

İbnü'l-
Kâfirîn

2B

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Volume I



History of Islamic Philosophy



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and Oliver Leaman*



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CHAPTER 58

Medieval Christian and Jewish Europe

John Marenbon



Hristiyanlık
E. Yahudi
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With the occasional exception (such as Leibniz, who annotated Maimonides' *Guide of the Perplexed*), Christian philosophers from the seventeenth century onwards have neglected medieval Islamic and Jewish philosophy. By contrast, from the late twelfth to the sixteenth century, Islamic and Jewish thinkers were among the most important influences on scholastic philosophers and theologians. The first two sections below will survey the extent of this influence by showing which works were translated and how much they were read; later sections will consider some individual examples of influence in a little more detail.

THE TRANSLATIONS¹

Philosophers of the Latin Middle Ages depended on translations for their knowledge of Islamic and Jewish thought. Although scientific works had been put into Latin earlier, translations of philosophy from the Arabic were first made in Toledo in the second half of the twelfth century, by Dominic Gundisalvi (or Gundissalinus), a canon of the cathedral there. Gundissalinus translated with the help of Arabic-speaking assistants, one of whom is named as Avendeuth, a Jewish philosopher, identified by some with Abraham ibn Daoud, author of *The Sublime Faith* (Avicenna (1968–72): 91–103; d'Alverny (1989)). Gundissalinus and his helpers put into Latin the sections on the soul (*De anima*) and on metaphysics from the *Book of Healing* by Ibn Sīnā ("Avicenna" for the Latins), and were probably responsible for versions of a little of the logic and some of the *Physics* (d'Alverny (1961): 285). The same team, or members of it, also translated the *De scientiis* and *De ortu scientiarum* by al-Fārābī

MADDE YAYIMLANDIKTAN
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Osmanlılar 20190

ÉTUDES SUR LE JUDAÏSME MÉDIÉVAL

FONDÉES PAR

GEORGES VAJDA

DIRIGÉES PAR

PAUL B. FENTON

TOME XXIX

SEARCH SCRIPTURE WELL

Yahudilik (20024)

YERİNE YAYIMLANDIKTAN
SONRA GÖRÜLEN DOKÜMAN

18 Mart 2016



SEARCH SCRIPTURE WELL

Karaite Exegetes and the Origins of the Jewish Bible Commentary in the Islamic East

BY

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LEIDEN · BOSTON
2004

25 Mayıs 2014

- 4290 ALYON, Nathalie. Musing cities: from Sefarad to Jerusalem via Istanbul. *Quaderns de la Mediterrània. Cuadernos del Mediterráneo*, 17 (2012) pp.35-41. [Evocation of the author's Jewish family, who lived in Ottoman Salonika, Istanbul and finally Jerusalem. Spanish version on pp.149-154.]

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YAYIMLANDIKTAN
KALAN DOKÜMAN

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J14. JUDAÏSME (DANS L'ANTIQUITÉ)

J.M. LASSERE

Les origines

Notre connaissance du passé juif est très inégale selon les régions du monde berbère : alors qu'on dispose de sources littéraires et épigraphiques largement antérieures à notre ère pour la Cyrénaïque, c'est le vide complet à l'ouest de la Grande Syrte avant le I^{er} siècle après J.-C. Cette constatation décevante est faite en particulier par H.Z. Hirschberg (1974, p. 10 et 39) qui pourtant ne la développe pas. On peut observer que :

- tous les vestiges archéologiques du judaïsme (monuments ou objets) correspondent à la période qui va du II^e au IV^e siècle après J.-C., à l'exception d'une bague portant un nom d'homme et retrouvée dans la tombe d'une femme de la Carthage punique; comment y est-elle arrivée ?
- aucune des inscriptions n'est explicitement datée, mais leur contexte archéologique suggère également une tranche chronologique de la fin du II^e à la fin du IV^e siècle après J.-C. (Le Bohec, *Ann Afr*, 1981, p. 202-203);
- on ne relève aucune mention d'un judaïsme de la Berbérie occidentale dans la littérature juive sacrée (la Bible, avant la Septante, ignore jusqu'au nom de l'Afrique; une seule rapide allusion est faite dans le Livre des Jubilés, IX, 1 - que l'on propose de dater du I^{er} siècle après J.-C. - au partage du nord de l'Afrique par Cham entre ses enfants) ou profane : rien dans les œuvres de Flavius Josèphe et de Philon, non plus d'ailleurs que dans la littérature gréco-romaine (Salluste, le pseudo César, Tacite ou Dion Cassius); au contraire les régions africaines font l'objet de mentions dans le corpus talmudique, en particulier la ville de Carthage et ses rabbins;
- dernier argument : les tombes de Juifs de la diaspora qui ont été retrouvées à Jérusalem dans la vallée du Cédron sont souvent celles de Cyrénéens, jamais à ce jour celles d'Africains de l'Ouest; seuls les *Actes des Apôtres* (2, 10) font allusion à « la Libye voisine de Cyrène ».

Pourtant, les légendes sur l'origine palestinienne des Berbères (Fl. Jos., *Ant. iud.*, I, 15, suivi par Eusèbe, *Praep. euang.* I, 20, sur les descendants de Madian, fils d'Abraham et de Keturah, mais il s'agit des Berbères de Cyrène), les traditions sur les Israélites chassés de Palestine par Josué et réfugiés en Libye (Procopé, *Bell. Vand.*, 20, 10), ou sur la victoire de David sur Goliath considéré comme l'ancêtre des Berbères (Ibn Khaldûn, *Hist. des Berbères*, I, p. 176) ne sont que des intrusions tardives : la plus ancienne, sur l'installation en Afrique de Guirgashi - et qu'une ressemblance toute formelle avec le toponyme Gergis a pu favoriser - apparaît dans le midrash lévitique *rabba*, XVII; le texte serait du I^{er} siècle après J.-C. Née dans le milieu juif de Cyrène selon N. Slouschz, plus généralement dans la littérature hébraïque selon M. Simon, ou dans les œuvres des chrétiens selon Gsell (*H.A.A.N.*, I, p. 341, n. 3), cette tradition est encore considérée comme représentative d'une grande antiquité des établissements juifs par certains érudits qui se fondent, pour la défendre, sur un autre argument, l'ancienneté, plus hypothétique que prouvée, de l'usage de l'hébreu dans les communautés du Maghreb (pourtant l'épithape volubilitaine *I.L.M.*, *Inscr. hébraïques*, n° 6, rédigée en hébreu, de Marona, fille de rabbi Yehuda, considérée par M. Simon comme « la plus ancienne inscription hébraïque actuellement connue en dehors de la Palestine », n'est sans doute que d'une antiquité relative car le nom Marona semble plus latin qu'hébreu; on a proposé de la dater du IV^e siècle après J.-C.). D'où l'idée que l'installation des Juifs au Maghreb se placerait à une époque antérieure à l'utilisation généralisée de l'araméen en Palestine. Hirschberg accepte ainsi qu'elle remonte *peut-être* à la colonisation tyrienne et sidonienne et explique l'absence de documents par une possible

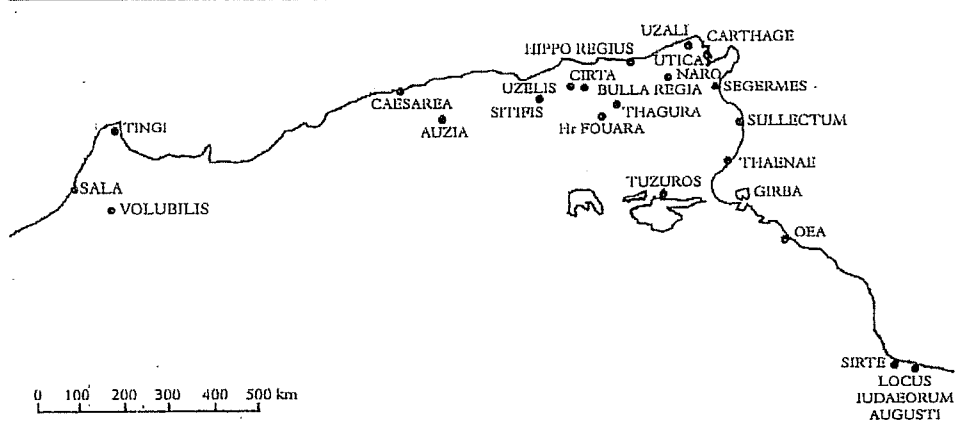


Fig. 1 : Les communautés juives dans l'Afrique antique (attestations archéologiques, épigraphiques ou littéraires).

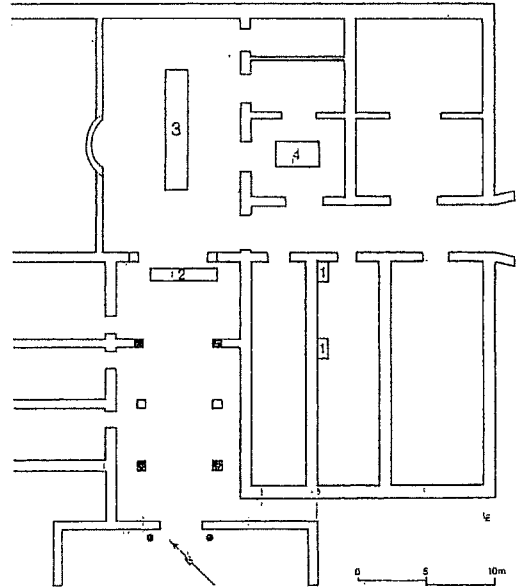


Fig. 2 : Plan de la Synagogue de Narco (Hammam Lif), d'après *Antiquités Africaines*, 17, 1981, p. 176.



Fig. 3 : Epitaphe d'Abedo, rédigée en latin, suivie de *Shalom l'ho* en hébreu. *Thaenae* (Henchir Tina), Tunisie. *Inscriptions latines d'Algérie*, n° 36. Cliché Musée du Bardo.

25 Ocak 2014

MADE YAYIMLANDIKTAN
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- İlan Meymun 030546
- Yahudilik 220024

فلسفة ابن ميمون

الأبعاد الدينية الثلاثة في إشكالية التكوين

خالد سعيد

جمهورية مصر العربية القاهرة

يعتبر موسى بن ميمون من أعظم الفلاسفة اليهود في العصر الوسيط، بل يعتبره المؤرخون اليهود أعظم الشخصيات الفكرية اليهودية في التاريخ اليهودي، حتى ضرب به المثل في ذلك للمقولة الشهيرة (من موسى الى موسى لم يأت كموسى). وهذا يعني أن موسى بن ميمون يعد أعظم شخصية ظهرت في التاريخ اليهودي بعد النبي موسى (عليه السلام).

وترجع أهمية موسى بن ميمون في التاريخ الفكري اليهودي الى عدة أسباب، من بينها: أن موسى قد نظم العقيدة اليهودية ووصفها داخل اطار ديني منظم تنظيمياً منهجياً لم يتوفر لليهودية في صورة كاملة قبل موسى بن ميمون..

فقد وضع ابن ميمون تسميته بقواعد الايمان وأركان الايمان اليهودي، وهي ثلاثة عشر ركناً، تأثر فيها ابن ميمون بالعلماء المسلمين، خاصة علماء الكلام في جهودهم الخاصة بشرح العقيدة الاسلامية وتنظيمها.

وبالاضافة الى تنظيم العقيدة اليهودية ووضع أركان الايمان قدم موسى بن ميمون لليهودية عملاً فكرياً على قدر كبير من الأهمية، خاصة فيما يتعلق بعملية تبويب وتنظيم الفكر الديني اليهودي؛ فقد ألف موسى بن ميمون كتابه الشهير «مشتا تورا» أو «تشنية

١٨٧ - ٢١٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آفاق الحضارة الاسلامية

تصدر عن معهد العلوم الانسانية والدراسات الثقافية - وزارة التعليم العالي
عددان في السنة (نصف سنويّة)
العدد العشرون، السنة العاشرة، رمضان ١٤٢٨ هـ . ق
مهر / ١٣٨٦ هـ . ش / ٢٣ / ١٠ / ٢٠٠٧ م

رقم المنشور القياسي الدولي ٦٨٢٢ - ١٥٦٢

□ المدير المسؤول: الدكتور مهدي گلشنی (رئيس معهد العلوم الإنسانية والدراسات الثقافية)

□ تحت اشراف هيئة استشارية

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□ مدير التحرير: قيس آل قيس

□ مدير النشر: رحمت الله رحمت پور

□ المطبوع: ١٠٠٠ نسخة

□ المشرف الفني على الطباعة: سيد ابراهيم سيد علي

□ المطبعة: شركة طباعة بهمن (طهران شارع الزی رقم ٨٦٦ - رقم الهاتف ٥٥٣٩٩١ ٠٠)

□ الثمن: ٣٥٠٠ ريال

□ الاشتراك السنوي: ٧٠٠٠ ريال

□ العنوان: الجمهورية الاسلامية الايرانية

طهران، شارع كردستان، رقم ٦٤، الرقم البريدي ١٤٣٧٤

□ الهاتف: طهران: ٨٨٠٥٣٩٣٤ و ٨٨٠٤٦٨٩١-٣، الفاكس: طهران: ٨٨٠٣٦٣١٧-

تلفاكس ٨٨٠٥٣٩٣٤

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Christian-Muslim Relations A Bibliographical History

Volume 2 (900-1050)

Edited by
David Thomas and Alex Mallett
with Juan Pedro Monferrer Sala,
Johannes Pahlitzsch, Mark Swanson,
Herman Teule, John Tolan

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BRILL

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2010

Khabar al-Yahūd wa-l-Naṣārā

by

David Thomas

BIOGRAPHY

The author of this account about a meeting between the Fatimid Caliph al-Ḥākim and a deputation of Christians and Jews was evidently a Druze. The account itself identifies him as Ḥamza ibn 'Alī ibn Aḥmad, the upholder of al-Ḥākim's divinity and founder of the Druze sect, who died sometime after al-Ḥākim's disappearance in 1021.

The 18th-century Orientalist J.M. Venture de Paradis (translated by Ruffin, *Appendix*, pp. 110-11) relates how he obtained a MS found in a Druze village, which contained, among other things, an account of a dialogue between al-Ḥākim and the leaders of the Jews and Christians, together with eight letters by al-Ḥākim's lieutenant Hamza ibn 'Alī ibn Aḥmad, the last of which is entitled 'The report of the Jews and Christians'. This at least raises the possibility that the work was written by this supporter of al-Ḥākim, though without further investigation the matter is far from being settled (Ivanow, *Ismaili literature*, p. 114, no. 549, offers no view about the author).

MAIN SOURCES OF INFORMATION

Primary —

Secondary

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WORKS ON CHRISTIAN-MUSLIM RELATIONS

Khabar al-Yahūd wa-l-Naṣārā, 'The report of the Jews and Christians'

DATE Unknown; possibly early to mid-11th century
ORIGINAL LANGUAGE Arabic

DESCRIPTION

The report relates how a deputation of Jews and Christians in Cairo, headed by their religious leaders, approach the Caliph al-Ḥākim bi-Amr Allāh (r. 996-1021) during one of his habitual nocturnal walks in

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25 Ocak 2014

MADDE YAYIMLANDIKTAN
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480. Reconciliation in interfaith perspective :
Jewish, Christian and Muslim voices / edited
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Leuven : Peeters, 2011. - VI, 218 p. ; 22 cm
Basado en los documentos presentados en
un seminario celebrado en Lovaina, Bélgica,
del 26 a 27 marzo de 2007

ISBN 978-90-429-2391-1

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 2. Islamismo y otras religiones - Judaísmo
- I. Bieringer, Reimund, ed. lit.
II. Bolton, David J., ed. lit.

297:291

297:296

ICMA 4-62226 -- R.I 73220.

220024 Yahudilik
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 3. Audios. - Mashalá!
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[Evocation of the author's Jewish family, who lived
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Spanish version on pp.149-154.]

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MADE YAYIMLANDIKTAN
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آفاق الحضارة الاسلامية

تصدر عن معهد العلوم الانسانية والدراسات الثقافية - وزارة التعليم العالي

عددان في السنة (نصف سنوية)

العدد «الثاني والعشرون» السنة الحادية عشرة، رمضان ١٤٢٩ هـ. ق.

مهر / ١٣٨٧ هـ. ش / ٢٢ / ٩ / ٢٠٠٨ م

٥٣٨٤

رقم المنشور القياسي الدولي ٦٨٢٢ - ١٥٦٢

□ المدير المسؤول: الدكتور مهدي گلشنی (رئيس معهد العلوم الإنسانية والدراسات الثقافية)

□ تحت اشراف هيئة استشارية

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□ مدير التحرير: أ. قيس آل قيس

□ مدير النشر: رحمت الله رحمت پور

□ المطبوع: ١٠٠٠ نسخة

□ المشرف الفني على الطباعة: سيد ابراهيم سيد علي

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- زُقاق نجات - الرقم ٦٥ - رقم الهاتف ٦٦٩٥٨١٩٢)

□ الثمن: ٣٥٠٠ ريال

□ الاشتراك السنوي: ٧٠٠٠ ريال

□ العنوان: الجمهورية الاسلامية الايرانية

طهران، شارع كردستان، رقم ٦٤، الرقم البريدي ١٤٣٧٤

□ الهاتف: طهران: ٨٨٠٥٣٩٣٤ و ٣-٨٨٠٤٦٨٩١، الفاكس: طهران: ٨٨٠٣٦٣١٧-

تلفاكس ٨٨٠٥٣٩٣٤

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القبالة

مذهب التاويلات الباطنية

Yandilik

(220024)

دكتور: رشاد عبد الله الشامي

جامعة عين شمس - القاهرة

يعتبر التلمود المصدر الرئيسي الذي تستقي منه حياة اليهود في شرق أوروبا شرائعها ونظم حياتها التعليمية والدينية والاجتماعية، كما أن الاحكام التلمودية كانوا هم المسيطرين على كل شرايين الحياة الخاصة لليهود "منطقة الاستيطان" في كل من روسيا وبولندا، وكان المجتمع المسيحي المحيط بهم ينظر الى التلمود وشرائعه باعتباره أصل كل الشرور التي تصدر من اليهود تجاه المجتمعات التي يعيشون بين ظهرانيها؛ لما تحتويه شرائعه وتعليماته من حض على العزلة وكراهية الآخرين والتعامل معهم بحذر وشك، ونظراً لما كانت تحتوي عليه بعض أجزائه من أوصاف بذيئة للمسيح ولأمه السيدة مريم.

كاتب المقال يعمل استاذاً للدراسات العبرية وآدابها بكلية الآداب عين شمس، وله العديد من المؤلفات في مجال الفكر الاسرائيلي والديانة اليهودية.

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B. Judaism

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بقلم: الأستاذ مجيد خزاعي
عضو الهيئة العلمية في الجامعة الحرة
فرع جيرفت

إطالة على المقال

الإسلام دين الاعتدال..

هدفه تقرب الإنسان الى الله تعالى.

الزهد المنطقي والمعقول والاعتكاف الزاخر بالمعاني، طريق لبلوغ هذا المقصود.

وبعد نظرة معمقة في الأديان الموحدة، سيما دين اليهود وقفنا على حقيقة مفادها أن

هدف كافة المؤمنين بالأديان على مر التاريخ البشري هو الوصول الى هذا المقصود. على أن

هذا لا يبنى أنهم أنجرفوا تارة نحو الإفراط وأخرى الى التفريط.

ينقسم هذا المقال الى قسمين؛ الأول منها يتناول حالات كحياة النبي موسى عليه السلام

والنصوص المقدسة لليهود، وكيفية تكون نواة قوم بني إسرائيل وتأسيس الشريعة

اليهودية، وموسى عليه السلام داعية التوحيد. أما الثاني فتناول بالبحث الفرق اليهودية المهمة

وجانبي الزهد والرهبانية فيما بينهم.

نسأل الله تعالى أن يجعل كافة المؤمنين والزهاد والمعتكفين المطهرين على أمر تكون

عاقبتهم فيه لقاءه لا غير.

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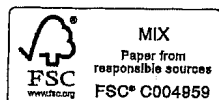
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VII

WĀQIDI'S ACCOUNT ON THE STATUS OF THE JEWS OF MEDINA: A STUDY OF A COMBINED REPORT*

I. WĀQIDI'S GARBLED TEXT

IN studying the biography of the Prophet Muḥammad, the *ṣira*, we sometimes come across evidence of outstanding importance. One such piece of evidence is a passage from Wāqidi's introduction to the story of the assassination of the Jewish leader Ka'b b. al-Ashraf.¹ The passage deals with the divisions in the population of Medina at the time of the Hijra. I submit that the passage, in its present form in Wāqidi's book, is corrupt: in fact, rather than stating that the Jewish clans of Medina were the clients of the Arab clans, as has hitherto been supposed, this passage states that they were the strongest element in the population of Medina.

J. Wellhausen considered the passage a reflection of the political situation in pre-Islamic Medina: Wāqidi rightly describes, he says, the population of pre-Islamic Medina as comprising two groups: the ruling group, i.e., the Anṣār, and the clients, i.e., the Jews and the Jewish proselytes.²

The passage in question follows here:

Translation

Ibn al-Ashraf was a poet. He would satirize the Prophet and his Companions, and in his poetry instigate against them the infidels of Quraysh. When the Messenger of God came to Medina, its population was a mixture (*akhlāf*); among them there were Muslims who were united by the call (*da'wa*) of Islam, including the people (viz., the owners) of weapons (*ḥalqa*)³ and fortresses (*ḥuṣūn*). And among them there were allies of the two clans (*ḥulafā' li-l-ḥayyayni jamī'an*), the Aws and the

* The first section of the present study is based on my doctoral thesis entitled "On the Prophet Muḥammad's Activity in Medina" (Ph.D. diss., Hebrew University, 1982) (in Hebrew). Cf. M. Sharon, *Revolt: The Social and Military Aspects of the Abbasid Revolution* (Jerusalem, 1990), p. 164, n. 53. I wish to thank Michael Cook for his comments on this section when it was still part of my monograph on the "Aliya of Medina (*Muslims, Jews and Pagans: Studies on Early Islamic Medina* [Leiden, 1995]). I also wish to express my gratitude to Simon Hopkins for a thor-

ough critique of the entire study. I am also indebted to L. Paula Woods for her fine editorial work. Abbreviations for Arabic texts cited throughout appear on p. 32 at the end of the study.

¹ The *sayyid* of the Banū al-Naḍir; 'Alī b. Burhān al-Dīn al-Ḥalabī, *Insān al-fuyūn fī sirat al-amin al-ma'mūn (al-Sira al-Ḥalabiyya)* (Cairo, A.H. 1320), vol. 2, p. 108, l. 25; M. J. Kister, "The Market of the Prophet," *Journal of the Economic and Social History of the Orient* 8 (1965): 276, n. 4.

² J. Wellhausen, *Skizzen und Vorarbeiten*, vol. 4 (Berlin, 1889), pp. 73-74, 75: "Richtig unterscheidet Waqidi in dem vorislamischen Medina eine herrschende Bevölkerung, die Anṣār, und Beisassen, die aus jüdischen und judaisirten Sippen bestehen."

³ *Ḥalqa* means coats of mail or weapons in general; E. W. Lane, *Arabic-English Lexicon*, s.v.

Sierra Leonean in Bathurst. They had five children before divorcing in 1967.

Appointed the colony's principal veterinary officer in 1957, Jawara resigned two years later to enter politics. In 1959 he became one of the founders of the People's Progressive Party. The following year he was elected to the Gambian House of Representatives, and in 1962 became minister of education and chief minister, succeeding his rival Pierre S. N'Jie. His accession to the chief executive office marked the rise of the interior districts of the protectorate, dominated by Mandinka and Fula Muslims, and the decline of the urban, multiethnic groups of the coastal areas, which had dominated Gambian political life throughout the colonial period.

After Gambia gained independence in 1965, Jawara was chosen prime minister; he also returned to his Islamic faith and to his Muslim name, Dawda. The following year he was knighted by Queen Elizabeth II. When The Gambia became a republic in 1970, Jawara was elected as president, and went on to be reelected in 1977 and 1982. In 1981, however, a coup attempt while he was out of the country—undertaken by members of the left-wing Movement for Justice in Africa—required the intervention of the Senegalese army. Shortly thereafter Jawara decided, despite little Gambian support, to join Gambia with Senegal in 1982 in a loose confederation of which he became vice president. Abdou Diouf, the president of Senegal, became president of the Senegambian confederation. Jawara retained political authority in Gambia throughout the period of confederation and returned to the presidency after its dissolution, in 1989. In 1992 he won reelection to his fifth presidential term. Two years later, young officers of the Gambian military, led by Yahya JAMMEH, overthrew Jawara's government and took control of the country. Jawara fled to Britain where he lived in exile until 2002, when he returned to Gambia after Jammeh granted him unconditional amnesty. More recently, he has taken part in political affairs elsewhere on the continent, traveling to Nigeria in 2007 as part of the Economic Community of West African States' mission to assess that nation's readiness to hold fair elections.

See also ISLAM IN AFRICA.

ROBERT BAUM

Jahnduk (220024)

Jewish Communities in North Africa

Communities of Jews who settled in North Africa during a series of migrations beginning before the Roman conquest of the region.

Until the 1960s, North Africa was home to one of the largest Jewish populations in the world. EGYPT figures prominently in the Torah, which records a Jewish presence in Egypt as early as the second millennium B.C.E. In the sixth century B.C.E., the time of the first Jewish dispersion,

Jews again sought refuge in Egypt, and it is believed that they accompanied Phoenician settlers to western coastal North Africa. Since then, Jewish communities have continuously inhabited the region now comprised of Egypt, LIBYA, TUNISIA, ALGERIA, and MOROCCO. The Muslims who conquered North Africa, beginning in the seventh century, found Jewish, as well as Christian and traditional, communities among the Berber and Egyptian-speaking populations. Under early Muslim rule, Jews were granted a special status as "People of the Book," and Islamic law allowed them to own land, administer justice within their communities, and practice their religion. Under Muslim rule, Jews sometimes enjoyed tolerance, though at other times they faced violent anti-Semitism.

When the Islamic dynasties of the ALMORAVIDS and ALMOHADS conquered the region of southern Spain known as Andalusia, North African Jewish communities established ties to their fellow Jews in Spain. From the fourteenth to the seventeenth centuries, these Spanish Jews, who were known as Sephardim and spoke a Judeo-Spanish dialect called Ladino, fled the terror of the Spanish Inquisition and the forced conversions of the Christian reconquest. Many settled in North Africa.

Although these immigrants settled throughout the Maghreb and Egypt, particularly large Sephardic communities settled in Oran, Algeria, and in northern and coastal Morocco. They flocked to cities; in Morocco, they lived in walled ghettos called mellahs. In some places, such as Tunisia, the first wave of Sephardic Jews integrated with existing Jewish communities. But many of the new immigrants were from a privileged background in Spain, and their cosmopolitan ways, their wealth, and their Judeo-Spanish language set them apart from existing Jewish communities. Wielding considerable influence in the trading centers of North Africa, they often occupied a higher social position than their counterparts who spoke Judeo-Arabic or Judeo-Berber languages. Throughout North Africa, Sephardic Jews prospered as merchants, middlemen, and diplomats, and some even occupied prominent positions within Islamic dynasties. Arabic- and Berber-speaking Jews generally worked as artisans, tradesmen, jewelry-makers, or small-scale farmers, harvesting fruits and vegetables.

With the sixteenth-century conquest of much of North Africa by the Ottoman Empire, Jews in Algeria, Tunisia, Libya, and Egypt faced special taxes and discrimination. Once again, however, the relative privilege of different Jewish groups split their communities along lines of origin. For example, the Tunisian Grana, a cosmopolitan group of Jews who arrived from Livorno, Italy, in the late seventeenth century, often served as agents and middlemen for the Turkish Corsairs. Jews from Eastern Europe, as well as some from other parts of the Ottoman Empire,

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YAHUDIYAN PAO
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 Ritual Murder Accusations against the Jews
 during the Days of Suleiman the Magnificent

A

[p. 73] Unfortunately, blood libels, and more particularly accusations of ritual murder, are an integral part of Jewish history. Over the ages the toll they have taken of Jewish life has been much heavier in Christian Europe than in Muslim countries – so much so that such episodes are usually associated with the former rather than the latter. Even when more and more of these libelous accusations were being leveled against Jews in the Ottoman empire, they coincided with the growing influence and presence of Europeans there and can therefore be referred to as an unwarranted reaction to the Empire's attempts at modernization. The long list compiled by M. Franco¹ of such atrocious claims and the disasters they caused in Istanbul and other parts of the Empire includes no case earlier than the 19th century. Nor do the Arabic-speaking provinces appear on the list, although the worst blows of this kind (and perhaps the best known internationally) were dealt in Damascus in 1840. In Egypt too, as has been convincingly shown by J.M. Landau,² such occurrences took place in the last third of the 19th century, not before.

Bearing in mind the general picture of European anti-Semitism as well as the involvement of certain Christians in fomenting (if not actually igniting) outbreaks of violence against Ottoman Jews, one inevitably reaches the conclusion that this was included among other ugly facets of Western civilization introduced into the Islamic state together with European patterns.

This argument seems to be further bolstered by one of the basic differences in the approach to Judaism of the two other monotheistic religions. While the alleged role of Judas in the final stage of Jesus Christ's earthly career has cast long, dark shadows on relations between their descendants from then till now,

¹ M. Franco, *Essai sur l'histoire des Israélites de l'Empire Ottoman* (Paris, 1897), pp. 220–33.

² J.M. Landau, "Ritual murder accusations and persecutions of Jews in 19th century Egypt" in *Sefunot, Annual for research on the Jewish communities in the East*, Vol. V (Jerusalem, 1961, in Hebrew), pp. 415–60.

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Yahudilik (220024)

**JEW IN THE OTTOMAN MILLET SYSTEM AND
THEIR JUDICIAL STATUS
A Family Law Review**

Ahmet Yaman

Necmettin Erbakan University, Konya-Turkey

Abstract

In Ottoman society, which was formed on the basis of the "millet system" with the conquest of Istanbul, freedom of faith and opinion among the communities composing this society, which included the members of various religions and parties of society, was guaranteed. With regard to certain rights of self-determination, judicial acts and cases that concerned private law were resolved according to the laws and customs of each community. Along with the Rûms and Armenians, Jews composed a significant part in the Ottoman millet system. Due to its multinational and multi-confessional social structure, the Ottoman Empire respected the religions and cultures of individuals in relation to private law. One of the fields in which this respect can be observed is the field of family law. *Qādîs* valued the consideration of the parties and made decisions by taking those considerations into account. This sensitivity was exhibited in the preparation of the last example of Ottoman legislation, the *Huqûq-i 'Â'ila Qarâr-nâmesi* (*Hukûk-ı Âile Kararnâmesi* [Decree of the Family Law]), and the provisions "involving Jews and Christians" were established separately. This study will examine the place of Jews in the Ottoman social order and their judicial status. The study will conclude with some evaluations comparing Jewish customs and the rules of family law that were applied to the Ottoman Jews within the framework of *Huqûq-i 'Â'ila Qarâr-nâmesi*, dated 1917.

Key Words: Jews, Ottoman Legislation of 1917, family law, non-Muslims, *dbimma*, *dbimmî*

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Living in the Ottoman Ecumenical Community

Essays in Honour of Suraiya Faroqhi

Edited by

Vera Costantini and Markus Koller

T.C. Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphane	
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MADDE YAYIMLANDIKTAN
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METROPOLIS AND NECROPOLIS: THE CULTIVATION OF SOCIAL STATUS AMONG THE JEWS OF ISTANBUL IN THE 17TH AND 18TH CENTURIES

MINNA ROZEN

Although Istanbul Jewish community of today is about 25% of its size at the last years of the Ottoman period, the city of Istanbul is still the house of several monumental remnants of this community's past. The most striking among these are three cemeteries in which burial had started in the 16th through 17th centuries, and continued without interruptions way into the 20th century—the cemeteries of Hasköy, Ortaköy and Kuzguncuk. Although damaged by the teeth of passing time, road building, and vandalism, all three of them still contain thousand of stones, and great parts of them still display quite large and intact original burial plots. During the years 1987–1991 I was at le to document some 36,000 tombstones in these cemeteries, and a costume made computer program has enabled me to use a great part of the data in order to rebuild Jewish social life from the late 16th century until the beginning of the 19th century, in a very unique way.¹ The cemeteries became a mirror of the neighborhoods whose residents were buried in them. The systematic analysis of vast burial plots enabled to rebuild the social stratification of the society that had built them, its family trajectories, longevity, age at marriage, number of children per family, attitudes towards children, attitude towards male children as opposed to female children, and attitudes towards the elderly, women, and slaves. Such analysis portrayed the prevalence of polygamy, the values this society considered most, fluctuations in its general economic and political status, fluctuations in the status of particular families, and society's relations with neighboring cultures.² The cemetery became the world of the living's mirror.

¹ On this project see M. Rozen, *A Survey of Jewish Cemeteries in Western Turkey*, in "Jewish Quarterly Review," LXXXIII (1992), pp. 71–125; idem, *Hasköy Cemetery: Typology of Stones*, Tel Aviv 1994.

² See for example M. Rozen, *The Cycle of Life and the meaning of Old Age in the Ottoman Period*, in Daniel Carpi Jubilee Book, in Id., A. Szapira and D. Porat (eds.), Tel Aviv 1996, pp. 109–179; idem, *Classical Echoes in Ottoman Istanbul*, in A. Ovadia, (ed.), *Hellenic and Jewish Arts*, Tel Aviv 1998, pp. 393–430; idem, *Boatmen and Fishermen's*

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Amnon Cohen

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- XIII New evidence on demographic change: the Jewish community in 16th century Jerusalem
Mémorial Ömer Lütfi Barkan, ed. R. Mantran. Paris: Librairie d'Amérique et d'Orient Adrien Maisonneuve, 1980

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NEW EVIDENCE ON DEMOGRAPHIC CHANGE : THE JEWISH COMMUNITY IN 16TH CENTURY JERUSALEM*

A

Increasing interest in, and research of, the history of the urban centres in the Ottoman Empire is a relatively recent and unknown field.¹ New findings in this area serve to highlight our limited and sketchy knowledge of this particular sequence in the long and almost uninterrupted story of "the Moslem city." Not only do we lack an authoritative (or for that matter any other) account of social groups and their interplay or economic developments and their changing patterns, but even more elementary information about the various towns is to a large extent yet unavailable. In order to be able to conduct any meaningful research of the historical processes which these "unusual concentration[s] of men and houses" were undergoing or even to portray only the basics of any given "demographic anomaly," to borrow one of Braudel's definitions of towns² we are still in need of the statistical data to be extracted from primary sources and brought to light. The lamentable state of this specific aspect of Ottoman history can be attributed only partially to lack of enthusiasm or interest on behalf of students of orientalism; to a very large extent it stems simply from a basic lacuna in the sources themselves. The declining Ottoman administration did not conduct any census of population during the 17th, 18th and most of the 19th centuries, and other quantitative information for that period is unofficial, scanty, and more often than not, unreliable. Very rarely did European consular reports from the urban centres of the Empire have any references to the volume of the local population or even certain of its segments. More useful a source of information in this respect are those traveller's accounts—mostly Christians from Europe—that include a statistical touch in their otherwise highly impressionistic descriptions. But then, of course, the student of quantitative history is faced with some grave problems of reliability, methodology, etc.

* I would like to extend my thanks to the Moslem authorities in the religious court of Jerusalem for their permission to read in their archives, as well as to the Memorial foundation for Jewish culture in New York for their financial support.

(1) R. Mantran on Istanbul, A. Raymond on Cairo, D. Chevallier on Beirut, etc.

(2) F. Braudel, *Capitalism and Material Life, 1400-1800* (Harper and Row, New York, 1975), p. 374.

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Studies on Ottoman Palestine

- XV Ottoman sources for the history of Ottoman Jews:
how important?
*The Jews of the Ottoman Empire, ed. A. Levy. Princeton, NJ:
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Ottoman Sources for the History of Ottoman Jews: How Important?

FIFTY YEARS AGO, in the summer of 1937, a Palestinian scholar by the name of Dr. Dov Weinryb published a lengthy article (in *Zion*, a Hebrew-language journal issued in Jerusalem), which he titled "The Problems Involved in Studying the History and Economic Life of the Jews of Eretz Israel since the Turkish Occupation."¹ Two years later he left Palestine for the United States, where he spent the rest of his life, studying and teaching modern Jewish history. Bernard D. Weinryb, as he became known, not only changed his name, residence, and life-style, but also the focus of his academic interest. He now dedicated himself almost exclusively to the study of the economic and social history of the Jews of Poland.² He never returned to Palestine nor to his earlier interest in Ottoman Jews.

Dr. Weinryb's article is significant for its statement that one of the major problems every student of the history of Ottoman Palestine must come to grips with is "sources and the critical reading of sources." The article dwells at length on various aspects of this problem, stating, *inter alia*: "Essentially, the first question is, what substance, i.e. source material on the Jewish community in Palestine, is still available. Until now [scholars] have used mainly travel accounts (both Jewish and non-Jewish), Hebrew-language literature (predominantly responsa) and the correspondence of rabbinic emissaries."³ Dr. Weinryb enumerates the various difficulties present in the use of these sources and then, inevitably, addresses himself to the question of other possibilities:

Obviously one cannot expect to find in the Turkish archives any materials on the Jews in Palestine that might be more or less comparable in quantity with the materials about Jews available in European countries. The very decentralization that prevailed in the Turkish empire, the mismanagement, the internal wars, the

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Studies on Ottoman Palestine

XVIII The Jews under Islam: c. 1500 – today

The Jewish World: Revelation, Prophecy and History, ed.
E. Kedourie. London: Thames and Hudson, 1979,
pp. 186–191

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The Jews under Islam c. 1500 – Today

[p. 186] Jewish life under Islam during the second half of the second millennium concentrated almost exclusively in the Ottoman Empire. Beyond its eastern and western borders, in Persia and Morocco, there were two important and old Jewish communities, which, in spite of the vicissitudes of the political and military strife between these competing Islamic states, could still maintain some of the traditional economic and other links with their co-religionists across the borders. Numerically and otherwise, however, they were inferior to and influenced by the overwhelming majority of the Oriental Jews living under the Ottoman sultans. The Ottomans ruled over parts of European Jewry also (Hungarian, Bulgarian, Romanian, Balkan, Greek), thus making them even more important from a wider Jewish perspective. And on top of all that, the Ottomans were also the masters of the Holy Land, the importance of which in Jewish eyes could hardly be exaggerated, quite apart from the actual number of its Jewish inhabitants.

Jewish life under the Ottomans dates back to the very early stages of the growing state. During the 14th century, not only did the Ottomans become rulers over Jewish communities, but they also encouraged the influx of Jews from the coastal areas into their newly established centres of administration (Brusa, Edirne). This policy was implemented even more systematically after Istanbul (Constantinople) had become their permanent capital (1453): as part of a general scheme aimed at the increase of the population of Istanbul, Jews were also invited to come over from other parts of the empire and settle there, which they actually did in increasingly impressive numbers stretching for well over a century. A certain influx may also have occurred as a consequence of the invitation extended by some of the prominent Jews in Istanbul to their European kin to come and share with them their secure and prosperous life. All of these, however, turned out to be only minor elements quantitatively and otherwise – in the demographic picture of Ottoman Jews. The factor that became overwhelmingly important in this respect was the arrival of those who had been expelled from Spain. The majority of the 200,000 expelled by Ferdinand were welcomed by the Ottoman sultan, who regarded them as a major contribution to the development of his economy, thus combining

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مأكلة اليهود السنوية: (1)

مناقشة إحدى الروايات التفسيرية في المصادر
الشيعة والسنية القديمة

مرتضى كرمي نيا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المدخل إلى البحث :

لقد تناولت هذه المقالة مناقشة متن إحدى الروايات التفسيرية عن
الإمام الباقر عليه السلام والتي تعرض لها لأول مرة كل من تفسير التبيان ومجمع
البيان، كما تناولت مناقشة البحث عن مصادر هذه الرواية، وقد تبين أن
المصدر الذي أخذ منه الشيخ الطوسي في نقل هذه الرواية هو المصابيح في
تفسير القرآن تأليف أبي القاسم الحسين بن علي المعروف بالوزير المغربي
(ت ٤١٨ هـ). (٧-٤٦)

(١) تم ترجمة البحث إلى العربية من قبل هيئة التحرير.

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Yiyerek 220274

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Third/Ninth-Century Violence: “Saracens” and Sawdān in Erchempert’s *Historia**

CHRISTOPHER HEATH

ABSTRACT *The aim of this article is to consider the depiction of violence and Islamic protagonists in Erchempert’s Historia Langobardorum Beneventanorum, a third/ninth-century southern Italian source that describes the prevailing political and socio-economic circumstances of the south of Italy. It will suggest that, whilst violence cannot be excised as a facet of inter-communal relations in southern mainland Italy, one should, nonetheless, exercise some caution in accepting the assertions of Western sources such as Erchempert’s Historia which have a particular context and discourse. The fundamental influence of Erchempert’s portrayal can, if weighted excessively, undermine a balanced view of southern Italy in the third/ninth century and his comments on the Muslims need to be understood within the context of his narrative aims.*

Keywords: Historiography / Social History / Italy; Erchempert, historian; Violence; Islam – Western perceptions; Lombards, people – historiography; Montecassino, Frosinone, Italy – abbey; Sawdān, emir of Bari; Saracens

Historians of southern Italy who have considered the period between the end of the Lombard kingdom in the north in 774 to the creation of the Sicilian kingdom under Robert Guiscard (c. 1015–1085) have concentrated upon a picture of political fragmentation and conflict.¹ Their narratives have been influenced by the available primary sources, such as Erchempert’s (fl. late third/ninth century) *Historia Langobardorum Beneventanorum*, which depicts southern Italy in the eighth- and ninth-centuries. Erchempert’s work has had a significant influence on perceptions of Islamic settlement in southern Italy between 827 and 889, which has been portrayed by Erchempert and subsequent commentators as both a disruptive and anomalous intrusion into the prevailing socio-economic panorama. An Islamic contribution that was

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*My thanks are due to Jason Crowley, Paul Fouracre and David Sutton, and anonymous readers and editors who read early drafts of this paper and provided advice and comment.

¹General studies: Leonard C. Chiarelli, *A History of Muslim Sicily* (Sta Venera, Malta: Midsea, 2011); F. Hirsch and M. Schipa, *La Longobardia meridionale 570–1077* (Rome: Edizioni di storia e letteratura, 1968); Barbara M. Kreutz, *Before the Normans: Southern Italy in the Ninth and Tenth Centuries* (Philadelphia: University of Pennsylvania Press, 1996); Graham Loud, *The Age of Robert Guiscard: Southern Italy and the Norman Conquest* (Harlow: Longman, 2000); Vera von Falkenhausen, *La Dominazione bizantina nell’Italia meridionale dal IX al XI secolo* (Bari: Ecumenica Editrice, 1978); Chris Wickham, *Early Medieval Italy: Central Power and Local Society 400–1000* (Ann Arbor: University of Michigan Press, 1989); Paolo Cammarosano, *Storia dell’Italia medievale: dal VI all’XI secolo* (Bari: Editori Laterza, 2008).

more than simply violent, and included mercantile activity, co-operation across communal boundaries and the establishment of regional power centres, can be identified in the sources as part of the patchwork of loyalties, communities and ethnicities in third/ninth-century Benevento and beyond. Intermittent raids, mercenary assistance, permanent and semi-permanent settlement, or indeed, combinations of all of these were also evident. All of this, of course, might also involve violence and dislocation and modern narratives that deal with this period often concentrate upon the military interventions of Muslims; first, with the rulers of Ifriqiya and their agents; second, with the short-lived amirates of Bari and Taranto; and third, with bases in Amantea, Agropoli and the mouth of the river Garigliano.² Against this background, in Sicily, from 827 Byzantine rule was challenged by the Aghlabid *amīrs* and progressively restricted to parts of Calabria and Puglia.³ However, at the point of Muslim arrival in the early-third/ninth century one can see that the political configuration in southern Italy already resembled a patchwork of interlocking and fractious entities, recently described as “a high level framework of political and ecclesiastical division, fragility and rivalry encasing a vibrant low-level core of cross-cultural contact”.⁴

Destruction and violence form the predominant theme in many of the extant sources from this period. Intra- and extra-communal violence was part of both high- and low-level contact. The Hebrew *Chronicle* of Ahimaa ben Paltiel (1017–c.1060), for instance, reports that the “Arabians” in their invasions of Calabria and Puglia destroyed and plundered many cities and shattered the “kingdom of the uncircumcised”.⁵ Such reports inevitably conjure up images of depopulated lands and impoverished cities at the mercy of the protagonists who fought for control. This article will suggest that, whilst violence cannot be excised as a facet of inter-communal relations in southern mainland Italy, one should, nonetheless, exercise some caution in accepting the assertions of Western sources such as Erchempert’s *Historia*, which have a particular context and discourse. The fundamental influence of Erchempert’s portrayal can, if weighted excessively, undermine a balanced view of southern Italy in the third/ninth century and his comments on the Muslims need to be understood within the context of his narrative aims.

Erchempert’s *Historia* was written to explain the decline of the Lombards and emphasises the inability of local rulers to protect their lands and people from the

²See Mohammed Talbi, *L’Émirat aghlabide 184–296/800–909: Histoire Politique* (Paris: Publication de la Faculté des Lettres, Tunis, 1960); Giosue Musca, *L’Emirato di Bari 847–871* (Bari: Edizioni Dedalo, 1964); Nicola Cilento, “Le Incursioni Saraceniche nell’Italia Meridionale”, in *Italia meridionale longobarda* (Milan and Naples: Riccardo Ricciardi, 1966), pp. 175–89. Amantea may also have been the centre of an emirate; see Ghislaine Noyé, “Puglia e Calabria dall’888 agli anni 960: Longobardi, Arabi e ‘bizantinità’”, in *Italy 888–962: A Turning Point*, ed. Marco Valenti and Chris Wickham (Turnhout: Brepols, 2013), pp. 169–214, esp. 180.

³Michele Amari and Carlo Nallino, *Storia dei Musulmani di Sicilia* (Catania: Romeo Prampolini, 1933–1939), I: 394–415; Chiarelli, *History of Muslim Sicily*, 13–66; Alex Metcalfe, *The Muslims of Medieval Italy* (Edinburgh: Edinburgh University Press, 2009); Francesco Gabrieli and Umberto Scerrato, *Gli Arabi in Italia: Cultura, contatti e tradizioni* (Milan: Scheiwiller, 1993); Noyé, *Puglia e Calabria*, 169–214.

⁴Paul Oldfield, *Sanctity and Pilgrimage in Medieval Southern Italy 1000–1200* (Cambridge: Cambridge University Press, 2014), p. 21.

⁵Marcus Salzman, *The Chronicle of Ahimaa* (New York: Columbia University Press, 1924), p. 74 and p. 9 (for Hebrew text); Robert Bonfil, *History and Folklore in a Medieval Jewish Chronicle: The Family Chronicle of Ahimaa ben Paltiel* (Leiden: Brill, 2009).

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23 Mayıs 2015
MADE YAYIMLANDIKTAN
INRA GELEN DOKUMAN

and disorder, that state of war between cities, within the c
between city and uncivilized. That state of war that has been ...
history from start to finish.

The city is a kind of a religion, perhaps a substitute for religion,
or what we used to call, that German word, an *ersatz* religion. The
prophetic tradition has a word for it: idolatry. Idolatry. "Come.
Let us build a city, and a tower, whose top may reach to heaven."
The city is what in another metaphor can be called a Faustian
bargain. Faust, you remember? A German magician who sold his
soul to the devil in exchange for worldly experience and power.
The rationale of the structure, I suggest, is the apotheosis—the
becoming divine—the apotheosis of the ruler or the ruling class, or
that fictitious entity "the state." In democratic mass societies, per-
haps the apotheosis of everybody. And in atheistical communism,
the Promethean deification of the human race. The expansion of
the power of technology, in the spirit of Prometheus, till we can
think of the human race in supra-human form.

In the prophetic tradition, the city, as a theocratic structure
is idolatrous, the worship of false gods. And the prophetic call
is to institute a true theocracy, to find another god who is the
true god. And in that spirit, the Islamic *shahādah*, the fund-
amental declaration of faith, says "there is no god but God." And
on that basis the prophetic tradition generates social criticism
(and social programs) not based on godless atheism, but on a
transcendent god.

And so I end with a vision of two kinds of social criticism alive
in the world today: Marxism and Islam. Two still-revolutionary
forces. Two tired old revolutionary horses. Neither of them doing
very well, but it would be a mistake to take any comfort from their
failure. The human race is at stake. And they both, Marxism and
Islam, would agree on one proposition: There will be one world,
or there will be none.

Norman O. Brown, The challenge of Islam: the prophetic tradition
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MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

- Yahudilik (220024)

Lecture 2

Islam and Judaism

22 Mayıs 2015

The study of Islam . . . to understand the prophetic tradition,
to understand Judaism and Christianity better. To see, perhaps,
Islam as the first Protestant Reformation. The first Protestant
Reformation. Now if you *were* to see Islam as the first
Protestant Reformation, what would it mean? It would mean,
I think, to pass the judgment that something had gone wrong. That
something else had to be tried. Something had gone wrong as early
as the seventh century AD, the seventh century of the Christian
era. Actually there should be no great difficulty for a Protestant, or
one of a Protestant background like me, to say that. After all, most
Protestantism, or rigorous Protestantism, is involved precisely in
questioning the legitimacy of the historical development of the
Christian church. Especially in that formative period, between the
first and fifth centuries, that formative period when it was making
its historical compromise with Caesarism and the Roman Empire.
Drawing out the consequences, perhaps you can say, of that text
in the New Testament: "Render unto Caesar the things that are
Caesar's, and unto God the things that are God's" . . . "Render
unto Caesar the things that are Caesar's"—that concession which
I think Islam withdrew by its regression to a totally uncompromising
Mosaic theocratic interpretation of the social implications of the
prophetic tradition. Those centuries in which on the one hand
Christianity was drawing out the implications of its compromise
with Caesarism, and on the other hand was working out the
fundamental structure of its orthodoxy in that series of councils

13-28

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28 Aralık 2014

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İSMAİL TAŞPINAR, *Yahudi kaynaklarına göre
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Doktora, 2003

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CHAPTER 45

Judaism and Sufism

Paul B. Fenton



Tanzavvef
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BEGINNINGS IN THE EAST

Within the wider framework of the influence of Islamic thought and spirituality, the study of the interaction between Israel and Ismael in the domain of mysticism is one of the most fascinating chapters of comparative religion. From a strictly chronological point of view, it was Judaism that initially influenced Sufism in its formative period in Baghdad. Surprisingly, while scholars have recognized the influence of Oriental Neoplatonism and Christian pietism on the evolution of Muslim asceticism at this time, they have failed to point out the profound mark left on Sufism by the ambient Jewish milieu. Indeed, Mesopotamia, cradle of the Babylonian Talmud, was at the very centre of the world of Jewish learning, which, moreover, readily underwent the process of Arabization after the Muslim conquest. Among the great personalities attached to the Talmudic academies of Baghdad were to be found certain charismatic figures who embodied the ancient rabbinic pietistic ideals of simplicity and saintliness, virtues cherished by nascent Sufism. Moreover, Sufi hagiography has preserved a number of edifying tales of "the pious men from among the Children of Israel", known as *isrā'iliyyāt*. Many of these tales are traceable to rabbinic sources such as the *Chapters of the Fathers*, one of the main well-springs of Jewish pietism.

One particularly important concept undoubtedly originating in Talmudic literature which was assimilated at this time and which was to play a fundamental role in Islamic mysticism was the belief in a hidden hierarchy of saints, whose blessings sustained the world. Supposedly these elements had been transmitted through interreligious contacts or Jewish converts to Islam. However, once Sufism had asserted itself as a spiritual force, it began to exert a compelling attraction for Jews. A certain number of conversions took place precisely in Sufi circles in Baghdad, where we

Dita iain ta'andi

لَمْ يَكُنْ لِرِصُودٍ

وَقَوْلِهِمْ إِنَّا
إِلَهُاتٌ كَمَا
إِلَهُاتُ آبَائِهِمْ
وَمَا كُنَّا بِأَعْيُنِنَا
شَيْئًا مِمَّا كَانُوا
يَفْعَلُونَ

ترجمة

الدكتور يوسف نصر الله

قدم له

مُصَِّطَفَى أَحْمَدُ الزَّرْقَا الدكتور حَسَنُ ظَاظَا

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الباب الثالث

فَسَادَ الآدَابُ

الفصل الأول

القريب

قريب اليهودي هو اليهودي فقط - باقي الناس حيوانات في صورة إنسان - هم حمير وكلاب وخنازير - يلزم بغضهم سراً - قاعدة النفاق الجائزة.

جاء في التلمود: أن الإسرائيلي معترف عند الله أكثر من الملائكة، فإذا ضرب أمي^(١) إسرائيلياً فكأنه ضرب العزة الإلهية.

ويعتقد اليهود ما سطره لهم حاخاماتهم من أن اليهودي جزء من الله، كما أن الابن جزء من أبيه، ولذلك ذكر في التلمود: أنه إذا ضرب أمي إسرائيلياً فالأمي يستحق الموت (سنهدين ص ٢ و ٥٨)، وأنه لو لم يخلق اليهود لانعدمت البركة من الأرض، ولما خلقت الأمطار والشمس، ولما أمكن باقي المخلوقات أن تعيش.

والفرق بين درجة الإنسان والحيوان هو بقدر الفرق الموجود بين اليهود وباقي الشعوب!!

(١) يريدون بالأمي كل من ليس يهودياً. فالأمي والاممي والكافر والأجنبي والغريب والوثني في اصطلاحهم سواء، وهم حيوانات في صورة بشر!! (م).

he also served for a few months as the head of the local office of the Ministry of Education in the city of Kirmān. In 1949 he returned to Tehran as an Inspector of the Ministry of Education, and he also acted as head of the Publication Department of the Ministry of Culture in 1952. In 1962-3 Yaghmā'ī taught at the Teachers' Training College and at the College of Foreign Languages and Literatures, receiving in 1976 an Honorary Doctorate of Literature and Humanities from Tehran University.

Yaghmā'ī belonged to a generation of Persian literary scholars who, though conservative in their preference for literary style and diction, contributed significantly to the development of Persian literary education and scholarship in the 20th century. In its entire thirty-year period, the journal *Yaghmā* served as a forum for literary and historical studies. In addition to his own writings, such as an earlier historical romance (*Dakhma-yi Arghūn*) (Tehran 1933, 21957) and a collection of poems (*Sarniwišt*, Tehran 1972), Yaghmā'ī compiled several historical and literary surveys and also edited a number of texts, including the *Garshāsb-nāma* of Asadī Tūsī (Tehran 1936, 21975) and the Persian translation of the *Tafsi'r* of al-Ṭabarī (Tehran 1960-65, 7 vols.).

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(ALI GHEISSARI)

YAGHMURĀSAN B. ZAYYĀN B. THĀBIT, Abū Yahyā, *shaykh* of the Banū 'Abd al-Wād, a branch of the Zanāta [*q.v.*] Berbers, who lived in the region of Tlemcen [see TILIMSĀN] under the suzerainty of the Almohad sultans of Morocco, and who was the founder of the independent dynasty of the Zayyānids or 'Abd al-Wādids [*q.v.*] of Tlemcen, d. 681/1283. Born in 603/1206-7 or 605/1208-9, he succeeded his brother Abū 'Uzza Zaydān as head of the 'Abd al-Wādids in 633/1236, but not till 637/1239-40 was he formally invested by the Almohad sultan 'Abd al-Wāhid al-Rashīd. The power of the Moroccan sultans became so weakened that the 'Abd al-Wādids assumed their own independence.

Yaghmurāsan thus became ruler in Tlemcen, and had first of all to fight against the Ḥafṣid *amīr* of Tunis Abū Zakariyyā', who in 640/1242 or five years later, managed to penetrate into the town of Tlemcen. Yaghmurāsan, who had fled to the Banū Urnīd, was summoned by Abū Zakariyyā' to govern the town. The two *amīrs* made an alliance against the Almohad sultan Sa'īd, who in turn attacked Tlemcen, and then Tamazdight, where Yaghmurāsan had taken refuge; in the battle which followed, Sa'īd was killed (646/1248). A large part of his reign was now taken up with fighting against various Arab tribes of the Sahara, against the Tūdjin and Maghrāwa, etc., and above all, against the Marīnids [*q.v.*] of Fās; Yaghmurāsan even allied with Alfonso X of Castile to prevent the Marīnids making incursions into Spain. In 656/1257 the Zayyānid *amīr* besieged Sidjilmāsa, but did not capture it until 662/1264. He remained on good terms

with the Ḥafṣids, and it was whilst going forth to meet a princess of Tunis as bride for his son 'Uthmān that he died near Miliana in 681/1283. Yaghmurāsan left behind the reputation of a prudent and brave prince, the patron of scholars and littérateurs, and he built the minarets of the great mosques of Agādīr (at Tlemcen) and Tāgrārt. Between the Marīnids to his west, and the Ḥafṣids to his east, he was able to preserve his own kingdom's independence.

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(CHANTAL DE LA VERONNE)

YAHŪD, the common collective (sing. *Yahūdī*) in Arabic for "Jews". A less common plural *Hūd* is also used (e.g. *Qur'ān*, II, 111, 135, 140). The word is borrowed from Aram. *Yahūd*, and ultimately from late bibl. Heb. *yehūdīm*, "Judaean", the latter itself derived from members of the tribe of Judah). The *Qur'ān* also uses a stative verb *hāda*, "to be Jewish" or "to practice Judaism".

1. In the *Djāhiliyya*.

Jews had lived in various parts of the Arabian Peninsula since Antiquity, and the numbers of those living in northwestern Arabia must have been swelled by refugees from Judaea when the great rebellions against Rome were suppressed in A.D. 70 and 135. By the late *Djāhili* period, the Jews of the peninsula spoke Arabic, were organised into clans and tribes, and were generally highly assimilated into Arab society. Their numbers probably also included a greater or lesser number of indigenous Arabs who accepted Judaism. However, in spite of their overall acculturation, they were nonetheless viewed as a separate group with their own peculiar customs. Jews and some of their distinctive practices are occasionally mentioned in pre-Islamic Arabic poetry (for examples, see D.S. Margoliouth, *The relations between Arabs and Israelites prior to the rise of Islam*, London 1924, 73; I. Lichtenstädter, *Some references to Jews in pre-Islamic Arabic literature*, in *PAAJR*, x [1940], 185-94; J. Horowitz, *Koranische Untersuchungen*, Berlin and Leipzig 1926, 144 ff. and 153 ff.; and Hirschberg, *Yisrā'el ba-'Arav*, 112-16).

Not only were the pre-Islamic Arabs familiar with Jews and Jewish religious practices, Jewish religious ideas, ethical concepts and homiletic lore, but even some Aramaic and Hebrew terms were absorbed among those Arabs who came into close contact with Jews, just as Christian ideas and elements of vocabulary were also subconsciously assimilated (see e.g. S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen*, Leiden 1886; and A. Jeffery, *The foreign vocabulary of the Qur'ān*, Baroda 1938). Because of the admixture of Aramaic and Hebrew in the everyday language of the Arabian Jews, the pagan Arabs perceived it to

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Edited by Julie Scott Meisami and Paul Starkey

ENCYCLOPEDIA OF ARABIC LITERATURE

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Hebrew literature, relations with Arabic

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W.P. HEINRICHS

See also: literary criticism, medieval

hazl

The Islamic concept of *hazl* (joking), contrasted with *jidd* (seriousness), is most probably connected with an ancient Greek concept which in the European cultures was revived by humanist and Renaissance authors and lived on up to such collections as Johannes Pauli's influential chapbook *Schimpf und Ernst* in the sixteenth century. In the Islamic context, *hazl*, synonymous to *muzāḥ*, has to be considered as the less prominent partner of the antithetic couple: although Islam by no means openly condemns *hazl*, it regards extensive jocular activities with a definite amount of suspicion. Thus, authors of literary works containing humorous items succumb to the obviously experienced necessity of justifying their undertaking, mostly by quoting tricks played by the Prophet Muḥammad himself, and referring to the often quoted fact that Muḥammad himself used to laugh 'until his molar teeth became visible'. *Hazl* and *jidd*, at least up to the seventh/thirteenth century, formed a vital constituent of *adab* literature, which – notably in its entertaining branches – aimed at instructing without tiring: instructive passages were lightened up by interspersed jocular tales, although the latter should not win the upper hand before the argument would return to serious subjects. While this concept was more or less at the same time invented and perfected by al-Jāḥiẓ, it probably became flexible soon after. Already in the late fourth/tenth century, al-Ābī in his voluminous encyclopaedia of several thousand jokes and anecdotes appears to refer to the need of a well-balanced mixture of *jidd* and *hazl* as a void duty, while the last important collections of humorous prose from the classical period, Ibn

al-Jawzī's three booklets on witty, clever and stupid persons respectively, fully regard the justifying reference as a compulsory exercise, however all the more necessary to raise the traditionalistic author above all doubt of aiming to indulge in pure pleasure. In the transitional as well as modern periods of Arabic literature, the originally antithetic couple is broken up, and entertaining works beyond the limits of religious or moralistic devotion, such as the Ottoman period *Nuzhat al-udabā'*, tend to confess their humoristic claims more openly.

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U. MARZOLPH

See also: humour

— Yahudi

Hebrew literature, relations with Arabic

Throughout history Hebrew texts have always enjoyed a privileged status within the corpus of Jewish literature. Comprising only a segment (at times not even the largest) of the overall Jewish literary production, Hebrew literature seems nevertheless to have been the marked segment of it, the one towards which all cultural attention and literary awareness are drawn. But alongside Hebrew, Jewish literature was also produced in other languages, depending on the cultural environment of the Jewish community in each period. This means that the Hebrew corpus was never an independent one and – although this is not always the common academic procedure – it should be viewed and discussed in connection with the entire body of Jewish literature in each period, rather than in isolation.

ğüsleyen gene Cehm b. Safvan olmuştur. Cehm b. Safvan bunlarla tartışırken aynı zamanda cedel ilminin usülünü/metodoloji de ortaya koymaya çalışıyordu. Cehm b. Safvan'ın mücadelesi sonucu değişik dinlere mensup pek çok kişi müslüman olurken, diğer taraftan Mu'tezile'nin imamı da aynı yolu izlemiş, buralara davetçi göndererek Cehm'in görevini üstlenmişlerdir¹⁰⁴.

Cehmiyye mezhebi, Cehm'in ölümünden sonra da devam etti. Mu'tezile, Cehmiye'nin düşünceleriyle beslendi ve tanındı. Ali sami en-Neşşar daha pek çok fırkanın Cehm b. Safvan'ın düşüncelerinden etkilendiğini vurgulamaktadır¹⁰⁵.

Sonuç

Düşünce mirasımızın özellikle ilk dönemde yazılı olmaktan ziyade rivayet yoluyla bize aktarılmış olması, bu rivayetlerin sağlamlığı ve sakimliği konusunda ciddi problemleri barındırmaktadır. Bu durumdan kurtulmak için başta hadisler olmak üzere oluşturulan senet zinciri ile bu mahzurdan uzaklaşmaya çalışılmıştır.

Kültür tarihimizde erken dönemde baş gösteren ihtilaflar nedeniyle farklı fırkalar oluşmuştur. Her bir fırkanın kendisini halk nezdinde yetkin ve yeterli göstermek amacıyla nasları sonuna kadar kullandıkları bilinmektedir. Bununla birlikte kendi dışında ki fırkaları da sapıkla nitelendirme gibi genel bir alışkanlığın varlığı da bilinmektedir. Kültür tarihimizde sıkça kullanılan zındık terimi ve muhalif düşünceleri zındıklıkla nitelendirme anlayışı bu dönemin en bariz bir özelliğidir. İslam'ın içinden çıktığı Arap coğrafyası ve Arap insanının sadece kendi aşiret, akraba ve çevresine ve kendi şeyhlerine bağlanıp, sözlerini dinleme bunların dışında kalanları ise önyargı ile suçlama anlayışının varlığı dikkate alındığında, erken dönemden itibaren neden zındıklık suçlamalarının yaygınlaştığı daha rahat anlaşılacaktır.

