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KILDOO, Jacob M. Refiguring Abraham: on the prophetological reframing of the Biblical patriarch in *Sūrat al-Anbiyā*. *Islam and Christian-Muslim Relations*, 33 iv (2022) pp. 355-375.

ORIGINAL ARTICLE

Abraham, Isaac, and the toxin: a Kavkan reading of the binding of Isaac

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Abstract

I argue that the story of God's commanding Abraham to sacrifice Isaac can be read as a variant of Kafka's (1983) Toxin Puzzle. On this reading, Abraham has no reason to kill Isaac, only reason to intend to kill Isaac. On one version of the Kavkan reading, it's impossible for Abraham, thus situated, to form the intention to kill Isaac. This would make the binding an impossible story: I explore the ethical and theological consequences of reading the story in this way. Finally, I suggest that analytic philosophers may have more to contribute to interpretative projects in philosophical theology than generally practised.

Keywords: The toxin puzzle; Abraham; the binding of Isaac; faith

I cannot think myself into Abraham . . . for what is offered me is a paradox.
Kierkegaard (1983), 33

Introduction

There's a philosophical tradition of offering interpretations of that terrible tale wherein God commands Abraham to kill his child Isaac. Kierkegaard famously began *Fear and Trembling* with four different interpretations of the temptation at Mount Moriah.¹ There's a much older Jewish tradition of adding different narrative elements to the story in ways that enhance and change the bare story in Genesis 22 (see Green (1982); Lebens (2017)). The story plays a prominent role in debates about divine command theory and the nature of faith (see e.g. Adams (1999)). Recently, Stump (2010), Hazony (2012, 2015), Lebens (2014, 2017), and Worsley (2018) have each offered philosophically rich reflections on the story. Even when not the focus of a article, it's the sort of story that is readily wheeled in to illustrate other philosophical topics (e.g. Broome (2001) on incommensurable value).

Here, I will try my hand at this long-standing philosophical practice. Or, rather, I will try Gregory Kavka's hand. I will argue that binding of Isaac can be read as a variant of Kavka's (1983) Toxin Puzzle. Just as, in Kavka's toxin case, one has good reason to intend to drink the toxin without sufficiently good reason to drink it, so Abraham has good reason to intend to kill Isaac but no sufficiently good reason to kill Isaac. In both cases, there's a puzzle as to whether the agent can form the climactic intention.

On the face of things, it's a bit outlandish (or, perhaps worse, *boring*) to suggest that a story in Genesis can be read as a version of a twentieth-century, philosophical thought experiment. Nevertheless, the story is inescapably philosophical. What ought one to do (the story asks) if God were to command one to do something horrible? Can God break God's promises? And what does faithfulness in the face of God's apparent faithlessness look like?

As a broader aim, I think that in addition to all the good work analytic philosophers of religion have produced on arguments about the existence or the nature of God, or on the epistemic significance of religious experience, and so on, we have some of the tools to think about interpreting religiously significant stories. Philosophy is often wheeled in after interpretative work is done as practitioners systematically try to construct a theology on the basis of sacred stories. But sometimes, religious stories contain logical puzzles or thought-experimental elements. And at least in those cases, analytic philosophers may have something to contribute (cooperatively, in conjunction with other disciplines) to the interpretative task of understanding the stories themselves. This article aims to make the case, by way of example, that analytic philosophers of religion should take up this hermeneutical task more often.

I've said that I'm going to offer an interpretation of the Mount Moriah story. But which one? There are no tradition-neutral ways to approach the text. The story of Isaac's binding (or Ishmael's in Islamic traditions)² has been told and retold in importantly different ways both within and among the Abrahamic religions. In using the NRSVUE translation of Genesis 22, I'm using a Christian translation of the text, and (inevitably) I bring my own Christian upbringing and set of familiar religious texts to the story. Nevertheless, to the extent that it is practicable, my interest here is in what philosophical sense can be made of the Genesis story taken on its own. At the end of the article, I'll reflect on ways in which various retellings of the story have tried to escape the Kavkan tension at the heart of Genesis.

Here, then, is the Genesis version of the story in brief.

God promised Abraham that he would have many descendants even though he and his wife Sarah were very old. But miraculously, God gives Abraham and Sarah a son, Isaac. Isaac is the child of the covenant: God has promised that he will give Abraham many descendants through Isaac in particular.

But then God appears to go back on this covenant. God commands Abraham to sacrifice Isaac as a burnt offering on Mount Moriah. Abraham takes Isaac to Mount Moriah. When Isaac asks why they aren't bringing an animal to sacrifice, Abraham tells Isaac that God will provide the lamb. At the top of the mountain, Abraham lays Isaac on the altar, and then comes the pivotal moment:

Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, 'Abraham, Abraham!' And he said, 'Here I am'. He said, 'Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me'. (Genesis 22:9–12)

God does provide a ram. Abraham sacrifices the ram, and God praises Abraham for his obedience, reaffirming his covenant to give Abraham many descendants.

This is a fascinating and, it must be admitted, a horrifying story. I'm going to offer one philosophically interesting way to interpret the story. But first, what desiderata can be hoped for in making sense of it? Or at least, what desiderata do I want?

First, it should be a story that fits with the text, in the sense that it is a plausible interpretation of it. I don't purport to be giving the only reasonable (or philosophically

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Unearthing Abraham's Altar: The Cultic Dimensions of *dīn*, *islām*, and *ḥanīf* in the Qur'an

MOHSEN GOUDARZI, *Harvard University**

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The religious developments of Islam's earliest decades have been subject to extensive research and vigorous debate in recent scholarship. What was the main thrust of the Prophet Muhammad's preaching? What led the Prophet and his followers to form a distinct group apart from other communities of their milieu that are mentioned in the Qur'an, namely, the *mushrikūn* ("pagans" or "polytheists"), Jews, and Christians? As scholars have looked to the Qur'an to understand the religious developments of the Qur'anic milieu, many have tended to locate the impulse behind these developments in the intellectual and theological realms of faith and conviction. For example, the Qur'an's emphasis on monotheism and the resulting polemic against the *mushrikūn* are often understood as pertaining primarily to belief and doctrine, not to matters of ritual and practice.¹

There is no denying the importance of doctrinal matters in the Qur'anic milieu, but I would like to propose that many of the religious differences and conflicts referenced in the Qur'an also had profoundly pragmatic dimensions that pertained to cultic rites of worship. By "cultic rites of worship" I mean those rituals associated with a sacred space—whether that be an altar, a sanctuary, or otherwise consecrated enclave—dedicated to a specific deity or deities and often featuring distinct taboos, purity requirements, guardians, and calendar of festivals. It appears that the rites performed in such cultic settings were central aspects of religion in Late Antique West Arabia. Accordingly, a vision of what constituted proper cultic worship—which rites to avoid, which ones to perform, and how to perform them—was crucial to the self-image of the earliest Muslims as well as the other communities that inhabited the same environment. Therefore, recognizing the precise parameters of these cultic visions is important to understanding the message of the Qur'an, the criticisms that it levels at other religious communities, and the objections of these communities that are in turn addressed in the Qur'an.

This study discusses three fundamental Qur'anic terms and argues that each has a salient cultic dimension. These terms are *dīn*, *islām*, and *ḥanīf*. The common

*I would like to offer my sincere thanks to Juan Cole, Marijn van Putten, Barbara Roggema, Nicolai Sinai, Devin Stewart, and Holger Zellentin for reading various drafts of this essay and providing much helpful feedback. I am also grateful to Nicolai Sinai for sharing several relevant entries of his forthcoming dictionary, *Key Terms of the Qur'an*.

¹ This analytical perspective is operative in the following studies, among many others: Hawting, *Idea of Idolatry* (1999), 45–66, and Donner, *Muhammad and the Believers* (2010), 57–59.

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Hız. İbrahim'in Oğlunu Kurban Etmekle İmtihani: 'Akeda ve Zebih Kışsaları ve Teolojik-Etik Açılımları Üzerine Mukayeseli İnceleme

Prof. Dr. Salime Leyla Gürkan*

*İbrahim'in öyküsünün olağanüstü bir
özelliğı vardır: Bir insan onu ne kadar az
anlarsa anlasın, o yine de muhteşemdir.*

Soren Kierkegaard

Giriş

Yahudilik ve İslam, sahip oldukları diğler ortak özellikler bir yana, daha
ziyade şeriatla ilişkilendirilen veya bu yönü öne çıkarılan iki dindir. Özellikle
Hristiyan yazarlar tarafından yapılan bu ilişkilendirmenin farklı ölçülerde de
olsa Yahudilerin ve Müslümanların din algılarında da karşılığı olduğu görül-
mektedir. Geleneksel Yahudilik'te Yahudi hukukunu ya da şeriatını ifade eden
halaha, norm olarak, hukuki-pratik alan dışında kalan diğler bütün konulardan
(*agada*) daha öncelikli ve belirleyici kabul edilmektedir. Çoğu sıradan Müslü-
man için de İslam; pratiğı ilgilendiren emirler ve yasaklar anlamında şeriata
karşılık gelmektedir. Aslında Kur'an'da kıssalar hukuki konulardan çok daha
fazla yer tutmasına rağmen,¹ gerek dinî önem gerekse bilgi değeri bakımından
fıkıh alanının gerisinde kalmaktadır.

Söz konusu durum bir yana, Yahudi ve İslam dinleri arasında bir benzer-
lik kurulmak istendiğinde bunun için en uygun alanın hukuk/şeriat alanı oldu-
ğu doğrudur. Sanıldığıının aksine, her iki din ve aynı şekilde bütün dinî gele-

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¹ Tahsin Görgün, "Kur'an Kıssaları'nın Neliğı (Mahiyeti) Üzerine", *IV. Kur'an Haftası: Kur'an Sem-
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MADDE YAYIMLANDIKTAN
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Refiguring Abraham: On the Prophetological Reframing of the Biblical Patriarch in *Sūrat al-Anbiyā*³

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ABSTRACT

This essay illustrates the Qur'an's theologically creative conversation with Late Antique literature through an analysis of the text's depiction of Abraham in Sura 21. After a short overview of modern scholarly engagement with the Qur'an's 'biblical subtext' and some subsequent methodological remarks, I examine the ancient and Late Antique Jewish background to the qur'anic story of Abraham in Terah's idol shop. Here, I elucidate the theological and exegetical concerns prompting these haggadic speculations about the patriarch's life. In a word, Jewish exegetes employed this story as a way of demonstrating the distinct righteousness of Israel's lineal forebear. Then, through comparative analysis, I show that the Qur'an takes up and redeploys this motif in the service of articulating its own prophetology, thereby subverting the earlier genealogical framing of this story. Notably, this repackaging of the Abraham-Terah narrative serves a polemical goal. In the last resort, the Qur'an is keen to show that its own followers – not Jews or Christians – are the true heirs of Abraham.

ARTICLE HISTORY

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KEYWORDS

Qur'an; Late Antiquity;
Abraham

Introduction

Scholars have long noticed that the Qur'an takes up various narratives and motifs found in earlier Jewish and Christian literature of Antiquity. As early as 1833, Abraham Geiger, working from this very recognition, produced his famous essay *Was hat Mohammed aus dem Judenthume aufgenommen*, which probes the Qur'an for its numerous 'borrowings' from Judaism. Other such scholarly literature abounds, particularly in the late nineteenth and early twentieth centuries, in which authors have searched for the various Jewish and Christian 'sources' of the Qur'an.¹ If one thing unites these studies, it is the belief that the Prophet Muhammad himself 'stood between the Bible and the Qur'an'.² That is to say, it was generally believed that Muhammad, who was ostensibly born into a predominantly pagan environment, must therefore have learned about these various biblical traditions from some Jewish or Christian informant(s). Thus, various scholars have turned to the traditional Islamic biographies of the Prophet, asking which figures may have been

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¹For an excellent, succinct overview of this literature, see Reynolds, *Biblical Subtext*, 3–11.

²*Ibid.*, 3.

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AHMET CEM DURAK

THE REPRESENTATION OF THE PROPHET ABRAHAM IN THE HALİLNÂME

This article explores the direct and indirect reception of non-Islamic narrative sources in one of the earliest Ottoman religious literary work, the *Halîlnâme*. ‘Abdülvasî’ (d. 1415) completed the *meşnevî* (a narrative poem written in rhyming couplets)¹ of the *Halîlnâme* in 1414 in Amasya. In Persian literature, there are many *meşnevî*s which are named after the main character with the suffix “-nâme,”² the *Shāhnâme* being the most famous one and considered to be a source of classic Turkish literature.³ Some of the Persian *meşnevî*s were translated into Turkish by Anatolian

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This article is based on the first chapter of my MA thesis “The Ottoman Hagiography of Abraham: constructing sacred rule and universal history in Abdülvasî’s *Halîlnâme*” (submitted to Central European University in Late Antique, Medieval and Early Modern Studies, Budapest, 2019.) I would like to express gratitude to my thesis supervisors Prof. Carsten Wilke and Prof. Günhan Börekçi for their guidance and invaluable help on my research on the *Halîlnâme*. Moreover, I would like to thank my thesis’ external reader Prof. Shari Lowin for her constructive feedback. Also, I am grateful for Prof. Marc Tountant’s insightful comments and feedback on this article. Last but not the least, I am grateful to Prof. Nan Goodman who encouraged me to study the *Halîlnâme* in my master’s degree. Needless to say, any mistakes in this article are mine.

1. İz, “Introduction: The Ottoman Period 1300-1850,” p. 39.

2. Gibb, *Ottoman Literature*, p. 17. Some of the important ones are: the *Shāhnâme* (*The Stories of the Kings*) by Ferdowsi, the *İskendernâme* (*Book of Alexander*) first written as a separate *meşnevî* by Nizami (d. ca. 1212), as well as the *Musanâme* (*Book of Moses*) and the *Bereshimâme* (*Book of Genesis*) written by Shāhīn-i Shīrāzī in Persian with Hebrew script. Many other prophets’ stories are written with the “-nâme” addendum in *meşnevî* forms. Also see Moreen, “The “Iranization” of Biblical Heroes,” p. 322-325.

3. Kut, “Turkish Literature in Anatolia,” p. 29.

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01 Temmuz 2021

Hišām's 'Ibrāhām: Evidence for a Canonical Quranic

Reading Based on the Rasm



MARIJN VAN PUTTEN¹

Abstract

In early quranic Manuscripts the name of the prophet 'Ibrāhīm occurs in two different spellings either ابراهيم or ابرهم. These two spellings are spread haphazardly throughout the Quran. Close examination of the patterns in the manuscript, however, show that the distribution of this spelling is not random or up to the whims of the scribe. The location where one spelling or the other occurs is highly correlated across the early manuscripts. Moreover, the location of one spelling or the other is highly correlated to where the quranic reader Hišām reads the name as 'Ibrāhām or 'Ibrāhūm. This paper argues that this is not because these manuscripts have been written in the reading of Hišām, but rather that Hišām based his reading on the rasm of the quranic text.

Introduction

The prophet 'Ibrāhīm, equivalent to the biblical Abraham, presents a conundrum in terms of quranic orthography. The name occurs in two different spellings, first as ابرهم and second as ابراهيم. In the ubiquitous Cairo edition of the Quran the distribution of these two names is striking: all attestations of the name in Sūrat al-Baqarah are spelled ابرهم, whereas all other attestations are spelled ابراهيم.

Despite this difference in spelling, the most common reading tradition today, that of Ḥafṣ (d. 180/796) from 'Āṣim (d. 127/745)—the one used in the Cairo edition—as well as most other reading traditions read this word as 'Ibrāhīm in all its instances. This is the only case of an ī spelled defectively in the quranic orthography that cannot be explained some other way.²

Many people rightly recognise ابرهم to be the spelling one would expect for the name 'Abrāhām, as it was borrowed from Hebrew or Aramaic, whereas ابراهيم represents a more

¹I wish to thank Sean Anthony, Hythem Sidky, Tommaso Tesi, Maarten Kossmann, Benjamin Suchard, Fokelien Kootstra for commenting on earlier versions of this paper.

²All other cases are part of the sequence yī which, like uū, is spelled defectively word-internally, an orthographic practice ultimately derived from Aramaic orthography (Diem, 'Schreibung der Vokale', §37–41). There is one more case in القم 'lāfi-him (Q. 106:2), for a discussion of this form see Van Putten, 'Hamzah', p. 110.

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Towards an Abrahamic Religion: Developments in Later Meccan Suras. Part II: Abraham, Local Heritage, and Developments in Liturgy and Ethics

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Introduction

The first part of this article demonstrated how literary strategies and patterns of argumentation developed and evolved in suras of the later Middle and Late Meccan period, with the aim of sanctioning Muḥammad as a divinely ordained messenger and his followers as rightful believers, while targeting an audience that continuously opposed the Qur'anic Messenger. It provided analysis of at the time newly-introduced debate techniques, such as dialogues and the increasing use of parables, as well as the establishment of the theological concept of cognitive perception and the proliferation of theology of divine signs. I have argued in the first part of this article that if we endorse the plausible idea of the Qur'an as being a witness to its own development and its direct engagement with external audiences, we must take into account the deployment and combination of specific literary forms and strategies that embody the message of the text and mobilise these centripetal and centrifugal vectors. The growing complexity of the Qur'anic suras and their multilayered intra-textual references should draw our attention to the intertwining of content, form, and context.

The following remarks are based upon the findings presented in the first part of this article, but they concentrate on content-related aspects, which are of particular importance in Later Meccan suras. I will demonstrate how the Biblical legacy, in particular the figure of Abraham, is reinterpreted as part of an overarching Qur'anic concern in the establishment of a distinguished and self-assured religious community. The figure of Abraham in Later Meccan suras is not primarily referred to as a unifying

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Δ 2687



archetype between differing traditions and practices. On the contrary, this figure is summoned to indicate boundaries, limits, and demarcations.

Reading the conjunctions of stylistic, literary, and structural features and theological discourses carefully, one cannot but assume that the followers of Muḥammad are setting up a distinct religious community, which is not as 'ecumenical' as some scholars suggest.¹ This community claims the inheritance of local heritage by ascribing it to Abraham thereby refuting criticisms that it is abandoning the traditions of the ancestors, as Nicolai Sinai has already pointed out. Abraham lends authority to the affiliation of the community to a Biblically-based and, concomitantly, a locally-rooted, tradition. As the founding father he serves as paradigm of rightful belief and liturgical practice; the story of his conversion, moreover, furnishes evidence to the postulated relation between cognition and belief.

Abraham and Notions of Perception and Guidance

So far, it has escaped critical attention that the growing centrality of Abraham as a role model for a believer is linked to the pervasiveness of reasoning and the emphasis on cognition in Later Meccan suras. References to perception and cognition are significant in narratives about Abraham, and the following examples will outline the entanglement of theological discourses and patterns of argumentation.

The narrative recounting Abraham's destruction of the idols in Q. 21:50–67 will serve as a first case in point. It functions, in its immediate context, as an argument against idolatry and, as a set example, it is targeted to outweigh objections posed against the Qur'anic message.² The narration is preceded by an affirmation of the Qur'anic revelation and a polemical question addressed at the incredulous audience, Q. 21:50, *wa-hādhā dhikrun mubārakun anzalnāhu a-fa-antum lahū munkirūna* (And this is a blessed reminder that we have sent down; so are you denying it?). The following narration is, thus, manifestly reproving the audience who, in other instances, reproaches the messenger for forsaking the ancestors' mores and faith:³

⁵²When he said to his father and his people, 'What are these statues unto which you are cleaving?' ⁵³They said, 'We found our fathers serving them.' ⁵⁴He said, 'Then assuredly you and your fathers have been in manifest error.'

The ensuing dialogue between Abraham and his people and his mockery at their misguided idolatry culminates in a query⁴ that connects the narration to the prevailing argument of rational reflection about the empirical world and God's role:⁵

⁶⁶He said, 'What, and do you serve, apart from God, that which neither profits you nor harms you?' ⁶⁷Fie, upon you and that you serve apart from God! Don't you recognise?'

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091060

2 Abraham in narrative worldviews

Reflections on doing comparative theology through Christian-Muslim conversation in Turkey

George Bristow

The term *Abrahamic* is commonly used for one circle of interfaith engagement. However, the extent to which Abraham is common ground between Christians and Muslims is debatable. Engaging this issue properly requires a *comparative theological* examination of the primary Abraham texts in the Bible and the Qur'an along with their respective appropriation by Christians and Muslims. In this chapter, I offer a selective Christian reading of the Genesis Abraham narrative in conversation with a Muslim reading of the qur'anic Abraham narratives.¹ The hermeneutical approach I utilise in examining the biblical text is commonly referred to as "theological interpretation of the Bible."² It is a Christian canonical approach which focuses on the text as we have it and regards the New Testament writings as continuing and complementing the Hebrew Scriptures to form one Bible.³ The Muslim reading represented here is a cumulative one assembled from my own study of the Qur'an⁴ and from extended interviews with senior Turkish imams regarding their appropriation of Abraham.⁵

After summarising the primary Abraham stories in Genesis and the Qur'an, I offer an approach to comparing such narratives and develop it with five specific comparisons.⁶ This approach can help bring to light specific comparative theological issues which should be engaged by biblical interpreters in Islamic contexts. Study of partially overlapping stories which articulate differing worldviews has obliged me as a Christian to wrestle with Muslim readings which subvert biblical emphases and to consider how my own interpretation may need to change or be clarified. This has also sharpened biblical insights for Christian witness which might lie dormant in other contexts.⁷

The Genesis Abraham narrative

The overall structure of Genesis is created by a ten-fold use of the heading formula *'ellê tholedhoth* – "these are the generations of X."⁸ The Abraham narrative (11:27–25:11) is thus marked out by the headings "these are the generations of Terah" (11:27) and "these are the generations of Ishmael, Abraham's son" (25:12). It comprises a continuous story in which the primary characters are God, Abraham, Lot, Abraham's wives Sarah and Hagar, and his sons Ishmael and Isaac.⁹

8 Constrained by scriptural polemics

Hamiduddin Farahi on the *Akedah*

Nazirudin Mohd Nasir

Introduction

In Q37:99–111, the story of Abraham's sacrifice of his son is told with one notable difference from that in Genesis 22. In the former, the identity of the child is unknown, and no reason is provided for this anonymity.¹ In Genesis 22, God had asked Abraham to sacrifice his second-born, Isaac, on Mount Moriah. Arising from this variation, there is a dispute between the Judeo-Christian tradition on the one hand, and the Muslim tradition on the other, as to the child which Abraham presented for sacrifice. The Qur'an's silence (specifically Q37:101–102) could be interpreted in many ways, not least that the identity of the child within the narrative did not matter as much as the act of obedience on the part of Abraham in the form of his sacrifice. Yet, many Muslim scholars (in particular, qur'anic exegetes) have taken it upon themselves to speculate and, consequently, have positioned the *ahl kitāb* (People of the Book) somewhat negatively within the Muslim worldview as guilty of *tahrīf* (broadly interpreted as the falsification of scripture). One of the most celebrated medieval Muslim theologians, Ibn Taymiyya, in his *Fatāwā*, argues that the scriptures of the *ahl kitāb* (specifically the Torah) point to Ishmael as the sacrificial child.² Several treatises had also been written on the subject by various other scholars in the classical period, including Suyūfī (d.1505),³ Makkiy ibn Abī Ṭalīb Qaysī (d.1045), Ibn 'Arabī (d.1149), Taqīyuddīn Subkī (d.1355), Ibn Ṭulūn (d.1546), and 'Alī ibn Burhānuddīn Ḥalabī (d.1634). Nonetheless, one is hard-pressed to find in these works clear references to the texts of the Bible itself, however much its contents are disputed. For example, there is little to suggest that exegetes such as Ibn Qayyim (d.1350), and Ibn Kathīr (d.1372) read and examined the Bible, yet, the latter concluded that "the opinion that the sacrificed child was Isaac could have only been received from the sages of the People of the Book, and without evidence."⁴ This was similarly a view held by Ibn Qayyim.⁵

A very notable exception in this regard is the treatise of the nineteenth-century Indian exegete, Hamiduddin Farahi. Farahi set out to examine the Bible, in particular, the Old Testament, in order to reinforce the Muslim position on the subject as interpreted from the Qur'an. He read Jewish and Christian scriptures on the subject, but with the Qur'an as a hermeneutical key as conditioned by the doctrine of *tahrīf*. This chapter seeks to discuss the "polemical hermeneutics" of Farahi, as evinced

116-125

Ibrahim
091060

from his reading of the Bible. It begins with a summary of how Muslim scholars have interpreted the subject of Abraham's sacrifice, with the aim of showing how Farahi's work differs from earlier works. Thereafter, the chapter discusses the latter's thought on the subject, and concludes with some considerations of other possible approaches to the Bible in Muslim contexts.

This introduction traces the views of Muslim scholars on the subject of Abraham's sacrificial act, and why the identity of the child was of importance to them. As noted above, the Qur'an provides an account of the act, although it is hauntingly silent on the identity of the sacrificial son. The narrative begins in the later part of Surah 37 which tells two stories of Abraham.⁶ The first (Q37:83–98) concerns Abraham's destruction of the idols, the emphasis of which seems to be his fervent monotheism. The second concerns the act of sacrifice, and it begins with Abraham's prayer for a righteous son. God then answered his prayer, and the child that was granted to him was subsequently asked to be sacrificed (Q37:101). Two possibilities could be entertained at this juncture. The first possibility is that Abraham only had one child at that point, and the identity of the child was known, and therefore need not be announced. The fact that the good news of another child occurs after the story of sacrifice (Q37:112) supports this view. In this scenario, the sacrificial child must have been Ishmael, being the elder of Abraham's two children. A second possibility is that the identity of the sacrificial son did not matter in the flow of the narrative, and was thus deliberately omitted. In this scenario, the story underscores Abraham's unrelenting commitment to his faith in God and his observance of God's commands, with no apparent significance attached to the identity of the child.⁷ In the case of such anonymity, it would thus be quite probable that the story as it is told in Surah 37 is not intended to address the inheritance of Abraham's covenant with his son, either in relation to Ishmael or Isaac. Rather, it is part of the prophetology of the Qur'an that emphasises the obedience and the submission of all the prophets to God's commands. This could also be suggestive of an intentional move to contrast the Islamic perspective from that of Jewish and Christian readings of the *Akedah*. This is not to say that the ideas of election and covenant are unimportant in Islam, but that these are addressed differently.⁸

Despite the qur'anic silence, which one could consider as a point of ambiguity (classified as *mutasyābihāt* and thus best left un-interpreted),⁹ early Muslims sought to clarify the narrative on the basis of what was understood as the general qur'anic aim to confer the Prophet Muhammad with the Abrahamic inheritance through Ishmael. In so doing, the Muslim exegetical community (*mufasssīrūn*) sought to speak on the Qur'an's behalf. If, as argued above, that this was not the aim of the Qur'an, then this speculation on the part of Muslims could only be interpreted as an imitation of both Jewish and Christian approaches in interpreting the Bible. As a relevant study has shown, some very early and minor Muslim exegesis identified the sacrificial son as Isaac,¹⁰ but the Muslim tradition as a whole would build a consensus around Ishmael by the tenth century.¹¹

This could perhaps be better understood in light of the interreligious polemics of early and classical Islam, when the Muslim claim to Abraham began to consolidate, whilst the notion of the falsification of scripture by Jews and Christians became

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Türkiye Diyanet Vakfı
Kütüphanesi
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MADE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

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of this Akbarian school of thought, which was, as Shahab Ahmed states, a 'new philosophical-Sufi way of conceiving, seeing and articulating the cosmos.'⁷⁹ To some degree, this was because Ibn al-'Arabī's writings gave systematic and comprehensive expression to a theory that many thinkers – especially among the Sufis – had already adopted, namely, that poetry, prayer, and instances of true speech reflected the manner in which God created the cosmos.⁸⁰ Indeed, as this paper's opening quotation suggests, all speech originates in the speech of God, from which every created thing derives its existence.

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D 138



79. See Shahab Ahmed, *What Is Islam: The Importance of Being Islamic* (Princeton, NJ and Oxford, UK: Princeton University Press, 2016), pp. 78–9, here p. 79.

80. Matthew Melvin-Koushki discusses the historical rise of lettrism among Muslim intellectuals that brought with it a 'metaphysics of writing' (one seen in Ibn al-'Arabī's writings) in 'Of Islamic Grammatology: Ibn Turka's Lettrist Metaphysics of Light,' *Al-'Uşūr al-Wuṣṭā* 24 (2016), pp. 42–113, here pp. 45–54, as well as 54–5 for the phrase 'metaphysics of writing.'

The Abrahamic heritage in medieval Sufism¹

Part 1: *Futuwwa* and *khulla* *ibrahim*

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Francesco Chiabotti

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*Wa-sakhkhir lanā hādha al-baḥr kamā sakhkharta al-baḥr li-Mūsā,
wa-sakhkharta al-nār li-Ibrāhīm²*

SAINTHOOD AND PROPHETHOOD IN ISLAM

The link in Islam between prophethood and sainthood is well known. Tradition bestows upon the Prophet Muhammad the title of 'the Seal of the prophets' (Q.33:40), which acts both as the closure of the cycle of prophecy and the opening of the cycle of Muhammadian sainthood. Sufi masters have taken the insistence in the Quran and in the Prophet's teaching on the interiorizing of the example of the prophets as a key to a realization which is unique to Muhammadian sainthood, being a synthesis of differing prophetic models. This synthesis was announced at the very birth of the Prophet in an account transmitted by the traditionalist and Nishapurian Sufi master Abū Sa'd 'Abd al-Mālik al-Khargūshī (d.406/1015–16 or 407/1016).³ The mother of the Prophet, Āmina, is said to have heard a voice from heaven saying:

Bestow on him the purity of Adam, the sweetness of Noah, the intimate friendship of Abraham, the word of Solomon, the beauty of Joseph,

1. An earlier version of this article was published in French as 'Abraham dans le soufisme médiéval', in *La Règle d'Abraham* n° 38, Gauthier Pierozak Éditeur, 2016, pp. 9–18.

2. 'Subjugate this sea to us just as You subjugated it to Moses and as You subjugated the fire to Abraham.' From the 'Prayer of the Sea' (*Ḥizb al-baḥr*) by Abū al-Ḥasan al-Shādhilī.

3. On al-Khargūshī, see the study by Hassan Ansari and Sabine Schmidtke, 'Abū Sa'd al-Khargūshī and his *Kitāb al-Lawāmi'*: A Sūfi Guide Book for Preachers from 4th/10th century Nišāpūr', *Arabica* 58 (2011), pp. 503–18.

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إبراهيم عليه السلام

خليل الله أبو الأنبياء، إمام الحنفاء، من أولي العزم، وقد زكاه الله تعالى في القرآن بقوله: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ (١٢) شَاكِرًا لِأَنْعَمِهِ آجِنَةً بِهِدْهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣﴾ وَأَنْتَنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٤﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٥﴾ ﴿١﴾. وقوله تعالى «أمة»، أي قدوة إماما مهتديا ذاعيا إلى الخير، يقتدى به فيه، «قانتا لله» أي خاشعا له في جميع حالاته وحركاته وسكونه، «حنيفًا» أي مخلصا على بصيرة، «اجتبا» أي اختاره لنفسه واصطفاه لرسالته، واتخذة خليلا، وجمع له بين خيري الدنيا والآخرة. وقد اتخذ الله خليلا؛ لأنه هو الذي «وفى» (٢).

وقد جعل الله إبراهيم إماما بعد أن اختبره في العديد من المواقف؛ فكان الصادق الموفى. قَالَ تَعَالَى: ﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾ (١٦). ﴿٣﴾. فإمامته كانت نتيجة ابتلاء وامتحان (٤).

يمثل إبراهيم عليه السلام، لتاريخ مكة، الروح والجسد، والإمام القدوة، والأساس والمؤسس، والمخطط والمنفذ. ونحن المسلمون مأمورون بالصلاة والسلام عليه في صلاتنا، مقرنين اسمه وآله مع نبينا محمد ﷺ في التشهد الأخير من صلاة الفريضة: «اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد. اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد» (٥).

فهو أول من نصب أنصاب الحرم، أي وضع حدود الحرم، وهو أول من تسرول، وأول من فرق، وأول من استحد، وأول من اختتن، وأول من أقرى الضيف، وأول من شاب، أي رأى الشيب (٦).

إبراهيم عليه السلام؛ ذكره القرآن في مواضع عديدة (٧). كما وردت مناقبه في السنة النبوية. عن ابن عباس رضي الله عن النبي ﷺ، قال: «إنكم محشورون حفاة عراة غرلا، ثم قرأ قوله تعالى (٨): ﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ (١٧)﴾، فأول من يكسى يوم القيامة إبراهيم عليه السلام (٩).

