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AĤBĀR ET AWĀMIR CHEZ IBN ĤAZM DE CORDOUE

PAR

R. ARNALDEZ

BIEN que les préoccupations linguistiques tiennent une place importante dans sa pensée, Ibn Ĥazm n'a pas traité pour eux-mêmes les problèmes du langage et de la langue. Ils sont pour lui indissolublement liés aux problèmes d'exégèse juridique, morale ou théologique du Coran et du ḥadīṭ. Les termes mêmes sur lesquels repose sa spéculation sont ambivalents, en particulier ceux que nous nous proposons d'examiner : le mot *ḥabar* appartient au lexique de l'analyse grammaticale (*i'yāb*) et il désigne également la tradition orale; l'*amr* est à la fois l'impératif verbal et le commandement divin. Il est parfois malaisé de décider sur quel plan de signification ils doivent être pris, mais partout où l'on peut hésiter, on s'aperçoit vite qu'ils portent sur un point où la langue et la pensée sont intimement associées. En effet, toutes les questions qui intéressent Ibn Ĥazm, se ramenant à la compréhension des paroles de Dieu ou du Prophète, s'enracinent dans des problèmes linguistiques.

Il est difficile de définir la réalité linguistique. Du fait que les mots *signifient*, du fait que, par leur signification, ils tendent l'esprit vers un terme, on les voit se projeter et se plaquer sur des objets, au point de faire croire qu'ils font corps avec eux. Et si, par un mouvement réflexif, on cherche à revenir sur eux, pour saisir leur nature, on ne trouve que la forme abstraite d'une connaissance qui les fait assimiler à des concepts. Ainsi se persuade-t-on que l'univers du discours n'est que la doublure de l'univers logique ou de l'univers naturel, et que les mots expriment simplement ce que l'on sait des choses, ou la manière dont on les ordonne dans la connaissance. La fonction de la langue serait seconde, par rapport à la science, aux préjugés et aux habitudes de pensée.

De nos jours, les études sur le langage, les conceptions des poètes respirent à rendre à la réalité linguistique l'indépendance,

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O People of the Scripture! Come to a Word Common to You and Us (Q. 3:64): The Ten Commandments and the Qur'an

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Sebastian Günther

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The Ten Commandments of the Hebrew Bible, or the Old Testament, are undisputedly of fundamental significance for communities, societies and cultures of the Judeo-Christian tradition. Indeed, for many Jews and Christians this Biblical list of religious and ethical precepts is the *Magna Carta* of social order. It is a privileged record of law that constitutes a Biblical microcosm of God's covenant with humankind. Naturally, the question arises as to whether the Qur'an also includes or expressly refers to God's Ten Commandments. In other words, do the followers of the three monotheistic religions share a codex of religious and ethical rules equally crucial to their lives and coexistence?¹

In the Bible, as is well known, the Ten Commandments – termed in Biblical Hebrew *aseret ha-dvarim* and in Rabbinical Hebrew *aseret ha-dibrōt*, 'the ten words'; also called the Decalogue, derived from the Greek *deka logoi*, 'ten words' or 'ten sayings' – occur in two versions, in Exodus 20:1–17 and Deuteronomy 5:5–21.² An additional, perhaps older, though less prestigious list of the Ten Commandments is included in Exodus 34:14–28.³ According to these passages, the Ten Commandments were divinely revealed to Moses on Mount Sinai and were engraved on two tablets of stone.⁴ They appear as a summary statement of the covenant requirement between God and the Israelites. Although they primarily consist of prohibitions, they carry direct implications for positive action.⁵

The Ten Commandments are commonly divided into two groups, with five commandments in each.⁶ The first group primarily includes the rules concerning the relation of humans to God. They unconditionally prohibit polytheism, all forms of idolatry and blasphemy. Furthermore, there are the decrees that people are to rest on one day in seven, and honour their parents. The second group more directly regulates interaction between humans. These rules command that one shall not take human life, nor commit adultery, nor steal, nor bear false witness against one's neighbour, nor desire persons or things not one's own. The Ten Commandments in Exodus 20:1–17 read as follows:⁷