Söz konusu edilen bu çerçevenin bir örneği de makalemizde ele aldığımız Cehm b. Safvan'dır. Cehm b. Safvan'ın, kaynaklarımızın hemen tamamında zındık suçlamasına maruz kaldığına işaret edildi. Açık ki zındık suçlamasına maruz kalan bir insandan yapılabilecek aktarımlar, doğruluk ve yanlışlığına, tutarlılık ve tutarsızlığına bakılmamaktadır. Nitekim Cehm b. Safvan'a nispet edilen "cebiri" anlayışı, onun genel olarak savunduğu düşünceler, verdiği sosyal ve siyasal mücadele ile birlikte düşünüldüğünde açık bir çelişkiyi barındırdığı görülmektedir. Bu nedenle kanaatimizce Cehm b. Safvan, "cebiri" düşüncesini savunmamış, sonradan bu düşünce kendisine atfedilmiştir. Zira düşünceleri arasında bir bütünlük görülen, verdiği mücadele ile de tutarlı bir tavır sergileyen Cehm b. Safvan'ın "cebiri" anlayışını savunması için her hangi bir neden görülmemektedir. Neticice olarak şunu söylemekte yarar vardır; düşünce mirasımız irdelenirken, rivayetlerin titizlikle ele alınmalı, dönemin şartları ve düşünce sahibinin genel mücadelesi dikkate alınarak değerlendirmeler yapılmalıdır. Bu durum dikkate alınmadan yapılan değerlendirmelerin sağlıklı sonuçlar doğurmayacağı bilinmelidir.

104) Ali Sami en-Neşşar, *İslam'da Felsefî Düşünce*, II, 147.

105) A.y.

D.1777

Yahudi peygamberi - S.L.G.

İNCİL'DE YAHUDİ İMAJI

Ali ERBAŞ (*)

Özet

Bir din için en önemli kaynak, o dinin kutsal kitabıdır. Bu dinin herhangi bir konuya bakışını anlamak için de ilk yapılacak şey, kutsal kitabını bu açıdan incelemektir. Hıristiyanlık için birinci el kaynak İncil (Yeni Ahit) olduğu için bu çalışmada İncil'i meydana getiren bütün kitaplar baştan sona taranarak buradaki Yahudi imajı ortaya konulmaya çalışılmıştır. İncil'in bu konudaki yaklaşımının ne kadar menfi olduğu, eleştiri sınırlarını aşır hakarete varacak derecede sert bir üslup kullandığı görülmüştür. Hz. İsa ve onun yolunda gidenler, yahudiler tarafından birçok kötü muameleye maruz bırakılmışlardır. Kendilerine gönderilen peygamberleri öldürmeleri, Hz. İsa'yı ele vermeleri ve Haç'a gerilmesini sağlamaları, inatları, anlayışsızlıkları, nifak ve fesat çıkarmaları, yalancılıkları ve benzeri vasıflarıyla, Yahudiler İncil tarafından çok ağır eleştirilere tabi tutulmuşlardır.

Anahtar Kelimeler: İncil, Yahudi, Yahudi imajı, Peygamberleri öldürmek, Haça gemek.

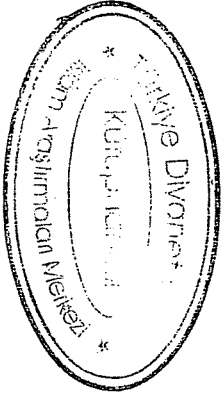
The Image of the Jewish in the New Testament

Abstract

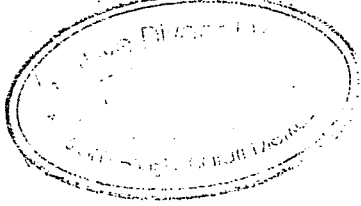
The sacred book of a religion is the most important source for it. In order to understand the approach of this religion to any subject, it is necessary to study the sacred book from this point of view. For Christianity, the primary source is the New Testament. In this article, whole books of the New Testament have been studied to establish the image of the Jews. It is obviously seen that, the New Testament has a negative approach in this regard and has used a very strict and harsh language. The Jews have been severely criticized in matters such as the crucifixion, the killing of their own prophets, their stubbornness, their dissensions, their telling lies etc.

Key Words: the New Testament, the Jewish, the Image of the Jewish, the killing of the prophets, the crucifixion.

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دراسات موضوعية في السنة المطهرة

الصحاح في السنة المطهرة

تأليف

د. عبد الله بن نايف بن محمد السقاري

الأستاذ المساعد بقسم السنة وعلمها
بكلية أصول الدين
بجامعة
الإمام محمد بن سعود الإسلامية
بالرياض

المجلد الثاني

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	148016-2
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دار طيبة للنشر والتوزيع

1417/1996 Riyadh

Emil

Yehud
Yehudi (220023)

بسم الله الرحمن الرحيم

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أ. د. محمد صالح توفيق (*)

مقدمة :

الحمد لله الذي أطلق لسانى بالعربية ، وأصلى وأسلم على أفضل الناطقين
بها محمد بن عبد الله ، وعلى آله وصحبه وسلم . . . وبعهد :

فإن قصة هذا البحث قد شغلتنى منذ خمسة عشر عاماً ، وأنا أخط رسالتي
للدكتوراه ، فقد وجدت غموضاً يلف الكلمة (يهود) فى العبرية والعربية ،
وراءه اضطراب فى تحديد الجذر الأصيل للكلمة ، واختلاف اللغويين العرب
حول اسمية وفعلية الكلمة ، وإذا كانت اسماً ، فهل هى من قبيل المفرد أو
الجمع ؟ وبعض العلماء جزم بأنها عبرية نسبة إلى يهوذا بن يعقوب عليه
السلام ، ولكنه لم يجب عن أسئلة عديدة ، منها : ما السبب وراء نسبة اليهود
إلى الابن الرابع ليعقوب الذى مات قبل موسى بخمسة قرون على الأقل ، ولم
ينتسبوا إلى موسى وهو معهم ؟

ومن هنا حرص البحث على بيان أصل الكلمة قبل أن تصير مصطلحاً
على الشخص (يهوذا) وعلى المكان (مملكة يهوذا) ، ولا تشك فى أن هذا
المصطلح قد اكتسب من دلالاته على الديانة اليهودية قدسية ، جعلته يمثل فى
الواقع القوة ، والسيادة ، والثبات ، مما جعل كثيراً من الباحثين ينسبونه إلى
سبط يهوذا ، وبذلك ابتعدوا بالمصطلح عن أصله اللغوى ، ومدلوله الأصيل .

ومن منطلق إيماننا بأن القرآن الكريم قد حذرنا من استعمال مصطلحات
لها مدلولات تسمى إلينا ، حين أرشدنا إلى ضرورة استخدام مصطلح "انظرنا"
ونهانا عن مصطلح (راعنا) الذى كان يستعمله ، ويشيحه اليهود كنوع من
التضليل التقافى . من هذا المنطلق حرصت على تحديد مصطلح "يهود" فى

(*) أستاذ مساعد بقسم علم اللغة كلية دار العلوم - جامعة القاهرة .

١٨٢- نيل الابتهاج بتطريز الديباج ، لأحمد بابا التتبكتي ، أشرف على تحقيقه
عبد الحميد عبد الله الهرامة ، الطبعة الأولى ، ١٩٨٩م ، نشر كلية الدعوة
الإسلامية ، طرابلس ، ليبيا .

١٨٣- الهداية فى شرح الكفاية ، لشعبان الأثاري ، نسخة خطية محفوظة فى
دار الكتب المصرية تحت رقم : ٣٧٢ .

١٨٤- هدية العارفين ، أسماء المؤلفين وآثار المصنفين ، لإسماعيل باشا
البيгдаدي ، دار الفكر ، بيروت .

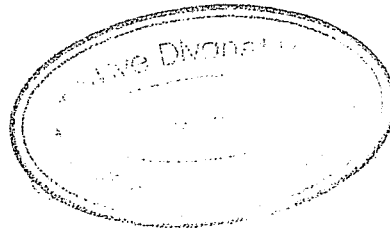
١٨٥- الوافي بالوفيات ، لصالح الدين خليل بن أبيك الصفدي ، باعتناء
جماعة من العلماء ، دار صادر ، بيروت ، لبنان ، ١٣٨١-١٤٠٤هـ .

١٨٦- وفيات الأعيان وأنباء أبناء الزمان ، لشمس الدين أحمد بن محمد بن
خلكان ، تحقيق الدكتور إحسان عباس ، دار صادر ، بيروت ، لبنان ،
١٣٩٧هـ .

* * *

Mecelle-i Kulliyet-i Dar'ul-Ulum, Sayı 33, 1425/2004 Karine

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reference to women committing infanticide). Infanticide is also implicitly denounced in the story of Pharaoh (q.v.) and the Children of Israel (q.v.; Q 2:49; 7:127, 141; 14:6; 28:4; 40:25). The case of an unbelieving young man, who is killed in order to preserve his parents from the disobedience (q.v.) to God which he is destined to bring to their life, appears in a legendary context (Q 18:74, 80; see MYTHIC AND LEGENDARY NARRATIVES) and is certainly not intended as an example to be followed. See BIRTH CONTROL.

Adoption

Adoption as a practice in which an adopted son would take the name of his adoptive parent was common in pre-Islamic Arabia. It was cancelled and forbidden, however, in the early years of Islam (Q 33:4-5). Thus, Muhammad was able to marry Zaynab bt. Jahsh after his formerly adopted son Zayd had divorced her, confirming the rule that forbids father and son to marry the same woman (Q 33:37; see A. al-Azhary-Sonbol, *Adoption*, esp. 45-52; see also FAMILY OF THE PROPHET; WIVES OF THE PROPHET).

Breast-feeding

Two of the five (Medinan) verses which mention breast-feeding (Q 2:233; 65:6; see BIOLOGY AS THE CREATION AND STAGES OF LIFE) aim at protecting repudiated but still lactating women (see LACTATION) and their nurslings by guaranteeing them economic support from the father for at least two years and by sanctioning non-maternal nursing when needed (see MARRIAGE AND DIVORCE). A related verse, Q 4:23 forbids sexual relations between males and their milk-mothers as well as milk-sisters thereby extending the realm of incest as defined by Judaism and Christianity (see A. Giladi, *Infants*, chap. 1; see also LAWFUL AND UNLAWFUL). See WET NURSING.

Fatherless children

Qur'anic sensitivity to society's weaker members finds its full expression in nineteen verses forbidding the harsh and oppressive treatment of fatherless children (*yatāmā*, sing. *yatīm*) while urging kindness and justice towards them. A passage from the first Meccan period (Q 93:6-8) celebrates God's providence towards the orphan Muḥammad (q.v.). The fatherless children mentioned in some of the Medinan verses (e.g. Q 8:41) are those of Muḥammad's followers who had fallen in battle (see T. O'Shaughnessy, *Youth and old age*, 35-8). See ORPHANS.

The many other Qur'anic references without any explicitly normative message reflect concepts of childhood and attitudes towards children that are, on the whole, typical of patrilineal societies (see PATRIARCHY; INHERITANCE): sons (and property) are signs of divine benevolence (e.g. Q 16:72; 17:6; 26:132-3; 71:12; see BLESSING) but can also be a temptation for the believers (Q 8:28) who, unlike pagans, are to rely on God, not on earthly power (e.g. Q 3:110, 116; 9:24; 18:46; 19:77; see ARROGANCE). Unlike daughters, whose birth evokes disappointment and protest against God's decree (Q 16:57-9; cf. 42:49-50), sons are much desired (cf. Q 7:189-90). Both parents invest much in their children, from the moment of conception through pregnancy and lactation to weaning and upbringing (Q 17:24; 31:14; 46:15) and hope to find comfort in them (Q 25:74). Mothers, particularly, love their children (Q 20:40; 28:7-13), with some indication of favoring sons. Children are sexually innocent and therefore may be in the company of adults of both sexes even when the latter are not completely dressed (Q 24:31, 58-9). See also KINSHIP; WOMEN AND THE QUR'AN.

Avner Giladi

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Children of Israel

One of the Qur'anic designations of Israelites as well as Jews (*yahūd*, see JEWS AND JUDAISM) and Christians (*naṣārā*, see CHRISTIANS AND CHRISTIANITY), in reference mainly to past generations (q.v.). The majority of the passages mentioning the Children of Israel (*Bānu Isrā'īl*) are dedicated to the Israelites of the time of Moses (q.v.), while references do exist to later stages of their history, such as the story of Saul (Tālūt; Q 2:246-52; see SAUL), the destruction of the Temple (Q 17:2-8) and the emergence of Jesus (q.v.) among them (Q 61:6). Sometimes, the label "Children of Israel" is interchangeable with the label "People of the Book" (*ahl al-kitāb*, see PEOPLE OF THE BOOK).

Biblical background

The Qur'anic treatment of the Children of Israel must be examined against the background of the biblical allusions to them. The labels "Israel," "House of Israel" and "Children of Israel" had already appeared in the Hebrew Bible as synonymous names

for the Israelite nation, which is thus named after its genealogical father, Jacob (q.v.), whose name was changed to Israel (q.v.; cf. *Gen* 32:29). In the New Testament, "Israel" is retained as a name for the Jewish people (e.g. *Acts* 1:6; 2:22, 36; 3:12; 4:8).

In the Hebrew Bible, Israel is a holy community chosen by God to be his special people and ranks above all other nations that are upon the face of the earth (e.g. *Deut* 7:6). The election of Israel signifies a covenant (q.v.) between God and his chosen people whose duty it is to keep his laws (*Ps* 105:43-5), fight the idolaters (see IDOLATRY AND IDOLATERS) and avoid all kinds of sins (*Deut* 7:5-6; 14:1-2, etc.). This election signifies God's blessing (q.v.) of them; God did not choose the children of Israel because they deserved it, but merely because of God's love for Israel (*Deut* 7:7-8) and for the sake of His own name (*Isa* 48:9-11).

The historical evidence of the election of Israel is provided in the exodus, i.e. Israel's deliverance (q.v.) from slavery (see SLAVES AND SLAVERY) in Egypt (q.v.) "by signs (q.v.) and by wonders," which is followed by the conquest of the Promised Land. This represents the fulfillment of God's ancient promise to the fathers of Israel to bequeath the land of Canaan to their posterity (e.g. *Exod* 3:6-17; *Deut* 4:34; 7:8; *Jer* 11:4). Israel can remain a chosen community only as long as they obey God and keep his covenant (*Exod* 19:5), but when they stray (see ASTRAY) they are no longer regarded as God's people. Thus when the Israelites commit the sin of worshipping the golden calf (see CALF OF GOLD), God disclaims them, and refers to them as Moses' people whom Moses, not God, has brought out of Egypt (*Exod* 32:7). Due to their sin, the people of Israel have become *lo-'ammē*: "not my people" (*Hos* 1:9). See SCRIPTURE AND THE QUR'AN.

ON THE WORDS FOR "JEW(S)" IN ARABIC*

SIMON HOPKINS

I

The words for "Jewish" and "Jew(s)" in classical Arabic are as follows:

- (i) *yahūdīyun* (sg.)
- (ii) *yahūdu(n)* (coll.)¹
- (iii) *hūdun* (coll.)

All three words appear in the Quran and are undoubtedly of pre-Islamic origin. (i) *yahūdīy* يَهُودِيّ and (ii) *yahūd* يَهُود are the normal literary Arabic terms used when speaking of contemporary or modern Jews and Judaism, as opposed to the ancient biblical Israelites, to whom the term *banū 'isrā'īla* is usually applied.² The noun (iii) *hūd* هُود is not much used outside the Quran and even there is rare. From these words are derived the denominative verbs I *hāda*, V *tahawwada* "to be(come) a Jew" and II *hawwada* "to make Jewish".³ There are several points in the shape of these nouns for "Jews" which require explanation:

(a) The endingless *yahūd* does not occur in the meaning "Jews" in the source languages Hebrew ~ Aramaic.

* My thanks are due to M. Lecker for his helpful observations on this paper.

¹ This word usually occurs with the definite article. When indefinite it sometimes appears in classical texts with *tanwīn*, e.g. Ibn Ḥazm, *jamharat ansāb al-'arab*, ed. A.S.M. Hārūn (Cairo 1962) 491: *kānat ḥimyarū yahūdān*. In modern standard Arabic of the media *tanwīn* may be heard adverbially in the expression *yahūdān wa-'araban* "Jews and Arabs alike", but as in the classical language *yahūd(u)* is today generally *ḡayr munṣarif*.

² See S.D. Goitein *EP* I 1020ff. *s.v.*, who also mentions the term *'isrā'īlīy*. In Iraq at least, as sometimes in the English-speaking world, "Israelite" was until recently used as a (polite) variant of "Jew". Thus Iraqi Christians would refer to their Jewish compatriots as *asḡā'īlīyyīn* rather than *ya/ḥūd*, dropping this practice only after 1948 when *asḡā'īlī* came to mean "Israeli"; see F. Abu-Haidar, *Christian Arabic of Baghdad* (Wiesbaden 1991) 156n.

³ Denominative *hwd* seems to be the only verbal root in use in Muslim sources. The roots *yhwd* and *yhd* I know only from Jewish and Christian texts, e.g., translations of Esther 8:16, where Saadia uses *tayahwada*, var. *tayahhada*; see Y. Ratzaby, *A Dictionary of Judaeo-Arabic in R. Saadya's Tafsir* (Ramat-Gan 1985) 141 [Hebrew].

Israel Oriental Studies,
XVII (1997) s. 11-27.
D. 830

Author: GILMER, PAUL GREGORY
Title: JUDEO-SPANISH TO TURKISH: LINGUISTIC CORRELATES OF LANGUAGE DEATH
(LADINO, ATTRITION, IZMIR, LEXICAL REDUCTION, MORPHOLOGICAL
SIMPLIFICATION)
School: THE UNIVERSITY OF TEXAS AT AUSTIN (0227) Degree: PHD Date: 1986
pp: 121
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Subject: LANGUAGE, LINGUISTICS (0290)

Abstract: This dissertation examines two types of linguistic change in Judeo-Spanish spoken in Turkey and attempts to see if they support the hypothesis that there are linguistic correlates of language death. Judeo-Spanish, a dialect of Spanish, has been spoken in Turkey for almost five hundred years, yet today it is being used by fewer individuals in fewer situations. Also, in that same time period, the language has seen lexical reduction and morphological simplification. Oral data collected in Izmir, Turkey by the researcher serve, along with written materials, as a basis to chart the progress of these changes during the present century.

Two areas of linguistic change are reduction in the lexicon and simplification in the morphology. Reduction is evident primarily in Judeo-Spanish borrowing from Turkish. Turkish verbs, in particular, are the main object of focus. Loanword phonology and lexical instability are secondary aspects related to reduction. Simplification is most obvious in the spread of pluralization in third person possessive pronouns and third person postverbal reflexive clitics. This morphological simplification, though resulting in greater redundancy, is achieved through greater transparency between form and meaning.

The results indicate that Judeo-Spanish, like many other dying languages, has undergone reduction and simplification. However, these changes do not appear to be unique to dying languages. For example, pidgins, interlanguages,

and other types of language exhibit similar changes. In fact, in Judeo-Spanish the rate of change has showed down in the period under study when compared with that of the previous four centuries when the language was not dying. These results lead to the conclusion that there are no uniquely attributable linguistic correlates to language death. However, a weaker form of the hypothesis is tenable; there are linguistic correlates of language death. Another important implication of this study is that there are varying levels of language death. Judeo-Spanish is a dying language but it is not as advanced in the process of language death as most of the other previously studied dying languages.

Ladino dilinde çözüldü! S. L. Gilmer

Author: DONNELL, DAVID ELLIS
Title: AN EXAMINATION OF THE CONCEPT OF REPENTANCE IN THE BOOK OF JEREMIAH
School: NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY (0144) Degree: THD
Date: 1988 pp: 248
Adviser: COLE, R. DENNIS
Source: DAI 50/03A, p.714
Subject: THEOLOGY (0469); LANGUAGE, ANCIENT (0289); LITERATURE, MIDDLE EASTERN (0315)

? Jeremiah

Abstract: The purpose of this dissertation was to determine under what conditions the Hebrew roots sk15 and sk15 can be understood to mean "repent" in the Book of Jeremiah.

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An examination of the Hebrew words sk15 and sk15 was conducted in chapter I. The philological backgrounds of the two words revealed no foundation for deriving a concept of repentance from the ancient near eastern linguistic groups. In fact, various nuances of meaning can be attributed to each word. The Old Testament contains many illustrations of the different meanings of the two words. The definition of repentance for the Hebrew roots sk15 and sk15 is determined solely by context.

In chapter II, the sk15 passages included in the Book of Jeremiah were subjected to a critical examination. The materials of the book were divided into poetic and prose sections. The poetic materials were further subdivided into "prophetic oracles" and "miscellaneous poetry." The prose materials were further subdivided into "biographical narratives" and "deuteronomic narratives." Each of these four literary groups was examined with regard to text, source, form, structure, and history.

In chapter III, the sk15 passages included in the Book of Jeremiah were subjected to a critical examination. The materials of the book were divided into poetic and prose sections. The poetic materials were further subdivided into "prophetic oracles" and "miscellaneous poetry." The prose materials were further subdivided into "biographical narratives," "deuteronomic narratives," and "miscellaneous prose." Each of these five literary groups was examined with regard to text, source, form, structure, and history.

An examination of the theology of repentance in the Book of Jeremiah was conducted in chapter IV. The covenantal background as a foundation for understanding the concept of repentance was explored. The relationship of sk15 and sk15 within a context of repentance was examined. Attention was given to those who participate in the activity of repentance (i.e., God, prophet, and nation). The ramifications of repentance were detailed with regard to the covenant, law, sin, worship, the word of the Lord, the day of the Lord, the heart, and the land.

To the positive (R. L. Collins

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School: UNIVERSITY OF CALIFORNIA, SANTA BARBARA (0035) Degree: PHD

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Subject: HISTORY, MODERN (0582); HISTORY, MIDDLE EASTERN (0333); HISTORY, UNITED STATES (0337)

Abstract: When American Jews emigrated to Israel they established associations that were representative of their American character, especially American Judaism. Examples of this include emphasizing pragmatism over ideology in settlements and associations, supporting pluralism (except in the case of some Orthodox Jews), promoting the rights of the individual, founding non-Orthodox religious congregations, and creating synagogue centers for social as well as religious purposes.

"Pragmatists in the Promised Land: American Immigrant Voluntary Associations in Israel 1948-1978," examines the actions of American Jews as they established landsmanshaften, kibbutzim and moshavim, women's and political associations, and religious congregations in Israel. This study is divided into two sections: Chapters One and Two cover 1948 to 1967 and consider the history of the formative years of the community. Chapters Three through Seven study 1967 to 1978, the post Six Day War era in which the community was substantially enlarged and revitalized. Most of the materials on which this history was based were obtained during a six month research trip to Israel, with short visits to New York and Washington, D.C. Sources included internal documents of associations, interviews with founders, leaders, and members of different associations, and published literature.

The dissertation concludes that a pragmatic approach, rather than the commitment to an ideology, characterized most American voluntary associations in Israel. In addition, some American immigrant associations have demonstrated to Israeli society the benefits of pluralism and voluntarism.

Israel (also) positive! S. L. Lichtenman

in 1913, headed such a group at the Newberry Library for many years and, when he died in 1947, was succeeded by James Hayes. In Portland, Oregon, the instruction and copybooks of Lloyd J. Reynolds, a professor of art in Reed College, had significant influence. For decades Paul Standard in New York practiced and preached *cancellaresca corsiva* and saw the italic reform gain.

Since Johnston a series of manuals and copybooks centering attention on handwriting improvement have proceeded from the espousal of the rather heavy Humanistic hand he admired to an italic that at least implies more speed. Stanley Morison presciently picked out a model for his own hand from Johnston's *Writing and Illuminating, and Lettering* as early as 1913, and a scholar of calligraphy, James Wardrop, called that manuscript "the fons et origo" of his paleographical studies; it is, as Johnston says, a semiformal 16th-century Italian cursive, skillful but a bit colourless to the eye. The fullest and most practical work on the italic is by Alfred John Fairbank, *A Handwriting Manual* (1932). The author places before his book as frontispiece a page of the *bastarda* of Lucas, *Arte de escribir*, 1577. J.H. Benson's work *The First Writing Book* (1955) consists of the text and examples of the Arrighi *Operina* translated and admirably written out by the editor and furnished with practical clarifications and notes for the learner. Since Johnston calligraphical research and publishing activities have also produced a handsome and scholarly shelfful of books on related forms, most notably the Renaissance calligraphs.

20th-century writing manuals and copybooks

(Ra.N.)

II. Aramaic, Hebrew, and Arabic handwriting and calligraphy

EARLY SEMITIC AND HEBREW WRITING

During the 2nd millennium BC, various Semitic peoples at the eastern end of the Mediterranean were experimenting with alphabetic writing. Between 1500 and 1000 BC, alphabetic signs found in scattered sites showed a correspondence of form and provided material for sound translations. Bodies of writing from this period are fragmented: a few signs scratched on sherds or cut in stone. Few of these are celebrated in terms of aesthetic value.

One interesting set of Semitic inscriptions was discovered in 1905 at an ancient mining site on the Sinai Peninsula. A sphinx from that discovery yields the *taw*, nun, taw, or t, n, t, meaning "gift." It is evident that the nun, or n, sign is a rendering of a serpent. Most of the early Semitic alphabetic signs were similarly derived from word signs of more ancient vintage. Early Semitic inscription letters are somewhat stiff in visual quality.

The several Semitic peoples in the Near East area spoke languages that were closely related, and this enabled them to use the same set of alphabetic signs. After some experimentation the alphabet was reduced to 22 signs for consonants. There were no vowel signs. The tribes of Canaan (Hebrews, Phoenicians, and Aramaeans) were important in the development of alphabetic writing, and all seemed to be employing the alphabet by 1000 BC.

The Phoenicians, living along a 20-mile (30-kilometre) strip on the Mediterranean, made the great sea their second home, giving the alphabet to Greeks in the mutual trading area and leaving inscriptions in many sites. One of the finest Phoenician inscriptions exists on a bronze

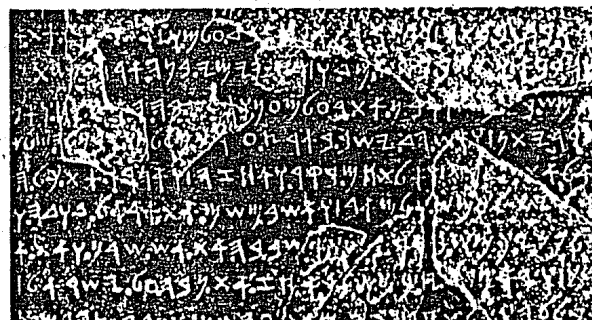
Phoenician contributions

Though the United States was a decade behind Britain in organizing an arts and crafts movement, four years before the Johnston Bible a Boston architect, Frank Chouteau Brown, brought out a surprisingly sophisticated book, *Letters and Lettering: A Treatise with 200 Examples* (1902). He praised Morris' initiative but wished for more classical balance; he pointed to the neglect of italics and gave them generous space, including specimens from the Lucas 1577 *Arte de escribir*, "letra del Grifo," *bastarda*, and others. In 1905 *The Parable of the Prodigal Son*, fashioned like a Humanistic manuscript by William Addison Dwiggins and printed from photoengraved plates, was offered for sale. Dwiggins, as illustration for a talk on early writing books, copied a page out of the 1542 Tagliente he had picked up in Europe and passed out prints of it at the December 29, 1913, meeting of the Society of Printers—thereby leading the revival of *cancellaresca*. Other graphic artists concerned in the movement included Thomas Maitland Cleland and Rudolph Ruzicka.

Edward Johnston's pupils, and their pupils, organized in 1921 the Society of Scribes and Illuminators, "zealously directed toward the production of books and documents" by hand and the advancement of the crafts of member scribes, gilders, and illuminators. The program of this professional group based in London is conducted by means of lectures, publications, and exhibitions. In the 1930s exhibits travelled to five American centres, as well as to Paris and Copenhagen. Members representing the several crafts have collaborated in the making of the rolls of honour for the Royal Air Force and United States Air Force, at St. Clement Danes Church, London. The society has served as a model for similar activities abroad, notably the organization in The Netherlands under the leadership of Jan van Krimpen. In 1952 the British society, with Alfred Fairbank as president, recognized the rising popular interest in italic handwriting by instituting the Society for Italic Handwriting, which soon attracted a large international membership of teachers and amateurs.

In the United States individual enthusiasts and informal groups fostered calligraphy outside the art schools. Ernst F. Dettner in Chicago, who had lessons from Johnston

By courtesy of the Cliche Museses Nationaux, Paris



The Moabite Stone, c. 850 BC (Louvre, Paris; AO 6066).

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 E. BC. c. 3. s. 661-665 1981 (C.HICAGO)

CHAPTER 13

ERETZ YISRAEL UNDER OTTOMAN RULE,
1517-1917

By Itzhak Ben-Zvi

From the Jewish point of view the period of Turkish rule differed greatly from that of the Mamelukes which preceded it. As the reign of the Mamelukes drew toward a close, the Jewish communities in Palestine were declining steadily. The sporadic influx of Jewish immigration from the east and west, quickly absorbed into the tiny Palestinian community, proved unable to re-invigorate the *Yishuv* (the Palestinian Jewish community). Counterbalanced by an excess of current Jewish emigration, the spiritual and material condition of the community deteriorated and presented a picture of steady disintegration.

The instability of the Mameluke regime and its attitude toward Jews were not designed to attract the Spanish exiles, victims of Moslem and Christian persecution for many generations. However, the most recent developments had been initiated by the church and by a Christian regime. The general expulsion forced Spanish Jewry to seek refuge in other lands, particularly in those where they hoped to find economic security and religious freedom. The so-called "Western" lands—that is, North Africa—were nearest to Spain, and for lack of any alternative that is where the exiles went. But even there they found no rest. Many found safe harbor in Turkey, where Sultan Bayazid welcomed their immigration which concentrated in the cities of the Balkans and Asia Minor. Only a few went to Egypt and Palestine, then under Mameluke domination.

It was surely the misfortune of the *Yishuv* and of the Spanish exiles that their expulsion came about fifty years before the conquest of Palestine and Syria by the armies of Sultan Selim. It is tempting to speculate what the *Yishuv* might have become had this conquest preceded the expulsion of the 300,000 Jews from the Iberian Peninsula. Tens of thousands of those who found haven in Turkey and Morocco might instead have settled in Judea and Galilee, the energy they invested in the establishment of new communities in Turkey—in Salonica, Constantinople, Izmir, Adrianople, etc.—might have gone into the upbuilding of Jerusalem, the reclamation of Galilee, and the development of the Lake Kinneret region. But Palestine was under Mameluke rule, and there was little contact between Europe, on

Israel (Cutek) posrednik! Sr L. L. L.

ERETZ YISRAEL UNDER OTTOMAN RULE, 1517-1917 603

the one hand, and Palestine and Egypt, on the other. At the same time, the Jews found conditions in Turkey favorable to the re-establishment of their communal life, and there they struck roots. When the Turks conquered Palestine, few of the Jewish immigrants were inspired to uproot themselves once more to go to the Holy Land.

Yet an incipient movement of immigration was discernible immediately after the Ottoman conquest of Palestine. The movement which began in Turkey, embraced but a small fraction of the Spanish exiles who came by thousands rather than tens of thousands. But even this trickle was sufficient to advance and consolidate the *Yishuv*, in a manner unparalleled for many centuries. This "mass" immigration continued for two or three generations, till the end of the sixteenth century. It brought to Palestine the children and grandchildren of the Spanish and Portuguese exiles, immigrants from various sections of the Ottoman empire and North Africa—Jews and Marranos—and also immigrants from Italy and the Germanic states. The movement which began in the sixteenth century continued by waves for more than two centuries after the Spanish expulsion, bringing to the shores of Palestine entirely new elements which changed the face of the *Yishuv* demographically, spiritually, and economically. Among them were men and women of enterprise and energy, laborers, craftsmen, merchants and scholars. Many of them were filled with Messianic enthusiasm and the yearning for Redemption. They brought with them the talents, initiative, experience, and capital necessary for developing industry and trade. They founded institutions of learning, established factories, and generally revealed horizons unknown to the "*Mustarabim*," the Jews who had lived in the land since before the Arab conquest and had never gone into exile. The newcomers also conducted successful experiments in fishing, especially on Lake Kinneret, and established plantations and small farm settlements in Lower Galilee and the hills of Upper Galilee.

There was also a spurt of activity in the spiritual sphere. Outstanding scholars appeared in Jerusalem and Safed, and the land became a religious and spiritual center whose light illumined the farthest corners of the Diaspora. In the larger towns Jewry began to organize itself along new lines, similar to the advanced communities of Spain. The rule of Mameluke-appointed "Elders" was replaced by a more democratic communal organization with autonomy of jurisdiction. The problem of valid rabbinic ordination arose, and new communal institutions, among them many academies for the study of halakic and mystical lore, were founded.

To be sure, the Ottoman regime did not encourage or direct the immigration, but neither did it hinder in any way. The three great Sultans, Selim I (1512-1520), Suleiman the Magnificent (1520-1566), and Selim II (1566-1575), did not interfere with Jewish immigration or with the affairs of the *Yishuv*, which, like the Christian minorities throughout Turkey, en-

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مع قصص أنبياء الله إبراهيم ويوسف وموسى عليهم السلام

تأليف

عفيف عبدالفتاح طباره

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دلبری، سید محمد
۲۴۹۲- علل توطنه های یهود علیه

اسلام از دیدگاه قرآن، مقطع کارشناسی، دانشگاه: دانشکده علوم قرآنی قم، ۱۰۵ص، فارسی، کد پارسا: P21994
مخالفت یهود با پیامبر: توطنه های یهود (تاریخ و جغرافی)

بررسی علل سرسختی یهودیان در برابر اسلام و توطنه های آنان علیه حکومت تازه تأسیس پیامبر(ص) است. از دیدگاه نویسنده کارشناسی های یهود علیه جامعه اسلامی و پیامبر از منظر قرآن، ابعاد گوناگونی دارد که بعضی از آنها سیاسی و برخی دیگر اجتماعی و اقتصادی و عقیدتی بوده است. به گفته نویسنده از نگاه قرآن، ریشه اصلی این توطنه ها عقاید و افکار انحرافی یهودیان بوده و عوامل روانشناختی مانند حسادت و لجبایت و غرور و روحیه طغیان گری را نیز باید بر آن افزود. علل فرهنگی و مذهبی اعمال یهودیان نظیر فقدان ایمان کامل به قیامت، ناسپاسی به نعمات الهی، وجود گرایش های شرک الود، تقلید کورکورانه از آباء و اجداد و نیز تحریف تورات معرفی شده است. علل سیاسی عملکرد منفی یهودیان در قبال اسلام عواملی مانند داشتن روحیه پیمان شکنی، داشتن روحیه نژادپرستی و حيله گری آنها ذکر گردیده است.

"نگاهی برتهیلیم مزامیرداودیمنا سبت شبهای سلیحوت". تموز، سال ۵، ش ۱۰۸ (۸ شهریور ۱۳۶۲): ص ۴۰۱.
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رضوی، رسول

۱۰۲۸- «ادیان و مذاهب، یهودیت»

باهمکاری حسن تهرانی، صیاح بیلی ۱۰ و ۸ ص ۹۶-۱۱۲،

فارسی، کتابنامه: ۱۱۲.

Yahudilik

کد پارسا: ۷۸۰۱۷

شریعت یهود

۱ بررسی نظر دین اسلام در مورد کتاب مقدس یهود و علت عدم پذیرش اسلام توسط یهودیان و مسیحیان است. در این نوشتار ابتدا و حیاتی بودن و یا غیر و حیاتی بودن کتاب مقدس یهودیان یعنی عهد عتیق مورد تحقیق قرار می‌گیرد و نویسنده با ذکر ادله قرآنی و شواهد تاریخی، به این نتیجه می‌رسد که متون مقدس عهد عتیق تحریف شده است و منشأ و حیاتی بودن این کتاب محل تردید می‌باشد. نویسنده در همین راستا اقوال اندیشمندان اسلامی و غیر اسلامی را مطرح می‌کند. از دیدگاه قرآن، یهودیان از چند جهت به تحریف کتاب الهی خویش پرداختند: ۱- فراموش کردن وحی الهی، ۲- جعل کردن وحی، ۳- تغییر دادن معنای کلمات، ۴- پنهان کردن وحی الهی. در قسمتی دیگر از مقاله، علل تسلیم نشدن یهود و نصارا در مقابل دین اسلام مطرح شده و اموری مانند نزادپرستی، دنیاپرستی و سودجویی، تقلید کورکورانه از علمای قوم، جمود بر عقاید و غرور علمی از علل عمده این امر معرفی شده است.

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mubalefet ediyoruz. Bunlara göre, Allah
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کد پارسا: A۶۴۳۵۰ - *Hindistan*
همزیستی ادیان *Yahudilik*

در مقاله حاضر به بررسی دیدگاه یهود، مسیحیت و اسلام درباره همزیستی مسالمت‌آمیز با پیروان ادیان دیگر پرداخته شده است. از دیدگاه نویسنده همه ادیان الهی و پیامبران، مروج توحید و نجات بشریت و منادی صلح و محبت و امنیت بوده‌اند و این مطلب را به پیروان سایر مذاهب نیز انتقال داده‌اند. اما متدینان ادیان الهی بر اثر دوری از رهبران الهی به تدریج انحرافات را پذیرفته‌اند که موجب اختلاف بین پیروان ادیان الهی گشته و باعث درگیری‌های شدیدی میان آنان شده است. از نظر اسلام، صلح و همزیستی مسالمت‌آمیز انسان‌ها با عقاید و مذاهب گوناگون، یک ارزش و هدف است و قرآن هم این مطلب را تأیید می‌کند. سیره عملی پیامبر و امامان معصوم نیز بر رفق و مدارا استوار بوده است.

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هَذَا كِتَابٌ لِيَهُودِيٍّ

فِي أَجُوبَةِ الْيَهُودِ وَالنَّصَارَى

تأليف

شمس الدين محمد بن أبي بكر بن قيم الجوزية المنوفى سنة ٧٠٢ هـ

تقديم وتحقيق وتعليق

دكتور محمد بن أبي بكر بن قيم الجوزية

المترجم على درجة الدكتوراه من كلية أصول الدين - جامعة الأزهر
في موضوع « البشارة بنبي الإسلام في التوراة والإنجيل »

الناشر

المكتبة القومية

مدينة نصر - الطي السابع - شارع طه الديب
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دين اليهود

وهذه « الأمة الغضبية » وإن كانوا مفترقين افتراقاً كثيراً فيجمعهم فرقان « القراؤون والريانيون »^(١) وكان لهم أسلاف فقهاء وهم صنّفوا لهم كتابين : أحدهما يسمى « المشنا » ومبلغ حجمه نحو ثمانمائة ورقة ، والثاني يسمى « الجمارا »^(٢) ومبلغه قريب من نصف حمل بغل (ومجموع المشنا والجمارا يسمى « التلمود »)^(٣) ، ولم يكن المؤلفون له في عصر واحد وإنما ألفوه في جيل بعد جيل ، فلما نظر متأخروهم إلى ذلك وأنه كلما مر عليه الزمان زادوا فيه ، وفي الزيادات المتأخرة ما ينقض كثيراً من أوله ، علموا أنهم إن لم يقللوا باب الزيادة وإلا أدى إلى الخلل الفاحش فقطعوا الزيادة وحظروها على فقهاءهم وحرّموا من يزيد عليه شيئاً فوقف الكتاب على ذلك المقدار .

وكان فقهاءهم قد حرّموا عليهم في هذين الكتابين مؤاكلة مَنْ كان على غير ملتهم ، وحظروا عليهم أكل اللحمان من ذبائح مَنْ لم يكن على دينهم ، لأنهم علموا أن دينهم لا يبقى عليهم مع كونهم تحت الذل والعبودية وقهر الأمم لهم إلا أن يصدّوهم عن مخالطة مَنْ كان على غير ملتهم ، وحرّموا عليهم مناكحتهم والأكل من ذبائحهم ، ولم يمكنهم ذلك إلا بحجة بيتدعونها من أنفسهم ويكذبون فيها على الله .

فإن التوراة إنما حرمت عليهم مناكحة غيرهم من الأمم لئلا يوافقوا أزواجهم في عبادة الأصنام والكفر بالله^(٤) ، وإنما حرمت عليهم أكل ذبائح الأمم التي يذبحونها قرباناً للأصنام

لأنه سمي عليها غير اسم الله^(٥) ، فأما ما ذكر عليه اسم الله وذبح لله فلم تنطق التوراة بتحريمه البتة بل نطقت بإباحة أكلهم من أيدي غيرهم من الأمم ، وموسى إنما نهاهم عن مناكحة عباد الأصنام خاصة وأكل ما يذبحونه باسم الأصنام .

قالوا : التوراة حرمت علينا أكل « الطريفا » ، قيل لهم : « الطريفا » هي الفريسة التي يفترسها الأسد أو الذئب أو غيرها من السباع . كما قال في التوراة « ولحم في الصحراء فريسة لا تأكلوا »^(٦) . للكلاب تطرحونه .

فلما نظر فقهاءهم إلى أن التوراة غير ناطقة بتحريم مآكل الأمم عليهم إلا عباد الأصنام وصرحت التوراة بأن تحريم مؤاكلتهم ومخالطتهم خوف استدراج المخالطة إلى المناكحة والمناكحة قد تستتبع الانتقال من دينهم إلى أديانهم وموافقتهم في عبادة الأوثان ووجدوا جميع هذا واضحاً في التوراة اختلقوا كتاباً سموه « هلكث شحيطا » وتفسيره ! علم الذباجة ، ووضعوا في هذا الكتاب من الآصار والأغلال ما شغلوه به عما هم فيه من الذل والصغار والخزي ، فأمرهم فيه أن ينفخوا الرئة حتى يملؤها هواء ويتأملونها هل يخرج الهواء من ثقب منها أم لا فإن خرج منها الهواء حرّمه ، وإن كانت بعض أطراف الرئة لاصقة ببعض لم يأكلوه ، وأمروا الذي يتفقد الذبيحة أن يدخل يده في بطن الذبيحة ويتأمل بأصابعه فإن وجد القلب ملتصقاً إلى الظهر أو أحد الجانبين ، ولو كان الالتصاق بعرق دقيق كالشعرة ، حرّمه ولم يأكلوه وسموه « طريفا » .

ومعنى هذه اللفظة عندهم أنه نجس حرام ، وهذه التسمية عدوان منهم : فإن معناها في لغتهم هي الفريسة التي يفترسها السبع ليس لها معنى في لغتهم سواه ، ولذلك عندهم في التوراة أن إخوة يوسف لما جاءوا بقميصه ملطخاً بالدم قال يعقوب في جملة كلام « طاروف طوراف يوسف » تفسيره : « وحش رديء أكله افتراساً افترس يوسف »^(٧) ، وفي التوراة « ولحم في الصحراء فريسة لا تأكلوا » .

فهذا الذي حرّمته التوراة من « الطريفا » وهذا نزل عليهم وهم في التيه وقد اشتد قهرهم إلى اللحم فمنعوا من أكل الفريسة والميتة ، ثم اختلفوا في خرافات وهذيانات تتعلق بالرئة

(١) « احترز من أن تقطع عهداً مع سكان الأرض . فيزنون وراء ألهتهم ، ويذبحون لألهتهم فتدعى وتأكل من ذبيحتهم . وتأخذ من بناتهم لبنيك فتزني بناتهم وراء ألهتهم ويجعلن بنيك يزنون وراء ألهتهم » (خروج ٣٤ : ١٥ : ١٦) .

(٢) الإصحاح الثاني والعشرون من سفر الخروج الآية الحادية والثلاثون « ولحم في الصحراء فريسة لا تأكلوا . للكلاب تطرحونه » والتوراة السامرية ليس فيها « للكلاب تطرحونه » .

(٣) نص الآية « وحش رديء أكله افترس يوسف افتراساً » (تكوين ٢٧ : ٢٢) .

(١) عبارة الأصل : القراؤون والريانيون .

(٢) عبارة الأصل : التلمود بدل الجمارا ، والجمارا شرح وتفسير للمشنا التي هي متن . ومن المتن والجمارا يتكون التلمود وهو يشبه كتب أصول الفقه وكتب الفقه والأحكام الإسلامية . والتلمود نوعان : تلمود أورشلين وتلمود بابل وكل منهما كتب ظهور المسيح عيسى عليه السلام وقد وضعت تراجم عديدة للتلمود إلى عدة لغات لكنها كلها محذوفة الحواشي والأقسام التي لا يجوز الاطلاع عليها لغير الحاخاميين المتقدمين في اللاهوت وآخر هذه التراجم هي التي وضعها الدكتور « إيرودور » ابشتاين « وقد شملت خمسة وثلاثين مجلداً بين عام ١٩٣٥ م و ١٩٥٢ م بالإنكليزية (انظر صفحة ٨٢ كتاب التوراة تاريخها وغايتها ترجمة وتعليق : سهيل ديب - دار النفائس بيروت) .

(٣) عبارة الأصل : نصف حمل بغل ولم يكن ... الخ .

(٤) خروج ٢٣ : تثنية ٤ : تثنية ٧ : تثنية ١٢

WOMAN IN ISLAM

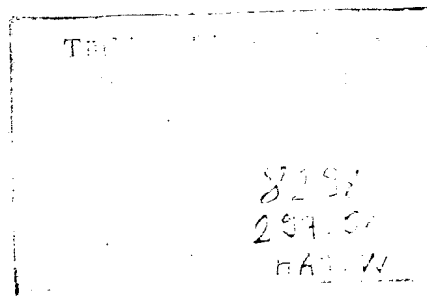
A Comparative Study

Yahmudilila (de. cole
silibili)

By

61-62

SAID ABDULLAH SEIF AL-HATIMY



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observed and is called Sanjuti Vrata. It is done like this :

A girl (woman) would paint a number of objects on the floor, some of which are a man and a woman, the Ganges and Jumna rivers and the temple of Siva. She would ask Siva for his blessings. She would then curse her *Saukan* (rival wife).

When we read Buddhism, we feel that Gautama Buddha doesn't take much interest in women and in any form of married life. We find him leaving his wife, Yasodhara, with his newly born child without looking at him. He meets his son ; Rahula ; seven years later and he makes him a disciple.

A group of people go out on a picnic with their wives, one of them had a prostitute instead of a wife. She steals and runs away. They look for her. They meet with Buddha who tells them to look into their souls and cleanse them. They become his disciples.

One day on his way back Ananda saw an untouchable (the lowest caste in India) girl whom he asked for water. She refused but then gave him water to drink. They decided to marry. Buddha summoned Prakriti, Ananda's fiancee till, she became a nun.

Queen Mahapajapati, Buddha's aunt and rival wife of his mother's, who brought Buddha up after the death of his mother, came with some ladies asking Buddha to accept them in the Saunya. Buddha refused and became adamant. It was Ananda who

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persuaded him to accept them under very strict conditions.

In Judaism

Judaism did not limit the number of wives one could have at a time. It was customary to have more than one wife.

Abraham (Ibrahim) had more than one wife. He had Sarai (Saara) who gave birth to Isaac, the progenitor of Israilites, and Haggar (Haagir) who also gave birth to Ishmael (Ismail), the progenitor of the Arabs :

“Abram's wife Sarai had not borne him any children. But she had an Egyptian slave girl, named Haggar, and so she said to Abraham, ‘The Lord has kept me from having children. Why don't you sleep with my slave girl ? Perhaps she can have a child for me.’ Abraham agreed with what Sarai said. So she gave Haggar to him to be his concubine.” (Genesis, 16 : 1 to 3)

It is reported that David (Dawood) had more than one hundred wives. If we read the following quotation from the Bible, we know that he had more than one wife :

“The following six sons, in the order of their birth, were borne to David at *Hebron* : Amon whose mother was Abinoam from Jezreel. Chileab whose mother was Abigail, Nabal's widow from Carnel ; Absalom whose mother

several deities came later on to be used for the Supreme God as a proper name.

CHRISTIANITY, JUDAISM, MAGISM

Though it is difficult to fix a date, yet we know that Christianity, Judaism and Magism had long since been flourishing in Arabia. Ibn Qutaiba, in his book *Ma'ārif*, says that the tribes of Rabi'a and Ghassān were Christians and the tribe of Khuzā'a too had been influenced by the Christianity to a certain extent. Christianity had gained ground to the extent that in Mecca itself there were men who could read the Bible in Hebrew, for instance, Waraqa ibn Naufal. Some of the Meccans had travelled to Syria for religious education.

The tribes of Himyar, Banū Kan'ān, Banū Hārith and Banū Kinda were the followers of Judaism. Judaism had gained the upper hand in Medīna and there the Jews had been running several institutions where people were taught their holy Scriptures; these were known as *BAIT al-MADARIS*.

In Hadīth literature they are referred to by this name. All the people living at Khaibar were Jews. Samuel ibn 'Ādiyā', whose fidelity has become proverbial and who was a contemporary of Imru al-Qais, was himself a Jew.

Anecdotes of the people of the Book were so widely known to the Meccans that, when the *Qur'ān* revealed to the Prophet events from Israelite history, the pagans suspected that a Jew or a Christian had taught him all that. The *Qur'ān* says: "And certainly We know that they say: Only a mortal teaches him".¹ Such false notions as these were refuted by the *Qur'ān* as we shall discuss at a proper place.

1. *The Holy Qur'ān*, 16 : 103.

SIRAT-UN-NABI

[THE LIFE OF THE PROPHET]

(peace be upon him)

Volume I

Maludilile 110
By

'ALLAMA SHIBLI NU'MĀNI

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كتاب الداعي إلى الإسلام

لكمال الدين أبي البركات عبد الرحمن بن محمد الأنباري النخوي
(٥١٢ - ٥٧٧ هـ)

دراسة وتحقيق

سيد حسين باعجمي

Title	L. Vakh
Keyw.	8992
Tacnif	297-6 LNB 5

دار البشائر الإسلامية

الفصل الثامن في الرد على اليهود

إعلم - أيدك الله (تعالى) ^(١) بتوفيقه - أن الكلام ينقسم معهم إلى قسمين:

أحدهما: جواز النسخ ^(٢).

والثاني: إثبات نبوة عيسى ومحمد عليهما السلام.

أما القسم الأول: فقد اتفقت اليهود قاطبة على عدم جواز النسخ، واختلفوا:

(١) زيادة في (ب).

(٢) النسخ في اللغة: قد يطلق بمعنى الإزالة، ومنه يقال: نسخت الشمس الظل أي أزالته، ونسخت الريح أثر المشي، ونسخ الشيب الشباب إذا أزاله. وقد يطلق بمعنى نقل الشيء وتحويله من حالة إلى حالة مع بقائه في نفسه، كنسخ الكتاب، ومنه قوله تعالى: ﴿إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ﴾ (الجاثية: ٢٩). وفي الاصطلاح: رفع الحكم الشرعي بدليل شرعي متأخر. وقيل: هو الخطاب الدال على ارتفاع الحكم الثابت بالخطاب المتقدم على وجه لولاه لكان ثابتاً به مع تراخيه عنه.

انظر معنى النسخ في الاصطلاح: شرح العضد ١٨٥/٢ - ١٨٦؛ المستصفي ١٠٧/١ - ١٠٨؛ الإحكام، للآمدي ٢٣٨/٢ - ٢٤٠؛ شرح الكوكب المنير ٥٢٦/٣ - ٥٢٧؛ فوائح الرحموت ٥٣/٢ - ٥٤.

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حقوق الطبع محفوظة
الطبعة الأولى
١٩٨٨ هـ - ١٤٠٩ م

دار البشائر الإسلامية

للطباعة والنشر والتوزيع بيروت - لبنان - ص.ب: ٥٩٥٥ - ١٤

وينبغي عليه أركان الأحكام الشرعية التي يتعلق بها خير العاجل، وثواب الآجل، فالله تعالى (ينفع به) ^(١) كل قارئ، وسماع، وقائل، إنه الجواد - مع عدم الوسائل -، المٌجيب لكل داعٍ، وسائلٍ.

□ □ □

(١) (ب): يتنفع به.

TEURF

دراسات تاريخية

مجلة علمية فصلية محكمة

تعنى بالدراسات حول تاريخ العرب

تصدرها لجنة كتابة تاريخ العرب بجامعة دمشق

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بناظم كلاس رئيس التحرير

السنة الثامنة ، العددان ٢٧ و ٢٨ ، ايلول - كانون الاول ١٩٨٧

مع الكتب

هل جاءت التوراة من جزيرة العرب؟

د. محمود أبوطالب

الجامعة الاردنية

صدر في ايلول من سنة ١٩٨٥ م من تأليف الدكتور كمال الصليبي الاستاذ في قسم التاريخ والآثار في الجامعة الامريكية في بيروت كتاب بعنوان : « التوراة جاءت من جزيرة العرب » (١) . وهو الان في طبعته الثانية في كل من اللغات العربية والانجليزية والالمانية . واطروحة هذا الكتاب هي ان تاريخ بني اسرائيل ، كما ترويهِ التوراة قد اتخذ مساره بالكامل في ارض عسير وجنوبي الحجاز في غربي شبه الجزيرة العربية وان الصعوبات التي واجهها ويواجهها دارسو التاريخ التوراتي وادت بالكثيرين منهم الى التشكك في صحة ذلك التاريخ سببها قبولهم بالفكرة التقليدية القائلة بان جذور التاريخ بني اسرائيل تعود الى العراق ومصر وان بؤرته كانت في فلسطين . ووفقا لهذه الاطروحة فان ارض كنعان التي نجح بنو اسرائيل في اقامة كيان لهم فيها ليست فلسطين وانما المنحدرات البحرية لعسير من منطقة بلحمر في الشمال عبر منطقة رجال المع وحتى منطقة جيزان في الجنوب . كما ان ارض الفلسطينيين (٢) هي ليست الساحل الفلسطيني وانما ساحل تهامة من جوار الليث في الشمال الى جوار جيزان في الجنوب . وان هيردن ليست نهر الاردن وانما هي لفظة تعني « جرف » او « قمة » او « مرتفع » وقد استعملت للاشارة الى مثل هذه المظاهر الطبوغرافية في عسير وجنوبي الحجاز . وفي عسير ايضا ، وليس في مصر وفي العراق ، نجد نهري مصرام وفرات ، والاول هو وادي ليه والاخر هو وادي اضم . اما مصرام نفسها فليست سوى قرية المصرية (او المصرية) بين ابها وخميس مشيط . وليس هذا كل شيء فالمؤلف يرى ايضا ان كتابات المصريين والعراقيين ، وممالك الاجزاء الشمالية من بلاد الشام في الالفين الثانية والاولى قبل الميلاد مما له صلة ببيئة تاريخ بني اسرائيل تشير هي الاخرى الى غربي شبه الجزيرة العربية .

ولقد وصف الدكتور الصليبي نفسه هذه الاطروحة بانها « استنتاج مذهل » (ص٢٧) وهو يقر بانها تبدو « في منتهى الغرابة للوهلة الاولى ليس فقط بالنسبة لليهود

دراسات تاريخية ، ٢٧ و ٢٨ - ايلول - كانون الاول ١٩٨٧

- ١٣١ -

تعريب : قاسم طويسر

- (٦) انظر باولو ماتيهي ، ابلأ امبراطورية اكتشفت من جديد ، لندن ١٩٨٠ من ٢٢٤ ، وانظر جوفاني بيتيناتو ، ابلأ - امبراطورية منقوشة في الطين ، ميلانو ١٩٧٩ ، ص ٢١٥ .
- (٧) انظر آ.ف. رايني ، مجلة الاستكشافات الاسرائيلية العدد ٣٠ لعام ١٩٨٠ ص ٢٥١ وانظر دافيد فريدمان ، دراسات في عصري داوود وسليمان ، دار نشر ايشيدا ، طوكيو ١٩٨٢ .
- (٨) انظر ج. برايت ، تاريخ اسرائيل ، لندن ١٩٨١ ص ٧٨ .
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- (١٠) انظر ميشيل داوود ، ابلأ واوغاريت والعهد القديم ، مجلة الحضارة الكاثوليكية العدد ١٢٩ الجزء الثاني لعام ١٩٧٨ ص ٢٣٤-٢٣٥ .
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- (١٣) انظر ج. ماسبيرو ، « هل العبرو هم العبرانيون » مجلة الميثولوجيا والانار المصرية ، المجلد الثالث ، باريس ١٨٩٨ .
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- ١٣٠ -

Dita iain taamdi

لَنْكَزْ لِرْصُودْ فِي قَوْلِ عَدِ الْبَيْلُوتِ

ترجمة
الدكتور يوسف نصرالله

قَدَّمَ لَهُ

مُصْطَفَى أَحْمَدُ الزَّرْقَا الدُّكْتُورُ حَسَنُ ظَاظَا

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الباب الثالث

فتاوى الآداب

الفصل الأول

القريب

قريب اليهودي هو اليهودي فقط - باقي الناس حيوانات في صورة إنسان - هم حمير وكلاب وخنزير - يلزم بغضهم سراً - قاعدة التفارق الجائزة.

جاء في التلمود: أن الإسرائيلي معتبر عند الله أكثر من الملائكة، فإذا ضرب أمي^(١) إسرائيلياً فكأنه ضرب العزة الإلهية.

ويعتقد اليهود ما سطره لهم حاخاماتهم من أن اليهودي جزء من الله، كما أن الابن جزء من أبيه، ولذلك ذكر في التلمود: أنه إذا ضرب أمي^(١) إسرائيلياً فالأمي يستحق الموت (سنهدرين ص ٢ و ٥٨)، وأنه لو لم يخلق اليهود لانعدمت البركة من الأرض، ولما خلقت الأمطار والشمس، ولما أمكن باقي المخلوقات أن تعيش.

والفرق بين درجة الإنسان والحيوان هو بقدر الفرق الموجود بين اليهود وباقي الشعوب!!

(١) يريدون بالأمي كل من ليس يهودياً. فالأمي والاممي والكافر والأجنبي والغريب والوثني في اصطلاحهم سواء، وهم حيوانات في صورة بشر!! (م).

ولكن هذه الأوهام قلب لحقائق الأمور نشأ من تخيلاتهم الكاذبة، كما قلبوا الحقيقة في المسيح حال حياته، وأذوه بسبب تحمله، ومن سبهم فيه أنهم جعلوه صنماً وتفوهوا بذلك علناً في البلاد المسيحية. وإنه لمن الأمور المستغربة أن يباح لليهود في البلاد المسيحية وصفهم للمسيح علناً بأنه صنم ولد من الزنا!!

287-289

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STUDIES IN ISLAMIC AND JUDAIC TRADITIONS

Edited by
William M. Brinner
and
Stephen D. Ricks

★ Yahudi'lik
Islam

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'A War against Memory?': Remembering and Nativizing the Holocaust

Dr Isabel Wollaston

(Department of Theology, University of Birmingham)

On the one hand, there is a widespread, if not universal, consensus that the Holocaust should be remembered; a consensus that is reflected in the recurrence of slogans such as 'Zakhor!' or 'Never Again!' On the other hand, we have also witnessed a series of bitter controversies surrounding questions of memory and remembrance in relation to the Holocaust. On an academic level, we have had debates such as those provoked by the work of Raul Hilberg, Bruno Bettelheim and Hannah Arendt. More recently, there has been the **Historikerstreit** and the ongoing saga surrounding Daniel Goldhagen's *Hitler's Willing Executioners*. Alternatively, there are controversies that have focused upon the quality and appropriateness of various artistic responses to - or representations of - the Holocaust. Thus, in terms of literature, we have had debates such as those surrounding the poetry of Sylvia Plath, Peter Weiss' *The Investigation* (1965), Jerzy Kosinski's *The Painted Bird* (1965, 1976), William Styron's *Sophie's Choice* (1979), David Thomas' *The White Hotel* (1981), and Art Spiegelman's *Maus* (1986, 1991). In relation to film, there have been controversies surrounding Alain Resnais' *Night and Fog* (1955), Liliana Cavani's *The Night Porter* (1974), Gerald Green's *Holocaust* (1978), Daniel Mann's *Playing for Time* (1980), Claude Lanzmann's *Shoah* (1985), Steven Spielberg's *Schindler's List* (1993), and so on. Another predictable source of controversy is the building of Holocaust memorials or museums. It comes as no surprise that we have had, and continue to have, endless controversies surrounding Auschwitz. Alongside this, there are more recent debates, such as those generated by the United States Holocaust Memorial Museum in Washington D.C., the planned 'Holocaust wing' at the Imperial War Museum, or the Whiteread memorial in Vienna. Other 'memory-wars' have focused upon specific events, such as Bitburg, the Blonski debate, the Carmelite controversy, or the ongoing disputes surrounding Nazi Gold. As is evident from even this brief resume, the list is endless.

The point is surely why, if the need to remember the Holocaust is considered so self-evident, does it prove so problematic in practice? I would suggest that on one level at least the answer is obvious. As slogans, 'Zakhor!' and 'Never Again' are

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23. AGUSTOS 1993

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ISLAMIC INFLUENCE
ON MEDIEVAL JEWISH LAW?
SEFER HA'AREVUTH
("BOOK OF SURETY")
OF RAV SHMUEL BEN HOFNI GAON
AND ITS RELATIONSHIP TO ISLAMIC
LAW

The present article stems from my ongoing research on "The Book of Surety" by Rav Shmuel ben Hofni Gaon. One of the great gaonic personalities, Shmuel ben Hofni lived in the last decades of the tenth century and the early part of the eleventh in what is today Iraq during the flourishing intellectual climate of the Abassid dynasty.⁽¹⁾ The prime purpose of my research is to compare gaonic law as formulated by Shmuel ben Hofni with that

(*) This is one chapter of my proposed work on Rav Shmuel ben Hofni Gaon's "Book of Surety". The impetus for this study came from the two years I spent in the Department of Near Eastern Studies at Princeton University as a Visiting Fellow during 1981-83. I wish to take this opportunity of thanking Professor A. L. Udovitch, head of the department, whose encouragement and help meant much to me. Professor Jeanette Wakin of Columbia University, whose courses in Islamic Law I attended, was also of great help. I am also obliged to the late Professor S. D. Goitein of the Institute for Advanced Study at Princeton, whose advice and guidance I often sought.

(1) Rav Shmuel ben Hofni served as head of the Academy of Sura during the years 997-1013. See A. Harkavy, *Zikkaron la-Rishonim*, 1 pt. 3 (1880), reproduced in photostat in *Measef Niddahim*, Jerusalem, 1970; *Encyclopaedia Judaica*, 14, 807-8; S. Abramson, *Inyanot be-Sifrut ha-Geonim*, Jerusalem, 1974, 139-176.

S. D. GOITEIN

Mr. Friedman's rabbinical scholarship certainly has impressed many in this hall. But only those who have been engaged in Geniza research themselves are able to appreciate how deeply he has delved into this treasure trove of manuscripts.

Since my name has been repeatedly mentioned in this lecture I feel I should shortly comment on it.

As you may have sensed in Dr. Friedman's words himself, those endeavors of husbands to restrict the freedom of movement of their wives and the marital disputes resulting from them were reported in the Geniza mostly from the lowest and poorest sections of the population. In those circles, we might also assume, the mores were not of the highest standards, and the husbands had reason to be suspicious and jealous, especially if they had to be away from their homes for prolonged periods (as we may sometimes conclude from their occupations). But I hope the third volume of *A Mediterranean Society* will prove that the Jewish woman of the Geniza times was very much visible and not at all confined to the corner of her house, as Maimonides decreed.

