dīn al-masīhī, by Theodoros Abu Kurrah, on the same. (14) Fi ta'annus Allāh al-Kalimah, by the same, on the Incarnation. (15) Hakikat i'tikādi-nā fi 'l-tathlīth, etc., by 'Abd Yashū' of Nisibis, on the doctrine of One God in Three Persons. (16) Fi waḥdāniyat al-Khalīk, by Elias bar Shināyā, on the same. (17) Fi na'im al-ākhirah, by the same, on the joys of the next world. (18) Fi

aksām al-dīn, by 'Īsa b. Yahya al-Jurjānī, on the principles of Christianity. (19) A commentary on the last, by Ibn al'Assāl. (20) Kaifiyat idrak hakikat al-diyānah, by Hunain ibn Ishāk, on the criteria of religious truth. (1-12, 15, 18-20) are edited by L. Cheikho, (13) by Kustantīn al-Basha, and (14, 16, 17) by L. Ma'lūf.]

pp. ii, 149, 4.

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-Gurrah
-Ruhlan

3. Jordanian Trade-Mark Law 1952, art.2—All articles herein-after referred to are from the said law of 1952.
4. See case No. 49/1988 dated 31 Dec. 1988, decided by the Jordanian High Court.
5. Supra note 3.
6. Art. 10.
7. Art. 7(1) and (2).
8. Art. 8.
9. Art. 8(9), (10).
10. Art. 9.
11. Art. 18(1).
12. Art. 21(3).
13. Art. 6.
14. Salah Deen Nahi, *Handbook of Commercial and Industrial Property* 233 (1983).
15. Art. 11(1).
16. Rule 123 of Trade-Mark Rules 1952—All Rules hereinafter referred to are from these Rules.
17. Rules 25. See also case No. 30/80 of High Court.
18. Art. 14(1).
19. Rule 34.
20. Art. 15(1).
21. Art. 14(5).
22. Art. 20.
23. Art. 21(1).
24. Art. 29.
25. Art. 25(5).
26. See case No. 41/73 of the High Court, *Solicitors' Society Magazine* 1399(1973); also case No. 73/76 of High Court, *Solicitors' Society Magazine* 1617 (1979).
27. Ibid.
28. Art. 38.
29. Art. 34.
30. Art. 22(1).
31. Art. 25(1) E 4).
32. A t. 25(5).
33. Art. 26.
34. Art. 36.
35. Art. 38.
36. Art. 39.
37. Art. 33.
38. Art. 37.
39. Art. 19(1).
40. Art. 19(2).

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ISLAMIC LAW OF CONFESSION—A COMPARISON WITH WESTERN AND INDIAN LAWS

I. Introduction

One of the most important methods through which guilt of the accused is brought home is confession or admission of the guilt by the accused. A confession is an acknowledgement in express words, by the accused in a criminal case, of the truth of the guilty fact charged or of some essential part of it.¹ Almost all legal systems attach great importance to this method of proof. Confession is admissible in evidence and there can be a conviction solely on the basis of confession. Human experience shows that a man is not likely to say things against his own interest unless these are true.² No one will condemn himself and invite serious punishment including death—except in the case of a crime when the person for some reason can take pride in having committed it. It is in this background that voluntary nature of confession becomes all important.

The English common law and Indian law relating to confession are well settled and very well known. A humble attempt is made here to discuss the lesser-known Islamic law and present a comparative assessment of the western, Islamic and Indian laws. It will be seen that Islamic law is much more humane, just, mature and developed than western law.

II. Confession at Anglo-Indian Law

Common law

There have been four distinct stages in the history of law's use of confessions. In the earliest stage (going for the present purposes no farther back than the times of the Tudors and the Stuarts) there was no restriction at all upon their reception.³ In the next stage, comprising the second half of the 1700s, it was recognised that some confessions should be rejected as untrustworthy. In the third stage, comprising 1800s, the principle of exclusion was developed, under certain influences, to an abnormal extent—exclusion became the rule, admission an exception. In the last phase a reaction set in here and there, but it represented the future rather than a present movement, and little was accomplished in the way of changing the law or practice.⁴

NATURAL HISTORY OF SIN
REMARKS ON THE ORIGINS OF SIN
IN JUDAISM, CHRISTIANITY, AND ISLAM

RÓBERT SIMON*
(Budapest)

The different approaches to the problem of sin frequently attributed to it an ethical connotation which would have assigned its role and place even in the history of religions. These approaches supposed implicitly a closer or looser connection between religion and ethics. The present author's historico-philological investigation, after having compared some basic linguistic and historical data of Judaism, Christianity, and Islam, came to the conclusion that the early forms of the sin perceptions had not yet belonged to the sphere of ethics, while those forms which developed in early modern times have not become part of ethics. Evil and sin were originally associated with religion, later on, however, the judgement of sins has been taken over by the secularised law.

Key words: ethics and religion, ethics and law; sin and evil in the context of religion and law; sin perception in Judaism, Christianity, and Islam; sin and free will, sin and predestination.

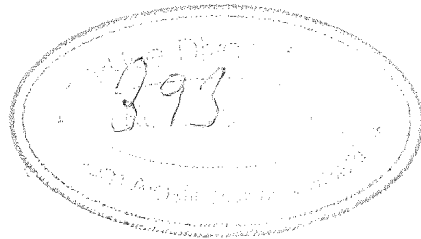
Sin and religion, sin and ethics

Sin and its homologous moments (the mystery of *evil*, the longing for *justness* bound up with *theodicy*, the strange twin of *free will* and *predestination* not excluding but depending on each other and the *transitoriness of human life* being rooted in history and betrothed with birth and death) are not to be separated from human beings. Although the manifestations of sin from the lamentation of the "Sumerian Job"¹ (Kramer 1988, pp. 111–115) through the history of the Biblical Job and the rather pessimistic perceptions of various ages of the world² running on a continuous decline to the philo-

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¹ As a characteristic example see also the remarkable piece of Akkadian literature beginning with *Ludlul bēl nemeqi* which challenged perhaps for the first time the existence of theodicy, see Pritchard, *ANET* (pp. 596–600), cf. also the following two texts there. To the former's interpretation see Gadd (1948, pp. 83–85). From Egypt we find similar texts in the First Intermediary Period, see Pritchard, *ANET* (pp. 405–407) ("A dispute over suicide").