إبراهيم عليه السلام أفضل الرسل بعد محمد رسول الله ﷺ، من أولي العزم (١٠). فعن أنس بن مالك رضي الله عنه قال: قال رجل للنبي ﷺ: يا خير البرية، فقال: «ذاك إبراهيم». وقد ذكر النووي

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- ١٥ الكردي، ج٥، ٣٩٥.
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- ١٧ انظر في اللوحات المتوافرة عن هذا السور: صالح لمعي، ٢٢ - ٢٣؛ حاتم طه، ٧٦، ٧٧، ٧٨، ٨٠، ٨٥، ١٤٥؛ حجار، صالح عبد الحميد، الحبيبة «صور من الماضي مجموعة مختارة من الصور القديمة للمدينة المنورة» (المدينة المنورة: مكتبة الحلبي، ١٤١٩ هـ/١٩٩٨ م)، لوحات الأسوار والأبواب، ١ - ١٨.
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is like. Similarly the Muslim starts with the Qur'an as the revelation of Allah and discovers through the Qur'an how to think and speak about Allah.¹⁴⁶

At least it can be said that the God of Christianity and Islam (and Judaism) is a God who wants to communicate, who has a message to transmit, even though the experiences of God in this respect are vastly different:

It is clear that the God of Islam who abrogates the Law of Moses and relativizes the covenant with Israel cannot be the God of the Jews. He cannot in any way either be the God of the Christians since he unveils the error which belief in the Trinity and the incarnation—without which there is no Christianity—necessarily constitutes for every Muslim. On this level the three monotheisms cannot but exclude each other. But the Jew believes that God spoke through the Bible; the Christian believes that through his Word made flesh God speaks in the Gospels; the Muslim believes that God speaks in the Qur'an, or even that the Qur'an is his eternal Word.¹⁴⁷

Theological dialogue is thus always confronted with fundamental differences. However, one approach may go beyond the doctrinal, conceptual, and semantic differences of 'faith' and 'God'. It is often affirmed that a genuine encounter between faiths can only happen on the level of mystical or contemplative traditions,¹⁴⁸ when all that is conceptual is left behind. In other words, if faith is understood as a mystical experience, as an interpersonal communion between God and human beings, then, at this level of faith lived by the mystics, Christianity and Islam can be said to converge.¹⁴⁹ Christian-Muslim dialogue aims to find the lines of convergence of spirituality.¹⁵⁰

¹⁴⁶ Lochhead 1988, 36.

¹⁴⁷ Dupuis 1999, 261; English translation of Arnaldez 1991, 116.

¹⁴⁸ On Islamic mysticism, see, e.g., Nicholson 1967 and Nicholson 1979, Arberry 1972, Massignon 1975 = Massignon 1982, Stoddart 1985, and Schimmel 1986.

¹⁴⁹ E.g. Dupuis 1999, 261–262, Knitter 1995, 48–50, 141, Fitzmaurice 1992, 101, Arnaldez 1991, 116–117, Couvreur 1990, 193–194, Caspar 1983, 65, and Race 1983, 60, 62. Cf. Blockhausen 1999, 334. See also Griffiths (1991, 52–59), who argues that there are at least three major types of mystical experiences (see especially pp. 54–55). Tracy (1990, 103) states: "I remain convinced that one signal opportunity for Christian theology as a result of serious religious dialogue is the retrieval of the great Christian mystical traditions..."

¹⁵⁰ "... we must try to discover with our Muslim friends the lines of convergence... Of course, we cannot yet see how our separate ways will ever meet. ... It is precisely this convergence that a spirituality for Muslim-Christian dialogue will do its best to encourage, as a manner of sharing in a Mystery which is greater than us all, in anticipation of that day when all believers will be One." *Guidelines* 1969, 158.

At least as such, Christianity and Islam aim in the same direction, as something thought of and identified as 'God' without conceptual identity.¹⁵¹ However, as there is a possibility that everything becomes blurred in a subjective relativity,¹⁵² SNC/PCID documentation does not approve mystical experience as the origin of various religions.¹⁵³ This is so probably because even in Islamic mysticism, e.g. Sufism, the concept of God makes it impossible for God's transcendence to be bridged by his immanence.

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The faith of Abraham

Besides faith in one Creator God, Abraham and his faith in one God, including his obedience to God, is another common point for Christians and Muslims (and Jews).¹⁵⁴ The core of Islam is its credo that there is no deity but Allah, God (*la ilaha illa llahu*). The Qur'an sees Islam as parallel to other religions, including Judaism (founded by Moses) and Christianity (founded by Jesus), and as identical with Abraham's religion. Muslims emphasize their allegiance to Abraham. Jews and Christians have deviated from this pure monotheistic religion of Abraham in many ways. Nevertheless, the God who gave revelations to Moses and Jesus is the same God who revealed the Qur'an to Muhammad and is now worshipped by Muslims.¹⁵⁵

¹⁵¹ Meister Eckhart OP says: "All things become to thee pure God, because in all things thou seest nothing but pure God. Like one who looks long into the sun—what he afterwards may see is seen full of the sun." Cited in Otto 1987, 209, and in Robinson 1979, 26. (Pope John XXII in his bull *In agro dominico* (March 27, 1329) condemned seventeen of Eckhart's propositions as heretical, and eleven as ill-sounding, rash, and suspected of heresy. See DS 950–980.)

¹⁵² "Cependant, les mystiques ont souvent inspiré une certaine méfiance aux théologiens, sans parler du Magistère, et cette expérience n'a pas les mêmes finalités anthropologiques suivant qu'elle vise l'union à Dieu ou le vide." Deneken 1996, 191.

¹⁵³ "At all events we must reject the opinion which sees in mystical experience the origin of the various religions or believes that it can discover in this their superior or transcendental unity." *Towards the Meeting of Religions* 1967, 22.

¹⁵⁴ "... this reference to the God of Abraham, and above all Abraham's attitude of faith in submitting [sic] himself to the paradoxical will of God, are values common to both religions." *Guidelines* 1969, 59. Cf. Michel 1996, 237: "For us, first and foremost, Muslims are fellow believers who claim, like us, spiritual descent from the faith of Abraham in the One God." Concerning Abraham, Basetti-Sani (1967b, 196) says: "... Islam remains, in a certain sense, the 'original religion of Abraham,' before Sinai and before Pentecost." See also, e.g., Kuschel 1995.

¹⁵⁵ Watt 1983, 45.

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ISRME Studies in Religion and Theology was established by the Institute for the Study of Religion in the Middle East to publish books about religious communities, religious texts, theologies and belief systems in the Middle East, North Africa, Turkey and Pakistan. The series solicits research studies from a range of disciplines and historical contexts, placing special emphasis on research about small, emergent or threatened religious communities and the interaction of these communities with majority traditions. The series will be of particular interest to students and scholars of religion, as well as to general readers concerned with the Middle East.

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SHARING ABRAHAM?

*Narrative Worldview,
Biblical and Qur'anic Interpretation,
& Comparative Theology*
IN TURKEY

GEORGE BRISTOW

2017

Cambridge

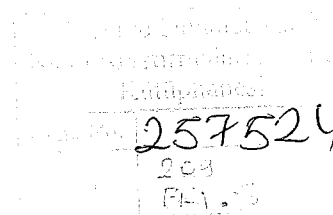




Figure 5.4 The Annunciation, a mosaic decoration in the triumphal arch of Sta. Maria Maggiore, Rome. Mid-fifth century CE. © Art History Images.

creativity (and complexity) in Christian literature and art of the early centuries of the common era.

These modes of interpretation also appeared in Jewish writings—admittedly less so in the *midrash* of the rabbinic period than in Philo's readings of scripture—and also in Muslim *tafsir* and art. While Christians did not come to ignore the literal and historical elements in the texts, and Jews and Muslims did not shy away from moral, philosophical, and theological or spiritual implications they found in the texts they studied, it is still quite noticeable in the case of interpretations of Abraham's women how strongly Paul and Origen, in particular, pursued, and led others to pursue, meanings beyond the "letter."

Qur'an interpreters, while honoring Sarah and counting her son Isaac a prophet of God, were most occupied by the fortunes of the other half of Abraham's family, Hagar and Ishmael, who dwelled in the vicinity of "God's house" in Mecca. To Muslim visions and understandings of Abraham's women, compared with those of the Jews and Christians, we now turn.

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CHAPTER 6

02 Temmuz 2018

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Hagar and Ishmael, Abraham's Family in Mecca

In Islam's strong vision of a history in which God's messengers offer right guidance to all of humankind, Abraham, Ishmael, and Hagar take center stage as God's family of special choice. Much of their dramatic story unfolds in the vicinity of Mecca, where God's "first temple [was] set up for humankind" (Surah 3:96).

Even if the 245 references to Abraham in the Qur'an were collected and read all at once, they would strike someone familiar with the extended narrative cycle in *Genesis* 11–25 as being spare and episodic. There is no mistaking, however, what it is about the life and role of Abraham and his progeny that *this* scripture declares. The Qur'an knows Abraham as God's "friend" (*khalil*) and as "upright" (*hanif*). This chapter traces Muslim interests in Abraham's women and sons, first in the Qur'an and then in the writings by storytellers and commentators intent upon explaining and elaborating upon the Qur'an's testimonies.

SARAH, HAGAR, AND THEIR SONS IN THE QUR'AN

Sarah is identified in the Qur'an as "his [Abraham's] wife," but there is no direct reference to Hagar. We find in Islam's scripture no treatment of the relationship between the two women. Absent is any notice concerning how Hagar came to be Sarah's servant, or any mention of the troubled dealings between these two mothers of Abraham's sons that resulted in Hagar and Ishmael being sent away—to a wilderness. The Qur'an regularly presumes that its hearers and readers possess broader background knowledge about

Apologetic Glosses—Venues for Encounters: Annotations on Abraham in the Latin Translations of the Qurʾān

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Abstract

The aim of this article is to present a set of glosses to the Qurʾān written by the sixteenth-century Spanish convert Juan Gabriel and to analyze them in the context of apologetic argumentation. The glosses come from a translation commissioned by Egidio da Viterbo (1518). I present here the index of topics covered by the glosses and argue for their conciliatory character. I also select glosses that focus on the identity of Abraham and compare them with annotations that appear in other Latin translations of the Qurʾān. The conclusion of this study is that, although there was a tradition in Latin Europe of glossing the Qurʾān in particular places, for example in passages where biblical figures are mentioned, Juan Gabriel used this tradition to present Islam as compatible with Christianity rather than a heresy.

Keywords

translations of the Qurʾān – conversos – Moriscos – Anti-Muslim Polemic – glosses

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The author of the glosses that are the object of this article, Juan Gabriel of Teruel, converted to Christianity at the beginning of the sixteenth century, at a time and place where conversion of the Moriscos (Muslims converted to Christianity) was a highly charged issue. In some of the Iberian territories the Mudéjares (Muslim under Christian rule) were already compelled to embrace the Christian faith, for the salvation of their own souls as well as for the sake of those around them, as the existence of Islam, especially in the vicinity of Christians, was deemed perilous. In the Crown of Aragon the mandatory conversion came relatively late (1526), although it was longingly awaited by some clergymen who would prepare the ground by organizing sermons and preaching in the mosques of the rural *morerías* (Muslim settlements) of Aragon.

In the midst of these religious persecutions Juan Gabriel must have decided to make his weak point his asset: not only did he change his status from a Muslim *faqīh* (pl. *fuqahāʾ*) to Christian, but he also started to instruct Catholic preachers on the tenets of Islam, so that they could preach against it with greater knowledge and, therefore, more conviction. Juan Gabriel was almost certainly the former *faqīh* of Teruel, known before by his Muslim name, ‘Alī Alayzar, and he was probably forced to receive baptism in 1502 together with the other Mudéjars in Teruel.¹ Fray Johan Martín de Figuerola, an ecclesiastical figure connected to the bishop of Barcelona, Don Martín García, from whom he took over the campaigns to preach to the Moors, was not reticent about his collaboration with the convert from Teruel. Figuerola explains in his work *Lumbre de fe contra el Alcorán* (Valencia, 1521)² that he knew some Arabic and was acquainted with the Qurʾān thanks to the teachings of Maestre Johan Gabriel, a convert to Christianity.³ In his work, Figuerola gives a picturesque account of his collaboration with Juan:

The fifth dispute took place on the day in which they were having the festivity of the birth or nativity of their prophet, and it was after the moon

- 1 According to Archivo Histórico Provincial de Teruel, *Consejo de Teruel*, Carpeta Azul, Documento 274, quoted by Ernesto Utrillas Valero, “Los mudéjares turolenses. Los primeros cristianos nuevos de la Corona de Aragón,” in *De mudéjares a moriscos, una conversión forzada. Teruel, 15–17 septiembre 1999, Actas* (Teruel: Centro de Estudios Mudéjares, 2003), 809–26, esp. 820, 823. On Juan Gabriel, see also Starczewska, “Juan Gabriel,” in *Christian-Muslim Relations: A Bibliographical History. Vol. 6, Western Europe (1500–1600)* (Leiden, Boston: Brill, 2014), 415–19.
- 2 Madrid, Biblioteca de la Real Academia de la Historia, MS Gayangos 1922/36.
- 3 Mercedes García-Arenal and Katarzyna K. Starczewska, “The Law of Abraham the Catholic: Juan Gabriel as Qurʾān Translator for Martín de Figuerola and Egidio da Viterbo,” *Al-Qantara* 35, no. 2 (2014): 409–59, esp. 412.

1 The Father of Many Nations: Abraham in al-Andalus

Sarah Stroumsa

ibrahim (091060)

The now commonly used term “Abrahamic religions” probably has its roots in the writings of the French scholar of Islamic mysticism Louis Massignon, but only relatively recently did this term begin to appear as a regular feature of scholarly discourse in religious studies. Previously, one referred to the trio of Judaism, Islam, and Christianity as “the religions of the Book” or “the monotheistic religions.” The concept of “Abrahamic religions” seeks to include Islam in the religious legacy of the monotheistic and mostly Christian West and stresses the bridges between the Qur’ānic and the biblical traditions through the figure of Abraham. This term thus further broadens the earlier concept of “Judeo-Christian tradition,” which sought to include Judaism in the Western tradition, until then identified to a large extent with Christianity.¹

In the modern study of Islamic Spain or al-Andalus, the notion of Abrahamic religions pairs with another one, which has similar inclusive connotations: that of “the three cultures” (*las tres culturas*)—namely, the communities of Muslims, Christians, and Jews—that supposedly lived peacefully side by side in medieval Spain, contributing equally to the formation of the golden age of al-Andalus, from the tenth to the twelfth centuries.² The uniformly rosy picture of a religiously and culturally tolerant al-Andalus is both misleading and anachronistic, a fact that has been pointed out many times. As I mention elsewhere, a much more judicious and apt description of the religious situation in al-Andalus is the one offered by Thomas Burman, who speaks of the “pluralistic circumstances” that prevailed there.³ Beyond its anachronism, however, the idea of *las tres culturas* is arithmetically wrong. Unlike the Muslim orient, where at times Muslims, Jews, and Christians were indeed active members of one intellectual community, in the Iberian Peninsula the three communities

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New York: Fordham University Press, 2015. s. 29-33

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Omar Hamdan & Patrick Brooks

Von der Dschahiliyya zum Islam

Koranwissenschaftliche Beiträge zur mekkanischen
Verkündigung des Propheten Muḥammad

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	185820
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2017

02 Kasım 2018

MADDE YAYIMLANDIKTAN
ENBA GELEN DOKÜMAN

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Abraham, Ismael und die Araber – Eine historische Einführung

Omar Hamdan und Patrick Brooks

1. Zum islamischen Selbstverständnis

Die eingangs thematisierten Behauptungen, der Islam sei mit Feuer und Schwert verbreitet worden und habe überdies keine Reformation gekannt, wirken aus islamisch-theologischer Warte bereits im Ansatz verkehrt, da sie weder dem historischen Entstehungskontext noch dem eigentlichen Anspruch des islamischen Glaubens Rechnung tragen. Sie gehen vielmehr von der trügerischen Prämisse aus, dass Muḥammad eine aus importierten religiösen Überzeugungen gebildete Lehre vertrat, die von außen in das geistige Vakuum einer geschichtslosen arabischen Wüstenkultur hineingetragen wurde; eine Lehre, welche die Araber mit Ideen konfrontierte, die ihnen völlig fremd waren und bis dahin absolut undenkbar erschienen. Wäre dem wirklich so gewesen, dann ließe sich der beachtliche Erfolg des Propheten überhaupt nicht erklären, denn eine religiöse Bewegung kann sich letztlich nur dann dauerhaft durchsetzen, wenn sie ihren Adressaten eine gewisse Identifikationsmöglichkeit bietet. Ohne diese Anschlussfähigkeit geht sie entweder unter oder sie bleibt eine zahlenmäßig geringe- und marginalisierte Sekte, deren fremdartige Vorstellungen keine mehrheitliche Akzeptanz finden können; auch nicht gewaltsam!

Zwar mag für Teile der koranischen Theologie ohne Zweifel zutreffen, dass sie den Arabern zur Zeit des Propheten unbekannt waren, doch nach islamischem Verständnis handelte es sich bei der koranischen Übermittlung solcher Prinzipien eher um eine Anamnese, d.h. eine erinnernde Bekräftigung früheren, in Vergessenheit geratenen oder auch bewusst verdrängten Offenbarungswissens, denn um ein neuartiges religiöses Gedankengut. In Wahrheit betrachtet sich die gesamte koranische Offen-

17-70



المملكة العربية السعودية
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جامعة الإمام محمد بن سعود الإسلامية
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أغسطس ٢٠١٤م	• أسماء سورة القرآن الكريم عند الإمام البخاري من خلال صحيحة .
	• ماسكت عنه الإمام ابن الجزري من أصول النشر وطريقة .
	• حاجة الفقيه إلى علوم القرآن الكريم .

ملاحم من التكوين العقدي لشخصية المسلم في ضوء تدبر بعض قصص إبراهيم عليه السلام في القرآن دراسة موضوعية

إعداد

د. محمد عبد الدايم علي سليمان محمد الجندي

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د. محمد عبدالدايم علي الجندي .

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موضوعات
العدد
الثامن عشر
محرم ١٤٣٦ هـ
نوفمبر ٢٠١٤ م

Norman Calder

Interpretation and Jurisprudence in Medieval Islam

Edited by
Jawid Mojaddedi and Andrew Rippin

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30 Kasım 2018

ASHGATE
VARIORUM

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

FROM MIDRASH TO SCRIPTURE: THE SACRIFICE OF ABRAHAM IN EARLY ISLAMIC TRADITION

Each performance is the specific song, and at the same time it is the generic song. The song we are listening to is «the song»; for each performance is more than a performance, it is a re-creation ... Both synchronically and historically there would be numerous creations and re-creations of the song (*).

Thus there may exist provisional origins, which practically and in fact form the first beginnings of the particular tradition held by a given community, folk or communion of faith; and memory, though sufficiently instructed that the depths have not actually been plumbed, yet nationally may find reassurance in some primitive point of time, and, personally and historically speaking, come to rest there (**).

The origins of this story or that are indeed not accessible though they may, for convenience, be sited here or there. The Muslims of course found the origins of the story of Abraham's sacrifice in the Qur'an but that was provisional, and the best of their scholars at least were indeed sufficiently instructed to recognise other origins and, overtly or covertly, to appeal to older versions for the establishment of details¹. For them, as for us, the oldest version of this story, available in fixed form, was *Genesis* 22. Crystallised there out of an indeterminate oral past, and invested with authority, that version imposed no doubt a steadying pattern upon the continuing oral tradition. But, being fixed, it no longer bent to the demands, social or literary, that were put upon it. In synagogues and churches, in academies and schools, the story was re-dissolved and re-moulded to diverse purposes in Hebrew and Aramaic, in Greek and Syriac, as *Midrash* or *Targum*, as commentary, homily or

(*) A. B. LORD, *The Singer of Tales*, Cambridge, Mass., 1960, p. 101.

(**) TH. MANN, *Joseph and his Brothers* (Penguin Modern Classics), U.K., 1978, p. 3.

¹ IBN QUTAYBA, *Kitāb al-Ma'ārif*, Beirut, 1390/1970, p. 17, appeals to the *Torah* for identification of the victim. ABŪ JA'FAR AL-ṬABARĪ, *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān*, Cairo, 1373/1954, vol. 23, ad 37:107, p. 85-86 (hereafter ṬABARĪ, *Jāmi' al-Bayān*), also recognises that it was Isaac but argues on the basis of context and cross-reference in the Quranic text.

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01 Ocak 2019

Norman Kalden,

"From Midrash to scripture: the sacrifice of Abraham in early Islamic tradition", *Le*
Muséon: Revue d'études orientales, 101.3-4 (1988), 375-402.

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25 Temmuz 2018

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VALKENBERG, Pim. Abraham: conflicting interpretations and symbol of peaceful cooperation. *Encounters of the children of Abraham from ancient to modern times*. Ed. Antti Laato, Pekka Lindqvist. Leiden: Brill, 2010, (Studies on the Children of Abraham, 1), pp. 313-326. "The use of Abraham or Ibrahim as symbol in the dialogue between Jews, Christians and Muslims cannot bypass the relation between faith and violence."

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

25 Temmuz 2018

Encounters of the children of Abraham from ancient to modern times. Ed. Antti Laato, Pekka Lindqvist
Leiden: Brill, 2010 (Studies on the Children of Abraham, 1). 330 pp. Incl. essays on Islam.

Ibrahim
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02 Temmuz 2018

MOTZKI, Harald. Abraham, Hagar and Ishmael at Mecca: a contribution to the problem of dating Muslim traditions. *Books and written culture of the Islamic world: studies presented to Claude Gilliot on the occasion of his 75th birthday. Islamicae litterae scripta Claudio Gilliot septuagesimum quintum diem natalem celebranti dicata*. Ed. Andrew Rippin and Roberto Tottoli. Leiden: Brill, 2015, (Islamic History and Civilization, 113), pp. 361-384. "This Bible passage raises a number of theological questions and has therefore inspired commentaries, interpretations and supplements by Rabbinic as well as Islamic scholars, and has even led to interaction between the two."

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55 İnan Çetin
56 Ali Galip Yener

59 Serdar Öztürk
62 Mercek
66 Salih Selçuk
69 Ahmet Sarı

71 Bize Gelen Kitaplar

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CENGİZ BATUK

Müslüm Yücel
İbrahim ve Harran Gizemi
Belge Yayınları, 2000, 240 s.

alabilmektir. Yine GAP'ın tam olarak ha-
yata geçirilmesini PKK'nın Şemdinli "eyle-
mi"ne bağlayan yazar, amacın "gelişen ulu-
sal muhalefet sürecine bir barikat" kur-
mak olduğunu iddia etmektedir. Beşinci
bölümde Bekir Yıldız'ın kitaplarını anla-
tan yazar kitabın asıl eksenini oluşturan al-
tı ve yedinci bölümlerde ise İbrahim,
Sin Mabedi ve Sabıllık üze-
rinde durur.

Kitabındaki
ifadelerinden ve
üslubundan dö-
nemin hâkim kültürünün
ve ideolojisinin -pozitivizm
ve milliyetçilik XIX. yüzyılda oldu-
ğu kadar popüler olmasalar da- etkisinde
kaldığı anlaşılan Yücel'in *İbrahim ve Har-
ran Gizemi* başlığını taşıyan çalışmasıyla
yapmaya çalıştığı şey, ulusal bilinçlenme
yolunda olduğuna inandığı bir halka, bazı

tarihsel verileri kendi ideolojisi doğrultu-
sunda kullanmak suretiyle yeni bir "köken
mitosu" oluşturmaktır. Mitoslar ya da din
öyle yazarın sandığı gibi insanlığın ilk dö-
nemlerinde kalmış, artık bugün insan ha-
yatında yeri olmayan, olmaması gereken
şeyler değiller. Belki de hayatın garip bir
civresi ki dinsel inanışları bir ruh hastalığı
(s. 21) olarak gören yazar, düşüncesine bir
köken bulmak için yine dine başvurup
dinsel motifleri kullanmaktadır. Ancak bu
motifleri kullanırken kendi iste-
diği tarzda yeniden dizayn etme
yoluna gitmektedir. Yazar,
bir mitosa neden ihtiyaç
duyuyor ve adeta kendisi
yeni bir mitos yazma yoluna
neden gidiyor? Şüphesiz bunun
cevabının ne olduğu mitosun kendi
anlamı içinde gizlidir. Mitos doğaüstü ola-
na, geçmişe, geleceğe ve yaşanmakta olana
dair sağlam bir bilgi sahibi olmayan insa-
nın, kendi inançlarını, ritüellerini ve gele-
negini haklı çıkarma, toplumsal yapıyı gü-
vence altına alma ve özlem ve isteklerini
dile getirme doğrultusunda kurguladığı



MADDE YAYIMLANDIKTAN 29 Kasım 2016
SONRA GELEN DOKÜMAN

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CREATION AND THE GOD OF ABRAHAM

EDITED BY

DAVID B. BURRELL,
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26 Ağustos 2015

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في الجامعات المصرية منذ إنشائها
حتى نهاية القرن العشرين

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CHAPTER 24

Abraham and the Sacrificial Son: Transtextual Strategies in José Saramago's *The Gospel According to Jesus Christ* and Elias Khoury's *As Though She Were Sleeping*

*Maher Jarrar**

The story about Abraham is remarkable in that it is always glorious no matter how poorly it is understood, but here again it is a matter of whether or not we are willing to work and be burdened.

SØREN KIERKEGAARD, *Fear and Trembling*

∴

1 Abraham as a Cultural Sign

1.1 The Akedah

The biblical patriarch Abraham is an obscure figure.¹ Similar to other narratives in the Bible, the story venerating him is not a coherent one, but rather a series of brief, freely connected, and often contradictory parts. The sacrificial universe of the Hebrew Bible has had an astonishing influence on the self-understanding of the other two monotheistic religions that carry his legacy: both Christianity and Islam also endorse Abraham with undisputed acclaim.

* I wish to thank Professor Djelal Kader (Pennsylvania State University) for his astute criticism. I am also indebted to Stuart Reigeluth (*Toledo International Center for Peace*) for his editorial skills and his dedicated attention. I should also like to express my gratitude for Professor Assaad Khairallah (American University of Beirut) for his generous comments.

¹ See: *Religion in Geschichte und Gegenwart* (Tübingen: Mohr Siebeck, 1998), 1:70–76; Hans Küng, *Judaism Between Yesterday and Tomorrow*, trans. John Bowden (New York: Continuum, 1992), 6–10; Larry Powell and William R. Self, *Holy Murder: Abraham, Isaac, and the Rhetoric of Sacrifice* (Lanham, MD: University Press of America, 2007), 31–40.

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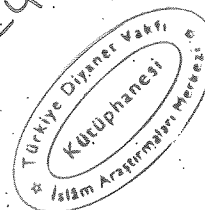
comme un dogme intouchable. Dans beaucoup de pays à majorité musulmane, il y a souvent une double censure, à la fois religieuse et étatique, qui obèrent ces deux libertés pour préserver la cohésion communautaire et aussi, il est vrai, les privilèges de ceux qui sont au pouvoir. Sur ce point également, nos différences qui s'inscrivent dans deux visions divergentes de la société pourraient nous instruire réciproquement. La présence des musulmans en France, par exemple, devrait aider les fils de la révolution de 1789 à mieux adhérer à leur credo républicain, en réalisant que la liberté doit être tempérée par la fraternité et que l'égalité ne signifie pas l'uniformité. De même, l'histoire de l'occident pourrait inspirer certaines théocraties musulmanes, en montrant que cadenasser la liberté d'expression ne peut que nuire à la qualité de la religion et favoriser les privilèges et la corruption de ceux qui sont au pouvoir.

Si je veux, à la fin de ce bref panoramique, reprendre à mon compte les expressions de *Nostra Aetate* relatives à l'estime qui émane du regard porté sur les autres, je pourrais le faire en considérant l'évolution de ma relation avec Dieu. De par mon éducation religieuse depuis l'enfance, j'ai été habitué à considérer Dieu comme un père, un frère et un ami ; et c'est dans cet esprit que j'ai essayé d'accepter notre relation. Je me suis longtemps plu dans cette intimité affectueuse ; mais, progressivement j'ai réalisé que plus je me trouvais bien dans ce type de rapport, plus le doute m'envahissait. Je sentais que peu à peu je fabriquais Dieu à mon image, en fonction de mes besoins, de mes carences et de mes désirs, aussi n'était-ce pas tant avec Dieu que j'étais en relation qu'avec moi-même. J'ai prié Dieu de me libérer de ce dieu qui n'était autre que moi. Alors, mon image de Dieu s'éclipsa pour ne laisser place à rien de sensible, de visible ni même d'intelligible. J'ai été quelque peu effrayé par ce vide intérieur. Et, chose étrange, plus je me sentais mal à l'aise dans cette insécurité, plus grandissait en moi la certitude. Depuis lors, j'essaye de pratiquer un sain réalisme : j'accepte l'image anthropomorphe de la divinité que ma culture religieuse me propose, tout en ayant soin de l'effacer régulièrement, pour donner à Dieu la possibilité de me rejoindre. Certes, la similitude entre lui et moi me rassure, mais elle tend à me replier sur moi-même ; son altérité radicale me déstabilise, mais elle m'ouvre à la vie, en me libérant. Il me semble que pour regarder avec estime l'autre en religion, je devrais suivre ce même processus ; car la seule considération de nos similitudes n'engendre pas l'estime, mais génère plutôt la satisfaction facile de se retrouver chez soi ; tandis que l'acceptation aventureuse de l'altérité, comme source non équivoque de vie, suppose l'estime qui seule peut rendre compte du courage de partir de chez soi.

SUMMARY

The respective reasons we have for our differences in relations between Christians and Muslims are structurally identical. Resolving these differences does not lie in contemplating our similarities, which are all too often vague, fragile and evident, but in considering with generosity and courage our healthy differences which are there to provide mutual enrichment and encouragement.

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GOD'S GIFT OF PRAYER TO THE CHILDREN OF ABRAHAM CHRISTIANS AND MUSLIMS IN SACRIFICIAL SOLIDARITY

SUMMARY: This article offers reflection on the common roots and common ethical fruits of ritual prayer in Christianity and Islam. Both Christians and Muslims pray not to manipulate the divine order but to participate in it. The ritual prayer of Christians and Muslims is not the same, but it has a common purpose – access to life with God and the capacity for action in behalf of God's promise to bless all the families of the earth through Abraham. Christians and Muslims along with Jews have a share in this legacy. This common spirituality is not reducible to the idea that the Holy Spirit is at work in all creation. Christians and Muslims share a very particular history that is based in Abraham's experience of sacrificial prayer and thus in the redemptive model set for us by God. Specific evidence for this common spiritual dynamic can be found in the theological connection that exists between the Christian concept of the Holy Spirit and the Muslim concept of the *sakīna*, a kinship that is mediated by the connection that both concepts have to the Jewish *šekinah*. Ultimately, Christians and Muslims, joint beneficiaries of God's promise to Abraham, can, with Jews, cultivate a common spirituality as the fruit of this sacrificial prayer.

The legacy of *Nostra Aetate* has been marked by both success and ambiguity. Jewish-Christian engagement has produced much fruit. The Church has been able to reach a formula that recognizes the irrevocable nature of God's covenant with the Children of Israel¹, and rabbinical authorities now see Christianity as part of God's plan². Neither side has in any way diluted its views and convictions. Rather, the dialogue has disclosed the existence of common purposes and, importantly, theological affinity.

Muslim-Christian engagement has seen success but also challenge. The current global political climate encourages suspicion on both sides. Still, the extraordinary re-

* Paul L. Heck (Department of Theology, Georgetown University) works on themes of theological discourse in Islam and its interaction with Christianity. His most recent book publication in *Skepticism in Classical Islam: Moments of Confusion*, Routledge 2013.

¹ See especially the statement by the Vatican of 10 December 2015, "The Gifts and the Calling of God are Irrevocable (Rom 11:29) – A Reflection on Theological Questions Pertaining to Catholic-Jewish Relations on the Occasion of the 50th Anniversary of *Nostra Aetate*".

² See especially the statement of 3 December 2015, "To Do the Will of Our Father in Heaven: Toward a Partnership with Jews and Christians".