This brings me to a second point: regional differences. Maimonides came from the fanatical Muslim West and was shocked by the liberty of women encountered by him in Egypt. This explains somehow why his attitude toward the fair sex was far stricter than warranted by traditional Jewish law.

Similarly Iraq, which harbored the Yeshivot, was exposed to Iranian influence with its severe seclusion of women. It stands to reason, therefore, that the strictness of a Sherira Gaon, about which you have heard from Dr. Friedman, also reflects local limitations. All in all, there were differences not only between the Jewish communities domiciled in Western Europe and those living in Islamic countries, but between those living in Islamic countries themselves.

Religion in a Religious Age
 ed. S. D. Goitein,
 Association for Jewish Studies,
 Cambridge, MA, 1976

THE MEDIEVAL POLEMICS BETWEEN
 ISLAM AND JUDAISM*

MOSHE PERLMANN

University of California
 Los Angeles

Polemics is controversy, discussion with an opponent. Polemics may be direct, frank and frontal, or veiled, indirect and, of course, may vary from gentle and suave to vehement and violent. When society includes widely differing factions with varying positions, attitudes, views, the relations between them will be pervaded with polemics, of greater or lesser intensity, degree, and varying level and domain.

Polemical literature is only one aspect of polemics, as controversy may be conducted also orally, or in writings not directly devoted to it. But its stings by allusion and indirection may be felt in literature, poetry, scholarship, etc. In time of tension polemical attitude, mood, mentality may be more acute, nay violent, and more pervasive.

In a religious age, polemics are centered on religious issues, lending a religious coloration to the points under discussion. It seems to strengthen the dominant persuasion by combating other faiths or deviations from the prevailing fashion of creed and worship.

Polemic may be internal, within a certain entity; or external, i.e., directed against elements outside a given entity.

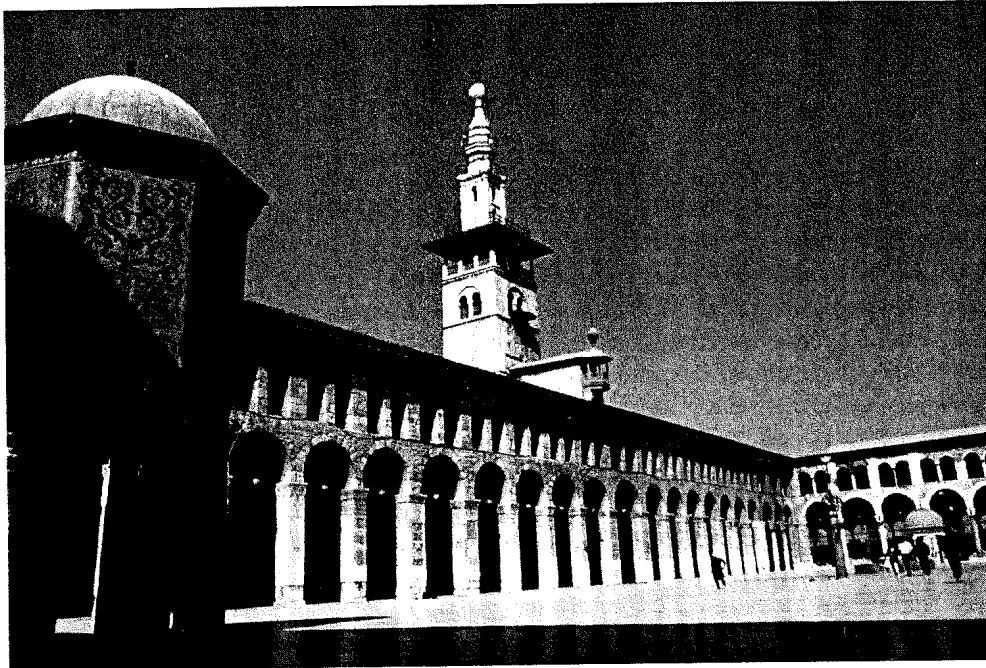
Once the flow of polemical exchanges begins, it naturally is apt to influence the positions held by the parties. Thus sharp edges are blunted,

* The author wishes to thank:

- a) The American Academy for Jewish Research for permission to reproduce a number of passages from its publications;
- b) The University of California Press for permission to quote from Ibn Kammuna's *Examination of the Three Faiths* (1971).

Yahudilik

Edit, Eric M. Meyers, THE OXFORD ENCYCLOPEDIA OF ARCHAEOLOGY
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DAMASCUS. Umayyad mosque. The interior court. (Courtesy W. T. Pitard)

though much of its original splendor has been lost, it remains an imposing complex.

Damascus went into a serious decline with the end of the Umayyad dynasty and the rise of the 'Abbasids, when the capital was moved to Baghdad. In 750, the new rulers sacked Damascus and demolished its city wall. The city lost its important position and went into a long eclipse, marked by little architectural development.

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WAYNE T. PITARD

DAMASCUS DOCUMENT. In 1896, Solomon Schechter of the University of Cambridge, England, discovered two Hebrew manuscripts in the genizah (a storeroom for valued texts) of a Qaraite synagogue in Cairo. He brought them to Cambridge, England, where they were subsequently published, in 1910, as the *Damascus Document*. The first of the two, manuscript A (tenth century CE) contains eight sheets of parchment; manuscript B (eleventh/twelfth century) contains one sheet. Both sides of a sheet were used. Schechter numbered the sheets pages 1-16 and 19-20, respectively; page 19 of manuscript B parallels, with some important differences, pages 7-8 of manuscript A, thus enabling a continuous, but conflated, text to be restored. Page 20 is not paralleled in manuscript A.

The document is comprised of two sections. A paranetic section, the Admonition(s), contains Israel's history, the preservation of a righteous remnant after the Babylonian Exile, and criticism of current religious practice (1-4.12); laws governing a sectarian organization (4.13-7.10); and threats of punishments to outsiders and defectors (7.10-8.19; 19-20). The second section is a collection of laws governing settlements in "camps" and in "cities" (9-16). The name *Zadokite Fragments* derives from a reference in the work to the sons of Zadok; the alternate des-

Yahudilik

J

(CONTINUED)



JEREMIAH (c. 640–580 BCE), or, in Hebrew, Yirmeyah(u); biblical prophet. Jeremiah, son of Hilkiah, was born in Anathoth, some 3 miles (4.8 km) northeast of Jerusalem. The English name *Jeremiah* is based on the Greek *Hieremias* from the Septuagint and not on the received Hebrew Masoretic text. The Septuagint reflects a correct original Hebrew *Yarim-Yahu* ("Yahveh grants"), a name type whose antecedents can be traced to the third millennium BCE.

The Book of Jeremiah and the Biography of Jeremiah. Most of our knowledge about Jeremiah's life comes from the biblical *Book of Jeremiah*. The book is not arranged chronologically, with the result that contemporary scholarly reconstructions of the prophet's life are highly subjective. Important background information is found in the Hebrew scriptures, in *1 Kings*, *2 Kings*, *2 Chronicles*, *Zephaniah*, *Nahum*, *Habakkuk*, and *Obadiah*. Other important sources are the Hebrew letters from Lachish, primary documents from Egypt and Mesopotamia, and the histories of Herodotus and Josephus Flavius. However, *2 Kings*, which describes in great detail events contemporary with Jeremiah, does not mention him.

Later generations regarded Jeremiah very highly. According to the Chronicler, the prophet was the author of a lament over Josiah, king of Judah (*2 Chr.* 35:25). His prophecies about the duration of the exile were cited in *2 Chronicles* 36:15–21 and by the author of the ninth chapter of *Daniel*. Later writers composed pious fictions about Jeremiah. The apocryphal *Letter of Jeremiah*, allegedly written by Jeremiah to the Jewish exiles in Babylonia, is styled in the manner of *Jeremiah* 29. According to the second chapter of *2 Maccabees*, Jeremiah secreted the Ark and Tabernacle, a tradition based on *Jeremiah* 3:16. In the New Testament, Jeremiah is named in *Matthew* 2:17, and his vision of the "new covenant" (*Jer.* 31:31–34; cf. *Jer.* 32:38–40) is quoted in *Hebrews* 8:8–12 and 10:16–17. Jewish Talmudic tradition (B.T., B.B. 15a) ascribes to the prophet the authorship

of *Jeremiah*, *Kings*, and *Lamentations* (the last probably on the basis of *2 Chronicles* 35:25).

Jeremiah was of priestly stock (*Jer.* 1:1) and probably of the Abiathar family, which had been banished to Anathoth by Solomon (c. 960) and had served at the Shiloh sanctuary before 1050. Yet there is no indication that Jeremiah ever functioned as a priest. Nonetheless, he generally had free access to the Temple and its chambers (*Jer.* 35:4). Apparently he was well off. He was able to spend seventeen shekels to buy a piece of property as a symbolic act (*Jer.* 32:9), and he was able to hire as a personal secretary one Baruch, son of Neriah, who thought the job would be lucrative and whose own brother was a high official (*Jer.* 45:2–5, 51:59). In addition, during the reigns of Jehoiakim (609–598) and Zedekiah (597–586), Jeremiah's counsel was regularly sought by the kings and their advisers. The powerful Shaphan family was particularly close to him (*Jer.* 26:24, 29:3, 36:10–12, 39:14, 40:5), and the Babylonian conquerors offered him special protection (*Jer.* 40:1–6). The high-ranking avengers of Gedaliah, son of Ahikam, sought him out as well, although they disregarded his counsel and forced him to accompany them to Egypt (*Jer.* 42). Perhaps a further indication of his affluence and influence is his relative lack of concern for the poor. Although he demanded justice for the oppressed (*Jer.* 7:6, 22:16), his denunciations of their suffering at the hands of the rich and powerful are not as frequent or as fervent as those of the prophets Amos and Isaiah. Josiah is praised as one who "ate and drank" at the same time as he dispensed justice and equity (*Jer.* 22:15). No particular class in society is singled out for condemnation (*Jer.* 5:1–5).

Among the details of his life, we hear that Jeremiah did not marry (*Jer.* 16:1–4), that he avoided social gatherings (*Jer.* 16:5–9), that he perceived himself as a man of strife and contention (*Jer.* 15:10), that he wished he had never been born (*Jer.* 20:15–17), and that his relatives had attempted to kill him (*Jer.* 10:21, 11:6), as had

الشيوعية عند قدامى اليهود

بقلم : الدكتور على عبد الواحد وافي

انقسم اليهود في العصور الأخيرة السابقة لليلاد إلى عدة فرق ، منها فرقة كانت شيوعية في شئونها الاقتصادية وغربية في كثير من نظمها الأخرى ومختلفة كل الاختلاف عما عداها من فرق اليهود ، تلك هي فرقة الحسدبيين (من كلمة « حسدبم » العبرية بمعنى المشفقين ، وقد يطلق عليهم اسم « الإسينيين » أو « الآزين » Esseniens) . وقد وصلت إلينا أخبار هذه الفرقة عن طريق ما كتبه عنها الفيلسوف فيلون (Philon فيلسوف يوفاني من أصل يهودي ولذلك اشتهر باسم فيلون اليهودي ، ولد حوالي سنة ٢٠ قبل الميلاد) والمؤرخ اليهودي يوسف فلافيوس يوسف Flavius Josephé من أقدم وأشهر من كتب في تاريخ اليهود ولد سنة ٣٧ وتوفي سنة ٩٥ بعد الميلاد) ، وقد أشار كذلك إلى هذه الفرقة مشيداً ببعض نظمها للعلامة الفرنسي «تسكيو» في كتابه « روح القوانين » . ومن أهم ما يمتاز به هذه الفرقة نظامها الشيوعي وذلك أنها حرمت الملكية الفردية وأوجبت أن تكون جميع الملكيات ملكيات جماعية ، وطبقت مبادئها هذه على أفرادها الذين اعتزلوا المجتمع الإسرائيلي وعاشوا جماعات حول شواطئ البحر الميت فقد ألغوا فيها بينهم نظام الملكية الفردية ، وجمعوا جميع ما تحت أيديهم من أرض ومنقول وملابس وأطعمة ومتاع ملكاً جماعياً شأنه يحفظ ما يزيد منه عن الحاجة الماسة في مخازن عامة ؛ ويشرف على شئون إدارته وتوزيعه حراس يختارون من بينهم بطريق الانتخاب العام المباشر ، ويتفرغون كل التفرغ لأعمال وظيفتهم هذه . وحتى المنازل نفسها اعتبروها ملكاً جماعياً ، وتركوها في كل قرية من قرىهم مفتوحة الأبواب لسكن « رفيق » من جماعتهم سواء أكان من أهل القرية أم نادماً من خارجها وهذا على عكس الفرق اليهودية الأخرى التي كانت تميز الملكية الفردية وتحيطها بسياس من الحماية ؛ وقد خصص لأحكام الملكية الفردية وعارق انتقالها وحقوقها وواجباتها حين كبير في أسفارهم .

وبجانب هذا النظام الشيوعي أخذت هذه الفرقة أتباعها بأوضاع اقتصادية غربية ، فمن ذلك أنها حرمت عليهم التجارة لما تبعته في النفوس من جشع وحرص على جمع المال

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الفصحي والأدب العالي مردداً ثم ما دار على الألسنة في جميع الطبقات والبيئات من الأمثال والحكم والحجج والسكنايات والخرافات فإن العامة كانوا تسعة أشرار الأمة العربية وهي في أوج سلطانها ، واستبحار همراتها ، وأكثرهم أعقاب أمم مختلفة الجنسية والعقيلة والعقيمة قد اتخذوا العامة لغة لهم أو دعواها معانيهم ، وتصوراتهم ، وأفكارهم ، ولها بأسرار لغاتهم ، فكانت أمثالهم تسير ، وأقاصيهم تحكي ومصطلحاتهم تنقل ، وهو أوضاعهم تداع . فليس يفتضح الأدب إذن إلا يفتح للأدب الشعبي باباً فيه مادام الازدواج اللغوي حقيقة واقعة . والتقريب الذي يعمل به مجمع اللغة العربية بالقاهرة ابتداء المسالحة بين الفصحي والعامة لتأخذ كل منهما حاسن الأخرى ، كفييل بأن يرفع مستوى الأدب الشعبي إلى الأفق الذي يستسينه فيه الرجل المثقف .

تلك هي الحدود التي لا يجوز في رأي أن يتعداها تطوير اللغة ولا تفسير القواعد ولا تجديد الشعر ، وهي حدود تفرق بين الجود والتمسح ، أو بين التزم والالتمس ، والطبيعة في قضايا التطور هي الثبات والمثاق في تشكيلات التجديد هو الحكم .

عن مجلة فائدة الزيت .

أحمد حسن الزيات

المعظمي فيه الخفة والبساطة والشكل ، وليس فيه العنقل والعصب والروح .

وأما التجديد في العروض والثقافية فسيئلتنا إليه سليل الشعراء العباسيين والأندلسيين في عصرنا الأدبي الذهبي : نبشكر أوزاناً تكون أنسب للسرحة والأغنية في سرعة الحركة وحلاوة النغمة . وتعدد البحر ونوع الثقافية في المطرولات ، ونوحدهما في المقطوعات ونعالج القصيدة باعتبارها كائناً حياً فتساعد أعضاؤه على أداء تجربة معينة . وكل أولئك مع الحافظة على سلامة الوزن وتساوي التفصيلات ولزوم الثقافية . فإن النظم بدونها يفقد الشعر موسيقيته وهي كل شيء فيه ، ويجعله ضرباً عجيباً من الكلام لا هو نثر ولا هو نظم .

ولا بأس باستعمال الشعر المرسل في نظم المسرحية كما فعل الأستاذ عبد الرحمن الشرقاوي في مسرحية (جميلة) ، ولا باستنطاق الزجل والمواييم وما يشبههما من الأوزان التي استحدثت بالعامة . فإن الأدب الشعبي يجب أن يرد إليه اعتباره حتى لا تقع فيا وقع فيه الأقدمون . فقد استقر اللغويون لغة المولدين فلم يدنووها ، واحتقر الأدباء أدب العامة فلم يحفظوه . ولو أنهم فعلوا لوغروا لغة

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tom. Isaac was interested primarily not in mysticism but in God; his originality lies in his luminous descriptions of the deep stirrings of the Holy Spirit in the heart, the new birth, the gift of tears, and profound stages of prayer leading to ecstasy. For him the goal of Christian perfection is the love of God, of "the food of angels . . . which is Jesus."

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THEODORE STYLIANOPOULOS

Yahu di'lik

ISAIAH (fl. 740–701 BCE), or, in Hebrew, Yesha'yahu or Yesha'yah; Hebrew prophet. Isaiah, son of Amoz, prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (see *Is.* 1:1). He was a contemporary of the prophets Micah and Hosea and lived soon after Amos. (Amos and Hosea were active in Israel, or Ephraim, while Micah prophesied in Judah.) This was the period of the Syro-Ephraimite war (734/3–733/2 BCE), in which these kingdoms to the north of Judah surrounded Jerusalem, threatening to replace the house of David (*Is.* 7:1–6 [verse citations are according to the English version]). It was also the time of the Assyrian invasions, a chain of military campaigns that caused the fall of the northern kingdom of Israel in 722 and made Judah a vassal of the Assyrian empire. During this stormy political period, Isaiah addressed the political elite and the people of Jerusalem, delivering God's word, which often did not correspond with the rulers' political views. He repeatedly criticized the rulers for the prevailing social injustices.

Composite Nature of the Book of Isaiah. *Isaiah* contains sixty-six chapters and is the largest prophetic book in the Hebrew Bible. The existing structure had appeared by the beginning of the second century BCE. *Ben Sira* apparently knows *Isaiah* as a whole (*Sir.* 48:17–25), and the Dead Sea Scrolls, as well as the New Testament, regard the entire sixty-six chapters as a single composition. There are, indeed, certain stylistic usages that are common to the entire book, such as the combination "Holy of Israel" (*Is.* 1:4, 5:16, 5:19, 5:24, 6:3, 10:20, 12:6, 30:11, 30:12, 30:15, 31:1, 41:14, 41:16, 41:20, 43:3, 43:14, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9, 60:14) and the expression "Thus says God," in the

imperfect tense instead of the usual perfect, "said" (*Is.* 1:11, 1:18, 33:10, 41:21, 66:9; cf. 40:1, 40:25).

Contrary to these early sources, however, modern scholarship on *Isaiah* generally differentiates between chapters 1–39 of the book and chapters 40–66, treating them as distinct major works by different authors. The first 39 chapters of *Isaiah* bear the title "The Vision of Isaiah the Son of Amoz" (1:1); chapters 40–66 are ascribed to an anonymous prophet to whom scholars refer as "Second Isaiah," or "Deutero-Isaiah." Some scholars also recognize the existence of a "Third Isaiah," or "Trito-Isaiah," the author of chapters 56–66, since the tone and approach of these chapters is more critical and condemning than that of chapters 40–55.

The division of the *Book of Isaiah* into two sections follows from the fact that the two parts are concerned with two distinct historical periods, the Assyrian and the Persian, and different political situations during these periods, which are reflected in the different topics and particular prophetic themes of the book. The author of the first part is concerned with social problems and concentrates on the moral and ethical misconduct of the rulers of Jerusalem, while the author of the second part responds to the national religious crisis of the exiled Jewish community in Babylonia. Accordingly, speeches of judgment distinguish the first part, while words of encouragement and oracles of salvation characterize the second. The prophet of the second part anticipates the collapse of Babylon in 539 BCE and the triumph of Cyrus II (558–529), the founder of the great Persian empire. He knows about the destruction of the Temple in Jerusalem (587/6 BCE), and assigns Cyrus the task of building the new temple (*Is.* 44:28, 45:1; cf. 52:5, 52:11). Historical evidence thus dates the second part of *Isaiah* to the second half of the sixth century BCE, approximately two centuries later than the first part. The division in *Isaiah* was already recognized in the twelfth century CE by the Hebrew commentator Avraham Ibn 'Ezra (in his commentary on *Is.* 40:1), and the literary-thematic distinction has recently been confirmed by a computer analysis (Y. T. Radday, *The Unity of Isaiah in Light of Statistical Linguistics*, Hildesheim, 1973).

But how were these distinct compositions tied together? We can only speculate. Perhaps it was just a technical matter in which a shorter scroll was attached to a longer one for preservation, and the origin of the work as two separate manuscripts was later forgotten. Or perhaps the combination was intentional, the product of a school of religious thought that sought to create a continuous ideological composition in which the period of judgment had been fulfilled, thus confirming the old Isaian prophecies and pointing out the validity of the new ones concerning the new era of salvation. Or

تأثير الإسلام في العبادة اليهودية

للأستاذ عباس محمود العقاد

هذا اسم كتاب ألفه فتالي فيدر Naphtali Wiedor باللغة العبرية ونشرته مكتبة الشرق والغرب بأكسفورد وجعلت عنوانه بالإنجليزية :

Islamic Influences on the Jewish Worship.

وعنوان الكتاب يعرئ هذا السؤال : كيف يكون هذا التأثير اليهودية سابقة للإسلام ؟

وقد يتعرض القارئ المسلم أيضا لهذا الإغراء ؛ لأن تقدم اليهودية في تاريخ الدعوة يخيل إلى الكثيرين أن السابق في التاريخ أولى بالتأثير فيما يليه ، أو بسبقه إلى الشعائر التي يتشابهان فيها .

وهذا الخاطر « العرضي » هو مصدر تلك « الإشاعة » التي راجت في الغرب وكادت أن تثبت عندهم ثبوت المقررات العلية ، فقال بعضهم : إن الإسلام نسخة مصحفة من اليهودية ، وزاد آخرون فقالوا : بل نسخة مشوهة من اليهودية والمسيحية ! ولم يبرأ من هذه العجالة رجل في طبقة الدكتور « شويتزر » في الثقافة والحلق ، كان من واجبه أن يعصم عقله أمام الإشاعة الراجحة ،

وإن كل قول لا يستند إلى البحث ولا يستند إلى الدليل فهو حديث من أحاديث الإشاعات ، إن لم تقل أحاديث الخرافات . والبحث الذي كان من الواجب أن يستقصيه « الباحث » المقارن بين اليهودية والإسلام إنما يقوم على دراسة الموضوع والأمة لا على دراسة الرقم التاريخي وحده والوقوف لديه بعيدا من موضوعه ومن أهله .

ولا يتم هذا البحث إلا إذا تناول أصالة اليهود فيما نقلوه من العقائد والأخبار ، ثم تناول السبق عامة ولم يتناول في ناحية واحدة من نواحيه ، وتناول جوهر الدين ولم يفتح منه بأسماء النواوين .

واليهود ليسوا بالأصلاء فيما تدنوا به من العقائد ونقلوه من الأخبار ؛ لأنهم لم يعرفوا أكثر هذه العقائد والأخبار قبل عهد عبوديتهم في بابل ، وكل ما كان مفتوح الباب لليهود فيما بين النهرين فقد كان مفتوح الباب أيضا لعرب الجزيرتين : جزيرة الدجلة والفرات وما يليها من أرجاء الجزيرة العربية . والسبق إلى التبوة عامة لم يثبت لليهود ، بل ثبت من كتب اليهود أنفسهم أن أنبياءهم

الأول تلا

« ملكي »

وثيرون

موسى :

الشريعة

- Yahudilik

القربان ... وفي تاريخ العرب من أخبار الأنبياء ما ليس في تاريخ اليهود ، ومنهم صالح وهود وذو الكفيل عليهم السلام ، وكلمة « النبي » نفسها لم تكن معروفة عند اليهود قبل دخولهم أرض كنعان ، وإنما كانوا يسمون النبي بالرأى ورجل الرب على رواية العهد القديم .

أما المقارنة في جوهر الدين فالمحول فيها على المقارنة بين الفكرة التي توحيها الديانة في العقائد الجوهرية : وهي عقيدة الإله وعقيدة النبوة وعقيدة التكليف .

والمقارنة بين هذه العقائد في الديانتين الإسلامية واليهودية هي بالإيجاز مقارنة بين « يهوا » والإله الواحد الصمد رب العالمين ، ومقارنة بين نبي التنجيم والخوارق وبين نبي الهداية والبلوغ المبين ، ومقارنة بين الحساب على سنة المحاسبة والاختصاص بالخطوة وبين حساب العمل والنية واستقلال الإنسان بما كسب وبما أراد .

ولم يعرف النوع الإنساني ديننا رفع هذه العقائد إلى سماء من التعزية والرشد والصدق

MECELLETU'L-EZHER, C. 34 ,
(sayı 4) , s. 500-503 , 1962 KAHIRE.

تأثير الإسلام في الدين - ١١

الدين في الزمن القديم أو في الزمن الحديث . ولقد بدأ البحث على هذا الأساس فثبت الثبوت الذي لا شك فيه أن اليهود تعلموا من المسلمين في لغتهم وأدبهم وحكمتهم ، وأن المسلمين لم يأخذوا من اليهود شيئا غير تلك « الإسرائيليات » التي تناقلها الجهلاء وأفلح المصلحون - أو كادوا - أن يفلحوا أخيراً في تطهير العقول منها والرجوع بها إلى الجادة الإسلامية في نظائرها من شعائر الدعوة المحمدية .

فلم تكن اللغة العبرية قواعد نحو أو بلاغة قبل القرن العاشر لليلاد ، وهو القرن الذي تعلم فيه (الرباني سعديا جامون) ثقافة العرب بمصر ووضع أول كتاب للقواعد العبرية وقواعد الفصاحة فيها ، وتلاه (الرباني آودنيم نبي تميم البابل) فألف كتابه بالعبرية مقرونة بالعربية ، مفسرة بشواهد وأمثالها . ولم يكن في اللغة العبرية فن للعروض فتعلم شعراء اليهود هذا الفن من العرب بالأندلس ومصر ونظموا في لغتهم وفي لغتنا على الأوزان العربية .

D.1270

- Yahudilik

Journal Asiatique, tome CCLXI

Année 1973, fascicules 1 à 4

s. 83-87. Paris

22 11 1973 2000

LES ÉTUDES HÉBRAÏQUES

PAR

GEORGES VAJDA

Il convient, d'entrée de jeu, d'apporter des limitations sévères au thème trop général faisant l'objet de l'aperçu très sommaire qu'on va lire.

En effet, il ne sera guère question ici que de ce qui relève peu ou prou de la compétence, fort réduite, de l'auteur de ces lignes, principalement l'hébreu médiéval et l'histoire des idées du judaïsme; d'autre part, il a paru expédient d'inclure dans l'exposé les études judéo-arabes, qui ne seraient pas à leur place dans un compte rendu de recherches concernant la langue et la littérature arabe ou les études islamiques.

Pour prendre une vue d'ensemble à peu près juste du champ d'études envisagé — qui n'est point homogène — il convient de situer d'abord les lieux d'insertion des études hébraïques dans les institutions d'enseignement ou d'érudition, universitaires ou non universitaires, existant en France ou dépendant (comme l'École Biblique de Jérusalem) d'organismes français.

On sait que, il y a un demi-siècle, les études hébraïques étaient principalement cultivées dans notre pays au sein d'établissements confessionnels (ou « concordataires », en Alsace), à l'exception de la chaire d'hébreu à la Faculté des Lettres de l'Université de Paris, à laquelle s'ajoutaient la direction d'études d'hébreu et d'araméen à la IV^e, et celle de judaïsme rabbinique à la V^e section de l'École Pratique des Hautes Études. Parmi les publications périodiques spécialement vouées à notre discipline, la plupart étaient également de caractère confessionnel plus ou moins marqué, quoiqu'elles ne fussent jamais rigoureusement fermées aux apports extérieurs, l'ouverture la plus grande étant propre,



منهج المسعودي في بحث

العقائد والفرق الدينية

الدكتور
هادي حسين حمود

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Regist. No :	15780
Taahif No :	208 HAM-M

بغداد
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21 OCAK 11

Tahudilik (163-193)

28 مؤسسه

تاريخ الأقباط

YAHUDIYER والمسيحية

(KASAB)

الجزء الثامن

تأليف

فكري شوبارة

الحامى

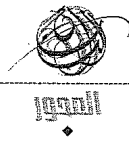
الطبعة الأولى

1973



مؤسسة الطبع والنشر
مكتبة النهضة المصرية
بأمرها من محمد والولاد
شارع سعد باشا بالقاهرة

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التأويل والشأن العام عند الفرق اليهودية المعاصرة

عاصر الحافري

Yahudilik

بعد أن سقطت مملكة يهوذا وعباداتها القربانية في الهيكل إبان القرن السادس قبل الميلاد أصبح النص التوراتي لليهود المسيبين في بابل يمثل مركزاً للحياة اليهودية أو ما يمكن تسميته بـ: (مملكة النص). وفي هذه الفترة التي دوت فيها النصوص اليهودية تطورت الدراسات والتفسيرات التي بدأ أحبار اليهود ينسجونها حول هذه النصوص كان الخاخام هيلل من أهم الشخصيات اليهودية التفسيرية في تاريخ النص الديني اليهودي، حيث قام بوضع القواعد أو الأساليب السبعة لما يمكن تسميته (علم التفسير اليهودي) وبناءً على هذه القواعد يمكن للمفسر أو الفقيه استنباط الأحكام والتشريعات التوراتية (الهالخا)¹ ثم تبعه الرببي إسماعيل فوضع القواعد الثلاثة عشر في التفسير² ثم الرببي يعازر بن يوسي الذي وضع القواعد الاثنتين والثلاثين³.

ظهر بين اليهود الفريسيين اتجاهان فكريان كان لهما أكبر الأثر في علم

التفسير اليهودي:

♦ باحث من الأردن .

بشأن التوسع حول دور الكنيسة خارج فضاءها التقليدي انظر:

Agostino Giovagnoli, La chiesa e le culture: Missioni cattoliche e scontro di civiltà, Guerini e associati, 2005, Milano.

4 - بشأن تلك التحديات غير المنتظرة، انظر رئيس المؤتمر الأسقفي الإيطالي السابق:

Camillo Ruini, Chiesa del nostro tempo Prolusioni 1991-1996, Edizione Piemme, Alessandria 1996, pp: 54-58.

5 - كل مرة يحتاج فيها اللّوطيون والسّحاقيات روما، استعراضاً لقواهم وتحدياً للفتاكان، تتحوّل المدينة إلى ما يشبه سدوم وعمورة.

6 - بشأن تماهي الكنيسة مع العلمانية انظر دراسة:

Jean-Paul Willaime, Les Fondements religieux du politique moderne/La contribution du christianisme à la modernità politique, Enciclopedia des religions Tome: II, Bayard éditions, 1977, pp: 2079-2088.

Mokhtar Ben Barka, La droite chrétienne américaine, Privat, France, 2006, pp. 18-33 - 7

8 - انظر ترجمتنا لدراسة «علماء الاجتماع الديني بأمریکا والسوق الدينية» لدارن. أ. شركات وكريستوفر. ج. إليسون، المنشورة بمجلة «الحياة الثقافية» بتونس العدد: 146، السنة: 28، جوان 2003م، ص: 4-29.

Salvatore Abbruzzese, Comunione e Liberazione, il Mulino, Bologna, 2001, p. 17 - 9

Luigi Giussani, Il senso religioso, Biblioteca Universale Rizzoli 2003, Milano -10

11- في الوقت الذي تشهد فيه أعداد الكاثوليك في أوروبا وأمريكا ثباتاً تقريباً، يعرف العدد في إفريقيا ارتفاعاً، وهو الازدياد الأكثر ديناميكية في العالم الكاثوليكي. كان العدد خلال 1978م 55 مليوناً تقريباً، وقد بلغ مع حلول 2004م 149 مليوناً. وفي آسيا تطوّرت أعداد الكاثوليك من 2.5% إلى 3% مع 2004م. ضمن هذه الأعداد تبقى القارة الأمريكية تحوي أكثر من نصف كاثوليك العالم.

ANNUARIUM STATISTICUM ECCLESIAE 2004, Libreria Editrice Vaticana, 2006.

12- عادة ما تلوك المسيحية العربية الدائرة في فلك الكنيسة الغربية محورين: محنة المسيحيين العرب في الفضاء العربي والإسلامي؛ ومسألة الانقلاب نحو المسيحية وعراقيلها التشريعية الإسلامية. كأمثلة على هذين المحورين يمكن الاطلاع على مؤلفين مسيحيين عربيين صادريين بالإيطالية.

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- yahidilik
- Vahiy
- irade

العقيدة اليهودية بين الوحي الإلهي والفكر البشري

د. محمد محمد عيسى (*)

13 AGU 2007

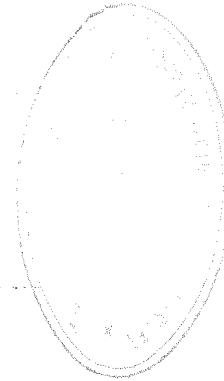
(*) الأستاذ المساعد بقسم الدراسات الإسلامية، كلية الشريعة والقانون، جامعة الإمارات العربية المتحدة.

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Mecelle fi's-Seria ve'd-Dinasi't-İslamiyye, c. 22, sy. 8, 1428/2007 Küveyt.

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05 AĞU 2003

- Kadın
- Yahudilik
-

KADIN DÜŞMANLIĞININ ve YAHUDİ ALEYHTARLIĞININ BABASI PAVLUS MUDUR?*

PAMELA EISENBAUM**
Çev. Süleyman TURAN***

Elçi Pavlus'a aşırı bir ilgi duyuyorum. Çoğu insan Hıristiyan değil de bir Yahudi olduğum için bu ilginin olağan dışı olduğunu düşünmektedir. Dahası bir feminist olduğumu hatırlamayı severim. Ancak Yahudi bir feministi Havari Pavlus hakkında çalışma yapmaya iten sebep nedir? Her şeyden önemlisi, Yahudi perspektifinden Pavlus, Yahudilik hakkında çılgın bir görüşe sahip bir heretiktir. Feminist bakış açısından ise Pavlus, erkeğe karşı kadını ikincil bir konumda tutmayı arzulayan Hıristiyan muhafazakarlar için bir müttefiktir.

Yine de ilgimi doğal olarak profesyonel sorumluluğumdan ortaya çıkmıştır. Ben Hıristiyan seminerinde¹ ders veren bir Yahudi Yeni Ahit uzmanıyım. Pavlus hakkında çalıştığım ve ders verdiğim yıllardan sonra Yahudiler ve kadınlarla ilgili öğretilerinin sonraki kullanımları kötü olsa bile Pavlus'un kendini işine adanmış, iyi niyetli bir Yahudi olduğu sonucuna vardım. Bununla birlikte Ben Pavlus'un ekseriyle, şu gerçeğe yönlendirildiğine inanıyorum. O, hem Yahudi hem de zamanının Akdeniz Bölgesini kuşatan geniş Helenistik dünyanın bir vatandaşıydı. Pavlus'un kimliğinin bu iki unsuru onun dünyayı farklı ve karmaşık bir yer olarak idrak etmesine sebep olmuştur. Benim görüşüme göre, Pavlus Batı medeniyeti tarihinde çok kültürlülük problemiyle uğraşan ilk insanlardan biridir. Modern bir Amerikalı Yahudi olarak, Pavlus'un neticede İsa Mesih hakkında vardığı anlayışa katılmıyorum fakat büyük karmaşıklığı içinde hayatla mücadelesini ve insan çeşitliliği hususunda ortaya çıkan sorunları cesaretle ve yapıcı bir şekilde karşılamasını takdir ediyorum.

* Bu makale 1999'da Newyorkcity'de Emanu-El tapınağında İnançlar arası Kadın Planlama Komitesi'nin gözetimi altında yapılan Auburn Seminerinde sunulan bir metnin yeniden gözden geçirilmiş halidir. www.crosscurrents.org/eisenbaum.htm(10.08.2003) adresinden alınmıştır.

** Iliff Teoloji okulunda Kitab-ı Mukaddes çalışmaları ve Hıristiyanlığın kökleri konusunda uzman olan bir Doçenttir.1997'de Scholar Press tarafından "*Hıristiyan Tarihinin Yahudi Kahramanları*" adlı eserini yayınlamıştır.

*** KTÜ Rize İlahiyat Fakültesi Dinler Tarihi Araştırma Görevlisi

¹ Iliff Teoloji Okulu, Colorado (Denver'da Birleşik Metodist Kilise tarafından düzenlenen bir seminer.)

Yahudilik

SON DÖNEMDEKİ ARAŞTIRMALARDA PAVLUS

John MCRAÏ*
(Çev. Süleyman TURAN)**

Artan sayıda alim tarafından yapılan son dönemdeki çalışmalarda, Pavlus'un düşüncesinin merkezi, "İnanç yoluyla aklanma" hususundan, onun Yahudiliği ve Gentilelere elçi olarak görevlendirilmesinin temel anlamına kaydırılmıştır.

ALBERT-SCHWETZER ÖNCESİ PAVLUS

Cesur Akdeniz seyyahı olan ve Pavlus'un izinden yürüyen William Ramsay bir zamanlar "Pavlus'un hayatının bütün kadim tarihi örten belirsizliğe iştirak ettiğini"¹ yazmıştı.

Modern zamanlarda Pavlus çalışmalarının dikkatli bir incelemesi sadece bu yüzyıla eski kıymeti teyit eder. Bir çok açıdan, Günümüzde Pavlus çalışması daha karmaşık ve konsensustan geçmişte olduğundan daha uzaktır. Gerçekte imkansız değilse de Pavlus'u gerçek yerine oturtmak modern alimlerce de karmaşık bir görev olmuştur.

Kitabı Mukaddes Literatürü Topluluğunun 1993 yıllık toplantısında Başkanlık konuşmasını yapan **Victor Furnish**, "Şayet Pavlus hala dikkati çekiyorsa bunun ne onun şahsından dolayı olmadığını ne asla tamamı ile anlaşılabilirdiği ne de hiç kimsenin onu gerçek yerine oturtmayı başaramadığı için olmadığını" dile getirmiştir.²

Pavlus hakkındaki daha önceki çalışmalar ahlak kurallarına karşı (Musa yasasına karşı olan veya en iyimser şekilde 1.yy. Yahudiliğine karşı) biri olarak onun üzerinde odaklanmıştı. O, Yahudilikten Hristiyanlığa ihtida eden biri olarak ve dönemindeki Yahudiliğin istediği Yasanın değerli işlerini yapmak yerine sadece iman yoluyla kurtuluş doktrininin bir savunucusu olarak görülmüştür.

* Illinois'deki Wheaton Kolejinde Yeni Ahit ve Arkeoloji profesörüdür. "Archaeology and The New Testament" ile "Paul: his life and Teaching" adlı iki önemli kitabıyla tanınmaktadır.

Bu makale www.bibleinterp.com/articles/paul_recent_research.htm(10.10.2003) sitesinden alınmıştır.

** Karadeniz Teknik Üniversitesi Rize İlahiyat Fakültesi Dinler Tarihi Araştırma Görevlisi.

¹ William Ramsay, *St Paul, The Traveler and the Roman Citizen*, New York 1902, 30

² Victor Furnish, "On Putting Paul in His Place", JBL 113:1, 1994, 17

Yahudilik

PAVLUS'UN YAHUDİ ŞERİATINA BAKIŞI

31 TEM 2008

John MCRAÏ*
Çev. Süleyman TURAN**

"*Dictionary of Paul and his Letters*" isimli kitapta yazdığı makalesinde Scott Hafemann, Pavlus'un Yahudi şeriatı hakkındaki anlayışının son dönemlerde Pavlus uzmanları arasında en tartışılan konu olduğunu ifade etmektedir.¹ Konuyla ilgili makale ve kitap bibliyografyası oldukça kapsamlıdır ve hızla da artmaktadır.² Pavlus, Şam

- * Chicago Üniversitesi Wheaton College'de Yeni Ahit ve Arkeoloji profesörüdür. "*Archaeology and the New Testament*" ve "*Paul: His Life and Teaching*" adlı kitaplarıyla tanınmaktadır. Bu makale Paul: His Life and Teaching (Baker Academic, Grand Rapids 2003) isimli kitabının 360-371. sayfaları arasında yer alan "*Paul's View of the Law*" isimli makalenin çevirisidir.
- ** KTÜ Rize İlahiyat Fakültesi Dinler Tarihi Araştırma Görevlisi suleyman_turan@hotmail.com
- ¹ Scott J. Hafemann, "Paul and His Interpreters", *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne- Ralph P. Martin, InterVarsity Press, Usa 1993, 671.
- ² Konuyla ilgili son dönemde yapılan çalışmalar şöyledir; Martin Abegg, "Paul, Works of the Law, and MMT", *BAR* 20.6 (Nov-Dec. 1994): 52-54; Linda Belleville, "Under Law: Structural Analysis and the Pauline Concept of Law in Galatians 3:21-4:11," *JSNT* 26 (1986), 70-71; F. F. Bruce, "Paul and the Law of Moses," *Bulletin of the John Rylands University Library of Manchester* 57 (1975), 259-79; Shaye J. D. Cohen, "Was Timothy Jewish (Acts 16:1-3)?" *JBL* 105.2 (June 1986), 251-68; C. E. B. Cranfield, "The Works of the Law in the Epistle to the Romans," *JSNT* 43 (1991), 89-101; Cranfield, "Giving a Dog a Bad Name: A Note on H. Raisanen's Paul and the Law", *JSNT* 38 (1990), 77-85; Cranfield, "St. Paul and the Law," *SJT* 17 (1964), 42-68; James D. G. Dunn, "Yet Once More-The Works of the Law: A Response," *JSNT* 46 (1992), 99-117; Eldon J. Epp, "Jewish-Gentile Continuity in Paul: Torah and-or Faith? (Rom. 9:1-5)," *HTR* 79.1 (1986):80-90; Paula Fredriksen, "Judaism, the Circumcision of Gentiles and Apocalyptic Hope: Another Look at Galatians 1 and 2", *JTS*, n.s., 42 (1991), 532-64; R. H. Gundry, "Grace, Works, and Staying Saved in Paul," *Biblica* 66.1 (1985), 1-38; Donald Hagner, "Paul's Quarrel with Judaism", *Anti-Semitism and Early Christianity: Issues of Polemic and Faith*, ed. Craig Evans and Donald Hagner (Minneapolis: Fortress, 1993); Morna Hooker, "Paul and Covenantal Nomism", *Paul and Paulinism: Essays in Honour of C. K. Barrett*, ed. M. D. Hooker and S. G. Wilson (London: SPCK; 1982), 47-56; E. Larsson, "Paul, Law and Salvation," *NTS* 31.3 (July 1985), 425-36; Richard N. Longenecker, "Three Ways of Understanding Relations between the Testaments, Historically and Today", *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle*, ed. Gerald Hawthorne and Otto Betz (Grand Rapids, Eerdmans, 1987), 22-28; David Lull, "The Law Was Our Pedagogue"; A Study in Galatians 3:19-25," *JBL* 105.3 (Sept. 1986), 481-98; Brice Martin, "Paul on Christ and the Law" *JETS* 26.3 (Sept. 1983), 271:82; Douglas Moo, "Paul and the Law in the Last Ten Years," *SJT* 40 (1987); H. Raisanen, "Legalism and Salvation by the Law", *Die Paulinische Literatur und Theologie*, ed. S. Pederson (Aarhus 1980), 63-83; Raisanen, "Das Gesetz des Glaubens (Rom. 3.27) und das 'Gesetz des Geistes' (Rom. 8:2)," *NTS* 26 (1979-80), 101-17; Raisanen, "Galatians 2:16 and Paul's Break with Judasm", *NTS* 31 (1985), 543-53; Raisanen, "Paul's Conversion and the Development of His View of the Law", *NTS* 33 (1987), 404-19; Thomas Schreiner, Works of Law'in Paul," *Novum Testamentum* 33 (1991), 217-44; Moises Silva, "The Law and Christianity: Dunn's New Synthesis", *Westminster Theological Journal* 53 (1991), 349-53; Peter Stuhlmacher, "Paul's Understanding of the Law in the Letter to the Romans," *Svensk Exegetisk Arsbok* 50 (1985): 87-104; Frank Thielman, "Law", *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne-Ralph Martin, InterVarsity Press, 1993, 529-42; Thielman, "The Coherence of Paul's View of the Law: The Evidence of I Corinthians", *NTS* 38 (1992), 235-53; Stephen Westerholm, "Letter and Spirit: The Foundation of Pauline Ethics", *NTS* 30 (1984), 229-48; Ulrich Wilckens, "Statements on

بموقعها بالنسبة إلى آراء الفلاسفة السابقين والمعاصرين نه، أود أن أذكر ما يأتي:

- 1 - إن مسألة ماهية النفس يمكن أن تعد من المشكلات الفلسفية التي شغلت اهتمام الفلاسفة الأقدمين، وظلت كذلك عند كثير من الفلاسفة المسيحيين والإسلاميين الأوائل، وعلى الرغم من أن ابن حزم مفكر مسلم، والقرآن يُعلمنا أنه ليس في مقدورنا معرفة طبيعة الروح، وذلك مصداق الآية الكريمة: ﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾، فإنه حاول أن يدلوه في هذا الصدد أسوة بمن سبقه من الفلاسفة والمتكلمين.
- 2 - إن رأي ابن حزم في النفس هو رأي متوسط بين المادية والروحية، أي إنه ينظر للنفس على أنها جسم لطيف داخل في البدن.
- 3 - إن أغلب الفلاسفة والمفكرين الذين قالوا بهبوط النفس من عالم آخر، ذهبوا إلى القول بروحانيتها وتجردها، كأفلاطون وأفلاطون وابن سينا، إلا أن ابن حزم يقول بأن الأنفس خلقت جملة واحدة في العالم العلوي، ثم ترسل الجملة بعد الجملة لترتبط بالأجساد في العالم الأرضي، فضلاً عن أن القول بروحانية النفس يجعل تفسير خلود النفس أكثر وضوحاً، باعتبار أن الجسم ينحل ويفسد، وهذا يعني أنه لا بد من وجود أسباب معينة وراء تأكيد ابن حزم على جسمانية النفس.

أولاً: ظاهرة ابن حزم.

ثانياً: محاولة تفسير الصلة بين النفس والجسد.

ثالثاً: تأثيره بآراء السابقين والمعاصرين له من الفلاسفة والمفكرين.

خلاصة القول: إن ابن حزم مفكر مسلم حاول أن يعطي رأيه في مسألة كثر التساؤل حولها، من خلال التوفيق بين ما يحمل من فكر ديني إسلامي وبين ما اطلع عليه من أفكار فلسفية. فلا بد والحالة هذه أن تكون له طريقته الخاصة بالعرض، وأسلوبه في التوفيق، حيث لكل موقف منحاه فيما يختار من آراء، ولا ننسى ما يضيف إليها من صنعه وينميها من ابتكاره ولو في إطار الجزئيات والتفاصيل.

الشفقة المقدسة

عند أليهود

وموقف القرآن الكريم منها

الدكتور ضو بوني

قسم التفسير - كلية الآداب - جامعة الفانج

باديء ذي بدء نحن نؤمن - بوصفنا مسلمين - بأن الله - عز وجل - أوحى إلى «موسى» - عليه السلام - التوراة فيها هدى ونور، وأنزل الزبور على داود عليه السلام ثم أنزل الإنجيل وحياً من عنده تعالى على عيسى عليه السلام مكتملاً لما جاءت به التوراة. وأنزل القرآن الكريم على محمد بن عبد الله ﷺ فيه تبيان لكل شيء، فهو الدستور الإلهي الذي احتوى خلاصة ما في الكتب السابقة عليه، وأضاف إليها ما تحتاجه البشرية في مستقبل حياتها إلى أن يرث الله الأرض ومن عليها. والإيمان بالكتب هو الإيمان بالرسالات جميعاً، وبالرسل أجمعين. وهو الإيمان بوحدانية البشرية ووحدانية إلهها، ووحدانية دينها، ووحدانية منهجها الإلهي،

to sing with charming grace and exquisite skill the tender outpourings of lovers.

His religious poems were the fruits of his mature years, and they bore the authentic imprint of his lyrical genius. The more than 300 religious poems that he composed won for him the epithet "the new David." With both delicacy and emotion he sang of confidence in God, submission to His will, the emptiness of earthly life, and the joys of the beyond. But his soul really vibrated with irrepressible emotion when he sang of the ancient land of Israel, its Temple, its feast, and its ruins. The most famous of these songs is his "Elegy on Sion," which is still recited in Jewish communities on the anniversary of the destruction of the Temple. Several collections of his poems have been published, e.g., at Prague (1840), Lutzk (1864), Warsaw (1893-95), Berlin (1901-30), and Philadelphia (ed. H. Brody, tr. N. Salaman, 1924).

Ha-Levi is famous also for a prose work that he wrote in Arabic, shortly before leaving Spain, on the relationship between philosophy and religion, the *Kitāb al-Hujjah wal-Dalīl fī Nuṣr al-Dīn al-Dhalīl* (Book of Argumentation and Demonstration in Defense of the Humiliated Religion). Its Hebrew translation by Judah *ibn Tibbon is commonly known as *Ha-Kuzari* (The Khazar) because the work is written in the form of a dialogue between the King of the *Khazars, who is in search of the true religion, and a Jewish rabbi, who sets forth to him his philosophicoreligious system. A Christian scholar and an Aristotelian philosopher also take part in the discussion, which ends with the King embracing Judaism. The work is divided into five parts, opens with a rapid survey of the non-Jewish religious systems and then extols Palestine's supremacy over other lands, Israel's superiority over other peoples, the observance of the Mosaic Law as a necessary condition for strength and salvation, the excellence of the Hebrew language, the value of the tradition that was attacked by the Karaites (see KARAIISM), and the Jewish concept of the Supreme Being. Although rightly regarded as one of the great classics of Jewish literature, its merits lie in its poetic beauty and nobility of spirit rather than in any philosophical depth. Probably influenced by *Algazel in his adverse criticism of *Aristotelianism, ha-Levi, although recognizing the undoubted authority of the intellect, maintained the necessity of revelation for matters beyond the reach of reason, such as religious doctrine and God's essence.

See also JEWISH PHILOSOPHY.

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[A. BRUNOT]

JUDAH HA-NASI

Head of Palestinian Jewry and codifier of the *Mishnah; b. probably in Galilee, c. 135; d. there, c. 220. He was the son of Simeon II ben Gamaliel II, who was the grandson of *Gamaliel (mentioned in Acts 5.34; 22.3), who was in turn the grandson of Hillel (see HILLEL AND SHAMMAI). As the patriarch or head of Palestinian Jewry, Judah received as a permanent epithet the title ha-Nasi (the Prince), which was given originally to the president of the Great Sanhedrin in Jerusalem. In the

Mishnah he is referred to simply as Rabbi (the teacher par excellence), and in the *Gemarah he is often called Rabbenu (our teacher) or Rabbenu ha-kadosh (our saintly teacher). He was instructed in the *Halakah of the Oral Law by the most famous rabbis of his time, but he summed up his experience as a student and later as a teacher in the words: "Much of the Law have I learned from my teachers, more from my colleagues, but most of all from my students" (*Mak.* 10a). According to his contemporaries, humility and fear of sin were his dominant traits. Although he was very rich, he led a simple and unassuming life, since he was convinced that "he who accepts the pleasures of this world is deprived of the pleasures of the world to come" [*Avot de-Rabbi Natan* 28, ed. S. Schechter (New York 1945) 85]. When he succeeded his father as leader of the Jews in Palestine, he established the seat of the patriarchate and the academy first at Bet Shearim and later at Sepphoris. (Both of these places are within a 10-mile radius of Nazareth.) He conducted the patriarchate with royal dignity, and his authority was recognized by the Romans as well as by the Jews. His tomb was discovered in one of the catacombs of Bet Shearim during the excavations made there in 1953 [*IsrExplorJ* 4 (1956) 88-107].

Rabbi Judah's greatest and lasting contribution to *Judaism was his compilation and codification of the Oral Law in the collection of legal sayings known as the Mishnah. Other collections of the teachings of the earlier rabbis had been attempted before his time, but his collection soon eclipsed these and became the sole authoritative expression of the Halakah. Until his time the traditional interpretation of the Mosaic Law was handed down only orally, and hence it was known as the Oral Law in distinction to the written Law of Moses; Judah's revolutionary procedure consisted in recording the Oral Law in writing (in so-called Mishnaic Hebrew). The earlier transmitters of the Oral Law, the so-called Tannaim (repeaters), belonged to different schools that held variant opinions. This resulted in uncertainty as to what was really binding, and the divergent opinions ascribed to the ancient sages could be accepted or rejected at will. Judah's main contribution lay in the judicious selection that he made from the copious material at his disposal. Since the publication of his Mishnah at the end of the 2d or the beginning of the 3d century, the main pursuit of Jewish sages has consisted in commenting on its contents.

See also TALMUD.

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[M. J. STIASNY]

JUDAISM

The term Judaism admits of various meanings. Rarely, it denotes the identity of an individual Jew (as, "He is aware of his Judaism") or an indeterminate bond among all Jews; occasionally, the whole of Jewry; more often, the manifold expression of Jewish history or culture; and commonly, the sum total of commandments, rites, traditions, and beliefs that make up the Jewish religion. Even in its religious signification, the term is not univocal. Taken broadly, it encompasses the life, wor-



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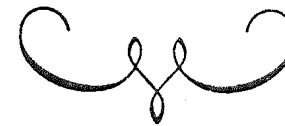
TO THE RESEARCH CENTRE FOR ISLAMIC
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WHERE JUDAISM DIFFERED

AN INQUIRY INTO THE
DISTINCTIVENESS OF JUDAISM



Abba Hillel Silver

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YAHUDİLİĞİN HİRİSTİYANLIĞA VE İSLÂMA BAKIŞI

Dr. Baki ADAM

İslâm dünyasında Yahudilik hakkında yazılan eserlerin çoğunun referansını, genellikle, Kur'an, Hadisler ve klasik İslâm kaynakları teşkil eder. Doğrudan Yahudi kaynaklarından faydalanan Müslüman müellif pek azdır. Bunlar da, Yahudiliğin gerçek mânâda ne olduğundan ziyade, onun olumsuz yönlerini delilleriyle ortaya koymak çabasıdadırlar. İslâm dünyasında Yahudilikle ilgili bu yaklaşımın dinî olduğu kadar sosyal ve siyasî sebepleri vardır. Kur'an'ın Yahudiler hakkında çizdiği panoroma, Müslümanların zihninde belli bir ön kabul oluşturmuştur. Buna, Hz. Peygamber zamanındaki Yahudilerin tutumu da eklenince, Yahudiliğe ve Yahudilere karşı Müslümanların tutumu doktrinel bir mahiyet kazanmıştır. XIX. yüzyılın sonlarında başlayan Filistin'deki Yahudi yerleşiminin sebep olduğu olaylar da bu doktrinel tutumu perçinlemiştir. Bu yüzden İslâm dünyasında Yahudilik ve Yahudilerle ilgili olumlu bir fikre rastlamak pek mümkün değildir. Müslümanlar arasında yaygın olan kanaate göre, Yahudiler lanetlenmiş bir millettir. Yahudilik, Yahudilerin emelleri doğrultusunda tahrif edilmiştir. Bu dinin öğretilerinde, gayri ahlâkî unsurlar vardır. Yahudiler, kendilerinin seçkin bir millet olduklarını iddia ederler. Yahudi olmayanları insan olarak görmezler. Dinlerinin sadece kendilerine ait olduğunu ileri sürerler. Yahudilik ve Yahudiler hakkındaki bu olumsuz fikirleri burada daha da çoğaltmak mümkündür.

Biz bu çalışmamızda, sadece Yahudilerin kendi tanımlamalarını gözönüne alarak, Yahudiliğe göre Yahudiliğin ne olduğunu, Yahudilik dışındaki milletlere ve dinlere nasıl baktığını ortaya koymaya çalışacağız. Özellikle Hıristiyanlık ve İslâma bakışı çalışmamızın ağırlık noktasını teşkil edecektir. Meselenin siyasî ve sosyal yönü incelememizin dışında kalacaktır.

A. YAHUDİLİĞE GÖRE YAHUDİLER VE YAHUDİ OLMAYANLAR

1. Yahudiler ve Yahudilik

Tevrat'a göre bütün insanlar tek bir atadan gelmişlerdir. İnsanların tümü, bir ırk veya millet olarak değil, insan olarak, Adem'de kardeşirler

Ank. Üniv. İLÂHİYAT FAKÜLTESİ DERGİSİ

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التناقض في تواريخ وأحداث

النورانية من آدم حتى نبي بابل

سنة ١٩٩٢

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Derinleş No:	28379
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إعداد

محمد قاسم محمد

جامعة قطر

güsleyen gene Cehm b. Safvan olmuştur. Cehm b. Safvan bunlarla tartışırken aynı zamanda cedel ilminin usulünü/metodoloji de ortaya koymaya çalışıyordu. Cehm b. Safvan'ın mücadelesi sonucu değişik dinlere mensup pek çok kişi müslüman olurken, diğer taraftan Mu'tezile'nin imamları da aynı yolu izlemiş, buralara davetçi göndererek Cehm'in görevini üstlenmişlerdir¹⁰⁴.

Cehmiyye mezhebi, Cehm'in ölümünden sonra da devam etti. Mu'tezile, Cehmiyye'nin düşünceleriyle beslendi ve tanındı. Ali sami en-Neşşar daha pek çok fırkanın Cehm b. Safvan'ın düşüncelerinden etkilendiğini vurgulamaktadır¹⁰⁵.

Sonuç

Düşünce mirasımızın özellikle ilk dönemde yazılı olmaktan ziyade rivayet yoluyla bize aktarılmış olması, bu rivayetlerin sağlamlığı ve sakımlığı konusunda ciddi problemleri barındırmaktadır. Bu durumdan kurtulmak için başta hadisler olmak üzere oluşturulan senet zinciri ile bu mahzurdan uzaklaşmaya çalışılmıştır.

Kültür tarihimizde erken dönemde baş gösteren ihtilaflar nedeniyle farklı fırkalar oluşmuştur. Her bir fırkanın kendisini halk nezdinde yetkin ve yeterli göstermek amacıyla nasları sonuna kadar kullandıkları bilinmektedir. Bununla birlikte kendi dışında ki fırkaları da sapıkla nitelendirme gibi genel bir alışkanlığın varlığı da bilinmektedir. Kültür tarihimizde sıkça kullanılan zındık terimi ve muhalif düşünceleri zındıklıkla nitelendirme anlayışı bu dönemin en bariz bir özelliğidir. İslam'ın içinden çıktığı Arap coğrafyası ve Arap insanının sadece kendi aşiret, akraba ve çevresine ve kendi şeyhlerine bağlanıp, sözlerini dinleme bunların dışında kalanları ise önyargı ile suçlama anlayışının varlığı dikkate alındığında, erken dönemden itibaren neden zındıklık suçlamalarının yaygınlaştığı daha rahat anlaşılabilir.

Söz konusu edilen bu çerçevenin bir örneği de makalemizde ele aldığımız Cehm b. Safvan'dır. Cehm b. Safvan'ın, kaynaklarımızın hemen tamamında zındık suçlamasına maruz kaldığına işaret edildi. Açık ki zındık suçlamasına maruz kalan bir insandan yapılan aktarımlar, doğruluk ve yanlışlığına, tutarlılık ve tutarsızlığına bakılmamaktadır. Nitekim Cehm b. Safvan'a nispet edilen "cebiri" anlayışı, onun genel olarak savunduğu düşünceler, verdiği sosyal ve siyasal mücadele ile birlikte düşünüldüğünde açık bir çelişkiyi barındırdığı görülmektedir. Bu nedenle kanaatimizce Cehm b. Safvan, "cebiri" düşüncesini savunmamış, sonradan bu düşünce kendisine atfedilmiştir. Zira düşünceleri arasında bir bütünlük görülen, verdiği mücadele ile de tutarlı bir tavır sergileyen Cehm b. Safvan'ın "cebiri" anlayışını savunması için her hangi bir neden görülmemektedir. Netice olarak şunu söylemekte yarar vardır; düşünce mirasımız irdelenirken, rivayetlerin titizlikle ele alınmalı, dönemin şartları ve düşünce sahibinin genel mücadelesi dikkate alınarak değerlendirilmelidir. Bu durum dikkate alınmadan yapılan değerlendirmelerin sağlıklı sonuçlar doğurmayacağı bilinmelidir.

104) Ali Sami en-Neşşar, *İslam'da Felsefi Düşünce*, II, 147.
105) A.y.

İNCİL'DE YAHUDİ İMAJİ

Ali ERBAŞ (*)

Özet

Bir din için en önemli kaynak, o dinin kutsal kitabıdır. Bu dinin herhangi bir konuya bakışını anlamak için de ilk yapılacak şey, kutsal kitabını bu açıdan incelemektir. Hristiyanlık için birinci el kaynak İncil (Yeni Ahit) olduğu için bu çalışmada İncil'i meydana getiren bütün kitaplar baştan sona taranarak buradaki Yahudi imajı ortaya konulmaya çalışılmıştır. İncil'in bu konudaki yaklaşımının ne kadar menfi olduğu, eleştiri sınırlarını aşır hakarete varacak derecede sert bir üslup kullandığı görülmüştür. Hz. İsa ve onun yolunda gidenler, yahudiler tarafından birçok kötü muameleye maruz bırakılmışlardır. Kendilerine gönderilen peygamberleri öldürmeleri, Hz. İsa'yı ele vermeleri ve Haç'a gerilmesini sağlamaları, inatları, anlayışsızlıkları, nifak ve fesat çıkarmaları, yalancılıkları ve benzeri vasıflarıyla, Yahudiler İncil tarafından çok ağır eleştirilere tabi tutulmuşlardır.

***Anahtar Kelimeler:** İncil, Yahudi, Yahudi imajı, Peygamberleri öldürmek, Haç'a gemek.*

The Image of the Jewish in the New Testament

Abstract

The sacred book of a religion is the most important source for it. In order to understand the approach of this religion to any subject, it is necessary to study the sacred book from this point of view. For Christianity, the primary source is the New Testament. In this article, whole books of the New Testament have been studied to establish the image of the Jews. It is obviously seen that, the New Testament has a negative approach in this regard and has used a very strict and harsh language. The Jews have been severely criticized in matters such as the crucifixion, the killing of their own prophets, their stubbornness, their dissensions, their telling lies etc.

***Key Words:** the New Testament, the Jewish, the Image of the Jewish, the killing of the prophets, the crucifixion.*

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JUDAISM

A HISTORICAL PRESENTATION

Isidore Epstein

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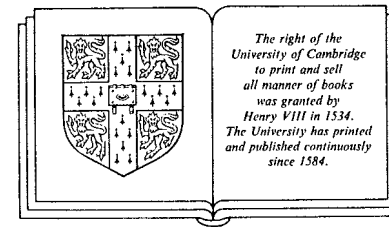
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19 OCAK 1994

JUDAISM

BY

R. J. ZWI WERBLOWSKY

Jerusalem

I. THE ESSENCE OF JUDAISM

Methodological reflections

In order to comprehend a religious phenomenon adequately and from the "inside" as it were, it is necessary to understand first how the tradition of the community and the consciousness of its members relate to their own past. How does the religious community view the historical continuity of which it assumes itself to be part, and how does it define its place in that continuum? Writing the history of a religion "past and present," inevitably means more than merely adding a chapter on the present to those dealing with the past. In fact, the past appears differently from the shifting vantage points of successive presents, even as the present is evaluated differently according to the different normative interpretations which members of a religious community give to their past. Hence also the observation that the history of a religion, like that of a people, has to be written by every generation anew—which is tantamount to saying that it is liable to be antiquated as soon as it is written.