² On the "ages of the world" see with full particulars Hastings, *ERE* (I, pp. 183–210); Eliade, *ER* (I, pp. 128–133) (Jonathan Z. Smith).



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OFFENDING HEAVEN AND EARTH:
SIN AND EXPIATION IN ISLAMIC HOMICIDE LAW*

PAUL R. POWERS

Abstract

The Qur'ān clearly condemns homicide and assigns the freeing of a slave to any who kill accidentally. Classical *fiqh* manuals, however, display a remarkable range of responses to and disagreements about this dictate. Many jurists hold that freeing a slave here is an instance of *kaffāra* (expiation), understood as an antidote to sin. Yet accidental homicide is widely deemed non-sinful, so *kaffāra* is assigned for a non-sin. Further, many say the sin of intentional homicide cannot be expiated. Hanafīs often add the idiosyncratic assertion that freeing a slave is not *kaffāra* but rather an instance of "thanking the benefactor," an altogether different kind of act. I conclude that freeing a slave in response to homicide is not consistently treated as the expiation of sin. Further, the jurists' treatment of *kaffāra* forces a reconsideration of the commonplace assertion that Islamic law treats murder as more tort than crime.

Introduction

One way of describing the difference between *fiqh al-'ibādāt* and *fiqh al-mu'āmalāt* is to assert that the former governs relations between humans and the divine, while the latter governs relations among humans.¹ Most Muslim jurists, of course, work with the premise that

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¹ Such a description is commonplace, especially in scholarly works intended for a general audience. See, e.g., Frederick Mathewson Denny, *An Introduction to Islam*, 3d ed. (Upper Saddle River, N. J.: Pearson Prentice Hall, 2006), 196-7; Abdulaziz Sachedina, "Woman, Half-the-Man? Crisis of Male Epistemology in Islamic Jurisprudence," in *Perspectives on Islamic Law, Justice and Society*, ed. R. S.

God cares quite a bit about the latter, the often mundane happenings of inter-human affairs. Financial transactions, the use and disposal of property, the conduct of marriage and divorce, and so forth help constitute the basis of ultimate judgment, sending human actors to eternity in paradise or hell. This holistic tendency and concern for the ordinary are what many scholars (and Muslims) apparently have in mind when they describe Islam as a "more than just a religion, but rather a way of life." Paying close attention to *fiqh al-mu'āmalāt*, then, ought to give us insight into the range of Islamic understandings of God's will or plan for human existence, both individual and social, indeed into the range of Islamic understandings of the very nature of God. Law has been called "theology par excellence in the Islamic tradition," eclipsing more explicitly and systematically theological discourses in its effect on Muslim life and thought.²

That said, the theological presuppositions and implications of *fiqh al-mu'āmalāt* are often far from explicit. Aside from the putative assumption that the rules of Islamic law reflect the will of God, or at least the jurists' best guess as to that will, jurists spend little time explicitly and systematically reflecting on the nature of God or on the implications of the various rules of law for that nature. They are, in short, more concerned about figuring out the rules themselves than figuring out their divine source. Yet the rules repeatedly raise implicit questions regarding the specific nature of God and especially God's interest in human affairs. Do some of the many actions addressed by the jurists matter more to God than others? If all breaches of the law are bad, are some breaches worse than others? Do offenses against other humans also offend God in any direct way? If so, what can be done to make reparations with the divine? An exploration of Islamic homicide law offers one promising avenue of inquiry in this regard, for few actions seem to present more egregious offenses against other persons than the taking of life.

A cursory reading of the jurists' treatments of homicide confirms

Khare (Lanham, Md.: Rowman & Littlefield, 1999), 145; David Waines, *An Introduction to Islam*, 2d ed. (Cambridge: Cambridge University Press, 2003), 89, 93; John Alden Williams, ed., *The Word of Islam* (Austin: University of Texas Press, 1994), 67, 87.

² Bernard Weiss, "Law in Islam and in the West: Some Comparative Observations," in *Islamic Studies Presented to Charles J. Adams*, ed. Wael B. Hallaq and Donald P. Little (Leiden: Brill, 1991), 243.

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محمود موسوی



گناه

ایمان گرایی ویتگنشتاین

محمد لگنهاوزن

ترجمه سید محمود موسوی

«ویتگنشتاین» دارای شخصیت پیچیده ای است و در واقع، همین پیچیدگی شخصیت اوست که وی را تا این حد، جذاب ساخته است. گرچه افکار و اندیشه های وی اغلب پیچیده است و در قالب واژگان خاصی بیان

می شود، اما واقع امر این است که پیچیدگی شخصیت وی، ناشی از افکار پیچیده و یا واژگان مبهم و دشوار وی نیست؛ بلکه این پیچیدگی، از خصایص دوران اوست؛ دورانی که دو جنگ جهانی به خود دید و در فاصله آن دو جنگ، اوضاع نابسامان اقتصادی حکمفرما بود. نیمه نخست قرن بیستم، دوره باروری و خلاقیت فرهنگ غرب به شمار می رفت؛ هرچند این باروری، ابعاد مخرب شدیدی نیز به همراه داشت. در این دوره بود که استالینیزم جایگزین آرمان گرایی انقلاب

مفروض بگیریم، مگر آن که به معنایی قابل توجه، آنها را صادق بدانیم. قطعاً مسئله درباره پیش فرض خدا، که در این مقاله با آن سروکار داریم، از این قرار است. زیرا شخص در اینجا تنها با یک روش اکتشافی برای پرداختن به جنبه ای از تجربه اش سروکار ندارد؛ بلکه مسئله در اینجا به منزل و ماوای درست و مناسب در جهان مربوط است.