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

L'APPEL À ABRAHAM EN GENÈSE 12,1 et les tournures parallèles



Au premier abord, l'appel adressé à Abraham est formulé d'une manière surprenante en hébreu. Son aspect réfléchi fait qu'il est souvent expliqué comme une invitation à une quête de soi. Cependant, l'observation d'autres occurrences de l'Ancien Testament montre d'une part que cette tournure « lekh-lekha » (va pour toi) est courante, et d'autre part qu'elle est utilisée dans des contextes variés. L'approche philologique menée par Innocent HIMBAZA, qui étudie spécialement son sens littéral, révèle que cette tournure renforce le lien entre la personne agissante et l'action qu'elle doit accomplir. Il s'agit d'une stimulation du sujet visant à accomplir l'action véhiculée par le verbe.*

VERS UN SENS COMMUN ?

Depuis quelques décennies, on assiste à un regain d'intérêt pour la tournure hébraïque *lekh-lekha* constituant l'appel adressée à Abram (Abraham pour la suite du texte) en Genèse 12,1. La redécouverte de la manière spéciale dont cet appel de Dieu est formulé en hébreu est à la base de nombreuses interprétations théologiques et psychologisantes qui l'orientent vers l'intériorité de la personne d'Abraham. Celui-ci serait appelé à aller vers lui-même. Cette compréhension ouvre alors un large spectre d'approches qui suscitent des débats en même temps philologiques et théologiques. Est-il approprié d'interpréter l'appel de Dieu à Abraham dans les divers sens que plusieurs publications récentes lui prêtent ? Cette étude revisite la tournure dans ses occurrences de la Bible

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26 Nisan 2018

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Abraham, Hagar and Ishmael at Mecca A Contribution to the Problem of Dating Muslim Traditions

Harald Motzki

1 Introduction

The year 1996 was a turning point in Western research on early Muslim traditions (*aḥādīth*, *āthār*, *akhbār*). Two German studies were published that suggested a new method of dating these traditions: Gregor Schoeler's *Charakter und Authentie der muslimischen Überlieferung über das Leben Mohammeds*¹ and Harald Motzki's two-part article "Quo vadis Ḥadīth-Forschung? Eine kritische Untersuchung von G.H.A. Juynboll: 'Nāfi' the *mawlā* of Ibn 'Umar, and his position in Muslim *ḥadīth* literature."² The following was demonstrated by both authors on the basis of traditions about the life of the Prophet (*sīra*) and other *aḥādīth* of the Prophet: when the varying chains of transmission (*asānīd*) and the varying texts (*mutūn*) of a tradition found in different sources are systematically checked against each other and when their differences and congruities are analysed, it is possible to date that tradition more precisely – and often earlier – than when the more usual methods are applied, which focus either on the chains of transmission or on the texts.³ Their method was called *isnād-cum-matn* analysis.⁴ Since then several studies have been published that applied this method to traditions belonging to different branches of Muslim literature such as jurisprudence, Qur'ānic exegesis, the life of the Prophet, history and theology.⁵

- 1 Berlin-New York (an English translation was published in 2010 entitled *The biography of Muhammad: nature and authenticity*, London-New York).
- 2 *Der Islam* 73 (1996), 40–80; 193–231 (an English translation entitled "Whither Ḥadīth studies?" was published in: H. Motzki with N. Boekhoff-van der Voort and S.W. Anthony, *Analysing Muslim traditions*, 47–124).
- 3 See H. Motzki, Introduction, in *idem* (ed.), *Ḥadīth xii–lxiii*, and *idem*, Dating Muslim traditions.
- 4 This method was not completely new. It had been used to some extent already by J.H. Kramers, Une tradition à tendance manichéenne, and by J. van Ess in the first chapter of his book *Zwischen Ḥadīth und Theologie*.
- 5 A small selection of such studies is given here: Motzki, The Prophet and the cat; *idem*, The murder of Ibn Abi l-Ḥuqayq; *idem*, The Prophet and the debtors; *idem*, Al-Radd 'alā l-radd; *idem*, Origins of Muslim exegesis; A. Görke, Historical tradition about al-Ḥudaybiya; *idem*, Eschatology, history, and the common link; *idem* and G. Schoeler, *Die ältesten Berichte über*

361-384

این مهاجرت از اور رهسپار حران شدند.

درباره نام پدر ابراهیم میان عهدین و قرآن، و به تبع آنها میان مفسران اختلاف است. در عهد عتیق این نام، ترح (در برخی تاریخها تارح) ضبط شده، و در قرآن آزر آمده است. بعضی آزر را نام عمومی ابراهیم دانسته‌اند و متذکر شده‌اند که عرب عنوان «آب» را بر عمونیز اطلاق می‌کرده است.

بیشتر محققان، سده ۲۰ ق م را به عنوان تاریخ ولادت ابراهیم پذیرفته‌اند و برخی از آنان رقم دقیق‌تر ۱۹۹۶ ق م را ذکر کرده‌اند. زادگاه ابراهیم (ع) در عهد عتیق اور کلدانیان، و در بسیاری از منابع اسلامی شهر کوئی که خرابه‌های آن امروزه به نام تل ابراهیم مشهور است، یاد شده است. همچنین در برخی منابع از حران، هرمز دجرد و شوش نیز به عنوان محل تولد وی یاد کرده‌اند. با این همه، غالب محققان معاصر اور را زادگاه و محل رشد ابراهیم (ع) دانسته‌اند.

به روایت قرآن مجید، ابراهیم با ابطال پرستش اجرام آسمانی که در آن هنگام رایج بود، مردم را به پرستش خدای یگانه دعوت کرد. به گفته مسعودی، ساره همسر ابراهیم و لوط برادرزاده‌اش پسر هاران نخستین کسانی بودند که به وی گرویدند. بنابر آیات قرآن مجید منازعه حضرت ابراهیم با قوم، پدر، و فرمانروای معاصرش او را به مهاجرت واداشت. در عهد عتیق درباره علل این مهاجرت سخنی نیامده، و مهاجرت از اور کلدانیان به حران به پدر ابراهیم نسبت داده شده است. نخستین گام ابراهیم برای تبلیغ یکتاپرستی، دعوت آزر بود. مخالفت آزر او را بر آن داشت که بتها را بشکند و این کار را به بت بزرگ نسبت دهد و از قوم بخواهد که علت آن را از همان بت بپرسند. اما بت قادر به سخن گفتن نبود و قوم در برابر این حجت فرو ماندند، ولی سرانجام وی را در آتش افکندند. پروردگار آتش بر او سرد گردانید و وی را با لوط از چنگ قوم برهانید.

در سوره مریم از مجادله دیگری میان ابراهیم و آزر سخن رفته است که به هجرت ابراهیم (ع) انجامید. حضرت ابراهیم آزر را به راه راست خواند، ولی آزر او را تهدید کرد و از خود براند. ابراهیم گفت که برای او لمرزش خواهد خواست و آن‌گاه از نزد قوم خود بیرون رفت و چون آزر ایمان نیاورد، ابراهیم (ع) از او بی‌زاری جست.

مهاجرت حضرت ابراهیم و خاندان او به حران باید در آغاز هزاره ۲ ق م بوده باشد. حران در آن روزگار امیرنشینی آموری، و جزو دولت ماری به شمار می‌رفت و در حدود ۱۹۰۰ ق م، شهری بزرگ و پرشکوه بود. به روایت عهد عتیق، ترح و ابراهیم و لوط و ساره به حران رفتند. روایات اسلامی حاکی از آن است که ابراهیم با ساره دختر فرمانروای حران که از دین پدران بی‌زاری می‌جست، در آنجا ازدواج کرد. ابراهیم در ۷۵ سالگی به فرمان خداوند از حران به فلسطین مهاجرت کرد و تا شکیم (بلاطه امروز، نزدیک نابلس) تنها شهر مرکزی فلسطین در آن

است. کتیبه‌های «سلام علی ابراهیم» و کوبه فلزی در نیز از آرایه‌های جالب توجه آن است. مدرسه همچنین دارای خلوتخانه‌ای است با بادگیر بلند، درهای ارسی و آرایش کاشی. این خانه را در ۱۲۹۸ ق، یعنی پس از دوره ابراهیم خان ساخته‌اند.

قیصریه ابراهیم خان یا بازار زرگرها که از فضا سازی باز برخوردار است، دارای دو طبقه حجره است و در برابر مغازه‌های آن سکوی سرتاسری وجود دارد. کف قیصریه سنگ‌فرش است و بر دیوارهایی که زیر طاقهای آجر کاری و رسمی‌بندی قرار گرفته، نورگیرهایی در قالب قوس جناغی به صورت مشبک تعبیه شده‌اند.

حمام ابراهیم خان که در قیصریه و مجاورت مدرسه واقع گردیده، دارای ستونهای سنگی و مزین به قوسهای تیز و کاشی‌کاری خاص دوره خود است. نمونه‌هایی از طاق کاربندی حمام را در اتاقهای خانه‌های سنتی پسین نیز ساخته‌اند.

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یدالله غلامی

إبراهيم خليل (ع) [ebrāhīm-e xālī], دومین پیامبر اولوالعزم، نیای بزرگ عرب از طریق پسرش اسماعیل، و بنی اسرائیل از طریق پسر دیگرش اسحاق.

این نام در منابع دینی و غیردینی با شکل‌های گوناگون آمده است. آبرام نخستین شکلی است که در عهد عتیق به آن اشاره شده است و ظاهر آکهن‌ترین منبعی که این نام را به شکل «ابراهیم» ضبط کرده، قرآن است.

نخستین بخش ابرام (آب) به معنای پدر، بی‌شک سامی است، اما دومین بخش آن را به احتمال از ra'āmu اکدی به معنای دوست داشتن، یا از RWM سامی غربی به معنای بلندمرتبه یا عالی دانسته‌اند.

بنابر روایت عهد عتیق ابراهیم به آرامیهایی که از جزیره العرب به کرانه‌های فرات کوچیده بودند، نسب می‌برد. آرامیه‌ها در حران نزدیک به سرچشمه‌های رود بلیخ و خابور مستقر بودند و ظاهراً در اواسط نیمه دوم هزاره ۳ ق م، گروه‌هایی از آنان به شهر اور مهاجرت کرده بودند؛ اما هنگامی که اور با هجوم قبایل آموری و حملات ایلامیها ویران شد، آرامیان مهاجر در اوایل هزاره ۲ ق م دوباره به موطن اصلی خود بازگشتند و پدر ابراهیم در رأس یکی از خاندانهای قرار داشت که در

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Abraham in Narrative Worldviews:

Doing Comparative Theology through Christian-Muslim Dialogue in Turkey

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	236895
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ACADEMISCH PROEFSCHRIFT

ter verkrijging van de graad Doctor aan
de Vrije Universiteit Amsterdam,
op gezag van de rector magnificus
prof.dr. F.A. van der Duyn Schouten,
in het openbaar te verdedigen
ten overstaan van de promotiecommissie
van de Faculteit der Godgeleerdheid
op donderdag 28 mei, 2015 om 11.45 uur
in de aula van de universiteit,
De Boelelaan 1105

door

George Farquhar Vance Bristow Jr
geboren te Pennsylvania, Verenigde Staten

SAM'a hediyemdir
George F.V. Bristow Jr.
[Signature]

15/8/2015

27 Aralık 2015

ADDE YAYIMLANDIKTAN
ARA GELEN DOKÜMAN

59

DÎNÎ ve TARİHÎ METİNLER BAĞLAMINDA Hz. İBRAHİM'İN TARİHEN VARLIĞI VE GERÇEK BABASININ KİMLİĞİ ÜZERİNE BİR İNCELEME*

*Hiz. İbrahim
03/060*

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ÖZET

Kur'an'da, Yüce Allah'ın gönderdiği peygamberlerin bazılarının hayatlarından alınmış kesitler bulunmaktadır (kıssa). Esasen ibret ve öğüt maksadıyla alıntılanan bu olayların (yani kıssaların) odağında yer alan asıl kahraman şüphesiz ki peygamberlerdir. Durum böyle olmakla beraber son zamanlarda bir kısım araştırmacılar, peygamberlerin bazılarının târihen varlığını kabul etmemekte, bir kısmı da onların neslini lekelemeye yeltenmektedirler. Bunların ortak amacı ise, bu tür asılsız argümanlardan yola çıkarak Kur'an'ı ve İslamiyet'i olumsuzlamaktır.

İşte bu şekilde ele alınan peygamberlerden biri de Hz. İbrâhîm'dir. Bazıları onun târihen varlığına inanmamakta, bazıları da gerçek babasının müşrik olduğunu öne sürmektedir.

Ancak, dini ve tarihî metinler, durumun hiç de böyle olmadığını, aksine Hz. İbrâhîm'in fiilen yaşamış önemli bir şahsiyet olduğunu ve öz babasının da müşrik olmadığını ispatlayacak niteliktedirler.

Anahtar Kelimeler: İbrâhîm, Âzer, gerçek/öz baba, dede, ata, amca, kıssa, müşrik.

AN ANALYSIS OF HISTORICAL EXISTENCE OF HZ. İBRAHİM AND THE IDENTITY OF HIS REAL FATHER IN THE CONTEXT OF RELİGİOS AND HISTORICAL TEXTS

ABSTRACT

The Qur'an has sections taken from the lives of some prophets sent by the holy Allah (tale). In fact, there is no doubt that the focus and real heroes of these events (tales) quoted with the purpose of warning and advice are the prophets. This is being the case, some of researchers accept the existence of the some prophets historically while some other researchers are attempting to blame their generations recently. Their common goal is vilify Islam and the Qur'an by using untrue arguments.

One of the prophets talked about like this is the prophet İbrahim. Some do not believe in his physical and historical existence while others suggest that his real father is a polytheist.

Yet the religious and historical texts prove that polytheists' claims are not true. The prophet İbrahim actually lived in the history, was an important figure and his real father was not a polytheist.

Key Words: İbrahim/Abraham, Âzer, actual/own father, grandfather, ancestors, uncle, fable, polytheist/pagan.

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("Guide for the perplexed," c. 585/1190). Towards the end of the eighth/fourteenth century, however, Jewish thinkers studied Ibn Dāwūd's book, possibly because of a growing dissatisfaction with the Aristotelianism of Ibn Rushd (Averroes, d. 595/1198) and a concomitant renewed interest in Ibn Sīnā's interpretation of Aristotle. Around this time, the work was translated twice into Hebrew.

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RESIANNE FONTAINE

Abū Manṣūr Ilyās al-Nafūsī

Abū Manṣūr Ilyās al-Zanātī al-Nafūsī was the governor of Jabal Nafūsa and Tripolitania, under the Rustamid imām of Tāhart (Tahert), Abū l-Yaqzān Muḥammad b. Aflaḥ (r. 260–81/874–894). According to al-Shammākhī (d. 928/1522), he came from the village of Tindemīra, in the Jabal Nafūsa (*Siyar*, 224).

The dates of the birth and death of Abū Manṣūr are unknown. The Ibādī historian al-Darjīnī (d. 670/1271–2)

الطالبین، ص ۲۱۴).

لازمه نظریه سوم نیز آن است که صفت به موضوعی غیر از موضوع خودش وابسته باشد که محال است (کشف القوائد، ص ۱۸۴).

بیشتر عالمان معتزلی و متکلمان امامی و عده‌ای از اشاعره مانند ابوبکر باقلانی، امام الحرمین و فخر رازی، صفت بقا را عین ذات خداوند می‌دانند (غایة المرام، ص ۲۱۱؛ تلخیص المحصل، ص ۲۹۳؛ المواقف، ص ۲۹۶).

دلیل این گروه آن است که، خداوند واجب الوجود لذاته است و از خصوصیات واجب الوجود، بقا و دوام آن در سابق و لاحق است که اگر چنین نباشد جایز است در بعضی اوقات معدوم گردد، که با وجوب ذاتی خداوند منافات دارد (کشف القوائد، ص ۱۸۳؛ کشف المراد، ص ۲۹۰).

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بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ
ذُرِّيَّتِي قَالَ لَا تَنَالُ عَهْدِي الظَّالِمِينَ»؛ «هنگامی که
خداوند، ابراهیم را با وسایل گوناگونی آزمود و او به
خوبی از عهده این آزمایش‌ها برآمد؛ خداوند به او
فرمود: من تو را امام و پیشوای مردم قرار دادم،
ابراهیم گفت: از فرزندان من [نیز امامانی قرار بده]
خداوند فرمود: پیمان من به ستمکاران نمی‌رسد».
در این آیه سه مطلب توجه مفسران و متکلمان
اسلامی را به خود جلب کرده است: ۱. مقصود از
کلمات یا آزمون‌هایی که خداوند، ابراهیم علیه السلام را به
واسطه آنها آزموده است چیست؟ ۲. مقصود از امامت
که خداوند پس از موفقیت ابراهیم در آزمون‌های
الهی به وی عطا کرد چیست؟ ۳. مقصود از ظلم که
مانع بهره‌مندی از مقام امامت است چیست؟ به
عبارت دیگر، آیا آیه بر لزوم عصمت امام دلالت
می‌کند؟

الف: کلمات یا آزمون‌های الهی ابراهیم؛ در این
باره آرای مختلفی نقل شده است:

أ. از امام صادق علیه السلام روایت شده که آزمون
ابراهیم علیه السلام به واسطه خوابی بود که دید فرزندش
اسماعیل علیه السلام را قربانی می‌کند. به نظر می‌رسد آنچه
در این روایت آمده یکی از مهم‌ترین آزمون‌های
حضرت ابراهیم علیه السلام بوده است و مقصود اختصاص
آزمون ابراهیم علیه السلام بدان نیست.

ب. از ابن عباس در این باره سه تفسیر نقل شده

است:

۱. خصال یا سنت‌های دهگانه‌ای است که به
نظافت و طهارت بدن ارتباط دارند: مضمضه،
استنشاق، مسواک کردن، ختنه کردن، کوتاه کردن
سبیل و...؛

۲. سی خصلت یا دستورالعمل از شریعت
اسلامی است که در سوره‌های توبه: ۱۱۲؛ احزاب: ۳۵
و مؤمنون، آیه ۹۱ بیان شده است؛

۳. مناسک حج است.

ج. حسن بصری گفته است: «کلمات» عبارتند از:
احتجاج ابراهیم با پرستشگران ستارگان، ماه و
خورشید، افکندن وی در آتش، هجرت از زادگاه و
ذبح فرزندش اسماعیل علیه السلام.

د. ابوعلی جبایی گفته است: مقصود، آزمون
ابراهیم علیه السلام به طاعات عقلی و شرعی است.

ه. مجاهد گفته است: مقصود از «کلمات»
جمله: «قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا» و آیات پس
از آن است. بر این اساس، امامت یکی از موارد
امتحان ابراهیم علیه السلام بوده است، نه مقامی که پس از
امتحان به وی عطا شده باشد.

امین الاسلام طبرسی پس از نقل اقوال یاد
شده، گفته است: آیه همه این اقوال را برمی‌تابد
(مجمع البیان، ج ۱، ص ۲۰۰).

علامه طباطبایی به دلیل این که در قرآن کریم
اطلاق «کلمات» بر بخش‌هایی از کلام معهود
نیست، دیدگاه مجاهد را در خور اعتنا ندانسته است.
(المیزان، ج ۱، ص ۲۷۰).

طبری پس از نقل این اقوال به جز قول
اول گفته است: احتمال دارد همه موارد یاد
شده مقصود باشد و یا برخی از آنها، زیرا در
این باره روایت معتبری در دست نیست (جامع

that the fifth Imam declared, "God has never been so truly worshipped as He is through belief in *badāʾ*." His son Jaʿfar al-Ṣādiq said, "God has never been so greatly exalted as He is through belief in *badāʾ*." He again said, "If people only knew how much reward there is for accepting *badāʾ*, they would never cease discoursing about it."⁴⁷ Again the editor of *Bihār al-Anwār* explains such traditions to mean that "Faith in *badāʾ* is one of the greatest acts of worship of the heart, because of its difficulty and because of its openness to the whisperings of Satan. It is also because faith in *badāʾ* is an affirmation of the fact that to God belongs all creation and the decisive word (*amr*) in it. This, indeed, is the perfection of the profession of Divine Oneness (*tawḥīd*)."⁴⁸

The concept of *badāʾ* in its broad sense is not just a Shīʿī or even a purely Islamic concept. It is an expression of hope for those who pray, "forgive us our trespasses" and "guide us on the straight way," that God will answer their prayers. It is an affirmation of faith that God's will "be done on earth" as it is done in the rest of His vast creation.

To be sure, *badāʾ* as a theological concept was the subject of much polemical debate among Shīʿī and Sunnī theologians. Nor can it be denied that the concept was at times used to explain the failures of ambitious power seekers in the Muslim community. Nonetheless, on the level of popular piety, which is

expressed in much Shīʿī as well as Sunnī *ḥadīth* literature, the concept has been a source of solace for the pious in times of trouble and an impetus to live better lives before God and with their fellow human beings. Sunnī *ḥadīth* collections are replete with traditions asserting that good deeds and sincere prayers can avert calamity and augment life and prosperity.

We have already referred to the tradition concerning the bald, leprous and blind men. They were cured and given wealth by God but then tested by having to share that wealth with a poor man who was the angel in disguise who brought them wealth and healing. The bald man and the leper refused to share God's bounty and were returned to their former condition.⁴⁹ Ṭabāṭabāʾī cites a well-known Sunnī *ḥadīth* according to which ʿAlī is said to have asked the Prophet about the interpretation of the verse with which we have been concerned in this study (Q. 13:39). The prophet said, "I shall console your eyes and the eyes of my community after me with its interpretation. Almsgiving (*ṣadaqah*), kindness to parents and doing good to others can turn misery into happiness. They prolong life and protect against evil happenings."⁵⁰ Muslims have indeed found consolation in this reassurance. Even the prayer of the beggar on the street when he or she asks for charity is, "May God avert calamity from you."

⁴⁹ See ʿAsqalānī, Vol. 6, pp. 500-501.

⁵⁰ Ṭabāṭabāʾī, Vol. 11, p. 380.

⁴⁷ Kulaynī, Vol. 1, pp. 146 and 148.

⁴⁸ Majlisī, Vol. 4, pp. 132-33.

IMAGES OF ABRAHAM IN THE WRITINGS OF JALĀL AD-DĪN RŪMĪ

JOHN RENARD, S.J.

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Three clusters of images in the ample poetry of Jalāl ad-Dīn Rūmī (1207-1273) provide a hint as to what Ibrāhīm, the "Friend of God," meant to this mystic. With some reference to points of contact between Rūmī's treatment and material from the Qurʾān, the "Stories of the Prophets" genre, and other writers such as Ibn al-ʿArabī and Sanāʾī, this paper focuses on the following three metaphors. First, Abraham is the man of faith who struggled to arrive at true belief while immersed in an idolatrous environment. It is in this context that Rumi locates Abraham's willingness to sacrifice his son (it is not always clear whether Rumi prefers Isaac or Ishmael as the intended victim). Second, Abraham is the Prophet sent to speak the word of faith to Nimrod, who is the type of the stiff-necked unbeliever. Abraham's mission is repeatedly legitimated by "signs" such as his survival in Nimrod's fire. Finally, Abraham is the exemplar for all subsequent prophets and believers and model for pilgrims and people of prayer. Key images include sacrifice, fire, hospitality. Rumi allegorizes on the details to give Abraham a timeless, paradigmatic quality.

BECAUSE JALĀL AD-DĪN RŪMĪ WAS PRIMARILY a poet and mystic, rather than a theoretician, rarely if ever did he launch into extended systematic treatments of his subject matter. He did not "argue" his point with relentlessly linear logic. His method was to hover over, circumbulate, and allude to his central themes by means of anecdotes, passing images, and countless symbolic modulations that serve as variations on those themes. One cannot, therefore, find a single unified portrait of a figure such as Abraham (Ibrāhīm, Khalīl) in Rūmī's work. Nevertheless, three clusters of metaphors afford a marvelous glimpse of the important place Abraham occupied in the mystical poet's thought.¹

¹ Citations from Rūmī's works will be as follows: *Mathnawī*, e.g., IV:2710 referring by Book and verse to Nicholson edition (London, 1925-40). H. indicates heading above line-number given. *Fīhi Mā Fīhi*, e.g., F 35/27, referring to Arberry's translation as *Discourses of Rūmī* (New York, 1972) and Furuzanfar's Persian edition (Tehran, 1338/1959) by Arberry page/Furuzanfar page. *Dīwān-i Shams*, e.g., D 2714:12, referring by poem and verse to Furuzanfar's one volume Persian edition (Tehran, 1351/1970). *Rubāʾiyāt* in same edition referred to as, e.g., R 643. References to Arberry's translations from the *Dīwān* will be by volume and selection number; e.g., A1 104 and A2 376 refer to *Mystical Poems of Rūmī*, University of Chicago, 1968, and Westview Press (Boulder) 1979 respectively. *Makṭūbāt* (Rūmī's Letters), e.g., M 67/148, referring to Persian edition of Y. Jamshīdpur and G. Amin (Tehran, 1335/1956) by Letter/page numbers. Translations

With occasional reference to some of the relationships between Rūmī's treatment of Abraham and the relevant material found in the *Qisṣ al-Anbiyāʾ* of Thaʿlabī and Kisāʾī, as well as some comparing and contrasting with parallel material in Ibn ʿArabī's *Fuṣūṣ al-Ḥikam*,² this paper will focus on three "images" of Abraham. First, Abraham as man of faith who struggled to arrive at true belief while immersed in an idolatrous family environment and culture. It is in this context that Rūmī locates Abraham's willingness to sacrifice his son. (As we shall see, it is not always clear which of the two sons, Isaac or Ishmael, the poet considers the intended victim.) Second, Abraham as Prophet, engaged in speaking the word of faith especially to the people of Nimrod, who is the epitome of the stiff-necked infidel. Abraham's mission is legitimated repeatedly by "signs" (and particularly, for Rūmī, in the imagery of his emerging unscathed from Nimrod's fire). And third, Abraham as Exemplar for all sub-

from the *Mathnawī* are, with one exception, either Nicholson's or the author's; the exception is from William Chittick's *The Sufi Path of Love: The Spiritual Teachings of Rumi* (SUNY, 1983).

² QT will refer to page number in Thaʿlabī (Cairo: Dār Iḥyāʾ al-Kutub al-ʿArabīya, n.d.). QK will refer to Kisāʾī in Wheeler Thackston's translation, *The Tales of the Prophets of al-Kisāʾī* (Boston: Twayne, 1978). Ibn ʿArabī's work will be referred to as FA, giving page number in Ralph Austin's translation, *The Bezels of Wisdom* (New York: Paulist Press, 1980).

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Ishmael as Abraham's Sacrifice: Ibn Taymiyya and Ibn Kathīr on the Intended Victim

Younus Y. Mirza*

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This article examines how Ibn Taymiyya and Ibn Kathīr shift the Islamic exegetical tradition towards accepting Ishmael as Abraham's intended sacrifice. Earlier exegetes, such as al-Ṭabarī, maintained that Isaac was the intended sacrifice through a philological analysis of the qur'anic text. Contrary to expectations, Ibn Taymiyya and Ibn Kathīr do not only use Prophetic reports (Hadith) to make their case but also employ biblical and philological arguments. The modern dominance of Ibn Taymiyya's qur'anic hermeneutic and the popularity of Ibn Kathīr's qur'anic exegesis have influenced Islamic orthodoxy to hold that Ishmael was the sacrificial son and to be more skeptical of biblical sources.

Keywords: Ibn Taymiyya; Ibn Kathīr; Ishmael; Abraham; *isrā'iliyyāt*

Introduction

It is certain (*al-qaṭ'*) that Ishmael was the [intended sacrifice]. – Ibn Taymiyya (d. 728/1328).

The story of Abraham's intended sacrifice is an integral part of Judaism, Christianity, and Islam – the “Abrahamic faiths.”¹ For Jews, the story lays the basis for “an exclusive covenantal relationship with God” (Firestone 1989, 96). Abraham's intended sacrifice was Isaac and his progeny would become the Children of Israel. God formed an eternal covenant with that community, favoring them over all of humanity. In Christianity, Isaac plays an important role in the “prefiguration of Jesus as Christ” (97). Just as Isaac atones for the sins of the Children of Israel, the sacrifice of Jesus atones for the sins of all mankind. While Isaac's sacrifice is part of the covenant between God and the Children of Israel, Jesus's sacrifice represents the beginning of a new covenant. In the Islamic tradition, the intended sacrifice plays a lesser role, with neither Ishmael nor Isaac playing a dominant role in Muslim scriptures. Nevertheless, an historical narrative evolved in which it was considered that Ishmael was the intended sacrifice and that through him a unique relationship developed between God and the Arab Muslims.²

Nevertheless, early exegetes debated over who the intended sacrifice was, with many mainstream exegetes, such as al-Ṭabarī (d. 310/923), arguing that it was Isaac. Firestone (1990, 150) concludes that much of the argumentation for the case for Ishmael was laid out in the eighth and ninth centuries. However, this opinion did not become widespread for centuries and it was not until the intellectual giants Ibn Taymiyya and Ibn Kathīr (d. 774/1373) that a major shift towards Ishmael occurred within the exegetical tradition.³ Contrary to expectations, Ibn Taymiyya and Ibn Kathīr do not make their argument on the basis only of the Muslim sources of the Qur'ān and Prophetic traditions (Hadith), but directly engage with the Bible and biblically inspired literature.

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IBRAHİM (AS)

انجنامک

وَمَا جَاءَ فِيرَاهِمِنْ لَأَمَار

تألیف

أبی الولید محمد بن عبد اللہ بن أحمد الأزرقي

تحقیق

رشدی الصالح مکتبہ



الجزء الأول

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
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مطابع دار الثقافة
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دار الثقافة
بيروت - لبنان

v. *Wade* (1973) that unduly restrictive state regulation of abortion was unconstitutional but failed to write specific guidelines for acceptable legislation. A countermovement for the restoration of strict control over the circumstances under which abortions might be permitted soon sprang up, and the issue became entangled in social and political conflict. In its ruling in *Webster v. Reproductive Health Services* (1989), a more conservative Supreme Court upheld the legality of certain new state restrictions on abortion, a decision that some observers saw as evidence of a willingness to overturn *Roe v. Wade* itself.

Opponents of abortion, or of abortion for any reason other than to save the life of the mother, argue on religious or humanistic grounds that there is no rational basis for distinguishing the fetus from a newborn infant; each is totally dependent and potentially a member of society, and each possesses a degree of humanity. Proponents of liberalized regulation of abortion hold that, at least during its first three or four months, the fetus exhibits few if any human characteristics; that public opinion favours making abortion available for a range of reasons; and that the alternative to legal, medically supervised abortion is illegal and demonstrably dangerous abortion. The public debate of the issue has demonstrated the enormous difficulties experienced by political institutions in grappling with the complex and ambiguous ethical problems raised by the question of abortion.

Aboukir Bay (Mediterranean Sea): see *Abū Qir Bay*.

Abqaiq, Arabic BUQAYQ, town, eastern Saudi Arabia. The town is situated in the southern end of the Abqaiq oil field, one of the largest and most productive in the kingdom, about 25 miles (40 km) from the Persian Gulf. It grew rapidly following the discovery of the field in 1940. By 1950 Abqaiq was the southern terminus of the Tapline (Trans-Arabian Pipeline), a 1,068-mile- (1,718-kilometre-) long pipeline to Saydā (Sidon), Lebanon; the following year it was linked to Riyadh and ad-Dammām by rail. The town's facilities include pumping stations, gas-oil separator plants, and pipelines.

Abraha, also spelled ABREHA (fl. 6th century AD), Ethiopian Christian viceroy of Yemen in southern Arabia.

Abraha was viceroy of the principality of Saba' in Yemen for the (Christian) emperors of Ethiopia. A zealous Christian himself, he is said to have built a great church at Ṣan'a' and to have repaired the main irrigation dam at the Sabaeen capital of Ma'rib. Abraha is chiefly famous, however, for the military expedition that he led northward against the city of Mecca in the same year as Muḥammad's birth, in about 570. Though supported by elephants, the expedition failed, and Muslims believe that Mecca escaped capture only through a miracle. Abraha's rule ended in 575 when the Persian Sāsānians invaded the region and brought the Sabaeen kingdom to an end.

Abraham, Hebrew AVRAHAM, also called ABRAM, Hebrew AVRAM (fl. early 2nd millennium BC), first of the Hebrew patriarchs and a figure revered by the three great monotheistic religions: Judaism, Christianity, and Islām. According to the biblical book of Genesis, Abraham left Ur, in Mesopotamia, because God called him to found a new nation in an undesignated land that he later learned was Canaan. He obeyed unquestioningly the commands of God, from whom he received repeated promises and a covenant that his "seed" would inherit the land.