The present work provides an instructive illustration of this methodological difficulty. The "Religion of Israel," as a religion of the past, is allotted in it about twice as much space as "Judaism," which is classified among the religions of the present. To the historian who looks not *at* Judaism but *into* Judaism (not to say *from* Judaism), the division is about as meaningful as that between Vedic Religion or Apostolic Christianity (religions of the past) on the one hand, and, on the other hand, Hinduism or the Christian Church (religions of the present) respectively. In fact, from the point of view of the Jew, Judaism and the Religion of Israel are the same, and what is called the religion of (Biblical) Israel is but one chapter of a long and variegated historical continuum. No doubt it is legitimate to enquire whether the activity of Ezra (see above, Volume I, p. 223) does not mark a cesura rather than a smooth transition, and similarly one may ask whether the

Kantian thought, Cohen saw in Judaism, with its emphasis on the unity of God, moral law, and Messianic expectations, the ideal embodiment of the Religion of Reason. In his later years Cohen emphasized the more

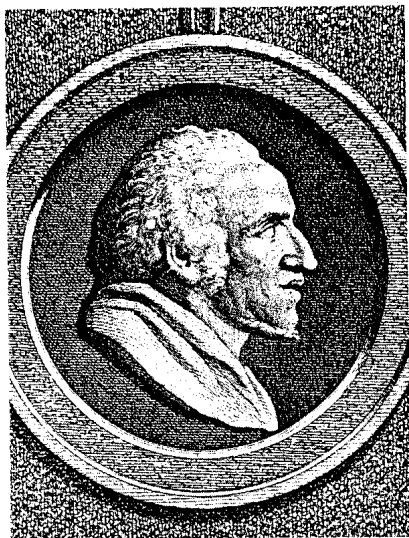


Fig. 3. Moses Mendelssohn.

personal elements of religion, such as man's awareness of his transgressions and the need for reconciliation with God. (See KANTIANISM.)

With Franz Rosenzweig (1886–1929) and Martin Buber (1878–1965), Jewish philosophy entered its existentialist phase. Rejecting the categories of speculative philosophy, Buber makes the more personal aspects of human life the subject of his investigations. Developing his dialogical philosophy, Buber describes two types of relations: "I-It," the relation between man and objects; "I-Thou," the relation between man and man. A special relation is that between the "I" and the "Eternal Thou," God. Man, according to Buber, can establish an "I-Thou" relation even with objects. The community rather than the isolated life of the individual is the proper setting for human life. In his writings, Buber draws heavily on Scripture and the Hasidic literature. The present mood of Jewish philosophy appears to be existentialist to a large extent. (See EXISTENTIALISM, 6.)

See also ARABIAN PHILOSOPHY; SCHOLASTICISM, 1.

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[A. HYMAN]

JEWS, POST-BIBLICAL HISTORY OF THE

The history of the Jewish people is primarily the history of its religious development and, at the same time, in the OT period, the history of man's salvation. From the time God made Israel His chosen people through His covenant with them on Mt. Sinai, the Torah or the Mosaic Law, has been regarded by the Jewish people as the center of its life, and ever since the Babylonian Exile the Jews have considered the study and fulfillment of this Law their principal duty.

The history of the Jews reveals its real and deep meaning only if one concentrates his attention on the religious element in it. The same is true of the post-Biblical era, which for the Jewish people on the whole was an almost uninterrupted period of suffering and persecution. Even the unfriendly attitude that Christendom has shown the Jews throughout the centuries must be considered here. The objective, chronological presentation here of the most important events in the history of the Jews is neither tendentious nor accusatory. The external happenings in this history, frightful though they frequently were, especially in recent times, have always been subservient to the very special plan of God, whose call and gifts of grace to Israel are, according to the testimony of St. Paul (Rom 12.29), irrevocable. Justice can be done to the history of the Jews only if it is primarily regarded as the expression of God's inscrutable government of the world.

For the Biblical era of the history of the Jews, see ISRAEL, 3. The post-Biblical era is reviewed here in a survey of the six main periods of the Jewish history: (1) the Roman and Byzantine period (A.D. 67–622), (2) the Islamic period (622–1096), (3) the period of the Crusades and the Spanish Inquisition (1096–1492), (4) the period of the Renaissance and the Reformation (1492–1650), (5) the beginning of the modern era (1650–1750), and (6) the emancipation (1750–1948). For the period since 1948, see ISRAEL, 4.

Roman and Byzantine Period (67–622). The history of the Jews in this period was marked by their first revolt against Rome (67–70), which brought about the destruction of Jerusalem; by their second revolt under *Bar Kokhba (132–135), which ended in the complete devastation of Palestine; and by the survival of the Jews in the Babylonian and other Diasporas.

First Revolt. The ever increasing tension between the Jews and the Roman authorities in Palestine reached its breaking point when the tyranny of the Roman governor Gessius Florus (64–66) provoked the Jews to open, armed rebellion against Rome. The military preparations on the Jewish side were supervised by Joseph ben Mattathiah, who later, under the name of Flavius *Josephus, left to future generations, together with other his-

موقف الرسول الاعظم بين النصرانية والمجوسية و اليهودية في الناحية السياسية

للشيخ جميل بهم

الانقلاب السياسي الذي حققه في جزيرة العرب

ما أشبه الليلة بالبارحة

«كان العالم في القرن السابع للميلاد مقسما ، كما هو الآن الى كتلتين: كتلة شرقية تتمثل بالدولة الفارسية ، وكتلة غربية تتمثل بالروم أصحاب الامبراطورية البيزنطية. وكانت الحروب بين هاتين المملكتين العظيمةين تكاد تكون متصلة. ومدارها الزعامة على العالم. أما النصر فكان سجلا بينهما. وفي هذا الصراع كان العرب ينقسمين أيضا الى فئتين، فئة تناصر الكتلة الشرقية و أخرى تناصر الكتلة الغربية. وكان لهم في ذلك الوقت دول مستقلة أهمها آل غسان في الشام، و آل لخم في الحيرة ، و كندة في حضرموت ، و حمير في اليمن . وكان آل غسان على رأس الكتلة العربية الموالية للروم ، بينما كان آل لخم على رأس الكتلة العربية الموالية للفرس على الرغم من أنها كانت على غرار آل غسان تتدين بالمسيحية.

و أما العدنانيون في الحجاز و نجد و تهامة فكانوا على الاكثر تابعين بميولهم لدولة حمير في اليمن التي كانت و قتش خاضعة لفرس بعد أن ساعدتها هذه على التحرر من الحبشة.

الصراع بين النصارى و اليهود في جزيرة العرب

على الرغم من أن جزيرة العرب كانت تتدين على وجه عام

Muhammed (S.A)

Hristiyanlık
Mecusilik
Yahudilik

Makale "Muhammed (sa) peyresindedir



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دافيد باكان

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على عهد الرسول صلى الله عليه وسلم

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Jewels and Gems see METALS
 AND MINERALS

-Yahudilik

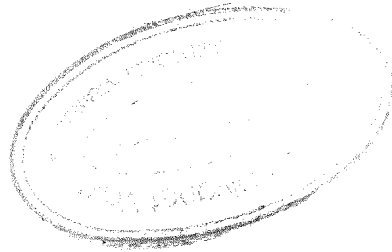
Jews and Judaism

yazari: Uri Rubin

Terminology

The Arabic term denoting "Jews" is *yahūd*, which occurs seven times in the Qur'an. The form *hūd* also denotes the same and appears in this sense three times. The singular, *yahūdī*, occurs once. From *yahūd/hūd* was derived the secondary verb *hāda*, which means "to be a Jew/Jewish." "Those who were Jews" (*hādū*) is mentioned ten times. This verb appears once with the complementary *ilā* (Q 7:156), in which case it denotes "to return to." It is put into the mouth of Moses (q.v.), who says to God: "We have returned (*hudnā*) to you." Obviously, this is a play on *yahūd*, on behalf of whom Moses is speaking here (see Paret, *Kommentar*, ad Q 7:156). Outside the Qur'an the transitive *hawwada* is used in the sense of "he made him a Jew." The form *yahūdiyya*, which denotes "Judaism," or "the Jewish religion," is also non-qur'anic (cf. Lane, s.v. *h-w-d*). In addition to *yahūd* and its derivatives, the Qur'an addresses the Jews as "Children of Israel" (q.v.), which alludes to their ancestral origin. Sometimes the Christians (see CHRISTIANS AND CHRISTIANITY), too, are included in this designation. The Jews are called by this appellation to imply that the fate of the old Children of Israel is continued through their descendants. Apart from the ethnic designations, the Qur'an addresses the Jews as "People of the Book" (q.v.). This is a religious evaluation of them, and refers to the fact that they had prophets sent to them with revealed scriptures (see BOOK; PROPHETS AND PROPHETHOOD). The Jews are not the only community with a revealed book. Q 6:156 mentions two par-

Bakanlık

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İslâm dünyasında Yahudilik hakkında yazılan eserlerin çoğunun referansını, genellikle, Kur'an, Hadisler ve klasik İslâm kaynakları teşkil eder. Doğrudan Yahudi kaynaklarından faydalanan Müslüman müellif pek azdır. Bunlar da, Yahudiliğin gerçek mânâda ne olduğundan ziyade, onun olumsuz yönlerini delilleriyle ortaya koymak çabasıdadırlar. İslâm dünyasında Yahudilikle ilgili bu yaklaşımın dinî olduğu kadar sosyal ve siyasî sebepleri vardır. Kur'an'ın Yahudiler hakkında çizdiği panorama, Müslümanların zihninde belli bir ön kabul oluşturmuştur. Buna, Hz. Peygamber zamanındaki Yahudilerin tutumu da eklenince, Yahudiliğe ve Yahudilere karşı Müslümanların tutumu doktrinel bir mahiyet kazanmıştır. XIX. Yüzyılın sonlarında başlayan Filistin'deki Yahudi yerleşiminin sebep olduğu olaylar da bu doktrinel tutumu perçinlemiştir. Bu yüzden, İslâm dünyasında Yahudilik ve Yahudilerle ilgili olumlu bir fikre rastlamak pek mümkün değildir. Müslümanlar arasında yaygın olan kanaate göre, Yahudiler lanetlenmiş bir millettir. Yahudilik, Yahudilerin emelleri doğrultusunda tahrif edilmiştir. Bu dinin öğretilerinde, gayri ahlâkî unsurlar vardır. Yahudiler, kendilerinin seçkin bir millet olduklarını iddia ederler. Yahudi olmayanları insan olarak görmezler. Dinlerinin sadece kendilerine ait olduğunu ileri sürerler. Yahudilik ve Yahudiler hakkındaki bu olumsuz fikirleri burada daha da çoğaltmak mümkündür.

Biz bu çalışmamızda, sadece Yahudilerin kendi tanımlamalarını gözönüne alarak, Yahudiliğe göre Yahudiliğin ne olduğunu, Yahudilik dışındaki milletlere ve dinlere nasıl baktığını ortaya koymaya çalışacağız. Özellikle Hıristiyanlık ve İslâma bakışı çalışmamızın ağırlık noktasını teşkil edecektir. Meselenin siyasî ve sosyal yönü incelememizin dışında kalacaktır.

A. YAHUDİLİĞE GÖRE YAHUDİLER VE YAHUDİ OLMAYANLAR

1. Yahudiler ve Yahudilik

Tevrat'a göre bütün insanlar tek bir atadan gelmişlerdir. İnsanların tümü, bir ırk veya millet olarak değil, insan olarak, Adem'de kardeşirler ve bundan dolayı hepsi Ademidirler (Bney Adam). Adem'den sonra Nuh'a (Noah) atfen de, Nuhîdirler (Bney Noah). Nuh'un oğlu Sam'dan itibaren insanlık arasında

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Abstract: The purpose of this dissertation was to determine under what conditions the Hebrew roots sk15 and sk15 can be understood to mean "repent" in the Book of Jeremiah.

An examination of the Hebrew words sk15 and sk15 was conducted in chapter I. The philological backgrounds of the two words revealed no foundation for deriving a concept of repentance from the ancient near eastern linguistic groups. In fact, various nuances of meaning can be attributed to each word. The Old Testament contains many illustrations of the different meanings of the two words. The definition of repentance for the Hebrew roots sk15 and sk15 is determined solely by context.

In chapter II, the sk15 passages included in the Book of Jeremiah were subjected to a critical examination. The materials of the book were divided into poetic and prose sections. The poetic materials were further subdivided into "prophetic oracles" and "miscellaneous poetry." The prose materials were further subdivided into "biographical narratives" and "deuteronomistic narratives." Each of these four literary groups was examined with regard to text, source, form, structure, and history.

In chapter III, the sk15 passages included in the Book of Jeremiah were subjected to a critical examination. The materials of the book were divided into poetic and prose sections. The poetic materials were further subdivided into "prophetic oracles" and "miscellaneous poetry." The prose materials were further subdivided into "biographical narratives," "deuteronomistic narratives," and "miscellaneous prose." Each of these five literary groups was examined with regard to text, source, form, structure, and history.

An examination of the theology of repentance in the Book of Jeremiah was conducted in chapter IV. The covenantal background as a foundation for understanding the concept of repentance was explored. The relationship of sk15 and sk15 within a context of repentance was examined. Attention was given to those who participate in the activity of repentance (i.e., God, prophet, and nation). The ramifications of repentance were detailed with regard to the covenant, law, sin, worship, the word of the Lord, the day of the Lord, the heart, and the land.

1. Ibrance

2. Ahd-i Afik

"Kıdvetu's- Sâdâtı'l- İzâm, Umdu'tü'l- Etkiyâi'l- Fihâm, İftihârü Âl-i Tâhâ ve Yasîn, Süldâle-i Seyyidi'l-Murselîn, el-Muhtass bi mezâid-i İnâyeti'l-Meliki'l-Mu'in, Seyyid Flî-lân, Zîdet Siyâdetuhâ, Tevkû'r-Refû'l-Humâyûn vasil oluncak ma'lâm ola ki.."78

Görüldüğü gibi, sâdâtdan, yani Hz. Fatıma Soyundan birine, bir sebeple tevki/berâat yazılacağında, bu tür hitap unvanları kullanılacağı belirtilmektedir. Bir başka vesikada: "Hitâbu's-Sâdât" başlığı altında, seyyidler için kullanılacak unvanlar şöyle formüle edilmiştir:

"Cenab-ı Emîr-i Mükerrrem ve Şerîf-i Muhterem ve Merkez-i Daire-i Siyâdet ve Meh-bit-i Nokta-i Kerâmet, Nûr-ı Hadîka-i Rasûl ve Nûr-ı Hadîka-ı Makbûl, Gurretu 'Ayni'n Nebiy, Kıldetü Kebîreti'l-Vefâ, Sultânü'l-Bekâ fi'l-âlem, Ahlebu ve Ensabu Evlâdî'l-Âdem, Furûğ-ı Bâhire-i Nûr-ı Dîde-i Mazâğ-ı Cemâl, Cehre-i Yasîn ve Tâhâ, 'Izzu'l-Mütte'al"79

1) Burada şerif ve emîr unvanlarından anlaşılacağı gibi, hitaplar Hz. Fatıma Nesli için, Osmanlılarda kullanılan unvanlardı. "Cehre-i Yasîn ve Tâhâ" daki Yasîn ve Tâhâ; Peygamberin s.a.v. birer adı olarak alınmış ve seyyidlerin; onun görünüşünü, şeklini ve çehresini hatırlattığı ifade edilmiştir.

2) "Mahzar-ı Âl-i Tâhâ ve Yasîn" terkinde de, Tâhâ ve Yasîn unvanları sahibi olan Rasûlullah Soyu'na mensubiyetin; seyyidlerde açıkça görüldüğü belirtilmiştir.

Şu halde Saffât Sûresi 130 ve Yasîn Sûresi 1. âyetinde geçen "yâsîn" kelimesi, Osmanlılarda bir gelenek olarak daha çok seyyidlerle ilgili mânâlara çekilmiş ve Âl-i Yâsîn terkinde, onlara unvan olarak verilmiştir. Hurzu'l-Mülûk'te, "Âl-i Yasîn"e verilen mânâ da bunu göstermektedir.

Sonuç

Hurzu'l- Mülûk müellifine göre, Ahzab sûresi 33. âyeti ve Saffât sûresi 130. âyeti Âl-i Resulün meriteye yüksekliğine iki önemli delildir. Ahzab sûresinin mezkur âyetine göre Ehl-i Beyt-i Nebi pâk ve temizdir ve bu âyet-i kerime Ehl-i Beyt hakkında nazil olmuştur. Müellifin âyeti yorumlarken Ehl-i Beyti "masum" addetmesi, Sünni bakış açısından ziyade, Şii bakış açısını yansıtır. Hurzu'l- Mülûk müellifi ayrıca, âyetin tefsirlerde yer alan nüzul sebebini anlatırken, Resul-i Ekrem'in s.a.v. iki önemli unvanı olan "Habib" ve "Ekrem" adlarını da almakta ve konu üzerinde durulurken aynı anlamda kullandığı "Âl-i Beyt" ve "Ehl-i Beyt" terkiplerine yer vermektedir.

Müellife göre Saffât sûresi 130. âyeti de Âl-i Beytin faziletine delalet eder. Tefsirlerde yer aldığı şekilde bazı müfessirlere göre, Âl-i Yâsînden murat Âl-i Muhammeddir. Müellif de bu görüşe katılır. Buna göre ilgili âyet-i kerimede yüce Allah, Âl-i Muhammed'e selam etmektedir. Bu durum, onlar için büyük bir tazim ve tekrimdir. Ayrıca âyet-i kerimenin bu tür yorumu esas alınarak, Osmanlılarda Ehl-i Beytten olanlar (Seyyidler ve Şerifler) "Âl-i Yâsîn" diye anılırlar.

78) Muharrerât-ı Resmiye Sûretleri, İ.Ü. Ktb. TY. nr. 228, vr. 99/a.

79) Münşeât-ı Kadîme, İ.Ü. Ktb. TY. nr. 3176, 66/a; Krş. Münşeât-ı Kadîme, İ.Ü. Ktb. TY. nr. 3165, vr. 74/a; Uzunçarşılı, İsmail Hakkı, Mekke-i Mükerrreme Emîrleri, TTK Yayınları, Ank., 1984, s. 31-34.

İSEVİYYE (İslâm Dünyasında Ortaya Çıkan İlk Yahudi Mezhebi)

Halil İbrahim BULUT (*)

Özet

Müslümanların Irak ve İran'a hakim olmasıyla birlikte İslam kültür ve düşüncesinden etkilenen bu havzadaki Yahudi cemaatler arasında yeni düşünce ekolleri ortaya çıkmıştır. Bunların ilki İseviyye mezhebidir. Bu mezhebin VII. yüzyıldan X. yüzyılın sonlarına kadar etkili olduğu kabul edilmektedir. Kurucusu olan Ebû İsa el-İsfahânî (ö.755-756?), yaşadığı dönemin siyasi çalkantılarından ve kaotik yapısından faydalanmış, Yahudiler arasında var olan mesihi bekleme inancını da kullanarak dinî ve siyasi bir harekete öncülük etmiştir. O, başlangıçta Mesih'in habercisi olduğunu iddia etmiş, sonra bizzat Mesih ve peygamber olduğunu savunmuştur. Ebû İsa, Mûsâ şeriatının nesh edilmemesinin yeni peygamberlerin gelebileceği görüşünü savunmuştur. İseviyye mezhebi, özellikle mesihi ve nübüvvet anlayışıyla dikkatleri üzerine çekmiştir.

Anahtar Kelimeler: İseviyye, Ebû İsa el-İsfahânî, Yudganiyye, Müşkaniyye, Mansuriyye, Mesihlik, Karailik.

Isawiyya

(The First Jewish Sect Emerged in the Islamic World)

Abstract

When the Muslims conquered Iraq and Iran, with the influence of Islam, new schools of thought emerged among the Jews of this region. Isawiyya, which was influential from 7th to the 10th centuries, is the first of these schools. The founder of the school, Abu Isa al-Isfahani benefited from the political instabilities of his time, and became a religious and political leader by using Messianic expectation of his people. First he declared himself as the messenger of the Messiah, and then claimed that he was Messiah and a prophet. He claimed that new prophets could emerge among the Jews without abrogating the Law of Moses. Isawiyya School is particularly important with their understanding of Messiah and prophecy.

Key Words: Isawiyya, Abû Isa al-Isfahani, Yudghaniyya, Mushkaniyya, Mansuriyya, Jewish Sects, Messianism, Karaism.

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- Uluhiyyet
- Yahudilik
- Hristiyanlık
- İslâm
- Nübüvvet

امدر على التمدن منهم والسديل
بهم - وان الآلهة الأخرى عجزت
عن حيايتهم من سخطه وانتقامه .

والمتمتع لتاريخ اليهود منذ نشأتهم
حتى عصر الميلاد المسيحي يتبين أنهم
ضيقوا أفق العبادة لهذا الاله (يهوا)
حسب الآسى :

١ - منذ الابتداء كان شعبه
المختار عامما شاملا لأبناء ابراهيم
عليه السلام .

٢ - ثم أصبح بعد بضعة قرون
محصورا على أبناء يعقوب بن اسحق
ابن ابراهيم عليهم السلام .

٣ - ثم صار قاصرا على قوم
موسى عليه السلام فقط .

الهة اخرى - وعبدوها وسجدوا
لها وايأى تركوا وشريعتى
لم يحفظوا .

(ماذا وجد فى آباؤكم من جور
حتى ابتمعدوا عنى وساروا وراء
الباطل وساروا باطلا - ولم يقولوا
أين هو الرب الذى أسعدنا من
أرض مصر .)

(تقول لهم كما أنكم تركسونى
وعبدتم آلهة غريبة فى أرضكم هكذا
تعبدون الغرباء فى أرض ليست
لكم) .

انظر سفر أرميا الاسحاح الثانى
عدد ٥ وكذلك الاسحاح الخامس

عدد ١٩ من السفر المذكور من العهد
القديم من الكتاب المقدس .

من الدراسات المقارنة في الأديان فكرة الألوهية والنسبة ما بين أهلك الكتاب وإسلام للمستأثر محمد عزت الطرطاوى

فكرة الألوهية عند الاسرائيلين :
ويسون أيضا باليهود بعث الله
اليهم نبيه موسى عليه السلام
فاستتقدمهم من فرعون وعذابه اذ كان
يستحى نساءهم ويذبح أبناءهم
وبعد أن نجاهم الله من فرعون
وملائته أمرهم بتابعة الكتاب الذى
أنزله على موسى عليه السلام خصوصا
ما تعلق بالعتيدة وقد كانت عقيدة
التوحيد فى بداية أمرهم .

وفى هذه العتيدة كانت تتصف
الذات الالهية بالوحدة والكمال
ويبدل على ذلك ما ورد فى سفر
للمثنى قوله (اسع يا اسرائيل الرب
الهنا رب واحد . . فتحب الرب الهك
من كل قلبك ومن كل نفسك ومن
كل قوتك «) .

(انظر الاسحاح ١٦ من سفر
الثنية عدد ٤ ، عدد ٥ - العهد
القديم من الكتاب المقدس) .

الا أن أسفار العهد القديم والتلوسد
وهى المراجع الحالية التى تستقى
منها فكرة الألوهية عند اليهود ذكرت
أن ذلك الاله فى صورة (يهوا)
اله شعب اسرائيل فقط وهى صورة
بعيدة عن الوحداية يشترك معه
آلهة كثيرون تعبدها الأمم التى
جاورت اليهود فى أوطان نشأتهم
وأوطان هجرتهم وكان تصورهم لهذا
الاله فى صورة مجسمة ووصفوه
بكثير من صفات النقص والضعف
والكذب والغفلة والجهل كما ورد
فى سفر التكوين وهذا نصه (فحزن
الرب لأنه عمل الانسان فى الأرض
وتأسف فى قلبه) وقوله (فنزل الرب
لينظر المدينة والبرج) انظر الاسحاح
٦ عدد ٦ من سفر التكوين وكذلك
الاسحاح ١١ عدد ٥ من السفر
المذكور من العهد القديم من الكتاب
المقدس .

STYDIA ISLAMICA, IX / 1958,

s. 31-48, Paris.

Weg / Klapp
Kulturhaus de - Association

Haryvan

Yahudi

Christy

23 AGUSTOS 1993

DES ANIMAUX ET DE LEUR TRAITEMENT
SELON LE JUDAÏSME,
LE CHRISTIANISME ET L'ISLAM

G. H. BOUSQUET

I

J'ai publié, voici quelque temps, un ouvrage où je m'efforçais de montrer la différence essentielle d'attitude entre le Christianisme (romain ou calviniste) d'une part, et l'Islâm, de l'autre, à l'égard de l'éthique sexuelle. Aujourd'hui, je voudrais traiter bien plus compendieusement, en raison de sa moindre importance (1) d'un autre point d'éthique comparée, en y englobant, cette fois, le judaïsme, tronc commun des deux autres religions : l'attitude de ces religions à l'égard des animaux. Le point de départ de mes réflexions, ayant été de nouveau, un h'adith, à savoir celui du chien altéré (voir ci-après). Il va sans dire que cette étude est toute provisoire, d'abord en raison de l'incompétence de l'auteur, ensuite, parce que celui-ci paraît être un précurseur, la question semblant ne jamais avoir été envisagée dans son ensemble. J'ai, d'autre part, à remercier ceux qui ont bien voulu me faciliter mes recherches (2) et auxquels va toute ma gratitude.

(1) Dans l'Introduction de mon *Éthique sexuelle*, j'indiquais combien l'étude comparée du concept de charité serait importante. Puis-je espérer que les *Studia Islamica* trouveront un savant compétent pour nous en entretenir ?

(2) Ce sont, entre autres : M. Delon, de l'American Fondouk de Fès qui m'a fourni de nombreuses références (certaines non vérifiées par moi), M. le Pasteur Cadier de la Faculté de Théologie de Montpellier, mon vénérable ami, le Professeur Vincent, Pr. honoraire à la Faculté de théologie catholique de Strasbourg, MM. les Grands-Rabbins Eisenbeth, d'Alger, et Meyer Jais, de Paris, lequel m'a procuré un ouvrage, rare paraît-il : J. Wohlgemuth, *Das Tier und seine Wertung im alten Judentum*, Francfort 1930 (cité ici : *Tier*), très important, encore que confus.

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272. TSADIK, Daniel. « Religious Disputations of Imāmī Shī'īs against Judaism in the late eighteenth and nineteenth centuries ». *Studia Iranica*, 34, 2005, pp. 95-134.

Cet article est une très intéressante analyse de l'argumentaire des religieux shi'ites d'époque qājār contre le judaïsme. Si les réfutations du judaïsme furent relativement peu nombreuses elles s'insèrent dans un contexte favorable aux polémiques religieuses. L'arrivée régulière de missionnaires chrétiens en Iran à partir du règne de Fathī -'Alī Šāh (1211-1250/1797-1834), les revendications du Bāb et la naissance de la religion bahā'ī, le regain de popularité du soufisme, le déclin considérable de l'akhbarisme et, parallèlement, la naissance de l'école théologico-mystique *šeyhī* encouragèrent ce type de littérature doctrinale. L'A. souligne que les ouvrages à l'encontre du judaïsme furent souvent à l'instigation de juifs récemment convertis à l'islam comme Qazvīnī Yazdī, Moḥammad Reḏā Jadīd al-Islām ou Abābī. Ils s'adressaient avant tout aux communautés juives pour les convaincre de la validité de leur choix. Des débats publics furent également organisés par des religieux shi'ites dans lesquels les dirigeants des communautés juives étaient sommés de participer. La principale accusation à laquelle les juifs devaient répondre dans ces rencontres concerne les problèmes d'altérations de l'ancien testament (torah) ainsi que la lecture et l'interprétation de ce même texte par les savants juifs, notamment en matière de droit. Le principal objectif des *'olamā* musulmans était de faire accepter aux représentants de la communauté juive le concept islamique d'abrogation (*nash*) permettant de légitimer la prophétie de Moḥammad.

D.H.

— Voir également dans les chapitres : *Recueils d'articles : revues, colloques, ouvrages collectifs* : n°11 — *Histoire, pér. musulmane, Safavides et Qājārs* : n°168, 177, 190 — *Histoire de l'Iran moderne (à partir de 1905)* : n°215 — *Philosophie* : n°304.

ABSTRACTA IRANICA: Supplement a la Revue Studia Iranica,
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Cet ouvrage rassemble 31 contributions ayant pour fil conducteur les conditions de vie de la communauté juive en Palestine et en Babylonie à l'époque de la Mishna et du Talmud (II^e s. jusqu'à l'orée du VI^e s.). Trois thèmes se dégagent finalement : la Palestine romaine et son environnement (13 art.), la révolte de Bar Kokhba (9 art.) et le rayonnement de la Babylonie juive (9 art.).

C.J.

ABSTRACTA IRANICA: Supplement a la Revue Studia Iranica,
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03 KASIM 1995

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cause of the poor by referring to the unjust distribution of wealth. The oil boom also directed a flow of financial contributions by individuals and governments to various Islamic movements in the region. Third, government corruption, the misuse of public funds, and the inability of the regime to create jobs for the unemployed, especially college graduates, provided fertile ground for Islamic movements to recruit members. Furthermore, broad grassroots support is found among Palestinians in refugee camps in Jordan.

The success or failure of political Islam in Jordan will depend on three factors: changes in Western attitudes toward Islam; a just and peaceful settlement of the Palestinian-Israeli problem; and political, economic, and social reforms in Jordan.

[See also Ḥamās; Ḥizb al-Taḥrīr al-Islāmī; Jihād Organizations; Muslim Brotherhood, *article on* Muslim Brotherhood in Jordan; and Tablighī Jamā'at.]

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HANI FAKHOURI

JUDAISM AND ISLAM. From Islam's inception, it has had a varied and profound relationship with Judaism. In scripture and thought, in society and politics, in culture and intellectual life, the two religious civilizations have exemplified their relations. In modern times, these relations have reflected major historical dislocations. This article selectively surveys the history and range of contacts between Islam and Judaism, while emphasizing the modern period.

Islam's formation, seen mainly through internal sources, revealed a prominent "Judaic dimension." Some of the content of Islam's revelations and the tradi-

tion emerging from this, as well as the actual relations between Muslims and Jews in Medina, constituted the beginning of the Muslim-Jewish encounter.

Muḥammad's revelations evinced ideas and stories, enjoined practices, and established institutions which had Judaic resonances and forms, including a profile of the Jews themselves. Notions of monotheism, revelation, prophecy, scripture, the next world, and God's relationship with his creatures are, among others, central here. Institutions such as ritual worship and its directional orientation (*ṣalāt*, *qiblah*) and fasting (*ṣawm*) seem to have had quasi-Judaic forms in Mecca before their later islamization in Medina. Prophet figures, such as Joseph (surah 12), Noah (surah, 7.59ff; 10.72ff.), Solomon (and the Queen of Sheba) (surah 27.15ff.), and Moses (surah 28.3ff.), to name but a few, though often somewhat different from their Judaic and biblical counterparts, prove in their very Qur'ānic presence the hovering influence of that model.

Although there was a Judaic and biblical presence in Muḥammad's revelations, it did not always represent canonical Judaism and the Bible, as much earlier Western scholarship presumed. It is likely that a *mélange* of ancient Near Eastern traditions, which, though in part Judaic, represent a synthesis of many related cultural strands (including, obviously, the Christian), was reflected in early Islam. These cultural interactions are highly complex and are amenable to many interpretations.

One main Qur'ānic conception of the Jews does have a Torah and biblical form close to a canonical Jewish depiction, but it also deviates from that biblical form in a way which indicates the early Islamic self-definition in regard to the (Jewish) other: the Jews (Banū Isrā'īl, or "Israelites") in covenant with God, repeatedly violating the covenant and Torah, opposing the prophets and thereby incurring divine wrath. This coincides with the original biblical conception. The Bible also foresaw ultimate redemption of the Jewish people (Deuteronomy 30.1ff.). The Qur'ān omits Jewish redemption with an implicit supercessionist view of Islam in regard to Judaism (Qur'ān 2.83ff.).

The Qur'ānic and other early Islamic portrayals of the Jews also reflect the situation in contemporary Medina. A complex relationship between the Prophet and the Jewish tribes there (al-Yahūd, or "the Jews") is revealed in (sometimes oblique) references to Jewish machinations against Muslims and alliances with the Munāfiqūn ("Hypocrites"; opponents of Muḥammad). This gave

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ویراسته حسن انوشه، تهران: وزارت فرهنگ و ارشاد

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کد پارسا: B۷۱۳۹۲

دین شناسی تطبیقی

پژوهشی در باره اسلام و مقایسه آن با دیگر
ادیان الهی است. به اعتقاد نویسنده، اسلام تنها دینی
است که تامل - هر چند به اختصار - از اعتقادات و
محتویاتش حکایت دارد و تنها دینی است که وجه
تسمیه‌اش حکایت از جهان بینی و مبانی اساسی اعتقادی
آن دارد. هیچ فرد یا گروهی در تشریح اصول عقاید و
محتویات آن مؤثر نبوده است. وی در اثر حاضر ضمن ریشه‌یابی
واژه اسلام و تشریح نگرش این دین آسمانی به
زندگی، بخشی را به تطبیق اسلام با مسیحیت و آیین
یهود و حضرت مسیح(ع) در قرآن اختصاص داده است.

- Yahudi

Engl / Rizos
Phanodis Mercator

CHAPTER XIV

THE HEBREW MONARCHY

The united monarchy

RESISTANCE to the Philistines in particular provided the occasion for the creation of the Hebrew monarchy. With the monarchy the history of the Hebrew nation begins. Under it the Hebrews developed pronounced national traits, though they missed the political outlook — a feature of modern nationalism. Of all the ancient Semites the Hebrews were the only ones to develop intense nationalism. Of all the ancient Semites they are the only ones who have maintained their national character and individuality. Religion, of course, greatly contributed to their unification and solidarity.

Their neighbours the Edomites, Moabites and Ammonites had kings; the Philistines had lords who maintained a loose federation; the Phoenicians had city-states, some of which like Byblus, Sidon and Tyre had developed into nations; but the Hebrews thus far had Judges, leaders who arose spontaneously as the occasion demanded. So the elders went to their religious leader Samuel demanding "a king to judge us like all the nations".¹ A man who was head and shoulders taller than any of the people,² Saul by name, was anointed first king over them about 1020 B.C. Not only did the inspiration come from outside sources but the monarchy itself in its organization was gradually modelled upon those of the neighbouring realms. In two respects, however, it somewhat differed: the tribal organization was maintained for administrative purposes and the king was to reign according to the dictates of Jehovah as revealed through his holy men.

The first Hebrew monarch was a disappointment, in fact a failure. His character was weak, his temperament melancholy. Like a Bedouin shaykh he lived in a tent in his native Gibeah.³ His tiny kingdom did not first extend much beyond his own

¹ 1 Sam. 8:5. ² 1 Sam. 9:2.
³ Tell al-Fül, 4 miles north of Jerusalem; 1 Sam. 10:26; 11:4.

tribe Benjamin. His election, nevertheless, was tantamount to a revolt against the Philistine masters. After a protracted struggle the Philistines in the battle of Gilboa¹ slew three of his sons and wounded him so seriously that he committed suicide. After severing his head the victorious enemy affixed his body, together with the bodies of his sons, to the wall of Beth-shean and sent his armour as a trophy to the temple of Ashtart.²

The real founder of the monarchy was David (ca. 1004–David ca. 960 B.C.), Saul's armour-bearer, who began his royal career under Philistine suzerainty but ultimately succeeded not only in achieving full independence but also in extending the limits of the kingdom beyond any ever reached before or after. David inaugurated a series of campaigns which lifted the Philistine yoke from Hebrew necks, brought Edom, Moab and Ammon under his rule and what is more amazing, netted him Aramaean Hollow Syria, presumably as far as the borders of the state of Hamāh.³ His victorious army trod the streets of Damascus. The kingdom established by David was the most powerful native state that Palestine ever produced.⁴ His conquest of Edom brought under his control the great trade route between Syria and Arabia. We hear of no kingdoms in this small country or its two northerly neighbours, Moab and Ammon, prior to the thirteenth pre-Christian century. In the preceding century offshoots from the Aramaeans and some Khabiru evidently settled in this region, which since the twentieth century had been the roaming ground of nomads. All remains of the pre-twentieth century civilization must have been destroyed by the Hyksos and the Aramaeans. Modern exploration has failed to reveal any sizable town in the Trans-jordanian area throughout all this long period.

With his kingdom consolidated, its boundaries well rounded and its neighbours subdued, David effected temporary unity among his people. The official census he took, one of the

¹ Jabal Fuqū'ah, the north-east spur of Mount Ephraim forming the watershed between the Kishon basin and the Jordan valley. The name of the modern village Jalbūn suggests the ancient name.

² 1 Sam. 31:1-10; 1 Ch. 10:1-10; cf. 2 Sam. 1:6-10.

³ 2 Sam., chs. 8, 10, 12:26-31; cf. Num. 34:7; see above, p. 166.

⁴ Since it did not include the entire coast, this does not discredit the first part of George Adam Smith's statement (*Historical Geography*, p. 58): "Palestine has never belonged to one nation, and probably never will".

organic world – as sowing and planting, at the use of animals for work, at using materials obtained from animal and vegetable sources for our clothes, and at the food we eat . . . It teaches us to keep such order that brings to our minds again and again the great law of "keeping species separate," and its greater Lawgiver (author's translation).

A second, more liberal approach finds less if any ethical objections. Most contemporary Jewish authorities take a permissive but cautious position on genetic engineering. Rabbi Dr. Avraham Steinberg, for example, believes that we should proceed with genetic engineering as long as it "does not violate halakhic prohibitions or lead to results that would be halakhically prohibited" (Wolff 2001: 9).

In conclusion, Judaism posits that the natural world, as created by God, started out as intrinsically good. Humans were given the mandate to perfect themselves and the natural world as a partner with the Creator. To fulfill this task, humans may manipulate the creation, but only within certain limitations – these being defined by the natural and religious laws given by the Creator. The defining ethical criteria is that all of the permitted actions must bring the world closer to perfection and not further away. For the sake of preserving human life, genetic engineering is certainly permissible, and may even be obligatory. Aside from situations where human life is at stake, the majority of rabbinic authorities rule that most forms of genetic engineering do not violate the Jewish religious laws. There is disagreement as to the ethical permissibility of certain areas of genetic engineering. As genetic engineering continues to advance and expand around the world, there is a great need for further research and discussion among Jewish authorities in order to address the legal and ethical issues involved.

Akiva Wolff

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Jubilee and Jubilee 2000

Jubilee is derived from the Hebrew Sabbath laws and marks the seventh Sabbath year. While the Sabbath or Sabbatical year was a year of rest for the land (Ex. 23:10-12; Lev. 25:1-7) and loan forgiveness (Deut. 15:1-18), the Jubilee year aims to reverse the effect of debt slavery and debt-related land loss through slave redemption (Lev. 25:39-42) and land restoration every fiftieth year (Lev. 25:8-28). These practices stress divine ownership of the land, on which Israel is tenant, but which it does not own. There is, however, no extant historical evidence of such a national Jubilee and Jewish sources reveal considerable complexity on this issue.

The Catholic Church established a recurring Jubilee year beginning in 1300. The year 2000 was one such year. "Jubilee 2000" was a campaign of heightened calls for international debt relief supported by Catholic and many mainline Protestant churches. The movement became worldwide, ecumenical beyond the boundaries of established churches. Most of its local and grassroots leaders were women. After the year 2000, there are continued efforts for debt relief through follow-up campaigns. The rhetoric of "Jubilee 2000" and related initiatives foregrounds the welfare of human beings, but recognizes the existence of humans as densely interwoven with the land as well as the destructive side effects of large international debts on the environment. Some contemporary Jewish voices are reticent about Christian applications of Jubilee. Other voices have raised questions about the viability of complete debt relief. While there remain questions about the application and interpretation of the Jubilee concept, its concerns touch at the core of human and environmental exploitation.

Marion Grau

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Judaism

Judaism is the religious civilization that evolved out of the religion of ancient Israel, taking its shape as a scriptural religion during the Second Temple period (516 B.C.E.-70 C.E.). In subsequent centuries, Judaism developed in

yahudim

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See also: Christianity (2) - Jesus; Christianity (3) - New Testament.

Jewish Environmentalism in North America

Roots

Environmental and ecological issues have deep roots in Jewish civilization, going back at least to the commandments in Leviticus 25 to let the land rest and to other agricultural laws. The consciousness that such texts are connected to environmental issues is however new, and it remains a controversial phenomenon within parts of the Jewish community. Twentieth-century sources of inspiration include the works of Rabbi Abraham Isaac Kook (1865-1935), the pro-vegetarian mystic and chief rabbi of Palestine; Rabbi Abraham Joshua Heschel (1907-1972), who wrote paeans to the Sabbath and to the sense of place, wonderment, and nature in his numerous works; and A.D. Gordon (1856-1922), the theoretician of Zionist labor who emphasized spiritual unification with land. Starting from these expressions and from the appreciation of nature that has always been a part of the Jewish tradition from Psalms to Job to rabbinic midrash and medieval thought, Jewish environmentalism has sought to embrace the scientific and spiritual insights of ecology, and to transform Jewish practice based on these insights.

The Jewish environmental movement in North America was in many ways motivated by the revival of back-to-the-land values in the 1960s and 70s. However, whereas for the majority of the counterculture movement these values were an expression of 1960s radicalism, for Jews there was the additional and powerful influence of Zionist

idealism, which since its inception also emphasized returning to the land. Especially after the 1967 Arab-Israeli war, which generated a huge outpouring of sympathy and identification with Israel among unaffiliated Jews, the motif of return to the land became a bridge that connected progressive Jewish activists with the Jewish community from which they were often estranged. For the decade and a half following, there seemed to be a profound harmony between environmental and Zionist values.

Tu biSh'vat - "Jewish Earth Day"

Perhaps most emblematic of this nexus of values is the growth of the primary Jewish environmental event to which most Jews have been exposed, the *Tu biSh'vat seder*, often labeled "Jewish Earth Day." Falling in the early spring two full moons before Passover, *Tu biSh'vat* ("the fifteenth of the month of *Sh'vat*") generally coincides with the first sap rising in the fruit trees in the land of Israel. Because in rabbinic Judaism this day was labeled the "New Year for the Tree," seventeenth-century mystics created a ritual meal or seder of fruit and nuts for the day that celebrated the "Tree of Life" that sustains the universe. The Jewish National Fund (JNF) applied these motifs in the 1950s to championing *Tu biSh'vat* as a day for planting trees in the land of Israel.

One of the early moments of awakening to environmental issues in the Jewish community came when rabbis and Jewish activists drew on the symbolism of the JNF campaigns to create the "Trees for Vietnam" reforestation campaign in 1971 in response to the use of Agent Orange by the U.S. In 1976, Jonathan Wolf in New York City created and led one of the first modern environmental seders, incorporating liturgy from the Kabbalists with information from Israeli environmental groups like Neot Kedumim ("Ancient Fields," a conservancy group devoted to biblical species), and the Society for the Protection of Nature in Israel (SPNI). By the late 1970s, Jewish groups around the country were innovating rituals for *Tu biSh'vat* that connected biblical and rabbinic teachings with material from the Kibbutz movement or JNF and with current environmental concerns. In the 1980s dozens of homemade *Tu biSh'vat* liturgical books or *haggadot* modeled after the Passover seder were being used around the country to celebrate trees and to talk about local and national environmental issues, the Earth and ecology.

Pioneers

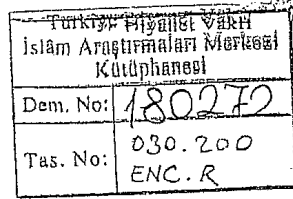
The pioneers of environmentalism in the Jewish community who began these innovations were a quirky lot that often focused on a strongly ideological reading of the tradition. Many of these figures, including Wolf, who founded Jewish Vegetarians of North America in 1976, were deeply committed to vegetarianism. Notable among this group alongside Wolf is Richard Schwartz, who published *Judaism and Vegetarianism* in 1982 and followed

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Although he had not abandoned the tendency of anthropology to emphasize the functional interrelationships between religious practices and beliefs, it was also of prime importance to Harris to comprehend such phenomena as processes that did not have an independent existence in people's minds or depend on a set of a priori cultural or symbolic norms, which was the prevailing anthropological view. On the contrary, for Harris they reflected and, even more, were part of, a community's overall mode of production, emerging out of the practical experience of people challenged to secure their livelihoods within a particular set of environmental conditions. As such, they could be shown to play an important role in organizing or reinforcing behavior patterns that were crucial, often counterintuitively, to the ongoing dynamic of a given social formation. But, to that extent, religious phenomena, in Harris' overall research strategy, were really treated no differently than any other cultural traits that initially seemed to have an incomprehensible relationship to the way people met basic needs.

Harris first elaborated this position in two papers on the "cultural ecology" of the sacred cattle of India (1966), in which he forcefully argued that the apparently counter-productive Hindu taboos on cow slaughter and beef consumption were intelligible if examined both in terms of other material advantages - such as the use of cow dung for fuel and fertilizer and of oxen for traction - for individual poor farmers and, in the aggregate, in terms of their cumulative positive effects for the carrying capacity of the Indian ecosystem.

Over time, Harris elaborated his arguments to meet the views of his many critics, while his general method of analysis was extended by some of his students and colleagues to other cases. Collectively, they have made a powerful argument that patterns of religious meaning and practice need to be seen within wider patterns of survival and livelihood strategies of individuals, communities and societies.

Harris' work is not beyond criticism. There is a tendency in his approach, especially where he has examined religious beliefs related to dietary practices (including not only the cow in India, but the pork taboo in ancient Israel and cannibalism among the Aztecs) to place inordinate emphasis on endogenous variables such as population pressure and to minimize the influence of political-economic structures and processes, especially those of a global nature. In his accounts of the emergence of the India cow taboo, for example, Harris' environmental history of the sub-continent makes virtually no reference to British colonialism. While this does not negate the merit of a materialist analysis of religion, it does raise theoretical questions about Harris' work that will engage future scholars for years to come.

Eric B. Ross

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Hasidism and Nature Mysticism

Hasidism is a mystical revival movement within Judaism that began in southeastern Poland in the last decades of the eighteenth century. It spread quickly through the areas of Jewish population in Eastern Europe and was a major force in Jewish religious life until the Holocaust. In the post-war era, Hasidism has reestablished itself in Israel, North America, and Western Europe.

Hasidism originates in a call for spiritual renewal, one that did not shy away from radical and daring forms of expression. These include a challenge to Judaism's typically bookish, intellectualized form of religiosity and a call to seek out the radiance of divine presence to be found throughout the created world. "The power of the Maker is in the made," proclaimed many a Hasidic author, and therefore (quoting the biblical prophet Isaiah [6:3]) "the whole Earth is filled with God's glory."

The discovery of God's presence within the created world was often couched in the language of a quest for "sparks" and their "uplifting." This religious discourse was derived from the sixteenth-century Lurianic Kabbalah, named for its originator, Rabbi Isaac Luria of Safed.

A ritual task of the Jew, taught the Hasidic masters, was to find these sparks even in the most unlikely places, recognize their divine origin, and thus restore them to God. This quest often took masters and disciples to the fields and forests surrounding the shtetls or towns in which they lived. It was there that the true devotee could best celebrate the pure joy of living in God's presence.

"Nature" is a concept not found in the ancient sources of Judaism. Indeed the Hebrew term for nature, *teva*, is a coinage created for the translation of Greco-Arabic

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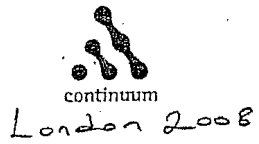
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See also: Animals; Buddha; Islam, Animals, and Vegetarianism; Jataka Tales; Vegetarianism and Judaism.

SP Vegetarianism and Judaism

In traditional Jewish thinking, not only are normative laws regarded as binding solely upon the authority of divine revelation, but ethical principles as well are regarded as endowed with validity and commended as goals of human aspiration only if they, too, are divinely revealed. Accordingly, the value of vegetarianism as a moral desideratum can be acknowledged only if support is found within the corpus of the Written or Oral Law.

A proof-text often cited in support of vegetarianism as an ideal to which humans should aspire is a statement recorded in the Talmud (BT *Sanhedrin* 59b):

Rav Judah stated in the name of Rav, "Adam was not permitted meat for purposes of eating as it is written, 'for you shall it be for food and to all beasts of the Earth' (Gen. 1:29), but not beasts of the Earth for you. But when the sons of Noah came [He] permitted them [the beasts of the Earth] as it is said, 'as the green grass I have given you everything'" (Gen. 9:3).

Some writers have regarded this statement as reflecting the notion that primeval humanity was denied the flesh of animals because of its enhanced moral status. Permission to eat the flesh of animals was granted only to Noah because, subsequent to Adam's sin, mankind could no longer be held to such lofty moral standards. Nevertheless, they argue, people ought to aspire to the highest levels of moral conduct and eschew the flesh of animals.

In point of fact, this talmudic dictum is simply a terse statement of the relevant law prior to the time of Noah, but is silent with regard to any validating rationale. The classic biblical commentators found entirely divergent explanations for the change that occurred with regard to dietary regulations.

An examination of the writings of rabbinic scholars reveals three distinct attitudes with regard to vegetarianism:

1) The Gemara (BT *Pesachim* 49b) declares that an ignoramus ought not to partake of meat:

"This is the law of the animal . . . and the fowl" (Lev. 11:45): whoever engages in [the study of] the Law is

permitted to eat the flesh of animals and fowl, but whoever does not engage in [the study of] the Law may not eat the flesh of animals and fowl.

This text should certainly not be construed as declaring that meat is permitted only to the scholar as a reward for his erudition or diligence. *Maharsha* (Rav Shmuel Eliezer Halevi Eidels, fifteenth century) indicates that this text simply reflects a concern for scrupulous observance of the minutiae of the dietary code. The ignoramus is not proficient in the myriad rules and regulations governing the eating of meat, including the differentiation between kosher and non-kosher species, the purging of forbidden fat and veins, the soaking and salting of meat, etc.

2) A number of medieval scholars, including R. Isaac Abravanel (also spelled "Abarbanel," 1437-1508) in his commentary to Genesis 9:3 and Isaiah 11:7, and R. Joseph Albo (c.1380-1444) in *Sefer ha'Ikarim*, Book III, chapter 15, regard vegetarianism as a moral ideal, not because of a concern for the welfare of animals, but because of the fact that slaughter of animals might cause the individual who performs such acts to develop negative character traits, viz., meanness and cruelty. Their concern was with regard to possible untoward effect upon human character rather than with animal welfare.

Indeed, R. Joseph Albo maintains that renunciation of the consumption of meat for reasons of concern for animal welfare is not only morally erroneous but even repugnant. Albo asserts that this was the intellectual error committed by Cain and that it was this error that was the root cause of Cain's act of fratricide. Albo opines that Cain did not offer an animal sacrifice because he regarded humans and animals as equals and, accordingly, felt that he had no right to take the life of an animal, even as an act of divine worship. Abel maintained that humans were superior to animals in that they possessed reason as demonstrated by his ability to use intellect in cultivating fields and in shepherding flocks. This, Abel believed, gave human beings limited rights over animals, including the right to use animals in the service of God, but it did not confer upon him the right to kill animals for his own needs. Abel's error was not as profound as that of Cain, but it was an error nonetheless. And, declares Albo, because Abel shared the error of his brother, he was punished by being permitted to die at the hands of Cain. Cain's error was egregious in the extreme. Hence he was so lacking in favor in the eyes of God that his sacrifice was rejected. Although he was also guilty of error, Abel's sacrifice was accepted by God because his error was not as serious as that of his brother.

According to Albo, Cain failed to understand the reason for the rejection of his sacrifice and assumed that, in the eyes of God, animal sacrifice was intrinsically superior to the offering of produce. Since Cain remained confirmed in his opinion that humans and animals are inherently equal, he was led to the even more grievous conclusion that just

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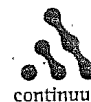
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İslami bilimlerle birlikte hadis ilimleri ve araştırmalarının da yeniden canlanma dönemine girdiği 13/19. asra kadar devam etmiştir.

Hint bölgesinde başlayan hadiste ve hadis ilimlerinde yeniden canlanma dönemi, temelde hadisin leh ve aleyhindeki tartışmalarla ve karşılıklı yayınlarla gelişmiş, oryantalistlerin çalışmaları ve katkılarıyla daha da olgunlaşmıştır. Mısır ve Şam bölgelerinde yapılan hadis araştırmaları ve hadis tartışmaları bu canlılığa katkıda bulunmuş, tartışma alanının genişlemesine ve derinleşmesine yol açmıştır. Bu dönemde hadis ilimleri ve hadis metinleriyle ilgili temel kaynakların pek çoğu tahkiki veya tahkiksiz olarak neşredilmiş, bazı kaynakların kullanımını kolaylaştıran mufassal indeksler ve fihristler hazırlanmıştır.

Hadis alanında gerçekleştirilen bütün bu gelişmelere rağmen, hadisin sahihini sahih olmayanından ayırmak, makbul ve merdud olanlarını kategorize etmek için klasik hadis usulünün yerini tutabilecek yeni ve özgün bir yöntem ortaya konamamıştır. Genel olarak fıkıhın rivayetleri değerlendirme yöntemlerinden istifade edilerek klasik usulün eksik görülen yönleri tamamlanmaya, tarih ve diğer bazı sosyal bilim alanlarında geliştirilip kullanılan tarihsel rivayetleri tetkik metodlarından yararlanılarak klasik hadis usulü zenginleştirilmeye ve geliştirilmeye çalışılmışsa da, bu çabaların hiç biri klasik usulü aşacak veya müstakil bir usul sayılabilecek boyuta ulaşamamıştır. Hadis öğrenim ve öğretim yöntemi de yine klasik usulün genel çerçevesi ve çizgisinde kalmıştır. Yapılan yeni hadis derleme ve çalışmaları klasik usulün ortaya koyduğu tarzda olmuş, yeni usul denemesine genelde girilmemiştir. Fakat hadiste içtihat kapısının kapalı olduğu düşüncesine bu dönemde itibar edilmediği gözlenir ki bu durum yapılacak hadis çalışmaları için cesaret vericidir.

İslam dünyasının diğer bölgelerine göre geç başlamış olmasına rağmen ülkemizdeki hadis çalışmaları verimli bir ilerleme kaydetmiştir. Çoğu neşredilmemiş olmakla birlikte hadis sahasının hemen her konusunda çalışmanın yapıldığı ülkemizde hadis çalışmalarının eksenini akademik amaçlı çalışmalar oluşturmaktadır. Bir tek hadis veya bir konudaki hadisler çerçevesinde klasik usule uygun olarak yapılan makale veya kitap düzeyindeki bazı çalışmalarda incelenen hadislerin sıhhati ve anlaşılması hususunda önceki hadisçilerden farklı içtihatlarla ve sonuçlara varılmıştır. Buna göre artık hadiste önceki muhaddislerin vardığı sonuçların dışına çıkılamayacağı kanaatinin ülkemizde paylaşılmadığı söylenebilir. Klasik usulün yetersizlikleri ve çelişkileri ele alındıktan sonra usul konusundaki bir çalışmanın alternatif hadis usulü olarak sunulmuş olması hadis çalışmalarına ülkemizden bir katkı olarak değerlendirilebilir.

Sonuçta hadis hâlâ yaşamaya, inananların hayatında etkili olmaya devam etmektedir. Hadisin anlaşılması ve uygulanmasındaki sorunların önü alınabilmiş değildir. Problemlerin çoğunun rivayetteki sorunlardan, hadislerin okunma, algılanma ve yorumlanma tarzlarından kaynaklandığı malumdur. Hadislerden kaynaklanan problemler devam ettiği sürece hadis içtihadının ve hadis çalışmalarının devam etmesinin zarureti açıktır. Hadisteki problemlerin halli için tarihsel birikimden istifade doğal ve gereklidir. Fakat bu birikimin yetersiz kaldığı hususlarda çözümler aramak, yöntemler geliştirmek hadisin varlığını sürdürebilmesinin temel şartlarından biridir. Bu yapılamadığı takdirde ortaya çıkan çağdaş uydurmalarla mücadele, hadis problemlerinin halli, sünnetin ihyası ve tecdid, bidatlerin giderilmesi imkansız hale gelecektir. Kısacası hadisin/sünnetin hayatıyeti ve işlevini devam ettirebilmesi için hadiste içtihat devam ettirilmelidir.

YAHUDİLİĞİN ERKEN DÖNEMLERİNDEKİ ÖRTÜNME GELENEĞİ ÜZERİNE BİR İNCELEME

Hakkı Şah YASDIMAN

AN ESSAY ON WOMEN'S CLOTHING OF THE EARLY PHASES OF JEWISH TRADITION

In the old Jewish tradition, women had to cover their entire body from shoulders to ankles. In order to comply with the conditions of modesty, they also covered their heads and faces in the presence of strangers. This tradition mainly comes from the teachings of the Talmud. As a matter of fact, only heathen women are allowed to go out bear-headed. Being bear-headed was forbidden and considered as disorderly and immoral conduct. If a woman disobeys this old Jewish ordinance, such violation leads to divorce and forfeit her right to receive a dower. On the other hand, married women are required to cover their faces in the presence of strangers. This act of veiling marks the transition from girlhood to womanhood. According to the Biblical and Talmudic sources, some traditional customs of the Israelites and of the Jews of Palestine bore striking similarity to those of neighbouring peoples. We are of the opinion that the Jewish women's clothing in the early stages of the Jewish history partly takes its source from the religious sources, and partly from the surrounding cultures.

GİRİŞ

Kadınların örtünmesi geleneği, tarihsel süreçte, pek çok kültürde karşımıza çıkmaktadır. Değişik kültürlerde rastlanılan bu geleneğin, genelde benzer özellikler göstermesine rağmen, bazı toplumlarda örtünmenin farklı yorumlandığı ve farklı uygulandığı da görülmektedir. Bu yorum ve uygulama farklılıklarının, örtünme olgusunun etrafındaki bir kısım problemleri çözmek gayretinden kaynaklandığı anlaşılmaktadır. Günümüzde de benzer bir durumun varlığından söz etmek mümkündür. Biz bu makalenin güncelliği devam eden örtünme konusunda yapılacak çalışmalara ışık tutacağını düşünüyoruz.

Tarih boyunca örtünmenin görüldüğü toplumlarda bu gelenekle ilgili en fazla dikkati çeken hususlardan birisi, belki de en önemlisi, bu uygulamanın dinsel bir söyleme dayandırılıyor olmasıdır. Araştırmamızda, "Yahudilik" çerçevesinde, dinsel söylemin kadınların örtünmesi geleneği üzerindeki etkisi gözden geçirilecektir. Ayrıca, yaşayan kültürün örtünme adetleri ile münasebeti de yine Yahudilik ölçeğinde mercek altına alınacaktır.

ihlas ve zıttı olarak şirk ve gizli şirk yani riya üzerinde durduk. Araştırmalarımızda eserlerde geçen ihlas kelimesinin kelime-i tevhid ve kelime-i şahadetin söylemindeki içtenliğin yanında İslam'ın teslimiyet manasında özdeşleştiğini tespit ettik. "Dini Allah'a has kılmak", "Dini halis", "Muhlis", "Muhles" tabirlerinin açıklanmasından şunları anladık: İnsanlık Hz. Adem'le birlikte bir imtihana tabi tutulmuştur. Bu imtihanda başarılı olmanın sırrı ihlaslı olmaktır. Bunun için tövbe eden ahireti düşünen içi dışı, özü sözü bir olan ve her işi Allah için yapan kimseler olmak mecburiyetindeyiz. Eserlerde menfaat konusu uzun uzun tartışılmıştır. Kanaatimizce insanların kendilerine dönen şahsi menfaatler şeref, mevki için değil de yine Allah için kullanılırsa o zaman insanlar sorumluluktan kurtulacaktır. Allah peygamberlere seçilmiş olma özelliğini vermiş. bunun yanında muhlis olmayı da hem onlara hem de kullarına emretmiştir.

İslam aleminin bugünkü karşılaşılan güçlüklerinin yanında kendimizi ve hedefimizi bulamama vardır. Saadet asrının parlaklığının gitmesinin asıl sebebi İslam'ın iç ışığının kaybolduğudur. Ancak İslam'ın doğuş yıllarının kusursuz canlılığına döndüğünde o zaman İslam anlaşılacaktır. Belki de dinimizin gayri müslimlere anlatılmasında bugünkü başarısızlığımız ihlastan yoksunluğumuza bağlanmalıdır. İnsanlar mükemmeli elde etme arzusu içindedirler. Bunun için Yüce Peygamberimizi örnek aarak gücümüz nisbetinde O'na benzemeye çalışıyoruz.

Hayri, Akın: "Tanzimat Dönemi Medrese ve Mekteplerinde Din Eğitimi ve Öğretimi". Yüksek Lisans Tezi (Danışman: Doç.Dr. Mualla Selçuk). X+156 s.

Araştırma, Tanzimat döneminde, örgün eğitim kurumlarında verilen din eğitimi ve öğretiminin tarih ve işleyişini ortaya koymayı ve o uygulamalardan günümüz problemlerinin çözümüne çareler aramayı amaçlamaktadır.

Bu çalışma, tarihî araştırma niteliğini taşımaktadır. Belgesel tarama tekniği kullanılmış ve arşiv araştırması yapılmıştır. Araştırma üç bölümden oluşmaktadır.

Tanzimat döneminde medreselerin durumu, önceki dönemden farklı değildir. Sayıca çok olmalarına rağmen, nitelik olarak gerilemiş durumdadırlar. Ders çeşidi azalmıştır. Pozitif bilimler, programda çok az yer tutmaktadır. Öğretim süresi uzun olmakla birlikte, bundan yeterince yararlanılmamıştır.

Medreselerde verilen din eğitimi, program, metod, ders araç ve gereçleri yönünden yetersiz ve ıslaha muhtaçtır. Ancak ne devlet ne de medrese çevresi bu ıslahı gerçekleştirememiştir.

Tanzimat döneminde yoğun olarak açılmaya başlayan mekteplerde ise din eğitimi döneminin siyasi fikrine paralel olarak verilmiştir. İlköğretimi oluşturan Sıbyan mekteplerinde, eğitimin tamamı dinî idi. Yeni açılan ortaöğretim kurumlarından Rüşdiyelerde, diğer derslerle birlikte din eğitimi de verilmiştir. İdadi ve Sultanilerde ise "Osmanlılık" fikrinden dolayı programlarda din eğitimi yer verilmiştir. Yükseköğretimde de "Osmanlılık" fikrinin yanında, bazı sebeplerden dolayı genel olarak programlarda din eğitimi yoktur.

Tanzimat döneminde gerek medreselerde gerekse mekteplerde, amaç ve kavramlarının belirlendiği bir din eğitimi teorisi geliştirilememiştir. Verilen din eğitimi ise sosyal, siyasal ve kültürel değişimlerden etkilenmiştir.

Aytaç, Ahmet: "Said-i Nursi'nin Peygamberlik Anlayışı", Yüksek Lisans Tezi, (Danışman: Prof.Dr. Sait Yazıcıoğlu)

Peygamberlik müessesesi ilk insan Hz. Adem'le (A.S.) başlamış Hz. Muhammed (S.A.V.) ile son bulmuştur. Ancak peygamberlikle ilgili tartışmalar günümüze kadar gelmiştir. Çağdaş bilginlerden peygamberlik konusunu yeniden anlama ve yorumlama ihtiyacını hissedenler olmuştur. Biz de bu çağda yaşamış olan Bediüzzaman Said Nursi'nin peygamberlikle ilgili görüşlerini tezimizin konusu olarak belirlemiş bulunmaktayız. Batı dünyasında Bediüzzaman'la ilgili yapılan yeni yeni çalışmalar bizim etki kaynağımız olmuştur.

Araştırmamız giriş ve üç ana bölümden oluşmaktadır. Girişte Kelâm Tarihinden günümüze kadar peygamberlikle ilgili tartışmalar incelenmiştir. Birinci bölümde Bediüzzaman'da peygamberliğin imkânı ve peygamberliğe duyulan ihtiyaç üzerinde durulmuştur.

İkinci bölümde ise peygamberliğin ispatı konusu Bediüzzaman ve diğerleriyle karşılaştırmalı olarak verilmeye gayret gösterilmiştir. Üçüncü bölümde ise peygamberin görevi tesbit edilmeye çalışılmıştır. Sonuç kısmı ise genel bir değerlendirmeyle son bulmaktadır.