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Combat see WAR

Commandments

Moral regulations mandated by divine decree. The Qur'ān does not refer explicitly to the biblical Ten Commandments (see SCRIPTURE AND THE QUR'ĀN) or "ten words," and Muslim exegetes have not generally tried to find either the Decalogue itself or a Muslim equivalent in the text. The Qur'ān does speak of tablets (*alwāh*) given to Moses (q.v.; Q 7:145f.) but alludes to their content only in general terms: "And we wrote for him on the tablets of everything an admonition (*mau'izā*) and exposition (*tafsīlān*) for everything." The tradition often seems as interested in what the tablets were made of (emerald with gold writing, according to Mas'ūdī, *Murūj*, i, 49; other possibilities include ruby, chrysolite, wood, stone; see Qurṭubī, *Jāmi'*, vii, 179) as in what they contained. Otherwise, commentators generally see the tablets of Q 7:145 as containing a law code of sorts ("what [the Israelites, see CHILDREN OF

ISRAEL] were commanded to do and forbidden from doing," Ṭabarī, *Tafsīr*, ix, 57). Some exegetes consider the tablets to have contained both statutory rules (*ahkām*, see BOUNDARIES AND PRECEPTS) and narrative material intended to induce obedience (q.v.; e.g. Rāzī, *Tafsīr*, xiv, 193). Wāḥb b. Munabbih (d. 110/728 or 114/732), the Jewish convert and well-known transmitter of "Jewish lore" or *Isrā'īliyyāt*, is said to have associated the tablets of Q 7:145 with the Ten Commandments and gives — without identifying it as such — a close paraphrase of some of the Decalogue: "[God] wrote: Do not associate with me anything of the heavens and the earth, for all of that is my creation (q.v.; cf. the wording of *Exod* 20:4, on graven images); Do not swear falsely in my name, for I will not cleanse the one who swears falsely (cf. *Exod* 20:7 and *Deut* 5:11, with the Hebrew *lō yanakkeh* [God will not acquit, or purify] semantically equivalent to the Arabic *lā uzakkī*, "I will not cleanse"); and honor your parents" (Ṭabarī, *Tafsīr*, ix, 57f.).

Apart from the tablets of Q 7:145, Moses (q.v.) also receives nine "clear signs" (*āyāt bayyināt*, see SIGNS) at Q 17:101. From the context, this must refer to something other than the Ten Commandments and most commentators have taken it to mean nine miracles performed for the benefit of Pharaoh (q.v.; see also EGYPT) and his people, spoken of elsewhere at Q 27:12. These are traditionally said to have included, among other things, the changing of the rod into a serpent, Moses' white hand and the plagues (q.v.) of locusts, lice, frogs and blood (Ṭabarī, *Tafsīr*, xv, 171; Bayḍāwī, *Anwār*, i, 583; Rāzī, *Tafsīr*, xxi, 54). However, one line of commentary takes these "nine clear signs" to refer to nine specific legal statutes, some of which are familiar from the biblical Decalogue while others are foreign to it: Do not associate anything with God; do not steal; do not kill anyone

4. Remember to keep the Sabbath day.²⁹
5. Honor your father and mother.
6. You shall not murder.³⁰
7. You shall not commit adultery.
8. You shall not steal.

H. S. Horowitz [Leipzig: Fock, 1917] 121): "R. Ishmael says . . . 'Because he has spurned the word of the Lord' [Num 15:31]—who spurned the *first commandment* as said to Moses by the Great One: 'I the Lord am your God; you shall have no other gods beside me.'" The rabbinic saying "'I am' and 'there shall be no' were heard from the mouth of the Great One," may also indicate that these are one commandment; and, to be sure, this tradition is advanced in *b. Hor.* 8a in the name of a Tanna of R. Ishmael's school (cf. *b. Mak.* 24a).

The reading of the Decalogue according to the "superior accents" (*šm šywn*) divided according to commandments and not according to verses also reflects, in my opinion, the division of Philo and Josephus. With all the many difficulties involved in the development of the accentual tradition of the Decalogue (see M. Breuer, *The Aleppo Codex and the Accepted Text of the Bible* [Jerusalem: Kook, 1977] 55-66 [Hebrew]), one thing is clear: according to the superior accents, v 2 never receives accentuation as the end of a verse, but is a *rebia* or an *athnach*, which shows that the first commandment included "I am the Lord" and "You shall have no."