The critical problem of a "biography" of Abraham. There can be no biography of Abra-

ham in the ordinary sense. The most that can be done is to apply the interpretation of modern historical finds to biblical materials so as to arrive at a probable judgment as to the background and patterns of events in his life. This involves a reconstruction of the patriarchal age (of Abraham, Isaac, Jacob, and Joseph; early 2nd millennium BC), which until the end of the last century was unknown and considered virtually unknowable. It was assumed, based on a presumed dating of hypothetical biblical sources, that the patriarchal narratives in the Bible were only a projection of the situation and concerns of a much later period (9th–5th century BC) and of dubious historical value.

Several theses were advanced to explain the narratives—e.g., that the patriarchs were mythical beings or the personifications of tribes or folkloric or etiological (explanatory) figures created to account for various social, juridical, or cultic patterns. However, after World War I, archaeological research made enormous strides with the discovery of monuments and documents, many of which date back to the period assigned to the patriarchs in the traditional account. The excavation of a royal palace at Mari, an ancient city on the Euphrates, for example, brought to light thousands of cuneiform tablets (official archives and correspondence and religious and juridical texts) and thereby offered exegesis a new basis, which specialists utilized to show that, in the biblical book of Genesis, narratives fit perfectly with what, from other sources, is known today of the early 2nd millennium BC, but imperfectly with a later period. A biblical scholar in the 1940s aptly termed this result "the rediscovery of the Old Testament."

Thus, there are two main sources for reconstructing the figure of father Abraham: the book of Genesis, from the genealogy of Terah, Abraham's father, and his departure from Ur to Harran in chapter 11 to the death of Abraham in chapter 25; and recent archaeological discoveries and interpretations, concerning the area and era in which the biblical narrative takes place.

The biblical account. According to the biblical account, Abram ("The Father [or God] Is Exalted"), who is later named Abraham ("The Father of Many Nations"), a native of Ur in Mesopotamia, is called by God (Yahweh) to leave his own country and people and journey to an undesignated land, where he will become the founder of a new nation. He obeys the call unquestioningly and (at 75 years of age) proceeds with his barren wife, Sarai, later named Sarah ("Princess"), his nephew Lot, and other companions to the land of Canaan (between Syria and Egypt).

There the childless septuagenarian receives repeated promises and a covenant from God that his "seed" will inherit the land and become a numerous nation. He not only has a son, Ishmael, by his wife's maidservant Hagar but, at 100 years of age, by Sarah, a legitimate son, Isaac, who is to be the heir of the promise. Yet, he is ready to obey God's command to sacrifice Isaac, a test of his faith, which he is not required to consummate in the end because God substitutes a ram. At Sarah's death, he purchases the cave of Machpelah near Hebron, together with the adjoining ground, as a family burying place. It is the first clear ownership of a piece of the promised land by Abraham and his posterity. Toward the end of his life, he sees to it that his son Isaac marries a girl from his own people back in Mesopotamia rather than a Canaanite woman. Abraham dies at the age of 175 and is buried next to Sarah in the cave of Machpelah.

Abraham is pictured with various characteristics: a righteous man, with wholehearted commitment to God; a man of peace (in settling a boundary dispute with his nephew Lot), compassionate (he argues and bargains with God to spare the people of Sodom and Go-

morrah), and hospitable (he welcomes three visiting angels); a quick-acting warrior (he rescues Lot and his family from a raiding party); and an unscrupulous liar to save his own skin (he passes off Sarah as his sister and lets her be picked by the Egyptian pharaoh for his harem). He appears as both a man of great spiritual depth and strength and a person with common human weaknesses and needs.

The Genesis narrative in the light of recent scholarship. The saga of Abraham unfolds between two landmarks, the exodus from "Ur of the Chaldeans" (Ur Kasdim) of the family, or clan, of Terah and "the purchase of" (or "the burials in") the cave of Machpelah. Tradition seems particularly firm on this point. The Hebrew text, in fact, locates the departure specifically at Ur Kasdim, the Kasdim being none other than the Kaldū of the cuneiform texts at Mari. It is manifestly a migration of which one tribe is the centre. The leader of the movement is designated by name: Terah, who "takes them out" from Ur, Abram his son, Lot the son of Haran, another son of Terah, and their wives, the best-known being Sarai, the wife of Abram. The existence of another son of Terah, Nahor, who appears later, is noted.

Most scholars agree that Ur Kasdim was the Sumerian city of Ur, today Tall al-Muqayyar (or Mughair), about 200 miles (300 km) southeast of Baghdad in lower Mesopotamia, which was excavated with great success from 1922 to 1934. It is certain that the cradle of the ancestors was the seat of a vigorous polytheism whose memory had not been lost and whose uncontested master in Ur was Nanna (or Sin), the Sumerian-Akkadian moon god. "They served other gods," Joshua, Moses' successor, recalled, speaking to their descendants at Shechem.

After the migration from Ur (c. 2000 BC), the reasons for which are unknown, the first important stopping place was Harran, where the caravan remained for some time. The city has been definitely located in upper Mesopotamia, between the Tigris and the Euphrates, in the Balikh valley and can be found on the site of the modern Harran in Turkey. It has been shown that Harran was a pilgrimage city, for it was a centre of the Sin cult and consequently closely related to the moon god cult of Ur. The Mari tablets have shed new light on the patriarchal period, specifically in terms of the city of Harran.

There have been many surprising items in the thousands of tablets found in the palace at Mari. Not only are the Hapiru ("Hebrews") mentioned but so also remarkably are the Banu Yamina ("Benjaminites"). It is not that the latter are identical with the family of Benjamin, a son of Jacob, but rather that a name with such a biblical ring appears in these extrabiblical sources in the 18th century BC. What seems beyond doubt is that these Benjaminites (or Yaminites, meaning "Sons of the Right," or "Sons of the South," according to their habits of orientation) are always indicated as being north of Mari and in Harran, in the Temple of Sin.

The Bible provides no information on the itinerary followed between Ur and Harran. Scholars think that the caravan went up the Euphrates, then up the Balikh. After indicating a stay of indeterminate length in Harran, the Bible says only that Terah died there, at the age of 205, and that Abraham was 75 when he took up the journey again with his family and his goods. This time the migration went from east to west, first as far as the Euphrates, which they may have crossed at Carchemish, since it can be forded during low-water periods.

Here again, the Mari texts supply a reference, for they indicate that there were Benjaminites on the right bank of the river, in the lands of Yamhad (Aleppo), Qatanum (Qatna), and Amurru. Since the ancient trails seem to



ABOULAFIA, ABRAHAM BEN SAMUEL

témoignage ») et *Choulhan ha-panim* (« Table des pains de proposition ») ont été perdues. En écrivant le *Menorat ha-maor*, l'auteur tendait à ordonner la *Aggadah systématiquement pour sa propre prédication. Ce livre devint ainsi une référence pour les prédicateurs et devait être lu, publiquement, dans la synagogue.

Se référant au candélabre à sept branches ou **menorah* du Tabernacle (Nb 4,9), Aboab répartit son ouvrage en sept *nérot* (lampes), elles-mêmes encore subdivisées. Le plan général s'articule autour de trois phrases du Psaume 34,15 utilisées comme titres : 1. « Détourne-toi du mal » ; 2. « Fais le bien » ; 3. « Recherche la paix et poursuis-la ». *Menorat ha-maor* traite de sujets tels que la lutte contre la jalousie, le plaisir et l'ambition ; l'adhésion aux préceptes de la circoncision, la prière, le respect des parents, la charité et la justice ; l'étude de la Torah, la pénitence et l'humilité. L'ambition de l'auteur étant d'édifier les masses, il présenta l'éthique religieuse du judaïsme sous une forme populaire, à travers des extraits de belles sentences et de maximes rabbiniques. Également enclin à la philosophie et au mysticisme, Aboab conjugue les enseignements de *Maïmonide qu'il cite souvent avec certaines idées tirées de la kabbale. Il reconnaît aussi la valeur de la sagesse non juive, en citant Platon et Aristote.

Menorat ha-maor est également le titre d'un ouvrage éthique d'Israël ben Joseph al-Nakawa, un contemporain d'Aboab. D'autres membres de la famille Aboab se distinguèrent plus tard comme savants et prédicateurs ; parmi eux, Isaac Aboab da Fonseca (1605-1693) qui, en tant que *hakham* de Pernambouc, au Brésil hollandais, fut le premier rabbin du Nouveau Monde.

**ABOULAFIA,
ABRAHAM BEN SAMUEL**
(1240-ap. 1291)

Kabbaliste espagnol. Lorsque Aboulafia eut vingt ans, il décida de quitter l'Espagne afin de

localiser le *Sambatyon, fleuve légendaire au-delà duquel vivent encore les dix *tribus perdues, selon la tradition. Pendant son séjour en Italie, il s'intéressa à la philosophie, mais cet intermède ne dura pas et il se tourna vers la kabbale. Passé maître dans l'art de l'étude de la signification mystique des lettres et des équivalences de mots en **gematria*, il pensait que les différentes combinaisons de lettres et de mots détenaient les forces de création. Aboulafia menait une vie ascétique et était persuadé que D. lui était apparu. Plus tard, il prédit que l'ère messianique commencerait en 1290. En vertu de quoi il décida de convertir le pape Nicolas III au judaïsme. Le pape fit emprisonner et conduire Aboulafia à Rome, mais sa mort soudaine préserva ce dernier du dur châtimement qui lui avait été réservé. On sait peu de chose sur ses dernières années, durant lesquelles il vagabonda continuellement, et le lieu et les circonstances de sa mort demeurent inconnus. Aboulafia considérait sa propre doctrine, combinant l'ésotérique au rationnel, comme la continuation logique des idées philosophiques de Maïmonide, auquel il attribuait des tendances mystiques. Sa vision de la kabbale fut plus tard au fondement de la mystique de l'école de Safed au XVI^e siècle (voir *Mystique juive).

ABRAHAM

Père du peuple juif, premier des trois *patriarches, fils de Téraḥ. Ainsi que l'énumère le livre de la Genèse, entre Adam et Noé, dix générations passèrent, et dix encore de Noé jusqu'à Abraham. Selon la tradition juive, il naquit en l'année 1948 après la création (= 1812 av. è.c.). Au début, son nom était Abram (c'est-à-dire « le Père est exalté ») mais il fut ensuite appelé Abraham, ce que la Bible explique comme « père d'une multitude de nations » (Gn 17,5). Son père vivait originellement dans une ville de Mésopotamie du Sud, Ur en Chaldée, mais émigra à Haran dans le nord-ouest du

03 SUBAT 1995

32 ABRABANEL, ISAAC

1644)], and against the heresy of Martin de Barcos, who taught that SS. Peter and Paul were equally heads of the Church [*Primauté et souveraineté singulière de Pierre* (Paris 1644)]. He was accused by the bishop of Grasse before the General Assembly of the Clergy of denouncing French bishops to Rome for supporting Jansenism, a charge that he denied. He died a few months later.

Bibliography: Hurter Nomencl^o 3:992. V. OBLET, DTC 1.1:93-94. P. POURRAT, *Catholicisme* 1:51.

[A. ROCK]

ABRABANEL, ISAAC (ABRAVANEL)

Portuguese rabbi, Biblical scholar, and philosopher; b. Lisbon, 1437; d. Venice, 1508. Born in a rich Jewish family, Isaac ben-Judah Abrabanel received an excellent education and entered politics. He was the minister of finance, first of King Alfonso V of Portugal (1438-81), and then of King *Ferdinand V of Castile. The edict of 1492, which expelled all the Jews from Spain, drove him into exile. At first he was welcomed in Naples, where he held an important post at the court of Ferdinand I (1458-94) and Alfonso II (1494-95), but the French invasion forced him to take refuge in Sicily and later in Corfu. After a short stay in Apulia, he finally settled in Venice.

Despite these numerous changes of abode, Abrabanel wrote many works that are as varied as they are original. With his brilliant mind, encyclopedic knowledge, and noble and generous heart, he was an outstanding exception to the general decadence that marked the disastrous end of the Judeo-Spanish epoch. He once said of himself that he was "a descendant of Jesse of Bethlehem, a scion of the royal house of David"; and there was in fact something princely about him.

His numerous writings show him to have been well versed in Christian and Moslem, Greek and Hebrew literatures, a creative thinker, a careful and exact student of the Bible. While in Portugal, he wrote a commentary entitled *Merkebet Ha-Mishneh* (The Chariot of Deuteronomy); in Castile, he wrote commentaries on Josue, Judges, and Kings. In Naples, he composed a commentary on Daniel and a sort of ritual on the Passover sacrifice. In Corfu, he wrote a work on Isaiah; in Venice, commentaries on the other Prophets and on the first four books of the Pentateuch. His dissertations on the Messiah influenced the messianic movements among the Jews of the 16th and 17th centuries (see SHABBATAÏSM).

Among his works are also the *Migdol Yeshu'ot* (Tower of Saving Deeds) on the evidence of God's grandeur as shown in His miraculous interventions, the *Lahaqat Nebi'im* (The Company of the Prophets), and the *'Aẓeret Zeqenim* (The Crown of the Ancients). As a philosopher, Abrabanel brought to a close the line of Jewish Aristotelian thinkers. He knew and respected Christian scholasticism, especially the works of St. Thomas Aquinas, whose treatise *De spiritualibus creaturis* he translated from Latin into Hebrew.

In his Biblical exegesis he followed in the footsteps of *Rashi and *Kimchi, avoiding both a mystical and a rationalistic interpretation of the text, in favor of a natural and simple explanation. He was regarded as an authority in learned matters among the Jews, who called him *Hakam* (the Sage) and *Nasi* (the Prince). His erudite introductions to the Scriptures rendered considerable service to Biblical criticism also among Chris-

tian scholars. Richard Simon did not hesitate to write emphatically: "We can gain more from him than from any other of the rabbinical scholars for a better understanding of the Scriptures . . . His clarity and eloquence in Hebrew are not less than Cicero's in Latin." Yet this is tantamount to admitting that he was more of a rhetorician than an exegete. Besides, it must be conceded that his ideas were often oversubtle and his language too prolix, and that he indulged too much in violent diatribes against Christianity.

See also JEWISH PHILOSOPHY.

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[A. BRUNOT]

ABRAHAM, PATRIARCH

Ancestor of the Israelites and neighboring peoples. One form of his name, Abram, regarded in Genesis as his earlier name is but a dialectic variant of the other form, Abraham, both meaning "Father [God] is exalted." However, by folk etymology, the form Abraham



Fig. 1. Abraham about to sacrifice Isaac, fresco of the end of the 3d century, tomb of the Giordani, Rome.

مع إبراهيم الخليل

في حكم التنزيل

بناء البيت ودعاء ابراهيم :

قال تعالى : « وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ
 مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
 السَّمِيعُ الْعَلِيمُ . رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ
 ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
 إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ . رَبَّنَا وَابْعَثْ فِيهِمْ
 رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ »
 البقرة ١٢٧ .

والآيات مدنية واذ يرفع عطف على ما قبله
 من قوله : واذ قال ابراهيم ، وعبر بصيغة
 المضارع يرفع لاستحضار الصورة
 - القواعد : جمع قاعدة ، وهى الاساس
 والاصل لما يقام عليه ورفع القواعد : رفعها
 بالبناء .

وقد قيل : ان الكعبة بنيت عشر مرات .
 وقد روى البيهقي في دلائل النبوة عن
 عبد الله بن عمرو بن العاص أن رسول الله ﷺ
 قال : « بعث الله عز وجل جبريل الى آدم
 عليهما السلام . فقال له ولصواء : ابنيا لى
 بيتا ، فخط جبريل ، وجعل آدم يحفر وحواء
 تنقل التراب حتى اذا أصاب الماء من تحته قال :
 حسبك آدم . فلما بنياه أوحى اليه أن يطوف
 به ، فقيل له : أنت أول الناس . وهذا أول
 بيت » وبناه كذا بنو آدم بيتا من الطين
 والحجارة . فلم يزل معمورا يعمرونه هم ومن
 بعدهم الى أن مسه الغرق في عهد نوح عليه
 السلام . وبناه ابراهيم كما ذكر في القرآن في
 هذه الآية وبناه العمالة . وبناه عبد الله بن
 الزبير ، وبناه الحجاج .

وكما ما حدث في البيت من بناء لم يكن بناء

INTERRELATIONS OF COMMUNITIES REGARDING THE ADMINISTRATION OF HOLLY PLACES ACCORDING TO THE CHURCHBOOK (1613-1885)

Isil ISIK BOSTANCI*

Kudüs
Hz İbrahim

INTRODUCTION:

Jerusalem, which is thought to be one of the most holly and ancient places on earth, is assumed as holly for all divine religions for the fact that it is the spiritual home of Hz. İbrahim (Prophet Abraham), has holly places assigned to Jesus Christ and as it is the first kible (the worshipping direction -Maccaa direction) of Islâm community. In the beginning of bronze era the city has been built by Kenanîs and by the passing time has named as Salem, Yürü-saleme, Ürü-salimü, Şalim, Ür-şalim, Yebus, Siyon, Ir-Davud, Eryel, İliya, and with the Muslim conquest has been named as Beyt-el-Makdis Beyt-el-Mukaddes, Beyt-el-Makdes and commonly as Kuds-el Şerif. The reason that the cities have had several names depends on the whealthy and long history and remarkable qualities of the city. The common meaning of names used for Jerusalem are "peace" and "holly". Although Jerusalem, have had holly quality in its long history, peace could not have been made for most of the time¹.

The city which have been dominated by Babylon, Persian, Büyük İskender (Alexander the Marvellous), Roman and Bizantian Emperates. In 638, when the city is conquered with Yermuk War by (Hz.) Caliph Ömer, Jerusalem has been dominated by Islam. Though it has been dominated by Christians after occupation of the Crussaders, Jerusalem has been dominated by Islâm again by Selahâddin Eyyubî². The city which had been dominated by Islâm Governments after this period has been taken under authority of Ottoman Government by Yavuz Sultan Selim after Mercidâbik War in 25 Ramadan 922 / 22 October 1516³.

This communiqué will pursue the interrelations of Armenians and Greeks of Turkish nationality -who were Ottoman citizens belonging to different Christian sects- with Efrenc (European) priests -who had came with "The Crussaders State of War" and might have been visitors- after Ottoman dominance of Jerusalem, depending on the Churchbook No.9 of Istanbul Ottoman Archive of Turkish Prime Ministry⁴.

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¹ İslam Konferansı Teşkilatı Kudüs Komitesi, *Kudüs (Tarihi Belge)*, (Tercüme = Acar TANLAK), İstanbul, 1988, s. 18-19 [Islam Conference Organization Comitee, *Jerusalem (Historical Document)*, (Translation= Acar TANLAK), İstanbul, 1988, p. 18-19]; Muhammer Gül, "Kudüs ve Tarih İçinde Aldığı İsimler", *Firat Üniversitesi Sosyal Bilimler Dergisi*, c. 11, S. 2, s. 305 [Muhammer Gul, "Jerusalem and Its Names Within History", *Firat University; social Sciences Periodical*, vol.11, episode 2, p.305]

² F. Bulh, "Kudüs", *İslâm Ansiklopedisi*, c. 6. MEB., Eskişehir, 1997, s.11 [F.Bulh, "Jerusalem", *Islam Encyclopedia*, v.6. Ministry of Education, Eskişehir, 1997, p.11]

³ Yavuz Ercan, *Kudüs Ermeni Patrikhanesi*, Ankara, 1988,s.11 [Yavuz Ercan, *Jerusalem Armenian Patriarchate*, Ankara, 1988, p.11]

⁴ Divan-ı Hümayun defter serilerinden birini oluşturan Kilise defterlerinde devlet içerisinde bulunan kiliseler, gayrimüslim cemaatlere ait okul, yetimhane vs.'ye devlet tarafından resmi ruhsat verilmesi hususundaki fermanların kayıtları bulunmaktadır [In churchbooks, which is included in Divan-ı Humayun (Highest Court) book series, records of churches within the government borders; records of Sultan's declerations regarding licences given to schools, orphanage etc. that belong to non-muslims are kept]

STUDIA ISLAMICA, LXXVI, 1992,

Paris, s. 5-24.

Dergi / Kitap
Kütüphane Mevcut

10 AGUSTOS 1993

D. 219

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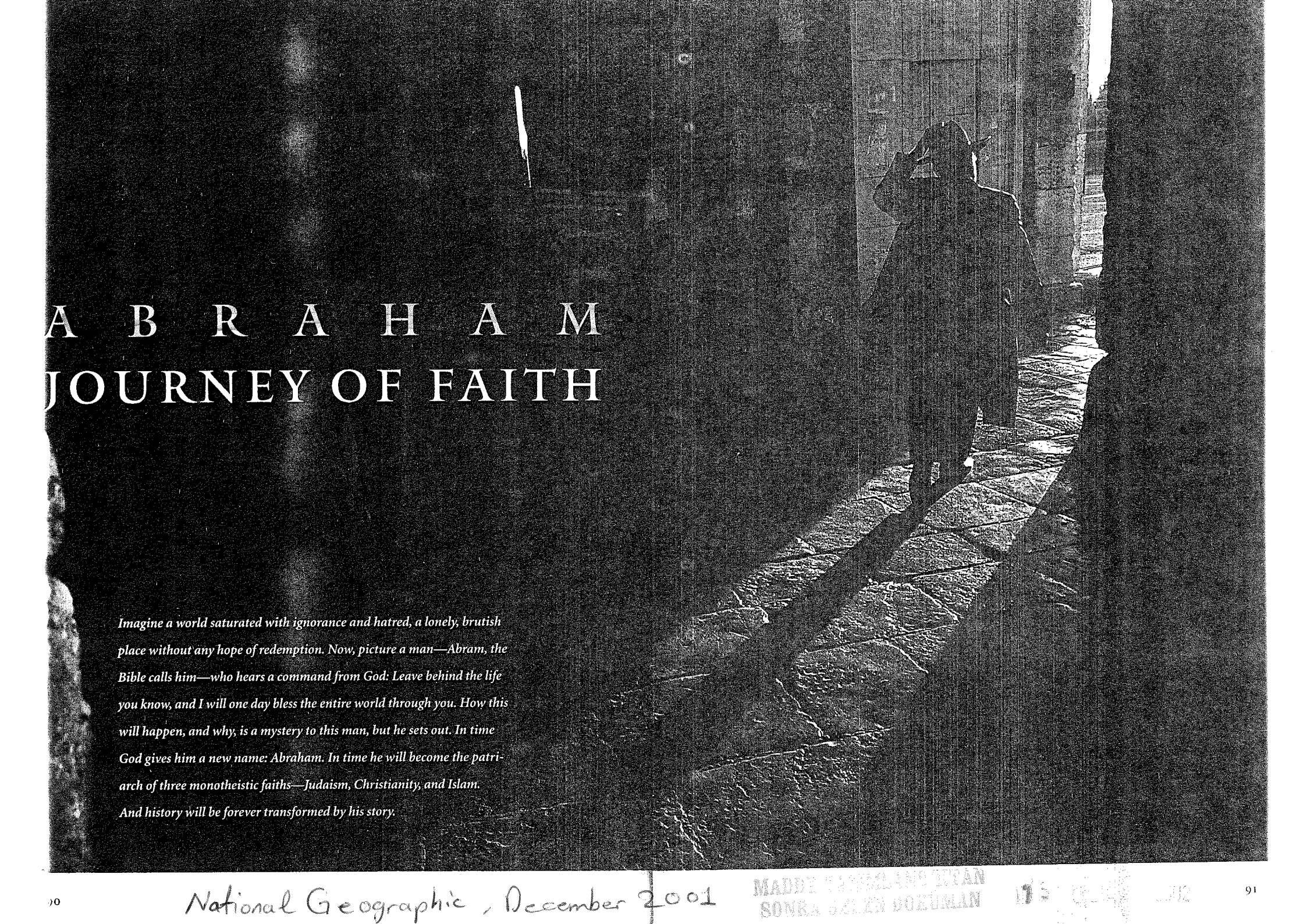
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ABRAHAM'S JOURNEY TO MECCA IN ISLAMIC EXEGESIS: A FORM-CRITICAL STUDY OF A TRADITION

Reuven FIRESTONE

The sharing of a parallel textual tradition between Judaism and Christianity in the Hebrew Bible/Old Testament ensures a degree of stability between the traditions' portrayals of biblical figures, despite the fact that significant differences in exegesis certainly occur between them. But for Jewish or Christian readers examining the qur'anic portrayals of figures found both in the Bible and the Qur'an, the problem of distinct religious traditions describing the same person in very different terms becomes immediately apparent. As might be expected, the scriptural variance carries over into the traditional interpretive literature of the religious traditions as well.

In the case of the Abraham story, for example, Islamic interpretive literature traces his journeys to Haran, the land of Canaan, Egypt and back again to Canaan in a manner that parallels the basic route and chronology of the biblical story found in Genesis. A break with biblical history and geography is made, however, when Abraham and his progeny are subsequently established by Islamic sources in the Arabian city of Mecca. Abraham's prayer in Qur'an 14:37 serves as a proof text in the exegetical literature for his Meccan experience: "OUR LORD! I HAVE MADE SOME OF MY OFFSPRING DWELL IN AN UNCULTIVATED WADI BY YOUR SACRED HOUSE, IN ORDER O LORD, THAT THEY MAY ESTABLISH REGULAR PRAYER." Although not plentiful, other scriptural refe-



ABRAHAM JOURNEY OF FAITH

Imagine a world saturated with ignorance and hatred, a lonely, brutish place without any hope of redemption. Now, picture a man—Abram, the Bible calls him—who hears a command from God: Leave behind the life you know, and I will one day bless the entire world through you. How this will happen, and why, is a mystery to this man, but he sets out. In time God gives him a new name: Abraham. In time he will become the patriarch of three monotheistic faiths—Judaism, Christianity, and Islam. And history will be forever transformed by his story.

بسم الله الرحمن الرحيم

أصل كلمة ابراهيم - Ibrahim (a.s.)

الدكتور ف. عبد الرحيم

الجامعة الاسلامية بالمدينة المنورة

قال الدكتور سمير ستيية في بحثه (معالم جديدة للمنهج المقارن بين اللغات السامية) المنشور في العدد الثلاثين من مجلة مجمع اللغة العربية الاردني في معرض كلامه عن دور المعتقدات الدينية في التسميات في اللغة العبرية:

«ولإبراهيم عليه السلام يغير اسمه من أبرام الى إبراهيم بإضافة علامة الجمع اللاحقة (ים) لأنه أصبح أباً لجمهور من الأمم (فلا يدعى اسمك بعد أبرام بل يكون اسمك إبراهيم لأنني أجعلك أباً لجمهور من الأمم) العهد القديم تكوين ١٧. ١هـ»

ويبدو من هذا القول أن الباحث الفاضل يرى أن إبراهيم - بالياء - هو الأصل، وأن لا علاقة له بصيغة أبراهام كما يتضح من قوله: «والملاحظ على الرغم من هذا النص الواضح في التوراة أن اليهود يتسمون ب (افرام) و (ابراهام) ويرغبون عن الاسم الذي فيه إشادة بأبي الانبياء عليه السلام وما سبب ذلك في نظري الا أن اليهود يريدون أن يستأثروا بإبراهيم استثناء ينفي نسبة غيرهم اليه» ١هـ.

إن هذا لرأي غريب. لقد فات الباحث الفاضل أن (إبراهيم) هي الصيغة المعربة للاسم العبري أبراهام الوارد في النص المشار إليه في التوراة. فإن كان (أبراهام) هو الاصل فأين فيه علامة الجمع؟ ثم، إذا أضيفت علامة الجمع إلى (أبرام) كان الناتج أبراميم وليس (إبراهيم).

هذا وصيغة ابراهيم بالياء احدى الصيغ التي عرب بها هذا الاسم وله صيغتان أخريان: احدهما بالالف كما في العبرية اي ابراهام - بكسر الهمزة بدلا من فتحها بالعبرية - وقرأ بها هشام بن عمار عن ابن عامر الشامي أحد القراء السبعة^(١) والآخرى بالواو أي ابراهوم^(٢)

و « الزرقة » و « الخضرة » أكثر من « الزرق » و « الخضّر » اللذين اثبتهما الاستاذ صاحب المقالة. وربما يعز علينا أن نجد « الخضّر » و « الزرق » في نص قديم من النصوص الفصيحة. وقد حاولت ان أجد « السود » الذي أثبتته صاحب المقالة فلم أعثر على وجود له في الاستعمال، وكيف يعدل المعربون عن « السود »، وهو معروف مشهور، الى « السود » الذي اكتفى به صاحب المقالة الفاضل؟ ومثل ذلك أقول في « البياض » و « السُمرة » وهما المشهوران، وليس لنا ان نقول « يَبِضُّ وَسَمَر ».

وذكر الأستاذ الكرمي في « تساؤلاته »:

سَمَر يَسْمُرُ سُمرة فهو أَسَمَر، وفي قول آخر (سَمَر يَسْمُرُ سُمرة)

أقول: وقوله: وفي قول آخر (سَمَر يَسْمُرُ سُمرة) يشير الى صيغة نادرة وهي التي يأتي فيها مكسور العين ماضياً مضمومها مضارعاً.

ان هذه الصيغة لا تدخل في اوزان الفعل الثلاثي الستة المعروفة، ولها نظائر في العربية ذكرها ابن جني في « الخصائص » ومنها « فَضِلَ يَفْضُلُ ». وقد عقد ابن جني لهذه الشوارد باباً أسماه « تداخل اللغات » وخلاصته أن لهذه الافعال أصلين هما: « فَعِلَ يَفْعُلُ » و « فَعُلَ يَفْعُلُ » فحدث ان تداخل هذان الاصلان على النحو الآتي:

فَضِلَ	يَفْضُلُ
فَضِلَ	يَفْضُلُ

وكان من هذا أن صار لدينا « فَضِلَ يَفْضُلُ »

أقول: وليس لي أن أقبل هذه الصنعة وهذا الافتعال، والذي أراه أن (فَضِلَ يَفْضُلُ) وما كان على نظائره بقية لأفعال ذات اوزان قديمة زالت بعد تطور العربية وانتهائها الى الاوزان الستة المشهورة. ويقوي هذا النظر ان هذه الافعال التي خرجت على الاوزان الستة نادر وشوارد، وقتها تُشعر أنها بقية مما كان في العربية في أحقاب بعيدة.

(١) التيسير للداني ص ٧٦-٧٧. والكشف عن وجوه القراءات السبع لمكي بن أبي طالب ١/ ٢٦٣.

(٢) القاموس المحيط راجع أيضا المعرب للجواليقي ص ١٣، وأعراب ثلاثين سورة لابن خالوية ص ٤.

Maḳāla fī māhiyyat ittiḥād al-Naṣārā of Abū 'Alī Naṣīf b. Yumn, and a fragment of the *Kitāb al-Maḍjāmī* of Ibn al-Muḳaffa' (Severus).

The surviving works of Ibn Zur'ā have formed the subject of a thesis (unpublished) presented at the Sorbonne in 1952 by Cyrille Haddad: *'Isā ibn Zur'ā, philosophe arabe et apologiste chrétien du X^e siècle*. This study shows that Ibn Zur'ā follows in general his teacher, Yaḥyā b. 'Adī, but departs from him on points of detail, makes great use of Aristotelian logic, of Platonic or Plotinian doctrine, of the Bible and of the Fathers of the Church, in order to present, in a fairly heavy style, a cool but scholarly and rational apologetic, which only rarely has recourse to *argumentum ad hominem*.

Bibliography: Ibn al-Nadīm, index (Cairo ed., 369-70); Abū Ḥayyān al-Tawḥīdī, *Imtā'*, i, 33; Ibn al-Kifī, ii, 245 f.; Ibn al-'Ibrī, iii, 277; Ibn Abī Uṣaybi'a, i, 235 ff.; Bayḥaqī, *Tatīmna*, 66-9; Suter, 77; Graf, *Geschichte der christl. ar. Lit.*, ii, 52 ff.; Cheikho, *Cat. des mss des auteurs arabes chrétiens depuis l'Islam*, Beirut 1924; Brockelmann, I, 208, S I, 371; *DM*, iii, 133-4. (Ed.)

○IBO [see NIGERIA].

✕IBRĀHĪM, the ABRAHAM of the Bible, plays in Islamic religious history an important role as the founder or reformer of the monotheistic Ka'ba cult. He is mentioned, in greater or less detail, in 25 *sūras* of the *Qur'ān*. Moses is the only Biblical character who is mentioned more frequently, though this does not mean that Abraham is considered second to him in importance.