Araştırmamız ilk olarak Bediüzzaman'dan kaynak tarama şeklinde sürdürdük. Daha sonra diğerleriyle karşılaştırmaya çalıştık.

Bediüzzaman'ı genel olarak düşündüğümüzde sünni görüşü benimsediğini söyleyebiliriz. Bunlar içerisinde bazen Maturidi, Eş'ari bazen de Şafii ve diğerlerinin çizgisinde olduğunu belirtebiliriz. Ancak Maturidi ve Şafii görüş daha ağır basmaktadır. Meshep taassubundan kurtularak zaman zaman ehl-i sünnet dışındaki değerlendirmelere de katıldığı gözlenmektedir. Bu durum bazıları tarafından hoş karşılanmayacaktır. Ancak onun yapmak istediği Kur'an ve Sünneti müdafaacı bir tarzda yeniden yorumlamaya çalışmasıdır. Bunu yaparken de her ekolden kendince uygun gördüğü prensiplerden yararlanmayı başarmıştır. Yapmış olduğu izahlardan fen ilimlerinden faydalanmayı ve problemin çözümünde farklı açıdan bakmayı, yeni formüller ortaya koyabilme gücünü gösterebilmiştir.

Çalışmamızın Türk düşünce hayatına faydalı olmasını dilemekteyim.

Baş, Mustafa: "İslam'ın Doğuş Döneminde Hicaz Bölgesinde Yahudilik ve Hristiyanlık" Yüksek Lisans Tezi, (Danışman: Doç.Dr. Mustafa Erdem).

Öncelikle Hicaz Bölgesi'nin tarihi, siyasi, sosyal ve kültürel yapısı üzerinde durulmuş ve bu konularda bilgi verilmiştir. İki bölüm halinde ele alınan asıl konunun birinci bölümünü Yahudilik, ikinci bölümünü ise Hristiyanlık oluşturmuştur.

Birinci bölümde genel olarak Yahudiliğin tarihçesi verildikten sonra Hicaz Yahudileri ele alınmış. Hicaz'a ne zaman ve nereden geldikleri, etnik asıllarının ne olduğu, inanç, ibadet ve sosyal yaşantıya yansıyan uygulamalar itibarıyla İslam'ın doğuş dönemindeki dini uygulamaları ele alınmıştır. Daha sonra bir mukayese olması açısından Bölge Yahudilerinin Kur'an'a bakışları ve Kur'an'ın Yahudilere inanç, karakter ve tarihi bilgi açısından bakışı incelenmiştir. Hicretten sonraki durum itibarıyla Medine'de kurulan İslâm Devleti ile Yahudilerin ilişkileri araştırılmış, önce Medine'den daha sonra da Hicaz'dan çıkarılmalarının sebepleri ortaya konulmak istenmiştir.

Hrsg: Joseph Desomogyi

Ignaz Goldziher

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MÉLANGES JUDÉO-ARABES

XXI

LE *Amr ilâhi* (*hâ-'inyân hâ-êlôhi*) CHEZ JUDA HALÉVI.

En 1877, D. Kaufmann a démontré que Juda Halévi avait conçu l'idée maîtresse de son *Khazari* sous l'impulsion des théories qu'il avait trouvées dans les écrits du grand théologien musulman. Depuis que la *Destruction des Philosophes* (*Kitâb al-Tahâfout*) (1884) ainsi qu'un grand nombre des traités théologiques moins considérables de Ghazâli sont devenus accessibles à tous dans l'original arabe, grâce surtout aux éditions du Caire¹, on a pu approfondir encore davantage et notablement compléter cette démonstration sur bien des points, en confrontant en détail tous les éléments de la question.

La dépendance où est l'auteur du *Khazari* à l'égard de Ghazâli se manifeste, d'ailleurs, aussi par la forme du *dialogue*² qu'il a donnée à son ouvrage, qui diffère essentiellement des *Demandes et Réponses* à travers lesquelles se poursuit l'exposé d'Ibn Gabirol dans le *Fons Vitae*³. Là, le disciple se contente d'entamer le

¹ Les caractères arabes employés dans cet article viennent de l'Imprimerie nationale. — Voir *Revue*, t. XLIII, 1-14; XLIV, 63-72; XLV, 1-12; XLVII, 41-46; XLVIII, 179-186; XLIX, p. 219-230.

² Le *Tahâfout*, avec la réfutation d'Ibn Roschd et un ouvrage analogue du savant turc Khodyah-zâdéh, composé sur l'ordre de Mouhammed II, le conquérant de Constantinople, imprimé au Caire en 1302-3. Cf. Barbier de Meynard dans le *Journal asiatique*, 1877, I, p. 30. Depuis, le *Tahâfout* a été imprimé peu après à Bombay, en 1304 (1886-7), 94 pp. in-4°, et une traduction française a été entreprise par le baron Carra de Vaux (*Muséon*, XIII, et suiv.). Le *Tahâfout* d'un autre théologien, consulté par le sultan Mouhammed II, Alâ al-dîn Ali al-Tousi (mort en 887 = 1482, cf. H. Kh., II, p. 476, l. 2 et suiv., n° 3764), a paru récemment à Haïdarabad sous le titre, *الخصيرة*. Sur le titre, cf. Houtsma, *Catalogue Brill*, éd. de 1889, n° 964.

³ De toute la littérature théologique de l'Islam, c'est dans la *Risâla* de Schâfi'i que l'on aperçoit çà et là une tendance imparfaitement marquée vers la forme dialoguée.

⁴ Il ne paraît pas nécessaire de faire remarquer que les dialogues entre l'âme et l'intelligence chez Behâi sont d'un ordre tout à fait différent.

Tumtum al-Hindī.

Zur Ergänzung der von A. Hauber in ZDMG 63 (1909), 457 ff gesammelten bibliographischen Nachweise kann die Notiz dienen, dass eine türkische Sammelhandschrift der Bibliothek des Ung. Nationalmuseums (Nr. XXXIX meines Verzeichnisses), die ein Dutzend Schriften mit magischem Inhalt vereinigt, als Nr. 5 einen wohl aus dem Arabischen übersetzten Abschnitt u. d. T. (so vokalisiert) *هَذَا مِنْ حَجَرَاتِ طُنْطُمِ هِنْدِي*, also „*Probata* des T.“ enthält. Gelegentlich wurde bereits auf dieses Pseud-epigraphon hingewiesen¹. Es beginnt fol. 41^a des Sammelbandes und reicht — wie es scheint — (ein bestimmter Vermerk des Schlusses fehlt) bis 48^a der 150 Blätter umfassenden Quart-handschrift. Voran geben Traktate des² *شامور الهندي*, darunter sein Kommentar zu der *حانية الحكيم انلاطون* (vgl. Kairoer Katalog VII 682; in unserer Hschr. fol. 22^b verderbt: *كتاب الحانية الى حكم انلاطون*) über das Verhältnis der Buchstaben zu den vier Elementen und ihre Wirkung auf dieselben u. a. m. Die *Probata* des T. behandeln die geheimnisvollen Gottesnamen und die Art ihres magischen Gebrauchs, verschiedene heilkräftige Gebete, Zauberübungen und -formeln für verschiedene Zwecke (z. B. *إخراج الدفاتن*), nach Art des Būnī, Beschwörungsformeln (*عزائم*), Zaubersquare (*خواتم*), wie deren neuerdings in Douffé's *Magie et Religion dans l'Afrique du Nord* (Alger 1909) zu finden sind. Den Beschluss bildet der Katalog der 99 koranischen Gottesnamen mit Angabe der Planeten, die jedem dieser Namen vorstehen und der Engel, deren Anrufung mit ihnen zu verbinden ist:

يا قدوس (so) وتسعون اسما مع البرك
يا عقابيل بحق عقابوش: مشتري: daneben:

يا طفناييل und: عطاراد, يا فتاح
usw. durch alle 99 Namen.

Den *Probata* des T. folgen in der Hschr. andere Traktate verwandten Inhaltes: *جفر على جنة الاسماء*, رسالة اوفان, *كترم الله وجهه* (رياضة الفاتحة) (oder *الرحقاد الى يوم السبعاد*) u. a. m. Am Schlusse des *اسماء* findet sich der Kopistenvermerk: *حريزة حرزة (ا) الفقيير*.

Die Jahresangabe ist als 1092 = 1681 zu verstehen. Der Ort ist Pécs (Fünfkirchen, Quinque Ecclesiae) in Ungarn, aus welchem die Türken 1686 vertrieben wurden. Aus derselben Stadt (*بيجوري*) rührt die in der Leipziger Ratabibliothek befindliche Kopie der *Safija* des Ibn al-Hāgib her (Catalog. Bibl. Sénat. Lips. S. 335); aus dem Nachlass des 'Ali Efendi, Mufti dieser Stadt stammt Nr. 109 derselben Bibliothek; die *Tarika Muhammadijja* der Gothaer Sammlung (*Pertsch*, Türk. Katalog Nr. 218) wurde während des Türkenkrieges 1684 aus derselben Stadt als Beute mitgebracht. Auf Pécs führt auch die Nisba des türkischen Historikers Desterdār Ibrahim *Pertsch* (st. 1061/1651). Es ist zu bemerken, dass die Nisbenform wie auch in der Kopisten-nachschrift unserer Handschrift, zugleich als Name der Stadt selbst gebraucht wird.

¹ Daher könnte auch die von Glaser in seiner 'Skizze der Geschichte Arabiens', S. 59 geäußerte Idee zu Recht bestehen, dass *مردی* mit bibl. *מרדי* ('dem Sohne Reguels', d. h. einem nordwestarabischen Volke) identisch sei; denn *מרדי*, dessen Vokale ich unbestimmt lasse, wäre auch als Dublette von *מרדי* zu erklären.

10 MARI 1997

MÉLANGES JUDEO-ARABES¹

XXXII

OBSERVATIONS SUR LE TEXTE DU «KITÂB-AL-AMÂNÂT».

Juda ibn Tibbôn ne passe pas pour être un traducteur très exact des textes arabes. Mais on aurait tort de croire en principe, en cas de divergences entre sa traduction hébraïque et le texte arabe conservé, que l'erreur est toujours du côté de la traduction. On doit, au contraire, admettre *a priori* comme possible que celle-ci nous offre le moyen de restituer les leçons correctes là où le texte arabe est mal établi. J'ai pu en donner plus d'un exemple pour le texte du *Kitâb al-amânât* et pour celui du *Khazari* dans mes recensions des éditions de ces deux ouvrages². Je voudrais examiner sous ce rapport deux passages du traité de Saadia.

Vouloir corriger, d'après l'éd. Landauer, p. 88, 4 : *وَمَا ذَلِكَ الْكَلَامُ*, la traduction d'Ibn Tibbôn : *הַם הַיְבָרִים הַמְסוּרָדִים*, ce serait commettre une erreur et le malentendu serait, dans ce cas, imputable au correcteur. Le texte exact de Saadia était *אִלְכַמְפֶּצֶר*, que rend la traduction hébraïque, et c'est à tort que le point diacritique a été placé sur le *צ*. On connaît la théorie des Mou'tazilites qui entendent par « discours de Dieu » (*Kalâm Allâh*) un discours que Dieu crée et produit dans un substratum (*fi mahall*)³. Ce n'est pas lui qui parle, il fait naître les sons qui parviennent aux oreilles du prophète dans un objet (tel que l'air, etc.) comme dit Barzillai, *קול בררי מתוך רוח בררי*⁴. Or, chaque fois que

1. Voir *Revue*, LV, p. 54. — Les caractères arabes employés dans cet article viennent de l'Imprimerie Nationale.

2. Voir *Z. D. M. G.*, XXXV (1881), p. 773-783; XLI (1887), p. 691-707.

3. Cette théorie remonte à Philon, voir les notes sur le *Ma'ânî al-nafs*, p. 15, l. 10.

4. Commentaire sur le Séfer Yecira, p. 130, l. 6.

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وقصة إسلامه التموال ورؤياه النبي ﷺ

لديار الهند اسموأل بن يحيى المغربي (٥٧٠هـ)
وهو المبرهناتيل بن يهوذا بن آبران

Yahudilik (Kazak)

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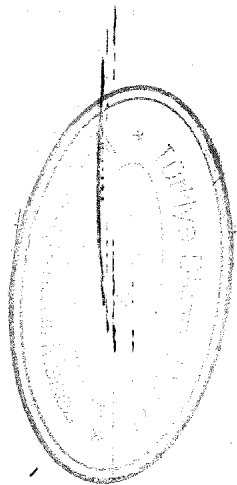
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WILFRED CANTWELL SMITH, Edited by Frank Whaling
The World's Religious Traditions, Edinburgh - 1984, s. 72-91.
ON: 34732.

THE JEWISH TRADITION

Louis Jacobs



An inquiry into the relationship between faith and tradition in Judaism must begin with the linguistic problem. The classical sources – the Bible and the Talmudic literature – know neither the Greek-inspired term 'Judaism' nor the term 'religion'. Zangwill put it neatly when he said: the Rabbis were the most religious of men but they had no word for religion. As for 'tradition', while this is roughly equivalent to *masorah* and *kabbalah*, words which are found in the sources, the modern connotation of the word is quite different. In contemporary language a religious tradition generally refers to the practices, forms and rituals of a religious community as the creation of that community in the past. When the community appeals to its tradition the appeal is to the past as a guide for the future. But *masorah* and *kabbalah* refer, respectively, to the handing over and the acceptance of a body of truth independent of the transmission. It is the truth that is said to be binding; those who handed it down and those who received it, to hand it down in turn, are merely the instruments for the conveyance of that truth. Take, for instance, the Biblical appeals to consider the past such as:

Remember the days of old, consider the years of many generations, ask thy father and he will tell thee, thy elders and they will declare it. (Deuteronomy 32:7).

The father who tells the tale of God's mighty acts in history and the elders who declare these are to be heeded, it is implied, not because there is any virtue in listening to them *per se* but because they are the links in the chain reaching back to the original events. They are reliable witnesses, faithful transmitters and no more than

that. Or take the opening section of 'Ethics of the Fathers' (another modern name, for what, in the original, is simply *Avot*, 'Fathers', meaning the teachings of the fathers of the community, the sages). This tractate, *Avot*, records the particular sayings or maxims of the Jewish sages down to the end of the second century and as such constitutes a chain of tradition. But it is noteworthy that the opening passage reads:

'Moses received (*kibbel*) a Torah at Sinai and he handed it down (*mesarah*) to Joshua and Joshua to the Elders and the Elders to the Prophets. And the Prophets handed it down to the Men of the Great Assembly'.

The picture is of a body of truth handed down intact from generation to generation, though each generation added something of its own in elaboration of the truth. It is beside the point that, from the historical point of view, the notion of a static truth, uninfluenced by external conditions and communicated in such a neat order, is untenable. The fact remains that this is how tradition is thought of in the sources.

The word for 'faith' – *emunah* – never means, in the early sources, 'belief that . . .' but always 'belief in . . .'. Naturally, belief in God implies that God exists. Theoretical atheism was, in any event, virtually unknown in Biblical and Rabbinic times. But the explicit meaning of *emunah* is trust in God, confidence in His power to help, acknowledgement of His concern with justice and righteousness. Anselm's famous ontological argument begins with the 'fool' of Psalm 14 who 'hath said there is no God', which Anselm understands as a denial of God's existence. The whole tenor of the Psalm, however, shows that this cannot be correct. The Psalmist continues:

They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

The *naval* of the Psalm is, in reality, not 'foolish' but ethically insensitive. His obtuseness is moral not intellectual. Of the people at the crossing of the Sea it is said (Exodus 14:31):

22 MART 1986

1. Yıldız
2. Yahudilik

عبادة الكواكب في بلاد كنعان

الخوري جورج كامل*

حرّمت التوراة على اليهودي أن يرفع عينيه إلى السماء، لئلا يُجْتَذَب إلى عبادتها والسجود للأجرام السماوية، كالشمس والقمر وجميع «قوّات السماء» أي الكواكب والنجوم^(١). وهي عبادة قد يكون وجدها بين الكنعانيين عندما دخل «الأرض» أو تأثر بها في بلاد بابل. يذكرها فيلون الجبيلي في كلامه على «صفاشمين» (Ζοφασμήν)، الإنسان الذي يتأمل السماء، كما في قوله إنّ الفينيقيين الأوائل لم يعترفوا بآلهة سوى الآلهة الطبيعية الشمس والقمر والكواكب الأخرى، والعناصر وكلّ ما يتعلّق بها^(٢).

(*) أستاذ في علم التاريخ.

(١) تثنية ٤: ١٩، ١٧، ١٣؛ إرميا ٨: ١-٢، ٢؛ ملوك ٧: ١٦، ٢١؛ ٢٣: ٤-٥، ٢

أيام ٣٣: ٣، ٤٥؛ أيوب ٣١: ٢٦-٢٨؛ حكمة ١٣: ١-٣

« La persistance de ces cultes astraux est même attestée dans la Michna ABODAH ZARAH (Idôlatrie) III: 3, «Si un homme trouve des objets sur lesquels il y a une représentation du soleil, une représentation de la lune ou une représentation d'un dragon, il doit les jeter dans la mer Morte (littéralement: la mer du sel)», Paul Petit, *La lune, mythes et rites*, Seuil, Paris, 1962, p.135 + (6);

كذلك فإنّ أشعيا ٣: ١٨ يعتبر الزينة التي تدلّ على الشمس والأهله (השכרים והשההנים) محرّمة.

(٢) EUSÈBE DE CÉSARÉE, *La préparation évangélique*, livre I, «Sources chrétiennes», Cerf, Paris, 1974, I, 10, 2; I, 9, 5 - 29.

البداية: «منقول من تذكرة داوود البصير في منافع الحزنبل حزنبل هو كفت النسرو يقال كفت الدبة ويعرف بالكتب القديمة بالمريافلن وقد سحنت الكتب بوصفه...»

٥٥- (صفحة ١٦- صفحة ٢٩): خير طبخة الميرون المقدس منقول عن كتاب تاريخ الشمس بولص الأرشيدياكن ابن كير مكاربوس البطريرك الإنطاكي الحلبي

البداية: «إتنا بعد ما جمعنا حوايج الميرون المقدس جميعها إلى سبت الشعانين دقيناها في الهاون بأجمعها وهي خمس صبغات توضع في طرحية ورق كبيرة...»



27 EYLÜL 1995

196 MAYIS 1996

ISSUES IN RELIGIOUS STUDIES

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Yazarın Adı
Judaism in the First Century

HYAM MACCOBY

18 OCAK 1996

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Lexicon religiöser Grundbegriffe. Judentum Christentum Islam, herausgegeben von Adel Theodor Khoury. Graz-Vienne-Cologne, Verlag Styria, 1987. xxxvii + 1175 + 11 + (dès) xxxix-xlix p.

Il n'est pas besoin d'attirer l'attention sur l'importance toujours croissante du dialogue entre les communautés religieuses à travers le monde, et en particulier entre les trois grandes religions monothéistes dont ce dictionnaire encyclopédique veut nous présenter les idées fondamentales.

Le rédacteur en chef, le Prof. Khoury de la Faculté de Théologie Catholique de l'Université de Münster, est arrivé à réunir pour ce projet important et utile une équipe de savants hautement spécialisés, dont la liste, avec l'indication de leurs contributions respectives, est présentée aux p. XIII-XIV.

Dans une première partie (xv-xxxvii), on a une description générale de ces trois religions par les Prof. Dieter Vetter (Judaïsme), Ludwig Hagemann (Christianisme) et A.Th. Khoury (Islam). Ensuite suivent, par ordre alphabétique, tous les thèmes centraux, ainsi que les personnages d'importance pour chacune de ces religions (en commençant par « Aberglaube » (superstition) et « Abraham »), qui sont étudiés, à tour de rôle et dans un ordre chronologique, dans les trois religions en question.

La richesse des données est étonnante, et d'autant plus intéressante que l'on a, de la manière la plus aisée, la possibilité de faire des comparaisons et de retirer un profit non seulement dans l'un des domaines, mais dans tous les trois à la fois; ainsi le lecteur est amené à user de tolérance vis-à-vis des membres des autres confessions. Il voit combien ces trois religions dépendent l'une de l'autre, et en quoi elles peuvent différer, ce qui pousse au moins à rétrécir le champ des préjugés et à déclasser « les mentalités faussées », et bien sûr à ouvrir la voie à certaines recherches fructueuses dans les domaines à la fois religieux et culturel.

Prenons un exemple, pour montrer l'intérêt de ce qui est une nécessité urgente de notre temps, un véritable « dialogue entre les religions » qui « nécessite une libération des obligations multiples d'une société régie par des normes scientifiques et techniques » (car c'est dans la religion que les hommes espèrent trouver une forme authentique et solide de cette liberté à laquelle ils aspirent, voir les répercussions islamiques, mais aussi chrétiennes, et la recrudescence du fondamentalisme religieux en général) : les droits de l'homme (*Menschenrechte*, 685-694), et en particulier ce qui concerne l'Islam (601-694). On y découvre que l'Islam avait déjà, dès le début, soutenu des points essentiels dans ce domaine, pas moins de vingt, que l'on a essayé de mettre en exergue lors d'une conférence internationale tenue à Paris en 1981, avec la collaboration de l'UNESCO : p. ex. le droit à la vie, la protection contre les agressions et les mauvais traitements, le droit d'asile, la protection des minorités, la liberté de croyance, le droit à la sécurité sociale et le droit au travail, etc... Ceci est réconfortant pour le lecteur, surtout quand il découvre ici ou là des infractions à ces données primordiales dans les pays islamiques, il saura à ce moment-là à qui ou à quoi les imputer. Et plus on avance dans la lecture, plus on a de ces surprises agréables.

Parmi les auteurs spécialistes du domaine chrétien (les plus nombreux : plus de vingt sur un total d'une trentaine), signalons notamment nos collègues Khoury (quelques articles),

Hagemann (plus de 10) et K. Richter (17). Pour le domaine judaïque, il faut mentionner en particulier D. Vetter qui a écrit la plupart des articles, et Mme le Prof. P. Navè Levinson, de la Faculté de Théologie Protestante de Heidelberg (18 en tout). Pour le domaine islamique, à côté du rédacteur en chef qui a écrit l'introduction à l'Islam susmentionnée, c'est le Dr S. Balić qui signe la quasi-totalité des articles, dont la longueur varie selon la situation ou leur importance à l'intérieur des autres groupes confessionnels.

Le travail, très clair dans ses énoncés, est particulièrement agréable à manier, avec une présentation extérieure très soignée. Il ne peut que susciter des félicitations pour son initiateur et rédacteur en chef le Prof. Khoury, ainsi que pour tous ses auteurs, surtout ceux que l'on vient de nommer. Souhaitons à ce « Dictionnaire » le maximum de diffusion dans les milieux les plus variés.

Raif Georges KHOURY
(Université de Heidelberg)

IBN TAYMIYYA, *A Muslim theologian's response to Christianity*, edited and translated by Thomas F. Michel, s.j. New York, Caravan Books, Delmar, 1984. 465 p.

« Ibn Taymiyya (661/1263 - 728/1328) demeure, jusqu'à nos jours, avec al-Ġazālī (mort en 505/1111) et Ibn 'Arabī (mort en 638/1240), l'un des écrivains qui ont eu la plus grande influence sur l'Islam contemporain, particulièrement dans les cercles sunnites » (Henri Laoust); ainsi, ajouterons-nous, que sur les mouvements fondamentalistes contemporains. C'est pour cette raison qu'il est important de bien connaître sa pensée théologique, car il est attentif à dénoncer toutes les formes de déviation possible en Islam, même s'il considère que le Christianisme, paradoxalement, les rassemble presque toutes! Le livre qui est ici scientifiquement présenté et correctement traduit, *al-Ġawāb al-ṣāḥih li-man baddala dīn al-Masīḥ* (« La juste réponse à ceux qui ont changé la religion du Messie »), doit, en effet, être classé parmi les œuvres maîtresses de la polémique musulmane contre le Christianisme. Il ne s'agit pas de la simple réfutation du petit traité de Paul d'Antioche (composé vers 1150), envoyé à Ibn Taymiyya par les Chrétiens de Chypre, sous une forme remaniée et augmentée, en 717/1317. En fait, « Ibn Taymiyya », comme dit le traducteur, « voit dans le Christianisme un exemple instructif pour les Musulmans, à savoir comment le contenu du même et éternel message divin, transmis aux Chrétiens par Jésus, a été trahi par suite des substitutions qu'y ont introduites leurs propres enseignements et pratiques, bien loin de ce qu'avait ordonné Jésus lui-même... Le souci d'Ibn Taymiyya provenait alors de ce qu'il découvrirait les mêmes tendances dans les enseignements et les pratiques des Musulmans de son temps. Il y pouvait observer des théories et théologies largement répandues qui se trouvaient être, en réalité, plus ou moins parallèles ou éloignées de la vérité — celle contenue dans le Coran et le *ḥadīth* authentiquement interprété par les *Salaf* —, bien plus que ce qu'affirmaient et pratiquaient alors les Chrétiens eux-mêmes » (p. vii).

La 1^{re} Partie vise à préciser ce que furent *La théologie d'Ibn Taymiyya et sa critique du Christianisme* (p. 1-135). Au centre de sa pensée, il y a le problème du rapport entre Dieu et

Warren, Charles, and Charles W. Wilson. *Recovery of Jerusalem*. London, 1871.

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YOLANDE HODSON

WAR SCROLL. One of several scrolls found in Cave 1 at Qumran, near the Dead Sea, the War Scroll (1QM) was acquired by the Hebrew University of Jerusalem and first published (posthumously) by Eliezer D. Sukenik in 1955; two rather small and inconsequential fragments appeared in Discoveries in the Judaean Desert (vol. 1, pp. 135–136). The fullest edition to date is that of Yigael Yadin, which includes an extensive introduction. It contains nineteen columns that describe a war sometimes defined as taking place between the “children of light” and the “children of darkness” (aided by the “Kittim”) but sometimes between Israel and the Gentiles. This and other variations in language and ideology suggest a composite document, whose sources have nevertheless been organized in a fairly coherent way.

Column 1 summarizes the entire war, opening with a battle between the children of light and the children of darkness—the latter being nations living in Palestine or on its borders (the traditional biblical enemies of Israel—Edom, Moab, Ammon, and Philistia) and in league with the Kittim, who are present in Syria and Egypt and whose “domination” is thereby ended. Columns 2–9 deal in more detail with subsequent battles between the twelve tribes of Israel and the nations of the world (based on *Gn.* 10). They involve six-year campaigns interspersed with sabbatical years, making a total of forty years of combat, including the initial battle. Column 2 opens with the restoration of the Temple cult in Jerusalem (in the seventh year of the war, after the defeat of the Kittim?). Columns 3–9 describe the inscriptions on trumpets and banners, the lengths of banners, battle arrays and weaponry, the ages of participants, and, finally, military maneuvers. Columns 10–14 comprise a variegated collection of liturgical pieces. Columns 15–19 describe in detail a seven-stage battle between the children of light and the children of darkness, directed by priests, assisted by heavenly hosts, and finally won by direct divine intervention (probably the one also described in col. 1).

The scroll thus combines a nationalistic scheme of world conquest by Israel with a seven-stage dualistic confrontation between the forces of light and darkness. The balance between fantasy and reality is precarious: the dualistic battle proceeds as if minutely choreographed; the nationalistic sections (cols. 2–9) contain some realistic data, such as the use of guerrilla tactics and lightly armed troops. Its genre has recently been compared with Hellenistic and Roman military manuals. It is certainly not an apocalypse. Its descriptions of the weaponry and tactics led Yigael Yadin to posit

an imperial Roman date for it—and certainly most scholars see the Kittim in 1QM as the Romans. The scroll might be seeking to converge both dualistic and nationalistic eschatological schemes in a struggle against Roman domination. The manuscript probably dates to the late first century BCE or the first half of the first century CE.

Fragments found in Cave 4 at Qumran contain material similar to 1QM, which has led to attempts to construct an “original” War Scroll or to see 4QM as an abbreviated edition. Given the evidence of the sources in 1QM, it may be more likely that a variety of materials was in circulation concerning a possible future war, an idea rooted perhaps in the independent army constituted under the Hasmoneans.

[See also Dead Sea Scrolls.]

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PHILIP R. DAVIES

WATER TUNNELS. In the arid climate of the ancient Near East, the need for water was always fundamental and its proximity dictated the location of early settlement sites. Eventually, surface waters along rivers and lakes were manipulated into complex irrigation systems, rainwater was husbanded in storage reservoirs and cisterns, and underground sources, marked by oases and springs, were tapped by wells.

Water sources for agrarian use—crop irrigation and animal husbandry—were normally on the outskirts of a settlement site. However, as large population centers developed, their walled defenses made external access not only inconvenient, but a fatal weakness when under siege. Access via closed tunnel systems became an adaptation to the need for an intramural water supply.

Since the late nineteenth century, archaeologists working in Palestine have identified and explored such systems, most notably at Jerusalem, Gibeon, Megiddo, Gezer, and Hazor. At the first three, the systems exploited natural springs located on the slopes of their lower tell. These springs were created by natural karst-forming processes: the migration of groundwater through joints and bedding planes dissolves

Bulletin of the School of Oriental and African Studies, c. LVIII / I (1994) London, s. 82-86.

Tanaw "H... dos y..."

EARLY CHRISTIANITY AND THE DEAD SEA SCROLLS¹

By M. J. GELLER
University College, London

One of the fundamental innovations of the early Church was the abolition of an ancient, venerable institution—divorce, the practice of which was as widespread as marriage itself. The explicit ban on divorce found in the Gospels² ran counter to legal systems of the known world, with one notable exception: among the sectarian group whose rules are enshrined in the Dead Sea Scrolls, a stance against divorce can be verified, implying that a legal innovation of early Christianity can be tracked back to its origins in Sectarian Judaism.

By the time Christianity was emerging, marriage and divorce had already co-existed for a long time; in Mesopotamia marriage contracts had for two millennia been anticipating the possibility of divorce, with litigation governing the dissolution of marriage and division of properties.³ The best evidence, however, for the precursors to late Hellenistic (i.e. pagan, Jewish, and Christian) legal practice derives from a group of Neo-Babylonian marriage contracts dating from the seventh to third centuries B.C.⁴

The evidence appears remarkably consistent, namely, that divorce was widely accepted, and even anticipated as an option while the marriage is being contracted. The marriage contract itself is essentially a practical document, identifying the properties brought into the marriage, as well as the division of property in case of divorce or death. The divorce clauses are best exemplified in the Neo-Babylonian marriage contracts, which say, 'if (the husband) divorces (his wife) and takes (another) wife in preference to her',⁵ in contrast to the few known cases of divorce initiated by the wife. A typical Neo-

Babylonian marriage contract, dated to 564 B.C., includes the clause, 'If [the groom] Nabû-ah-iddin should divorce [the bride] Banât-Esagil and marry another woman, he will pay her six minas of silver and she may go where she pleases.'⁶ In other words, the divorced wife accepts her financial settlement and can decide to live with another man, without being an adulteress. The next clause, however, is also characteristic of contemporary attitudes: 'If Banât-Esagil is found with another man, she will die by the iron dagger.'⁷ The usual inequity between the sexes arises, since the husband may choose another woman, but the wife's adultery is potentially a capital offence.⁸

The city of Susa has produced an exceptional Neo-Babylonian contract recording the marriage of two Egyptians, in which the groom formally requests the bride's hand from her guardian, in this case her brother. After the usual formalities enumerating the dowry properties brought into the marriage, the contract states, 'If [the groom] should divorce his wife in preference for another woman, he will pay her 5 minas of silver and return her dowry.' But the contract then adds, 'if the [wife] should divorce her husband, she will forfeit her dowry and maintenance'.⁹

The most relevant legal clauses dealing with divorce occur in Hellenistic Palestine, just prior to the emergence of Christianity. Jewish law of marriage and divorce is difficult to reconstruct from biblical law, but complete records of marriage and divorce clauses and rulings are known from the second century B.C. onwards. 'The essence of the divorce writ', explains the Mishnah succinctly, 'is the statement, "You [the divorced wife] are now permitted to any man";' explaining that the woman is free 'to go to marry anybody she wishes'.¹⁰ The phrase is reminiscent of the earlier Babylonian clauses explaining that the divorced wife can 'go where she pleases',¹¹ with the implication that she can re-marry without fear of being an adulteress. As for the Jewish texts, we not only have Rabbinic commentaries on documents, but actual divorce writs from the Dead Sea, from Wadi Murabba'at, in which the husband divorces his wife with the statement, 'you are permitted to go to be the wife of any Jewish man that you wish'.¹²

The matter of divorce appears again as an issue in the Hellenistic Period, in the Damascus Document from Qumran (CD 4: 12 ff.), in an explication of

¹ A version of this paper was an Interval Talk, BBC Radio 3, 2 February, 1993, produced by Louise Purslow.

² Mark 10:2-12; Matt. 5:32, 19:3-9, Luke 16:18.

³ The code of the Sumerian king Ur-Nammu, from the twentieth century B.C., summarizes the situation simply and directly: 'If a man divorces his wife, he must pay her one mina of silver, but if he divorces a widow, he pays her a half-mina of silver.' See J. J. Finkelstein, 'The Laws of Ur-Nammu', *JCS* 22, 1969, 66-82. Among the Sumerian ditilla tablets, records of court proceedings, is a document from 2046 B.C., in which Lu'utu divorced his wife Geme-Enlila. The wife appeared in court and declared to her husband, 'Give me 10 shekels of silver, and I won't sue you', and the husband paid up. Cf. A. Falkenstein, *Die neusumerischen Gerichtsurkunden* (Munich, 1956), no. 20 = pp. 32-34.

⁴ By the early second millennium B.C., Akkadian marriage and divorce contracts stated that 'if a man hates his wife and divorces her, he pays her x mina of silver. If she hates and wishes to divorce her husband, they throw her off the tower', or alternatively, 'they bind and cast her into the river', or slightly more leniently, 'they shave her and sell her into slavery'; see R. Westbrook, *Old Babylonian marriage law*, 79 ff., and examples of these clauses occur in pp. 115, 119, and 123, *et passim*. These exaggerated threats against the wife were probably not intended to be carried out, but highlight early inequality between the sexes, since the husband was free to divorce his wife, but the wife could not initiate divorce against her husband, except in exceptional circumstances.

Consider, for example, the following case: In 1794 B.C. Šamaš-rabi of the city Sippar decided to divorce his wife Naramtum. According to the divorce writ, which fortunately has survived almost intact, the wife acknowledges receipt of her divorce settlement, and the writ adds that if Naramtum decides to remarry someone else, Šamaš-rabi cannot complain. Cf. Westbrook, *op. cit.*, 130. The two clauses, stipulating the wife's receipt of her financial settlement and her right to marry any other man, are the essential clauses of the Jewish divorce document, cf. Mishnah Gittin 9:3, and K. Beyer, *Die aramäischen Texte vom Toten Meer* (Göttingen, 1984), 308.

⁵ Martha T. Roth, *Babylonian marriage agreements 7th-3rd centuries B.C.* (AOAT, 222, Neukirchen-Vluyn, 1989).

⁶ *ibid.*, 12 f. and no. 19:9-11: *ina u₄-mu PN FPN un-da-ās-šir-ma āš-ša-tu₄ a-na muh-hi-šu [r-]a-šu-ú, or no. 20:14-18, ina u₄-mu PN FPN [u]n-daš-šir-ú-ma aššata ša-ni-ta-am-ma iš-[a-šu-ú].*

⁶ *ibid.*, no. 6:10-13.

⁷ *ibid.*, no. 6:15-16.

⁸ The problem of adultery was just as paramount then as now, as shown in a cuneiform tablet described as 'a textbook case of adultery in ancient Mesopotamia'; cf. S. Greengus, *HUCA*, 50-51, 1969-70, 33-44. The tablet is a celebrated court case, Eštar-ummi vs. Irra-malik, in which the wife Eštar-ummi is being divorced by her husband Irra-malik on grounds of adultery and theft. The first accusation against the wife is that she raided her husband's storeroom, secondly she stole oil from his oil jar, and finally the husband caught her *in flagrante delicto* with her paramour. The outraged husband, who seemed to be equally upset by all of the misdemeanors, took the dramatic step of tying his wife and her lover to the bed and having the resulting evidence carried into the assembly. The prima facie case was decided against the wife, who had her genitals shaved, her nose bored with an arrow, and was paraded around the city.

⁹ *ibid.*, no. 34:28-35. It may be relevant that the couple were Egyptians, since that is where we find slightly more liberal attitudes towards women's rights within marriage and divorce. This time we turn to contemporary 1st century B.C. Aramaic papyri from Elephantine in Egypt. In the interesting marriage contracts from this Jewish community, either the husband or wife could ask for the divorce, as in the case of Ananiah and his bride Yehoyishma. 'If', states the contract, 'tomorrow or the next day Ananiah should rise up and declare, "I hate my wife Yehoyishma, may she no longer be my wife", the divorce money is on his head, and he returns everything to her which she brought into the house. She will go wherever she wants.' But the contract continues, 'If Yehoyishma should hate her husband Ananiah and say to him "I hate you, I won't be your wife", the divorce money is on her head, and she forfeits her dowry.' Cf. E. Kraeling, *Brooklyn Museum Aramaic papyri*, no. 7:21-25.

¹⁰ M. Gittin 9:3 and n. 3 above.

¹¹ Roth, *op. cit.*, 14 n. 57.

¹² Beyer, *op. cit.*, 380.

a few wadies (e.g., Wadi Qumran) may have small streams in the winter. However, two important springs form little oases along the western shore. One, called 'Ain Feshkha, is located close to the Dead Sea near the site of the former *Qumran community, where the *Dead Sea Scrolls were found. Farther south, another spring, that of Engedi (modern Arabic 'Ain Jidi), which lies on a plateau, provides sufficient water for rather extensive irrigation.

Symbolic of desolation and destruction, the wrath of nature and of God, the Dead Sea somewhat surprisingly figures but little in the pages of the Bible. However, the single account of the punishment of the sinful cities of Sodom and Gomorra in Gn 19.1-29 leaves mankind with an interpretative history that is not easily erased. Tradition has also placed the imprisonment and beheading of John the Baptist at Herod's fortress of *Mach-aerus overlooking the northeastern end of the Dead Sea.

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[J. W. RAUSCH]

DEAD SEA SCROLLS

This is the generic title for five groups of documents found in 1947 and thereafter in caves of several wadies that empty into the western side of the Dead Sea. They constitute one of the major archeological discoveries of recent times. One group of fragments was found in 1952 at Khirbet Mird, the ruins of a Byzantine monastery near the Wadi en-Nār in Jordan. These are written in Greek, Christian Palestinian Aramaic, and Arabic, and they date from the 5th to the 8th century A.D. This group includes Biblical texts of the Old Testament (OT) and the New Testament (NT), letters, and even a fragment of Euripides's *Andromache*.

The second group of fragments was discovered in 1951 in two caves of the Wadi Murabba'at in Jordan. It contains Biblical and non-Biblical texts (letters and contracts) written in Hebrew, Aramaic, Greek, or Latin and dating from the Roman period. Most of them are related to the Second Jewish Revolt of A.D. 131-135 (see BAR KOKHBA). Also related to that revolt are the third and the fourth groups.

The third group, discovered by Bedouins in 1952, came from a place described at first as "unknown," but later identified with a cave in the Wadi Seiyal (Naḥal Se'ālim in Israel). Written in Hebrew, Aramaic, Nabataean, or Greek, the documents include letters and contracts of the Bar Kokhba period and an important Greek text of the *Minor Prophets.

A fourth group was discovered by Israeli archeologists in a cave of the Wadi Ḥabra (Naḥal Heber in Israel) in 1960 and 1961. The discovery in 1960 was of 15 letters of Bar Kokhba to his officers, written in Hebrew, Aramaic, or Greek; in 1961 some 50 or 60 additional documents were found.

The fifth group is unrelated to the others and is the group usually meant when one speaks of the "Dead Sea Scrolls." These are the Qumran texts, scrolls and fragments, written in Hebrew, Aramaic, or Greek and dating from c. 200 B.C. to A.D. 70. They were found in 11 caves in the vicinity of the Wadi Qumran in Jordan

between 1947 and 1956. This article deals mainly the Qumran group.

ARCHEOLOGICAL WORK

Wadi Qumran cuts through the cliffs that parallel the northwest shore of the Dead Sea and sit back from the shore about three-quarters of a mile; it is about 8 miles south of Jericho and approximately 20 miles east of Jerusalem. Immediately to the north of the wadi lies a large, terraced or plateau on which is located a ruined site called Khirbet Qumran.

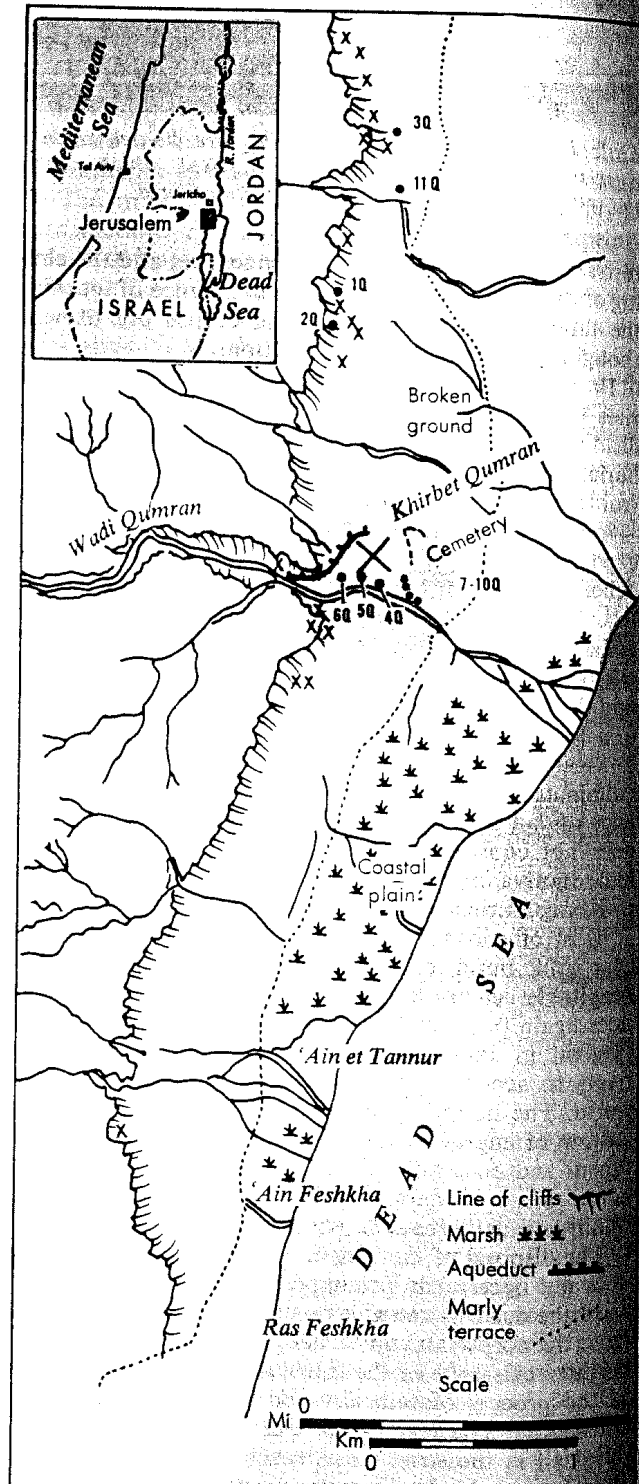


Fig. 1. Map of the Qumran region. The Xs indicate the sites bearing traces of human occupation. Caves yielding manuscripts are indicated by the figures 1Q to 11Q.

EARLY CHRISTIANITY AND THE DEAD SEA SCROLLS¹

By M. J. GELLER
University College, London

One of the fundamental innovations of the early Church was the abolition of an ancient, venerable institution—divorce, the practice of which was as widespread as marriage itself. The explicit ban on divorce found in the Gospels² ran counter to legal systems of the known world, with one notable exception: among the sectarian group whose rules are enshrined in the Dead Sea Scrolls, a stance against divorce can be verified, implying that a legal innovation of early Christianity can be tracked back to its origins in Sectarian Judaism.

By the time Christianity was emerging, marriage and divorce had already co-existed for a long time; in Mesopotamia marriage contracts had for two millennia been anticipating the possibility of divorce, with litigation governing the dissolution of marriage and division of properties.³ The best evidence, however, for the precursors to late Hellenistic (i.e. pagan, Jewish, and Christian) legal practice derives from a group of Neo-Babylonian marriage contracts dating from the seventh to third centuries B.C.⁴

The evidence appears remarkably consistent, namely, that divorce was widely accepted, and even anticipated as an option while the marriage is being contracted. The marriage contract itself is essentially a practical document, identifying the properties brought into the marriage, as well as the division of property in case of divorce or death. The divorce clauses are best exemplified in the Neo-Babylonian marriage contracts, which say, 'if (the husband) divorces (his wife) and takes (another) wife in preference to her',⁵ in contrast to the few known cases of divorce initiated by the wife. A typical Neo-

¹ A version of this paper was an Interval Talk, BBC Radio 3, 2 February, 1993, produced by Louise Purslow.

² Mark 10:2–12; Matt. 5:32, 19:3–9, Luke 16:18.

³ The code of the Sumerian king Ur-Nammu, from the twentieth century B.C., summarizes the situation simply and directly: 'If a man divorces his wife, he must pay her one mina of silver, but if he divorces a widow, he pays her a half-mina of silver.' See J. J. Finkelstein, 'The Laws of Ur-Nammu', *JCS* 22, 1969, 66–82. Among the Sumerian ditilla tablets, records of court proceedings, is a document from 2046 B.C., in which Lu'utu divorced his wife Geme-Enlila. The wife appeared in court and declared to her husband, 'Give me 10 shekels of silver, and I won't sue you', and the husband paid up. Cf. A. Falkenstein, *Die neusumerischen Gerichtsurkunden* (Munich, 1956), no. 20 = pp. 32–34.

By the early second millennium B.C., Akkadian marriage and divorce contracts stated that 'if a man hates his wife and divorces her, he pays her x mina of silver. If she hates and wishes to divorce her husband, they throw her off the tower', or alternatively, 'they bind and cast her into the river', or slightly more leniently, 'they shave her and sell her into slavery'; see R. Westbrook, *Old Babylonian marriage law*, 79 ff., and examples of these clauses occur in pp. 115, 119, and 123, *et passim*. These exaggerated threats against the wife were probably not intended to be carried out, but highlight early inequality between the sexes, since the husband was free to divorce his wife, but the wife could not initiate divorce against her husband, except in exceptional circumstances.

Consider, for example, the following case: In 1794 B.C. Šamaš-rabi of the city Sippar decided to divorce his wife Naramtum. According to the divorce writ, which fortunately has survived almost intact, the wife acknowledges receipt of her divorce settlement, and the writ adds that if Naramtum decides to remarry someone else, Šamaš-rabi cannot complain. Cf. Westbrook, *op. cit.*, 130. The two clauses, stipulating the wife's receipt of her financial settlement and her right to marry any other man, are the essential clauses of the Jewish divorce document, cf. Mishnah Gittin 9:3, and K. Beyer, *Die aramäischen Texte vom Toten Meer* (Göttingen, 1984), 308.

⁴ Martha T. Roth, *Babylonian marriage agreements 7th–3rd centuries B.C.* (AOAT, 222, Neukirchen-Vluyn, 1989).

⁵ *ibid.*, 12 f. and no. 19:9–11: *ina u₄-mu PN FPN un-da-š-šir-ma aš-ša-tu₄ a-na muh-hi-šu [r-]a-šu-ù*, or no. 20:14–18, *ina u₄-mu PN FPN [u]r-daš-šir-ù-ma aššata ša-ni-ta-am'-ma iš-[a-]šu-ù*.

Babylonian marriage contract, dated to 564 B.C., includes the clause, 'If [the groom] Nabû-ah-iddin should divorce [the bride] Banât-Esagil and marry another woman, he will pay her six minas of silver and she may go where she pleases.'⁶ In other words, the divorced wife accepts her financial settlement and can decide to live with another man, without being an adulteress. The next clause, however, is also characteristic of contemporary attitudes: 'If Banât-Esagil is found with another man, she will die by the iron dagger.'⁷ The usual inequity between the sexes arises, since the husband may choose another woman, but the wife's adultery is potentially a capital offence.⁸

The city of Susa has produced an exceptional Neo-Babylonian contract recording the marriage of two Egyptians, in which the groom formally requests the bride's hand from her guardian, in this case her brother. After the usual formalities enumerating the dowry properties brought into the marriage, the contract states, 'If [the groom] should divorce his wife in preference for another woman, he will pay her 5 minas of silver and return her dowry.' But the contract then adds, 'if the [wife] should divorce her husband, she will forfeit her dowry and maintenance'.⁹

The most relevant legal clauses dealing with divorce occur in Hellenistic Palestine, just prior to the emergence of Christianity. Jewish law of marriage and divorce is difficult to reconstruct from biblical law, but complete records of marriage and divorce clauses and rulings are known from the second century B.C. onwards. 'The essence of the divorce writ', explains the Mishnah succinctly, 'is the statement, "You [the divorced wife] are now permitted to any man"', explaining that the woman is free 'to go to marry anybody she wishes'.¹⁰ The phrase is reminiscent of the earlier Babylonian clauses explaining that the divorced wife can 'go where she pleases',¹¹ with the implication that she can re-marry without fear of being an adulteress. As for the Jewish texts, we not only have Rabbinic commentaries on documents, but actual divorce writs from the Dead Sea, from Wadi Murabba'at, in which the husband divorces his wife with the statement, 'you are permitted to go to be the wife of any Jewish man that you wish'.¹²

The matter of divorce appears again as an issue in the Hellenistic Period, in the Damascus Document from Qumran (CD 4: 12 ff.), in an explication of

⁶ *ibid.*, no. 6:10–13.

⁷ *ibid.*, no. 6:15–16.

⁸ The problem of adultery was just as paramount then as now, as shown in a cuneiform tablet described as 'a textbook case of adultery in ancient Mesopotamia'; cf. S. Greengus, *HUCA*, 50–51, 1969–70, 33–44. The tablet is a celebrated court case, Eštar-ummi vs. Irra-malik, in which the wife Eštar-ummi is being divorced by her husband Irra-malik on grounds of adultery and theft. The first accusation against the wife is that she raided her husband's storeroom, secondly she stole oil from his oil jar, and finally the husband caught her *in flagrante delicto* with her paramour. The outraged husband, who seemed to be equally upset by all of the misdemeanors, took the dramatic step of tying his wife and her lover to the bed and having the resulting evidence carried into the assembly. The prima facie case was decided against the wife, who had her genitals shaved, her nose bored with an arrow, and was paraded around the city.

⁹ *ibid.*, no. 34:28–35. It may be relevant that the couple were Egyptians, since that is where we find slightly more liberal attitudes towards women's rights within marriage and divorce. This time we turn to contemporary fifth century B.C. Aramaic papyri from Elephantine in Egypt. In the interesting marriage contracts from this Jewish community, either the husband or wife could ask for the divorce, as in the case of Ananiah and his bride Yehoyishma. 'If', states the contract, 'tomorrow or the next day Ananiah should rise up and declare, "I hate my wife Yehoyishma, may she no longer be my wife", the divorce money is on his head, and he returns everything to her which she brought into the house. She will go wherever she wants.' But the contract continues, 'If Yehoyishma should hate her husband Ananiah and say to him "I hate you, I won't be your wife", the divorce money is on her head, and she forfeits her dowry.' Cf. E. Kraeling, *Brooklyn Museum Aramaic papyri*, no. 7:21–25.

¹⁰ M. Gittin 9:3 and n. 3 above.

¹¹ Roth, *op. cit.*, 14 n. 57.

¹² Beyer, *op. cit.*, 380.

Bulletin of the School of Oriental and African Studies, c. LVII / 1 (1994) London, s. 82–86.



Qumran

WHO WROTE THE DEAD SEA SCROLLS?

The Search for the Secret
of Qumran



NORMAN GOLB

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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Some of the placements are not convincing, but many new readings are proposed and merit serious consideration.

Wise, Michael O. *A Critical Study of the Temple Scroll from Qumran Cave 11*. Chicago, 1990. Source and critical-redaction study of the scroll, containing full analysis of the extensive bibliography on the *Temple Scroll* through April 1990, and a line-by-line comparison with the biblical texts it appropriates.

Yadin, Yigael, ed. *The Temple Scroll*. 3 vols. in 4. Jerusalem, 1983. English *editio major*; includes photographs, transcriptions and translation, extensive annotation, and topical discussions. The original edition was published in 1977 in modern Hebrew; this magnificent work incorporates many improvements and thus supersedes the earlier volumes.

MICHAEL O. WISE

TEMPLES. [*This entry surveys the historical development, forms and functions of the religious architecture known as temples. It comprises three articles on specific regions:*

Mesopotamian Temples

Syro-Palestinian Temples

Egyptian Temples

For discussion of the history and architecture of the Jerusalem Temple, see Biblical Temple. For Jewish houses of worship, see Synagogues.]

Mesopotamian Temples

The ancient Near Eastern temple is, strictly speaking, the house of a god, the place where he has chosen to dwell, and where humanity serves him, as it is obliged to do, and for which reason it was created. In his house, the god is present in the form of his statue or symbols; it is to these material forms that the rituals are addressed that are carried out scrupulously each day, every hour of the day, by a priesthood with very specialized functions. This basic function of the daily ritual, which includes all the others, meant that the temple was not the site for worship or for the gathering of the congregation to express its faith; rather, it was the place where the tasks of daily life were carried out, no different from those of humans, except that they concerned a god and as a result were based on the sacred. This anthropomorphism implies that the temple is in fact a house—that is, a shelter—and that it is necessary from the first to conceive of it in that way. However, it was not just any house; possessed by a god, it was sacred ground and could never return to the human domain. Furthermore, its function as a place of daily offering determined a spatial organization adopted as the normal formula from a very early period onward.

First Temples. How far back in time do the first Mesopotamian temples date? To answer this question is to establish the moment when the religion of the Land of the Two Rivers, the Tigris and the Euphrates, was established definitively in its most visible forms. Some archaeologists believe that they have found temples from the Neolithic period, based on either the form of the building (Kathleen M. Ken-

yon at Jericho, end of the eighth–beginning of the seventh millennium) or the presence of wall decoration (James Mel-laart at Çatal Höyük, seventh millennium) or the presence of statuettes (Benham Abu al-Soof at Tell es-Sawwan, sixth millennium). [See Jericho; Çatal Höyük.] In reality, none of these criteria is in itself conclusive. Only a cluster of convergent indices can signify a sanctuary within a given edifice. In the absence of texts, the criteria for identification usually applied includes the form of the building and the nature of its installations and furnishings. Nevertheless, the same architectural form can have very varied applications: the megaron served as a temple and as a house or palace; a small masonry support is, thus, not necessarily an altar but may be a simple base with a secular function. It is indeed rare that the furniture carries on it an indication of a sacred nature. Thus, a temple can be identified only when at least two of the stated criteria are there to permit it. Within these limits, it is impossible to recognize a temple earlier than level VIII at Eridu (with the great probability that the buildings of levels XI–IX share its identity), at the end of the Ubaid period, when the first tendencies toward urbanization appear. [See Eridu.] Of course, that is not to say that there were no earlier places dedicated to cult, either in a different or even in a similar form. It signifies only that the identification of a temple cannot be made with a sufficient degree of certainty before that date. Whether the convergence of the certain recognition of the first temples and the appearance of the first cities is an accidental fact is also a subject to consider. A compelling link between the two developments can be established with certainty.

Constituent Parts. At first, the mass of the evidence, by its diversity, seems to reflect a complex and varied situation. A general analysis permits the recognition that the same three elements and an identical organizing principle unify all the temples that can be recognized as such: inner sanctuary, outer sanctuary, and vestibule, to which a court or annexes may be added as accessories.

Inner sanctuary, or holy of holies. The main seat of sacredness of the temple is designated the inner sanctuary, in accordance with the Jerusalem Temple, which presents the same general order. It is the place where the deity lives, even if it is a statue found there rather than an individual; it is the point most charged with transcendence because it is at this precise place that the tie is established between the divine presence and the world of humanity. The space may be confined to a podium set against a wall of the main room, or it may occupy a space more or less clearly separated from the main room. The important point is that this place appears, almost always it seems, at the end of the progression that orders the temple.

Outer sanctuary. The room where the daily rituals, especially the food offerings, were carried out is called the outer sanctuary or, somewhat generally, but inadequately, the cella. The installations that permit the conducting of the



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Daniel R. Schwartz

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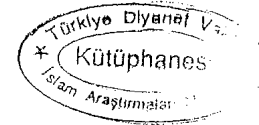
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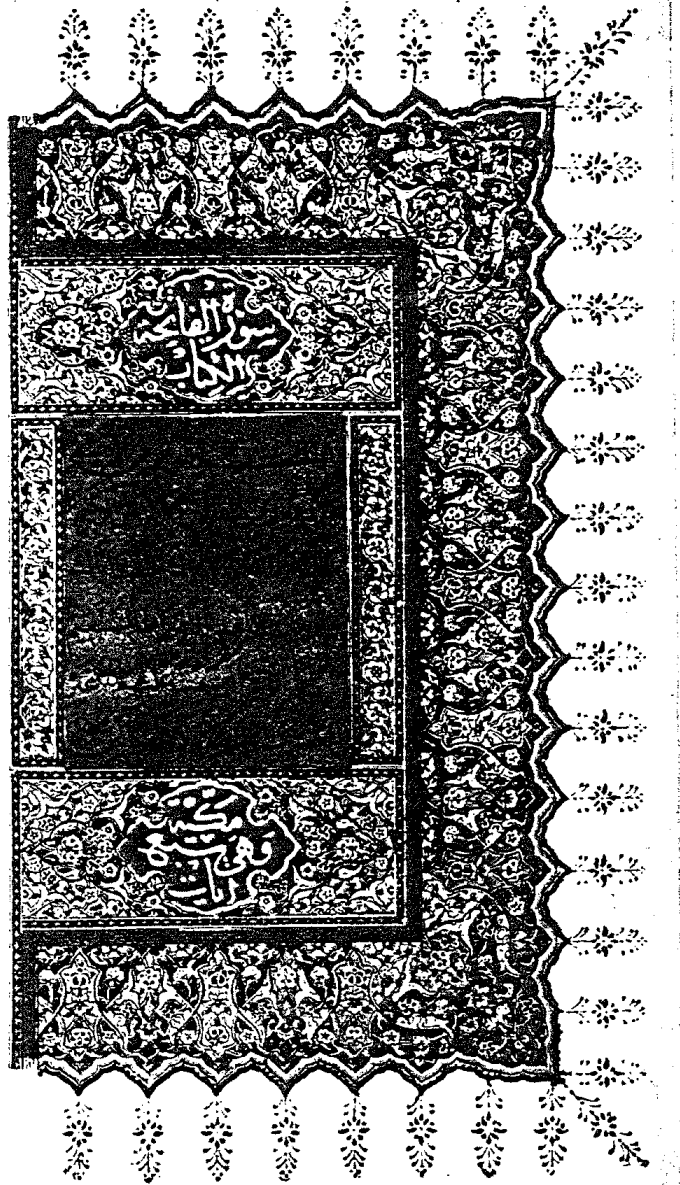


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JUDAISM IN ISLĀM

BIBLICAL AND TALMUDIC BACKGROUNDS
OF THE KORAN AND ITS COMMENTARIES

Suras II and III

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⁴⁰Skendi, *Albanian National Awakening*, 385.

⁴¹Şimşir, *Türk Yazı Devrimi*, 42–43.

⁴²Ibid., 42; Vishko, "Kongresi i Manastirit," 172.

⁴³Buda et al., *Alfabeti i Gjuhes Shqipe*.

⁴⁴For a fuller account of the Congress of Monastir, its factions, and its results, see my article "Alphabet Conflict in the Balkans: Albanian and the Congress of Monastir," *International Journal of the Sociology of Language* 127 (1997): 1–23.

⁴⁵Karpat, *Ottoman Population 1830–1914*, 86.

⁴⁶Ibid., 96.

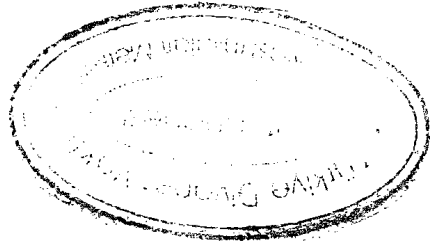
⁴⁷The historical background of not tampering with the Latin alphabet goes back to the Middle Ages when Latin, as the language in which the Vulgate was written, was held inviolable. Only in Iceland and for a while in England were runic letters tolerated as additions to the Latin alphabet. These died out in England before the invention of printing. This long conservative tradition, coupled with English's minimal use of diacritics and imperial sense of itself as separate from the continent, combined to fashion a most conservative script aesthetic in which any change or addition was viewed negatively.

⁴⁸Buda et al., *Alfabeti i Gjuhes Shqipe*, 38.

⁴⁹Skendi, "The Albanian Alphabet," 283.

⁵⁰For a study of the contributions of Sami Bey to the development of the literary languages of Turkish and Albanian, see Kaleshi, "Le Role de Chemseddin Sami Frachery."

⁵¹Ibid., 213–15.



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BOOK REVIEWS

CAMILLA ADANG, *Muslim Writers on Judaism and the Hebrew Bible from Ibn Rabban to Ibn Hazm*, Islamic Philosophy, Theology and Science (Leiden, New York, Cologne: E. J. Brill, 1996). Pp. 321.

REVIEWED BY SETH WARD, Center for Judaic Studies/Department of History, University of Denver

Two conflicting tendencies inform Islamic attitudes toward the scriptures of Christians and Jews. On the one hand, they regard the Hebrew Bible and New Testament as true, divinely revealed works; on the other, they consider the Jews and Christians as not necessarily to be trusted in preserving them correctly. Muslims were familiar, of course, with biblical personalities and events in their Qur'anic forms, and Islamic history, *hadith* and *tafsir* works often add information gleaned from Jewish and Christian traditions. But Islam, unlike Christianity, did not adopt the Hebrew Bible as sacred scripture, and interest in accurate information about the Bible, Judaism, and the Jews, beyond the contours of the Qur'an and the provisions of Islamic law, was a specialized interest in Islamic erudition.

Camilla Adang's masterly volume surveys Islamic material on Judaism and its scriptures, describing in great detail the level of awareness of the Hebrew Bible among nine diverse authors born in the 9th and 10th centuries: 'Ali ibn Rabban al-Tabari, Ibn Qutayba, al-Ya'qubi, Abu Ja'far al-Tabari, al-Mas'udi, al-Maqdisi, al-Baqillani, al-Biruni, and Ibn Hazm. Adang gives a biography of each, and lists the books in which they address Judaism and the Hebrew Bible. These were, to be sure, not the first authors to address such issues; Adang begins her study with a review of the incorporation of biblical material into the earliest Islamic literature, including *hadith*, lists of testimonies to Muhammad assumed to occur in Jewish and Christian scriptures, and so forth.

The authors studied all had some authentic information about Jews, Judaism, and the Bible, although none (with the apparent exception of Ibn Rabban, a convert to Islam) appears to have had a full text of the Bible at his disposal. Throughout Adang's work, the degree to which authors relied on their colleagues and predecessors is assessed, as is the nature of their other sources. These included Islamic literary works that Adang shows to predate her authors, such as a polemical collection of Bible verses and responses, used even by the convert Ibn Rabban, the earliest of Adang's authorities. Having been born and raised a Christian, Ibn Rabban would have had authentic, direct access to the Bible. Several of the Islamic authors had Jewish informants, although the information as transmitted was not always reliable. Some were interested in contemporary Jews as an important component of the Islamic world with an ancient community and history; others were interested only in Bible stories—not even in the Bible itself.