According to the plain meaning as well, "I, the Lord, am your God" functions as a subordinate clause to the following prohibition; cf. esp. Judg 6:8-10 ("I, the Lord, am your God. You must not worship the gods of the Amorites"), Hos 13:4, Ps 81:8-10[9-11]. For the understanding of "I the Lord . . ." in the Decalogue and the meaning of *ānōki* and *āni* at the beginning of sentences in Akkadian and Semitic inscriptions, see A. Poebel, *Das appositionell bestimmte Pŕonomen der 1 Pers. Sing. in den westsemitischen Inschriften und im Alten Testament* (Assyriological Studies 3; Chicago: Oriental Institute, 1932). Poebel rightly claims that such sentences cannot be interpreted as self-presentation: not "I am the one who led you out" but rather, "I, who led you out. (command you): You shall have," etc.

²⁹ In the version of Deuteronomy, *šāmōr* 'observe'. The verb *zkr* in Deuteronomy has only an historical meaning: 'remember'. See the deuteronomic motivation of the Sabbath observance: "Remember that you were a slave in the land of Egypt" (v 15), while in other sources and especially in P *zākar* had a meaning of 'commemoration'. Cf. W. Schottruff, "*Gedenken*" im Alten Orient und im Alten Testament (Wissenschaftliche Monographien zum Alten und Neuen Testament 15; Neukirchen-Vluyn: Neukirchener, 1964) 117-25. The Sabbath in Exodus 20 is conceived as a sacral commemoration intended to dramatize God's resting on this day, whereas in Deuteronomy 5 the observing of the Sabbath is seen as historic recollection, "because you were a slave in the land of Egypt." The author of the book of Deuteronomy thus distinguishes between 'remember' and 'observe'. Concerning the observance of the commandments, Deuteronomy speaks of 'observation' (*šmr*) whereas 'remembrance' (*zkr*) is reserved for the historical notion. See my *Deuteronomy and the Deuteronomic School*, 222.

³⁰ The order of these three commandments (murder, adultery, theft) is different in Philo (*On the Decalogue*, 121ff.; *On the Special Laws*, 3:8; *Who is the Heir*, 173), in part of the New Testament (Luke 18:20; Rom 13:9; unlike Matt 19:18-19 and Mark 10:19), in Codex Vaticanus of Deut 5:17-20, and in the Nash Papyrus (see M. Z. Segal, *Massoret uBiqqoret* [Jerusalem: Kiryat Sefer, 1957] 230). In those texts the order is

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not punctuated: "quas quidem sententias . . . quamquam nonnullae aliquo pacto sustineri possent in rigore et proprio verborum sensu ab assertoribus intento haereticas . . . respective . . . damnamus . . ." If a comma is placed after "possent," the sense is that the propositions, some of which in some way are tenable, are condemned in the full rigor of the terms and the proper meaning of the words such as the authors had in mind. If a comma is placed after "intento," the sense is that the propositions are condemned, although some are tenable in a certain manner in the rigor of the terms and in the proper meaning desired by the authors. The displacement of the comma, then, leads to two opposite interpretations: the second, since it was favorable to Baius, was defended by him and by his defenders, especially by Jacques Janson in 1618 and by C. *Jansen (Jansenius) in *Augustinus. Since the bull of Pius V was renewed in 1643 (date of promulgation) in the bull of Urban VIII, *In eminenti*, this document was printed under the direction of the nuncio Fabio Chigi with the comma after "possent," which provoked violent reactions from the Jansenists. The investigation ordered by Urban VIII agreed to the presence of the comma in this place. However, the controversies continued, and it was not until 1701, under the influence of M. Steyaert, that the Faculty of Louvain definitely accepted this punctuation. It must be noted, however, that the recent works of Edouard van Eijl, OFM, have completely reopened the question and have shown that in fact it was the interpretation favorable to Baius that should have been retained as in accord with the intentions of Pius V without, however, thereby diminishing the force of the condemnation.

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ONEMIR

X COMMANDMENTS, TEN

A group of moral precepts in the Pentateuch, known also as the Decalogue, always regarded as of basic importance in both Judaism and Christianity. This article treats first the Biblical data and then the moral theology of the Ten Commandments.