۱۰. به نظر می رسد که جی. جی. سی. اسمارت نکته مشابهی را بیان می کند. وی نظر می دهد که پرسش درباره وجود خدا را نمی توان به گونه ای مناسب و مقتضی در درون زبان ایمان یا بیرون از آن مطرح کرد. «کلمه 'خدا' معنای خود را از نقشی که در گفتار و ادبیات دینی بازی می کند، به دست می آورد و در گفتار و ادبیات دینی پرسش از وجود خدا مطرح نمی شود؛ همان طور که پرسش 'آیا الکترون ها وجود دارند؟' در فیزیک مطرح نمی شود. بیرون از دین، پرسش 'آیا خدا وجود دارد؟' به همان اندازه بی معناست که یک فرد بی اطلاع از نظر علمی، بپرسد 'آیا الکترون ها وجود دارند؟' بنگرید به ("The Existence of God," in Antony Flew and Alasdair Macintyre, New Essays in Philosophical Theology [London: SCM Press, 1955], P.41).

اما از این واقعیت که پرسش 'آیا خدا وجود دارد؟' نمی تواند در درون زبان دینی و زبان غیردینی مطرح شود، اسمارت این نتیجه را می گیرد که این پرسش اصلاً 'پرسش مناسبی' نیست و شاید بتوان از کنار آن گذشت. اما این کار اشتباه است. زیرا همان طور که من استدلال کردم، امروزه افراد بسیاری هستند که هم به زبان دینی (در بعضی مواقع یا در رجوع به جنبه هایی از تجربه شان) و هم به زبان غیردینی (در مناسبت های دیگر) سخن می گویند. برای چنین افرادی این پرسش به عنوان یک مسئله بسیار شخصی و مهم که باید به نحوی از انحاحل شود تا آنان دچار روان پریشی (اسکیزوفرنی) نشوند، مطرح می شود. دریافت این که هیچ قلمرو طبیعی ای در زبان ما وجود ندارد که در آن بتوان این پرسش را به نحو مناسبی مطرح کرد، مشکل را حل نمی کند، همچنان که ظاهراً نظر اسمارت هم همین است. درست برعکس، این دریافت به تبیین عمق و ضرورت بسیار زیاد طرح این مسئله وجودی کمک می رساند. زیرا اکنون روشن است که حتی هر کوششی برای بیان زبانی یا مفهومی این پرسش تصنعی و غیر دقیق و از بسیاری جهات، غیر قابل قبول و مبهم است. این مشکل در عمیق ترین شکاف های درون شخص پدید می آید و بنابراین نمی توان آن را با درون نگری و تأمل عقلانی هشیارانه بدرستی فهمید. از این رو، حل آن تنها از راه تحلیل یا استدلال محقق نمی شود.

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مجلس
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حکم ارتداد از نگاه مبانی اجتهادی

محمدابراهیم جناتی

پیش از ورود به اصل بحث، بجاست با بررسی ابعاد آن از حیث شرایط، موضوع آن مشخص شود. زیرا تا موضوع به گونه کامل مشخص نشود، فقیه نمی تواند حکم آن را بیان کند. شاید مهم ترین مشکل بر سر راه شناخت حکم به طور دقیق، مشخص شدن موضوع آن باشد.

برخی از موضوعات در طول تاریخ مورد بررسی کارشناسانه، براساس ادله معتبر قرار

نگرفته و یا اگر قرار گرفته اند، به شرایط زمانی و مکانی و اوضاع جغرافیایی و ویژگیهای آنها که با تحول زمان متحول می شوند توجه کافی نشده است؛ به گمان این که وظیفه فقیه تنها بیان حکم است. با این که تا موضوع مشخص نشود حکم برای آن معنایی ندارد. پس گمان و نظریه مذکور نادرست و ناتمام است.

یکی از موضوعاتی که به گونه کامل جوانب آن و نیز شرایط آن براساس ادله مورد بررسی اندیشه مندان جامعه اسلامی قرار نگرفته و یا اگر قرار گرفته است، به گونه ای واضح و روشن و خالی از هرگونه ابهام، برای دیگران تبیین نشده، موضوع ارتداد است. امروز بیش از زمانهای پیشین، ضرورت تبیین حدود و شرایط تحقق این موضوع احساس می شود. زیرا ارخدهای بحران خیز کنونی در صحنه های جهانی و پیدایش شگردها و جریانهای جدید در صحنه بین المللی از طرف دشمنان اسلام برای مقابله با مسائل دینی و احکام شرعی، و نیز رویدادهای سیاسی کنونی، در جامعه اسلامی از طرف برخی از سیاست بازان و سودجویان ناآگاه برای مقابله با صاحب نظران

۳. Liberation Theology جنبشی است که از اواخر دهه ۱۹۶۰ و اوایل دهه ۱۹۷۰ در آمریکای لاتین پا گرفت و براساس اعتقاد آن، کلیساها و وظیفه و تعهد داشتند تا با سرکوبهای اجتماعی، اقتصادی، و با بهره کشی و ستمگری علیه انسانیت به مبارزه برخیزند.

- 4. Evangelical Christians.
- 5. Expressive Individualism.
- ۶. New Age Movement (جنبش عصر جدید) دسته وسیعی از افراد و گروههایی را شامل می شود که هر یک ممکن است عقاید و جهت گیریهای فکری متفاوتی داشته باشد. اما مراد از آن بیشتر، پیدایش افراد و گروههایی است که دوباره به آیینهای از یادرفته کهن و متعلق به پیش از مسیحیت روی آورده اند؛ اعتقاد به سحر و جادو، فال بینی، طالع بینی از روی ستارگان، تناسخ، ارتباط با ارواح گذشتگان یا با ساکنان کرات دیگر، و همچنین آیینهای التقاطی که با تاثیرپذیری از مسیحیت، کیش بودا، هندو و دیگر مذاهب یا فلسفه های شرقی شکل گرفته اند، در این زمره قرار می گیرند.

- 7. Protestant Deformation.
- 8. Hierarchy.
- 9. Clash of Civilizations.

دارد و در پی آن است تا رضایت خاطر و افتخارات شخصی را جایگزین وفاداری و وظیفه شناسی در قبال منافع ملی آمریکا سازد. این آیین پایه های اقتدار ایالات متحده یعنی قدرتی را که خود مروج چنین کیشی در سراسر جهان بوده است، از پای بست سست و لرزان می سازد.