In two *sūras*, which are to be dated from the first Meccan period, there is a reference to the "leaves, scrolls" (*ṣuḥuf*) of Abraham and Moses, by which presumably texts of revelation are meant (LXXXVII, 18f.; LIII, 36f.). In the latter passage Abraham is indicated as he "who paid his debt in full". In a whole series of *sūras* of the second and third Meccan period it is related how Abraham attacked the idol-worship of his father (named Āzar in *sūra* VI, 74) and his people and advocated belief in one single God (XXXVII, 83-98; XXVI, 69-89; XIX, 41-50; XLIII, 26-8; XXI, 51-73; XXIX, 16-27; VI, 74-84). Moreover, in one passage Abraham is explicitly referred to as a "speaker of truth" (*siddīq*) and a prophet. In some *sūras* of the first(?) to third Meccan periods the story of the visit to Abraham of the men sent by God is related in connexion with the announcement of the punishment to be imposed on Lot's people (LI, 24-34; XV, 51-60; XI, 69-76; XXIX, 31f.; cf. Genesis, xviii). In *sūra* XXXVII the account of Abraham's struggle against the idolatry of his countrymen leads into the story of the sacrifice of Isaac (without mentioning the latter by name, verses 100-11; the reference to the announcement of Isaac appears only subsequently, verse 112 f.). In a large number of the other passages mentioned above dating from the Meccan periods, reference is made to Abraham's descendants. Some of these speak generally of a young man (*ghulām*), who is not given a name (LI, 28; XV, 53; XXXVII, 101); in one place Isaac is mentioned alone (XXXVII, 112f., see above); in five places he is mentioned together with Jacob, who in this connexion appears as another son of Abraham and not as his grandson (XIX, 49; XXI 72; XXIX, 27; VI, 84; XI, 71; cf. XXXVIII, 45-7; XII, 6, 38). On the occasions when the name of Ishmael is mentioned too, it appears without any reference to the person and history of Abra-

ham (XIX, 54f.; XXXVIII, 48; XXI, 85; VI, 86).

In the *sūras* of the Medinan period, Abraham as a figure in religious history becomes still more prominent, together with Ishmael, who from then on no longer leads an isolated and shadowy existence, but rather supports his father in the effort to build up the Ka'ba in Mecca as a centre of pilgrimage and make it into a place of pure monotheistic belief (II, 124-41; III, 65-8, 95-7; IV, 125; XXII, 26-9, 78). Ishmael as well as Isaac, of whom he takes precedence, is now referred to as Abraham's son and Jacob is no longer considered as another son but—in accordance with the Biblical genealogy—as Abraham's grandson (II, 132f.; II, 136 = III, 84; II, 140; IV, 163). Islam is referred to simply as "the religion of Abraham" (*millat Ibrāhīm*), and Abraham is given the epithet *ḥanīf* [q.v.], to which is frequently added the remark "and he was not a pagan" (II, 135; III, 67, 95; IV, 125; XXII, 31, 78). In *sūra* IV, 125, in which also Abraham is described as *ḥanīf*, it is stated in addition that God took him as a friend (*khalīl*, cf. Isaiah xli, 8. Hence the later designation of Hebron, the alleged burial place of Abraham, as al-*Khalīl*).

In his dissertation *Het Mekkaansche Feest*, C. Snouck Hurgronje brought together and interpreted all these facts which are documented in the *Qur'ān* in a synthesis which traces their development (Leiden 1880, 29-47 = *Verspreide Geschriften*, i, 1923, 22-33). He concluded that it was not until after the *Hidjra* that Muḥammad, on the occasion of his controversy with the Jews, pronounced the Old Testament patriarch a *ḥanīf* and the first Muslim, and maintained that he, together with Ishmael, the ancestor of the Arabs, built the Ka'ba and introduced the ceremonies of the Pilgrimage. Abraham — always according to Snouck Hurgronje—became only at this juncture the most important forerunner of the Arabian Prophet: Islam was able to claim, as being the religion of pure monotheism already propagated by Abraham, priority over both Judaism (founded by Moses) and Christianity (founded by Jesus).

This thesis of Snouck Hurgronje became more widely known through a supplement which A. J. Wensinck added to the article IBRĀHĪM in *EI*¹ and provoked contradiction and denial, especially from Muslims. In the Arabic translation of *EI*¹ these criticisms were expressed in a detailed commentary on the article IBRĀHĪM. Some non-Muslims as well expressed doubts about Snouck Hurgronje's reasoning and conclusions. They were criticized by Youakim Moubarac, a pupil of Louis Massignon, in a special work (1958), in an attempt to mediate between Islam and Christianity; his criticism however went too far. More moderate and scientifically better grounded is the opinion of Edmund Beck (in *Le Muséon*, lxxv, 1952). Snouck Hurgronje's reasoning has indeed certain weaknesses. In three *sūras* which are attributed to the third Meccan period (XIV, XVI, VI) there is already anticipated the role of Abraham which is characteristic of the Medinan period: in *sūra* XIV, 35-41, Abraham appears, after Ishmael and Isaac have been born to him in spite of his great age, as the ancestor of the inhabitants of Mecca and prays to God that He will "make this place secure". And the passages XVI, 120-3, VI, 79, 161 speak of the religion (*millat*) of Abraham as that of a *ḥanīf* who was not a pagan (cf. also X, 105, in which however Abraham is not named). Snouck Hurgronje avoided the difficulty by

IN THIS ISSUE

The first two articles in this issue deal with some Qur'anic verses and selected aspects of the history of their interpretation. The Ibrāhīm references in the Qur'ān and some of the controversy around their 'Western' interpretation are the subject matter of the article by Dr. Willem A. Bijlefeld of Hartford Seminary, Hartford, Connecticut. Dr. Jane Dammen McAuliffe, Religious Studies, Trinity College, Toronto, Ontario, provides in her contribution a detailed survey of the "Exegetical Identification of the Šābi'ūn" by nine Muslim exegetes, six Sunnī and three Shī'ī.

Dr. William C. Chittick, Assistant Editor of the *Encyclopaedia Iranica*, contributes to this issue an analysis of the interpretation of the notion of the "Five Divine Presences," one of the most famous teachings of the School of Ibn al-'Arabī, by five of the master's eminent disciples, all of them between the middle of the thirteenth and the middle of the fourteenth century. Because of the length of some of the footnotes, it was decided, in consultation with the author, to make an exception to our regular format, in this issue placing the notes at the end of the article.

One of the faculty members at Bayero University in Kano, Nigeria, Dr. Mofakhhkar Hussain Khan, Senior Lecturer in the Department of Library Science, is author of the fourth article which deals with the history of Bengali translations of the Holy Qur'ān, the opposition to it and the work accomplished.

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CONTROVERSIES AROUND THE QUR'ANIC IBRĀHĪM NARRATIVE AND ITS "ORIENTALIST" INTERPRETATIONS

Critical and even derogatory remarks about Orientalism have become a common phenomenon in some circles, and not infrequently the first edition of the *Encyclopedia of Islam* is cited as one of the clearest manifestations of the anti-Islamic character of much Western scholarship in this field. Some critics hold that this "Western" approach to the study of Islam was significantly shaped and is still largely maintained by Jewish and Christian scholars, relatively recently joined by secular Marxists. Not a few Muslims are, therefore, firmly convinced that the badly distorted Orientalist image of Islam they detect raises far more serious issues than that of scholarly disagreement and many emphasize that even the most radical rejection of Orientalism and of Western distortions of Islam in general does not necessarily represent a position acceptable to Muslims.¹ While it would be outrageous simply to define orientalism as Western Jewish, Christian and Marxist scholarship in Islamic Studies, we should not ignore the fact that the extent to which and the ways in which religious beliefs and ideological convictions and biases have influenced the work of some scholars in Islamic Studies is a delicate and, it seems, an increasingly sensitive issue.

Since it would not make sense—considering the variety of approaches and perspectives represented in these volumes—to try to assess the validity or even to determine the meaning of the characterization of the *Encyclopedia of Islam* as "an Orientalist

¹ See, e.g., Khadijah Chaker, "Uncovering 'Covering Islam': A Critical Analysis of Ideas of Anti-Islamic Forces," I, *al-Itihād*, XIX, 2 (April-June, 1982), 49-67, dealing mainly with Edward W. Said's *Covering Islam: How the Media Experts Determine How We See the Rest of the World* (New York: Pantheon Books, 1981). The reviewer maintains, p. 50, that "Said's purposes are clear; he fears Islam and wants an alternative. The message, both from the author and his ideological mentors, is absolutely clear: *Anything But Islam!* He and those of his ideological bent are proposing a secular Marxist-Socialist solution, rather than an Islamic one."

The Muslim World, c. 72 (s. 2), s. 81-94
1982 (A.B.D.)

الخبيل ابراهيم



قال تعالى (وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ الْفَقِيرَ) سورة الحج : ٢٧ - ٢٨ .

البيان

كان العرب مشتتين في أرض الحجاز الجرداء ، يرحلون بابلهم وأغنامهم الى مهابط الامطار ، ومستقر السيول المنحدرة من الجبال والتلال ، فيرعون ماشيتهم في الاعشاب التي انبتتها الله بمياهاها ، ويأوون الى أكنان مصنوعة من أوبارها وأصوافها ، حتى اذا استوعبت ماشيتهم خضراءها ، ارتحلوا بها الى منابت أخرى للكلا والعشب في الوديان . وكانت أفكارهم في رب هذا الكون ساذجة الى أبعد حدود الساذجة ، فلماذا عبدوا الاوثان وأشركوها في العبادة مع الواحد الديان ، وقد ثاءت غناية الرحمن الرحيم ،

أن يجمعهم بعد ثنات ، وييسر لهم الارزاق بعد صعوبة ، ويفتح قلوبهم وعقولهم على شواهد بديع السموات والأرض ، حتى يوحدوه ولا يشركوا به شيئاً ، ويجعل منهم أمة مسلمة لرب العالمين ، تحمل مشاغل الحق في ليل الجهالة والشبهات ، فتضىء للناس سبيل الهدى والرشاد .

فلماذا أمر نبيه ابراهيم أن يرحل بولده اسماعيل وأمه هاجر الى أرض الحجاز ، وأن ينزل بهما في مكان معين منها ، شاءت عنايته أن تنشأ في مكة المكرمة ، ليكون مشرق الهدى ومبغث الايمان والعرفان ، ففعل ابراهيم ما أمره الله به ، ولما أراد الانصراف دونهما عجبت هاجر فسألته : الى من تكلنا ؟ قال الى الله تعالى ، قالت : الله أمرك بذلك . قال نعم ، قالت اذن لا يضيعنا ، فما أعظم ايمان هذا البيت الكريم برحمة رب العالمين . ولما انصرف ابراهيم عائداً الى فلسطين ، أخرج الله لهما عين زمزم ، وأفاض الماء

■ إبراهيم الخليل

نبي الله و خليل الرحمن إبراهيم عليه السلام
أبو الأنبياء، شخصية عظيمة في التراث
الإنساني والديانات السماوية.

لا تتوافر مصادر مباشرة عن أخبار إبراهيم
الخليل وسيرته ونبوته أو رسالته سوى ما جاء
في الكتب المقدسة السماوية (التوراة والإنجيل
والقرآن) وهي المراجع الأساسية التي يمكن
الرجوع إليها في هذا الموضوع. وتتفق على نبوة
إبراهيم عليه السلام كل عقائد المؤمنين الموحدين
من مسلمين ومسيحيين ويهود. وفي الكتب
المقدسة بعض أخبار أبي الأنبياء وملامح
شخصيته ومكانته ودعوته إلى الإيمان بالله
ووحدانتيته.

وقد نسبت إلى اسم إبراهيم أخبار كثيرة
عن مآثر وبطولات ومعتقدات عاشتها شعوب
الشرق القديمة. وكان إبراهيم يدعى في الأكديّة
ثم في الآرامية والكنعانية العبرية «أبرام» ومعناه
«الأب يرحم» أو «الأب يحب»، وجاء ذكره
في التوراة باسم «أبراهام» أي «أبو جمهور
عظيم من الأمم»، وإليه ينسب العرب من زوجته
هاجر المصرية وابنها إسماعيل، كما ينسب إليه
بنو إسرائيل من زوجه سارة وابنه إسحق. وقد
أثارت شخصية إبراهيم تساؤلات كثيرة لدى
الباحثين وعلماء الدين لعدم توافر الروابط بين
أصله الذي يرجع إلى بلاد الرافدين والمناطق التي
وجد فيها في أزمنة متباعدة في حران وسورية
وفلسطين ومصر والحجاز. وحاول كثير من
الباحثين التحقق من أخبار إبراهيم الخليل في
ضوء ما أسفرت عنه التنقيبات الأثرية في مواقع
مهمة من الشرق العربي القديم، مثل أور
وأغاريت وماري، ولكن هذه الدراسات لم
تتوصل إلا إلى صور مقارنة للظروف التاريخية
التي يحتمل أن يكون خليل الرحمن قد عاشها
في زمن ما في مطلع الألف الثاني أو القرن التاسع
عشر ق.م، وفي أمكنة متعددة إلى أن استقر به
المقام في مدينة حبرون الكنعانية في فلسطين،
ثم نسبت هذه المدينة إليه فسميت «مدينة
الخليل»، ومع ذلك لم يتم التوصل إلى نص
واحد أو أثر تاريخي مباشر يتعلق به أو بسيرته
أو بالأسماء التي يرد ذكرها في الروايات التي
تتحدث عن سيرته، وتبقى محاولات وضع
الحوادث المتصلة بمآثر إبراهيم الخليل في إطار
تاريخي محدد زمنياً قابلة للجدل. ويمكن
تاريخ عصر إبراهيم وعصر أبنائه وأحفاده ما بين

القرنين ١٩ و ١٥ ق.م، وينص العهد القديم على
أن اسم أبيه «تارح» وأنه من عشيرة آرامية كانت
تسكن «أور» من أرض الكلدان ثم انتقلت إلى
حران في الجزيرة الشامية العليا. حيث ولد
إبراهيم. وجاء في القرآن أن اسم أبيه «آزر»
وربما كان ذلك لقبه أو اسمه الثاني كما هي
الحال في يعقوب الذي يسميه اليهود إسرائيل.
إبراهيم الخليل عند العرب وفي الإسلام

يصف القرآن الكريم إبراهيم الخليل صديقاً
نبيّاً وداعياً إلى الإيمان بالله الواحد المنزه عن
التجسيم وإلى نبذ الأصنام، وهو أسبق الأنبياء
إلى الإسلام، وقد التمس معرفة الإله الخالق
طويلاً من مظاهر الكون إلى أن أيقن أن الله
موجود وأنه خالق تلك المظاهر، فاصطفاه الله
نبيّاً ورسولاً، فراح يدعو قومه إلى عبادة «رب
السموات والأرض الذي فطرهم»، ولاقى في
سبيل دعوته هذه عناءاً وعذاباً، وسعى قومه،
وفيهم أبوه، إلى إحراقه جزاء له على تنكره
لآلهتهم ولكن الله نجاه، وأمره بالتوجه إلى
الأرض التي بارك الله فيها للعالمين، ثم بشره
على الكبر بذريرة صالحة ورزقه بغلام حليم هو
ابنه إسماعيل، ثم بشره بإسحق من زوجته
سارة، وإلى ابنه إسماعيل ينتسب العرب
المستعربة أو العدنانية، ومنها قریش صفوة بني
عدنان، وبنو هاشم صفوة قریش.

انتشرت دعوة إبراهيم الخليل في جزيرة
العرب بعد أن قدم مكة مع زوجه هاجر وابنه
إسماعيل، فأقام في أم القرى قواعد البيت العتيق
ورسم أسس الدين الحنيف الذي توارثه العرب
من بعده. وكانت قریش قد استأثرت قبل الإسلام
بالوظائف الدينية الكبرى في مكة المكرمة
وبسدانة الكعبة وسقاية الحجيج. وغدت مكة
مركز الثقل الديني ومجمع المواسم الدينية لأكثر
القبائل العربية، واختلطت موروثات الحنيفية من
ملة إبراهيم برواسب وثنية مختلفة، ولما غلب
الشرك على الإيمان بوحدانية الله ظهر الإسلام
وتنزلت آيات القرآن الكريم على النبي العربي
محمد بن عبد الله ﷺ. فكانت رسالته متممة
لرسالة خليل الرحمن ومؤيدة لها.

ورد ذكر إبراهيم الخليل في خمس وعشرين
سورة في القرآن الكريم، وأفردت له المصادر
العربية والإسلامية مكانة مميزة وفي مقدمتها
الحديث الشريف وكتب التفسير التي استعانت
بالتراث الشعبي المتناقل والكتب المقدسة

الأخرى لتوضيح بعض غوامض سيرته
وشخصيته. كذلك جعل القرآن الكريم
لإسماعيل بن إبراهيم مكانة تفوق ما للآخرين
من بنيه وذريته في حين قللت أخبار العهد
القديم من شأنه وشأن والدته. وتؤكد المصادر
الإسلامية والعربية أن إسماعيل هو الذبيح الذي
هم إبراهيم بالتضحية به حين أوحى إليه بالمنام،
ولكن الله تعالى افتداه بذبح عظيم.

وفي خبر طويل عن ابن عباس عن رسول
الله ﷺ أن إبراهيم صحب امرأته هاجر وابنتهما
إسماعيل وهو رضيع إلى واد قفر عند دوحة
مرتفعة كالرابية، وليس بمكة يومئذ ساكن،
وليس فيها زرع ولا ضرع، ثم انصرف عنهما
بعد أن دعا الله: ﴿فاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ﴾ (إبراهيم ٣٧).
وراحت أم إسماعيل تسعى بين الصفا والمروة
تبحث عن الماء لتروي ظمأ ابنها وهي تدعو،
فاستجاب السماء لدعاها وتفجر الماء عند
قدمي الغلام فكانت عين زمزم، وجاء قوم من
جرهم (من العرب العاربة) فأووهما، وشب
إسماعيل بينهم وتكلم بلغتهم وأصهر إليهم
فصار أصل العرب المستعربة، وظل إبراهيم يتردد
إلى بيت ابنه إسماعيل وقد ماتت هاجر، واختار
في إحدى المرات نشراً مرتفعاً من الأرض فبنى
فوقه بيتاً لله ورفع قواعده بمساعدة ابنه إسماعيل
وهما يدعوان: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ﴾ (البقرة ١٢٧) وتقبل الله
دعاءهما فجعل البيت مثابة للناس وأمناً لهم،
وجعل مقام إبراهيم مصلًى، وعهد إليه وإلى ابنه:
﴿أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
السُّجُودِ﴾ (البقرة ١٢٥) ورسمت بذلك أولى
مناسك الحج وشعائره. وفي دعاء إبراهيم وهو
يبنى البيت قوله: ﴿رَبَّنَا واجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، رَبَّنَا وَابْعَثْ فِيهِمْ
رَسُولاً مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ﴾ (البقرة ١٢٨-١٢٩)، وغدا البيت
الحرام محور الحياة الدينية والاجتماعية
والسياسية في بلاد العرب، وتؤكد هذه الحقيقة
الآيتان الكريمتان: ﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
لَلَّذِي بِبَكَّةَ مُبَارَكاً وَهُدًى لِلْعَالَمِينَ فِيهِ آيَاتٌ
بَيِّنَاتٌ، مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمناً، وَلِلَّهِ
عَلَى النَّاسِ حِجُّ الْبَيْتِ مِنْ اسْتِطَاعَ

EBRĀHĪM (Abraham), the name of the first patriarch of the Hebrew people.

In Judaism. In its original form, Abram, the name occurs in the Bible (Gen. 11:26; 17:5, Nehemiah 9:7, and 1 Chron. 1:26), as does the form Abraham. No one else bears his name, for which two meanings have been suggested: "the exalted father" and "the father of the exalted."

The narration of the story of Ebrāhīm in the Book of Genesis is disconnected and fragmentary. We are told that he was the son of Terah and the tenth generation after Noah through the line of Shem (Gen. 11:10-26). He was born in the city of Ur in Chaldea, whence he emigrated to Canaan. In Haran, before entering Canaan, the seventy-five year-old Ebrāhīm received the divine call and the promise of his offspring multiplying and constituting a great nation in the land of Canaan. Then together with his wife, Sarah, who was his paternal half-sister, and his nephew, Lot, he proceeded to Canaan, where he settled for the rest of his life (Gen. 12:1-5). Despite several divine promises of nationhood for Ebrāhīm's descendants, he remained childless. So he took his maidservant, Hagar (Hājar), as his second wife, and from this union Ishmael (Esmā'il) was born when Ebrāhīm was eighty-six years old (Gen. 16:1 ff.). When Ebrāhīm was 100 years old, Sarah, at the age of ninety, bore Isaac (Eshāq). Isaac's birth, which was regarded as the fulfillment of God's promise (Gen. 21:1-3, 5), caused disharmony in the family. As a result, Hagar and her son, Ishmael, were expelled upon Sarah's demand (Gen. 21:22-34). Several years later Ebrāhīm was prepared to obey God's command to sacrifice Isaac, but the sacrifice was averted at the last moment by an angel. Having passed the test of faith, Ebrāhīm received a more emphatic divine blessing concerning his descendants' nationhood. After Sarah's death and Isaac's marriage, Ebrāhīm married his third wife, Qeturah, who bore him several children. Ebrāhīm is portrayed as the wealthy head of a large semi-nomadic family. He died at the age of 175 and was buried in the cave of Makpelah in the city of Hebron.

Yehuda ha-Levi (d. 1141 C.E.) attributes the writing of the mystic book *Sepher Yeẓirah* (Book of Creation) to Ebrāhīm (*Kuzari* 4:25). Maimonides claims that Ebrāhīm attained the highest degree of prophecy, with the exception of Moses (*Guide* 2:45). Ebrāhīm was the first to establish by philosophical speculation the theory of the creation of the world ex nihilo (ibid. 2:13); he also was the first to be convinced of the existence of God through observing the celestial motions and the order of the universe (ibid. 2:19), and by reasoning (ibid. 1:63).

In Islam and in Tradition. Ebrāhīm was known to Moḥammad as one of the earliest prophets to profess monotheistic belief. He is venerated in the Koran as the father of the Arabs and the first who professed Islam (3:110, 106). A large number of stories of the prophets in the Koran are devoted to the life, deeds,

and beliefs of Ebrāhīm; he is mentioned in twenty-five different suras, with information mostly based on Talmudic and midrashic legends. According to the Koran, Ebrāhīm recognized Allāh as the creator of the world; Ebrāhīm is also mentioned as the idol-smasher who was miraculously saved from the furnace, and the one who accepted Allāh's command to sacrifice his son.

According to Muslim tradition, it was Esmā'il who was prepared to be sacrificed. But Esmā'il's name is not mentioned in the Koran in connection with sacrifice, nor is it mentioned during the middle Meccan period, for example: "We [Allāh] gave him [Ebrāhīm] Isaac [Eshāq] and Jacob [Ya'qūb], and bestowed on his posterity the gift of prophecy and the book" (39:26); "We brought her [Sarah] the good tidings of Isaac and, after Isaac, Jacob" (11:24; see also 37:112-13; 21:72). In Sura 2:121 Ebrāhīm, together with his son Esmā'il, is building the Ka'ba and thus founding the religion of Islam. The very word "Islam" and the message it conveys is connected with the story of Ebrāhīm: for example: "When God said to him [Ebrāhīm], 'Dedicate yourself to God [*aslem*],' he said, 'I dedicate myself to the Lord of the worlds'" (2:125); "This is the religion of your father Ebrāhīm. He called you *moslemīn*" (22:77).

Ebrāhīm is called in the Koran *Ḳalīl Allāh* "friend of God" (6:125; cf. Isaiah 41:8). The story of Ebrāhīm and Nimrod is taken from midrashim by the Koran (2:258) and elaborated in the *Qeṣaṣ al-anbiā'* by Kesā'i and Ṭa'labī. In the Koran Ebrāhīm is given the epithet of *ḥanīf* (2:135; 3:67; 4:125). Āzar, the name given to his father in the Koran (6:74) is perhaps a corruption of his servant's name, Elī'ezer (Gen. 15:2). Ṭa'labī maintains that Ebrāhīm was born in Šūš (Susa, p. 74). The story of Ebrāhīm has been exhaustively studied by scholars such as Goitein, Hirschberg, Horowitz, Katsh, Sidersky, Speyer, Torrey, and Weil (see bibliography).

Ebrāhīm was also identified as Zoroaster or as one of his sons. (Concerning the connection between Zoroaster and Ebrāhīm, see *Borhān-e qāte'*, ed. Mo'in, II, pp. 1011-12; *Loḡat-e fors*, ed. Dabīrsīāqī, p. 5; *Mojmal*, ed. Bahār, p. 92; for the reflection of Ebrāhīm's life and the events connected with him in Arabic and Persian sources as well as in Persian literature, see Mo'in, 1947, pp. 85-101, 1959, pp. 116-128). According to Šahrestānī (p. 180), all the kings of Persia professed the religion of Ebrāhīm, i.e., Zoroaster. Most of the major Persian poets, among them Sanā'i, Anwārī, Ḳāqānī, Rūmī, and Sa'dī, narrate the story of Ebrāhīm in one way or another.

In Judeo-Persian. Šāhīn is the first Judeo-Persian poet to make extensive use of themes concerning Ebrāhīm in his poetic work *Berešit-nāma* (com. in 1358 C.E.). In 1702, Benyāmīn ben Mišā'il Kašānī, known as Amīnā (q.v.), versified the story of Ebrāhīm and Isaac. There is also a short story in prose called *Sargodāšt-e Ebrāhīm*, which narrates in Judeo-Persian

08 EKIM 1998

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Abraha

The Christian ruler of a south Arabian kingdom founded by the Abyssinians (see ABYSSINIA), whose name is traditionally associated with the interpretation of Q 105, where there is a description of God smiting the People of the Elephant (q.v.). Although he is not mentioned in the qur'anic text, his name is regularly given in the commentary literature. Epigraphic evidence, the writings of the Byzantine military historian Procopius as well as ecclesiastical sources provide independent historical attestation for this figure, but his association with the sūra is limited to Muslim sources, especially historical and exegetical texts.

The standard account of the Islamic Abraha may be found in the early pages of Ibn Ishāq's *Sīra*, the most commonly cited biography of the Prophet. It is repeated or summarized in many subsequent commentaries (cf. Tabarī, *Tafsīr*, xxx, 299-303; Tūsī, *Tibyan*, x, 409-11; Rāzī, *Tafsīr*, xxxii, 96).

Read as an extended commentary on Q 105, the story forms part of a larger account of Yemeni history in the generations immediately preceding the birth of Muḥammad (see SĪRA AND THE QUR'ĀN). Its earliest segment is clearly framed as the announcement of "an apostle who will bring truth and justice among men of religion and virtue" (Ibn Ishāq-Guillaume, 6). As his portion of the story unfolds, Abraha is presented as seizing power of the Abyssinian-controlled territory in the Yemen (q.v.) by a coup and then cleverly defusing the sworn revenge of the Abyssinian ruler, the Negus (*al-Najāshī*). To mollify him further, Abraha builds a magnificent church in San'a' and then pledges to divert Arab pilgrimages to this new sanctuary. Angered by a Meccan of the tribe of the Banū Kināna who defiles the church — by defecating in it, according to some exegetes (cf. Rāzī, *Tafsīr*, xxxii, 96; Qurṭubī, *Jāmi'*, xx, 188) — to prevent its use as a pilgrimage site, Abraha, in turn, vows revenge on the Meccan sanctuary and marches toward the Ka'ba (q.v.) at the head of a vast army. Abraha's defeat involves miraculous animals, including an Abyssinian battle elephant that kneels before the Ka'ba and refuses to fight and flocks of birds who rain stones down upon his assembled troops. Variants of this narrative abound, some offering as an additional explanation for Abraha's advance upon Mecca the destruction of a Christian church in Abyssinia by a cooking fire carelessly abandoned by some Arab traders (Muqātil, *Tafsīr*, iv, 847; Qummī, *Tafsīr*, ii, 442-3; Ibn al-Jawzī, *Zād*, ix, 232; Qurṭubī, *Jāmi'*, xx, 192-5).

Abraha's advance upon Mecca acquired additional importance in the Muslim sources as a point of chronological calculation for the birth of Muḥammad. Dates in pre-Islamic Meccan history were reckoned from the Year of the Elephant (*'ām al-fil*)

and the key dates in the life of the Prophet were coordinated with this year. Although Abraha's invasion and Muḥammad's birth are often dated to a year equivalent to 570 c.e., the commentators record no unanimity on this matter. Qurṭubī (*Jāmi'*, xx, 194) is representative in presenting sources that equate the Year of the Elephant with that of Muḥammad's birth as well as those that place Abraha's attack 23 or 40 years earlier. Western scholars have also long questioned the accuracy and historical reliability of these chronologies. Those of previous generations, such as T. Nöldeke, H. Lammens and R. Blachère, pointed out the inconsistencies within the early Arabic sources and the contradictions between them and evidence from extra-Islamic traditions. More recent work, such as that of L. Conrad and U. Rubin, has investigated the symbolic and topological significance of the dates and periodization of Muḥammad's career in traditional biographies. See also PRE-ISLAMIC ARABIA AND THE QUR'ĀN.

Jane Dammen McAuliffe

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Abraham

Some two hundred and forty-five verses in twenty-five sūras of the Qur'ān make reference to Abraham (Ibrāhīm), the progenitor of the nation of Israel (q.v.). Among biblical figures, only Moses (q.v.) receives more attention and in the Qur'ān Abraham and Moses are the sole prophets explicitly identified as bearers of scriptures (Q 53:36-7; 87:18-9; see BOOK; SCRIPTURE AND THE QUR'ĀN). Although the Islamic Abraham shares many characteristics with the figure in the Bible and later Jewish exegetical literature, the Qur'ān especially emphasizes his role as a precursor of Muḥammad and the establisher of the pilgrimage rites in Mecca (see PILGRIMAGE).

Abraham in the Qur'ān

The references to Abraham in the Qur'ān take a number of different forms and appear in a wide variety of contexts. Several descriptive appellations are applied to him. He is deemed "very truthful" (*siddīq*, Q 19:41) and "kind and gracious" (*ḥalīm*, Q 9:114; 11:75). He is one who "paid his debt in full" (*alladhī waffā*, Q 53:37). His qur'anic appellation as [God's] friend (*khalīl*) in Q 4:125 formed the basis of his honorific title "Friend of God" (*khalīl Allāh*) in the Islamic tradition. (The city of Hebron, traditionally regarded as the site of his grave, takes its Arabic name "*al-Khalīl*" from this honorific). Abraham is also called "*ḥanīf*" (q.v.), usually translated as "upright" or "pure of faith," in eight places (Q 2:135; 3:67, 95; 4:125; 6:79, 161; 16:120, 123). The term appears elsewhere only twice, in both cases referring to Muḥammad (Q 10:105; 30:30), and in the first of these he is called "*ḥanīf* and not a polytheist," a phrase also several times applied to Abraham. It is to be assumed that Muḥammad's connection to this respected figure served to enhance his religious authority

REVIEWS



Israel Antiquities Authority — Archaeological Survey of Israel, *Ancient Rock Inscriptions. Supplement to Map of Har Nafha (196) 12-01* (Jerusalem: Israel Antiquities Authority — Archaeological Survey of Israel, 1990).

This slender volume (46 pages of Hebrew text and 45 pages of English text, plus about 20 pages of plates) publishes about 45 Arabic and 17 Thamudic inscriptions discovered in square 196 of the archaeological survey of the Negev Highlands, a 10 km x 10 km area in the central Negev located 50 km due south of Beersheba. The first section of the text, on the Arabic inscriptions, is by Moshe Sharon; the second section, on the Thamudic inscriptions, by Moin Halloun. Each section offers a brief introduction to the inscriptions, followed by a transcription and translation of each inscription, with some commentary on the peculiarities and significance of each. The readings appear to have been carefully done, and the accompanying commentaries are sensible and informative. The only minor annoyance I noted was that the list of references was not entirely complete; e.g., the first reference in the text, to "Couroyer, 1964" (p. 9*) was not in the list.

The importance of inscriptions and other documentary materials for the study of early Islamic history can hardly be overstated, because they provide us with almost the only independent means of checking the reliability of statements found in the Islamic literary sources, which have provided the framework around which the traditional understanding of early Islam is constructed. It is noteworthy, then, that these inscriptions include a Qur'ānic variant that confirms the antiquity of the association of the "near place" in Qur'ān 50:41 with Jerusalem, just as it is in the commentary of Muqātil (on this, see pp. 10–11 in Sharon's introduction). Likewise, it is interesting that these inscriptions—like others from the first century A.H.—lack, for the most part, any explicit reference to the prophet Muḥammad (see p. 12). The Thamudic graffiti, because of their much more restricted content (most being, as usual, only proper names), offer much less by way of historical insight, but Halloun has suggested some cogent comments on onomastic parallels, epigraphy, and linguistics.

This volume is well worth the attention of those interested in Old Arabic dialects or in the question of Islamic origins. Reading such epigraphic morsels is a difficult task, and the co-authors are to be commended for producing a convenient and careful presentation of these inscriptions.