IN THE BIBLE

The group of precepts traditionally known as the Ten Commandments are found in the Bible in two separate pericopes: Ex 20.1-17 and Dt 5.6-21. Both these pericopes are contained in narrations of the Sinaitic revelation and making of the *covenant. The importance of these laws is shown by the fact that they are presented as written by Yahweh Himself on two tablets of stone (Ex 24.12; 31.18; Dt 4.13; 5.22). In fact, these laws represent a substantial part of the covenant, so that the covenant itself could be referred to as the Ten Commandments in Dt 4.13; 10.4; Ex 34.28. They correspond to the stipulations of obligation in the Hittite suzerainty treaty form.

A comparison of the two lists of commandments shows that, while they are very similar, there are some variations between them. The principal variations are the different motives assigned for the Sabbath observance and the different ways of considering possessions. In Exodus a man's wife is ranked with his servants and his animals as forming part of his "house," i.e., his

possessions, whereas in Deuteronomy she is placed first as distinct from the rest of his possessions. This indicates that, behind the present form of the laws, there was a process of formation from more primitive forms.

Apodictic Law. The basic characteristic of the Ten Commandments is that they are apodictic laws, that is, they are in the form of brief imperatives or prohibitions, complete in themselves without any explanation. Studies have shown that this form of law is closely, though not exclusively, bound up with the history of Israel, in contrast to the form of casuistic law usually found in the ancient Near East. The apodictic form of the Ten Commandments thus gives important insight into their background and time of composition.

Their form, coupled with the realization that these precepts reflect ideas known in the ancient Near East as witnessed by the 125th chapter of the Egyptian Book of the Dead (Pritchard ANET 34-36), the Babylonian hymn to Shamash (*ibid.*, 387-389), and the Assyrian exorcisms [H. Gressmann, *Altorientalische Texte zum Alten Testament* (2d ed. Berlin 1926) 9-12], has today led critical scholars generally to abandon the position that the Ten Commandments resulted from the preaching of the later classical Prophets. Rather, it is affirmed that they had their origin in Mosaic times and that there is no reason to doubt the tradition that connects them with Moses' activity as "law-giver."

Since several of the commandments still retain their characteristically brief, negative form, the amplifications and assignment of motives to several others can be considered as secondary. Note, however, that the complete text as found in the Bible is certainly inspired and the consideration of certain phrases as secondary is done only to see more clearly the work of the inspired redactor(s).

The Number Ten. With this understanding, it is possible to proceed to an examination of the principal difference between the two lists with regard to the last commandment. This commandment is given in Ex 20.17 as a general prohibition against the desire of another's property, including his wife. In Dt 5.21 this commandment has a more elevated moral sense: the wife is considered first and separately, followed by a prohibition against the desire of another's property. The use of two different verbs to achieve this separation naturally leads to an apparent increase in the number of commandments. What then of the number "ten" which seems to be the traditional number as appears from the use of the phrase "ten words" in Dt 4.13; 10.4; Ex 34.28? Some scholars hold that "ten" is there only a round number, especially when considered alongside of other lists of apodictic laws that appear in the Pentateuch.

The reality of this problem is felt even today, since the acceptance of the enumeration of commandments as found in Deuteronomy by St. Augustine and many Fathers of the West has led the Latin Church, as well as the Lutherans, to use this enumeration. Confusion arises from the fact that the enumeration as presented by the text of Exodus, which appears also in Jewish Rabbinic tradition, was adopted by St. Jerome and the Greek Fathers and so has resulted in a usage by the Greek Church differing from that of the Latin Church. Protestants other than Lutherans and the Jews also use the enumeration of Exodus.

Jewish tradition maintains the number "ten" by considering the first commandment to be Ex 20.2, which

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1 Thes. 5:15; 1 Pt. 3:9; and above all, Mt. 5). For believers, all temptations—but particularly those arising from the vicious circle of violence—are a challenge to sanctity, to redemptive love. An unrenounceable perspective grows out of Paul's understanding of the combat between *sarx* and *pneuma*, whereby false images of love and freedom are exposed by searching wholeheartedly for true love aided by the promptings of the spirit (cf. Gal. 5:13, 6:2).