ادوارد گیبون زمانی در اثر خود، افول و فروپاشی امپراتوری رم، چنین نگاشت که امپراتوری رم مذهب مسیحیت را در سراسر دنیای باستان گسترانید، اما خود به دست مسیحیت به ورطه هلاکت و نابودی افتاد. اینک در روزگار ما نیز به نظر می رسد که "امپراتوری" آمریکا در کار گسترش پروتستانیزم کثریخت در سراسر دنیای مدرن است؛ حال آن که همین آیین مسخ شده و کثریخت پروتستان به نوبه خود فروریزی ارکان قدرت آمریکا را آغاز می کند.

پی نوشتها:
* سخنرانی در سوارتمور کالج، در برنامه سخنرانی تمپلتون، ۱۹۹۸.

- 1. Globalization
- ۲. دنیاگرایی (در مقابل مفهوم دین گرایی) و عرفی سازی در این متن، به تناوب به جای اصطلاح Secularization به کار رفته اند.

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MADE YAYIMLANGIKTAN SONRA GELEN DOKÜMA



تقدیر نظر / سال هفتم / شماره اول / مرداد ۱۳۸۰

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naslardan hareketle belirlemeyi hedefleyerek, insanlar arası ilişkiler de dinin esası olup olmamaları yönüyle kelâm ilminin konusuna dahil edilmiş, dolayısıyla imanın oluşumu ve sağlanmasında göz ardı edilemeyecek bir yeri bulunan davranış ilkeleri iman esasları konusuna yükseltilmiştir. “Davranışlar”la, Müslüman olmanın gerektirdiği fiil ve hareketler kastedilmiş ve bunların ahlâkî ve hukukî boyutlara kadar uzanan geniş bir yelpazeye yayıldığı kabul edilmiştir. Bu bağlamda fıkıh ve ahlâkın inanca yönelik temel ilkelerinin belirlenmesini sağlayan sistemin kelâm ilmi tarafından ele alınması gerektiği ifade edilerek¹⁰⁰ kelâm ilminin günümüz insanına ne tür bir katkı ve açılım sağlaması gerektiği ifade edilmiştir. Bunun, yaygın kelâm metodunun yer aldığı bir ilim tanımlamasının ötesinde, eksiklikleri ve ismi aynı kalmakla birlikte gayesi ve konusu yönünden daha kapsayıcı bir tanımlama olduğunu söyleyebiliriz.

Sonuç

Son olarak şunu dile getirebiliriz: İbn Haldûn’a göre kelâm ilmi İslâmî ilimler içinde yer alan naklî bir ilimdir. Nasları akılla ispatlamaya çalışır, savunmacıdır. Ancak kelâmın bu yapısı bir vicdan ve gönül işi olan inanç esasları bakımından yeterli değildir. Öğrenilmesi toplumda bazıları için yeterli olabilecek bir ilim dalıdır. Bu, Gazzâlî’nin de benimsediği görüştür. Ona göre kendi dönemi için kelâmın işlevi sona ermiştir. Onun bu görüşte olmasını belirleyen neden, yaşadığı toplumdaki medeniyet ve ilim düzeyinin gerilemiş olmasıdır. Nitekim o, yaşadığı bölgedeki umranın gerilemesine karşılık doğu toplumlarında ilim ve medeniyet seviyesinin ileri düzeyde; imrenilecek bir durumda olduğunu, vakıf müessesesi gibi bazı kurumların bunu desteklediğini belirtmektedir. Bu ise, medeniyet ve ilim düzeyinin geliştiği toplumlarda, şartların oluştuğu ortamlarda akli düşünceye önem veren ilimlerin yeniden gelişeceği anlamına gelmektedir. Kelâm ilmi de bunlardan birisidir.

¹⁰⁰ Bekir Topaloğlu, *Kelâm Araştırmaları Üzerine Düşünceleri*, İstanbul 2004, s. 5-6.

İslâm İnancında Günah, Günah Çeşitleri ve Kişiyi Günah İşlemeye Sevkeden Faktörler

Ferruh KAHRAMAN*



The Concept of Sin in Islamic Theology

This article is composed of three parts. At the introduction the concept of sin and it's several meanings are analysed. It's also investigated that what other religions say about sin. At the first part, having given general information about sin in Islamic Theology, we concentrated on sin in the context of Holy Quran's writings. And then, we focus on writings of Sunnah and Commentaries. At the second part, the information about sin in accordance with Islamic Theology is given. It's also given general information about the views of Müslim sects on sin, about major sin (kabîre) and minor sin (sağîre) are mentioned. Because Islamic Theology gives prime importance to the notion of sin in context of "belief" and "disbelief" (mü'min-kafir). In the third section, the factors leading the person included or excluded to commit sin are dealt with. In the last section confession ways are dealt with according to Islamic faith.

Key Words: İslamic creed, sin, major sin, minor sin.

Anahtar Kelimeler: İslâm inancı, Günah, büyük günah, küçük günah.

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GİRİŞ

Kur'an-ı Kerim'de ahsen-i takvim üzere, Tekvinde Tanrı benzeyişinde yaratıldığı bildirilen insan, iyi ve güzeli arzuladığı, dert, sıkıntı ve meşakatlardan kaçındığı halde neden hata ve olumsuzluklara düşüp günah işleyebiliyor? İnsanı günaha sevkeden olgu nedir? Günah ilk önce ne zaman işlenmiştir? Ve bu günahın kişiye ve nesline herhangi bir tesiri olmuş mudur? Bir insanın günah işlemeyen hayatını sürdürebilmesi mümkün

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MAKALE İZLENİMLERİ VE GÖRÜŞLERİ
SONDA GÖRÜŞLERİ VE GÖRÜŞLERİ

Similitude see PARABLE

-Günah

Sin, Major and Minor

Greater and lesser transgressions of the law of God. The Qur'an promises that God will forgive minor sins if human beings abstain from the major ones (Q 4:31; 53:31-2; see FORGIVENESS). The most common characterization of "major" sins in exegesis and theology is *kabā'ir* (sing. *kabīra*; literally the "big ones"), a term that occurs in this sense in the Qur'an (cf. Q 4:31; 42:37; 53:32). A common theological characterization of "minor" sins is *ṣaghā'ir* (sing. *ṣaghīra*, as in Q 18:49; see THEOLOGY AND THE QUR'ĀN; EXEGESIS OF THE QUR'ĀN: CLASSICAL AND MEDIEVAL). All deeds, major and minor, are recorded, and their register (*kitāb*) is to be given to each individual on the day of judgment (see LAST JUDGMENT; HEAVENLY BOOK; GOOD DEEDS; EVIL DEEDS), much to the consternation of the sinners (*mujrīmīn*, Q 18:49; cf. 54:52-3; see REWARD AND PUNISHMENT).