Fred M. Donner

Reuven Firestone, *Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis*. State University of New York Press. New York, 1990 (xv + 265 pp.).

For the non-specialist unfamiliar with Muslim tradition, Firestone's book will be very useful. The book provides a good idea of how Islam treats the figure of Abraham, from his migration to Syria to his journey to Mecca. The author has assembled a fine collection of translated exegetical and historiographical traditions from a variety of sources (though he has omitted *ḥadīth* collections, which is to be regretted). Illuminating references to Jewish parallels add considerably to the value of this book.

The specialist will, however, notice various weak points in the author's treatment of the Arabic texts. The most important of these texts are *ḥadīths*, and Firestone seems to lack the elementary professional tools for handling such material. To begin with, too many proper names of traditionists and other persons or tribes appear in a distorted form throughout the book, making the author's general experience as an Arabist seem questionable. For example, the author transcribes Barid instead of Burayd (p. 229, n. 23); al-Jabā'i instead of al-Jubbā'i (p. 144); al-'Ayāshī instead of al-'Ayyāshī (p. 255, n. 28); Šafya instead of Šafīyya (p. 142); Salīm instead of Sulaym (p. 142), etc. Names of traditionists seem to mean nothing to the author. For example, he is not aware that 'Āmir and al-Sha'bī are two names for the same traditionist (p. 236, n. 47; p. 237, n. 62). The author's lack of experience with Muslim *ḥadīths* is particularly evident in his unskillful classification of the various traditions, particularly those about the attempted sacrifice of Abraham's son. Most errors resulted from the author's deliberately confining himself to identifying all *ḥadīths* according to "their earliest attributed authority" (p. xi).

One good example of the type of error that results from this treatment of the material appears in Firestone's survey of the traditions ascribed to Ibn 'Abbās. On page 150 he states: "The series of traditions attributed to Ibn 'Abbās is a case in point. These form a single coherent 'Ibn 'Abbās' Abraham-Ishmael cycle ... " But in fact, the name of Ibn 'Abbās occurs also in several *isnāds* of traditions naming Isaac, not Ishmael, as the son whom Abraham intended to sacrifice. Firestone, however, seems to have mixed up the two types of Ibn 'Abbās traditions.

Another example of this kind of confusion appears on page 115, where two different Ibn 'Abbās traditions are treated as one. One of the two belongs, indeed, to the Ishmael cycle. Transmitted on the authority of Ibn 'Abbās by the Meccan Abū l-Ṭufayl (= 'Āmir b. Wāthila,

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BOOK REVIEWS

JOURNEYS IN HOLY LANDS: THE EVOLUTION OF THE ABRAHAM-ISHMAEL LEGENDS IN ISLAMIC EXEGESIS by Reuven Firestone. State University of New York Press, State University Plaza, Albany, N.Y., 12246, U.S.A., 1990. Pages xi+265 (including Appendices, bibliography, index). Price, Paperback \$ 16.95, Cloth \$ 49.50.

The purpose of this study is to trace the influences that shaped the Muslim story of Ibrāhīm and Ismā'il, "an attempt to put the issue of cross-cultural communication and religious influence in early Islam into perspective." (ix) In his analysis, Firestone isolates three sources of influence. The first is what he calls the Biblicist milieu, using that term rather than "biblical" (which he reserves for the canonical Hebrew Bible) or "Judeo-Christian" (since Jews and Christians developed separate exegetical traditions) to refer to the narratives on biblical themes that evolved in a variety of forms in the Arabian environment. A second source of influence is that of stories and motifs known from pre-Islamic Arabic culture. And, finally, an influence comes from the infusion of specifically Islamic themes that shape and interpret the stories over all.

Firestone distinguishes his approach from "the classic Islamic view" (p. 158) of a radical separation in thinking between pre-Islamic and Islamic times, speculating instead that a great deal of monotheist and "biblicist" material was known, even if not central and coherently ordered, before the time of the Prophet. He also distinguishes his work from simplistic European scholarship that defines a single authentic source, the Bible, from which the Qur'ān "borrows" in distorted fashion. Grounding himself in recent work on oral tradition, Firestone argues that there is no "original" source, but that rather there are multiple versions of stories, modified in each telling, that will seem authentic to those who hear them in each case. With writing, change is necessarily limited, but still not wholly precluded. The narratives, he suggests, in the end "assume an authentically Islamic form which is as 'original' as Jewish or Christian narrative traditions." (20) The Prophet's conviction that the Jews, for example, have distorted their revelation is thus as comprehensible as Jewish reaction that Muslims have "misunderstood" the stories.

Firestone's method is to select 20 interpretive sources, dating from the ninth to the sixteenth century; they include history, *tafsir*, stories of the Prophets, and *hadith*. He then takes the particular story of Ibrāhīm and Ismā'il and divides it into three sections: the Syrian prologue (including Ibrāhīm's journey, his encounter with a tyrant, the birth of Ismā'il, and the angels' visit); Makkian events (including the arrival there, the Jurhum Ibrāhīm's visits, building the Ka'bah, and the pilgrimage); and the sacrifice (including the act and its prelude, the idea of redemption, and the debate over whether the son involved was Ishāq or Ismā'il). For each segment, Firestone organizes the points in each account in order to isolate patterns in the narratives. He then shows in what way particular sections of the story, in each pattern, draw on the three milieux he identifies as sources.

For a historian the method of taking motifs out of context and out of a specific historical setting seems problematic. Firestone notes historical trends only at certain points. For example, over all the *hadith* in his sources on whether the sacrifice episode involved Ismā'il or Ishāq are almost evenly split. Temporally, however, "as the genealogical connection with Abraham, Ishmael, and the northern Arabs became more firmly established," preference shifted to Ismā'il. (151) Elsewhere, however, one is left to wonder why one text makes an emphasis that others do not. The method does, however, allow Firestone clearly to make his well taken two points: first, that there is clear continuity between Islamic and pre-Islamic religious ideas, a pattern that one would expect in the development of any religious tradition; and, second, that the elements passed on attain a unique shape and meaning in their Islamic presentation as they combine what he calls "influence" and "inspiration". (159)

Barbara D. Metcalf

KUR'AN'DA İBRAHİM (A.S.)
Abraham In Quran

Ahmet İYİBİLDİREN

Danışman (Supervisor) : Doç. Dr. Abdülbaki TURAN
1990, Sayfa: 200

Jüri (Jury) : Prof. Dr. Orhan KARMİŞ
Doç. Dr. Abdülbaki TURAN
Doç. Dr. Mevlüt GÜNGÖR

İnsanın ibret alarak doğru yolu bulması maksadıyla anlatılan kıssalar Kur'an'ın yarısından fazlasını işgal eder. Tarih boyunca gelmiş geçmiş peygamberlerin başlarından geçen olaylar, onların mücadeleleri ve örnek şahsiyetleri Kur'an'ın en fazla üzerinde durduğu konuların başında gelir. Bu konudaki bilimsel araştırmaların az oluşu sebebiyle bilhassa Türkiye'de peygamberlerin hayatı ve örnek şahsiyetlerinin gerçek dışı ve abartılı hikayelere konu olduğu görülmektedir. Halbuki Tefsir Usulü ile ilgili bütün konuların herbiri üzerinde sayısız çalışmalar yapılmış olup, Kur'an'ın kelime ve kavramları ile ilgili semantik araştırmalarda da son yıllarda önemli ilerlemeler kaydedilmiştir.

Hız. İbrahim Kur'an'daki peygamber kıssalarının en önemlilerinden biridir. Hakkında ikiyüzden fazla ayet vardır. Bütün semavi din mensuplarının saygı duyduğu ve sahiplendiği bir peygamberdir. Onun hakkında pek çok şey yazılmış ve söylenmiş olmasına rağmen bunların pek çoğu sağlam kaynaklara dayanmadığı için gerçeği yansıtmaktan uzaktır. Hatta doğuda ve batıda onun hayali bir şahsiyet olduğunu iddia edenler bile vardır. Öte yandan onun hakkında Kur'anın verdiği bilgilerle ehli kitap kaynaklarının verdiği bilgiler arasında çelişkili noktalara bulunduğu gibi bu bilgilerle Kur'an'dan kaynaklanan islam inancının temel kuralları arasında da telif edilmesine ihtiyaç duyulan noktalar mevcuttur.

Kur'an'da İbrahim (a.s.) isimli doktora tezi çalışması bütün noktaların açıklığa kavuşturulması ve Hız. İbrahim ile ilgili gerçeklerin ortaya çıkarılması için yapılmıştır.

Giriş bölümü: Peygamberlerin görevleri ile insanın yaratılış gayesi arasında önemli bir ilişki bulunduğu için insanın yaratılış gayesi ve peygamberlikle ilgili konular bu bölümde incelendi.

Birinci bölümde Hız. İbrahim ile ilgili biyografik bilgilere yer verildi ve onun nesebi, doğumu, doğum tarihi, yaşadığı çağ ve çevresi gibi konular anlatıldı.

İkinci bölümde onun peygamberliği, getirdiği mesajın esasları ve davet metodu tahlilî bir şekilde işlendi. Babasını, kral Nemrud'u ve kavmini şirkten ve putperstlikten tevhid inancına yöneltmek için yapmış olduğu mücadeleler ve bu mücadele esnasında

In the third chapter; Abraham (p.b.u.), the invitation of his nation, to be thrown away upon fire, his life before and after immigration was investigated. And the building of Ka'ba, to be sacrifice, and the destruction of Lut nation was told in this section.

In the fourth chapter; his examinations were told.

In the fifth chapter; his personality that is sample was investigated.

As a conclusion Abraham (p.b.u.) is a real personality that lived in history. And he is a leader of prophet. His father's name is Azer, not Tareh. He was born in Babil, became prophet there later he had immigrated to Harran and Sam. He is ancestor of all prophets that came after him. The foundation of his message is tawhid (monotheism) and to be slave of God directly.

His miracles tells us that the only power in the universe is God. We have understood that the nature events don't explain certainly. This reality is accepted by modern science, too. This is a plain proof that his miracles tell us clearly.

Selçuk Üniversitesi Sosyal Bilimler
Enstitüsü Tez Özetleri (1986-1990)
s. 383-385, KONYA-1991.

Tefsir-Hadis Arabilim Dalı Doktora
Tezi.

٢

مع

إبراهيم الخليل

في محكم التنزيل

وقال تعالى :

« وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ »

البقرة ١٢٥ والآية مدنية •

المراد بالبيت : البيت الحرام ، ولا يراد
به الكعبة وحدها في هذه الآية ، لأن الله وصفه
بكونه أمنا ، والأمن وصف للحرم كله لا للكعبة
فقط ويجوز إطلاق الكعبة وإرادة الحرم •
ويؤيد هذا قوله تعالى هديا بالغ الكعبة
والمراد : الحرم كله ، لأنه لا يذبح في الكعبة ،
ولا في المسجد الحرام •

وكذلك قال الله تعالى في أمر المشركين :
فلا يقربوا المسجد الحرام بعد عامهم هذا ،
والمراد بهذا منعهم من الحج وأداء النسك في
الحرم كله وهم على الشرك والعامل في (اذ)

من قوله تعالى : (واذا جعلنا) مقدر تقديره :
واذكر اذا جعلنا ، وهو معطوف على واذا
ابتلى • والجعل : بمعنى التصيير •
والمثابة : المرجع الذي يثوب اليه الزوار
بعد ما تفرقوا عنه من ثاب الماء اذا رجع الى
النهر بعد انقطاع ، ومثاب ومثابة لغتان ، وقيل
الهاء في مثابة للمبالغة •

وقيل : المثابة : موضع ثواب ، لأنهم
يثوبون اليه في كل عام وعن ابن عباس — رضي
الله عنهما — : انه لا ينصرف عنه أحد الا وهو
يتمنى العود اليه (وللناس) متعلق بمحذوف
صفة لمثابة أى مثابة كائنة •

(وأمنا) بمعنى آمنا وقع المصدر موقع
اسم الفاعل مبالغة ، أو على تقدير مضاف أى
ذا أمن ، أو آمن كل من حجه مخلصا صادقا
من عذاب الآخرة حيث ان الحج المبرور هو
الذى يمحو ما قبله من السيئات •

وقد فسر الأمن في قوله : « وَإِذْ جَعَلْنَا الْبَيْتَ
مَثَابَةً لِّلنَّاسِ وَأَمْنَا » انه أمن من القحط

Rhuys. There, too, his relations with the community deteriorated, and, after attempts had been made upon his life, he returned to France.

Héloïse had meanwhile become the head of a new foundation of nuns called the Paraclete. Abelard became the abbot of the new community and provided it with a rule and with a justification of the nun's way of life; in this he emphasized the virtue of literary study. He also provided books of hymns he had composed, and in the early 1130s he and Héloïse composed a collection of their own love letters and religious correspondence.

Final years

In about 1135 Abelard went to the Mont-Sainte-Geneviève outside Paris to teach and to write in a blaze of energy and of celebrity. He produced further drafts of his *Theologia* in which he analyzed the sources of belief in the Trinity and praised the pagan philosophers of classical antiquity for their virtues and for their discovery by the use of reason of many fundamental aspects of Christian revelation. He also wrote a book called *Ethica* or *Scito te ipsum* ("Know Thyself"), a short masterpiece in which he analyzed the notion of sin and reached the drastic conclusion that human actions do not make a man better or worse in the sight of God, for deeds are in themselves neither good nor bad. What counts with God is a man's intention; sin is not something done (it is not *res*); it is uniquely the consent of a human mind to what it knows to be wrong. Abelard also wrote *Dialogus inter philosophum, Iudaeum et Christianum* ("Dialogue between a Philosopher, a Jew, and a Christian"), and a commentary on St. Paul's letter to the Romans, the *Expositio in Epistolam ad Romanos*, in which he outlined an explanation of the purpose of Christ's life, which was to inspire men to love him by example alone.

On the Mont-Sainte-Geneviève Abelard drew crowds of pupils, many of them men of future fame, such as the English humanist John of Salisbury. He also, however, aroused deep hostility in many by his criticism of other masters and by his apparent revisions of the traditional teachings of Christian theology. Within Paris the influential Abbey of Saint-Victor was studiously critical of his doctrines, while elsewhere William of Saint-Thierry, a former admirer of Abelard, recruited the support of Bernard of Clairvaux, perhaps the most influential figure in Western Christendom at that time. At a council held at Sens in 1140, Abelard underwent a resounding condemnation, which was soon confirmed by Pope Innocent II. He withdrew to the great monastery of Cluny in Burgundy. There, under the skillful mediation of the abbot, Peter the Venerable, he made peace with Bernard of Clairvaux and retired from teaching. Now both sick and old, he lived the life of a Cluniac monk. His death at the nearby priory of Saint-Marcel at Chalon-sur-Saône probably occurred in 1144. His body, first sent to the Paraclete, now lies alongside that of Héloïse in the cemetery of Père-Lachaise in Paris. Epitaphs composed after his death suggest that Abelard impressed some of his contemporaries as one of the greatest thinkers and teachers of all time.

BIBLIOGRAPHY. *The Letters of Abelard and Héloïse* have been translated into English by C.K. SCOTT MONCRIEFF (1925, reprinted 1964) and by J.T. MUCKLE (1947), who has also published separately a translation of *The Story of Abelard's Adversities* (1954). The historical novel *Peter Abelard*, by HELEN WADDELL (1933), is justly popular and has been reprinted many times. More general studies are ETIENNE GILSON, *Héloïse et Abélard* (1938; Eng. trans., 1953); and LIEF GRANE, *Peter Abélard* (1964; Eng. trans., 1970). Information concerning editions of Abelard's writings and studies of his thought may be found in D.E. LUSCOMBE's edition and English translation of *Peter Abélard's "Ethics"* (1971). On the reception of Abelard's thought and teaching in his own time, see D.E. LUSCOMBE, *The School of Peter Abélard* (1969). The best study of Abelard's philosophy is JEAN JOLIVET, *Arts du langage et théologie chez Abélard* (1969).

(D.E.L.)

Abraham

Abraham, the first of the Hebrew patriarchs, is the father of faith for the three great monotheistic religions: Judaism, Christianity, and Islām. He is a central figure in the

biblical accounts as the recipient of a divine call, revelation, and promise; the prototype of the faithful man tested by God; and the founding ancestor of the chosen people, the first of the patriarchs of Israel. He is presented as a seer or prophet and the paradigmatic "friend of God."

The critical problem of a "biography" of Abraham. There can be no biography of Abraham in the ordinary sense. The most that can be done is to apply the interpretation of modern historical finds to biblical materials so as to arrive at a probable judgment as to the background and patterns of events in his life. This involves a reconstruction of the patriarchal age (of Abraham, Isaac, Jacob, and Joseph; early 2nd millennium BC), which until the end of the last century was unknown and considered virtually unknowable. It was assumed, based on a presumed dating of hypothetical biblical sources, that the patriarchal narratives in the Bible were only a projection of the situation and concerns of a much later period (9th–5th centuries BC) and of dubious historical value. Several theses were advanced to explain the narratives; e.g., that the patriarchs were mythical beings or the personifications of tribes or folkloric or etiologic (explanatory) figures created to account for various social, juridical, or cultic patterns. However, after World War I, archaeological research made enormous strides with the discovery of monuments and documents, many of which date back to the period assigned to the patriarchs in the traditional account. The excavation of a royal palace at Mari, an ancient city on the Euphrates, for example, brought to light thousands of cuneiform tablets (official archives and correspondence and religious and juridical texts) and thereby offered exegesis a new basis, which specialists utilized to show that in the biblical book of Genesis, narratives fit perfectly with what, from other sources, is known today of the early 2nd millennium BC, but imperfectly with a later period. A biblical scholar in the 1940s aptly termed this result "the rediscovery of the Old Testament."

Thus, there are two main sources for reconstructing the figure of father Abraham: the book of Genesis, from the genealogy of Terah, Abraham's father, and his departure from Ur to Harran in chapter 11 to the death of Abraham in chapter 25; and recent archaeological discoveries and interpretations, concerning the area and era in which the biblical narrative takes place.

The biblical account. According to the biblical account, Abram (The Father [or God] Is Exalted), who is later named Abraham (The Father of Many Nations), a native of Ur in Mesopotamia, is called by God (Yahweh) to leave his own country and people and journey to an undesignated land, where he will become the founder of a new nation. He obeys the call unquestioningly and (at 75 years of age) proceeds with his barren wife, Sarai, later named Sarah (Princess), his nephew Lot, and other companions to the land of Canaan (between Syria and Egypt). There the childless septuagenarian receives repeated promises and a covenant from God that his "seed" will inherit the land and become a numerous nation. He not only has a son, Ishmael, by his wife's maidservant Hagar but, at 100 years of age, by Sarah, a legitimate son, Isaac, who is to be the heir of the promise. Yet, he is ready to obey God's command to sacrifice Isaac, a test of his faith, which he is not required to consummate in the end because God substitutes a ram. At Sarah's death, he purchases the cave of Machpelah near Hebron, together with the adjoining ground, as a family burying place. It is the first clear ownership of a piece of the promised land by Abraham and his posterity. Toward the end of his life, he sees to it that his son Isaac marries a girl from his own people back in Mesopotamia rather than a Canaanite woman. He dies at the age of 175 and is buried next to Sarah in the cave of Machpelah.

Abraham is pictured with various characteristics: a righteous man, with wholehearted commitment to God, a man of peace (in settling a boundary dispute with his nephew Lot), a quick-acting warrior (he rescues Lot and his family from a raiding party), compassionate (he argues and bargains with God to spare the people of Sodom

Personal characteristics

في هجرة إبراهيم بإسماعيل إلى مكة

د. استاذ مؤرخين

تمكن أسرار الله وحكمه الجليلة
في أعمال المصطفين الأخيار التي قد يثير
القيام بها في حينها الغرابة وبيعت الدهشة
وماذا عسى أن يدرك الناس من أسرار
علم الله وإرادته وراه ما أراد سبحانه
أن نعلمه بما امتن به على عباده فقال :
«سنبين آياتنا في الآفاق وفي أنفسهم
حتى يتبين لهم أنه الحق» (فصلت ٥٣)
«وقل الحمد لله سيريكم آياته فتعرفونها
وما ربك بغافل عما تعملون» (النمل ٩٣)
ومن هذه الأعمال هجرة أبي الأنبياء
إبراهيم بإبنة الصغير إسماعيل عابها
السلام إلى مكة ، وتركه وحيداً يؤمن في
ذلك النزول القصي النازح ، حيث لا أهل
ولا عشيرة ، غير أم ضعيفة الحيلة قاصرة
الوسيلة ، ترمى إبراهيم بنظرة ، وصغيرها
منه بنظرة أخرى ، ثم تسأل الشيخ وهو
يزعم أن يفادها ، ويخلفها عنالك
وحدهما ، أالله أسرك بهذا ؟ ١٤ ويحيها
إبراهيم صادقاً : وكان الصحراء التي

يضل فيها الطرف من حولهم ، تردد قوله
«نعم» ، فتقول هاجر في ثقة وارتياح :
«إذن لن يضيعنا» ١١ .
إن من غير طبائع الأشياء أن يدع
الإنسان الذي سلبت حواسه واستقامت
فطارة الله فيه ؛ مثل ذلك الصغير وأمه
لدواعي الاغتراب والوحشة ، وأن
يتركهما مفردين لعداوى الضياء والهلكة
وإن أحداً ليقترحم الأخطار ، ويستعذبه
شظف العيش في أسفار وراء أسفار ،
كي يولد لابنائه حاضراً ، ويمد لهم جمده ،
ما يسددهم في غدهم ، لكن إبراهيم عليه
السلام كان يمضى أمراً إلهياً لم يستطع
كنهه ، ولم يدرك حكمته ، ولا أحاط بشيء
من مراد الله منه ، ليعلم المؤمنين أن
يعطوا الله من أنفسهم السمع والإذعان
والطاعة في اطمئنان ، وأن يؤنس قلوبهم
في ذلك يقين أم المؤمنين هاجر بربرها ،
«وما كان الله ليضيع إيمانكم إن الله
بالناس لرؤوف رحيم» (البقرة : ١٤٣)

وقد حضر هذا المؤتمر واحد من أخطر
زعماء الصهيونية وهو (بن غوريون)
وسار كل شيء كما دأبهم من التخطيط
المسبق لصفقات المستقبل على ما يرام ،
وأصبح مسجلاً على الورق السري نظام
كامل للعمل والقبول والاستمرار والمتابعة
في إطار الأهداف الاستراتيجية العامة
والأساليب التي اتفق عليها المؤتمرون
اليهود لكي تسار هذه الحرب الهدامة
لتاريخ العرب والإسلام مراحل العدوان
المكشوف على أرضهم !

هذا هو مصدر الخطر مستورا عنا
في الحفاء ، ومتابعة المنشورات المالية
والحالية حول موضوع نشاط هذا المؤتمر
يمكن أن نكتشف كثيراً من الحقائق
التي يكمل بعضها بعضاً ، لنذكر أن الخطر
يتحرك ويترشح ويحاصر ويستهدف ،
متوخياً خفاء الدائم في العتامة والزحام
وسكرة الأحلام !

ليس الخطر إذن أن يعتقد واحد

أو عشرة أن المتخفين بصحة بعض

النظريات الخاطئة في تاريخنا الإسلامي

مما يروجه المستشرقون من الصهاينة

أو من الأوروبيين : شرقيين وغربيين ..
ولكن الخطر هو التعميم الإعلامي
في الصحف والكتب لهذه النظريات
تحت حماية الفعلة والصمت . وأما ما هو
أخطر من ذلك فهو تدريس مثل هذه
النظريات على مستوى المدارس الثانوية
أو الجامعات .. وأما ما هو أعظم خطراً
من كل ذلك فهو فراغ المكتبة الإسلامية
العربية من هذه المجموعة الواقية والعلمية
من المؤلفات الصحيحة والمبسطة عن حقائق
التاريخ الإسلامي في جميع الحقب والعصور
وإذا كان من الحق والفخر والإنصاف
أن نذكر أن هناك بالفعل مؤلفات عربية
مصرية وسورية وعراقية عن هذه العصور
الإسلامية كتبها علماء أفذاذ مؤمنون
بدينهم وهروبهم ، وعصريون وعليون
في منهجهم وتحقيقاتهم ، إلا أن هذه
المؤلفات القيمة نادرة ، ومشقة في الوطن
العربي ، ومجولة من جمهور القراء ..
وغالية الثمن ١١

فهل أسمنا الحياة الأمانة ؟

لعل وعسى .. والله ولي التوفيق ؟

أحمد موسى سالم

- 091060 ABRAHAM

ABRAHAM'S ASSOCIATION
WITH THE MECCAN SANCTUARY AND THE PILGRIMAGE
IN THE PRE-ISLAMIC AND EARLY ISLAMIC PERIODS

Reuben Firestone

The figure of Abraham appears in the Qur'an dozens of times in tens of chapters¹, but qur'anic references to Abraham as well as any number of other ancient figures and the legends about them are notably brief. They lack narrative context and detail to such extent that they have been described as merely «... a series of discrete and parabolic utterances»². Indeed, sustained narrative is virtually absent from the Qur'an, with the possible exception of the story of Joseph³, and even those narrative-like sections that can be found in Islamic scripture appear as if they were excerpted from full tellings that no longer exist.

The qur'anic audience would clearly fail to understand the hundreds of important allusions to biblical figures and legends if it were not already familiar with one of the various cultural settings in which they occurred. Qur'anic revelation therefore presumes a prior familiarity with a series of legends and legendary figures that corresponds roughly with that of Jewish and Christian scripture: the Hebrew Bible and New Testament. In the parlance of literary discourse, the Qur'an is unknowable without knowledge of its biblical subtext⁴. And it is clear today that any literary work presuming a subtext serves at some level as a response to that subtext. It may agree with it, interpret it, revise it, or invalidate it, but it clearly reacts to it. If the Qur'an can be assumed to have been revealed during the lifetime of the Prophet Muhammad⁵, then it must be assumed that its biblical subtext — the many legends about Abraham

25 KASIM 1993

¹ Y. MOUBARAC, *Abraham dans Le Coran*, Paris, 1958, p. 27-28.

² J. WANSBROUGH, *Qur'anic Studies: Sources and Methods of Scriptural Interpretation*, Oxford, 1977, p. 1.

³ Sura 12. Yet even the long qur'anic rendition of the Joseph legend is notably unclear without the benefit of exegesis of the biblical rendering of the story for reference. Western readers familiar with the full text of Genesis supply their own exegesis when reading the qur'anic rendition and can therefore make sense of it.

⁴ The terms «Bible» and «biblical» are used only for lack of more accurate nomenclature. The Qur'an is not beholden to the Bible, and its subtext referred to here is not the text of the Bible. The «biblical» narratives and references in Islam are not biblical in the sense that they are quotations from biblical texts, but rather than they exhibit clear parallels to biblical texts. Perhaps a better term might be «biblesque».

⁵ Notwithstanding the excellent work of Wansbrough and his students in their view that it is a later document, the approach of this study follows the arguments of Burton and others who suggest that the traditional view is not chronologically inaccurate.

sed : individual existence by Kierkegaard, conscience by Husserl, will to power by Nietzsche, time by Bergson, Being by Marcel, *dasein* by Heidegger, body by Merleau-Ponty, existence by Jaspers, experience by James, etc. All of them reject both previous efforts, formalism as well as empiricism, philosophy as well as science, falling down in an absolute individualism, emotionalism and voluntarism. Others, after long efforts, became hopeless and preferred despair, and ended with scepticism, relativism, agnosticism and nihilism. All of them wanted to shoot at the target but all missed the focus. A human view is always unilateral despite gestaltism, integralism and totalism. Only Islam can direct the conscience to keep the focus of things, the integrality of truth and to keep the balance between extremes. Islamic monotheism can guide the European conscience in its wilderness and aberration and guide it towards the focus of reality.

Hassan Hanfi

RELIGIOUS DIALOGUE AND REVOLUTION

Essays on Judaism, Christianity and Islam.

Cairo - s. 69-82. IRACA: 28412

THE IMAGE OF ABRAHAM IN THE QURAN AND THE BIBLE

I — Introduction :

Abraham is the founder of the three major monotheistic faiths: Judaism, Christianity and Islam. Every one of those three religions claim that it has originated from Abraham. But the point is: How could Abraham have been the founder of Judaism and Islam, the two religions on which I am concentrating and where we have two different images of him, the Biblical and the Qur'anic? Abraham in the Bible is different from and even the opposite of Abraham in the Qur'an.

It is very difficult to know Abraham of history. The Qur'an speaks of 'Books of Abraham' (*Suhuf Ibrahim*) 87:19, but Biblical critics have not yet been able to find any text attributed to him. Many of Abraham's Legends are found in 'the Book of Jubilees', which under the name of Kufale has been discovered in an Abyssinian dress and translated in Ewald's *Jahrbücher* II & III. According to Speyer, the "Books of Abraham" are indeed mentioned in the Book of Jubilees. 1 Another collection of these legends were made out of the Talmud by Beer in his "Leben Abraham's nach Auffassung der Jüdischen Sage". The Qur'an has contributed largely to this legendary lore. 2 Other Muslim traditions exist in Weil's "The Bible, the Qur'an, and the Talmud". Another collection of legends: 'The Legends of the Jews' has been compiled by L. Ginzberg, Phila., 1913. We have also "Apocalypse of Abraham" and "Maase Abraham" part of *Sefer Massoth of Nissim Kairawan* (11th century). Shapiro published an Arabic text by Qāb al-Ahbar and claimed to be the author of *Masse Abraham*. 3

This paper has been written in collaboration with my wife in Spring, 1975.

1. Speyer, Heinrich, *Die Biblischen Erzählungen im Quran* (Hidesheim: Georgy Olms Verlagsbuchhandlung, 1961), 2. Aufl., p. 174-5.
2. Deane, William J., *Abraham, His Life and Times* (New York: Auson D.F. Randolph & Co., 1888?) p. III.
3. Al-Faruqi, Ismail Ragi, *On Arabism* (Amsterdam: Djambatan, 1962), p. 26-7.

to other Muslim sanctuary material may be summarized by the following suggestions, some of which seem more incontrovertible than others.

- i. The tradition about Quṣayy and the offices handed down from him, originally self-contained and independent, has been joined, but not successfully integrated, with material from different sources and reflecting different sanctuary ideas.
- ii. The Quṣayy tradition is a priestly one which has been taken over by Islam and an attempt has been made to encompass it within the framework of material which describes the Meccan sanctuary as an Abrahamic one.
- iii. The Quṣayy priestly tradition was perhaps attached to the sanctuary which we now know as the Ka'ba at Mecca before that sanctuary was taken over by Islam.
- iv. The Quṣayy priestly tradition has become deformed in the process of Islamization, in particular by the attempt to give Quṣayy and his descendants political as well as priestly authority.
- v. The Quṣayy priestly tradition has been manipulated in order to associate Quraysh with the sanctuary and thus to provide Quraysh with a quasi-priestly status among the Arabs.

- Hanīf
- Ka'ba

makale Hanīf posebnoedim

24 NISAN 1991

HANĪFIYYA AND KA'BA

An inquiry into the Arabian pre-Islamic background of *dīn Ibrāhīm*

Uri Rubin

Modern scholars usually treat Muslim reports concerning the pre-Islamic *ḥunafā'* (sing. *ḥanīf*), who allegedly followed the monotheistic religion known as *dīn Ibrāhīm*, with a great deal of scepticism. W.M. Watt, for instance, stresses the apologetic nature of these reports, suggesting that the term *ḥanīf* in its monotheistic sense was never actually used before the Quran. This means that traditions about pre-Islamic monotheistic *ḥunafā'* are merely the result of an apologetic projection of Quranic concepts.¹ Casual examination of the Muslim sources seems at first to justify this sceptical approach. There is, for instance, a whole series of traditions presenting Muḥammad's genealogical ancestors (e.g., Ma'add, Muḍar, al-Ya's, Asad b. Khuzayma), as following the *ḥanīfiyya* of Abraham; in these traditions Muslims are requested not to curse these persons.² The apologetic nature of these traditions is obvious, their chief aim being to present the prophet as descended from noble monotheistic ancestors who allegedly never practiced idolatry. In other cases, however, the apologetic motive is not quite self-evident. Some western scholars have already noted that among those persons whom Muslim sources describe as *ḥunafā'* are some bitter opponents of Muḥammad. The reports concerning these persons must be taken as authentic, because, as

1 *El*² s. v. "Hanīf". See also *Hagarism*, 13-14. And see Wansbrough, *Milieu*, 6, where the stories about the *ḥanīfs* and other seekers of the true faith are labelled as *praeparatio evangelica*, and p. 7, where they are said to represent "a myth devised to interpret the spiritual, intellectual, and social transformation brought about by the mission of an Arabian prophet."