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There are innumerable books and articles concerning the temptation of Jesus and, in that light, temptation in general. The following books merit special attention: Ernest Best's *The Temptation and the Passion: The Markan Soteriology* (Cambridge, 1965) and Jacques Dupont's *Les tentations de Jésus au désert* (Paris, 1968). Both books contain excellent bibliographies. A comprehensive presentation of the church fathers' explanation of the biblical texts and their application to the understanding of Christian life is found in Santino Raponi's *Tentazione ed Esistenza Cristiana* (Rome, 1974). On the biblical use of the term *peirasmos*, see Heinrich Seesemann's *Theological Dictionary of the New Testament*, edited by Gerhard Friedrich (Grand Rapids, 1968), vol. 6, pp. 23–36. See Horst Beintker's study *Die Überwindung der Anfechtung bei Luther* (Berlin, 1954) for an overview of Martin Luther's approach to temptation from the perspective of the doctrine of justification by faith. Helmut Thielicke's *Theologie der Anfechtung* (Tübingen, 1949) is representative of a good part of Protestant theology's discussion of the issue. Also important is Dietrich Bonhoeffer's *Creation and Fall: A Theological Interpretation of Genesis 1–3 and Temptation* (1937–1938; New York, 1965). While at times emphasizing the power of Satan, Bonhoeffer never allows for man's exculpation. His ideas seem to reflect the time of great affliction for the church in Germany.

Of the numerous studies about the impact of a poisoned environment and a defective culture and society on temptation, Reinhold Niebuhr's *Moral Man and Immoral Society* (New York, 1932) and Edwin M. Shur's *Our Criminal Society* (Englewood Cliffs, N.J., 1969) are noteworthy. In his much-read book, *Whatever Became of Sin?* (New York, 1973), Karl Menninger points to the mechanisms and temptations of denying sin and thus, also, human freedom and responsibility. C. S. Lewis attempts to unmask real temptation in his widely known book *The Screwtape Letters* (New York, 1946). Helmut Knufmann reflects on novelists' treatment of temptation as a theme in his book *Das Böse in den Liaisons Dangereuses de Choderlos de Laclos* (Munich, 1965).

BERNHARD HÄRING

TEN COMMANDMENTS. The Ten Commandments (or the Decalogue) appear twice in the Hebrew scriptures, at *Exodus* 20:1–17 and at *Deuteronomy* 5:6–21. There are differences between the two listings, but

the order and the general contents are substantially identical. The commandments may be grouped as follows:

- *Commandments 1–3:* God's self-identification, followed by commandments against the worship of other gods, idolatry, and misuse of the divine name (*Ex.* 20:1–7, *Dt.* 5:6–11).
- *Commandments 4–5:* Positive commands to observe the Sabbath and to honor parents (*Ex.* 20:8–12, *Dt.* 5:12–16).
- *Commandments 6–7:* Prohibitions of violent acts against neighbors, namely, killing and adultery (*Ex.* 20:13–14, *Dt.* 5:17–18).
- *Commandments 8–10:* Prohibitions of crimes against community life, namely, stealing, testifying falsely, and hankering after the life and goods of neighbors (*Ex.* 20:15–17, *Dt.* 5:19–21).

In the Jewish and Christian communities the order has occasionally varied, and the numbering has varied considerably, especially in the different Christian communions. Tables listing the various enumerations can be found in works by Harrelson (1980) and Nielsen (1968). The prologue with which the list opens, both in *Exodus* and in *Deuteronomy*, belongs to the Ten Commandments: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage." In the oldest listing of the "Ten Words" (*Ex.* 34:28), the prologue may not have appeared, but it became attached to the list early in Israel's history, setting the demands of God into the context of divine grace and mercy.

The origin of the Ten Commandments is traditionally traced to Moses. There is no adequate reason to doubt the accuracy of the tradition, even though the present form of the Ten Commandments is considerably later than Moses' time. None of the individual commandments, which were probably originally brief, pithy prohibitions of actions ruled out in principle, requires a dating later than the time of Moses. The grouping of the ten may belong to the time when the tribes of Israel had settled in Canaan and maintained ties across tribal lines; some scholars would assign the collection to a later time, perhaps to the ninth century BCE. The closest analogies to the Ten Commandments in the Hebrew scriptures appear in the curse ritual of *Deuteronomy* 27:15–26 and in portions of the section of the Torah sometimes called the "Book of the Covenant" (*Ex.* 20:23–23:33). See, for example, *Exodus* 21:15–17, where short, categorical legal pronouncements appear.