Terms designating "sin" in the Qur'an's vocabulary include: *dhanb* (pl. *dhunūb*; e.g. Q 3:11, 16, 193; 8:54; 12:29; 67:11); *fāḥisha* (and other terms from the same Arabic root, i.e. *f-h-sh*; e.g. Q 2:169; 4:22; 12:24; 17:32; 27:54); *ḥaraj* (e.g. Q 9:91; 48:17); *ithm* (e.g. Q 2:173, 181-2, 219; 4:20, 48, 50, 112; 33:58; 42:37; 49:12); *junāh* (Q 2:198, 235; 4:102; 33:51); *jurm* (in the form of various derivatives from the root *j-r-m*; e.g. Q 6:147; 7:40; 9:66; 10:17; 11:35; 18:49; 45:31; 83:29); *khaṭī'a* (and terms derived from the same root, *kh-t'*; Q 2:81; 4:112; 12:97; 17:31; 69:9; 71:25); *lamam* (Q 53:32); *ma'ṣiya* (pl. *ma'āṣī*; cf. Q 58:8-9); and *sayyi'a* (pl. *sayyi'āt*; Q 3:193; 4:31; 7:153; 29:7). Whether a particular term denotes a major or a minor sin is often not clear from the Qur'an itself and the same term might be used to denote major or minor sins. Thus the term *sayyi'a*

occurs in Q 4:31 in the sense of a minor infraction (also in Q 3:193) but elsewhere (as in Q 7:153; 35:43) it refers to evil deeds of a graver kind (cf. Dāmaghānī, *Wujūh*, i, 423f., s.v. *al-sayyi'āt*; also Zamakhsharī, *Kashshāf*, i, 159, ad Q 2:81, where *sayyi'a* is glossed as *kabīra min al-kabā'ir*). Many commentators do, however, consider terms like *dhanb* and *ithm* (as well as *ma'ṣiya*, a common gloss for *ithm*: cf. Ṭabarī, *Tafsīr*, v, 476, ad Q 7:33) to refer to major sins and understand *lamam*, *sayyi'a* and *khaṭī'a* to mean minor sins. Irrespective of the actual terms used, few commentators deny that there is in fact a distinction to be made between major and minor sins (cf. Haytamī, *Zawājir*, i, 11f.); precisely which sins belong in what category is, however, a matter of great uncertainty.

Definitions

Ibn 'Abbās (d. ca. 68/687), a major early authority in exegetical matters, is reported to have defined the *kabīra* as "every sin that God has stamped with fire (q.v.), [his] displeasure, [his] curse (q.v.), or with [the threat of his] punishment" (Ṭabarī, *Tafsīr*, iv, 44, ad Q 4:31 [no. 9213]). More vaguely, yet in underscoring the sense of sin as transgression, he held "everything in which God is disobeyed [to be] a major sin" (ibid., no. 9211; see DISOBEDIENCE). Other early definitions related major sins not just to acts for which God has promised hell (see HELL AND HELLFIRE) but also those for which the *ḥudūd*, or the legal punishments explicitly prescribed by the Qur'an and the sunna (q.v.), are to be executed (cf. ibid., no. 9219; see CHASTISEMENT AND PUNISHMENT; LAW AND THE QUR'ĀN). Such views were elaborated on and systematized in works specifically devoted to cataloguing major sins. Shams al-Dīn al-Dhahabī (d. 748/1348), the author of one such book, defines major sins as anything "in regard to which there is a *ḥadd* in this world, such as

TÜRKÇENİN TARİHİ SÖZ VARLIĞINDA
HELÂL-HARAM SEVAP-GÜNAH TERİMLERİ*

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ABSTRACT

The Turks embraced during history different religions such as Buddhism, Maniheim and Islam. They served these religions and wholeheartedly. Entering to new religion caused new terms and words. Therefore they accepted new religious terms either they have derived among themselves or they transferred from that religion which they embraced it. This article deals with old turkic terms that reflect meanings of sin, sinful, paradise, hell, doomsday, satan, pious, piety, impiety etc.

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Dinî tecrübenin teorik anlatımı üç konu etrafında döner: Tanrı, dünya, insan... Bunları karşılayan bilim dalları ise Teoloji, Kozmoloji ve Antropolojidir. Bu kavramlar sürekli olarak *efsane, öğreti* ve *inak* başka bir deyişle *mitos, doktrin* ve *dogma* şekilleri etrafında evrim geçirmişlerdir. Teoloji Tanrı ile ilgilenirken, kozmoloji dünyanın başlangıcı, gelişmesi ve çeşitli evreleri ile ilgilenir. Teolojik anlamda antropoloji ise kurtuluş teorisi (*Soteriologie*);¹ ve öbür dünya bilgisi (*Eschatologie*);²ni içine alarak insanlığın başlangıç, tabiat ve alinyazısını inceler. (Taplamacıoğlu 1983: 181);

Türklerin Orhon Abideleri'nde tespit edilenler dışında milat öncesine uzanan Çin, Bizans ve Arap kaynaklarında tek bir yaratıcıya inandıklarını gösteren kanıtlar mevcuttur. (Kafesoğlu 1998: 295-297);

Radloff'un *Sibirya'dan* adlı eserinde verilen Şamanist Türklerin kainatın yaradılışı ve iyilik kötülük kavramlarının oluşmasıyla ilgili efsane konumuz açısından ilgi çekicidir. Bu efsanede Tengere Kayra Han önce kişiyi yaratmış, kişi Kayra Handan yüksekte uçmak istediği için uçma özelliğini kaybetmiş ve yerin altına sürüklenmiştir. Kayra Han da yeni kişiler yaratmış dünya nesli bu kişilerle türemiştir fakat Erlik (yani kişi); ışık diyarından kovulunca yeryüzündeki kişileri kötü yola sevk etmeyi başarmış, bunun üzerine Kayra Han kişiöğullarına kızmış ve onları kendi hallerine bırakmıştır. (Radloff 1956:6-7).