Underlying Adang's study is a project to determine the degree to which Ibn Hazm, in his writings against the Jewish religion and scriptures, "was following a tradition or departed from one" (p. 249). Ibn Hazm is shown to have had a familiarity with the Bible that far outstripped that of the other authors described in the book, although others seem to have had a similar

06 KASIM 1993

Judaism

Judaism, the religion of the Jews, is the complex expression of a religious and ethnic community, a way of life as well as a set of basic beliefs and values, which is discerned in patterns of action, social order, and culture as well as in religious statements and concepts. The first section of this article treats the history of Judaism in the broadest and most complete sense, from the early ancestral beginnings of the Jewish people down to contemporary times. In the second section the beliefs, practices, and culture of Judaism are discussed. Dates are listed throughout as BCE (Before the Common Era = BC) and CE (Common Era = AD).

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THE HISTORY OF JUDAISM

God's
presence in
history

It is history that provides the clue to an understanding of Judaism, for its primal affirmations appear in early historical narratives. Many contemporary scholars agree that although the biblical (Old Testament) tales report contemporary events and activities, they do so for essentially theological reasons. Such a distinction, however, would have been unacceptable to the authors, for their understanding of events was not superadded to but was contemporaneous with their experience or report of them. For them, it was primarily within history that the divine presence was encountered. God's presence was also experienced within the natural realm, but the more immediate or intimate disclosure occurred in human actions. Although other ancient communities saw a divine presence in history, this was taken up in its most consequent fashion within the ancient Israelite community and has remained, through many developments, the focus of its descendants' religious affirmations. It is this particular claim—to have experienced God's presence in human events—and its subsequent development that is the differentiating factor in Jewish thought. As ancient Israel believed itself through its history to be standing in a unique relationship to the divine, this basic belief affected and fashioned its life-

style and mode of existence in a way markedly different from groups starting with a somewhat similar insight. The response of the people Israel to the divine presence in history was seen as crucial not only for itself but for all mankind. Further, God had—as person—in a particular encounter revealed the pattern and structure of communal and individual life to this people. Claiming sovereignty over the people because of his continuing action in history on its behalf, he had established a *berit* ("covenant") with it and had required from it obedience to his Torah (teaching). This obedience was a further means by which the divine presence was made manifest—expressed in concrete human existence. The corporate life of the chosen community was thus a summons to the rest of mankind to recognize God's presence, sovereignty, and purpose—the establishment of peace and well-being in the universe and in mankind.

History, moreover, disclosed not only God's purpose but also manifested man's inability to live in accord with it. Even the chosen community failed in its obligation and had, time and again, to be summoned back to its responsibility by divinely called spokesmen—the prophets—who warned of retribution within history and argued and

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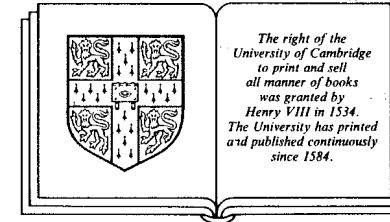
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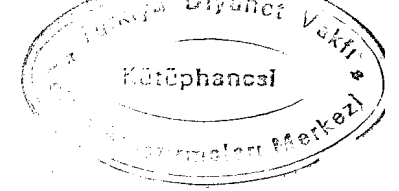
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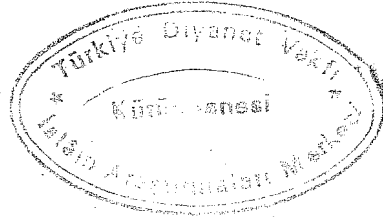
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insanın bilmediği bir anlatım biçimi değil, onun kullandığı dilde var olan bir anlatım biçimidir. Günlük konuşma dilinde simgeler çok sık kullanıldığı gibi, edebi metinlerde de simgeler kullanılmaktadır. Vahiy, insanın kullandığı dili kullandığından, onun metni de insanın yazdığı diğer metinlerden farklı değildir. Diğer metinlerde kullandığımız metin çözümleme yöntemlerini vahye de uygulamak ve genel ilkeleri bu çözümlerle sonucunda belirlemek kaçınılmazdır.



Yahudilik'te Sürgün Teolojisi: Tanrısal Bir Ceza Olarak Sürgün

Ali Osman KURT*

Abstract

In this work, we have talked about Jewish exile in the time of Nebuchadnezzar, king of Babylon. In the Jewish literature this exile was evaluated not only the historical, but also theological and ideological. In the Jewish literature, the exile is not just a bare historical event; it was also considered as the divine punishment in turn of their sins, while their evildoers who expelled them in the exile were also seen as envoys whom God had selected as the punishment of the Jewish people. However, in the matter of their repentance and correction of themselves they would have some divine promises that would make them turn to their own land.

Key Words: Judaism, Israel, Jüdah, Jerusalem, Temple, Exile, Assyria, Babylon.

Giriş

Yahudi tarihi, isyanlar, savaşlar ve sürgünlerle doludur. Yahudiler tarihte birçok kez, kendi topraklarından başka ülkelere sürgüne gönderilmişlerdir. Bu sürgünler içerisinde Yahudiler üzerinde en büyük etkiyi hiç şüphesiz Babil sürgünü yapmıştır.

Yahudi literatüründe Yahudilerin yaşadıkları sürgünler, yalnızca tarihsel birer olay olarak değil, Yahudilerin işledikleri günahlara karşılık tanrısal bir ceza olarak değerlendirilmiş; Yahudileri sürgüne gönderenlerse, Yahudileri cezalandırmak için Tanrı tarafından seçilmiş birer elçi olarak telakki edilmiştir. Bunun bir sonucu olarak, sürgünle ilgili bir Yahudi teolojisi geliştirilmiştir: Sürgün, Yahudilerin haddi aşmaları ve günahları sebebiyle tanrısal bir cezalandırmadır.

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Yahudilik

Salime Leyla Gürkan

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القصاص في النفس

بين شريعة موسى وعيسى ومحمد
عبد الخالق النواوي

بالتقصاص في النفس المماثلة في العقوبة ، أي معاقبة الجاني **المقصود** بمثل فعله وهو القتل .
وقد عرفت الشرائع السماوية كلها القصاص ولم تكن الشريعة الإسلامية هي التي انفردت وحدها عن باقي الشرائع بتشريع القصاص ، فقد كان القصاص في التوراة كما حكى القرآن الكريم اذ قال سبحانه : « وكتبنا عليهم فيها ان النفس بالنفس والعين بالعين والانف بالانف والاذن بالاذن والسن بالسن والجروح قصاص » .

وجاء في التوراة في سفر الخروج ما نصه : « من ضرب انسانا فمات يقتل ، ولكن الذي لم يتعمد بل اوقع الله في يده فاننا اجعل له مكانا يهرب اليه ، واذا بغى انسان على صاحبه ليقته بغدر فمن عند مذبحي تأخذه للموت ، ومن ضرب اباه او امه يقتل قتلا ، ومن سرق انسانا وباعه او وجد في يده يقتل قتلا ، ومن شتم اباه او امه يقتل قتلا ، واذا تخاصم رجلان فضرب احدهما الآخر بحجر او بلكمة ولم يقتل بل سقط في الفراش ، فان قام وتمشى خارجا على عكازه يكون الضارب بريئا الا انه يعرض عطلته وينفق على شفائه ، واذا ضرب انسان عبده او امته بالعصا فماتت تحت يده ينتقم منه ، ولكن اذا بقى يوما او يومين لا ينتقم منه لانه ماله ، واذا تخاصم رجلان وصدموا امرأة حلي فسقط ولدها ولم تحصل اذية يفرم ، كما يضع عليه زوج المرأة ويدفع عن يد القضاة ، واذا حصلت اذية تعطى نفسا بنفس ، وعينا بعين ، وسنا بسن ، ويذا بيد ، ورجلا برجل ، وكيا بكيا ، وجرحا بجرح ، ورضا برضا ، واذا ضرب انسان عين عبده او عين امته فأتلفها يطلقه حرا عوضا عن عينه ، وان اسقط سن عبده او سن امته يطلق حرا عن سنه » .

وقد يقال ان الانجيل لم ترد فيه مثل هذه النصوص التي تتمثل فيها الشدة والقسوة ، بل ان ما ورد في الانجيل هو تقيض ذلك فيثبت ولا يؤخذ بما جاء في التوراة .

وفي الفصل الرابع تحدثت عن طبيعة المكر والغدر والحقد التي تنطوي عليها النفس اليهودية.

وفي الفصل الخامس تحدثت عن الجين المتأصل في الطبيعة اليهودية والذي صورته القرآن أبلغ تصوير.

وفي الفصل السادس تحدثت عن إفساد بني إسرائيل في كافة أنحاء الأرض في العصر الحاضر.

أما في الخاتمة، فقد لخصت فيها أهم نتائج البحث، ومنها:

١- اليهودية عقيدة فاسدة مليئة بالأساطير والأكاذيب على الله وعلى رسله وأنبيائه.

٢- اليهودية دعوة عنصرية إقليمية، ضيقة الأفق، تحتقر الغير وتدرجه في أعداد الدواب.

٣- اليهود قوم ذوو مكر وغدر وفساد، لا يتعاملون مع الغير إلا على أساس هذه الصفات الشريرة.

٤- لا يقوم النفسية اليهودية إلا قوة رادعة تقوم بتأديبهم وتردهم عن غيهم، وهذه القوة لا تتمثل إلا في الإسلام.

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YAHUDILIK
- YAHUDILER
- ISRAİL

اسم الرسالة : طباع بني إسرائيل وأثرها في سلوكهم (ماجستير).
اعداد الطالبة : هدى مرعي
اشراف : الاستاذ محمد قطب
تاريخ الرسالة : ١٣٩٩ هـ - ١٩٧٩ م.
مباحث الرسالة : تشمل الرسالة مقدمة، وتمهيداً، وستة فصول، وخاتمة، على النحو التالي:

تحدثت الطالبة في المقدمة عن الأسباب التي حملتها على اختيار الموضوع، وأهمها: كثرة التحدث عن بني إسرائيل في القرآن الكريم، والانحراف العقدي الذي عليه بنو إسرائيل حالياً، والدور الخطير الذي يلعبه اليهود في إفساد الأجيال حاضراً ومستقبلاً.

وفي التمهيد تحدثت الطالبة عن عقيدة بني إسرائيل وما تسرب إليها من فساد في التصور.

أما الفصل الأول، فقد تحدثت فيه عن العنصرية البغيضة والاستعلاء الذي درج عليهما اليهود.

وفي الفصل الثاني تحدثت عن المادية وخطرهما على الفكر والأخلاق.

وفي الفصل الثالث تحدثت عن الفساد الخلقي عند اليهود، وقدرتهم على افساد الغير.

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Number VIII

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University of Notre Dame

*Christians, Muslims,
and Jews in
Medieval and Early
Modern Spain*

INTERACTION AND CULTURAL CHANGE

Edited by

MARK D. MEYERSON
AND EDWARD D. ENGLISH

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محمود احمدی

نظریه ای در باره محدود بودن شریعت
حضرت موسی و حضرت مسیح
به بنی اسرائیل*

قبول خداوند قرار گرفته است؟

ما در این نوشتار سعی می کنیم جواب
سؤال را با بررسی قرآن کریم و کتاب مقدس
[تورات و انجیل] پیدا نمایم.

فرضیه ای که ما برای پاسخ پرسش مذکور
داریم این است که دین حضرت ابراهیم
دینی جهانی بوده [لا اقل نسبت به محدوده
عراق، حجاز، فلسطین، شام و مصر]
در حالی که دین یهود و مسیحیت هر دو قومی و
مربوط به بنی اسرائیل بوده اند.

ابتدا آیات قرآنی را بررسی می نمایم تا
دریابیم آیا از دیدگاه قرآن کریم، دین مسیحیت
و یهود دین جهانی است یا مختص قوم بنی

* این مقاله زیر نظر استاد توفیقی توسط جناب آقای محمود احمدی، دانشجوی سال چهارم رشته تخصصی علم کلام
تنظیم شد.

اسرائیل؟

سپس همین مقوله از دیدگاه تورات و
انجیل بررسی می گردد.

● اختصاص شریعت حضرت
موسی به بنی اسرائیل در قرآن

۱. قوله تعالى: ﴿وَأَتَيْنَا مُوسَى الْكِتَابَ
وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي
وَكِيلاً﴾ (اسراء/ ۲).

۲. قوله تعالى: ﴿وَلَقَدْ آتَيْنَا مُوسَى
الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَائِيلَ﴾ (سجده/ ۲۳).

در این آیات کریمه پیامبری حضرت
موسی و نزول کتاب بر او را مطرح کرده و
در ادامه آیه آن حضرت را هادی بنی اسرائیل
معرفی می کند. از آنجایی که سخن از جعل
(قرار دادن، تعیین کردن) است و لام جرّ در
اینجا نمی تواند بر مالکیت دلالت داشته باشد
پس به معنی اختصاص است یعنی اختصاص
رسالت حضرت موسی به بنی اسرائیل.

۳. قوله تعالى: ﴿يَا بَنِي إِسْرَائِيلَ اذْكُرُوا
...﴾ (بقره/ ۴۰)، ﴿... وَإِذْ آتَيْنَا مُوسَى
الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ﴾ (بقره/ ۵۳).

در این آیه ی کریمه که طی آن خداوند،
نعمت های خویش بر بنی اسرائیل را می شمرد،

یکی از نعمت های خود را، رسالت حضرت
موسی ذکر کرده و حکمت این رسالت را
هدایت بنی اسرائیل ذکر می کند.

۴. قوله تعالى: ﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا
عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ
فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا...﴾
(مائده/ ۳۲).

در آیه، حکم قصاص را که در تورات
آمده است (و در تورات فعلی نیز عین عبارت
محفوظ مانده) با عبارت ﴿كَتَبْنَا عَلَىٰ بَنِي
إِسْرَائِيلَ﴾ معرفی کرده است. این نشانگر
اختصاص خطاب تورات به این قوم است.

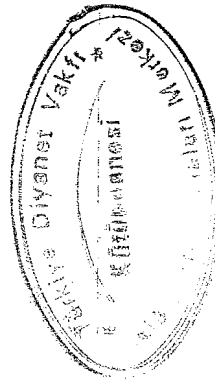
۵. قوله تعالى: ﴿... قَدْ جِئْتُمْ بَيْنَهُ مِنْ
رَبِّكُمْ فَأَرْسَلْ مَعِيَ بَنِي إِسْرَائِيلَ﴾
(اعراف/ ۱۰۵).

در آیه کریمه علت بعثت حضرت موسی
و محاجه او با فرعون، آزاد سازی بنی
اسرائیل و هجرت قوم همراه موسی عنوان شده
است.

۶. قوله تعالى: ﴿... إِنِّي خَشِيتُ أَنْ
تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ﴾ (طه/ ۹۴).

هارون علت سخن نگفتن خود بر بنی
اسرائیل (در قضیه سامری) را ترس از ناراحتی
موسی از تفرقه میان بنی اسرائیل آورده
است.

۷. قوله تعالى: ﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدًى
وَأَوْزَنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ﴾ (غافر/ ۵۳).



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based on a long and rich career, as well as on a deep appreciation of the importance of culture in language teaching and learning and the importance of productive and sustained interaction between the teacher and the learners.

UNIVERSITY OF EDINBURGH

YASIR SULEIMAN

MUSLIM WRITERS ON JUDAISM AND THE HEBREW BIBLE: FROM IBN RABBAN TO IBN HAZM. By CAMILLA ADANG. (Islamic Philosophy, Theology and Science: Texts and Studies, Vol. XXII). Leiden, Brill, 1996, 321 pp.

Based upon the author's PhD thesis, presented to the University of Nijmegen in 1993, this work is a valuable addition to the published material available on the increasingly topical subject of Muslim attitudes towards other religious traditions. It focuses on the opinions of nine very different medieval Muslim thinkers, the apologist 'Alī b. Rabbān al-Ṭabarī, the traditionist Ibn Qutayba, the historians al-Ya'qūbī, al-Ṭabarī, al-Mas'ūdī and al-Maqdisī, the Ash'arite theologian al-Bāqillānī, the polymath al-Bīrūnī and the polemicist Ibn Ḥazm; there are also occasional references to some Jewish contemporaries of these Muslim writers, such as al-Qirqisānī, al-Muqammiṣ and Sa'adya Gaon. Five main subjects are investigated: the authors' views on Jewish beliefs and practices, the extent of their knowledge of Biblical material, their use of Biblical material to support Muḥammad's claim to prophethood, their opinions on the abrogation of the Mosaic Law, and their views on the authenticity or otherwise of the Jewish Scriptures. Naturally enough on some issues more space is devoted to the opinions of some writers than others, but overall most attention is given to Ibn Ḥazm. Two Appendices helpfully provide translations of longer extracts from two writers in particular, al-Maqdisī and Ibn Qutayba.

As the author explains in her first chapter, which looks at the background to the discussion and the whole question of the availability of Biblical materials to Muslim writers, it is not at all clear when Arabic translations of the Bible were first made, so that even for Ibn Ḥazm probably only an abridged version of the Torah was available, and for the remaining books of the Bible he may have had to rely on abridged extracts. It is not surprising, therefore, if in the course of transmission 'scripture gradually developed into legend' (p. 2), and the term 'Torah' came to refer not only to what had been revealed to Moses but also to the remaining books of the Hebrew Bible and sometimes to apocrypha and even pseudepigrapha (p. 17). The legacy of all this is that even today, with one or two significant exceptions such as the work of Sayyid Aḥmad Khān in nineteenth century India, serious Muslim study of Biblical texts has hardly begun.

Among her conclusions, two of Adang's observations stand out as particularly interesting. Firstly, four of the Muslim writers discussed include quite sympathetic discussions of the Judaism of their day in their writings, and all of these appear to be Shī'ī, two definitely and two most probably (p. 252), a point which challenges the widely held view that Sunnīs are more sympathetic towards Jews than Shī'īs. Secondly, while the tone of a writer such as Ibn Ḥazm in his discussion of Judaism is often vitriolic, quite a different impression emerges from an investigation of his legal pronouncements concerning Jews, where several of his judgements seem much more liberal than those of, for example, Abū Ḥanīfa. As on so many other questions, therefore, Muslim opinion seems able to blend some apparently very negative judgement with some much more positive action.

This is the second work to appear during the 1990s on the subject of Muslim attitudes towards the Hebrew Bible/Old Testament. The first, *Intertwined Worlds: Medieval Islam and Bible Criticism*, by Hava Lazarus-Yafeh (Princeton University Press, 1992), looked at many of the same themes as Adang's work—the question of the authenticity of the Jewish Scriptures, the question of whether or not the coming of Muḥammad was predicted in the Jewish Scriptures, and the question of translations of the Jewish Scriptures into Arabic—but with an additional section focusing on Muslim treatment of Ezra-'Uzayr, a useful Appendix on Jewish attitudes towards the Qur'ān, and a distinctive overall thesis, namely that medieval Muslim study of the Jewish Bible should be seen as a kind of precursor of modern Biblical criticism. The distinctive features of Adang's book are its concentration on the opinions of nine particular Muslim writers, with extensive translation of their works, and its greater coverage of Muslim comment on Jewish practice, in both its ritual and legal senses. Taken together the two books provide an excellent survey of medieval Muslim attitudes towards Judaism in general and its scriptures in particular. A similar survey of Muslim thinking about the distinctively Christian Scriptures/New Testament would be an invaluable complement to these studies.

UNIVERSITY OF NOTTINGHAM

HUGH GODDARD

HANDLIST OF MANUSCRIPTS IN THE CENTRE DE DOCUMENTATION ET DE RECHERCHES HISTORIQUES AHMED BABA, TIMBUKTU, Vol. 1. Prepared by SIDI AMAR OULD ELY, edited by JULIAN JOHANSEN. (Handlists of Islamic Manuscripts Series: V. African Collections—Mali.) London, Al-Furqān Islamic Heritage Foundation, 1995. vi, 575 pp., £24.

One fairly recent realization in the study of African Islamic history is the great and largely untapped resources that exist in the form of local manuscript collections. These have been unknown and untapped partly because no one has looked for them, partly because of the wishes of the owners—such as religious families or Sufi lodges—to keep them private. However, in recent years a number of efforts have been made to make these sources more available by moving them to local archives, cataloguing them and preserving them on microfilm or in other ways. Such efforts are especially necessary as many such private collections are now in danger of destruction, taking with them key elements of the historical heritage of the Islamic world.

The task of preserving the manuscript heritage of the Niger Bend area was a major objective for the Ahmed Baba Centre for historical documentation (CEDRAB) established by Unesco in Timbuktu in 1974. Over the last 20 years, it has collected more than 9000 manuscripts of various kinds, largely from and in cooperation with private collections, making them available both to resident and visiting scholars.

The present work is the first generally available catalogue of the holdings at the Ahmed Baba centre. It is part of a larger enterprise by the Al-Furqān Islamic Heritage Foundation. This London-based and Saudi-financed institute concentrates its efforts for the preservation of the Islamic heritage on this type of manuscript catalogue, and has to date published about a dozen very useful volumes from the Hijaz, West Africa, Yemen, Iraq and other regions. Like the present volume, many of these works are based on existing local handlists, card or paper catalogues that have been verified, edited and enhanced with biographical and other information. Thus, they often provide a combi-

- Hanif p-zatnda
- Yahudi
- H. Ibrahim
- Millet

TOWARDS A PERIODIZATION OF EARLIEST ISLAM
ACCORDING TO ITS RELATIONS WITH
OTHER RELIGIONS

JACQUES WAARDENBURG

Since the periodization of Islamic history is one of the main themes of this congress, it is worthwhile to look at earliest Islam with the aim of discovering how it may be divided into periods. Is it possible to distinguish certain phases in the growth of the new religious movement which correspond with its successive interactions with existing religious communities? The problem is an old one and well-known. Nearly a hundred years ago, for instance, C. Snouck Hurgronje connected the occurrence of the Ibrāhīm cycle in the Qur'ān with Muḥammad's conflict with the Jews in Medina.¹ Moreover, numerous studies have been made over the last hundred years of Jewish, Christian and other influences on Muḥammad's preaching and practice² and on the institutional

¹ C. Snouck Hurgronje, *Het Mekkaansche Feest*, Leiden 1880, repr. in *Verzamelde Geschriften—Gesammelte Schriften*, Vol. I (Bonn-Leipzig: Kurt Schroeder, 1923), pp. 1-124, especially pp. 23-27. Partial French translation of this book as "Le pèlerinage à la Mekke" by G.-H. Bousquet in *Oeuvres Choisies—Selected Works* de C. Snouck Hurgronje, présentées en français et en anglais par G.-H. Bousquet et J. Schacht (Leiden: E. J. Brill, 1957, pp. 171-213; see especially pp. 186-190. Compare also C. Snouck Hurgronje, "Une nouvelle biographie de Mohammed", (first published in *RHR*, 15e année, t. 30, 1894), reprinted in *Verzamelde Geschriften*, Vol. I, pp. 319-362 (esp. pp. 334-336) and in *Oeuvres Choisies—Selected Works*, pp. 109-149 (esp. pp. 122-125). It becomes clear here that Snouck Hurgronje, in his interpretation of the Ibrāhīm story, wanted to refute the idea that the *millat Ibrāhīm* would have been the religion of the ancient *hanīfs* before Muḥammad's public activity. Snouck Hurgronje's theory was influenced by A. Sprenger; see his *Das Leben und die Lehre des Moḥammad* . . . (Berlin 1861-65), Vol. 2, pp. 276 ff.

² For the literature on the various kinds of historical influences on Muḥammad see Maxime Rodinson, "Bilan des études mohammadiennes", *Revue historique*, Vol. 229, fasc. 465 (January-March 1963), pp. 169-220. Studies on such influences continue to appear; see for instance lately Erwin Gräf, "Zu den christlichen Einflüssen im Koran" in *Al-Bahit, Festschrift Joseph Henninger* . . . (Studia Instituti Anthropos 28). St Augustin bei Bonn: Anthropos Institut, 1976, pp. 111-144. Attention is here given to the liturgical use of the Qur'ān in relation to Christian Syriac liturgical sources. The present approach presupposes such studies of historical influences but also assumes that Muḥammad was not a passive receptacle of them. Just like the author of the first chapters of Genesis, the Hebrew prophets, Jesus and Paul,



الموسوعة الميسرة

في

الأديان والمذاهب المعاصرة

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Denetim No:	27641
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النحو العالمية للشباب الإسلامي

الرياض

Yahudilik (563-575)

11 KASIM 1996

تأثر اليهودية بالاديان الوثنية

الدكتور / فتحى محمد الزغبى

أستاذ العقيدة والفلسفة المساعد

بجامعة الأزهر بطنطا

وأستاذ الثقافة الإسلامية المشارك

بجامعة الإمام بالرياض

تقديم

أ. د. / يحيى هاشم حسن فرغل

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ورئيس قسم الدراسات الإسلامية

بكلية الآداب - جامعة الإمارات

Türkiye İslam Vakfı
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دار البشير للثقافة والعلوم الإسلامية

مصر - طنطا - ٣٣ ش الشهيد عادل الزواوى أمام كلية التربية النوعية ت ٣٢٢٤٠٤ فاكس ٣٣١٨٠٠

Yahuda
Bibliographie

LA FINALITÉ DE LA CRÉATION DE L'HOMME SELON UN THÉOLOGIEEN JUIF DU IX^e SIÈCLE

par

Georges Vajda

Paris

Hellmut Ritter zum 70. Geburtstag

Dans l'œuvre si variée et si riche du Professeur Hellmut Ritter les travaux concernant les divergences doctrinales au sein de l'Islam occupent une place de choix. Qu'il nous soit permis d'offrir au savant éditeur des *Maqālāt al-islāmīyīn* une modeste contribution touchant sinon directement ce thème, du moins un sujet tout voisin.

Le *mutakallim* juif Dāwūd b. Marwān ar-Raqqī, dit al-Muqammiš, qu'il convient, croyons-nous, de situer dans la deuxième moitié du IX^e siècle ¹, a examiné les grands problèmes de la théologie mu'tazilite en leur application aux croyances juives dans un traité en vingt chapitres (*ʿIšrān Maqālāt*, sic), dont nous n'avons malheureusement conservé qu'une partie ². Toutefois, grâce aux brèves récapitulations par lesquelles il relie

¹ Voir sur cet auteur M. Steinschneider, *Die hebr. Übers. des MA*, parag. 218, p. 378 sq., et *Die ar. Lit. der Juden*, parag. 25, p. 37; plus récemment, M. J. Ginsburg dans: *Zapiski Kollegii Vostokovedov* 5/1930, pp. 481-507; S. W. Baron, *A Social and Religious History of the Jews* ², t. VIII, 1958, pp. 97-98, 297-298, 327; G. Vajda dans: *Studia Islamica* 9/1959, pp. 29-38. — La chronologie d'al-Muqammiš se laisse préciser par le fait qu'une source digne de foi (al-Qirqisānī, *K. al-Anwār wal-marāqib*, éd. L. Nemoj, I, 8, 5, p. 44) nous apprend qu'il fut élève du philosophe chrétien Nānā (Nonnos) de Nisibe; or ce dernier florissait vers 840 et n'est plus mentionné après 862 (cf. G. Graf, *GCAL*, II, 226 sq.); on peut donc, sans grand risque d'erreur, placer notre personnage entre 820 et 890. Le fait que son ouvrage contenait certainement une réfutation de la critique de la prophétie mise en circulation par Ibn ar-Rāwandī suggère qu'il écrivait vers le dernier quart du IX^e siècle.

² Dans l'*unicum* judéo-arabe, IIe collection Firkovič, n° 4817, à Léninegrad qui renferme les *maqālāt* II à XII presque complets, I et XIV défectueux du commencement, XIII et XIV défectueux de la fin. Le morceau qui nous occupera ici se lit aux folios 50 v°-56. Une copie de cet exemplaire faite par A. S. Yahuda est actuellement entre les mains du Professeur A. S. Halkin de New York, qui en prépare une édition. M. Halkin a eu l'obligeance de nous communiquer une transcription dactylographique partielle du document et c'est là-dessus que nous avons travaillé; inutile de préciser que nos recherches n'entendent aucunement porter atteinte au droit de priorité de notre confrère à l'édition du texte arabe et à une éventuelle étude d'ensemble sur l'auteur. Les extraits du livre conservés en traduction hébraïque n'intéressent pas notre présente recherche.

Oriens, c. 15, s. 61, 1962 (LEIDEN - E. J. BRILL)

Not: Bu makale 61-85 sayfalari qayindadi.

مقارنة الأديان

اليهودية

تأليف

الدكتور أحمد رشدي

دكتوراه من جامعة كمبردج
استاذ التاريخ الاسلامي والحضارة الاسلامية
بكلية دار العلوم - جامعة القاهرة

الطبعة السابعة ١٩٨٤

مع زيادات واسعة وبخاصة عن الاسلام والفرق

Türkiye Diyanet Vakfı
İslam Ansiklopedisi
Kitaphanesi

Kayıt No : 987-1

Yasni No. : 209
5EL 11



الناشر
مكتبة النهضة المصرية
٩ شارع عدلي
القاهرة

- DİN
- Hıristiyanlık
- Yahudilik

DİN FENOMENİ¹

Yazan: Jean Chevalier²

Tercüme: Doç. Dr. Mehmet AYDIN

XX. yüzyılın son üç çeyreğinde bile, insan ruhunun gösterdiği tezahürler arasında, dünyada en çok yaygın olanlardan birisi, din olayıdır. Bu gün küremizin üzerindeki üç buçuk milyar sakinden hemen hemen üç milyara yakını, kişisel olarak dinî bir sistemin tesiri altındadır. Aşağıdaki dinler tablosu, 1970 sayımına göre gittikçe azalan sayısal önemlerine rağmen belli başlı yerleşim bölgelerine göre bir artış göstermektedir. Bu tahmini rakamlara istatistik uzmanları, ikiyüz milyon da Animist inanca sahip kişi (Afrika-asyada) ilâve ederler. Ancak burada şunu hemen belirtelim ki, en titiz şekilde bile tesbit edilmiş olsa, yine de istatistiklerin tam olduğu söylenemez. Meselâ Çinde ne kadar Konfüçyanist ve Taoist vardır? Bunu tesbit bir hayli zordur. Bunun için dini istatistikler, eksiksiz olmaktan uzaktır. Meselâ Hind'de ve Hindçe konuşan Asya'da, Budizm'le Hinduizm birbirine çok karışmıştır. Yine sayım kriterleri ve metodları, hristiyanlarda bile her yerde aynı titizlikle uygulanamaz. Meselâ Katolikler ve ortodokslar, kendi vaftiz ettiklerini kendilerinden sayarlar. Protestanlar ise daha çok kişisel iman ikrarı yapanları dikkate almaktadır. Gabriel le Bras da Beşerî ilimler düzeyine ulaşan Din Sosyolojisi ve kültürel coğrafya bu nazik, ince tamamen kavranılmaz sahada, henüz başlangıç noktasında bulunmaktadır.

Belli başlı dinleri şöylece gösterebiliriz:

1- HRİSTİYANLIK:

a) *Katolik mezhebi*: Orta, batı, güney avrupa, lâtın amerika ülkelerinde yaygındır. 582 milyon müntesibi vardır.

¹ Bu makale Les Religions, Verviers (Belgique) 1974 adlı kitabın 498-548 sahifelerinde neşredilmiştir.

² Yazar 1906 da doğmuştur. Felsefe ve İlâhiyat doktorudur. Felsefe öğretmenliği, Fakülte Dekanlığı, UNESCO Genel Müdürlüğü yapmıştır. Ayrıca Unesco'da hükümetlerle teknik işbirliği ve ilişkiler müdürlüğü yapmıştır. Milletler arası Metafizik Enstitüsü Başkan Yardımcılığı ve Edebiyat Direktörlüğü gibi görevleri de ifa etmiştir.

İlahiyat Fakültesi Dergisi, c.28, s. 79, 1986 (ANKARA)

Not: Bu makale 79-126 sayfaları arasındadır.

Dergi Ansiklopedi kütüphanesinde mevcuttur.

Makale DİN pasetindedir.

- Taurat poseet
- Yehudilik

LA BIBLE ET LA TORAH : CONCURRENTES OU PARTENAIRES ?*

André PAUL

On dit couramment que l'Ancien Testament est la Bible des juifs. Le Nouveau Testament serait la partie originale de la Bible chrétienne. Cela voudrait dire que le christianisme possède une Bible en deux tomes ; tome I, l'Ancien Testament et tome II, le Nouveau Testament. De plus, l'ère du Nouveau Testament aurait commencé quand celle de l'Ancien se serait terminée. Du point de vue des Écritures, il n'y aurait entre le judaïsme et le christianisme qu'une seule différence : la reconnaissance ou la non reconnaissance du Nouveau Testament. Tel est le schéma hélas ! classique sur lequel reposent bien des discours et des commentaires.

Ce que je veux démontrer ici, c'est que la Bible, composée certes d'un Ancien et d'un Nouveau Testament, est un bien exclusivement chrétien. Bien sûr, le mot et la chose bibliques sont nés dans le judaïsme antérieur à Jésus. Mais ils ont connu leur croissance et atteint leur maturité durant les deux premiers siècles du christianisme, et ceci avant de s'affirmer résolument dans une unité organique et structurelle.

Les juifs, eux, n'ont pas de Bible. Ils ont la Torah, et c'est tout autre chose. Certes, à l'instar de la Bible chrétienne, ce bien littéraire unique possède chez les juifs une autorité au-dessus de toute autre. Il offre également bien des similitudes et même nombre d'éléments communs avec le corps d'Écrits sacrés des chrétiens. Nonobstant, la différence entre Bible et Torah est grande et profonde. C'est cette différence que je me propose ici de désigner, de décrire et, si possible, d'expliquer. Cela nous permettra de mieux situer, du point de vue des Écritures respectives, les raisons et fondements du fait chrétien et du fait juif. La Bible et la Torah sont-elles deux concurrentes ou deux partenaires ? Je répondrai à la question et, ce faisant, je préciserai quelles sont les conditions, les enjeux et les risques de leur exceptionnelle relation.

Je vais laisser la parole, d'abord à la Torah et au judaïsme, ensuite à la Bible et au christianisme.

I. LE JUDAÏSME ET LA TORAH

Le judaïsme désigne le corps entier des Écrits sacrés par le mot *Torah*, au pluriel *Toroth*. Par judaïsme, j'entends le judaïsme rabbinique ou classique, né sur les ruines du Temple après 70. « Torah » est le nom

* Cet article est le texte d'une conférence publique donnée à l'Université Saint-Paul d'Ottawa le 6 mars 1986.

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RUEL W. TYSON, JR.

JOURNEY. See Ascension; Descent into the Underworld; Flight; Pilgrimage; and Quest.

JUDAH. For Jewish figures whose given names are commonly rendered as Judah, see Yehudah.

JUDAISM. [This entry consists of an overview of the origins and development of the Jewish religious tradition and seven historical surveys of Judaism in the major regions of the Diaspora:

An Overview

Judaism in the Middle East and North Africa to 1492

Judaism in the Middle East and North Africa since 1492

Judaism in Asia and Northeast Africa

Judaism in Southern Europe

Judaism in Northern and Eastern Europe to 1500

Judaism in Northern and Eastern Europe since 1500

Judaism in the Western Hemisphere

In addition to the related articles referred to in this entry, see also the biographies of the principal figures mentioned herein.]

An Overview

Neither of the sacred Jewish classics, the Bible or the Talmud, speaks of "Judaism." Hellenistic Jews created this Greek word to describe their uncommon way of serving God (2 Mc. 2:21, 8:1, 14:38; Gal. 1:13–14). All such mediating terms, because they utilize alien categories as the means of self-representation, necessarily distort as much as they explain. Thus, while the Jews of the first century CE integrated their ethnicity and their religion, Paul, writing *Galatians* for gentile readers, must sunder faith from folk in order to communicate.

Contemporary Jewish thinkers radically disagree as to the nature of Judaism and even the advisability of employing the term. Interpretations of Judaism today range from steadfast traditionalism to radical universalism. The traditionalists themselves differ strongly on accommodation to modernity. The right-wing Orthodox resist accommodation, while the Modern Orthodox accept any cultural good not forbidden by God's revelation. Debates over the role of mysticism add further diversity. Other contemporary Jews have rejected Orthodoxy because they deem it incompatible with the practice of democracy and the findings of the natural and social sciences, especially critical history.

Among nonreligious Jews, some are humanists who assimilate their Jewishness to contemporary culture, especially ethics. Others identify Judaism with Jewish folk culture. Zionism and the state of Israel represent the secularization of Judaism at its fullest.

Among liberal—that is, non-Orthodox—religious Jews, four differing emphases occur. (1) Jews who have an ethnic attachment to Judaism often find that it ac-

4 HEBRAICA UND JUDAICA - יְהוּדִיּוּת - יִשְׂרָאֵל

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The Qur'anic Context of Muslim Biblical Scholarship

JANE DAMMEN MCAULIFFE

ABSTRACT *Classical Muslim writing on the Hebrew Bible and the New Testament manifests a continuing tension between two potentially contradictory estimations. Certain verses in the Qur'an charge Jews and Christians with deliberate or inadvertent corruption of their scriptures and persistent misinterpretation of them. Conversely, other qur'anic passages assert the predictive value of these same texts, stimulating Muslim scholars to search biblical sources for the promised attestations. Both incentives to Muslim biblical scholarship have produced, and continue to produce, a diverse body of work and the diametric tension which these works collectively sustain constitutes a central element among those intellectual strategies which secure qur'anic authority.*

My initial interest in this topic was prompted by an invitation which I received a few years ago from the major academic organization of North American biblical scholars, the Society for Biblical Literature. The Society invited me to prepare a plenary address for its members on the relation between the Qur'an and the Bible. Their letter of invitation asked me to 'take a well known biblical text of your choosing and address the interpretation of that text in the Islamic tradition.' While I am conscious of the chronological and textual complexities with which scholars of the Hebrew Bible and the New Testament would negotiate an analogous assignment, for an Islamicist I think it represents a particular quandary, a quandary both theological and hermeneutical.

The Theological Quandary

Implicit within the request to trace the interpretation of a biblical text through the classical Muslim corpus lurks a theological claim about the relationships of the Hebrew Bible and of the New Testament to the Qur'an. Clearly the three scriptures share much material. Certainly, the names of Abraham and Joseph, of Moses and Jesus, appear across these canons. Yes, all three disclose God's acts of creation and intervention, as each charts a chronology of divine initiative. Doubtless the Qur'an also holds some surprises for readers of the Hebrew Bible and the New Testament. For example, it names the mother of Jesus far more often than does the New Testament and qur'anic accounts of her have fostered a centuries-long devotion to Mary among many Muslims. Yet while Islam certainly positions itself within the so-called 'stream of revelation' it does not understand the Qur'an as a mere continuation of these prior scriptures. Rather, it regards the Qur'an as a divine re-presentation of the same truth which informed such predecessors as the *Tawrah* and the *Injil*, to use the qur'anic terms for Torah and Gospel. Just as God revealed his will to Moses and to Jesus, he has done the same for Muhammad, speaking in 'clear Arabic'¹ for the benefit of this recipient and his followers. Plainly stated, material common to the Torah and the Gospel can be found in the Qur'an because God put it there. Replication is not a product of biblical

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 The American Journal of Semitic Language and Literature, XLIX, 1932-1933 Chicago
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THE PRESENT STATUS OF THE SABBATH QUESTION

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 Union Theological Seminary

The origin of the Sabbath is still shrouded in obscurity in spite of all the various attempts that have been made to shed light upon it. It is not our purpose here to deal with all phases of this subject, but rather to present a few critical observations on the leading theories now in the foreground of attention and to modify and supplement, as it were, the excellent article of Meek.¹ The theories referred to may be assigned to two different groups, in accordance with the angle from which the subject is approached by the various authors. Some are bent on explaining this institution *astrologically* while others attempt to account for it *sociologically*. For the former explanation the day has primarily a cultic significance while for the latter its implications are chiefly of a social character.

The astrological theories that merit consideration seem to be three in number. All of them, in one way or another, link the origin of the Sabbath with the planets.

The first to be mentioned here, viz., that the Sabbath is the day governed by the planet Saturn (and thus so unfavorable for work that labor was omitted), was advocated long since by Kuenen.² It was recently revived by Eerdmans³ with the additional nuance that the Sabbath was the Saturn day of the Kenites and was taken over from them by the Israelites. The Kenites, he claims, were a tribe of smiths for whose craft fire was naturally of paramount importance. Now there are only two instances in the Old Testament where a specific kind of work is prohibited on the seventh day, and in both the reference is to the making of fire (Exod. 35:3; Num. 15:32). What could be more natural than to regard these commandments as giving us the original Sabbath regulation of the Kenite clan? Amos 5:26 is alluded to by Eerdmans to prove that the Hebrews worshiped Saturn-Kewan

¹ *JBL*, 1914, pp. 201 f.
² *Der Götterdienst von Israel*, I (1860), 280.
³ *Martijnschrift*, 1925, pp. 79 f.

in the Mosaic era, and the inference naturally is that this was due to contact with the Kenites. To this theory Professor Budde lent his whole-hearted support,⁴ elaborating on such matters as the Kenites in the Old Testament and the exegesis of Amos 5:26, with which he had previously dealt in a similar manner.⁵ Since his article had attacked the theory of Meinhold (cf. below), the latter in a rejoinder strongly assailed the Kenite theory.⁶ He denies that the Kenites were smiths, and regards Cain as erroneously combined with Tubal in Genesis, chapter 4; he insists that it is by no means assured that the Kewan of Amos 5:26 was Saturn or that Sicut is identical with Sakkut,⁷ and ridicules the idea that an isolated remark of a man who lived 750 b.c. can give us any reliable information about the star worship of the Hebrews and the Kenites in 1250 b.c. In his counter reply Budde admits that there are serious gaps in the proof of Eerdmans, but sticks to his interpretation of Amos 5:26 and the idea that the Kenites were smiths.⁸ Our own conclusion is that the evidence for a Kenite origin of the Sabbath is extremely weak. The assumption that Exod. 35:3 and Num. 15:32 represent Kenitic tradition is a very large one in view of the lateness of the documents. The fact that the making of fire is forbidden points rather to a comparison with the primitive fire taboos cited by Westermarck than to any connection with the smiths.⁹ But, above all, the whole hypothesis rests on the assumption that the Kenites had a seven-day week, and, what is even more dubious, a week in which the respective days were dedicated to the planetary gods. That is something which one can never expect to see proved.

We may now pass on to the theories that link the Sabbath with the moon. Undoubtedly the outstanding lunar theory is that which connects the origin of the Sabbath with the full moon. It operates with the notion of a Babylonian origin, and is the most strongly fortified of all current theories, owing to the fact that it seems to explain the name "Sabbath" as a loan word from the Babylonian *šapattu*, or fifteenth day of the month. The kinship of the two words was first suggested by Zimmern,¹⁰ and an elaborate theory as to how this *šapat-*

⁴ *Journal of Theological Studies*, 1928, pp. 1 f.
⁵ *JBL*, 1924, pp. 117 f. Cf. Zimmern, *D. Keilinschriften und das A. T.*, pp. 409 f.
⁶ *ZAW*, 1930, pp. 134 f. Cf. *ZAW*, 1930, pp. 144 f.
⁷ Cf. Hutton Webster, *Rest-Days* (1916), pp. 257 f.
⁸ *ZDMG*, 1904, pp. 201 f.; cf. also Pinches, *PSBA*, 1904, pp. 57 f.

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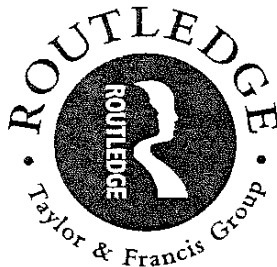
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COMPARING RELIGIONS THROUGH LAW

Judaism and Islam

Jacob Neusner and Tamara Sonn

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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الفااروقى؁ اسماعىل راجى (اعداد)/ الءوار الءلاى للءقائء الإبراهىمىة. ^{HIRIS71-}
واشطن: المءهء العالمى للفكر الإسلامى؁ ١٤٠٢ هـ - ١٩٨٢ م. <sup>YAHYDI-
LAK</sup>
٨٨ ص (بالانءلىزىة). ^{ISLAM}

ءمءء معد الكءاب فى ءوطءه عن ءعاىش الءضارى للءئابىن مع المسلمىن فى ءمشق وبءءاء وقرءبة ءمء سماءة الإسلام. وكان للءوار الءائب بىن علماء هءه الأءىان الإبراهىمىة الءلاءة ءمءه إء نشأ فى الفكر الإسلامى علم ءءىن هو الأءىان المءارءة (علم الملل والنحل) والءى كء فىه مشاهىر كالأشعرى وابن ءزم والبءءاءى والنوءىءى والشهرسءانى والبىرونى.

وفى العصر الءءءء أءء عءة مساع ءمىءة لعءءء ءلءاء للءوار بىن هءه الأءىان الءلاءة وءلك فى ابءالبا (١٩٧٥) ولشبوئه (١٩٧٧). ونبىورء (١٩٧٩). هنا وقد اءءار معد الكءاب ءلاءة باءءىن من كل من هءه الأءىان لىوضء كل منهم موءف عقىءءه من هءا الءوار المرءوب. وكان هنا الاءءىار قءءم فى الأكاءىمىة الأمرىكىة للأءىان. وبىضاف إلى هؤلاء ورقة أعدءا اسماعىل راجى الفاروقى بئفه.

هنا وقد ءاءء الأوراق العشر مرءة كالىالى:

- ١ - الكىة الكاءولىكىة والعقىءءان الإسلامىة والىهوءىة. بقلم الكارءىبال سىرءىو بىءىءولى.
- ٢ - الإسلام والمسىءىة فى المنءور الىهوءى. بقلم ماىكل فىشقرور.
- ٣ - الىهوءىة والإسلام فى المنءور المسىءى - بقلم كرىسءر سءءال
- ٤ - الىهوءىة والمسىءىة فى المنءور الإسلامى - بقلم مءمء عبء الرؤوف
- ٥ - الءولة القومىة والنءام الاءءامى فى المنءور الىهوءى - بقلم سىمور سىءىل
- ٦ - الءولة القومىة والنءام الاءءامى فى المنءور المسىءى - بقلم ءون رىئس
- ٧ - الءولة القومىة والنءام الاءءامى فى المنءور الإسلامى - بقلم اسماعىل راجى الفاروقى
- ٨ - المءءمع العقاءءى والنءام الءولى فى المنءور الىهوءى - بقلم هنرى سىءمان
- ٩ - المءءمع العقاءءى والنءام الءولى فى المنءور المسىءى - بقلم ءىمس فن
- ١٠ - المءءمع العقاءءى والنءام الءولى فى المنءور الإسلامى - بقلم مءموء علوان

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237. MOREEN, Vera B. « A Seventeenth-Century Iranian Rabbi's Polemical Remarks on Jews, Christians, and Muslims », in : Michel Mazzaoui, éd., *Safavid Iran and Her Neighbors*. The University of Utah Press, Salt Lake City, 2003, pp. 157-168.

Mme Moreen nous a déjà fourni de nombreuses contributions sur la situation des Juifs dans l'Iran safavide (voir *Abs. Ir.* 12, c.r. n° 402, 14, c.r. n° 536, 537, 898). Spécialiste des textes en judéo-persan, elle nous fournit ici une brève analyse d'un ouvrage polémique contre les Juifs, les chrétiens et les musulmans, écrit par Rabbi Yehudah b. El'azar, un médecin juif de Kâshân sur lequel on sait peu de choses. Homme cultivé, connaissant l'hébreu, l'araméen, l'arabe, le persan, il se réfère à Maimonide, aux philosophes grecs et musulmans, à la Bible (Ancien et Nouveau Testament), aux apocryphes, au Coran. Dans son ouvrage, écrit en 1686, intitulé *Hobot Yehudah* (traduit par "The Duties of Judah"), présenté ici, il expose les enseignements fondamentaux du judaïsme pour inculquer à ses coréligionnaires des « croyances correctes ». La communauté juive d'Iran était alors menacée par les conversions forcées et le danger déviationniste que représentait le mouvement messianique sabbatéen.

Yehudah met l'accent sur la prééminence d'Israël et de son peuple élu, sur l'impossibilité pour un Juif d'apostasier. Il dénonce les croyances des chrétiens et leurs interprétations erronées de la Bible, les concepts d'incarnation, de la virginité de Marie. Il réfute les attaques des musulmans (qu'il appelle "Ishmaelites") contre les Juifs, la prétendue supériorité du Coran sur la Torah. Il semble mal connaître le shiisme et ne fournit qu'une seule référence à l'imamat.

En résumé, pour Mme Moreen, les opinions de Yehudah sur les Juifs, les chrétiens et les musulmans se situent dans les limites des polémiques traditionnelles. Son ouvrage constitue « une réponse solitaire » à l'hostilité croissante dirigée alors contre les non-shiites, et particulièrement les Juifs.

J.C.

Yehudilik
Hristiyanlik
Islamiyet

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4 HEBRAICA UND JUDAICA

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(TODD LAWSON)

EXILARCH (Hebrew *resh galuta*), the leading authority in the Jewish community in Babylonia. The Babylonian Talmud is the major source of information on the office up to the 6th century, supplemented by contemporary Palestinian sources, later medieval chronicles, and 9th-century Pahlavi texts (see, e.g., Markwart, *Provincial Capitals*, p. 19).

In Talmudic sources the exilarch is represented as descended from the Judean king Jehoiachin, exiled to Babylonia in 597 B.C.E. (II Kings 25:27-28), and he derived his status within the community from this Davidic lineage. The origins of the office are obscure, as there are no textual, documentary or epigraphic sources from the entire period of the second temple (520 B.C.E.-70 C.E.); its character begins to emerge only in sources of the late 2nd and early 3rd century C.E. Nevertheless, the power and prestige of the exilarch in the early centuries C.E. are apparent. He had executive powers and apparently enforced the

decisions of the rabbinical court (Beer, pp. 57-93). There is no clear evidence that he held the power of capital punishment, but there are references to types of corporal punishment and to extralegal steps taken by his officials to impose their will (see, e.g., Babylonian Talmud, Bava Kama 59a-b, Gitin 67b). The exilarch also regulated aspects of economic life, appointing overseers of the marketplace (*agoranomoi*) and granting to certain rabbis the exclusive privilege of selling their produce in the market, thus guaranteeing them the advantage over their competition (Beer, pp. 123-26). The distinction between the communal functions of the exilarch and the spiritual functions of the emerging rabbinic leadership was fairly well defined under the Sasanians, in contrast to the frequent overlapping of authority and function that pitted exilarchs against *geonim* (heads of academies) under later Arab rule. In neither context, however, is there any evidence that the exilarch represented or acted on behalf of the government vis-à-vis the Jewish community, for example, by collecting taxes on behalf of the ruler (Goodblatt, p. 270, 293).

The later chronicles, particularly the 9th-century *Seder Olam Zuta* (Neubauer, II, pp. 68-87) and the 10th-century *Iggeret* of Rav Sherira Gaon, are primary sources for the exilarchate under Arab rule, and their testimony is enhanced by literary evidence and correspondence discovered in the Cairo Geniza (Fischel, pp. 181-87). These sources also shed light on the political status of the exilarchate in the waning years of Sasanian rule. Rav Sherira and other chroniclers described the execution of an exilarch in the year 470 (or 471), probably as part of a general persecution of religious minorities during the reigns of Yazdegerd II (438-57) and his son Pērōz (459-84). During the Mazdakite disturbances and temporary removal from the throne of Kavād in 496-98 the exilarch Mar Zutra attempted to establish an independent Jewish kingdom (ca. 495-502), but upon the restoration of Kavād he was executed (Neubauer, II, p. 76).

The Arab conquest and the fall of the Sasanian dynasty posed a potential threat to the exilarchate, and the incumbent apparently sided with the Arabs in order to ensure not only his own position but also that of the Jewish community at large. According to subsequent legend (see Grossman, pp. 22-44), Bustanai, the sole survivor of the exilarch's family, appeared before the caliph 'Omar (634-44), who gave him the daughter of the defeated Persian king (*kesrā*). This story is frequently cited as symbolizing the amicable relations between the Jewish community of Babylonia and the new Arab rulers (cf. Gil, pp. 58-80, arguing that the exilarch opposed the Arab conquest). It was ultimately used by Jewish opponents to cast aspersions on the exilarch, supposedly descended from a gentile princess.

There is no clear description of the functions and authority of the exilarchate under Arab rule, and the status of the office seems to have fluctuated over the years (Gil, pp. 81-114). A critical turning point came in 825 C.E., after the Karaite schism, when the caliph

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fused his entire life. It is in his national poetry, however, that Judah found his own voice, thereby earning lasting esteem and eminence. His 350 religious poems (piyyutim) composed for the Jewish festivals blend past with present, and national destiny with the personal fortunes of the poet. Particularly noteworthy are his "Songs of Zion," some thirty-five original poems that express deep attachment to the land of Israel, symbol for Judah of his people's promise and fulfillment.

Judah's literary skill served him well in his philosophical magnum opus, *The Book of Argument and Proof in Defense of the Despised Faith*, commonly known as *Sefer ha-Kuzari*. Kuzari is the name given to the king of the Khazars, a Turkic people living mostly along the Caspian Sea, some of whom converted to Judaism in the eighth century. Judah's book, written between 1120 and 1140 in Judeo-Arabic, is a fictional and often artfully contrived account, in dialogue form, of the reason for this conversion, an act that is viewed as recognition of the superiority of Rabbinic Judaism to Islam, Christianity, and Karaite Judaism.

Essentially, the work is a sustained critique, partially on philosophical grounds, of philosophy itself, in the amalgam of Neoplatonist Aristotelianism represented, for Judah, by Ibn Sīnā. Influenced strongly by the Muslim theologian al-Ghazālī, Judah finds the philosophers vulnerable in their basic physical and metaphysical arguments for an independent yet ever-present set of four elements, and for individually immortal souls (V, 14). Consciously contrary to philosophical convention, he insists that history and commonly held beliefs offer demonstrative proof for the assertions of traditional Judaism. This argument is buttressed by theories of the natural superiority of the people and land of Israel, a status that, for Judah, ensures their survival but does not render them immune from a severe proto-Zionist critique. Zionist too is the conclusion of the book, in which Judah's spokesman sets off for the Holy Land.

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JUDAISM

translation, *Judah Hallevi's Kitāb al-Khazari*, remains the only complete translation of this work in English, but there is an abridged translation by Isaac Heinemann, *Kuzari: The Book of Proof and Argument* (1947), repr. in *Three Jewish Philosophers* (1960, 1974). For English translations of Halevi's poetry see *Selected Poems of Jehudah Halevi*, Nina Ruth Salaman, trans., Heinrich Brody, ed. (1973).

See also, in Hebrew, Yoḥanan Silman, "God and Matter in the Light of the Hierarchic Relationships in the Kuzari" (Ph.D. diss., Hebrew University, Jerusalem, 1973), and, in English, Herbert Davidson, "The Active Intellect in the Kuzari and Hallevi's Theory of Causality," in *Revue des études juives*, 131 (1972).

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[See also Hebrew Poetry; Jews in Christian Spain; Jews in Muslim Spain; Judeo-Arabic Literature; Khazars, Jewish; Philosophy and Theology, Jewish.]

JUDAISM is the religion, thought, and way of life of the Jews. The term developed in Hellenistic Jewish circles (Greek: *ioudaismos*; see 2 Macc. 2:21). It was adopted by Christians to refer to the Jewish faith (Gal. 1:13ff) as a parallel and in contradistinction to Christianity (Greek: *christianismos*). There is no precise term for Judaism in medieval Jewish usage. The Hebrew word *torah* (teaching), which has other significant meanings, is the word that is most often used to express the notion of the entire corpus of Jewish teaching, while the word *Israel* (Hebrew: *Yisrā'ēl*) is the principal term for the Jewish people.

EARLY RABBINIC JUDAISM

Already in later antiquity the process that would transform ancient Israelite religion into Judaism was well under way. The synagogue (Hebrew: *bēt keneset*; Greek: *synagōgē*, place of assembly) had come into being sometime in the sixth century B.C. during the Babylonian exile. The central importance of the Torah, or Pentateuch, as the core of Jewish Scripture was firmly established under Ezra and Nehemiah in the fifth century B.C. The Pharisaic approach to living as an unceasing series of consecrated acts, which fused religion and daily life into an integrated whole, had won the day in Palestine and in the neighboring centers of Jewish population after the destruction of the Second Temple in A.D. 70. Worship through prayer totally replaced the defunct sacrificial cult. Indeed, the very word for the sacrificial service (*avodah*) was now applied to prayer service. The Hebrew Bible was canonized by the rabbinical council at Jab-

on the other, the divine attributes. The first question was of particular interest to the Mu'tazilīs. Hishām b. 'Amr al-Fuwaṭī did not say that God is aware of things from all eternity; God knows that He is unique, and if it were to be said that He is aware of things from all eternity, this would be to assert that they exist eternally with Him. When he was asked if God has known from all eternity the things that would exist, he answered that this implies that the finger can be pointed at things (*ishāra ilayhā*); only that which exists can be indicated. He did not call "things" that which God has not created and which is not, but he gave this name to that which He has created and to that which He has eliminated and which has become a non-being (*ma'dūm*). Al-Nazzām [q.v.] stated that God knows things eternally "in their time" (*fi awkātihā*), i.e. in relation to the moment when He wills their creation. This leads to the notion that God knows things, not in themselves, but by means of His power and His will to create them. An analogous theory is found in the writings of 'Abbād b. Sulaymān: God does not cease to know things, substances and accidents. But He does not eternally know corporeal things, nor beings that are made (*al-maf'ūlāt*) and created (*al-makhlūqāt*). This idea seems close to that of *falāsifa* of the school of Avicenna, according to whom God does not know particulars as such but only their principles and causes. As for Muḥammad b. 'Abd al-Wahhāb al-Djubbā'ī [q.v.], he considered that God does not cease to know things, since things are things before being. Finally, others claimed that God does not cease to know things which have not existed and shall not exist. In fact, He knows all things which He can produce through one of His attributes: He knows them in this attribute (*Makālāt al-Islāmiyyīn*, i, 219-23).

A further question is: can it be said that God is "before things", or should it simply be said that He is "before", with nothing added? The disciples of 'Abbād b. Sulaymān say that He is "before", but not that He is "before things", no more than He is after things or the first among things (*awwal al-ashyā'*). The disciples of al-Nazzām say that the Creator has not ceased to be "the anterior of things" (*kablu* [in the nominative case] *al-ashyā'*), but not before things (*kabla* [in the accusative case] *al-ashyā'*). It seems that here it is the case of the absolute anteriority of God, which the *falāsifa* call *taḳaddum* when commenting on Qur'ān, LVII, 3, "He is the First"; this is the sense in which the neo-Platonists hold that the One is not a number, i.e. the first of numbers, but transcends the numerical succession; on the contrary, the expression "before things" implies a relationship to the thing which is inappropriate for God. However, the majority of Mu'tazilīs teach that God is "before things" (*kabla 'l-ashyā'*) (*Makālāt*, i, 249).

As for the attributes of God, are they things or are they not? Some accept it, others deny it, since a thing has attributes, and when the attribute is defined as a thing with its attributes, no progress has been made. Similarly, when it is asserted that the attributes are not things because they are eternal, there is conflict with those who refuse to say whether the attributes are eternal or not; this touches on the problem faced by the Mu'tazilīs when distinguishing between attributes of the essence and attributes of action. If they are taken to be eternal, it is permissible to say that they are not things; but this is the crux of the question. In a general sense, before knowing whether the attributes are things or are not things, it would be necessary to know what they are in relation to God. But if the Ash'arīs are correct in saying that

they are not God and that they are not other than God, then how is it to be determined that they are or are not things? It could, of course, be said that when a particular attribute, such as knowledge or power, is considered, it is a thing by virtue of being an object of thought. But it does not follow that the attributes of God as such are things. The problem of the "thingness" of the divine attributes thus remains unresolved.

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SHAY' AL-KAWM, the name of a Safaitic deity, unknown however in the pantheon of Central and South Arabia. In Safaitic inscriptions he appears as *šy'ḥkum*, i.e. Shay' ha-Ḳawm, and it is only in the Nabataean and Palmyrene inscriptions (see G. Ryckmans, *Les religions arabes préislamiques*², Louvain 1953 = Quillet, *Hist. gen. des religions*², Paris 1960, ii, 199-228) that we have the form with the regular Arabic definite article, Shay' al-Ḳawm.

The name may refer to a tribal deity in the form of a lion or lion cub, so that Shay' Allāh (this theophoric name, probably a depaganisation of the god's name, is found in the lexica, e.g. *T'A*, v, 398 l. 29) could be parallel to the Biblical Hebrew name Ariel (cf. Gesenius-Bahl, 65-6); according to Damascius, the ancestral god of Baalbek was worshipped in the form of a lion (W. Robertson Smith, *The religion of the Semites*, Cambridge 1894, ³London 1927, 444-5). Recent Semitic scholarship has, however, suggested that *shay'* means here "comrade, companion", so that good sense may be made of the god's name as "escort, protector of the tribe" or "the fighting men of the tribe". An interesting feature, mentioned in a Palmyrene inscription by a Nabataean soldier, is the description of him as "the god that never drinks wine", a prohibition that may have extended to his devotees.

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(T. FAHD)

SHA'YĀ (also *Asha'yā'*), Isaiah, son of Amos, a prophet sent to Israel, unmentioned by name in the Qur'ān (although *tafsīr* works mention him in connection with Qur'ān, XVII, 4), but well known in *ḥiṣāṣ al-anbiyā'* literature, notably for his predictions of the coming of Jesus ('Īsā [q.v.]) and Muḥammad. The story of Isaiah falls into three periods of prophecy. The account provided by al-Ṭabarī is typical. First, Isaiah is named as a prophet during the reign of Zedekiah (or Hezekiah, as in the Bible) and prophesies the king's death. The second period of prophecy occurs in the time of the siege of Jerusalem by Sennacherib (Sanḥārīb). After Isaiah announces that the king's death has been postponed for 15 years (because God has heard the king's prayer), God destroys all of the enemy forces except Sennacherib and five scribes. After parading them around Jerusalem for 66 days, Zedekiah follows the command of God and allows Sennacherib to return to Babylon. So the events become a "warning and admonition" of the strength of God. In the third period of prophecy,

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TELL. The term *tell* comes from the Arabic word for mound, or low hill (transliterated from Hebrew as *tel*). Tells form as successive levels of cities and towns are built over the ruins of their predecessors. They are the architectural manifestations of complex civilizations and may include imposing defensive features, the trappings of institutionalized religion in the form of temple complexes, and the symbols of power displayed by elaborate palaces.

Many tells began as cities or towns circumscribed by walls, a factor that encouraged a settlement's upward growth, rather than outward spread. The basic backbone, or structure, of a tell forms during the occupation of a site. The inhabitants construct architectural features of varying mass—city walls, terraces, ramparts, large public buildings and smaller domestic quarters. At the same time, depressions are excavated for midden deposits, storage facilities, and extracting sediment for mud brick. On the whole, these features impart an uneven topography, or cityscape, to any particular occupation phase. This variable relief is the source of immense stratigraphic complexity following abandonment and the overlay of subsequent city levels. Thus, archaeological structures and features from the same temporal strata may be at widely varying vertical levels. Another complicating factor occurs because some structures fall into disuse decades before others, creating further difficulties for modern stratigraphic correlations.

After a site is abandoned, natural erosional forces come into play on mud-brick walls, such as rainfall and burrowing animals. The brick walls collapse and become the source of a thick matrix of decayed and reworked bricky material that appears archaeologically as deep monolithic sections of sediment. They provide most of a tell's bulk. Through time, erosion and runoff smooth a site's upper layers. The slopes of the tell undergo variable forces of erosion depending upon their orientation, the amount and direction of rainfall, sediment composition, and the density of vegetation. Even-

tually, these erosional processes lead to the mound's dune-like shape.