The Ten Commandments are alluded to in a number of places in the Hebrew scriptures, in the Qumran literature, and in the New Testament, although they are

tuent les termes de l'*Alliance entre D. et les Israélites au Sinaï (Ex 34,27-28). Afin de souligner l'importance unique et profonde de cette *Révélation de la volonté de D., on enjoignit aux Israélites de se préparer en se sanctifiant, en se nettoyant eux-mêmes ainsi que leurs vêtements et en s'abstenant de rapports sexuels. Pour donner encore plus de valeur à cet événement, les paroles furent accompagnées du tonnerre et de la foudre ainsi que de sonneries de *chofar (Ex 20,15-16).

Avant sa mort, Moïse avertit les Israélites : « Ces paroles [les Dix Commandements] que je te mande aujourd'hui, elles seront sur ton cœur, tu les inculqueras à tes fils et tu en parleras [...] quand tu te coucheras et quand tu te lèveras » (Dt 6,6-7). Suivant cette injonction, les Juifs les récitaient tous les matins et tous les soirs. Cependant, avec l'apparition de certaines sectes qui enseignaient que seuls les Dix Commandements étaient des proclamations divines et qu'ils étaient plus importants que les autres *commandements, les sages substituèrent la répétition biquotidienne du *Chema aux Dix Commandements pour montrer que le reste de la Torah était aussi d'inspiration divine (TJ Ber 1,5).

Les Dix Commandements sont au cœur du judaïsme, et constituent le noyau du code moral et rituel qui fut développé ultérieurement par les autres commandements. Comme indication de leur signification spéciale, on peut citer la coutume qui consiste, pour les fidèles, généralement assis durant la lecture de la *Torah, à se lever pendant la lecture des Dix Commandements (pendant le cycle habituel de lectures ainsi qu'à *Chavouot). En outre, lorsqu'on les lit en public, on adopte une intonation particulière qui relie chaque commandement en un verset unique, à la place de la *cantilation habituelle.

Les Dix Commandements ont fait l'objet de longs développements de la part des commentateurs classiques du judaïsme. Remarquant que dans les deux premiers commandements D. parle directement au peuple, à la première

personne, tandis que dans les autres D. est désigné à la troisième, les maîtres décidèrent que les Israélites n'entendirent que les deux premiers et que les autres leur auraient été transmis par Moïse (Mak 24a). Ils suggérèrent aussi que, puisque les cinq premiers commandements, inscrits sur une seule table contenaient le nom de D., ils traitaient des relations entre l'homme et son Créateur; tandis que les cinq derniers concernaient les relations entre l'homme et son prochain. En outre, D. ne voulut pas que son nom fût inscrit sur la table qui concernait exclusivement les péchés capitaux.

La formulation des Dix Commandements paraît deux fois dans le *Pentateuque : dans Ex 20,2-14 et, dans une récapitulation faite par Moïse, en Dt 5,6-18. Plusieurs explications ont été proposées pour tenter d'expliquer les différences existant entre les deux versions. Par exemple, dans la seconde version, quarante ans après l'Exode, au sujet du quatrième commandement qui consacre l'observance du *chabbat, il était nécessaire de rappeler au peuple l'esclavage en Égypte; cela ne s'imposait pas dans la première version, énoncée sept semaines seulement après l'Exode, qui donne au chabbat la raison suivante : « car en six jours l'Éternel a fait les cieux et la terre [...] mais il s'est reposé le septième jour ».

Il existe des différences dans l'énumération des Commandements. A la suite de la *Mekbilta, les Juifs considèrent généralement l'incipit « Je suis l'Éternel ton D. », comme le premier commandement. Cependant, d'autres le considèrent comme une introduction et prennent « Tu n'auras pas d'autres dieux » comme le premier commandement et « Tu ne feras pas d'idole... » comme le deuxième.

Les rabbins déclarèrent que les tables, sur lesquelles les Dix Commandements étaient inscrits, furent préparées avant la *Création et que, par conséquent, le Décalogue est d'une application universelle, en dehors de tout temps et de tout lieu. Ils suggérèrent aussi que lorsque D.