Yukarıdaki efsane metninde de görüleceği üzere Türklerin yaratılış efsanelerinde de iyi-kötü mücadelesi ve yaşadığımız dünyadan başka bir dünyaya olan inanç mevcuttur. Gerçekten de Türkler için ilk çağlardan itibaren insan

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¹ Soteriyoloji: Hz. İsa doktrinindeki kurtuluş teorisi ve Hz. İsa'nın bu kurtuluştaki rolünü açıklayan bilgi kolu.

² Eskatoloji: Teolojinin bir kolu olup ölümden, ceza gününden, cennet ve cehennemden, dünyanın sonundan ve genel olarak öbür dünya olaylarından söz eder..

والإثم الذنب والميسر والخمر، فيقال: تعاطى الإثم. والمأثم والمأثمة: ما يَأْثُمُ به الإنسان، والذنب.

الإثنا عشرية

الإثنا عشرية صفة تطلق على الشيعة لأنهم يقولون باثني عشر إماماً معينين بأسمائهم. والإثنا عشرية يقصد بها نفس ما يقصد بالجعفرية.

وكلا الإثني عشرية والجعفرية تقابل الشيعة الزيدية والشيعة الفاطميين لأن هذين الفريقين لا يقولان باثني عشر إماماً. وقد يعرف الفاطميون بالسبعية لافتراقهم عن الجعفرية من الإمام السابع. كما أن (الإمامية) أصبحت في العصور المتأخرة تعني ما تعنيه الإثنا عشرية والجعفرية.

وقد روى أهل السنة عن رسول الله ﷺ أنه قال: إن الخلافة في قريش، وإن عدد الخلفاء إثنا عشر خليفة. فقد جاء في صحيح البخاري ج ٩ كتاب الأحكام ما نصه: «قال رسول الله: لا يزال هذا الأمر في قريش ما بقي منهم إثنان، ويكون إثنا عشر أميراً».

وقال ابن حجر العسقلاني وهو يشرح هذا الحديث في كتاب فتح الباري ج ١٣ ص ١٨٣ طبعة ١٣٠١ هـ: «كم يملك هذه الأمة من خليفة؟ فقال: إثنا عشر».

ولكن السنين اختلفوا في تفسير هذه الرواية وتعيين المقصود بالاثني عشر. فمنهم من قال: إن الإثني عشر لم يخلقوا بعد وسيخلقون، ومنهم من قال: إن المراد بالاثني عشر غير أصحاب الرسول لأن حكم أصحابه يرتبط بحكمه. ومنهم من قال: إن المراد وجود اثني عشر إماماً في مدة الإسلام، وإن لم تتوال أيامهم. إلى غير ذلك (فتح الباري للعسقلاني ج ١٣ ص ١٨٣ وما بعدها طبعة ١٣٠١ هـ).

أما الأئمة الإثنا عشر عند الشيعة فهم: علي بن أبي طالب، الحسن بن علي، الحسين بن علي، علي بن الحسين، محمد الباقر، جعفر الصادق، موسى الكاظم، علي الرضا، محمد الجواد، علي الهادي، الحسن العسكري، محمد بن الحسن المهدي.

المبذول له وطلبه، سواء أقصد التبرع والمجان أم لم يقصد. بل نوى الرجوع والمطالبة، لأن مجرد عدم نية التبرع لا تجعله غير متبرع ما دام يعلم أنه غير ملزم بالدفع والبذل وعلى هذا نصت المادة ١٨١ من القانون المدني الجديد المصري، وقد اتفق الفقه والقانون على أنه ليس للمشتري الرجوع بالثمن على البائع إذا اشترى منه متاعاً يعلم أنه سرقة، لأنه سلطه عليه بلا عوض، وهذا يؤيد أن مجرد البذل لا يستتبع الضمان^(١).

وقد اختلف المشرعون الأجانب أنفسهم في تفسير السبب، ويتفق قول بعضهم مع الفقه الإسلامي، فالأستاذ ريبير يسمي الإثراء بلا سبب «الإثراء غير العادل»^(٢) وهذا تعبير ثان عن الإثراء بغير حق، والأكل بالباطل. ولعل الدكتور أراد من قوله (لا يعترف الفقه الإسلامي بالإثراء بلا سبب كقاعدة عامة) أراد أنه لا يفسر السبب كما يفسره القانون المصري، وإلا فإن الفقه الإسلامي يعترف بالقاعدة ويعتبرها موجبة للضمان، وإن لم يعبر بلفظ الإثراء بلا سبب.

محمد جواد مغنية

الإثم

هو الذنب الذي يستوجب العقوبة. جمعه آثام. والآثام بدون مد: العقوبة. قال تعالى: ﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ أي: عقاباً. وأثم يَأْثُمُ إثماً (بكسر الهمزة) وأثماً (بالفتح) وأثاماً ومأثماً: عمل ما لا يحل فهو أثم وأثوم وأثم. وأثمه الله يَأْثُمُهُ (بضم الميم) ويأثمه (بكسرها): عدة آثماً فهو مأثوم. وأثمه: قال له أئمت. وأثمه: أوقعه في الإثم. وتأثم تخرج عن الوقوع في الإثم وازدجر.