Tells are a common feature in Near Eastern landscape. It has long been recognized that they contained the remains of past civilizations. Each generation of archaeologists working on tells has its own unique philosophical orientation: early excavators, such as Austen Henry Layard at Nimrud and Paul-Émile Botta at Khorsabad, were typically interested in retrieving curiosities and art objects from tells, using excavation techniques that appear uncontrolled by modern standards. It was only late in the nineteenth and early in the twentieth centuries that stratigraphic control and the preservation of a wide variety of artifacts were perceived as mandatory in excavating a tell. A foremost pioneer of modern Near Eastern tell excavation was Flinders Petrie, who enunciated the concepts of preservation of monuments; describing and collecting all artifacts; mapping all architectural features; and fully publishing all aspects of an excavation. It was Petrie's development of the technique of dating pottery by seriation that led to modern controlled stratigraphic excavations of Near Eastern tells.

[See also the biographies of Botta, Layard, and Petrie.]

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TELL, KHIRBET ET-. See Ai.



TEMPLE SCROLL. The Israeli general and archaeologist Yigael Yadin acquired the *Temple Scroll* in June 1967 from a dealer in antiquities in Jerusalem's Old City. Yadin believed that the ultimate provenance of the scroll was Qumran Cave 11, and scholars have accepted that idea as plausible. Yadin never explained his conclusion, but it is likely that he knew more about it than he felt free to say. Subsequently, a second, very fragmentary copy of the scroll was identified that was unquestionably from Cave 11. The official designations of the copies are 11Q19 (11QTemple^a) for the main scroll and 11Q20 (11QTemple^b) for the fragments of the second scroll. It was once believed that a text from Cave 4 was a third exemplar of the *Temple Scroll*; those portions are now assigned to the *Pentateuchal Paraphrase*

Ölin Deniz Yılmaz

64 COPPER SCROLL

Constantinople with a description of the monuments, reference to their history, information of travelers, modern excavations, and bibliography.

Stamatopoulos, Kostas, and Akylas Mellas. *Constantinople: Seeking the Ruling City* (in Greek). Athens, 1990. Contains excellent photographs of surviving buildings and monuments.

HELEN SARADI

COPPER SCROLL. The manuscript designated 3Q15, the *Copper Scroll*, was discovered in a cave near Qumran, on the shore of the Dead Sea, on 20 March 1952 by a joint expedition of the École Biblique, the American School of Oriental Research, and Jordan's Department of Antiquities. The scroll contains a list of buried treasure, engraved in Hebrew on thin copper sheets. The sheets were found rolled and so thoroughly oxidized they crumbled to the touch (see figure 1). In 1955–1956, the scroll was opened at the Manchester College of Technology by H. Wright Baker, professor of mechanical engineering, who sawed it into twenty-three segments using an electric circular slitting saw. The nature of the scroll's contents was made public in a press release on 1 June 1956, but the official edition of the Hebrew text, accompanied by a French translation and extensive commentary by J. T. Milik, a Polish member of the international team assembled to edit the Dead Sea Scrolls, was not published until 1962. In the interim, John M. Allegro, a British member of the team, who had supervised the cutting open of the scroll, had published an edition and an English translation of his own in 1960 and had organized unsuccessful attempts to find the buried treasure.

In many ways, the *Copper Scroll* is unique among the Dead Sea Scrolls. It is distinct not only in its subject matter and in the material on which it is written, but also in its script, orthography, language, and literary structure. Moreover, it is the only one of the documents found near Qumran that appears to be an autograph, an original manuscript, rather than a copy.

The text of the *Copper Scroll* breaks down into sixty-four short sections, each typically containing the description of a hiding place and the treasure hidden in it. Enigmatic greek letters appear at the end of sections 1, 4, 6, 7, and 10. The first section establishes the pattern for the text: "In the ruins which are in the Valley of Achor, under the steps which go eastward, forty rod-cubits: a strongbox of silver and its vessels—a weight of seventeen talents." Most of the identifiable hiding places are located in or near Jerusalem, and the treasures usually consist of a specified number of talents of silver and gold, and sometimes other valuable items such as scrolls and cultic vessels or vestments. Section 64 states that a duplicate of the *Copper Scroll*, "and its explanation" (*wprwsh*) is included in the last treasure. If the numbers in the treasure descriptions are to be taken at face value, the total weight of the buried treasure is in excess of 200 tons.

Scholarship on the *Copper Scroll* has been sharply divided on two pivotal issues of interpretation: its authenticity and its date. Allegro and others have argued that 3Q15 is an authentic record of buried treasure and is to be dated to around 68 CE, when it was hidden near Qumran together with the other scrolls. Milik and others have claimed that it is a fiction, that it is to be dated well after 68 CE, and that it



COPPER SCROLL. Figure 1. *The Copper Scroll, in situ.* (Courtesy ASOR Archives)

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learned Akkadian, Canaanite, Hittite, and one or another Aegean language for use in international relations.

Scattered anecdotes in the Bible (e.g., 2 Kgs. 18:26), as well as the presence of extended passages in Aramaic within the Hebrew context, show that, from at least the early first millennium BCE, scribes (though not the common people) could converse in the lingua franca, Aramaic. The scholars of Rabbinic Judaism (beginning in the early first millennium CE) were fully at home in both Hebrew and Aramaic, but by some point toward the middle of the first millennium, at the latest, Hebrew was no longer spoken. The scriptures were translated into Greek (the Septuagint) for the Jewish community in Alexandria, Egypt, by the second century BCE, and into Aramaic (the Targums) beginning at about the same time (Aramaic versions of several books are found among the Dead Sea Scrolls). [See Hebrew Language and Literature; Greek; Dead Sea Scrolls.]

[See also Literacy; Writing and Writing Systems; and Writing Materials.]

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SCROLL. In antiquity the exercise of writing employed lengths of pliable material, generally papyrus or parchment, stored by rolling from end to end and known as a scroll. The advantages of the scroll for recording and storing lengthy texts in a relatively compact form made it a widely used and enduring device in the ancient Near East from earliest times until the medieval period. Although the literary contents of ancient scrolls remain the interest of all students of antiquity, archaeologists are also concerned with the technical and ma-

terial aspects of this pervasive and influential bibliographic form.

Given the factors of a climate favorable to both the cultivation and the preservation of papyrus, and the particular funerary practices (i.e., entombment) of the ancient Egyptians, it is no surprise that the oldest and most numerous discoveries of ancient scrolls are from Egypt. The oldest extant writing on papyrus dates from the fifth dynasty (c. 2750-2625 BCE). Although papyrus was by far the most commonly used scroll material, Egyptian documents of equal antiquity written on parchment are also attested. Owing to its capacity to contain lengthy texts, the scroll was the primary vehicle of Egyptian literature, the most commonly preserved example being the collection of funerary texts referred to as the Book of the Dead. The Aramaic papyri from Elephantine in southern Egypt also illustrate the suitability of the scroll for transmitting literary texts. Most of the texts from the archives of the Jewish military colony at Elephantine were letters or legal documents consisting of single sheets of papyrus folded from bottom to top and then sealed. Two of the texts, however, The Sayings of Ahiqar and a copy of the Persian emperor Darius's Behistun inscription, were written in multiple columns on lengths of papyrus rolled from left to right into scrolls (Bezalel Porten, "Aramaic Papyri and Parchments: A New Look," *Biblical Archaeologist* 42 [1979]: 74-104). Numerous Greco-Roman papyri have been recovered from excavations of rubbish dumps in ancient Egyptian towns, further demonstrating the historical persistence of this writing device. [See Elephantine.]

The features of compactness and portability that afforded convenience and economy of use for ancient writers also made the scroll the most vulnerable to decay. The use of the scroll outside of Egypt is therefore attested primarily from literary sources rather than archaeological remains. The earliest references to the use of scrolls in Mesopotamia date to the Neo-Assyrian period (mid-eighth-mid-seventh centuries BCE). The archaeological evidence is limited primarily to depictions in Assyrian reliefs of two scribes, one writing in cuneiform script on a tablet and the other writing in Aramaic on rolled material (James B. Pritchard, ed., *The Ancient Near East in Pictures Relating to the Old Testament*, 2d ed. Princeton, 1969, nos. 235, 236). Although the earliest references to written documents in biblical literature are to tablets or stones, the historical influence of Egypt over the southern Levant suggests the use of the scroll there by at least the mid-second millennium BCE. Archaeological evidence of the use of papyrus scrolls in ancient Israel includes impressions of papyrus fibers on the reverse side of clay seals and bullae, such as the one bearing the name of Baruch, son of Neriah, the seventh-century BCE scribe described in *Jeremiah* 36:4 as writing a scroll of the prophet's utterances (Nahman Avigad, *Hebrew Bullae From the Time of Jeremiah*, Jerusalem, 1986).

mated 2,450,000 m³ of dirt, as in any public-works project. De Morgan imposed his method, backed by considerable means, on a small team, the most competent members of which were two former colleagues from Egypt, Gustave Jéquier, in particular, and J. E. Gautier. For work on texts he had called upon the Dominican father Vincent Scheil, a renowned Assyriologist.

The team began work in December 1897, but it had to contend with attacks by plunderers, who carried out their depredations without restraint in a province that was mostly out of the control of the central government. To ensure the safety of the expedition and its finds, de Morgan built an enormous castle of medieval aspect on the northernmost point of the acropolis. Wanting to obtain as soon as possible an idea of the sequence of periods, he had dug at the southern tip a series of five successive soundings, which revealed at the bottom traces of an archaic civilization with fine ceramics and above it an apparently derivative civilization with "crude" painted ceramics, both from before the historical periods of Elam. His far too brief summary report on this sounding was to be repeated almost without change in the final excavation report published ten years later (1912).

Meanwhile work in the trenches was yielding impressive results, as masterpieces of Babylonian civilization, captured by the Elamites as spoils of war, began to appear. The victory stele of Naram-Sin and a series of Kassite *kudurrus* ("boundary stones") were intermingled with masterpieces of Elamite metalwork and sculpture. In 1318/1900 Moẓaffar-al-Dīn Shah (1313-24/1896-1907) signed a supplementary treaty granting to France all the antiquities discovered at Susa. And the discoveries continued, crowned by the appearance of the stele bearing the law code of Hammurabi. They were published, starting in 1900, in *Mémoires de la Délégation en Perse* (M.D.P.).

As work at Susa was carried on in the winter, Henry and Jacques de Morgan used the summers to resume excavation of the late Bronze and Iron Age cemeteries in Tāleš. The publication ("Recherches au Talyche persan," in *M.D.P.* VIII, 1905, pp. 251-341) shows that, in the field of prehistory, de Morgan was a good archeologist. At Susa, on the other hand, the "investigations" had become tedious, and he often abandoned direction of the work to his colleagues. In 1322/1903-04 the temples of Inshushinak and Ninursag of Susa were badly excavated; then, in 1324/1906, virgin soil was reached in the necropolis, revealing clearly both the beauty of the archaic ceramics and the presence of copper, which indicated a date later than had been expected. Disappointed, de Morgan had, in addition, to face the hostility of certain colleagues and in France the very unjust accusation of laxity in the financial management of the mission. He thus decided not to return to Susa after 1325/1907. His health shattered, he resigned from the mission in 1912.

He had previously entrusted to the Hellenist Edmond Pottier the task of publishing the pottery from Susa,

though the information on periodization that he provided for Pottier was as false as it was sketchy, basically limited to the succession of two "styles" of pottery ("Étude historique et chronologique sur les vases peints de l'acropole de Suse," in *M.D.P.* XIII, Paris, 1912, pp. 27-103). On the other hand, he devoted himself to synthetic publications, primarily on prehistory but also on oriental numismatics. His major works remain *L'humanité préhistorique* (Paris, 1921) and especially the three-volume *La préhistoire orientale* (Paris, 1925-27), which appeared posthumously. Salomon Reinach was charged with providing, in *Revue archéologique* (1924), a detailed assessment of the career and personality of Jacques de Morgan, who was a great archeologist but made the mistake, characteristic of his time, of undertaking as a prehistorian work on a historical site like Susa. The world owes to him exceptional collections of artifacts irreparably deprived of their archeological contexts.

(For a complete bibliography of De Morgan's publications, comprising more than 130 works, see Vachon-France.)

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(PIERRE AMIET)

Lut Golub

DEAD SEA SCROLLS, parchment and papyrus scrolls written in Hebrew, mainly of the 1st centuries B.C.E. and C.E., found in caves around Qomrān on the northwest coast of the Dead Sea and considered to represent a sect of Judaism. A number of Iranian elements can be discerned in these documents, particularly pertaining to dualism, a characteristic of Iranian religions. Until the discovery of the Qomrān manuscripts the doctrine of two spirits was only sporadically attested in Jewish literature, but it is clear that the

Eric M. Meyers

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IN THE NEAR EAST, Vol. II, 1997 NEW YORK, pp.

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ERIC C. LAPP

DEAD SEA SCROLLS. The phrase *Dead Sea Scrolls* is used in two senses, one generic and one particular. In the generic sense the phrase denotes documents and literary texts discovered at various sites along the shore of the Dead Sea and extending up to Jericho. These sites include Masada, Wadi Murabba'at, Naḥal Hever, Naḥal Şe'elim, Naḥal Mishmar, Khirbet Mird, and Ketef Jericho. In the particular sense the phrase specifies the Hebrew, Aramaic, and Greek literary texts found in eleven caves near the site of Qumran.

Qumran Caves 1–11. The first seven of what have since come to be known as the Dead Sea Scrolls (in the particular sense) appeared in the summer of 1947 in Bethlehem. Coming from the hands of bedouin, their original provenance was unknown. As the significance of these scrolls became apparent, authorities made efforts to determine precisely where they had originated. Qumran Cave 1 was soon identified, and excavations began there in February 1949. These excavations lasted for about one month. The excavators dis-

covered many text fragments, along with pieces of cloth and wood, olive and date stones, leather phylactery cases, and pottery sherds. Some of the text fragments belonged to the seven scrolls the bedouin had offered for sale, thus clinching the identification of the original findspot.

From this time began a competition of sorts between the authorities concerned with preserving manuscripts and recording archaeological details and the bedouin, who were concerned with making a small fortune from the sale of scroll materials. Both groups sought new manuscript-bearing caves. In February 1952, bedouin found Cave 2 and sold some of its fragments. Officials immediately set to investigating the cave systematically, along with all the rock cliffs in the Qumran region. Cave 3 thereupon yielded up its treasures to authorities. Subsequently, two additional rock-cliff caves bearing manuscripts were discovered: Cave 6, found by the Arabs in 1952, and Cave 11, found in 1956. The latter cave contained some of the most important and complete scrolls.

In addition to these natural caves, six caves artificially hollowed out of marl terraces eventually came to light: Caves 4, 5, and 7–10. By far the richest manuscript remains belonged to Cave 4, which was discovered first by the bedouin and then, after it had been badly pilfered, excavated by officials in September 1952. This cave contained portions of hundreds of different manuscripts, many showing evidence of deliberate destruction in antiquity. This same 1952 campaign succeeded in identifying Cave 5. It remained for the campaign of 1955 to discover Caves 7–9. The tenth cave, discovered in the vicinity of Cave 4, contained no manuscripts, only an ostrakon inscribed in Hebrew. Altogether, the manuscripts found in Caves 1–11 number approximately 825.

Khirbet Qumran. The presence of eleven manuscript-bearing caves that seemed to radiate north and south from the place known by the Arabic name Khirbet Qumran (its ancient appellation is uncertain) suggested that the site itself ought to be excavated. The Jordanian Department of Antiquities, the Palestine Archaeological Museum (now the Rockefeller Museum), and the École Biblique et Archéologique Française de Jérusalem undertook joint campaigns, beginning in 1951 and continuing for five seasons. The results of those excavations were never published scientifically, although preparations to do so are now underway. Preliminary descriptions written by Roland de Vaux, who headed the project, distinguished four basic occupational levels: one in the seventh century BCE and three others from about 100 BCE to shortly after the fall of Jerusalem in 70 CE.

Recently, questions have been raised about a direct connection between the scrolls and Khirbet Qumran that may lessen the interest of the archaeological data. For example, Pauline Donceel-Voute, one of those responsible for full

kami	shōzoku	Shrine Shintō	hsin-shu
kamidana	tamaya	Shugen-dō	hsü
Kojiki	torii	State Shintō	Huai-nan-tzu
matsuri	ujigami	Tajong-gyo	Lieh-tzu
musubi	<i>Shintō—sects and</i>	Tangun	p'o
Nihon shoki	<i>schools:</i>	Tenrikyō	p'u
norito	Fukkom Shintō	<i>Taoism:</i>	Tao
Shichi-go-san	Ise Shintō	Chuang-tzu	Tao-te Ching
shinsen	Kyōha Shintō	Dōkyō	te
shinshoku	Ryōbu Shintō	Five Pecks of Rice	tzu-jan
shintai	Sannō Ichijitsu	hsien	wu-wei
shinten	Shintō		
Biographies			
Ch'eng Hao and	Hayashi Razan	Lieh-tzu	Tung Chung-shu
Ch'eng I	Hsün-tzu	Mencius	Wang Ch'ung
Chu Hsi	Lao-tzu	Motoori Norinaga	Wang Yang-ming
Chuang-tzu	Liang Shu-ming	Shao Yung	Yen Yüan

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Section 826. Judaism

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The New Encyclopaedia Britannica
c. XXXII, 1990, s. 320-321, Chicago

Yahadilik

realm of value does not correspond to their ontological position. We are latecomers, resting on more fundamental levels of being.

Hartmann's work has much in common with that of other twentieth-century German philosophers. He believed, like SCHELER, in objective, non-formal values, and, like HEIDEGGER, that being is prior to knowledge and that philosophy goes hand in hand with history of philosophy. There are, however, differences. Scheler and Heidegger saw themselves as revolutionaries, changing the direction of philosophy. For Hartmann philosophy steadily advances in the solution of perennial problems. Philosophy is to be pursued for its own sake, not – as Heidegger sometimes suggests – as a prelude to life or *Existenz*. The 'subject' has no such ontological priority for Hartmann as 'Dasein' does for Heidegger. Hence Hartmann proceeds from lower ontological levels to higher, not, as Heidegger does, from the higher to the lower. For example, 'real time' is the uniformly flowing time in which physical objects and events occur; 'experience-time', the time of human awareness and agency, is located within real time but does not determine its nature. Hartmann lacks Heidegger's interest in *being as such*. This coheres with his other views. Our conception of being needs no radical overhaul; he largely accepts traditional categories, such as reality and value. He gives no priority to the human being, who (on Heidegger's view) needs an overall understanding of being in order to make possible the encountering of particular beings. Nor is he tempted to ask 'Why is there anything at all?' or 'Why are we in a world?' It is enough to describe systematically the wealth of beings we encounter.

Hartmann lacked sympathy with existentialism, and with such of its precursors as Nietzsche and Kierkegaard – though he had a close affinity to Hegel. Hartmann is overshadowed by his competitors, but has significant merits: an encyclopedic range, dispassionate rigour of argument, clarity of thought and style, and single-minded devotion to philosophy.

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MICHAEL INWOOD

HASIDISM

Its name literally meaning pietism, Hasidism is a mystical renewal movement that originated in eastern Europe in the mid-eighteenth century. It has become one of the most important spiritual and social developments of Orthodox Judaism and has exerted an

06 EYLÜL 2007

عشر الميلادي. ثم قام بتلخيصه باللغة العربية أواخر حياته بإلحاح من بعض أصحابه المسلمين، وضمّنه أموراً كثيرة لا توجد في المطول السرياني، ولا سيما فيما يتعلق بدولة الإسلام والمغول وسياستهم وطرق حكمهم والقائمين بالأمر ومديري المملكة، وانتهى تاريخه بالعربية إلى سنة ١٢٨٤ م.

تأتي أهمية كتابه في أنه ظهر في عصر مضطرب حدثت فيه فتن عظيمة صليبية ومغولية، وكان حياً في كتابته لا يتحامل على أي دولة أو أمة. اتبع في كتابه منهج فن المؤرخين العرب كالمسعودي وابن خلدون، ورتبه على عشر دول.

ومن مؤلفاته بالسريانية أيضاً: «شرح فصول أبقرات»، و«شرح قانون الطب لابن سينا»، و«تفسير الكتاب المقدس»، و«ديوان شعر»، و«تاريخ الكنائس السرياني»، وله بالعربية: «رسالة في النفس البشرية وخواصها»، و«موجز تاريخ مختصر الدول»، ونقل من العربية إلى السريانية كتاب «الإشارات والتنبيهات»، وكتاب «القانون» لابن سينا. غطاس نعمة

(اليعاقبة) في الشرق، وبناء كنائس جديدة، مستفيداً من تساهلهم في الأديان. لم يكن ابن العبري متحاملاً على المسلمين، بل اتصل بهم كثيراً، و أخذ عنه كثير من فضائلهم.

في سنة ١٢٦٤م عينه البطريرك أغناطيوس الثالث بمنصب ديني رفيع على المشرق (مغريان - جاثليق - رئاسة رؤساء الكهنة السريانيين)، فقام بأعمال مهمة، وعين اثني عشر أسقفاً اختارهم ممن عرفوا بالعلم والسياسة الحسنة والأخلاق الطيبة، وجدد، وبنى كثيراً من الكنائس. توفي في مراغة من أعمال أذربيجان، ونقلت جثته إلى الموصل ودُفنت في دير مار متى.

لم ينقطع عن التأليف طوال حياته، إذ وضع أكثر من ثلاثين كتاباً أكثرها بالسريانية وقليل منها بالعربية. كتب في التاريخ والطب والفلسفة والدين والأدب، وعمل في الترجمة من العربية إلى السريانية.

أهم مصنّفاته تاريخ ابن العبري ويسمى «تاريخ مختصر الدول»، كتبه بالسريانية عن تاريخ الدول منذ بداية الخليقة حتى منتصف القرن الثالث

إلى أسقفية لاقبين القريبة من جوباس، وعينه البطريرك ديونيسيوس (خليفة أغناطيوس) على أسقفية حلب في سنة ١٢٥٣م.

رغب في أن يكون مغرباً على المشرق (المغريان كلمة سريانية معناها المشرق وهو منصب ديني يتلو منصب البطريرك عند اليعاقبة)، لكن زميله صليبا عيّن في هذا المنصب من قبل البطريرك يوحنا بن المعدني المنافس للبطريرك ديونيسيوس، وتسلم صليبا على الأساقفة، مما اضطر ابن العبري إلى أن يلزم بيت والده، ثم توجه إلى دير بر صوما قرب ملطية، وأقام هناك سنتين قرب ديونيسيوس.

بعد ذلك توجه إلى دمشق، واجتمع بالملك الناصر، ونال منه براءة، وأعادته إلى منصبه الديني. في هذه الفترة استولى المغول على العراق وقتلوا الخليفة المستعصم ببغداد، ثم زحفوا على حلب وحاصروها؛ ولأن ابن العبري كان يخشى بطشهم ذهب إلى الخان هولوكو، ورجاه أن ينال النصراري اليعاقبة عطفه، فحصل على ما رغب فيه، وعمل على توسيع انتشار مذهبه

مراجع للاستزادة:

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■ العبرية (اللغة -) ← السامية (اللغات -)

■ العبريون

العبريون Hebrews تسمية لقوم يختلف الباحثون في أول ظهور لهم في التاريخ وفي أصولهم الإثنية، وعلاقتهم بالشعوب التي عاصروها، ولا سيما في الألف الثاني قبل الميلاد، حسب ما تذكرهم نصوص العهد القديم.

ويميز الباحثون في تسمياتهم لهم

أقاموها في وسط فلسطين من بعد، مقابل دولة «إسرائيل» التي قامت في شمالي فلسطين، فصارت تسمية العبريين تعني الإسرائيليين عامة أو بني إسرائيل. ونسبة إليهم دعيت لغتهم «العبرية». وتعني لفظة «العبريين» حيثما وردت في الكتابات الإغريقية القديمة «اليهود» هوية

تاريخياً فهم «عبريون» أولاً، ويقوا كذلك، ثم صارت تطلق عليهم تسمية «إسرائيليين» نسبة إلى إسرائيل جدهم الذي هو يعقوب بن إسحاق. ثم صارت تطلق عليهم تسمية «موسويين» لاتباعهم ديانة موسى، عندما كانوا في مصر، ومن ثم «يهود» نسبة إلى سبط «يهودا» بن يعقوب، ودويلتهم التي

اليهودية :

عقيدة ابتدعوها .. وتورا حرفوها

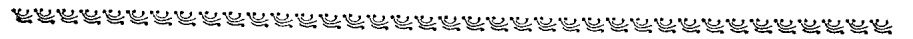
الأستاذ / زاهر عزب الزغبى

ولقد ظلت اليهودية على الدوام مبعث اهتمام الباحثين والعلماء بصفتها أقدم تجربة دينية إنسانية استطاعت أن تصمد مدة طويلة أمام تيارات من المبادئ الدينية أعلى منها ارتقاء في سلم التطور وأكثر ملاءمة مع الأفكار التقدمية المنبثقة عن الانتفاضات الحضارية التي جرت خلال تلك المدة ، وأوسع شمولاً لكل ما يلبي احتياجات الإنسان ويحقق ضروراته الروحية والدينية . . . وكانت التورا - في كل مرة تعرضت فيها اليهودية للبحث والدراسة - هي المصدر الأهم - وربما الوحيد - للتعرف على أصول وتفصيل هذه الديانة بجميع وجوهها ، سواء في ذلك عقيدتها وشريعتها وطقوسها ونظام المجتمع الذي شكلته وصاغته مبادئها وأفكارها .

ومع ما للتورا من أهميتها الكبرى في هذا المجال - فإنها نفسها لا تحظى

لقد لمعت شعلة اليهودية أول ما لمعت على يد موسى . . ذات يوم في أواخر القرن الرابع عشر قبل الميلاد . . حينما وقف أمام فرعون مصر ليعلن أنه مبعوث من قبل الإله . . وليعلن أن أغلال العبودية التي تطوق أعناق بني إسرائيل في مصر قد آن الأوان لتحطيمها . . ويسرد الإصحاح الخامس من سفر الخروج - ثاني أسفار التورا - وقائع هذه اللحظة الحاسمة فيقول : « . . . وبعد ذلك دخل موسى وهارون وقالوا لفرعون هكذا يقول الرب - إله إسرائيل - : أطلق شعبي ليعبدوا لي في البرية . . فقال فرعون : من هو الرب حتى أسمع لقوله فأطلق بني إسرائيل . . لا أعرف الرب - وإسرائيل لا أطلقه . . فقالا : إله العبرانيين قد التقانا ، فنذهب لنسفر ثلاثة أيام في البرية ونذبح للرب إلهنا لئلا يصيبنا بالبواب أو بالسيف » .

وكيف أنسى دياراً قد نشأت بها
في مننبت العز بين الأهل والحب
يا منزلاً لم يدع وشك الفراق به
إلا رؤسوماً كوحى الخط بالقاسم
أين الذين بهم كانت نواظرتنا
ترعى المحاسن من فترع إلى قدّم
ودعت شطر حياتي حين فرقتهم
وصافحتني يد الأحران والهرم^(١)
لقد ودع شطر حياته بوداع مصر
(١) ج ٣ ص ٥٧٨ وما بعدها .



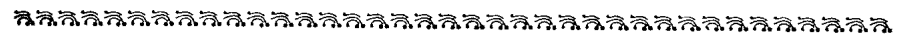
مما قيل في حب الوطن :

ولى وطن آليت ألا أبيعته

وألا أرى غيرى له الدهر مالكا

وطنى لو شغلت بالخلد عنه

نازعتنى إليه فى الخلد نفسى



اليهودية :

عقيدة ابتدعوها .. وتورا حَرَفوها

الْحَسَنُ بْنُ زَاهِرٍ عَزَبِ الرَّعْبِيِّ

(٢)

واستشهدنا على ذلك بنصوص من التوراة ذاتها . . وأوردنا بصدد ذلك محاولتين إصلاحيتين قام بهما أحبار اليهود مدعين في كل مرة أنهم قد عثروا على التوراة الصحيحة ، أو على تابوت عهد الرب الذي أودعه موسى وصايا الله وتعاليمه . . ومع ذلك ظل رجال الدين والكتبة يواصلون عملية تطويع التوراة ويضيقون المزيد من أسفارها . . وقد ظلوا يؤدون مهمتهم هذه حتى ظهور المسيح عليه السلام .

ولأول وهلة لم يكن السيد المسيح ينظر إلى الكيفية التي يؤدون بها هذه المهمة الخطيرة بعين الرضا وقد ظهر سخطه على هذه الطائفة في قوله لهم : « ويل لكم أيها الكتبة والفريسيين والمراؤون لانكم تغلقون ملكوت السموات قدام الناس فلا تدخلون أنتم ولا تدعون الداخلين

في المقال السابق أوضحنا كيف كانت اليهودية لا تعدوا أن تكون طورا من أطوار الديانات القديمة ، وأنها بطبيعتها لا يمكن إلا أن تكون من الديانات المحلية الموقوتة . . كما أوضحنا أن الشخصية الإسرائيلية ضعيفة متهافتة لا تقوى على الصمود لظروف أقل قسوة مما تعرضت له خلال المحن والأزمات والتشرد والأسر التي صادفت اليهود عبر تاريخهم الطويل » .

ولكن الشخصية اليهودية بقيت صامدة تجتر أوهاماً وأساطير دبَّجتها أقلام كتبة التوراة . . تلك التوراة التي حَرَفها كتبتها وابتعدوا بها عن وصايا الله الموحاة إلى موسى عليه السلام . . وسمحوا للشعب أن يشرك وأن يعبد آلهة عدة . . كما حولوا المعابد إلى مواخير للفسق .

حشواً في وسط الثنائيات - غالباً ليغطي مفاهيم جديدة ، فجعل من (قف) : (قطف ، فرف ، قذف) (٣) . .

ولوفرة الشواهد والأمثلة في هذا الصدد ، « أطلق بعض الباحثين المعاصرين القول (٤) بأن الذي يتفرس كالم العربية بإنعام نظر ، يجد أن معظم موادها أصلاً يرجع إليه كثير من كلماته وإن لم نقل كلها ، وذكر لذلك (فل) فإنها تدور حول الشق والفتح : كفلح ، فتح ، فلح ، فسلح ، فلي . وكذلك نجد ابن فارس في كتابه (المقاييس) يذكر أن مادة (قط) تدور حول القطع .

وللثنائية أسباب وأدلة ، نذكرها في مقال آت بإذن الله . .
دكتور توفيق محمد شاهين

(١) المقدمة ١٤٤ .

(٢) لغة اللغة العربية د ١٥٠ .

وفي المقاييس لابن فارس ، بل إن في جمهرة اللغة لابن دريد ما يدل دلالة أكيدة على توثق النظرة عنده : فإنه عند الكلام على الثنائي ينهى القول على جميع مواده صحيحاً أو معتلاً ، قبل أن ينتقل إلى الثنائي (١) .

والحدوثون تتبعوا هذه النظرية ونظروا لها بما هو وارد في الساميات من ثنائيات مثل (حم ، مص ، مس) بالتشديد في العربية بما يقابلها في السريانية (حم ، مص ، مش) بدون تشديد للحرف الأخير (٢) .

إلا أن الشيخ العلابي يجعل الحرف المزيد على الثلاثي حلقة ثالثة في الدور الثالث من أدوار الإنسان في تدرجه نحو الرشد . فعرف الكتابة وعرف الحروف وتنوعت حاجاته ، فجعل الحرف الثالث

(١) لغة اللغة العربية د ١٥٠ .

(٢) لغة اللغة العربية د ١٥٠ .

« من كتب اصطناع المعروف »

البداءة به قبل السؤال ، والمبادرة به عند الوعد ، والستر له بعد الأخذ ، وترك المنة بعد القبول ، والمداومة على اصطناعه .
والحذر من إنقطاعه .

Edited by Julie Scott Meisami and Paul Starkey

ENCYCLOPEDIA OF ARABIC LITERATURE

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Judaeo-Arabic literature

(1908), *al-Ajniha al-mutakassira* (1912), *al-Mawākib* (1918), *al-'Awāṣif* (1920) and *al-Badā'i' wa-al-ṭarā'if* (1923). He also wrote a number of works in English, the first editions of which were published in New York, including (in order of appearance) *The Madman*; *The Forerunner*; *The Prophet*; *Sand and Foam*; *Jesus, Son of Man*; *The Earth Gods*; *The Wanderer*; and *The Garden of the Prophet*.

Jubrān's most famous work is *The Prophet* (originally published in English, New York, 1923), which has been translated into many languages and is still in print. One of the key notions, both of this book and of Jubrān's writing in general, is the idea of reincarnation and the migration of the human soul.

Text editions

- Blue Flame: The Love Letters of Kahlil Gibran to Mayy Zadah*, S. Bushrui (trans), Harlow (1983).
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- A Treasury of Kahlil Gibran*, A. Ferris (trans.), New York (1951); *A Second Treasury* (1962); *A Third Treasury* (1974).
- The Voice of the Master*, A. Ferris (trans.), New York (1958).

Further reading

- Hawi, K.S., *Khalil Gibran: His Background, Character and Works*, Beirut (1972).
- Hilu, V., *The Love Letters of Kahlil Gibran and Mary Haskell and her Private Journal*, London (1972).

Nu'ayma, M., *Jubrān Khalil Jubrān*, Beirut (1932).
—, *Kahlil Gibran*, New York (1950); 2nd edn, Beirut (1965).

Young, B., *This Man from Lebanon*, New York (1945).

C. NIJLAND

— *Kahlil*

Judaeo-Arabic literature

Unlike the two best-known 'Jewish languages', Yiddish (developed from Judaeo-German) and Ladino (developed from Judaeo-Spanish), which are 'diaspora languages', i.e. spoken outside their linguistic homes, Judaeo-Arabic refers to the Arabic used by Jews living in the Arabic-speaking world. It is a form of Middle Arabic, adding some special features to its usual and typical morphological and syntactic deviations from classical literary Arabic. In addition, Hebrew and Aramaic vocabulary items, including some newly coined verbs from Hebrew roots, were used for Jewish ritual and other religious subjects.

Script is often used as a marker of religious identity. For example, virtually all 'Muslim languages' were written in the Arabic script, and all 'Jewish languages' in the Hebrew script. Thus, the writing of Judaeo-Arabic in the Hebrew script made its literature (though not its spoken form) a relatively closed system, generally unavailable to Christian and Muslim speakers of Arabic. Many Jewish intellectuals could read the Arabic script, and were thus acquainted with Muslim thought, but relatively few Muslim scholars referred to the writings of their Jewish counterparts, and when they did, they usually relied on Jewish informants.

Jews from Mesopotamia to Spain had adopted the Arabic language from the late seventh century onward, but little remains of the earliest writings in Judaeo-Arabic before the ninth century. From then until the thirteenth century there was a rapid efflorescence of literature in the language, centred especially in Spain and North Africa. This consisted mostly of prose, poetry almost always being written in Hebrew. Some works were belletristic, but a large portion were scientific texts, philosophical and theological writings, and grammatical studies of the Hebrew language, with comparisons drawn from Aramaic and Arabic which were recognized early on to be cognate languages. Many Jewish writers used both Hebrew and Arabic, while the translation of Judaeo-Arabic works into Hebrew

اليهود

* لا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكذِّبُوهُمْ -
 بخ - ك ٥٢ ب ٢٩؛ ك ٩٦ ب ٢٥؛
 ك ٩٧ ب ٥١
 بد - ك ٢٠ ب ٣ قا
 حم - نالك ص ٢٨٧، رابع من انظر: الحيفض ١٣٦

* الإِذْنُ بِالْتَحْدِيثِ عَنِ الْيَهُودِ وَالنَّصَارَى -
 انظر: حديث النبي ص
 * مَا خَالَفَ فِيهِ النَّبِيُّ ص الْيَهُودَ مِنْ مُعَامَلَتِهِمْ لِلْحَائِضِ -
 انظر: الحيفض
 * لَتَتَّبِعَنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ (أهل الكتاب) -
 انظر: السنة
 * مَصِيرُ مَنْ لَمْ يُؤْمِنْ بِالنَّبِيِّ ص مِنْ الْيَهُودِ وَالنَّصَارَى -
 بخ - ك ٦٥ سورة ٤ ب ٨
 مس - ك ١ ح ٢٤٠ قا
 بخ - ك ٩٧ ب ٢٤ قا
 مس - ك ١ ح ٣٠٢
 * حِلُّ طَعَامِ أَهْلِ الْكِتَابِ -
 انظر: الطعام
 * النَّهْيُ عَنِ سُؤَالِ أَهْلِ الْكِتَابِ
 بخ - ك ٩٧ ب ٤٢
 * لَعْنَةُ الْيَهُودِ وَالنَّصَارَى لَا تَخَازِمُ قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا -
 بخ - ك ٨ ب ٥٥؛ ك ٦٠ ب ٥٠؛
 ك ٦٤ ب ٨٣
 حم - أول ص ٢١٨؛ ثان ص ٢٦٦ و ٣٩٦ و ٤٥٣ و ٥١٨
 ط - ح ٦٣٤
 هش - ص ١٠٢

* مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا لِحَبْلٍ -
 بخ - ك ٩ ب ١٧؛
 ك ٣٧ ب ٨ و ٩ و ١١؛
 ك ٦٠ ب ٥٠؛ ك ٦٦ ب ١٧؛
 ك ٩٦ ب ٤٧ و ٣١
 تر - ك ٤١ ب ٩٢
 حم - ثان ص ١١١ و ١١٦ و ١٢١ و ١٢٩
 ط - ح ١٨٢٠
 * الْيَهُودُ وَالنَّصَارَى فِكَالُ الْمُسْلِمِينَ مِنَ النَّارِ -
 مس - ك ٤٩ ح ٤٩ - ٥١
 حم - رابع ص ٣٩١ و ٤٠٢ و ٤٠٧ و ٤٠٨ و ٤١٠
 * أَجْرُ مَنْ أَسْلَمَ مِنَ الْيَهُودِ وَالنَّصَارَى -
 بخ - ك ٥٦ ب ١٤٥؛ ك ٦٧ ب ١٢
 ز - ح ٩٥٣
 حم - خامس ص ٢٥٩
 ط - ح ٥٠٢
 * تَكَاتُمُ الْيَهُودِ أَحْكَامَ التَّوْرَةِ عَنِ النَّبِيِّ ص -
 بخ - ك ٦٥ سورة ٣ ب ١٦؛
 ك ٨٦ ب ٢٤ و ٢٧؛
 ك ٩٧ ب ٥١
 مس - ك ٢٩ ح ٢٦ و ٢٧
 بد - ك ٣٧ ب ٢٥
 مج - ك ٢٠ ب ١٠
 ي - ك ١٣ ب ١٥
 ما - ك ٤١ ح ١
 حم - أول ص ٢٩٨ قا ٤١٦؛
 ثان ص ٥

ط - ح ١٨٥٦
 * انْقِسَامُ الْيَهُودِ وَالنَّصَارَى إِلَى ٧١ أَوْ ٧٢ فِرْقَةً -
 بد - ك ٣٩ ب ١
 حم - نالك ص ١٢٠ و ١٤٥
 * مُعَادِلَةُ الْيَهُودِ آخِرَ الزَّمَانِ -
 انظر: الساعاة
 * النَّهْيُ عَنِ حُبِّ يَهُودٍ -
 حم - خامس ص ٢٠١
 * سُؤَالُ الْيَهُودِ النَّبِيِّ ص مِنَ الرُّوحِ وَعَنِ أُمُورِ الْآخِرَى -
 بخ - ك ٣ ب ٤٧؛ ك ٩٦ ب ٢؛
 ك ٩٧ ب ٢٨ و ٢٩
 مس - ك ٣ ح ٣٤؛
 ك ٥٠ ح ٣٢ - ٢٤
 تر - ك ٤٤ سورة ١٧ ح ١٢ و ١٥
 وسورة ٧٤ ح ٣
 عد - ج ١ ق ١ ص ١١٥
 حم - أول ص ٢٥٥ و ٢٧٣ و ٢٧٤
 و ٢٧٨ و ٣٨٩ و ٤١٠ و ٤٤٤
 و ٤٦٥؛ رابع ص ٢٣٩ و ٢٤٠
 ط - ح ٢٧٣١
 * مَا يَمْنَعُ الْيَهُودَ أَنْ يَتَّبِعُوا النَّبِيَّ ص -
 نس - ك ٣٧ ب ١٨
 حم - رابع ص ٢٣٩
 ط - ح ١١٦٤
 * انْقِسَامُ يَهُودِ الْمَدِينَةِ إِلَى حَزْبَيْنِ
 حم - أول ص ٢٤٦
 * مُفَاوَضَةُ النَّبِيِّ ص يَهُودَ خَيْبَرَ
 ي - المقدمة ب ١٠

WENSINCK AREN JEAN, MIFTAHU KÜNUZÜ's-SÜNNE.
 Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss. 541-543 DİA DM NO: 04160.
 KISALTMALAR:

بخ = صحيح البخاري، مس = صحيح مسلم، بد = سنن أبي داود، تر = سنن الترمذي، نس = سنن النسائي، مج = 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

جامعة عين شمس ، التقرير العلمى ، ١٩٦٠-١٩٧٠ (ماخصات رسائل
الماجستير و الدكتوراه التي منحتها الجامعة من سنة ١٩٦٠-١٩٧٠) ، الجزء الاول رسائل
الدكتوراه ، القاهرة ١٩٧٣ ، IRCICA KTP. 9650/1

- Yahūdīler
- Bizans
- MISIR

أوضاع اليهود في مصر في العصر الرومانى (نوفمبر ١٩٦٠)

مصطفى كمال عبد العليم (إشراف : أ. د. إبراهيم نصحى)

تهدف هذه الرسالة إلى دراسة أوضاع اليهود في مصر في العصر الرومانى. وقد قدمت بدراسة موجزة لتلك الأوضاع في العصرين الفرعونى والبطلمى . وقد عالجت حياة اليهود وأحوالهم وأوضاعهم في العصر الرومانى في ستة فصول . خصصت أولها لتاريخهم وأوضححت أن هذا العصر كان على موعد مع انفجار الروح المعادية لليهود . وتمثل ذلك في عدد من الاضطرابات كانوا هم السبب في إثارتها . وكان من أخطر هذه الأحداث ثورة اليهود الكبرى التي حدثت في عام ١١٥ م علي عهد الإمبراطور تراجان . وقد بدأت الثورة في برقة وسرعان ما امتدت إلى قبرص وإلى مصر . حيث واجه اليهود قوة روما والإغريق وبعض المصريين . وقد أخدمت الثورة في مستهل حكم الإمبراطور هادريان في عام ١١٧ م . بعد أن هلك من اليهود خلق عظيم . ولم يعد لليهود بعد ذلك التاريخ ذكر كثير في أوراق البردى ، واستمر ذلك حتى أوائل القرن الثالث عندما بدأنا نسمع من جديد عن اليهود في أوكسيرينخوس وغيرها ولم نعد نسمع عن اليهود كعنصر يتسبب وجوده في إثارة الفتن إلا في عام ٤١٥ م ، حين قام كيرلس أسقف الإسكندرية علي رأس جماعة من المسيحيين باحتلال بيع اليهود وطردهم من المدينة .

24 MAYIS 1986

٢٩-32

كلية الآداب قسم التاريخ

— Beku
— Jal

خروج بني إسرائيل بين الدعاية والتاريخ

للاستاذ أحمد موسى سالم

طريق الخروج :

لذلك احتل الأعداء دون أن ندري
أو دون أن نبالي ، هذا الموقع الأساسي
في تشكيل معلوماتنا ، وفي تحديد
الشخصية القومية لأمتنا ، وصنع العدو
ما يشاء من المزوير والتغيير والتحريف
لحقائق وأحداث تاريخنا حتى أصبح
أمرنا علينا غمّة في فهم العصور التي
مرت بنا ، وفي تحقيق الأحداث
الشهيرة التي جرت على أرضنا ، ومن
بينها حادث الخروج الذي استغله
العدو في مجالات متنوعة ، وبششاطات
مكثفة ، ونحن صابرون نعلم ولا
نواجه ، أو لا نعلم ولا نحاول !

وبالنسبة لهذا الحادث الذي سجله
القرآن الكريم في موضعه من وصف
حياة بني إسرائيل ، والذي سجلته
التوراة بطريقتها التي خرجت بها
عن التحقيق التاريخي الى العمل
الدعائي من طريق الأحاجي والألغاز
فإن هناك سؤالين أساسيين
تتحدد بهما مواجهة الدعاية
الاسرائيلية ويستقيم بالجواب الصحيح
عنهما وضع حادث الخروج في موضعه
الدقيق من تاريخ بني إسرائيل : أما

خرج بنو إسرائيل من مصر عبر
سيناء ، ثم بعد أحقاب طويلة يجيء
من يتسبون اليهم ليدخلوا مصر غزوا
عن طريق سيناء ، بينما بقوة رد الفعل ،
ويحكم سنن التاريخ ، تمتد حراب
جيش مصر الى صدور وظهور من
تناسوا دروس الماضي ، ليخرجوا
هربيين صاعرين كما خرجوا من قبل .
ولكن أعجب ما يؤدي اليه صلف
العدوان أن يزعم يهود هذا العصر
أن خروجهم وراء موسى من مصر
يرتب لهم حقوقاً للدخول اليها ، وعلى
الأقل يجعل من سيناء جزءاً من وطنهم
الذي يعودون اليه ، كما يجعل من
فلسطين جزءاً آخر !

ولقد كان من أسباب طمع اليهود
في بلادنا تحت شعار الصهيونية -
أنا كما يجب أن نعترف - أهملنا
التاريخ ، بل عشنا في غفلة عنه ،
واعتبرناه في بعض الأحيان ترفاً ، وفي
أحيان أخرى وجدنا أن قراءتنا للتاريخ
الذي يكتبه الآخرون عنا أسير لنا من

كان ظهور موسى النبي بين
الضارعين والبكّائين والجاهدين من
بني إسرائيل علامة مضيئة أمام من
لا يبصر ، ونعمة كبرى عند من
لا يشكر . لقد كان ظهور موسى
التقوى الأمين بداية محنة الغرور ،
وصناعة الأكاذيب ، وتجارة الحروب
بين هذه الأجيال المتفاسدة والمتعاقبة
من اليهود ، الذين اعتبروا أن موسى
بالآيات والخروج والتوراة هو الدليل
على نظرية التفوق ، أكثر منه الدعوة
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وعلى أرض سيناء بدأت قصة التيه
الأبدى تخط أول سطورها السرابية
في حياة اليهود وشتاتهم ، حيث بدأ
نحو ستة آلاف من الرجال والنساء
والأطفال يقرأون مستقبلهم وراء
موسى من خلال هذه السطور بالصراخ
والهلع ، والتلفت طلباً للماء والطعام
والآيات . كانت هذه الجموع المكتئبة

لقد سار شيطانهم معهم يكبر في
كل خطوة ، ويتوالد في كل مرحلة ،
حتى التبس بهم والتبسوا به ، لا يقضون
في أمر غير رأيه ، ولا يشهدون عن
شيء الا بلسانه ، ولا يرون حقاً ولا
باطلاً الا بعينه ، وهكذا في نهاية
الشوط الأول من الخروج عندما صعد

he also served for a few months as the head of the local office of the Ministry of Education in the city of Kirmān. In 1949 he returned to Tehran as an Inspector of the Ministry of Education, and he also acted as head of the Publication Department of the Ministry of Culture in 1952. In 1962-3 Yaghmā'ī taught at the Teachers' Training College and at the College of Foreign Languages and Literatures, receiving in 1976 an Honorary Doctorate of Literature and Humanities from Tehran University.

Yaghmā'ī belonged to a generation of Persian literary scholars who, though conservative in their preference for literary style and diction, contributed significantly to the development of Persian literary education and scholarship in the 20th century. In its entire thirty-year period, the journal *Yaghmā* served as a forum for literary and historical studies. In addition to his own writings, such as an earlier historical romance (*Dakhma-yi Arghūn*) (Tehran 1933, 1957) and a collection of poems (*Sarnūwīsh*, Tehran 1972), Yaghmā'ī compiled several historical and literary surveys and also edited a number of texts, including the *Garshāsb-nāma* of Asadī Ṭūsī (Tehran 1936, 1975) and the Persian translation of the *Tafsīr* of al-Ṭabarī (Tehran 1960-65, 7 vols.).

Bibliography: For a full chronology and bibliography, see Irādī Afshār, *Zandagi-nāma wa Fihrist-nāma-yi āthār-i Habīb Yaghmā'ī*, in *Āyanda*, x/4-5 (1984), 280-4; based on an earlier version which appeared in Irādī Afshār, Muḥammad Ibrāhīm Bāstānī-Pārīzī and Ghulām-Ḥusayn Yūsufī, *Yādgār-nāma-yi Habīb Yaghmā'ī*, Tehran 1977, pp. ix-xvi. For further information on Yaghmā'ī's life, see Afshār, *Čihil sāl bā Habīb Yaghmā'ī*, in *Āyanda*, x/4-5 (1984), 251-9; Sayyīd 'Alī 'Alī-i Dāwūd, *Yād-hā-yi dīgar az Habīb Yaghmā'ī*, in *Āyanda*, x/10-11 (1984-5), 740-8; Ahmad Mahdawī Dāmghānī, *Yādī az Habīb Yaghmā'ī*, in *Kīlk*, nos. 61-4 (1995), 486-94.

(ALĪ GHEISSARI)

YAGHMURĀSAN B. ZAYYĀN B. THĀBIT, Abū Yaḥyā, *shaykh* of the Banū 'Abd al-Wād, a branch of the Zanāta [*q.v.*] Berbers, who lived in the region of Tlemcen [see TILIMSĀN] under the suzerainty of the Almohad sultans of Morocco, and who was the founder of the independent dynasty of the Zayyānids or 'Abd al-Wādids [*q.v.*] of Tlemcen, d. 681/1283. Born in 603/1206-7 or 605/1208-9, he succeeded his brother Abū 'Uzza Zaydān as head of the 'Abd al-Wādids in 633/1236, but not till 637/1239-40 was he formally invested by the Almohad sultan 'Abd al-Wāḥid al-Rashīd. The power of the Moroccan sultans became so weakened that the 'Abd al-Wādids assumed their own independence.

Yaghmurāsān thus became ruler in Tlemcen, and had first of all to fight against the Ḥafṣid *amīr* of Tunis Abū Zakariyyā', who in 640/1242 or five years later, managed to penetrate into the town of Tlemcen. Yaghmurāsān, who had fled to the Banū Urnīd, was summoned by Abū Zakariyyā' to govern the town. The two *amīrs* made an alliance against the Almohad sultan Sa'īd, who in turn attacked Tlemcen, and then Tamazdight, where Yaghmurāsān had taken refuge; in the battle which followed, Sa'īd was killed (646/1248). A large part of his reign was now taken up with fighting against various Arab tribes of the Sahara, against the Tūdjīn and Maghrāwa, etc., and above all, against the Marīnids [*q.v.*] of Fās; Yaghmurāsān even allied with Alfonso X of Castile to prevent the Marīnids making incursions into Spain. In 656/1257 the Zayyānid *amīr* besieged Sidjilmāsa, but did not capture it until 662/1264. He remained on good terms

with the Ḥafṣids, and it was whilst going forth to meet a princess of Tunis as bride for his son 'Uṭhmān that he died near Miliana in 681/1283. Yaghmurāsān left behind the reputation of a prudent and brave prince, the patron of scholars and litterateurs, and he built the minarets of the great mosques of Agādīr (at Tlemcen) and Tāgrārt. Between the Marīnids to his west, and the Ḥafṣids to his east, he was able to preserve his own kingdom's independence.

Bibliography: Abū Zakariyyā' Yaḥyā Ibn Khaldūn, *Bughyat al-ruwād fī dhikr al-mulūk min Banī 'Abd al-Wād*, ed. 'A.H. Ḥādjiyāt, Algiers 1400/1980, Fr. tr. A. Bel, *Hist. des Beni Abd el-Wad, rois de Tlemcen*, Algiers 1904; 'Abd al-Rahmān Ibn Khaldūn, *Ibar*, Būlāk 1284/1867, Fr. tr. de Slane and P. Casanova, iii, 340-68; Muḥammad b. 'Abd Allāh al-Tanāsī, *Ta'rikh Banī Zayyān, mulūk Tilimsān*, extract from the *Naẓm al-durr wa 'l-ikḥyān fī bayān sharaf Banī Zayyān*, ed. Mahmud Bouayed, Algiers 1405/1985, 115-28, Fr. tr. J.J.L. Bargès, *Hist. des Beni Zayyan, rois de Tlemcen*, Paris 1852; Ibn al-Aḥmar, *Rawdat al-nisrīn fī dawlat Banī Marīn*, ed. and Fr. tr. G. Bouali and G. Marçais, Paris 1917, ed. 'Abd al-Wahhāb b. Maṣṣūr, Rabat 1962, Span. tr. M.A. Manzano, Madrid 1989, 92-101; Abbé Bargès, *Complément à l'hist. des Beni Zayyan*, Paris 1887; Sid-Ahmed Bouali, *Les deux grands sièges de Tlemcen dans l'histoire et la légende*, Algiers 1984. See also 'ABD AL-WĀDIDS.

(CHANTAL DE LA VERONNE)

✓ **YAHŪD**, the common collective (sing. *Yahūdī*) in Arabic for "Jews". A less common plural *Hūd* is also used (e.g. *Qur'ān*, II, 111, 135, 140). The word is borrowed from Aram. *Yahūd*, and ultimately from late bibl. Heb. *yehūdīm*, "Judaeans", the latter itself derived from members of the tribe of Judah). The *Qur'ān* also uses a stative verb *hāda*, "to be Jewish" or "to practice Judaism".

1. In the *Djāhiliyya*.

Jews had lived in various parts of the Arabian Peninsula since Antiquity, and the numbers of those living in northwestern Arabia must have been swelled by refugees from Judaea when the great rebellions against Rome were suppressed in A.D. 70 and 135. By the late *Djāhili* period, the Jews of the peninsula spoke Arabic, were organised into clans and tribes, and were generally highly assimilated into Arab society. Their numbers probably also included a greater or lesser number of indigenous Arabs who accepted Judaism. However, in spite of their overall acculturation, they were nonetheless viewed as a separate group with their own peculiar customs. Jews and some of their distinctive practices are occasionally mentioned in pre-Islamic Arabic poetry (for examples, see D.S. Margoliouth, *The relations between Arabs and Israelites prior to the rise of Islam*, London 1924, 73; I. Lichtenstädter, *Some references to Jews in pre-Islamic Arabic literature*, in *PAAJR*, x [1940], 185-94; J. Horowitz, *Koranische Untersuchungen*, Berlin and Leipzig 1926, 144 ff. and 153 ff.; and Hirschberg, *Yisrā'el ba-'Arav*, 112-16).

Not only were the pre-Islamic Arabs familiar with Jews and Jewish religious practices, Jewish religious ideas, ethical concepts and homiletic lore, but even some Aramaic and Hebrew terms were absorbed among those Arabs who came into close contact with Jews, just as Christian ideas and elements of vocabulary were also subconsciously assimilated (see e.g. S. Fraenkel, *Die aramäischen Fremdwörter im Arabischen*, Leiden 1886; and A. Jeffery, *The foreign vocabulary of the Qur'ān*, Baroda 1938). Because of the admixture of Aramaic and Hebrew in the everyday language of the Arabian Jews, the pagan Arabs perceived it to

and the eye of understanding contemplates the light of *nous* by participating in the very light of this sun-spirit (*Enneads* 5.3[17].28). Recalling that the wise man is he who sees and that the fool is blind, Philo Judaeus explained that formerly the prophets were called "seers" (*1 Sm.* 9:8). For him, wisdom is not only what is obtained by the vision of the inner eye, just as light is perceived by the carnal eye; but wisdom also sees itself, and this is the splendor of God, who, in opening the soul's eye to wisdom, shows himself to man (*De migratione Abraham* 38).

In Hinduism, the god Śiva is endowed with a third eye, the frontal eye that gives him a unifying vision. His look of fire expresses the pureness of the present without any other temporal dimension, as well as the simultaneity of beings and events, which he reduces to ashes in revelation of the all. Likewise Buddha, the "awakened one," received inner enlightenment through the celestial eye, which permitted him to see the life of all beings simultaneously and gave him the knowledge of the chain of the fundamental forces of existence as well as its previous forms. This eye of wisdom, *prajñācakṣus*, is found at the limit of unity and multiplicity, of emptiness and creation; it permits the wise man to grasp them simultaneously. The organ of inner vision, it is the very sign of Buddhist wisdom.

But the inner eye is the organ of wisdom only because it is capable of actually experiencing the divine. Every revelation presents itself as a veil that has been pulled back before the gaze of religious man, for whom the beatific vision and the contemplation of God are the very essence of eternal life. The eye of the heart is thus a frequent theme in spiritual and mystical literature. Just as the eye can neither see nor discern its object without light, so the soul cannot contemplate God without the light of faith, which alone opens the eyes of the heart. "Man must therefore become entirely eye"; such is the teaching of the Desert Fathers reiterated by Symeon the New Theologian (*Hymns of the Divine Loves* 45), for the soul's eye, relieved of carnal passions, can perceive the divine light that opens up on the heavens. Following Origen and his theory of spiritual senses, Gregory of Nyssa, Augustine, Bernard of Clairvaux, and all the Fathers state that it is God who, by opening the heart's eye, makes one see. Meister Eckhart again picks up this teaching (*Sermons*), and Teresa of Ávila specifies that what we know otherwise than by faith, the soul recognizes at sight, although not by eyesight. Leon Bloy writes in his *Journal* (6 June 1894) that "we must turn our eyes inward" in order to speak our desire for a vision of truth, for the carnal eye only allows us to see "in enigma and as in a mirror." The eye of the heart is therefore man seeing God and, at the same time, God

looking at man; it is the instrument of enlightenment and inner unification: "We shall find the pearl of the kingdom of heaven inside our hearts if we first purify the eye of our spirit" (Philotheus of Sinai, *Forty Chapters on Spiritual Sobriety* 23).

[See also Visions.]

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MICHEL MESLIN

Translated from French by Kristine Anderson

EZEKIEL (sixth century BCE), or, in Hebrew, Yehezqel; Hebrew prophet. A hereditary priest, Ezekiel is known primarily from the biblical book of prophecy named after him that contains first-person reports of revelations made to him. For example, the opening verse of *Ezekiel* reads: "In the thirtieth year, in the fourth month, on the fifth of the month, when I was among the exiles on the Chebar canal [in the vicinity of the Babylonian city of Nippur], the heavens opened and I saw a divine vision" (a description of God's majesty borne on the divine "chariot" follows). The time of his prophesying is fixed by some fifteen dates scattered through the book, which, apart from the obscure first one cited above, belong to the era of "our exile"—that is, the exile of King Jehoiachin of Judah, his courtiers, and his administrative staff, in 597 BCE); it may be inferred that Ezekiel was among those deported to Babylon with the king. The dates fall between 593 and 571, all within the reign of the Babylonian king Nebuchadnezzar II (605-562), who is mentioned several times in the book as a world conqueror. No references to events subsequent to the reign of that king are made, nor does the editorial work on the book necessitate assumption of later hands, so that its contents—internally consistent though literarily varied—may be considered the record of a single author's career. The only personal details given of Ezekiel's life are his priestly descent and the death of his wife in exile. That the enigmatic "thirtieth year" of the opening verse (cited above) alludes to

Jehudilik
 Encyclopedia of Religion, c. V, s. 239-242, 1987

(New York)

Yahudi

The Book of Tahkemoni (Hebrew Maqamat)

by
Judah al-Harizi



For more than 700 years Islamic dynasties ruled over a swath of the Iberian Peninsula designated as al-Andalus, which, though dominated by Muslims, was also peopled by minority groups. Christian Spain meanwhile engaged in a gradual conquest of al-Andalus (commonly called the Reconquest), during which the centers of Jewish life moved from areas under Islamic domination to areas under Christian control. Even after the Arabic-inspired Golden Age of Hebrew poetry in al-Andalus (c. 960-1147), Arabic currents continued to be felt in the Hebrew literature written in Christian Spain. Hebrew fictional narratives were grounded in the Arabic *maqamah*, an anecdotal short story in rhymed prose. Most famous among the collection of Hebrew *maqamat* is the *Book of Tahkemoni* by Judah al-Harizi (1166?-1225), an author who composed works in Hebrew and Arabic and ultimately left Christian Spain to settle in the Islamic lands to the east. Born in Toledo, Spain, al-Harizi grew into an accomplished writer. He created his *maqamat* in the tradition of the Arabic masters Badi' al-Zaman al-Hamadhani (967-1007) and al-Hariri (d. 1122). Writing in Hebrew, al-Harizi spun 50 short pieces, many of them stories centering on the encounters of a narrator and a protagonist rogue. He had begun his career as a translator of Arabic and Judeo-Arabic legal, philosophical, and belletristic works into Hebrew. He composed a fluid translation into Hebrew of *Dalalat al-ha'irin* (*The Guide for the Perplexed*), which had been written in Judeo-Arabic by the Jewish philosopher Maimonides (1135-1204). Commissioned by the notables of Provence

THE LITERARY WORK

Three of 50 tales set in Middle Eastern cities, primarily during the early thirteenth century, completed between 1216 and 1225; published in Hebrew (as *Sefer Tahkemoni*) in 1952, in English from 1965 to 1973.

SYNOPSIS

A rogue swindles an unsuspecting country bumpkin in the "Maqamah of Rehovot," upbraids Iraqi Jewish aristocrats in the "Maqamah of Babylonia," and is the object of a mob's scorn in the "Maqamah of the Astrologer."

to write the translation in simple and clear language, al-Harizi complied. He also composed an artful Hebrew translation of al-Hariri's Arabic *Maqamat*, probably a response, as he claims, to a challenge that their perfection could not be imitated. For reasons that are not altogether clear, al-Harizi left Spain to wander the Islamic East, ultimately settling in Aleppo, Syria, where he died. He produced an account of his Eastern journeys in Arabic rhymed prose and spent his final years composing Arabic poetry in honor of Muslim patrons. It was during his travels in the East that he composed the *Tahkemoni*. Although not the first of the Hebrew *maqamat*, it became the rhetorical model to which all subsequent narratives would have to conform.

07 OCAK 2007

ولم يكن عريداً ك بعض الشعراء الذين اشتهروا في عصره بمعاقة الظلي والوقوف على أبواب الأمراء والعذراء وذوى الكلمة النافذة والجد الأشم بل كان رجلاً مؤمناً بالله صبوراً على العوائب إذا غالته ، راضياً بالقضاء والقدر وأحداث الدهر إذا نابته .

وكان رجل جليل ونضال إذا حزبه الخطوب ونزلت بساحته فوادح الكروب ، ولم يكن شيعى المذهب بل كان مدافعاً عنهم يوم رأى أن خصوم الشيعة قد علا نجمهم وطار في الآثام صيتهم حيث كانوا من ذوى اليسار استطاعوا بالمال أن يكونوا له عصابة من الخوارج الذين خرجوا على ابن أبي طالب وسفهاوا أحلامه وهجنوا رأيه وبسطوا فيه ألسنتهم بالمنشديات من بنى القول وهجين الحديث .

من أجل ذلك بسط الخوارزمي لسانه في طائفة منهم ببعض الهنوات والعورات كان أخفها لذعاً في عقولهم أنهم انحدروا من نطف السكارى إلى أرحام القيان . فرسالة صاحب الترجمة إلى الشيعة في نيسابور تبدو لمن يجمل النظر فيها رقيقة القدر جليدة

الذكر في بابها ومنحها والتي يقول فيها مجالدا خصوم الشيعة ومناجرا لم د فإن أصابتنا نكبة فذلك ما قد تعودناه ، وإن رجعت لنا دولة فذلك ما قد انتظرناه ، وعندنا بحمد الله تعالى لكل حالة آلة ، ولكل مقامة مقالة ، فعند الحن الصبر والأجر ، وعند النعم الذكر والشكر .