2 Abū l-Baqā', 48, 55-56, 59; Halabī, I, 17; Kalā'ī, I, 68; *Munammaq*, 4. See also Rubin, "Nūr", 77.

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Sharing the Faith of Abraham: the 'Credo' of Louis Massignon

SIDNEY GRIFITH

ABSTRACT Louis Massignon (1883-1962) was one of the West's most renowned scholars of Islam in the twentieth century. He was also one of the most influential thinkers in the Roman Catholic community before the second Vatican council on the relationship between the church and Muslims. His religious views on Islam, Muhammad, and the Qur'an were largely responsible for the church's positive approach to dialogue with the Islamic world, as expressed in the document of Vatican II. Massignon believed that Muslims and Christians both worship the God of Abraham; that Muhammad was a sincere spokesman of God; that the Qur'an is in some sense inspired; that Islam has a positive mission in the history of salvation; and that Arabic is a language of divine revelation.

In the Roman Catholic community of the twentieth century, perhaps the single most influential figure in regard to the church's relationship with Islam has been the French Islamicist Louis Massignon (1883-1962), and perhaps the single most oft-repeated theologoumenon, which he championed as fit to articulate a Christian appreciation of Islam, has been the affirmation that Jews, Christians and Muslims, are all together children of Abraham, the 'friend of God',¹ who believed in the one God, the Creator of heaven and earth. While this affirmation may seem to be a commonplace one today, it did not become so without a struggle. And even now its validity and full theological significance have not been explored adequately. Louis Massignon's ideas about Islam as an Abrahamic religion are not well known in the anglophone world² although, as we shall see, they have been and are enormously influential in the larger Roman Catholic community, especially among those priests and religious who now live and work in the Islamic world.

Louis Massignon and the Religion of Abraham

When speaking of the faith of the Muslims, the documents of Vatican II expressly link it with the faith of the patriarch Abraham. *Nostra Aetate* says of Muslims, 'they strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan' (Flannery 1975, 740). *Lumen Gentium* says, they 'profess to hold the faith of Abraham' (Flannery 1975, 367). While the council fathers thus stopped short of declaring outright that in their judgement Muslims do in fact profess the faith of Abraham, a position they seemed shy of endorsing straightforwardly (Caspar 1966), they nevertheless clearly recognized the importance of Abraham in the self-understanding of Muslims, and thereby they provided Catholics with a theological and biblical point of reference in view of which to esteem Muslims. The way for this

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Merit, Mimesis, and Martyrdom: Aspects of Shi'ite Meta-historical Exegesis on Abraham's Sacrifice in Light of Jewish, Christian, and Sunni Muslim Tradition

Reuven Firestone

CERTAIN SCRIPTURAL TEXTS seem to strike a near universal chord among thinkers across religious, ethnic, and historical boundaries, yet even when this occurs, the particularity of individual religious systems tends to cause the exegeses of those texts to work themselves out in particularist, sometimes exclusive terms. In the often subtle world of inter- and intra-religious rivalry, polemical statements and claims may be made in relation to such texts with the knowledge that the audience will make the critical connection, whether consciously or unconsciously, with a subtext deriving from a competing point of view. Suggestive polemical statements are found in many *genres* of religious literature including those *outside* of what is usually deemed "religious polemics," which tend to be far more blatant, far less suggestive.

Nowhere is this more apparent than in the motif of Abraham's near-sacrifice of his son, where Judaism, Christianity, and Islam each makes use

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¹ I am grateful to Professors Mahmoud Ayoub and Etan Kohlberg for their comments on an earlier draft of this article. It is nevertheless the author, of course, who is responsible for any inaccuracies that may have been presented here.

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Author: PARKS, RANDALL DAVID
Title: ABRAHAM, THE 'FIRST CHRISTIAN' AND THE 'FIRST MUSLIM': HERMENEUTICS
OF A RELIGIOUS SYMBOL IN WESTERN CHRISTIANITY AND SUNNI ISLAM
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Abstract: The dissertation analyzes the differing interpretive processes of the Christian and Muslim communities with respect to their scriptures. It compares Christian and Muslim interpretation of Abraham since Abraham appears as the 'first' Christian and as the 'first' Muslim.

Religions are approached as systems of signs which allows for a more integrative approach. Symbols, structures of significance which aside from primary meaning have indirect and second meaning, appear in networks or clusters with powerful layers of religious meaning. The study analyzes

hermeneutics in terms of method, philosophy, and critique.

Jewish portrayals of the Patriarch appear in the second chapter. In Judaism, Abraham appears in an involved network which includes the covenant of circumcision, the Akedah, the Torah, the Shema, the merit of the fathers, and as "father of the proselytes." His vitality as a symbol and a root metaphor surfaces in his contemporary importance to Jewish self-identity. This chapter provides representative Jewish interpretations of Abraham as background.

The third chapter provides a general overview of Christian interpretation with specific illustrations of Abraham in Christian thought. New Testament references to Abraham and their Christian interpretations follow. The chapter concludes with a hermeneutical analysis of Christian interpretation. Within Christianity Abraham revolves in a new network of faith and justification, and he becomes freed from the Jewish exclusivism.

An overview of Islamic hermeneutics includes the role of the Qur'an in Islam. As the 'first' Muslim, Abraham appears in Islamic thought in a new network which explicitly includes the prayers and the pilgrimage. Implicitly, Abraham's example is tied to the other pillars of Islam as well. The patriarch becomes identified with a new focal point of worship, Mecca.

In religious traditions, Abraham serves to legitimize the various religious communities involve. A hermeneutical comparison shows that there are many similarities between the two religions in terms of hermeneutical method. There is little hermeneutical critique of either religion. The decisive difference lies in hermeneutical philosophy. In dealing with Abraham, Muslim and Christian interpreters seek to harmonize various perspectives so as to present a careful, cohesive symbol. Abraham, as a symbol, consists of a variety of differing interpretations. (Abstract shortened with permission of author.)

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Din adamlarına çağrı

Kültürlerarası Diyalog Platformu tarafından düzenlenen 'Uluslararası Hz. İbrahim Sempozyumu' sona erdi. Kültür Bakanlığı, Turizm Bakanlığı, Devlet Bakanı Sadı Somuncuoğlu ile Gazeteciler ve Yazarlar Vakfı'nın katkılarıyla gerçekleştirilen sempozyumun sonuç bildirgesi, Fırat Kültür Merkezi'nde, Kültürlerarası Diyalog Platformu Başkanı Prof. Dr. Mehmet Aydın tarafından açıklandı. Bildiride, 'Tektanrılı dinlerde, pek çok alanda farklılıklar var. Bu farklılıkları birer çatışma sebebi olarak değil, anlama ve anlaşmaya yardımcı olan zenginlikler olarak görmek gerekir' ifadelerine yer verildi.

Prof. Dr. Aydın, 13 Nisan'da Şanlıurfa'nın Harran ilçesinde başlayan ve İstanbul'da sona eren sempozyuma, 15 ülkeden 40'ın üzerinde fikir ve bilim adamının katıldığını kaydetti. Aydın, sempozyumda 'Hz. İbrahim'in hayatı, dini ve kültürel çevresi, tevhid misyonu', 'Hz. İbrahim'in zengin mirası ışığında üç tek tanrılı din arasında geliştirilmesi gereken diyalog, hoşgörü, barış faaliyetleri' ve 'öğretim ve eğitim konusu olarak üç tektanrılı din' konularının ele alındığını bildirdi. Prof. Dr. Aydın, sempozyuma sunulan bildiriler ve gerçekleştirilen müzakereler sonucunda, küreselleşmenin tabii sonucu olarak, tek tanrılı din adamları arasında bilgi alışverişinin yapılmasına karar verildiğini ifade etti.

Prof. Dr. Aydın, şunları söyledi:

'Tektanrılı dinlerde, Hz. İbrahim dahil, pek çok alanda farklılıklar var. Bu farklılıkları birer çatışma sebebi olarak değil, anlama ve anlaşmaya yardımcı olan zenginlikler olarak görmek gerekir. Bu farklılıkların önemli bir kısmı, asırlardır birikmiş cehaletten kaynaklanmaktadır. Üç büyük din mensupları, birbirlerinin dini inançları hakkında ne yazık ki, yeterli bilgiye sahip bulunmamaktadır. Burada din bilginlerine, din adamlarına ve dini kurumlara çok önemli görevler düşmektedir.

Her üç din mensupları işbirliği içinde ortak düşünceler, aksiyon planlama ve stratejiler üretmek durumundadır. Bunun için derin ve sağlam bilgi, samimiyet, inanç ve kararlılık içinde daha fazla müşterek çaba ortaya koymak, birlikte yaşamının iyice zorlaştığı, hatta bazı yerlerde imkansız hale geldiği günümüz dünyasında dini, ahlaki ve manevi bir görev haline gelmiştir.'

Müslüm ABACI

29 HAZİRAN 2000

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

the growth of the illness which was consuming him, he gradually deteriorated as a ruler, and by his errors prepared the way for the triumph of the Fātimids.

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IBRĀHİM, eighteenth Ottoman Sultan, was born on 12 Shawwāl 1024/4 November 1615, the youngest son of Aḥmad I [q.v.]. He spent all his early life in close confinement, in constant fear of being put to death (as four of his elder brothers were); so that when Murād IV [q.v.] died and Ibrāhīm, the sole surviving prince of the dynasty, was called to ascend the throne, only the combined persuasions of his mother Kösem and the Grand Vizier Kara Muṣṭafā Pasha [q.v.] induced him to emerge (16 Shawwāl 1049/8 February 1640).

The capable Kara Muṣṭafā remained in power for the first four years of Ibrāhīm's reign. He promoted peaceful relations with Persia and, by the treaty of Szön (15 March 1642), renewed the peace with Austria; while in 1051/1642 Azov (Azak [q.v.]) was recovered from the Cossacks. He carried through a reform of the coinage [see SIKKA] and a new land-survey (*tahrir* [q.v.]) in an attempt to stabilize the economy, and took strict measures to restore the authority of Istanbul over refractory provincial governors (repression of the revolt of Naṣūḥ Paṣha-zāde Hüseyin Paṣha, 1053/1643).

During at least the first years of his reign, Ibrāhīm was capable of concerning himself with the well-being of his empire. The Grand Vizier addressed to his utterly inexperienced new master a memorandum on public affairs (F. R. Unat, *Sadrāzam Kemenkeş Kara Mustafa Paşa lâyihası*, in *Tarih Vesikaları*, i/6 (1942), 443-80); Koḍi Beg [q.v.] also submitted a précis of advice on government (MS Revan 1323, ? autograph); and documents in the Sultan's own hand, preserved in Topkapısarayı, show him urging the Grand Vizier to attend, e.g., to the provisioning of Istanbul (Ç. Uluçay, *Sultan Ibrāhīm deli mi, hasta mı idi?*, in *Tarih Dünyası*, no. 12 (1950), at p. 498; cf. *IA*, art. *Ibrāhīm*, 880 b). But perhaps as a result of the terrors and tension of his early years he was subject to perpetual headaches and to attacks of physical prostration; furthermore, since fears that he might be impotent put the survival of the dynasty in doubt, he was encouraged, by his mother and his entourage, to abandon himself to the pleasures of the harem (and soon fathered several children in rapid succession, the future sultans Meḥmed IV, Süleymān II and Aḥmed II [q.v.] among them). Thus he came increasingly under the influence of concubines and favourites, and of the charlatan *Djindji Khodja* [see HUSAYN, *DJINDJİ KHODJA*], who purported to cure the Sultan's fits.

Djindji Khodja and his allies the *rikābdār* Yūsuf and Sulṭān-zāde Meḥmed Paṣha became more and

more powerful, controlling appointments and dismissals, enriching themselves by bribes and finally procuring the execution of the upright but tactless Kara Muṣṭafā (21 Dhu 'l-Ka'da 1053/31 January 1644). Sulṭān-zāde Muṣṭafā now became Grand Vizier, while *Djindji Khodja* was appointed *kādi'asker* of Anadolu and Yūsuf Kapudān Paṣha. The new Grand Vizier did nothing to restrain the Sultan's eccentricities and extravagance.

It was at this juncture that the seizure by Maltese corsairs of a ship carrying pilgrims to Egypt provoked the Sultan, urged on by Yūsuf, to invade Crete (*Djumādā I* 1055/June 1645), and thus to embark on the exhausting war with Venice, which was to last for 24 years [see İKRİTİŞ; KĀNDIYA]. Yūsuf Paṣha's initial success in forcing the surrender of Canea (Hanya) aroused the jealousy of the Grand Vizier; and the intrigues between them and the attempts of each to win over the wayward Sultan led successively to the deposition of Muṣṭafā (*Shawwāl* 1055/December 1645) and to the execution of Yūsuf (*Dhu 'l-Hidjdja* 1055/January 1646).

Ibrāhīm's addiction to the women of the harem now found its culmination in his taking one of his concubines (Telli Khāṣṣeki) in legal marriage (after which he is said to have ordered the Palace of Ibrāhīm Paṣha on the Hippodrome, which was made over to the lady, to be carpeted with furs). The imposition of heavy taxes, not for the prosecution of the war but for the satisfaction of such eccentric whims, aroused increasing discontent both in the provinces (revolt of Varvar 'Alī Paṣha at Sivas, put down by Ipshir Muṣṭafā Paṣha [q.v.]) and in Istanbul. Various Janissary officers persuaded some members of the 'ulemā to join in a plot, at first directed against the Grand Vizier Aḥmed Paṣha, who on 18 Rādjab 1058/8 August 1648 was strangled and torn to pieces (whence his later nickname "Hezār-pāre"); and on the same day Ibrāhīm was seized and put into close confinement in the Palace, while his seven year old son Meḥmed (IV) was placed on the throne. Ten days later, however, fearing that Ibrāhīm's partisans might procure his restoration, the new Grand Vizier, Şofu Meḥmed Paṣha, accompanied by the Shaykh al-Islām (who had given a *fatwā* sanctioning the execution), had him strangled (28 Rādjab 1058/18 August 1648).

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The above is an abridgement of the article *Ibrāhīm* in *IA*, fasc. 49, pp. 880-5, which includes references to and quotations from archive documents, and further bibliography.

(M. TAYYİB GÖKBİLGİN)

IBRĀHİM B. 'ABD ALLĀH, full brother of Muḥammad [q.v.] called al-Nafs al-Zakiyya, who rebelled with him against the 'Abbāsīd caliph al-Manṣūr in 145/762-3. Their father 'Abd Allāh, the son of al-Ḥasan (al-Muḥannā) b. al-Ḥasan b. 'Alī b. Abī Tālib and of Fāṭima bint al-Ḥusayn b. 'Alī,

ALGO MÁS SOBRE LA FIGURA DEL PROFETA IBRĀHĪM EN EL CORÁN

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El estudio de las fuentes literarias en el Corán es ciertamente un tema controvertido y, si se quiere, hasta peligroso. Dado que, para la mayoría de los musulmanes el Corán es el libro que contiene la palabra eterna e increada de Dios, el hablar de "influencias literarias" puede sonar a herejía e impiedad sin paliativos. Sin embargo, hasta el más ortodoxo e intransigente de los musulmanes tendrá que reconocer que, desde el punto de vista histórico, el mensaje profético de Mahoma iba dirigido, en primerísimo lugar, a sus contemporáneos de la Arabia del siglo VII y para que este mensaje profético tuviera, como indudablemente tuvo, éxito, era necesario que apelara a una serie de claves culturales que fueran familiares a ese auditorio concreto.

La figura del profeta Ibrāhīm, el Abrahán de la Biblia, constituía un modelo especialmente apropiado y grato para la misión profética de Mahoma, pues Ibrāhīm abandonó la idolatría para consagrarse al culto del Único y Verdadero Dios hasta convertirse en el paradigma del حنيف, es decir, del auténtico creyente.

Por otro lado, es un hecho indiscutible que el lector procedente del Cristianismo que aborda las páginas del Corán se encuentra con que los hechos referidos al profeta Ibrāhīm coinciden en algunos puntos con lo relatado sobre Abrahán en la Biblia, pero en no pocos casos difieren totalmente. La explicación es bien sencilla: tal como cuenta la tradición, el profeta Mahoma, al igual que la mayoría de los árabes de aquella época, era أمي es decir, analfabeto o, todo lo más, muy poco letrado. En cualquier caso, era altamente improbable que conociera, al igual que sus oyentes, el texto canónico de la Biblia, ni en su versión hebrea original, ni en sus diferentes targumīn, incluyendo entre estos la p'siṭṭā. Por el contrario, con lo que, con toda seguridad, estaría familiarizado, al igual que su público, es con todo un corpus de leyendas piadosas extracanónicas transmitidas oralmente, que por su fantasía y atractivo gozaban de una extraordinaria popularidad y difusión. De estas tradiciones se habría de servir el mensaje profético de Mahoma para mejor conmover y convencer a sus eventuales prosélitos.

En el caso que nos ocupa, el del profeta Ibrāhīm, hijo de un idólatra politeísta, con quien rompe para ir en busca del Único y Verdadero Dios, generalmente se admite que la tradición coránica sobre este punto tiene como antecedente un conjunto de leyendas hagádicas como, por citar el ejemplo más representativo, las contenidas en la antología titulada *Midraš B're'siṭ Rabbā'*, compilada en Palestina en el siglo V. Esto con ser verdad, no es toda la verdad. El *Midraš B're'siṭ Rabbā'* y otras colecciones no representan sino la "punta del iceberg" de todo un enorme caudal de tradiciones piadosas que circularon entre los judíos y que se transmitieron igualmente a los cristianos primero y a los musulmanes después.

En la "Slavia Orthodoxa" estas leyendas piadosas tuvieron especial éxito y, como allí, según feliz expresión de Aurelio de Santos Otero, "no sopló el cierzo del Renacimiento", mantuvieron su popularidad hasta el siglo XIX, cuando llamaron la atención de investigadores y eruditos, como, p. ej. N. S. Tixonrávov, A. N. Pýpin, P. A. Lávrov, A. I. Jacimírskij y I. J. Porfírev en Rusia, I. Frankó en Ucrania, J. Ivanóv

142707

ABRAHAM

His Life and Times

MASARRAT HUSAIN ZUBERI

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The Bible and Qur'ân as the Basis for Christian-Muslim Relations With Special Reference to Abraham¹

by Varghese C.O.

Introduction

India has been a place for people to live together peacefully in a rich mixture of cultures and religions, but there are times when groups with vested interests use religion to create intolerance and violence between people of different religions. In the Indian context there are cases of using one's own scripture to establish the falsity of other scriptures. For example, Christian and Islamic organizations like Al-Basheer and the Islamic Research Educational Foundation stage open-dialogue gatherings between Christians and Muslims, not to promote coexistence but to show that their scripture holds the truth. That results in communities building barriers, causing hatred and mistrust of the other. Such a situation reveals the urgency of a call for authentic engagement in rereading our own scriptures and the scripture of the other to put together elements that nourish interfaith dialogue.

Aim, Method and Main Question

This article aims to see the Bible and the Qur'ân as a basis for successful dialogue between Christians and Muslims by focusing on Abraham, a figure common to both scriptures. It will deal mainly with how Abraham relates to God as a monotheist and through his belief, obedience and righteous attitude and with his relationship with other people and religious groups.

This aim can also be formulated as a general hypothesis: that the figure of Abraham can play a vital role in helping to nourish dialogue between Christians and Muslims. I shall analyse the ways in which Abraham is represented as a role

1. This article is an abridgement of his thesis for the degree of Masters of Theology in Contextual and Cross-Cultural Theology awarded by the Free University of Amsterdam in 2003.

Sūrat Āl ‘Imrān and Those with the Greatest Claim to Abraham

Neal Robinson

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Although *Sūrat Āl ‘Imrān* (Q. 3) probably comprises revelations received on various occasions over a period of several years, we have argued elsewhere that in its present form it constitutes a single multi-faceted response to the threat of apostasy that menaced the Muslim community after the debacle at Uḥud.¹ For a number of reasons, some of those who had earlier rallied to Islam appear to have been tempted to abandon the faith and take their allegiance elsewhere. One factor was almost certainly the influence of Jews and Christians who continued to maintain that they, rather than the Muslims, were the true heirs of Abraham. It is this issue, as dealt with in the sura, which we now propose to explore.

1. The Structure of the Sura, and the Extent of the Sub-section on Abraham

In broad outline, the overall plan of the sura is clear. There is preliminary matter, a central core, and an ending. The preliminary matter and the ending both include model prayers of petition for the faithful – a capital point to which we shall return. The faithful themselves are not addressed explicitly until v. 100, where the formula *yā ayyuhā’lladhīna āmanū* is employed for the first time: *O you who believe, if you were to obey a sect of those who have been given the Scripture, they would render you unbelievers after your belief*.² This verse, which is situated exactly half-way through the sura, divides the central core into two parts. Part 1, which is concerned with the status of previous prophets, consists of two sub-sections that focus in turn on Jesus and his entourage, and the religion of Abraham. In Part 2, the emphasis shifts to the aggravating circumstances that made apostasy seem attractive to some Muslims, namely the community’s experience of death and defeat in battle.³

The precise point at which some of the sections and sub-sections begin and end is debatable. A working hypothesis can however be proposed as follows:

Preliminary Matter, vv. 1–32

Central Core, vv. 33–189

Part 1: The status of previous prophets, vv. 33–9

(a) Jesus and his entourage, vv. 33–63

(b) The religion of Abraham, vv. 64–99

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Author: FIRESSTONE, REUVEN

Title: THE EVOLUTION OF ISLAMIC NARRATIVE EXEGESIS IN THE ABRAHAM - ISHMAEL LEGENDS

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Subject: HISTORY, MIDDLE EASTERN (0333); FOLKLORE (0358)

Abstract: This study analyses a single narrative theme in Islamic exegetical literature: the legends concerning Abraham after his hijra (emigration) from the land of Nimrod. The series of legends encompasses his emigration, his experiences in Syria/Palestine, the birth of Ishmael, the transfer of Hagar and Ishmael to Mecca, the building of the Ka'ba, the Abrahamic Hajj, and the Sacrifice (al-dhabih). All significant references to these themes in twenty well-known medieval exegetical sources dating from the 9th to the 15th centuries and representing various Islamic religious outlooks are collected and analysed. The sources represent the genre of classical Tafsir (exegesis) but also include histories, Hadith collections, and collections of legends known as "Stories of the Prophets". A methodology similar to the classic "form critical" method is applied to the sources, and the dozens of narrative traditions are broken into component parts based on literary, grammatical, religious, geographical, and other criteria.

Through this process, patterns were noted that suggested three primary origins for the legends. Most derived from a "biblical" environment; that is, they evolved out of Jewish, Christian, or biblical sectarian traditions. Others derived from a pre-Islamic pagan Arab milieu. The third group represented Islamic components that evolved after the beginning of Muhammad's mission. The latter material served as editorial mortar to bind the various legends and legendary fragments to Islamic concerns, and often connected them directly to qur'anic texts.

This study suggests that most of the Islamic narrative traditions serving to fill in terse qur'anic references to Abraham and Ishmael originated from foreign sources, but evolved in such a way that they became acceptable to the Islamic world view. Despite the fact that most components of the narrative traditions originated in foreign environments, the full legends nevertheless represent authentic and uniquely Islamic traditions in the form in which they occur in the sources.

Prof. Heinrichs (see Komm. 72, p. 44), the translator has managed to miss the plain sense of what is said and is therefore forced to the gratuitous insertion of "(unterschiedlich niedrigen)" in an effort to save some sort of sense. At 88r, l. 20, *wa-ya'lamūna mā 'alayhim wa-mā lahum* (being cognizant of what is to their disadvantage and to their advantage) is rendered "denn sie wußten um ihre Pflichten und Rechte" and the same error is made at 88v, l. 8, even though this use of "... 'ala ... wa-li ... " is found in the Koran (e.g., 41:46) and is fairly common in religious contexts.

In addition to identifying the text's copious allusions to the text of the Koran, the commentary (pp. 39-68) contains a wealth of historical and philological information. There are, finally, a complete glossary for the Arabic text and indices both for the Koranic passages cited or evoked and for subjects and proper names. However modest as a literary achievement, and however superficial in its religious content, the *khujbah* is interesting in that it is a direct witness to one facet and level of politically oriented religious rhetoric at a crucial place and moment in the history of Islam. One is grateful for its publication.

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* Note also that, in the context, *alā* following *lahum* here would seem much more likely to be circumstantial to *ya'lamūna* than to *lam yazāl*. ... *'alā minhā* as Daiber has rendered it.

Roots of North Indian Shi'ism in Iran and Iraq: Religion and State in Awadh, 1772-1859. By J. R. I. COLE. Comparative Studies on Muslim Societies, vol. 6. Berkeley and Los Angeles: UNIVERSITY OF CALIFORNIA PRESS, 1988. Pp. xiv + 327. \$38.

The subject of this interesting study is best described by the subtitle. It seeks "to combine social history and the sociology of religion" (p. 2), and is in fact a perceptive and theoretically ambitious account of the establishment of a Shi'ite hierarchy in the northern Indian state of Awadh under the protection of its Shi'ite Nawabs. In addition to the history of 'ulama-state relations, we find interesting observations on the growth of Naqshbandi militancy among the Sunni population of Awadh in reaction to the ascendancy of Shi'ism in the 1810s and 1820s, and an analysis of the role of the Shi'a in the Indian mutiny of 1857.

The origins of Shi'ite rule in Awadh are traced to the *lèse majesté* of the Mughal governor, Nawab Burhanul-Mulk of Nishapur, who established contact with the invading Nadir

Shah in 1739, and the succession of his nephew, the Safdar Jang, who ruled Awadh from 1739 to 1741 and hired some six or seven thousand Shi'i Qizilbash cavalymen away from Nadir's army (p. 45). At this stage, there were no professional 'ulama in the Shi'ite sectarian community, and the physicians also assumed minimal pastoral functions. Throughout the rest of the century, Shi'ite 'ulama were attracted from Iran by the grants from the ruler and the Shi'ite notables, and their arrival and gradual ascendancy was marked by considerable friction with the physicians. The key figure in the formation of a Shi'ite hierarchy under the protection of the Nawabs was Sayyid Dildar 'Ali Nasirabadi (1753-1820). After his studies at the Shi'ite centers of learning in Iraq, Sayyid Dildar 'Ali appeared in the Akhbari Shi'ite community of Awadh as the spokesman for Usuli Shi'ism. His assets were intellectual and doctrinal, and he managed to convince the Nawab and the notables that he represented the Shi'ite orthodoxy that was triumphant in the Iraqi and Iranian centers of learning. (The significance of the fact that orthodoxy in the form of Usulism came from abroad is not sufficiently appreciated by Cole whose analytical focus is on the internal factors [p. 171].) In 1786, Sayyid Dildar 'Ali persuaded Nawab Asaf-ud-Dawlah to authorize the holding of congregational Friday prayer, despite the latter's reluctance to sever the last symbolic tie with the Mughal empire (p. 133). Henceforth, Sayyid Dildar 'Ali used the pulpit to propound the Usuli orthodoxy he had learned in the Shi'ite centers in Iraq, and "state-sponsored Friday prayers acted as an engine to drive the Usuli advance" (p. 163).

The subject matter invites comparisons with the establishment of Shi'ism in Iran under the patronage of the Safavid rulers in the sixteenth century, and some interesting parallels are offered by Cole. There were also major differences between the two cases. The Sunni townspeople and the Hindu peasants continued to constitute the bulk of the population of Awadh, and the Nawabs continued to depend on the Sunni 'ulama of the Farangi Mahall for manning their judiciary, at least down to the 1840s. Cole's subtle analysis of the professionalization of the Shi'ite 'ulama and the incipient consolidation of the hierarchy should be put in the general context of the relative social insignificance of the politically dominant Shi'ism in this area. The long-term growth of Shi'ism in Awadh was much weaker than in Iran; one could argue it was a rather feeble by-product of some one hundred and thirty years of rule by a dynasty of Nawabs who happened to be Shi'ite, and not, as had been the case with the Safavids, the result of a Shi'ite revolution. Given their much narrower social base, it is therefore not surprising that the Awadhī hierarchy remained subservient to the state and never acquired the independence of its Iranian counterpart. Nevertheless, as Cole shows, there could be tension between the two powers. Here, we can find amusing vignettes on the competi-

H2. Ismail (Pogelinde)
H2. Ibrahim

tion between the ruler and the *mujtahid* as representatives of the Hidden Imam, the Mahdi. Claims to personal contact with the latter were made by both parties (pp. 192, 205).

Cole's analytical tools, mostly Weberian, include "social class," "social closure," "state formation," and the transition from "sect," "with fairly undifferentiated membership, to "established religion," whose members are differentiated into the laity and the "hierarchy." His judicious application of these analytical concepts and categories is on the whole successful, and often illuminating. He gets the best mileage out of Max Weber's concept of social closure—that is, the monopolistic appropriation of opportunities by a social/professional group, in this case, the leading families of Shi'ite 'ulama. The formation of the Shi'ite hierarchy under the protective umbrella of political rule is shown to have been accompanied by appropriation of positions and resources and the exclusion of other groups. This process began in the latter part of the eighteenth, and was accelerated in the nineteenth, century. "The second generation of Usuli ulama mobilized their followers for exclusionary closure even more effectively than had the first generation in the eighteenth century" (p. 189). The appropriation of opportunities by the Usuli 'ulama at the expense of other groups, notably the Sunni 'ulama, went furthest during the reign of the pious Amjad 'Ali Shah (1842-47). The Shi'ite 'ulama seized the opportunity and "accepted offers of government posts and government monies with alacrity" (p. 197).

Cole is not as successful in using class analysis, and on occasion lapses into reductionism. At one point (p. 169), Usuli Shi'ism is presented as the fusion of the religious idiom with that of the notables to create a dominant ideology, but Cole gives no evidence that this "ideology" is any other than the Usuli orthodoxy developed in the distant centers of Shi'ite learning in Iraq. Nor is the class underpinning of "Popular Shi'ism" well documented or convincing. We are told that "artisans and laborers who newly adopted the faith of the Twelvers inventively honored the Imams" (p. 93). Yet we meet the Nawab and the rich beating themselves in the religious processions (p. 112), and come across "the folk practices of the notables" (p. 114).

The strong support from Amjad 'Ali Shah made possible the most effective effort at what is termed "Shi'ite institution-building." Cole's account of this institution-building breaks off with the capture of the judiciary by the Shi'ite 'ulama in the 1840s. The reason is obvious: the British took over the state of Awadh within a decade. "The British abolished the Shi'ite judiciary and the seminary. Worst of all, they consigned the Shi'ite state, the source of the *mujtahids*' wealth and power, to oblivion ..." (p. 282). This observation makes one wonder about the justification for investing so much time in Cole's carefully detailed account of "institution-building" in Awadh in the 1840s when the institutions built were unmade only a decade later. All the same, we should be grateful to Cole for

unearthing the past, and giving us a vivid picture of a century's growth of Shi'ism, under a northern Indian state consigned to oblivion in 1856.

SAID AMIR ARJOMAND

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Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis. By REUVEN FIRESTONE. Albany: STATE UNIVERSITY OF NEW YORK PRESS, 1990. Pp. xi + 265. \$49.50 (cloth); \$16.95 (paper).

This volume is a serious contribution to the study of *isrā'iliyyāt*, that corpus of Jewish tales (biblical and extra-biblical) which has been incorporated in one form or another into the body of early Muslim literature. Firestone shows keen awareness of the problem surrounding the issue of influence in this genre. Treading lightly in an area where decisive proof is almost impossible to obtain, he chooses to circumvent it and concentrates instead on a careful historical approach. He argues that Jews and Arabs in pre-Islamic and early Islamic Arabia were two highly integrated groups that probably had access to a stock of "biblicist" tales which they absorbed in different ways and used for different purposes. Firestone's introduction and definition of the term "biblicist" (p. x) is both creative and helpful.

As the title of the book indicates, the scope of this study is limited to three cycles of tales based on three major events in the life of the qur'anic Abraham. The first cycle, entitled here *The Syrian Prologue* (pp. 23-59), traces Abraham's emigration to Syria. It includes tales about his journey to Egypt, the circumstances leading to his marriage to Hagar, the birth of Ishmael, and his moving Hagar and Ishmael to Mecca. The second cycle, *The Meccan Sequence* (pp. 61-103), revolves around Ishmael's life in Mecca, his father's visits to him, and Abraham's building of the Kaaba. As Firestone says, "The Meccan Sequence essentially establishes Mecca and its environs as Holy Land through Abraham's association with its sacred sites. Although it does not negate the holiness of that area of Syria sometimes referred to as the Holy Land in our Arabic sources, it establishes the precedent of an equally holy geography in the Arabian Hijāz which will eventually surpass it" (p. 61). The last cycle of legends discussed in the book is *The Sacrifice* (pp. 105-51). It centers on the near-sacrifice of one of Abraham's sons and presents in detail the debate among principal Muslim exegetes regarding the identity (Isaac or Ishmael) of the son.