(١) وفصل بعض الفقهاء بين بقاء الثمن في يد الغاصب وبين تلفه فحكم بالرجوع في الأول دون الثاني. وقال السيد الحكيم في كتاب نهج الفقهاء: إن المشتري يرجع على البائع الغاصب مطلقاً، سواء أبقى الثمن أم تلف، كما هو حكم المقبوض بالعقد الفاسد.

(٢) نظرية الالتزام للسنهوري.

geçişle de karakterize olmakta; dinî tecrübe alanında ise, böylesine bir geçişin, geleneksel ve kurumlaşmış ve büyük ölçüde kolektif dindarlıkların yerini giderek daha bireysel dindarlıklara bırakması yahut din ve toplum ilişkileri açısından toplumsal farklılaşma, iş bölümü ve uzmanlaşmaya paralel olarak dinin de sosyo-kültürel faaliyet alanlarının pek çoklarındaki mevcut etkilerinden giderek sıyrılmak ve kendi öz alanına ve özellikle de bireysel vicdana çekilerek orada derinleşmeye başlaması yahut sekülerleşme, vs. şekilleri altında kendilerini gösteren yeni süreçlere kapı açtığı gözlenmektedir.

Mamafih, bütün bu süreçler dünyanın her yerinde ve tüm toplumlarda benzer hız ve oranlarda seyretmemekte; özellikle İslam dünyası ve onun içinden tipik bir örnek olarak meselâ Türk toplumunda durum geleneksellik ile modernlik arasında yer alan tranzisyonel toplumların karşı karşıya kaldıkları gel-gitler, gerilimler, ikilemler, uyum ve uyumsuzlukların ve bunların beraberinde sürükledikleri sonuçların kayda değer örneklerini bize tipik bir biçimde sunmaktan geri durmamaktadır. Ancak, değişim olgusu da, giderek küreselleşen bir süreç ve bağlamda devam etmektedir.

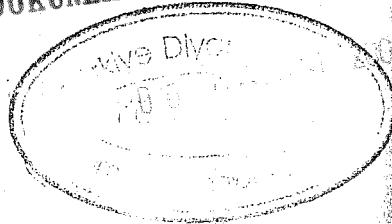
Her halükârda, büyük din sosyoloğu J. Wach'ın gayet yerinde olarak işaret ettiği üzere¹⁸, kolektivizmden individüalizme doğru seyreden süreçte, daha ferdiyetçi bir din ve dindarlığın doğuşunda, anlaşılabilir bireyin kültürel ve toplumsal çevrenin etkilerinden kademeli olarak kendini sıyırmayı başarması önemli bir etken olmaya devam etmekte; buna bizzat medeniyetin ve hattâ onun üreticisi ve taşıyıcısı olan toplumun kendi içerisindeki farklılaşması ile dinî cemaat yahut ümmet ya da topluluğun tabii cemaat yahut topluluktan artan farklılaşması eklenmektedir.

Erciyes Üniversitesi
İlahiyat Fakültesi Dergisi

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0-038

**MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN**



ŞİRK (ORTAKLAR EDİNMEK) VE GÜNAH PROBLEMİ*

Prof. Dr. Cihat TUNÇ**

<<Şirk; paylaşmak, ortak olmak, birisini faydalandırmak, birisini ortak etmek, bir kimsenin başka bir kimseyle bir araya gelmesi anlamına gelir. Kelami bağlamda şirk, Allah'a ortak koşmak, bunun bir uzantısı olarak Allah' la birlikte veya Allah' tan başkalarına da ibadet etmek (kulluk etmek) anlamına gelir. Kur'an bu sözcüğü yetmiş beş ayette kullanır; Allah'a başkalarını ortak etmek anlamına gelir. 4/36; 31/13; 6/19; 13/36, affedilmeyen günah olarak şirk: 4/48 ve 116 : 5/72. ayetlerde yer almaktadır.>>

Görüleceği üzere Nisa Suresinin 48. ayeti şöyledir: "Allah kendisine ortak koşmayı elbette bağışlamaz, bundan başka günahları dilediğine bağışlar. Allah'a ortak koşan kimse, şüphesiz büyük bir günahla (veballe) Allah'a iftira etmiş olur". 116. ayet de aynı manada olmakla beraber, sonu şöyle gelmektedir: "Allah'a ortak koşan kimse derin bir sapıklığa sapmış olur. Maide Suresinin 72. ayetinde yüce Allah, Hz. İsa'yı İsrailoğullarına karşı şöyle konuşuyor: "---Hz. İsa onlara: Rabbim ve Rabbiniz olan Allah'a kulluk edin! kim Allah'a ortak koşarsa, muhakkak Allah ona Cenneti haram eder, varacağı yer ateştir, zulmedenlerin yardımcıları yoktur, dedi".

İşte bu ayetlerden de açıkça anlaşılıyor ki, Allah Teala kendisine eş veya ortak koşmayı diğer bir deyişle Allah'la beraber veya O'ndan başka ilahlar edinmeyi en büyük günah, iftira ve derin bir sapıklık olarak nitelendiriyor ve affedilmeyecek büyük günahlardan olduğunu haber veriyor. Bununla beraber kişi ölmeden, hayatta iken, zamanında tövbe edip bu sapık inancından döner ve O'nun Birtek oluşunu şüphesiz kabul ve tasdik ederse, Allah o kişiyi bağışlar. Nitekim tarihte bunun örnekleri görülmüştür.

<<Buna göre Allah' a eş koşmaktan kaçınmak Kur'anî mesajın odak noktasını oluşturur. Çünkü şirk tevhidin zıddı olmaktan başka bir şey değildir. >>

<<İmanın birinci ilkesi Tevhid, yani Allah'ın bir tek olduğu iddiasıdır. Tevhidin anlamı, "Allah' tan başka ilah yoktur" sadece bir tek gerçek ve tapınılmaya değer varlık (nesne) yani Allah vardır" demektir. Geri kalan bütün tapınma ve ibadet nesnelere batıldır. Başka herhangi bir şeye kulluk etmek, hataya ve dalâlete düşmektir. Böyle bir şey şirk denen en büyük günahı işlemek olur. >>

* Bu çalışma, w.c.chittik -S.Muruta'nın "the vision of İslam" adlı eserinin Turan KOÇ tarafından "İslam'ın Vizyonu" adıyla türkçe çevirisinin 110-113. sayfalarından faydalı olacağı düşüncesiyle iktibas edilmiş ve yer yer siyah puntolar halinde açıklamalı ilaveler yapılmıştır.