مؤلفاته

١ - رسائله إلى أبنائه وأصدقائه والناهلين من ذخائره .

٢ - مفيد العلوم ومبيد الهرم وهو يشتمل على قواعد الشرع وقانون الممالك ونصرة المذهب ورد الخصم وتذكرة الآخرة وقاعدة العدل إلى غير ذلك .

٣ - كشف الظنون .

وفاته

ورد في قيمة الدهر لأبي منصور الثعالبي أن قضاء الله تعالى نفذ في أبي بكر محمد بن العباس الخوارزمي في شوال سنة ٣٨٣ هـ .

عباس ط

MECELLETU' L-EZHER, C. 34 ,

(say 1 45) , s. 532-576 , 1982 KAHIRE.

مَاقِلًا عَنِ الْأَسْلَامِ

تأثير الديانة الإسلامية في العبادة اليهودية
" تأليف فضلى فيدر "

للاستاذ عباس محمود العقاد

من اعلامها البارزين أو أقوال مفكر واحد من أئمة الفسك بين أبنائها المجتهدين ، وربما كان المفكر الدينى الذى ينهج فى النسك منهجاً لم يسبقه إليه أحد من أبناء ملته أعظم استقلالاً بالرأى من يتدع ذلك المنهج لنفسه من غير سابقه ، لأن التغلب على العصبية المذهبية والتحرير القومى أحوج إلى الاستقلال من ابتداع رأى لا مقاومة فيه ولا حاجة به إلى التغلب على معارضيه أو منكريه .

وقد أراد مؤلف هذا الكتاب - عن تأثير الإسلام فى اليهودية أن يتتبع أثر التصوف الإسلامى فى اليهودية فاختار لذلك سيرة متقدمة من سير الأئمة الصوفيين الذين لم يسبقوا إلى منهجهم بين أبناء عقيدتهم ، والذين عرفت لهم صلة بالثقافة الإسلامية وأثرت عنهم أقوال منقولة عن العربية ولم تكن لها سابقة فى اللغة العبرية ، وقد بدأ المؤلف كتابه ببيان الآداب الإسلامية التى دعا إليها الإمام اليهودى الحكيم موسى بن ميمون ثم لخص الشعائر التى قررها ابنه

الآداب الصوفية فى الأغلب الأعم آداب فردية يستقل فيها كل عابد متصوف بطريقته فى السلوك الدينى أو الدنيوى كاستقلاله فيها بما يؤثره من نوافل العبادة وتفسيرات النصوص والمعتقدات التى يجوز فيها الاجتهاد بالرأى لأهل الاجتهاد ، فإذا وجدت الجماعات الصوفية فإنما توجد من قبيل الأخوة التى تنتمى إلى أب روحى واحد ويشارك فيها التابعون جميعاً فى اتباع الشيخ والاقتران بمسلكه ومنهج تفكيره وتفسيره : وهو على جميع حالاته منهج اختصاص يستقل به فرد متبوع أو طائفة تابعة ولم يعهد فيه من قبل ، ولا نتظر أن يعهد فيه من بعد ، أن يكون منهج عموم يشيع بين جميع الناس شيوخ الإيمان بالعقائد والفرائض التى لاخل فيها للاجتهاد بالرأى والاستقلال بالعادة

فإذا أراد المؤرخ أن يبحث عن سريان التصوف من اتباع ديانة إلى اتباع ديانة أخرى فإنما سيئله فى هذا البحث أن يتعرف الصوفية المنتقلة من نحلة إلى نحلة فى سيرة علم واحد

ندوة
الدين والتدافع
الحضاري

المحور الثاني : الاصول الثقافية لمشروعات المواجهة مع الاسلام

- Hristijanik
- Yahudilik

البحث الرابع

الغرب المسيحي والمسألة اليهودية
... حتى نهاية عصر النهضة

الدكتور بشير موسى نافع

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- Yahudilik

ندوة الدين والتدافع الحضاري

المنعقدة في مالطا

من 6 الى 11 من شهر ربيع الآخر 1398 من وفاة الرسول صلى الله عليه وسلم
الموافق : من 15 الى 20 من شهر الحرت و نوفمبر ، 1988 ميلادية

الطبعة الأولى

شهر ربيع الأول 1399 من وفاة الرسول ﷺ -
شهر النور وكتوبر ، 1989م.

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تصدير

لفضيلة الدكتور عبد الحليم محمود
الأمين العام للمجمع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على رسوله محمد الأمين .

وبعد :

فهذا أحد كتب المؤتمر الرابع لمجمع البحوث الإسلامية ، الذي انعقد بالقاهرة من أجل مؤازرة الكفاح ضد إسرائيل ، في الفترة ما بين ٤ من رجب ١٣٨٨ هـ ، الموافق ٢٧ من سبتمبر ١٩٦٨ ، و ٢ من شعبان ١٣٨٨ هـ ، الموافق ٢٤ من أكتوبر ١٩٦٨ ، تقدمه لجاهير المسلمين في أنحاء العالم ولباحثين منهم في الشؤون الإسلامية ، مؤكدين لهم العزم على مواصلة السير الجاد نحو تحقيق رسالة المجمع بإذن الله تعالى .

وإذا كان لنا أن نشعر بشيء من الغبطة لاتصال اللقاء ، وتوثيق الروابط بين المجمع والشعوب الإسلامية في مختلف أنحاء العالم كما يظهر لنا ذلك في شتى أنحاء العلاقات القائمة بينه وبينهم ، فإننا نشعر فوق ذلك بأن الظروف التي فيها ومن أجلها انعقد هذا المؤتمر ، وصدر هذا الكتاب ، تجعلنا ندرك أن هذا الأمر لم يعد تنسج له أطر اللقاءات العادية في المؤتمرات أو القراءات الثنائية في الكتب ، أو المشاعر المتقلبة بين الضبطة وغيرها من أحوال النفوس .

إن الظروف التي فيها ومن أجلها انعقد هذا المؤتمر وصدر هذا الكتاب تماثلت في مدها الخطير عن المستويات العادية للكلم المألوف ، وجرت في تصاعدها الأليم أحداث النفوس الخاملة وأنت في تلاطم أمواجها الهادرة على أعشاش النظريات المزورة .

إن هذه الظروف الفنية عن الإيضاح بالكلام ، لأنها واقع يعيشه الآن كل مسلم ، ولا يكاد يهرب عنه في لحظة من لحظات وعيه : إذ في ممراته وخز مستمر ، وفي محن أرق دائم قد امتحن الله بها المجتمعات الإسلامية في واقعها الراهن ، إذ سلط عليها لفتتها التي طالت ، أخلاطا من شعوب الأرض ،

كتاب المؤتمر
الرابع لمجمع
البحوث الإسلامية

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سبتمبر ١٩٦٨ م

Kalime [Basli tarihli yoli]

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			لجامعة الدول العربية

نتائج الأقباط

والمسيحية
IAHUDIKA
(1409-412)

الجزء الثامن

تأليف

زكي شنودة

المحامي

الطبعة الأولى

1973

Türlüce Dinye	2000
İsa	962
Tasit	SUN.M



مترجمة الطبع والنشر
مكتبة النهضة المصرية
باصحابها حسن محمد رابو
و شابع مدني باشا بانه

مع وقائدي ، رائحة سروري ، تحرصون أن تقرّبوه لي في وقته ، (العدد ٢٨ : ٢)
وجاء فيه في القدس اسكب سكب مسكر للرب ، (العدد ٢٨ : ٧) . وجاء في
المزامير ، الرب قد اختار صهيون . إشتهاها مسكناً له ، (المزمور ١٣٢ : ١٣) .

الفصل السادس

علاقة اليهود بالله

١ - الله هو إله اليهود :

حين أعلن الله ذاته لإبراهيم الجد الأول لليهود قآمن به ، أصبح الله معروفاً لدى
بيت إبراهيم بأنه إله إبراهيم ، إذ جاء في سفر التكوين ، وقال إبراهيم لعبده . .
لا تأخذ زوجة لابني من بنات الكنعانيين الذين أنا ساكن بينهم ، بل لي إلى أرضي
وإلى عشيرتي تذهب وتأخذ زوجة لابني إسحق . . فقام وذهب إلى آرام النهرين . .
وقال أيها الرب إله سيدي إبراهيم يسر لي اليوم واصنع لطفاً لسيدي إبراهيم . . ها أنا
واقف على عين الماء وبنات المدينة خارجات ليستقين ماء ، فليكن أن الفتاة التي أقول
لها آتيني جرتك لا شرب فتقول اشرب . . هي التي عيبتها لعبدك إسحق . . وإذا كان
لم يفرغ بعد من الكلام إذا رفقة التي ولدت لبثويل بن ملكة امرأة ناحور أخي
إبراهيم خارجة وجرتها على كفنها . . فقال أنا عبد إبراهيم . . وقلت أيها الرب إله
سيدي إبراهيم إن كنت تجميع طريقى الذي أنا سالك فيه ، فما أنا واقف على عين
الماء ، وليكن أن الفتاة التي تخرج لتستقي وأقول لها استقيني ماء من جرتك فتقول لي

وهكذا أراد الله أن يكون كلامه إلى اليهود قريباً إلى أفهامهم ، فتنازل وخاطبهم
باللغة التي يفهمونها ، وأراد أن يكون تصويره لنفسه قريباً إلى مداركهم فتنازل
وأعطى لهم الصورة التي يمكنهم أن يتصوروها ، لعالمهم - ولو عن طريق التشبيه
والرمز - يدركون طبيعته ويعرفون شريعته ، ويسيرون على مقتضى أحكامه ووصاياه .
وبذلك يسلكون سبيل الخلاص الذي شئت رحمته أن يهديهم إليه ليقتدم من الهلاك
المحكوم به عليهم بسبب شرورهم وآثامهم وجرائمهم . ولكنهم بدلاً من ذلك ظنوا
بعمى بصائرهم وغلظة مشاعرهم وغباء قلوبهم أن الله ليس إلا واحداً من تلك الآلهة
الزائفة التي تمثل في صورة الإنسان أو الحيوان أو غير ذلك من الكائنات ، والتي
كان جيرانهم الوثنيون يعبدونها . وقد عبدوها هم أنفسهم مع إلههم في بعض الأحيان ،
أو عبدوها وحدها بعد أن تمردوا على إلههم وكفروا به في أغلب الأحيان . إذ
كانت هذه الآلهة الوثنية أقرب في طبيعتها إلى طبيعتهم الحسية البهيمية المنحطة . وكان الله
العلي الروحاني السرمدي القدوس أسمى من أن يدركوا حقيقته السامية بأفكارهم
الهزيلة الهابطة ، وتصوراتهم الأرضية الساقطة . ومن ثم أخذوا أقوال التوراة على
ظاهرها غافلين عن جوهرها وغواها ، وتمسكوا بحرفيتها متعامدين عن روحها
ودلالاتها ومرماها . فكانوا حتى وهم يتظاهرون بأنهم يعرفون الله أجهل ما يكونون
به ، وكانوا حتى وهم يزعمون التقرب إليه وحب وطاعته أبعد ما يكونون عنه وأكثر
ما يكونون عداوة له وتمرداً عليه .

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Edited by
Fuat Sezgin

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PHILOSOPHY

Volume 112

General Outlines
of
Islamic Philosophy

Collected and reprinted

II

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at the Johann Wolfgang Goethe University
Frankfurt am Main

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DIE ISLAMISCHE UND DIE JÜDISCHE PHILOSOPHIE DES MITTELALTERS

VON
IGNAZ GOLDZIEHER.

Einleitung. Die islamische und die von dieser beeinflusste jüdische Philosophie können wegen der Wirkung, die sie auf die abendländische Scholastik geübt haben, eine beachtenswerte Stelle in der Philosophiegeschichte des Mittelalters beanspruchen. Man hat früher die im Islam entfaltete Philosophie vorzugsweise die arabische genannt, und auch heute wird sie noch häufig mit diesem geläufigen Namen bezeichnet, weil ihre großen Vertreter, ob Araber, Perser oder Türken, ihre Werke zumeist in der klassischen Sprache der islamischen Religion, der arabischen, geschrieben haben. Da aber auch die diesem Kulturgebiet angehörigen jüdischen Denker für die Darstellung ihrer philosophischen Ideen sich derselben Sprache bedienten, ist es richtiger, die beiden in den folgenden Blättern behandelten Gedankenbildungen als die islamische und die jüdisch-mittelalterliche Philosophie zu unterscheiden.

Die Anfänge dieser Bewegung wurzeln in dem Umschwung, den um die Mitte des 8. Jahrhunderts das politische und geistige Leben im Kalifat erfuhr. Im Dienste der 'abbasidischen Kalifen haben sprachkundige syrische Gelehrte des 8.—10. Jahrhunderts arabische Übertragungen und Paraphrasen griechischer Werke veranstaltet, durch welche die arabische Sprache zum erstenmal Organ wissenschaftlicher Gedanken wurde. Der mit der Ausgestaltung ihrer religiösen Institution beschäftigten gelehrten Welt des arabischen Islams wurde dadurch das Gebiet der Philosophie und der Naturwissenschaften zugänglich, deren Tradition im Osten bisher nur Gelehrte syrischer Zunge gepflegt hatten. In der Anpassung an die neuen Gedankenkreise, in dem Erweis des Vermögens, mit ihren Formenmitteln und ihrem Sprachschatz der fremden Bildung Genüge zu leisten, hat die arabische Sprache eine ebenso glänzende Probe ihrer Aneignungsfähigkeit geliefert wie in der Schöpfung einer feinen sprachwissenschaftlichen Terminologie.

Es dauerte einige Zeit, bis die neue Gedankenwelt auf das große geistige Leben des Islams ihre Wirkung ausübte. Zu einem lebendigen Element des Geisteslebens wurden die philosophischen Bestrebungen im Orient erst mit

Yahudilik

مَوْسُوعَةٌ الأديان والمذاهب

تأليف
العميد عبدالرزاق محمد أسود

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المجلد الأول

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١٤٢٠م - ٢٠٠٠م

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auch im Jubiläenbuch 31, 13–20¹. Jene Stellen also, nach denen das Heil gleicherweise aus Levi und Juda stammen soll, — wie z. B. T Levi 2, 11; T Dan 5, 10; T Gad 8, 1; T Joseph 19, 11 — dürften somit in der gegenwärtigen Form das Produkt des (juden-)christlichen Redaktors des Gesamtliteraturwerkes der Testamente der 12 Patriarchen sein².

Die Lehre vom priesterlichen und davidischen Laien-Messias in den Qumrantexten und in den Testamenten der 12 Patriarchen beeinflusste auch die christologischen Spekulationen der frühchristlichen Gemeinde, für die der Davidide Jesus eindeutig dem Priester Johannes übergeordnet war (Matth. 3, 11–17 und Parallelen) und als Hohepriester nach der Ordnung des Melchisedech mehr galt als ein Hohepriester nach der Ordnung Aharons (Hebr. 7, 4–16).

Diskussion: J. HEMPEL

Vorsitz: H. H. ROWLEY (Manchester)

ZEITLIN, SOLOMON (Philadelphia): *The Dead Sea Scrolls*

In the Isaiah Scroll the *matres lectionis* as well as the final letters of *kaf*, *mem*, *nun*, *phe* and *zadi* were employed. We know from the literature of the Tannaim who were the guardians of the Holy Scriptures that the *matres lectionis* as well as the final letters were introduced in the Bible in the second century of our era. The locative *heh* at the end of a name of a place, such as *Ashdodh* to *Ashdod* which is found in the Isaiah Scroll is additional proof that this scroll was not copied before the Christian period. Again, the scribe of the scroll drew a line through a word to indicate that it was written by mistake. This scribal technique came into usage in the Hebrew literature quite late. Hence the Isaiah Scroll could not have been copied in the pre-Christian period.

The terms, *Moreh Zedek*, Teacher of Righteousness, *kez ha-achron*, the last designated time, i. e., the time of the final redemption, *bet ha-mishpat*, the House of Judgment, employed in the Commentary on Habakkuk, proves that this Commentary could not have been written in the pre-Christian period. The term *Moreh Zedek*, Teacher of Righteousness, was coined by the Karaites in the early part of the Middle Ages. Internal evidence shows that the author of the Commentary made use of the "Targum according to Jonathan", which is a compilation of the Middle Ages.

The scroll which was designated by the name Manual of Discipline definitely was written in the Middle Ages by a semi-literate person. Some passages are untranslatable and make no sense. The translations of the scroll are misleading. The layman who reads the translations without having a knowledge of medieval Hebrew assumes that the renderings are in the text, whereas they are imaginary

¹ Die Einflüsse des Jubiläenbuches auf die Qumrantexte sind sehr groß, besonders in der Kalenderfrage. Vgl. meine Hinweise in WZKM 53 (1957), 230, Anm. 16; J. T. MILIK, *Dix ans des Découvertes* . . . , 29f.

² Also anders als H. J. SCHOEPS, ThLZ 81 (1956), 663–670.

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and without basis. The author made use of ellipses to indicate that he had left out a word. This technique, too, was not resorted to in the Hebrew writings in the pre-Christian period.

It is maintained that this scroll as well as others was written by the Essenes. Such a hypothesis has no validity. The laws referring to the Sabbath and Levitical purity are not only in opposition to the laws of the Essenes, but they were enacted after the destruction of the Second Temple.

The scroll originally known as the Lamech Scroll, but now renamed the Genesis Apocryphon is a medieval midrash and belongs to the class of midrashim published by JELINEK. Written in Aramaic and including many Hebrew phrases and expressions, it is characteristic of the writings of the Geonim and the Karaites. The author of this midrash employed late Aramaic words and phrases and made use of the "Targum according to Jonathan".

The scroll which was called the War Between the Sons of Light and the Sons of Darkness belongs to the medieval period. This is indicated by the terms and laws referred to which were enacted after the destruction of the Second Temple. Furthermore, the author made use of parentheses and hyphens. The use of a hyphen or connecting lines between words which is known in rabbinic literature by the term "makof" came into vogue in Hebrew literature in the 7th or 8th century when the rabbis introduced accent signs in the Bible.

It has been maintained that a letter was discovered bearing the signature of Simon the leader of the revolt against Hadrian. The form of the letter proves its unauthenticity. In ancient times letters began with the name of the sender. This letter carries the signature at the end and begins with the preposition "from". This stamps it as of a later age. Tales about the discovery of the Hebrew Scrolls are so contradictory and fantastic that they remind one of some in the *Thousand and One Nights*.

The main basis for the belief in the antiquity of the scrolls is paleography and archaeology. Paleography cannot be a criterion for the antiquity of the scrolls since we have no Hebrew manuscripts of the pre-Christian period from which other manuscripts can be dated. The Nash papyrus cannot be used as a criterion since it itself is of an unknown date. Very likely the Nash papyrus belongs to the fourth century of our era, used as a charm by the Babylonian Jews of the Middle Ages. Archaeology is not decisive as a basis for the dating of the scrolls since the seven or eight scrolls were not discovered by archaeologists. The carbon-14 test was applied to linen and not the scrolls proper. None of the scholars ever saw the scrolls wrapped in linen. More important, many scholars maintain that the carbon-14 test is not reliable.

The only criterion which can determine the age of the scrolls is internal evidence. On the basis of such evidence I conclude that the scrolls are not of the pre-Christian period but are of a much later time; hence they have no value for Judaism and the beginnings of Christianity.

The issue is clear and sharply drawn. If the scrolls belong to the antiquity claimed for them, then they are indeed highly important for the intertesta-

طوني مفرج

- Samiler
- Hz İbrahim
- Hz İshak
- " Ya'kub
- " Yusuf
- Musa
- Yahudilik
- Hristiyanlık
- İslam
- Laiklik

موسوعة

المجتمعات الدينية في الشرق الأوسط

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	56454-1
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دار نوبيليس

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المقدمة: ص ٥

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THE JEWS

THEIR HISTORY, CULTURE, AND RELIGION

THIRD EDITION

Edited by
Louis Finkelstein
CHANCELLOR
THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

Volume I

B. Univ. Ktp
101107

The original preparation of this book was made possible by funds generously made available by the American Jewish Committee.

HAR

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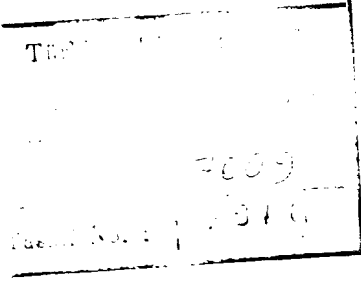
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1960

الزندقة والزنادقة

تأليف
عاطف شيكري أبو عوض

ISBN: 9953-0-00000-0



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

المبحث الرابع

اليهودية

انفرد الشرق عبر التاريخ بنشوء الأديان على أرضه كما كانت أقوى مظاهر الحضارة العالمية تحيط بحوضي البحر الأبيض المتوسط والبحر الأحمر (بحر القلزم) . واليهود أتباع سيدنا موسى عليه السلام ، الذي نشأ في مصر ، كما أراد له الله سبحانه أن يتربى في كنف فرعون ، وعاش مع رجال الدين من أهل دولة فرعون ، إلا أنه (عليه السلام) عرف الوحدانية ، وأمره الله سبحانه بتبليغ الرسالة في بلد كان فرعون يقول لأهله (أنا ربكم الأعلى) .

أخذ سيدنا موسى عليه السلام بصحبة أخيه هارون يدعوان الى الله بالكلام اللين ((فقولا له قولاً لينا لعلّه يتذكر أو يخشى))^(١) . ثم جادل سيدنا موسى سحرة فرعون فأمن كبيرهم ، وقسم منهم إلا أن فرعون أبى وتكبر وأعرض وتجرثم هاجر سيدنا موسى عليه السلام مع من آمن بدعوته الى فلسطين ، وانتشرت اليهودية بحكم أن العبرانيين كانوا ((أقرب الجيران للعرب ، كما كانوا أقرب أقربائهم من ناحية الجنس))^(٢) . هذا وقد أشاع اليهود مفهوم الإله الواحد وتمكنوا من التغلغل بين القبائل العربية ونشر اليهودية ، وكان لها ((في بلاد العرب جاليات كبيرة يقيم أكثرها في اليمن وفي يثرب))^(٣) ولا يخفى ما لاقاه الرسول ﷺ من يهود يثرب في كيدهم

(١) الآية ٤٤ من سورة طه .

(٢) حيلة محمد ص ٨١ ، وأنظر كتاب اليهود في القرآن .

(٣) الحضارة العربية ص ٢٠ .

SPANISH ISLAM

A HISTORY OF THE MOSLEMS IN SPAIN

Almohades - 607-616
 (Lm)
 Vizier
 Toledo

Türkiye Diyanet Vakfı	
İslâm Ansiklopedisi	
Cilt No: 1	
Kayıt No:	2504
Tasnif No:	946.8 D07 S

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SPANISH ISLAM

[IV. 1

take the offensive and invade the territory of Seville. But Fortune, as usual smiling upon him, decreed that one of these adversaries should rid him of the other.

[AUTHORITIES: Ibn Bassâm, i. ff. 81-2, 129, 157; 'Abd al-Wâhid, pp. 37-38, 42-3, 45, 65; *Abbad.*, i. 220-5, 234, 381 sq.; ii. 7, 32-4, 127-8, 173, 208, 216; Ibn Khaldûn, ff. 22, 25.]

CHAPTER II

SAMUEL HA-LEVI AND IBN 'ABBÂS

TWO remarkable men, who hated one another with a deadly hatred, were at this time ruling over Almeria and Granada respectively. These were the Arab Ibn 'Abbâs and the Jew Samuel.

Rabbi Samuel Ha-Levi¹ was a native of Cordova, where he studied the Talmud under Rabbi Hanokh, the spiritual chief of the Jewish community. He also applied himself, with much success, to Arabic literature and almost all the sciences cultivated in those days. For a long time he was withal a dealer in spices, first at Cordova, and afterwards at Malaga, whither he migrated on the capture of the Capital by Sulaimân's Berbers. From this humble condition a happy chance extricated him.

Samuel's shop was situated near a castle belonging to Abu 'l-Kâsim ibn al-Arif, Vizier of Habbûs, King of Granada. The inmates of the castle often had occasion to write to their master, and being illiterate, employed the Jew as their secretary. The resulting letters excited the Vizier's admiration, for they were composed in a polished style, and were artistically bedecked with the fairest flowers of Arab rhetoric. On visiting Malaga, Ibn al-Arif was therefore desirous to become acquainted with the writer, and sent for the Jew. "A shop is no place for you," said the Vizier: "You are fitted to ornament a court; if you will, you shall be my secretary." Samuel accordingly accompanied the Vizier to Granada, and Ibn al-Arif's esteem for him was much increased when, in conversation on political subjects, the Jew displayed a rare knowledge of men and matters, and a marvellous keenness of insight. "When Samuel gave counsel," wrote a Jewish historian, "the voice of God was heard." This was fortunate for the Vizier, who always followed his advice. Upon his deathbed, Ibn al-Arif said to the King, who stood beside

¹ A.D. 1038-1073. His Arabic name was Ismâ'il ibn Naghdâla. See Dozy, *Introd. à la Chron. d'Ibn Adhârî*, p. 84 n.



بنو إسرائيل في القرآن الكريم

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	28387
Tasnif no:	296 NİL.B

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دار الفكر الإسلامي

Yahudilik (197 vd)

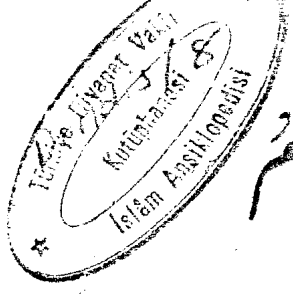
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الباب الثاني

العقيدة والشريعة عندهم





نشأة الفكر الفلسفي في الإسلام

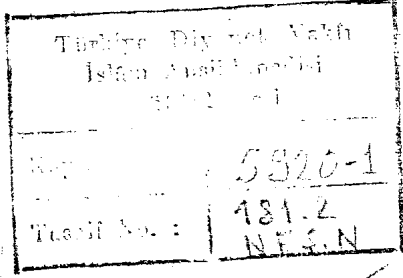
الجزء الأول

Kabala

تأليف

الدكتور على سامي النشار

Ph. D. Cantab.



الطبعة السابعة

مزيدة ومنقحة

١٩٧٧

DIANA ISLAM TOWNSHIP
M. 02



دارالمعارف

استجاب لنبى اليهود موسى ، وأن عيسى نفسه لم يدع أنه نبى مرسل ، أو أنه صاحب شريعة ناسخة لشريعة موسى ، هو ولى فقط من أولياء الله المخلصين العارفين بأحكام التوراة وظنرت العناينة فى الإنجيل ، وانتهت إلى أنه ليس كتاباً منزلاً عليه ، أو وحياً من الله تعالى ، بل هو جمع أحواله من مبدئه إلى كماله ، وإتماماً لجمعه أربعة الحوارين ، فكيف يكون كتاباً منزلاً ؟ . وانطلقت هذه الفرقة تبحث فى التوراة ، فوجدت ذكرى « المشيخا » . فى مواضع كثيرة وهو « مسيح النصارى » ولكن لم ترد لهذا المسيح النبوة ولا الشريعة الناسخة . وورد « فرقليط » وهو الرجل العالم : رحنا هو أمر المسيح عندهم . ويبدو أن عدداً من اليهود كانوا يعتقدون أيضاً المسيحية ولذلك قام اليهود بوضع « علم الدفاع الدينى » ضد المسيحية والإسلام معاً .

إن النتيجة الهامة لهذا الفصل : هو أن اليهود أقاموا « بدء الفتنة » بين المسلمين فى موضوعات « الإمامة » . ثم أشعلوا أوارها دينياً حول « الذات الإلهية » بما أدخلوه من عقائد وأحاديث فى التمجيد والتشبيه . واكتوى المسلمون بنار اليهود ، فقاموا للدفاع عن عقائد القرآن والسنة ، وبتأثيرها الإسلام الحقيقى . واصطنع المسلمون النظر ، واكتشفوا المنهج . فظهرت الفلسفة الإسلامية . وما لبثت هذه الفلسفة أن أثرت فى اليهود ، فأشعلت فيهم الفكر ، فتفلسفوا فى ضوء فلسفة المسلمين .

كيف انتشرت الإسرائيليات ، نقلها اليهود المستلمة من كتب تحوى أقوالاً مزيفة للمسيح ، وعبارات وأمثلة من التراث الربانى - وبخاصة كتاب بركيه أبوت Pirqué Abot . ثم انتشرت آراء الكابالا اليهودية فى العالم الإسلامى . تطوى فيها أخطر أنواع الغنوص . وقد دخلت هذه الآراء فى عدد كبير من المتفلسفة الإسلاميين ، وفى بعض فلاسفة التصوف ، كما دخلت فى فرق الباطنية ، وفى التشيع الغالى ، ولا شك فى أننا فى أشد الحاجة إلى دراسة الكابالا اليهودية وآثارها فى العالم الإسلامى .

وقد كانت الكابالا اليهودية تسير فى العالم الإسلامى خفية ، وتتسلل إلى خفايا بعض المفكرين من الإسلاميين داخلياً ، ولكن ما لبثت أن ظهرت علانية تحت اسم الفرقة العيسوية ، نسبة إلى مؤسسها أبى عيسى إسحاق بن يعقوب الأصفهائى ، وقد عرف عند اليهود باسم عوفيد ألوهيم ، أى عابد الله . وقد بدأ دعوته بين اليهود فى أواخر الدولة الأموية ، واتبعه عدد كبير من اليهود ، وكانوا ينسبون له آيات ومعجزات . ونحن نجد فى آرائه تقارباً ، بل أصلاً للقرامطة والباطنية ، فقد أعلن أنه نبى وأنه رسول « المسيح المنتظر » وقد استخدم القرامطة نفس الاصطلاح ، كما زعم أن للمسيح المنتظر خمسة من الرسل ، يأتون قبلة واحداً بعد واحد ، وهو يستخدم أيضاً اصطلاح الداعى ، وهو اصطلاح نراه لدى الشيعة الإسماعيلية ، ولدى القرامطة . بل إن هذه الفرقة تعتبر عند بعض الباحثين أصل الدعوة الإسماعيلية ونسب إليها دعاة الإسماعيليين ويذهب بعض الباحثين إلى أن أولاد القداح ، منشئ الإسماعيلية ، كانوا يهوداً من الفرقة العيسوية كما نجد أصلاً من أصول الباطنية عند فرقة يهودية هى : المقاربة أو البوذيةانية وقد ظهرت فى همدان ، نسبة إلى يوذعان ، أو يهوذا ، وينقل عنه أنه كان يطلب « تعظيم أمر الداعى » كما كان يذهب إلى أن للتوراة ظاهراً وباطناً وتزويلاً وتأويلاً . وجادل أن يفسر التشبيه الذى ساد التوراة ، ثم آمن بالمذهب القدرى ، وإثبات الفعل حقيقة للعبد (١) . ومن المؤكد أن لهذه الطائفة أثراً فى الإسماعيلية ، بل إن الإسماعيلية صورة من هذه الفرقة ، إذ تذهب الإسماعيلية إلى القول بأن للقرآن ظاهراً وباطناً . كما تؤمن الإسماعيلية بالمذهب القدرى .

وينبغى أن نلاحظ أن هذه الفرق اليهودية التى ظهرت فى العالم الإسلامى كانت تجادل المسيحية أيضاً ، ويبدو أن الربانيين ، وهم جمهور اليهود رفضوا المسيحية رفضاً كاملاً ، ولكن القرآنيين ، أو جزءاً منهم . على الأقل وهم العناينة ذهبوا إلى اعتراف جزئى بالمسيح . فقرروا أن التوراة بشرت به ولكنهم ذهبوا إلى أنه يهودى من بنى إسرائيل تقيد بالتوراة ،

(١) الشهرستانى : الملل والنحل ج ١ ص ١٩٦ - ١٩٨ .

والراوى : اعتقادات فرق المسلمين والمشركين ص ٢٣ - ٢٥ .

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Islam Association
Towards
A-Yamal

من نواذر التراث
سلسلة مقارنة أدبيات

تقديم وتحقيق د. نواب
دكتور بكر زكي عوض

21 OCAK 1995

Yahudilik (sivd)

الإجوبة الفخلة عن الأسئلة الفخلة

للمترافي

المتوفى سنة ٦٨٤ هجرية

الطبعة الثانية

سنة ١٤٠٧ هـ - ١٩٨٧ م

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KAR.E

الباب الأول

الرد على شبهات
اليهود والنصارى

- ٥٠ -

الباب الرابع :

في ابداء ما في كتبهم مما يدل على صحة ديننا واثبات نبوة نبينا عليه افضل الصلاة (١٨) والسلام (١٩) . ليكون استدلالهم الباطل معارضا (٢٠) باستدلالنا الصحيح على ما سنتف عليه ان شاء الله تعالى . فتكمل الأجوبة بالمعارضة والنصوص المستخرجة من كتبهم .

وسميت الكتاب (الاجوبة الفاخرة عن الاسئلة الفاجرة) (٢١) مستعينا بالله تعالى في الأمر كله . وهو حسبي ونعم الوكيل (٢٢) .

(١٨) كلمة (الصلاة) مأخوذة عن النسخة التيمورية .

(١٩) استغرق هذا الباب من صفحة ٤١١ الى صفحة ٤٥٦ من هذا الكتاب .
(٢٠) المعارضة هي : اقامة الدليل على خلاف ما أقام عليه الخصم .
فان اتحد دليلاهما فمعارضة بالقلب ومعارضة بالمثل . والا فمعارضة بالغير .
راجع الرسالة الرشيدية . على الرسالة الشريفة في آداب البحث والمناظرة للسيد الشريف على الجرجاني . ص ٤ ، ٥ .

(٢١) هكذا وردت التسمية في كشف الظنون صفحة ١/١١ - وكذلك معجم سركيس ١/١٥٠٢ مادة (الترافي) والديباج المذهب لابن فرحون ١/٢٢٧ والأعلام ١/٩٠ وهدية العارفين ١/٩٩ .

(٢٢) من أدب الاسلام حيال كل أمر له رهبة ويرجى الغلبة للحق فيه أن يعتصم الانسان بهذا القول وهو تأسى بقول الحق في شأن الصحابة (الذين قال لهم الناس ان الناس قد جمعوا لكم فاخشوهم فزادهم ايمانا وقالوا حسبنا الله ونعم الوكيل) آل عمران ١٧٣ .

STUDIES IN ISLAMIC HISTORY AND INSTITUTIONS

BY

S. D. GOITEIN

Reimpression of the first edition



Yaludilik
197-213

LEIDEN
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1968

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196 ISLAMIC RELIGIOUS AND POLITICAL INSTITUTIONS

his *wazīr*" (Sura 25:35). Thus al-Mukhtār stood in a relationship to his Mahdī similar to that of 'Alī to the Prophet.¹ Our sources, and in particular al-Balādhurī, have preserved many of al-Mukhtār's rhymed prophetic pronouncements, and there can be no doubt that he wanted to pass as a man with supernatural gifts. The title *wazīr al muḥammad* gave him a share in the spiritual gifts of the House of the Prophet.

As is well known, Abū Hāshim, the son of Muḥammad ibn al-Ḥanafīyya, bequeathed his claims on the caliphate to the grandson of 'Abdallah b. 'Abbās, the Prophet's cousin. Thus, al-Mukhtār's heritage passed on to the Abbasid movement. This explains why the title *wazīr al muḥammad* reappeared in Islamic history, when a situation similar to that in which al-Mukhtār found himself required similar solutions. There is no need to look for any outside, non-Arab source for the term *wazīr*.

CHAPTER TEN

ATTITUDES TOWARDS GOVERNMENT IN ISLAM AND JUDAISM

The formulation of our problem demands some comment. A happier choice might have been "Attitudes towards the State". But the concept of state is alien to the political glossary of both Islam and Judaism. It is a loan word, a translation from the Greek *polis* or *politeia*, and was naturalized in Arabic and Hebrew only after Greek philosophy had gained a foothold in Islam and consequently in medieval Judaism. The concepts that will be dealt with, those that are native to Hebrew and Arabic, are e.g.: kingship (*malkhūt*), rule (*serārā*), communal leadership (*rabbānūt*), the authorities (*rāshūt*), and equivalent Arabic terms, especially *sullān*. In early Islam, which is the period under consideration, *sullān* does not signify the person of the ruler, and this is especially true in religious literature. Rather, it stands for what we generally refer to as "the authorities". The corresponding Greek terms, familiar from the New Testament, are *exousia* and *archontes*.

By "Judaism" we refer to the flowering period of classical Judaism, from the first to the fifth century A.D. Later authorities, such as Maimonides (1135-1204), are also consulted whenever they express, in our opinion, the essence of classical Jewish tradition. "Islam" here means Islam full-grown, namely the period stretching from the second through the fifth centuries A.H. or, from Abū Yūsuf, the counselor of Hārūn al-Rashīd and one of the earliest jurists whose writings we possess, up to Ghazālī, the fifth century's "Renovator of Islam". Again, some of the later authorities are consulted, for example, the sixteenth century mystic Sha'rānī, the last great encyclopedist and religious genius of Islam who in typical fashion knots together the many strands which weave their way along the protracted religious history of Islam.

A comparative study, in which the characteristic attitudes of the two religions throw light on each other, has a good deal of merit in spite of certain inherent difficulties. The Judaism of that period was self-contained both in the ethnic sense and through its rejection of alien influences. It appears that it was more unified and had become

¹ 'Alī is called by al-Mukhtār *al-waṣīyy*. *Ibid.* 218, line 11.

ندوة الدين والتدافع الحضاري

الطبعة الأولى

شهر ربيع الأول 1399 من وفاة الرسول ﷺ -
شهر التموز (أكتوبر) 1989 م.

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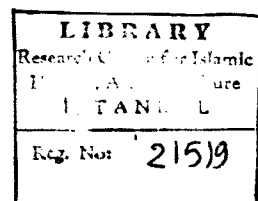
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المحور الثاني : الأصول الثقافية لمشروعات المواجهة مع الاسلام

ندوة
الدين والتدافع
الحضاري

- Yahudilik
- Siyonizm

البحث الثاني

اليهودية والصهيونية

الأستاذ إبراهيم الغويل

Tarandı
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محاضرات فی

تاریخ
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والأديان

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الفصل الأول

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اليهودية : هي مجموعة مختصرة من آداب وتاريخ الأقسام والروح السامية نبتت في «أور» عاصمة الكلدان ثم انتقلت إلى أرض كنعان وانتشرت في نهر الأردن ، وجبال صهيون ، وارتحلت إلى ديار النيل ، ثم توطنت بلاد الجليل وتسربت طوائف منها إلى الحجاز ثم نقل قسم منها إلى بابل ، وبعد زمن رجع إلى صهيون .

وهكذا عاشت هذه الحلقة الصغيرة من الأمة السامية في الممالك المختلفة بين صدور وورود تمازج شقيقاتها تقتبس عنها وتأخذ منها فكانت صورة حية ممثلة لهم جميعاً ، تجد في ملاحظها وعقائدها صور الكلدان والكنعان وبابل والفراعنة والعرب وغيرهم من عناصر الأقسام السامية ولما كان البحث في موضوع أين ومتى نشأت اليهودية ؟ من خصائص علم وتاريخ الأديان فليس من شأننا أن نتعمق فيه إلا بالمقدار الذي يتناسب مع هذا الموضوع ، وغايتنا البحث في موضوع كيف اتصلت اليهودية بالعرب ، والتأثير الذي أحدثته فيهم حتى نعلم بالمقارنة الآراء والتعاليم التي حملتها إليهم والتقاليد والعقائد التي نشرتها بينهم ونتفحص ما حدث بينها من رد الفعل .

MAHODILIK

REVUE DE GÉOGRAPHIE

DIRIGÉE PAR

M. LUDOVIC DRAPEYRON

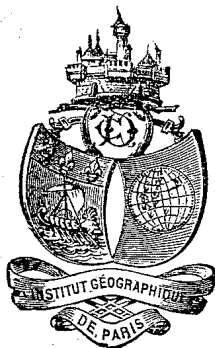
La géographie, bien comprise, centralisera, au profit
des sciences politiques, toutes les connaissances humaines.
(CONGRÈS GÉOGRAPHIQUE DE PARIS, 4 août 1875.)

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LE JUDAÏSME

CONSIDÉRÉ COMME RELIGION ET COMME RACE

PAR M. ERNEST RENAN

Le 27 janvier, M. Ernest Renan a fait au Cercle historique, une conférence du plus haut intérêt.

« Le judaïsme est une religion. Jusqu'à quel point est-il une race? » Telle est la question qu'il s'est proposé d'examiner.

Nous avons été frappé de deux choses, au cours de cet entretien vraiment exquis, où la hauteur des vues s'alliait à l'érudition la plus rare et la plus sûre : M. Renan n'a pas eu une seule fois recours à la géographie pour préciser ou nuancer sa pensée. Que d'inductions pourtant aurait pu lui suggérer l'étude approfondie de la « Terre sainte » et des divers milieux où, soit de gré, soit de force, les Juifs ont été conduits tour à tour ! Il est bon de ne pas oublier que le sol et le climat sont les principaux facteurs de la race et de la religion. Si M. Renan néglige la géographie, il se préoccupe, au contraire, beaucoup de l'ethnographie, mais il se montre trop souvent défiant à son égard, sous prétexte que cette science ne dispose pas de son objet, « qu'elle ne comporte pas d'expériences ». On sait que, dans sa *Synthèse chimique*, M. Berthelot adresse un reproche analogue aux sciences historiques. Suivant nous, renforcées les unes par les autres, la géographie, l'ethnographie et la linguistique, réussiront à créer en histoire la certitude. Poursuivie patiemment durant des siècles, l'observation équivaldra à l'expérimentation.

Nous donnons, d'après le journal *le Temps* (n° du 31 janvier)², l'analyse

1. Nous avons inscrit cette question au nombre de nos *Applications de la Géographie à l'étude de l'histoire* (voir la *Revue* de juillet 1880). Les principaux faits géographiques pouvant servir à établir une théorie précise sur ce sujet sont : 1° La concentration des Juifs sur le plateau de Palestine (900 mètres d'altitude en moyenne), divisé en Galilée, Samarie et Judée; centre Jérusalem, à 800 mètres d'altitude; 2° Leur exclusion presque complète de la mer par suite de l'interposition des Phéniciens et des Philistins; 3° L'existence d'une profonde dépression, la vallée du Jourdain, la plus encaissée que l'on ait constatée à l'intérieur des terres; le lac de Tibériade et la mer Morte, ou lac Asphaltite, sont l'un à 200 mètres, l'autre à 400 mètres au-dessous du niveau de la mer. L'isolement qui résultait de ce cantonnement spécial explique, mieux que toute autre raison, les destinées du peuple juif.

2. On trouvera, dans la *Revue politique et littéraire* (livraison du 3 février 1882), le texte complet de cette conférence, précédé d'une chaleureuse adhésion de M. Michel Bréal. M. Bréal loue M. Renan de faire aujourd'hui à l'ethnographie une moindre part qu'autrefois, de saisir de mieux en mieux « le jeu des facultés, des volontés et des

LE JUDAÏSME CONSIDÉRÉ COMME RELIGION ET COMME RACE. 217

autorisée de la conférence de M. Renan. Nous y joindrons quelques annotations géographiques et ethnographiques. Nous sommes certain que l'illustre écrivain ne verra pas avec défaveur cet examen critique d'un de ses auditeurs et confrères du Cercle historique.

LUDOVIC DRAPEYRON.

Le judaïsme est une religion; jusqu'à quel point est-il une race? Telle est la question que M. Renan se propose d'examiner. Pour rendre sa pensée claire, il prend l'exemple de la religion parsie, à Bombay, et du protestantisme, en France. Un parsie est nécessairement de race parsie; dans ce cas, race et religion sont deux termes inséparables. Dans le cas du protestantisme, au contraire, il n'y a qu'un fait historique¹. Les familles qui adoptèrent la Réforme, au XVI^e siècle, l'adoptèrent, non parce qu'elles étaient de telle ou telle race, mais parce qu'elles étaient dans l'état d'âme qui appelait la Réforme. La question ethnographique, en pareille circonstance, n'a pas lieu d'être agitée².

Cette question, pour le judaïsme, se pose d'une façon plus complexe. Le

passions humaines qui agissent sous nos yeux. « L'histoire, ajoute-t-il, lui a montré l'existence de causes successives et graduelles là où il semblait qu'il y eut création immédiate. » Autant que personne, nous apprécions à leur valeur les causes historiques, les causes morales, les causes *graduelles*, mais nous savons aussi que ces causes s'exercent dans des conditions physiques, géographiques, ethnographiques, qu'il serait peu scientifique de méconnaître, car ce sont là les maîtresses assises sur lesquelles l'histoire elle-même est édiflée. Parvenus au sixième étage de nos maisons, nous oublions trop facilement que leurs fondements se sont élevés et continuent à reposer sur la terre. Ceux qui ne veulent voir que les causes morales, historiques, etc., commettent un oubli analogue. Ils négligent tout bonnement les fondations.

1. Dès le début de l'entretien, M. Renan a soigneusement distingué ce qu'il appelle les religions « locales » et « nationales » des religions « universelles ». En fait, il n'est point de religion « universelle » qui n'ait d'abord été « locale et nationale ». Le bouddhisme provient de l'Inde et est une transformation du brahmanisme; le christianisme est le développement du judaïsme; le mahométisme a ses assises dans une région déterminée de l'Arabie, l'Hadjaz. Ajoutons que l'expression de religion « universelle » ne semble justifiée en aucun cas. S'il est une vérité démontrée, c'est que toutes les religions, même celles qu'on serait tenté d'appeler « universelles », sont limitées géographiquement, climatologiquement et ethnologiquement. Ainsi le christianisme est progressivement devenu la religion de la fraction européenne de la race indo-germanique; c'est la race indo-germanique qui l'a transporté en Amérique à partir du XV^e siècle. Dans cette vaste agglomération d'hommes, la géographie, le climat, l'ethnographie ne pouvaient manquer d'introduire de notables divergences religieuses. Aussi des genres divers de christianisme ont-ils surgi, dont les principaux sont, on le sait, le christianisme grec, le christianisme luthérien, le christianisme calviniste. Dans les commencements du christianisme, l'Asie sémitique avait adopté successivement ou simultanément d'autres formes de christianisme qui s'expliquent par les mêmes causes : l'arianisme, le nestorianisme, la secte jacobite, dont, par suite de la victoire de l'islamisme, mieux approprié aux races sémitiques, il ne reste plus que des épaves. Si le christianisme parvient à s'implanter solidement dans l'extrême Orient asiatique, c'est-à-dire au sein de la race mongolique, nul doute que d'autres variétés ne s'y produisent. (Note de la Rédaction.)

2. La question ethnographique, sans doute, ne peut être ici posée, faute d'informations suffisantes; il n'en est pas de même de la question géographique en étroite connexion avec la question historique. On sait que le protestantisme s'implanta surtout dans le midi, là où avait autrefois sévi la croisade des Albigeois. (Note de la Rédaction.)

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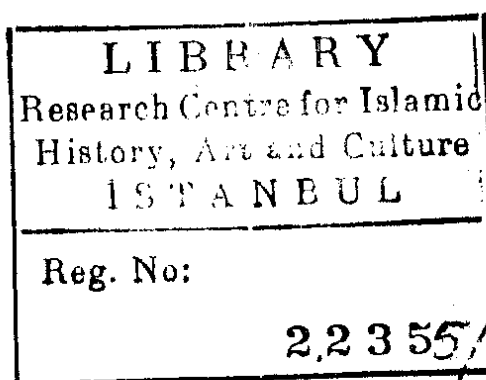
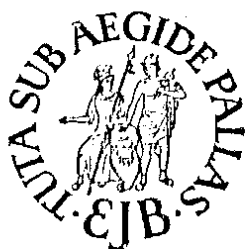
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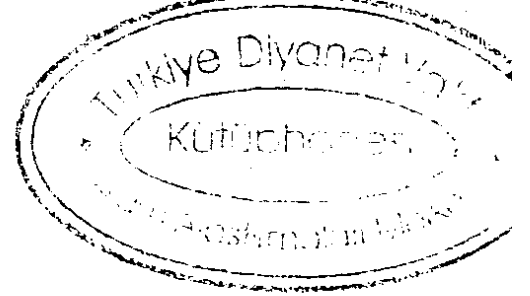
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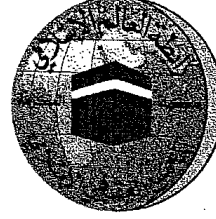
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du « Traité des Pères » de J. Bu-'Ifergan

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The Functioning of a Plural Society

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VOLUME I
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MERYLL R. DEAN

JEWISH LAW. [This entry contains four subentries, an overview of Jewish law, discussion of Ashkenazi and Sephardic Jews in medieval and post-medieval Roman law, and Jewish law in India.]

Overview

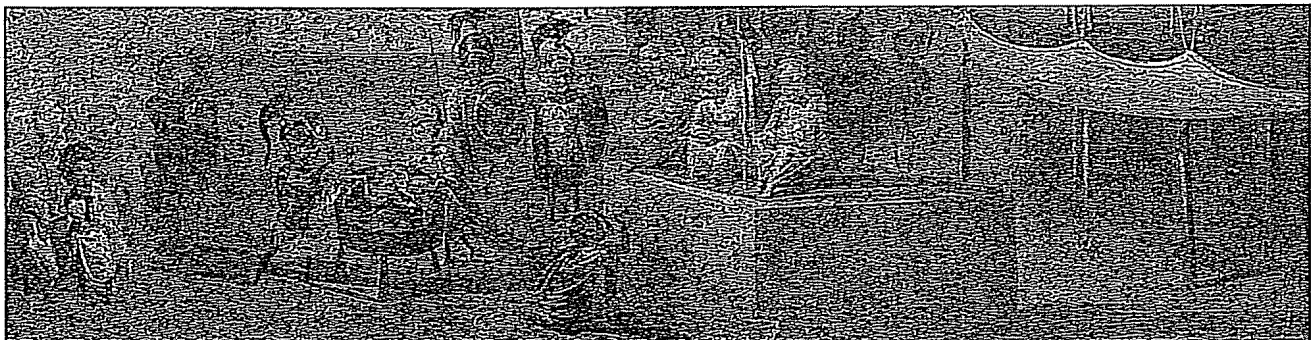
Jewish law is unique among ancient legal systems for the length of its continuous history. Though there have been periods of considerable innovation, Jewish law has had a

continuous history from biblical times. It continues to be regarded as normative by large sections of the Jewish community worldwide, and parts of it are still applied by the State of Israel today.

Historically, Jewish law has largely functioned as the religious law of Jews rather than as the law of a state. Its range is far greater than that of secular legal systems, since it includes the whole of the ritual law (even though the latter is largely left to divine enforcement). Although there are some conceptual differences between "ritual" and "civil" law, for most purposes the two are treated as a unified whole, and thus arguments by analogy may be made from one sphere to the other. As for "civil" (here including criminal) law, Jewish law is comparable in extent to any other system of private law. Thus, there is a Jewish contract law, tort law, commercial law, succession law, and family law. Succession and family law, however, are regarded as having important religious connotations, and Orthodox Jews seek to regulate their marriages and wills in ways compatible with both Jewish law and the secular law of the host country.

Both the term "Jewish law" (*mishpat ivri*) and its historical (as opposed to dogmatic and philosophical-theological) analysis are of modern vintage and reflect the use of modern secular models to describe what the Jewish tradition calls Torah (instruction) or Halacha (the way [of life]). In the latter, the "law" is just one part of divine revelation, albeit the part that revelation seeks to have enforced, in varying degrees, by human agencies. Whereas *mishpat ivri* may seek to analyze the law in terms of authoritative sources and institutions, the tradition itself understands the issues against the background of different forms of revelation (e.g., prophecy, charismatic authority) and the strength claimed for them in different historical periods.

The attempt to analyze Jewish law in positivistic terms, with reference to authoritative sources, is best exemplified in modern times by the four-volume



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Şevket Yavuz

Rab Abram’a şöyle emreder: “Ülkenden, aileden ve atan evinden çık ve göstereceğim yurda git ki seni büyük bir millet yapayım, seni kutsayayım, adını yücelteyim ve rahmetle dolasın”. Yaratılış 12: 1-2 (K.J.V).

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Tövbe sona ermedikçe hicret sona ermez, güneş batıdan doğuncaya kadar da tövbe son bulmaz. Hz. Peygamber. Dârimî, “Siyer”, 70; İbn Kayyim el-Cevziyye, Zâdü'l-Me’âd, II, 70.

I. Giriş ve Genel Postulatlar:

“Yola düşmek” veya “yola koyulmak” fiilleri bir değişim ve dönüşüm sancısının habercisidir özünde. Bu değişim ve dönüşümün ilk safhası ister negatif ister pozitif mahiyette olsun bir alt-üst oluşun işaretidir. “Zulmetten nûra”, “kaostan kozmosa”, “Hades’in Netherworld’undan Zeus’un yukarı dünyasına”, “güneşin doğduğu yerden battığı yere”, “ vb. gaye modellenmiş ifadeler bu “yola çıkmanın” değişik kültür ve medeniyetlerdeki ifadesidir. Daha genel manasıyla tarih, insanoğlunun var olma ve var oluş macerasının sembolü gibidir adeta. İbranice “ay” manasına gelen kelime (yerah) den türeyen “tarih”, kozmik planda bir yolculuğa karşılık gelir. Nitekim:

1 Uzey ve mekân, “sınırlı veya sıradan zaman” (hîn) tarafından “kaşatılmış”, daha ileri boyutta da “ebedî zaman” (dehr) ile “modüle” edilmiştir. Bu bağlamda tarih, ilki farklı karakterli zamandaki hareketi veya yolculuğu konu edinen bir hikaye (story), kozmik değişim ve dönüşüme işaret etmesi itibarıyla da bir hareketi / yolculuğu ve onun “ölçülmesini” (tarih veya yerah) ifade eder. Bu hususta bkz. Şevket Yavuz, *The Construction of the “Other” in Late Byzantium and During the Construction Period of the Ottoman State* (MI: UMI Company Inc., 2002).

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MADDE YAYINI ANTIKETA
SONRA GELEN DOBUNMA

26 EYLÜL 2012

270
Medina
Yahudi

المسلمون واليهود في المدينة في عهد محمد

فريد بن بلقاسم

مقدمة

نروم في هذه المقالة دراسة علاقة المسلمين باليهود في المدينة عهد النبي محمد من حيث محدّداتها وتطوّراتها.

وتكمن أهمية هذه الدراسة في أنها تتيح لنا العودة إلى جذور علاقة المسلمين بغيرهم عموماً وباليهود خصوصاً ورصد ما اكتنف هذا الاتصال الأول من خصائص، في مرحلة مبكرة من تاريخ الإسلام، بين مجموعة دينية توحيدية ناشئة تبحث لنفسها عن مكانة ودور في مجال تسيطر عليه الوثنية بصفة رئيسية ومجموعة دينية توحيدية قديمة بتراث ديني عريق وبوضع اجتماعي واقتصادي وسياسي مستقر نسبياً.

وتمكّننا هذه العودة من فهم تطوّرات لاحقة في علاقة المسلمين بغيرهم عموماً وباليهود على وجه الخصوص، إذ مثلت تجربة المدينة، لأجيال المسلمين اللاحقة، خلفية تاريخية نزلت منزلة الأنموذج الديني الاجتماعي وتركت أثرها في وعي المسلمين ومخيالهم على حدّ سواء.

و تنقسم هذه المقالة إلى قسمين رئيسيين: نغني في الأول منهما بوضع اليهود في يثرب قبل أن تصبح مدينة النبي من النواحي الاقتصادية والثقافية والدينية، ومن حيث صلاتهم بغيرهم. ونتدبّر في الثاني العلاقة بين المجموعتين المسلمة واليهودية من حيث مظاهرها وتطوّراتها ومحدّداتها.

وقد اعتمدنا في هذه الدراسة المصادر التاريخية والدينية الإسلامية أساساً ولا يخفى أنه فيما يتعلق بالمصادر التاريخية من كتب السيرة والتاريخ هناك مسافة زمنية هامة تفصل بين هذه الكتب وتاريخ وقوع الأحداث فهي إذن لا تخلو من تضخيم وأمثلة وتبرير وحذف، فكان من الصعوبة بمكان الوصول إلى الحدث في حرارته الأولى.

I اليهود في يثرب

ضمّت خارطة يثرب السكانية قبيل هجرة محمد وأتباعه إليها⁽¹⁾ مجموعتين رئيسيتين وهما الأوس والخزرج من جهة واليهود من جهة أخرى.

(1) نركز، في هذا السياق، أساساً على الفترة التي سبقت هجرة محمد وأتباعه إلى يثرب مباشرة ولا نوغل في تاريخ يثرب القديم وذلك لسببين: أولهما ندرة الأخبار التي تلقي أضواء دقيقة على بدايات تاريخ يثرب كما يقرّ بذلك عدد من الدارسين المعاصرين، انظر: جواد (علي)، تاريخ

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Penser, agir et vivre dans l'Empire ottoman et en Turquie

Études réunies pour François Georgeon

Nathalie CLAYER et Erdal KAYNAR

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SONRA GELEN DOKÜMAN

- Yahudilik (220024)
- Selanik (180675)

LES JUIFS DE SALONIQUE UNE QUÊTE IDENTITAIRE À L'ÂGE DES BOULEVERSEMENTS BALKANIQUES

Paul DUMONT

Vers 1900, à la manière du Persan de Montesquieu, bon nombre de juifs de Salonique auraient probablement pu s'exclamer, s'interrogeant sur leur propre identité : « Comment peut-on être Ottoman ? » À cette époque, cela faisait plusieurs siècles qu'ils étaient soumis à la loi du sultan. Et pendant des siècles, ils s'étaient contentés d'être de loyaux sujets de l'État, sans trop se poser de questions sur la place qui leur revenait dans la mosaïque locale. Il avait fallu, à l'heure du déclin, que l'idée d'une appartenance ottomane commence à faire son chemin, en réplique à l'effervescence des nationalismes à travers l'Empire, pour qu'au-delà de leurs repères identitaires traditionnels — la religion, les modes de vie, l'ancrage dans le monde sépharade et italoophone, le patrimoine culturel — les membres de la communauté juive de Salonique, comme ceux des autres communautés juives de l'espace ottoman, envisagent de s'accommoder d'une nouvelle mystique collective, faite de fidélité à la dynastie, de respect envers l'État et d'appropriation des valeurs en vogue. Bientôt, cependant, c'est à une autre question qu'ils auront à répondre. Au « comment peut-on être Ottoman ? » de la fin du XIX^e siècle et de la première décennie du XX^e siècle va se substituer, dès la prise de Salonique par les forces hellènes en novembre 1912 et l'annexion de la ville au Royaume de Grèce, une préoccupation nouvelle, née des circonstances : « Comment devient-on Grec ? » Trente ans plus tard, ce sera l'occupation allemande, les camps de concentration, la tragédie de l'Holocauste¹. Lorsqu'ils se

Paul Dumont, université de Strasbourg

¹ Sur les victimes saloniennes de l'Holocauste, l'ouvrage de Michael Molho et Joseph Nehama, *In Memoriam. Hommage aux victimes juives des Nazis en Grèce*, seconde édition, Thessalonique, Communauté israélite de Thessalonique, 1973, demeure incontournable ; voir aussi Mark Mazower, *Salonica City of Ghosts. Christians, Muslims and Jews. 1430-1950*, Londres, Harper & Collins, 2004, p. 421-461.

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Marcel Poorthuis

Hagar's Wanderings: Between Judaism and Islam

Abstract: Hagar and Ishmael have been portrayed in Jewish sources in an increasingly negative way, even before the rise of Islam. The culmination of that negative portrayal constitutes the story of the expulsion of mother and son as rendered by Pirke de rabbi Eliezer. This story in its basic pre-Islamic form, functioning as a midrash interpretation of the Bible relating Hagar's expulsion and the twofold visit of Abraham to Ishmael, was to serve as the point of departure for Islamic stories about Hagar. The first Islamic source for the story of Hagar, 'Abd al-Razzāq, had already transformed the Jewish story into a highly positive account of Hagar as trusting in God and worthy of miracles. Simultaneously, this Islamic version harmonized the story with Qur'ānic statements about Abraham building the House, connected it to an utterance of Muhammad and buttressed the ritual of the Sa'y, the running between the two hills in Mecca, thereby refuting pagan associations as secondary deviations. As for Ishmael, he becomes associated with the pure Arabic tribe of the Jurhum. The story of the two wives of Ishmael, which serves in the Jewish version as an exegesis of Gen 21:21 by adducing a derogatory statement on the Moabites and ending in a reconciliation between Abraham and Ishmael, is transformed into a foundation story of the Arabic offspring of Ishmael who marries into the Jurhum tribe. Whereas the Islamic stories, transmitted by al-Ṭabarī and Bukhārī, can be traced back two generations earlier than the latter, namely to 'Abd al-Razzāq, his isnād in turn proves to be reliable up to Ibn Jubayr. Ibn Jubayr's debate about different versions of the story took place around 700 C.E., an attribution that can be trusted, hence corroborating Harald Motzki's overall but careful thesis about the reliability of the isnād. The integration of the Hagar story into the Qur'ānic story of Abraham building 'the House' together with Ishmael *dates, at the latest, from 700 C.E.*

Keywords: Abd al-Razzāq, Al-Ṭabarī, Bukhārī, Hagar, Ishmael, isnād, Jewish midrash, Ka'ba, Pirke de Rabbi Eliezer.

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Introduction¹

The story of Abraham's bondwoman Hagar and how she was expelled several times, both without child (Gen. 16:1–15) and together with child (21:8–21), has not failed to baffle the reader of the Bible. Sarah's cruel behavior toward Hagar, and Abraham's tacit compliance with it, posed serious moral and even theological questions. Is this the way salvation history enfolded itself? At the same time, the apparent subjugation of Hagar rouses in the sensitive reader feelings of compassion. Her brave struggle in the desert together with her child may even prompt admiration. No wonder that, especially from a feminist perspective, Hagar's story became the exemplary account of "an enslaved woman who symbolizes the struggle for survival of colonized people."² Indeed, already in the early history of interpretation, different 'solutions' were offered as to the motives of the protagonists. Was it Sarah's jealousy that prompted the patriarch to expel mother and child or were there quarrels between the two sons of the same father, Ishmael and Isaac? In the last case, Sarah would have acted out of concern for Isaac, as some Rabbinic explanations intimate. Quarrelling between brothers as an incentive for divine action is a well-known phenomenon in the Bible. No less well known is the theme of God's acting in history in spite of man's selfish behavior or rather by using that all-too-human behavior to His own ends. Jacob's mischievous dealings with his brother's right of the first-born and fatherly blessing earned him the honor of becoming the embodiment of the people of Israel, and if not for the jealousy of Joseph's brothers, Joseph would never have become the vice-regent of Egypt. Hagar's expulsion can be viewed in a similar way. I want to demonstrate how this explanation is hidden in the Biblical story and has received hardly any attention in Jewish interpretations of the Bible. In Islamic tradition, however, the divine purpose behind all this forms the cornerstone of the story of Hagar. First of all, Islamic writers make Abraham's/Ibrahim's³ conduct more plausible: Hagar's expulsion was the first step toward the founding of Mecca as a sacred place, and Abraham was aware of that by prophetic foresight.

The similarity between the Jewish stories and the Islamic stories about Hagar is striking, but nonetheless, the eventual outcome is widely different, as I will make clear.

¹ I thank Simon O'Meara, a member of the research group Arabic studies located at the University of Utrecht under the aegis of Christian Lange, for his stimulating criticism of earlier versions of this article.

² Jessica GRIMES, 'Reinterpreting Hagar's story', *Lectio Difficilior* 1 (2004), 1–12.

³ For clarity's sake, I will use the Biblical names of the protagonists of the story both in the Jewish and in the Islamic contexts.

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