Alle Bereiche des Lebens, wie tägliche Sitten, Dichtung und Kunst, geistiges und kulturelles Schaffen, Handel und Gewerbe, Politik und Wirtschaft, sind mehr oder weniger eng mit der Religion verbunden gewesen, so daß keine Trennung zwischen dem Weltlichen und dem Geistlichen zustande gekommen ist. Selbstverständlich wird in gewisser Hinsicht zwischen diesen beiden Bereichen unterschieden. Diese Trennung bedeutet jedoch keine Trennung in zwei voneinander begrenzte Wirklichkeitsbereiche. Das Weltliche ist vielmehr dem Geistlichen untergeordnet und erhält eben dadurch seinen Sinn und seine Erfüllung. Alles wird also von der Religion umfaßt, durchdrungen oder doch zumindest gefärbt. Es ist bezeichnend, daß in keiner der islamischen Sprachen ein Wort zu finden ist, das den genauen Sinn des Wortes »säkular« wieder-gibt.«⁸⁰

Die von Europa her in die islamische Moderne hineingetragene Problematik der Säkularisierung ganzer Lebensbereiche will diese gewachsene Einheit zwischen gottgewolltem Tun und kulturellem Erbe auflösen. Sie fordert die Theologen auf, eine solche Scheidung vorzunehmen. Die einen lehnen ein derartiges Verfahren unter Berufung auf die Tradition radikal ab, andere machen diesbezügliche Unterschiede, wobei die Zuordnungen im Einzelfall recht unterschiedlich vorgenommen werden und dadurch die Gewichtung oft sehr subjektiv ausfällt. Mit Blick auf die moderne Wissenschaft entsteht daher die Herausforderung vor allem durch die Geschichtswissenschaft, die in konkreten Fällen zeigen kann, daß bestimmte Traditionen erst relativ neuen Datums oder nur von regionaler Gültigkeit bzw. durch nicht-islamische Umweltsitten beeinflusst sind. Die Herausforderung kulminiert in der Behauptung, daß auch der Koran selbst zeitbedingte Vorstellungen neben den »ewig gültigen Prinzipien« enthalten könnte, so daß – vergleichbar den christlichen Theologen im Umgang mit der Bibel – islamische Theologen die gemachte Unterscheidung sogar auf den Koran übertragen sollen. Belege aus der islamischen Geschichte zeigen, daß man auch früher schon mit unterschiedlichen Prioritäten Koranverse eingesetzt und infolgedessen einen gewissen Interpretationsspielraum gehabt hat.

Es kann nicht die Aufgabe einer solchen Einführung sein, hier Vorschläge zur Unterscheidung von Botschaft und kulturellem Erbe für die Muslime zu unterbreiten. Am wenigsten ist dies für den Koran angebracht, dennoch soll auf historisch gesicherte Fakten nicht verzichtet werden, wenn sie eine Basis für eine solche Unterscheidung darstellen können.

3. Der »islamische Dekalog«. Tugenden und Laster

Will man die jüdisch-christliche Ethik in kodifizierter Form näher beschreiben, so verweist man gerne auf den Grundkatalog ethischer Forderungen, der in Form von 10 Geboten (Dekalog) überliefert wird. Ihm läßt sich als

Peter Antes
Ethik und Politik im Islam,
Stuttgart - 1982, S. 44-51

Entsprechung innerhalb des Islam am besten jener Pflichtenkodex gegenüberstellen, der gegen Ende der mekkanischen Periode in zwölf Artikeln alle bisherigen Vorschriften zusammenfaßt und die meisten noch im einzelnen erläuterte und begründete. In Koran 17, 22-38 heißt es wörtlich⁸¹:

- »1. Setz nicht (dem einen) Gott einen anderen Gott zur Seite, damit du (schließlich) nicht getadelt und verlassen dasitzest!
- 2. Und dein Herr hat bestimmt, daß ihr ihm allein dienen sollt.
- 3. Und zu den Eltern (sollt ihr) gut sein. Wenn eines von ihnen (Vater oder Mutter) oder (alle) beide bei dir (im Haus) hochbetagt geworden (und mit den Schwächen des Greisenalters behaftet) sind, dann sag nicht »Pfui!« zu ihnen und fahr sie nicht an, sondern sprich ehrerbietig zu ihnen. Und senke für sie in Barmherzigkeit den Fittich der (Selbst)erniedrigung und sag: »Herr! Erbarm dich ihrer (ebenso mitleidig), wie sie mich aufgezogen haben, als ich klein (und hilflos) war!« Euer Herr weiß wohl, was ihr in euch bergt. (Er erkennt) falls ihr rechtschaffen seid (euren guten Willen an, auch wenn ihr seinen Geboten nicht durchweg nachzukommen vermögt). Den Bußfertigen ist er bereit zu vergeben.
- 4. Und gib dem Verwandten, was ihm (von Rechts wegen) zusteht, ebenso dem Armen und dem, der unterwegs ist. Aber sei (dabei) nicht ausgesprochen verschwenderisch!
Diejenigen, die verschwenderisch sind, sind Brüder der Satane. Und der Satan ist seinem Herrn gegenüber undankbar. Und falls du dich von ihnen abwendest (ohne ihnen etwas zu geben), indem du erwartest, daß dein Herr, wie du hoffst, sich (ihrer) erbarmen wird, dann sprich (wenigstens) begütigend zu ihnen!
Mach nicht, daß deine Hand (gleichsam) an deinen Hals gefesselt ist! (d. h. sei kein Geizkragen)
Aber streck sie (auch) nicht vollständig aus (indem du hemmungslos Geschenke austeilst), damit du (schließlich) nicht getadelt und (aller Mittel) entblößt dasitzest!
Dein Herr teilt den Unterhalt reichlich zu, wenn er will, und begrenzt (ihn auch wieder). Er kennt und durchschaut seine Diener.
- 5. Und tötet nicht eure Kinder aus Furcht vor Verarmung! Wir bescheren ihnen und euch (den Lebensunterhalt). Sie zu töten ist eine schwere Verfehlung.
- 6. Und laßt euch nicht auf Unzucht ein! Das ist etwas Abscheuliches – eine üble Handlungsweise!
- 7. Und tötet niemand, den (zu töten) Gott verboten hat, außer wenn ihr dazu berechtigt seid!
(Außer im Krieg darf nur im Fall der Blutrache jemand umgebracht werden. Hier gilt das Recht der Wiedervergeltung. Man kann sich aber auch auf die Bezahlung des Blutgeldes einigen.)
Wenn einer zu Unrecht getötet wird, geben wir seinem nächsten Verwandten Vollmacht (zur Rache). Er soll (aber) dann im Töten nicht maßlos sein

ONEMIR

Emin SEZEN

7 6 ARALIK 1996

Eu çalışma, Yahudilikteki On Emrin mahiyetini Kutsal Kitap bazında inceleyerek bunun Hz.Musa öncesi ve sonrası Yahudi tarihindeki yerini ortaya koyduktan sonra Kur'an-ı Kerim'in On Emirle ilgili ve On Emre benzer ayetlerinin tahlilini içermektedir.

Tez; önsöz, giriş, birinci, ikinci ve üçüncü bölümler ile sonuç bölümünden oluşan toplam yüzdoksanbir sayfadır.

Giriş bölümünde, yararlanılan kaynaklar belirtildikten sonra Hz.Musa öncesi va'z edilmiş kanunların on emirle ilgili maddeleri verilmiş, daha sonra Hz.Musa öncesi İsrailoğullarının inanç ve yaşayışları incelenmiş On Emirle ilgili inançların olup olmadığı ortaya konulmaya çalışılmıştır.

Birinci bölümde, yahudi dini ve tarihinde On Emrin yeri incelenmiş, Yahudiler hakkında kısa bilgiler verilmiştir. Hz. Musa'nın hayatı, On Emrin Hz.Musa'ya verilmesi, On Emrin yahudi kutsal kitabında geçtiği yerler ile Hristiyanlık ve İslâm'da On Emir gibi temel konulara yer verilmiştir.

İkinci bölümde, Yahudi Kutsal Kitabındaki emirlerin tutulmasıyla ilgili mükafat ve cezalar verildikten sonra On Emir sistematik olarak ele alınmış, her bir emir kendi içeriğinde tahlile tabi tutulmuştur.

Üçüncü bölümde, Kur'an-ı Kerim'de İsrailoğulları ve Hz. Musa ile ilgili yer alan bilgilere yer verilmiş daha sonra Kur'an-ı Kerim'de On Emrin olup olmadığı konusu üzerinde durulmuş ilgili ayetler tahlil edilmiştir. Ayrıca Kur'an-ı Kerim'in On Emri ihtiva eden ayetleri On Emir sistematiki takip edilerek verilmiştir.

Sonuç bölümünde ise, konu ile ilgili ulaşılan genel kanaat belirtilerek tez bitirilmiştir.

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