** E. Ü. İlahiyat Fakültesi Öğretim Üyesi.

ellerinden çekilip alınışının ve cesedi ile semâya yükseltilmesinin nasıl çok ince bir oyun olduğunu ve düşmanlarının karşı koymalarına imkân bulunmayan ve beşerin güç yetiremeyeceği birşey olmasına rağmen, bu duruma, nasıl onların oyunlarından daha üstün ve iyi bir oyun denilebileceğini bir türlü idrak edemiyorum. Gerçekte bir oyun (mekr), ancak kendi tarzının gerektirdiği bir oyunla karşı karşıya getirildiği takdirde bir oyun olarak gerçekleşebilir. Buna benzer bir durum, Hz. Muhammed (s.a.s.) hakkında buyurulmuştur: “İnkâr edenler, seni bir yere kapamak veya öldürmek, ya da sürmek için düzen kuruyorlardı. Onlar düzen kurarken, Allah da düzenlerini bozuyordu. Allah düzen yapanların en iyisidir” (En-fâl: VIII, 30).

Bu konudaki sonuç şudur:

1. İsâ'nın cesedi ile semâya yükseltildiğine ve orada şu ana kadar hayatta olduğuna ve âhir zamanda oradan dünyaya ineceğine dair, inanışın varlığı hususunda, ne Kur'an-ı Kerim'de ne de Resûlullah'ın hadislerinde kalbin tatmin olmasını sağlayacak inandırıcı birşey vardır.

2. İsâ'nın durumu hakkında gelmiş olan âyetler, Allah'ın onu ece-liyle öldüreceğini, Kendine ref' edeceğini ve inkâr edenlerden temizleyeceğini vaad ettiğini göstermektedir. Bu vaad de gerçekleşmiştir. Böylece düşmanları onu öldüremediler ve asamadılar; fakat Allah onu süresi içinde vefat ettirdi ve Kendine yükseltti.

3. İsâ'nın cesedi ile selmâya yükseltildiğini, şu âna kadar da orada canlı olduğunu ve oradan âhir zamanda ineceğini inkâr eden bir kimse, böylece, kesin delillerle sâbit olmuş bir şeyi inkâr etmiş olmaz. Bu yüzden ne müslümanlığından ve imânından çıkar, ne de aleyhine olarak dinden çıkmıştır, hükmü uygulanabilir. Bilakis o müslim ve mü'mindir; öldüğü takdirde mü'minlerdendir, mü'minlerin cenaze namazının kılınması gibi onunki de kılınır ve mü'minlerin mezarlığına gömülür. Allah katında imânı için hiçbir eksikliği yoktur. Öte yandan Allah kullarından en iyi haberdâr olan ve onları en iyi Görendir.

Sorunun “İsâ, dünyaya ikinci defa döndüğü takdirde ona inanmayan biri hakkındaki hüküm nedir?” şeklindeki diğer kısmına gelince. . . artık bu anlattıklarımızdan sonra buna cevap vermeye gerek olmadığı gibi, bu hususta bir soru da yöneltilemez. Allah, en iyi Bilendir.

19.6 TEMMUZ 1993

Dergi / Kitap

Kütüphanede Mevcuttur

KELÂM İLMİNDE BÜYÜK GÜNAH MESELESİ

Doç. Dr. Cihad TUNÇ

Bu yazımızda büyük günah işleyen, yani dinimizce suç sayılan bir işi yapan kimsenin çeşitli mezhepler açısından dinî durumunun ne olacağını, diğer bir deyişle Allah'ın birliğine inanmış bir müslümanın, büyük günah işlemiş olmasının onun inancında bir değişmeyi gerektirip gerektirmeyeceği gibi sorulara verilen çeşitli cevapları incelemeye çalışacağız. Meselenin daha açık bir şekilde anlaşılmasını sağlamak amacıyla, konuya büyük günah kavramından ne anladığımızı açıklamakla başlayacağız. Önce günah kelimesi üzerinde duralım. Türkçe sözlükte bu kelimenin karşısında şu anlamlar ve örnekler yazılıdır. 1. Dince suç sayılan iş: Bu anlamı Türkçemizde, “Hırsızlık etmek dinimizce günahdır” şeklindeki bir cümle içinde kullanabiliriz, 2. Herkesin viedanını inciten iş: Bu adama bu kadar eziyet etmek günahdır, cümlesinde “günah” kelimesi bu anlamdadır, 3. Sorumluluk: “Ben söyleyeyim de günah benden gitsin” cümlesinde de sorumluluk anlamında kullanılmıştır.

Aslen Farsça olan günah (گناه) kelimesi dinî eserlerde birinci anlamında yer alır, yani “Allah'ın emirlerine aykırı olarak görülen iş, dinî suç” demektir. Kur'an-ı Kerim'in pek çok âyetlerinde ليس عليكم جناح (ليس عليكم جناح) ve diğer şekillerde geçen Cünâh (جناح) kelimesinin Farsça günah گناه kelimesindeki “g” harfinin “c”ye dönüşmesiyle arapçaya geçtiği sanılmaktadır ki, bu kelime arapçada “günah” manasında olmayıp, engel, sorumluluk anlamlarıdır. Günah kelimesinin karşılığı olarak arapçada ithm (إثم) kelimesi kullanılır ki, bu kelime büyük ve küçük günahı da içine alır. İşte bu genel anlamda Türkçemizde Suç kelimesini kullanıyoruz.

Hukukî açıdan “Suç” şu anlamda kullanılır: “Hukuk nizamı içinde kendisine müeyyide olarak ceza konulmuş fiillerdir”. Ceza kanunumuz

Islamic Economics Series—3

Public Duties in Islam

The Institution of the *Hisba* *peretma*

by

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Introduction and
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Gina h

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Gina h

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