Firestone wisely limits not only the subject of his book but also the number of Muslim exegetes that he chooses to consult. Aware that their numbers are vast, he restricts himself to

Divan Şiirinde Hz. İbrâhîm ve 'Ades (Mercimek) Kıssasına Dâir

In Divan Poetry The Anecdote Of Hz. İbrahim And Lentil

Semra TUNÇ*

Özet

Divan şiirinin kaynakları arasında dinî unsurlar ve özellikle peygamber kıssaları ve ilgili hususlar önemli yer tutar. Peygamberlerin hayatını ele alan müstakil eserler dışında çoğunlukla telmihlerle karşımıza çıkan bu unsurlardan biri de Hz. İbrâhîm ve 'ades ilgisidir. Yazımızın amacı, -divanlarda bulduğumuz örnek beyitlerden hareketle- bu ilginin kaynağın tespit etmek ve açıklamaya çalışmaktır.

Anahtar Kelimeler

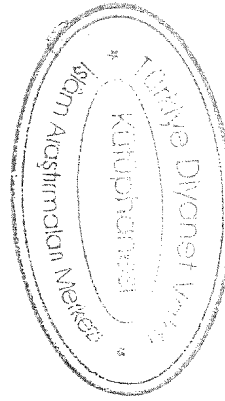
Eski Türk Edebiyatı, Divan, Mesnevî, İbrâhîm, 'Ades, Mercimek

Abstract

Religional elements, anecdotes of prophet have important place in the sources of Divan poetry. One of the religional element is Hz. İbrahim and lentil. The aim of this study is to point out and explain the relation of anecdote of Hz. İbrahim and lentil with Divan poetry by the help of examples from Divan.

Key Words

Classical Turkish Literature, Divan, Mesnevi, İbrahim, Lentil.



ABRAHAM

The Friend of God

Jerald F. Dirks

M.Div., Psy.D.



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Prophets in the Quran

An Introduction to the Quran and Muslim Exegesis

Selected and translated by
BRANNON M. WHEELER

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	97207
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Abraham

ibrahim

Q 6:74 When Abraham said to his father Azar: "Do you take idols for gods? I see you and your people in clear error." **75** Like this we showed Abraham the kingdoms of the heavens and the earth so that he might be one who had certitude. **76** When night fell he saw a star and said: "This is my Lord." But when it set he said: "I do not love things that set." **77** When he saw the moon rising he said: "This is my Lord." But when it set he said: "If my Lord does not guide me I will become part of the group of those who are misled." **78** When he saw the sun rising he said: "This is my Lord. This is the greatest." But when it set he said: "My people, I am free from your associating things with God. **79** "I set my face to the one who endowed the heavens and the earth, being *hanif*. I am not one of those who associates other things with God." **80** His people disputed with him. He said: "Do you dispute with me concerning God when he guides me? I am not afraid of what you associate with God. Only if my Lord wishes a thing to be. My Lord encompasses all with knowledge. Will you not be reminded? **81** "How should I be afraid of what you associate with God while you are not afraid to associate things with God without having any authority revealed to you? Which of the two sides has more right to security? if you have learned. **82** "Those who believe and do not clothe their faith with injustice, they are the ones who are secure. They are rightly guided." **83** That was our argument which we gave Abraham against his people. We raise whom we will in degrees. Your Lord is Wise, Knowing. **84** We gave him Isaac and Jacob. All together we guided. Noah we guided before, and among his descendants are David, Solomon, Job, Joseph, Moses, and Aaron. Like this do we reward those who do good. **85** Zechariah, John, Jesus, and Elijah are all of the upright. **86** Ishmael, Elisha, Jonah, and Lot, all together we favored above the worlds. **87** And from among their fathers, their offspring, and brothers we selected them and we guided them to the straight path.

Q 41:37 Among his signs are the night, the day, the sun, the moon. Do not prostrate to the sun or the moon. Prostrate to God who created them, if it is he you are worshipping.

ibrahim 74-81

ابراهيم بن الأغلب وتوحيد المغرب الاسلامي

محمد بوذينة

İbrahim I

كان قيام دولة الأغالبة في طرابلس وافريقية وجزء من المغرب الأوسط، تجربة جديدة في نظم الحكم في دولة الاسلام، وهي تجربة ترك جزء من الدولة لأسرة معينة من أهل الولاء والطاعة لقاء موافاة الدولة بصورة منتظمة بمقدار سنوي من مال متواضع ولكنه يوفر على الدولة عناءاً شديداً وأموالاً كثيرة مع بقاء افريقية على طاعة الدولة الاسلامية العامة والاحتفاظ بمظاهر سيادة الدولة المركزية مثل استعمال شعارالدولة والخطبة باسمها وسك العملة باسم خليفتها وما الى ذلك، ولا ندري كيف تم الاتفاق بين الخليفة هارون الرشيد وابراهيم بن الأغلب على هذه الشروط، بل لا نعرف مقدار المال الذي تم الاتفاق عليه بصورة مؤكدة، ولكن هذا الاتفاق حقيقي بدليل أنه استمر معمولاً به أكثر من قرن من الزمان وعلى أساسه قام ملك بني الأغلب في افريقية.

والتجربة في ذاتها تتفق في روحها مع الحالة العامة للدولة العباسية في العصر الذي تمت فيه فإن هذه الدولة رغم الضخامة التي بدأت بها كانت من أول الأمر دولة متعبة قامت على اكتاف جند خراساني معظمه من أبناء عرب خراسان وأقله من موالي فارس، وقد اشترك هؤلاء وأولئك في إقامة هذه الدولة للتخلص من سيادة بني أمية وإقامة حكم صالح قويم.

ولكن هذه الدولة لم تكد تقوم حتى تبين أن مظهر الحكم فقط هو الذي تغير، أما حقيقته فظلت كما هي، فلم يحسن المصري أو الخراساني أو المغربي بأن الحكام الجدد أقرب الى العدل - أو أبعد عن الظلم بتعبير أدق - من الحكام الماضين، بل زاد الظلم، لأن الدولة الجديدة اعتمدت على جند مرتزق كثير التكاليف، مما اضطرها الى زيادة الجبايات، هذا وأن الطابع الجديد الذي أخذته الدولة ومظهر الفخامة الذي اتخذته زاد في الأعباء المالية، وانعكس ذلك على ولادة الدولة فاقترضوا من الرعية أموالاً جسيمة دون أن يقدموا للناس خدمات أفضل فأخذ الناس يشعرون بثقل العبء. ومع الزمن أخذ الإحساس بهذا العبء يتزايد، وزاد

تونسيون

في تاريخ الحضارات



منشورات محمد بوذينة

الحمّات - تونس
1998

محمد بوذينة

ابراهيم الثاني بن الأغلب وبيت الحكمة الافريقي

ibrahim I

MAR
SANTA JALEA

تونسيون

في تاريخ الحضارات

ولد الأمير ابراهيم بن أحمد بن محمد بن الأغلب بن ابراهيم بن الأغلب يوم عيد الاضحى، سنة 235هـ / 27 جوان 850م. وكان أكبر أخوته، كما أثبت ذلك الحساب. وأكدته كنية والده. وناهزت سنه الثالثة عشرة(1)، لما ولد ابراهيم. فتكنى أحمد بن محمد بن الأغلب، عند ذلك وحسب العرف الجاري به العمل، بكنية أبي ابراهيم، اسم ولده الأول.

وأقصى ابراهيم عن الحكم، وهو الابن الأكبر، لأسباب مجهولة، لفائدة أخيه الأصغر محمد الذي اشتهر بأبي الغرائق، فهل كان هذا الاختيار مطابقا لإرادة الأب؟ ليس هذا بالأمر الثابت تماما. خلف زيادة الله الثاني فعلا أخاه ابراهيم أحمد مباشرة، لأن أبناء ابراهيم كانوا صغارا كثيرا عند موته. ولم يبق زيادة الله الثاني سوى سنة في الحكم، ولا شك أنه توفي بدون أن يخلف ولدا تسمح سنه بتولي الحكم بعده (2). ومن المحتمل أن زيادة الله الثاني حرم ابراهيم من الإمارة لفائدة ابنه الأصغر. وقد جرت العادة فعلا أن يولي الأمراء المباشر أول أحفادهم وهم على قيد الحياة. لذا، فلم تتسم العلاقات بين الأخوين بمودة كبيرة، ولا بد أنها لم تعمل دسائس ابن عمهم القاضي ابن طالب الذي أساء لابراهيم لدى الأمير، كما روى ابن الحارث (المتوفى سنة 371هـ / 981م - 982م)، على انفراج هذه العلاقات.

ومن جهة أخرى، كان الأميران يتعارضان في كل شيء. وقد رأينا أن أبا الغرائق الشاب أذعن للمغريات التي لا تحصى في قصر غني بجميع مفاتن الشرق. وخلافا لذلك، اشتهر ابراهيم بجدة. وأجمع المؤرخون على وصفه بالأمير الشاب الفاضل العادل التزيه في بدايته. كان واليا على القيروان في عهد أبي الغرائق، وبرز بإدارته الحكيمة، فحصل على ود جميع أهالي القيروان المعروفين بتشدهم في الرضى بالأوضاع القائمة. وعلى هذا الأساس من رصيد الود، اعتلى كرسي الحكم، إذ تراءى لأهل القيروان صورة والده الفاضل



منشورات محمد بوذينة

الحمّامات - تونس
1998

- Ibrahim

آزر ، اسم والد إبراهيم :

صرح القرآن الكريم باسم والد إبراهيم عليه السلام في قوله تعالى : ﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذَ أَصْنَامًا آلِهَةً ﴾ (الأنعام : ٧٤) ، كما ورد ذكره دون تصريح في ثلاثة مواضع أخرى (التوبة : ١١٤ ، الزخرف : ٢٦ ، الممتحنة : ٤) . وقد أشار المفسرون إلى أن هناك خلافاً بين العلماء حول المقصود بآزر : هل هو اسم أم صفة ، وإن كان اسماً فمن المسمّى به ؟ ولا يكاد يخلو كتاب من كتب التفسير من الإشارة إلى العديد من الآراء المختلفة حول هذا الموضوع ، ومحاولات للتوفيق بين الاسمين . ومن أهم الآراء التي ذكرها الطبري في تفسيره (٢٤٢:٧ وما بعدها) والقرطبي (٢٢:٧) وغيرهما من المفسرين أن اسم والد إبراهيم هو تارح أو تارخ ، وأن آزر اسم صنم ، وقد روى ابن كثير في تفسيره [١٤٩:٢] مثل ذلك عن ابن عباس . وقيل : آزر عندهم ذم في لغتهم بمعنى مخطيء أو معوج أو خرف ، وقيل : إن والد إبراهيم كان له اسمان : آزر وتارح مثل اسرائيل ويعقوب ، وقيل : آزر لقبٌ وتارح اسم . ويقول الثعلبي (عرائس المجالس : ٧٢) : « وكان اسم أبي إبراهيم الذي سمّاه به أبوه تارح ، فلما صار مع التمرود قيماً على خزانة آلهته سمّاه : آزر » . وذكر الألوسي (٧ : ١٩٤) أنّ آزر علم أعجمي لأبي إبراهيم ، وأشار إلى أنّ من رأى أنّ آزر ليس اسماً لأبي إبراهيم ذهب إلى القول بأن آزر لقب لأبيه أو اسم لجدّه أو لعمه ، فالعم والجد يسميان أباً مجازاً . ويرى الطبري (٧ : ٢٤٤) أنّ الصواب هو أنّ آزر اسم لأبي إبراهيم لأن الله أخبر أنه أبوه . أما قول النسائين بأن اسمه تارح ، فيجيب عنه بأنه قد يكون له اسمان كما لكثير من الناس في السابق واللاحق ، أو يكون لقباً . ويميل ابن كثير (٢ : ١٥٠) إلى رأي الطبري ويصف هذا الرأي بأنه جيّد وقوي ، كما يذهب الزمخشري أيضاً (٢ : ٣٠ وما بعدها) إلى القول بأنّ آزر اسم لأبي إبراهيم عليه السلام وهو عطف بيان لأبيه .

ويبدو أن الاعتماد على التراث اليهودي في هذه المسألة كان السبب الرئيسي الذي أدى إلى هذا الاختلاف . فقد جاء في سفر التكوين من العهد القديم (١١ : ٢٧) « ولد تارح أبرام (إبراهيم) وناحور وهاران » . ولكن ظاهر القرآن يدل على أن آزر اسم والد إبراهيم . ويؤيد ذلك ما رواه البخاري في صحيحه أن النبي ﷺ قال : « يلقى إبراهيم أباه آزر يوم القيامة وعلى وجه آزر قترَةٌ وغبرة فيقول له إبراهيم : ألم أقل لك لا تعصني ؟ فيقول أبوه : فاليوم لا أعصيك » . (عمدة القاري ١٥ : ٢٤٣) .

وكان والد إبراهيم ماهراً في النجارة والبناء ، ينحت الأصنام أو يصوغها ويبيعها لقومه الذين كانوا يعبدون الأوثان من دون الله ، (قصص الأنبياء : ١٠٣) . وقد سَمَنَ إبراهيم لأبيه بالبرهان العقلي بطلان عبادته للأصنام ، كما يحكي القرآن عنه : « يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئاً ؟ » (مريم : ٤٢) ، ولكن والد إبراهيم رفض دعوة ابنه ونهره متوعداً إياه بالرجم إذا لم يكفَّ عن ذلك ، فغادره إبراهيم قائلاً : « سلام عليك سأستغفر لك ربي » (مريم : ٤٧) . وكان إبراهيم يستغفر لأبيه مدة حياته ، فلما مات على الشرك وتبين إبراهيم ذلك ، رجع عن الاستغفار وتبرأ منه كما جاء في القرآن الكريم : (وما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه ، فلما تبين له أنه عدو لله تبرأ منه » (التوبة : ١١٤) .

المصادر والمراجع : (غير ماورد في المادة).

الكسائي : قصص الأنبياء : ١٢٨ وما بعدها . السيوطي : معترك
الآقران في إعجاز القرآن ، تحقيق علي محمد الجاوي (القاهرة) : ٥٢٤ .
الزمخشري : الكشاف ، (القاهرة ١٩٥٣) . عبد الوهاب النجار : قصص
الأنبياء ، (القاهرة) . محمد الطاهر بن عاشور : التحرير والتنوير ٢/٧ :
٣١٠-٣١٢ .

(محمود حمدي زقزوق)

الآس

نبات (واحدہ آسہ) : اسمہ العلمي (Myrtos Communis Linn)
(Fam. الفصيلة الآسية وهو من)
(Myrtaceae) ويسمى بالآغريقية Myrtus ويعني :

6.2 The offering of Ibrāhīm's son according to Q 37

6.2.1 Context of the narrative

The story about Ibrāhīm offering his son in Q 37 (*al-ṣaffāt*) is found in vv. 99–113. Before presenting and shortly commenting on these verses, we must take a brief look at the verses that precede and succeed them. The first part of the *sūra* tells about the unrighteous who will be judged by Allāh, and the righteous, who will go to Paradise. According to vv. 69–71 the ungodly were admonished to desist from the actions of their forefathers, but they continued in their evil ways. The only exceptions were Allāh's true servants, his prophets, Nūḥ (Noah),³ Ibrāhīm (Abraham), Ishāq (Isaac),⁴ Mūsā (Moses),⁵ Harūn (Aaron),⁶ Ilyās (Elias),⁷ Lūṭ (Lot),⁸ and Yūnūs ibn Mattā (Jonah),⁹ who are mentioned before and after our narrative. Ibrāhīm was an example of righteousness not only in a general sense, but in particular in virtue of his averting the divinities (*ālīhatan*) "without God" (*dūna allāhi*) that his father had worshipped. "He stole away to their idols and said to them: 'Will you not eat [your offerings]¹⁰? Why do you not speak?' With that he fell upon them, striking them down with his right hand" (v. 91).¹¹ His opponents tried to throw him into the fire, but he looked to the sky and said that he was sick. The people left him without harming him (cf. vv. 90 and 98).

³ Heller 1995: 108. Nūḥ and Ismā'īl were among the prophets who were buried at the *Maqām Ibrāhīm* at the Ḥaram. See Kister (1991: 106) referring to al-Suyūṭī, *al-Durr al-manthūr*, Cairo 1314 AH, vol. 1: 136.

⁴ Watt (1978: 109) gives an excellent survey: "God gives Abraham good tidings of Isaac, a prophet, of the righteous, and blesses them both (Q 37:112f). In a fuller description, when messengers concerning Lot come to Abraham, his wife "laughed, and we gave her good tidings of Isaac, and after Isaac of Jacob" (Q 11:71/74). Several verses speak of Isaac and Jacob being given to Abraham (Q 6:84; 19:49/50; 21:72), and 29:27/26 adds that God made prophethood and the Book to be among his offspring (cf. Q 38:45f). Ishmael is joined to Isaac in Q 14:39/41, where Abraham praises God for giving him the two although he was old. Elsewhere the name only occurs in lists: Joseph follows the creed of his fathers Abraham, Isaac and Jacob (Q 12:38), and speaks of God's favour to them (Q 12:6); Jacob's sons serve the God of his fathers, Abraham, Ishmael and Isaac (Q 2:133/127); and revelations are given to Abraham, Ishmael, Isaac, Jacob and the Patriarchs (Q 2:136/130, 140/134; 3:84/78; 4:163/161). See the account of Abraham's would-be sacrifice of his son (Q 37:102/100–107)." My alterations from Roman to Arabic numerals.

⁵ B. Heller [MacDonald] 1993: 638.

⁶ See Weisenberg and Vajda 1971: 231.

⁷ He is *not* Elisha, but Alisā' ibn Ukhtūb in the Islamic tradition. See also Q 6:86 where both prophets are mentioned. In Q 38:48 Alisā' is mentioned together with Ismā'īl and Dhūl Kifl. See Seligsohn and Vajda 1960: 404.

⁸ Heller [Vajda] 1986.

⁹ Heller [Rippin] 2002.

¹⁰ "Eat your offerings" is not explicit in the Arabic text even if this is probably the meaning here.

¹¹ Cf. Q 37:86.91–93.97–99. Dawood 1994: 315. See also Q 19:41–48 where Ibrāhīm's rejection of his father's deities is rewarded by Ishāq and Ya'qūb, both of whom are called prophets (*nabī*), but *not* by Ismā'īl (v. 49).

Following the narrative about Ibrāhīm and the near sacrifice of his son, we are told that Mūsā and Harūn were saved from "the mighty scourge"¹² or "great distress"¹³ (*al-karb al-ʿazīm*) (v. 115). But the prophets were given victory and the clear book, the straight path, and the praise of the later generations. "They were two of Our believing servants,"¹⁴ the Qur'ān states. In the last part of this *sūra*, the topics of Allāh's potential daughters (*al-banāt*) and divine females (*malā'ika*) are brought into the text. However, the answer is clear, "Surely they lie when they declare: 'God has begotten children'."¹⁵ Those who maintain such errors will be punished, but the prophets will gain victory and peace.¹⁶ In other words, the link to the beginning of the *sūra* (v. 4), "Your God is one", is underlined here. But still, the topic of 'later generations' (*al-akhirīna*) and *dhurriyyitihimā* is decisive (vv. 108, 113, 119 and 129). Does this also lead us to Q 108 and its emphasis on sacrifice and offspring?

6.2.2 Q 37:99–113

By way of introduction, I mean to emphasise that this narrative has been explained in many Islamic commentaries (*tafāsīr*), which I shall *not* refer to here. Over the past fifteen years, Calder, Firestone, Bashear and others have analysed this narrative extensively and discussed most of the exegetical material known to them.¹⁷ To some extent I will use their comments where they support or are opposed to my findings. I present two different translations of the Qur'ānic text that are both extensively used among scholars and believers. By and large these translations agree with each other despite minor differences. In some cases it is useful to compare the two. I have added an Arabic transcription in a third column. Hopefully, the reader will find this useful.

The Qur'ān	Dawood's translation ¹⁸	Arberry's translation ¹⁹	Arabic transcription
37:99	He said: "I will take refuge with my Lord; He will give me guidance.	He said, "I am going to my Lord; He will guide me.	<i>qāla inni dhāhibun ilā rabbi sayahdīni.</i>

¹² Dawood 1994: 315. The word 'scourge' (*karb*) also points to the term 'test' (*balāʾu*) used to describe the challenge that Ibrāhīm was confronted with (v. 106).

¹³ Arberry (1955) 1983: 460.

¹⁴ Q 37:114–122; 122.

¹⁵ Q 37:151–152.

¹⁶ Q 37:171–182.

¹⁷ Calder 1988; Firestone 1989: 107–131, esp. 107–108, and 1990a; Bashear 1990.

¹⁸ Dawood 1994: 315.

¹⁹ Arberry (1955) 1983: 59–60.

JOURNEYS IN HOLY LANDS

The Evolution of the Abraham-Ishmael Legends
in Islamic Exegesis

Reuven Firestone

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SONBA GELIRI OYUNLAN

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النبى إبراهيم

في

الثقافة العربية الإسلامية

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SÖVETİŞİME KUTAN

سيرة إبراهيم الخليل عليه السلام

في القرآن المجيد والأحاديث الصحيحة

Ibrahim

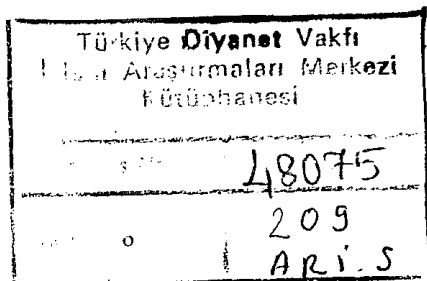
حقوق الطبع محفوظة

الطبعة الأولى

١٤١٧ هـ - ١٩٩٦ م

بقلم

هشام فهمي العارف



دار البشائر الإسلامية

28 MAYIS 1997

دار البشائر الإسلامية

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

Peters, Rudolph.²² PROCEEDINGS OF THE NINTH CONGRESS
OF THE W.E.A.I.²³ 3-304-326, 1981
(LEIDEN, E.J. BRILL)

- Hanif preetma
- 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. 276ff.

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,

Metin And

SANAT VE EDEBİYATTA

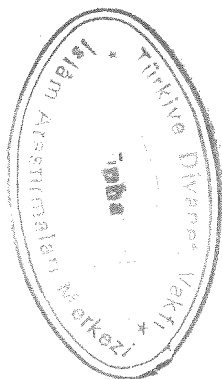
HZ.İBRAHİM'İN OĞLUNU KURBAN EDİŞİ

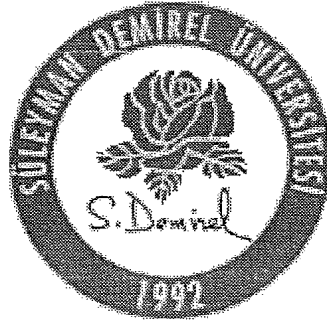


Türk-Islam Eserleri Müzesi'nde bulunan Zübdet-üt Tevârih'den minyatür.
A miniature of Zubdet-ut Tevârih found in the Turkish-Islam Art museum.

Üç büyük din -Mücevlik, Hristiyanlık ve Müslümanlık- arasında kutsal kitaplardan kaynaklanan önemli konular vardır. Bu konular gene bu üç kültürde sanat ve edebiyata yansımıştır. Bunlardan biri de Hz. İbrahim'le ilgili konulardır. İslam'da Halilullah diye bilinen Peygamber Hz. İbrahim'in bir iki öyküsü sanat ve edebiyata konu olmuştur. Kısaca Kutsal Kitaplardaki Hz. İbrahim ile ilgili bilgileri özetle anımsayalım: Çağın hükümdarı Nemrut yeni doğan çocukları öldürttüğünden Hz. İbrahim'in annesi, çocuğunu bir mağarada gizlice doğumuştur. Hz. İbrahim putları kırıldığında ceza olarak ateşe atıldı, ancak Allah'ın isteği ile ateş soğudu ve Hz. İbrahim kurtuldu. Bu oluntu da sanat ve edebiyat eserlerinde yansımaları buldu. Bu yazının konusunu oluşturan oluntuyla gelince, bu da şöyle oluşmuştu: Hz. İbrahim'in karısı Sâre kendisinden yaşça çok büyüktü ve çocuğu olmuyordu. Firavun ona Hacer adında bir cariye verdi. Hz. İbrahim, Hacer adındaki bu cariye ile evlendi ve ondan İsmail adındaki oğlu doğdu. Gördüğü bir rüyada Hz. İbrahim Allah'ın isteği üzerine oğlu İsmail'i kurban etmeye kalkıştı, tam o sırada Cebrail'in bir koç getirmesi üzerine bunun Allah'ın bir sınaması olduğunu anlayarak koçu kurban etti. Bu oluntu Batı dünyası kadar İslam dünyası, sanat ve edebiyat alanında yansımaları bulmuştur. Örneğin Ortaçağ tiyatrosunda en başta gelen konulardan biridir. Yalnız hemen belirtelim, Batı ile İslam dünyası arasında önemli bir fark vardır: Batı dünyasında İncil'e dayanarak kurban edilmek istenen Hz. İbrahim'in oğlu İsmail değil de, sonra Sâre'den olan oğlu İshak'dır. Ortaçağ Avrupa'sından örnekler verelim. Fransa'da 15. yüzyıldan anonim bir oyun, İtalya'da 1449 tarihli Feb Belcarri'nin *İbrahim ve İshak* adlı oyunu, İspanya'da *auto sacrammentales* adı verilen dinsel oyunlarda da çok sayıda örnek vardır. Bunlardan en bilineni 16. yüzyıldan *Auto del sacrificio de Abraham*'dir. Bu erken örneklerde henüz kişiler dramatik boyutlarını bulamamıştır. Öte yandan 1550 tarihli Théodore de Bèze'in *L'Abraham sacrificant* adlı oyununda gerçek bir tragedyanın niteliklerini buluyoruz. Yazar bununla protestan devrimi arasında bir koşutluk kuruyor. Tıpkı Cenevre'ye sığınan hümanist Fransız protestanı gibi, Hz. İbrahim de puta taparlığın kol gezdiği vatanından kaçmıştır. Burada Hz. İbrahim bir ikilem karşısındadır. Eğer oğlu ölürse seçkin ırkın sonu olacaktır, eğer ölmezse Hz. İbrahim ruhunu yitirecektir. Oğlunu öldürmek zorunda olduğuna inanır. Burada İblis, Hz. İbrahim'i aldatmamaktan üzgündür. Oyun Latinceye, İtalyanca ve İngilizceye çevrilmiştir, çeşitli baskıları vardır. İngilizlerin de bu konuda birçok oyunu vardır, ancak Bèze'in oyununa göre daha yalındır. Birçok besteci ayrıca bu konu üzerine oratoryolar yaratmışlardır. 17. yüzyıldan bir iki örnek: Giacomo Carissimi'nin *İbrahim ve İshak* oratoryosu, Francesco Balducci'nin, Alessandro Scariatti'nin ve Avusturya İmparatoru 1. Leopold'un oratoryoları gibi. Batı dünyasından çok sayıda başka örnekler vardır. Örneğin: 1533'te oynanmış Alman Hanssuchs'ta, *Sacrifice*

7 AGUSTOS 1995



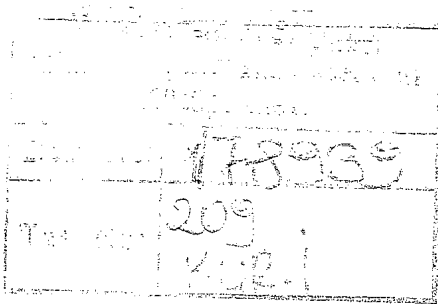


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“Bessie bana Tanrı’nın barışçıl özelliğinden, melekler arasında olma zevkinden ve Tanrı’nın katında bulunan babamın mutluluklarından söz etti. Bu karşılıklı konuşma benim öfkemi dindirmeye yetmedi.

Bessie “Tanrı, hepimizi kendi çocukları gibi sever dedi.

Ben de “Eğer Tanrı beni seviyorsa niçin babamı öldürdü? dedim.

Bessie bunu, bir gün anlayacağımı söyledi. Bessie biraz da haklıydı. O zaman bunu bu şekilde ifade edemesem de daha sonra Tanrı’nın insanlarla çok az ilgilendiğine ve Tanrı’ya güvenilmeyeceğine karar verdim⁵⁷.

Çocuk psikolojisinde de inkâr iyi bilinen psikolojik bir süreçtir⁵⁸. Bu nedenle dinî inançlarla yetiştirilen ve iyiliğe, sevgiye ve adalete yönelik bir inançla çocukluk dünyasını kuran ve bu dünyada Tanrı’yı merkeze koyan çocuk, çok sevdiği babasının ölümüne tanık olduğundan iyi ve adil birisi olarak Tanrı’ya olan inancı sarsılabilir. Son derece trajik olan babanın ölümü arkasından oluşan Russell’in çocukluk psikolojisinde Tanrı’yla kurulan her ilişkide bir suçlama ve inkâr söz konusudur. Vergote’nin de ifade ettiği gibi çocuğun bu inkâr söyleminde tam bir şuur yoktur; ancak duygusal derinlikten doğan bir direnç vardır⁵⁹. Belki de çocuğun dünyasında kaybolan veya yıkılan yaşama olan inançtır, babanın ölümü sonrasındaki yaşamda güven bulma inancıdır. Her çocuğun bir dizi düş kırıklığı yaşadığı elbette doğrudur; ama önemli olan yaşanan bu düş kırıklığının keskinliği ve ağırlığıdır. Yukarıda küçük Russell örneğinde olduğu gibi inancın sarsılmasına ilişkin bu belirleyici deneyim, erken bir yaşta olur. Erken yaşlarda dramatik bir olay sonrası gelen inanç kaybı kuşkusuz ilk deneyimdir, fakat çoğu kez inancın son yıkılışı daha sonraki dönemlerde meydana gelir⁶⁰.

Sonuç olarak diyebiliriz ki, bireylerin dini inkâr etmelerinde etkili olan faktörler genellikle psikoloji kaynaklıdır. Her ne kadar kimi ateistler için, bir inkâr nedeni olarak “kusurlu baba hipotezini doğru kabul etsek de yaşanan zorlukları, acıları hatta başka bireysel durumların da dinsel reddedişte etkili olduğunu gözlemleyebiliyoruz. İnkârını, aileyi ve çocukları reddeden, onlardan nefret eden veya onlara fiziksel zorlamalarda bulunan babaya koşullu hale getiren bireylere haklılık gösterilebilir. Bir çocuk için ilişkisel zorluklar yaşadığı babasından nefret etmeye zorlanması hatta babasının güçsüzlüğü yüzünden umutsuzluğa düşmesi telafisi zor bir düş kırıklığıdır. Çünkü çocuğun dünyasında güçlü ve seven bir baba imajı büyük bir önem arz etmektedir. Bir çok inanan için garip bir durum olarak algılsa dahi, insan, kötülük ve Tanrı var olduğu sürece inançsızlık da var olacaktır.

57) Russell Baker, *Growing up*, New York 1982, s. 61.

58) Antoine Vergote, “Ateizmin Psikolojisi”, çev. Hayati Hökelekli, *Uludağ Ün. İlahiyat Fak. Dergisi*, C. 3, S. 3, (Bursa 1991), s. 239.

59) Vergote, *a.m.*, s. 240.

60) Bk. Erich Fromm, *Sevgi ve Şiddetin Kaynağı*, çev. Selçuk Budak, Ankara 1997, s. 29-30.



KUR’ÂN’DA TANITILAN MODEL ŞAHSİYET, HZ. İBRAHİM (*)

Mustafa BAKTİR (**)

ÖZET

Kur’an-ı Kerim’de model şahsiyet olarak takdim edilen iki peygamberden birisi de Hz. İbrahim (a.s.)’dır. Diğer taraftan ilahi menşe’li olarak kabul edilen üç dinin peygamberleri, Hz. İbrahim (a.s.)’ın soyundan gelmektedir. Bundan dolayı Hz. İbrahim(a.s) günümüzde üç dinin üzerinde ittifak ettiği bir barış sembolü olarak kabul edilebilir.

Anahtar Kelimeler: İbrahim, Halilullah, Kısas, Hanif, Tevazu

The Prophet Abraham: A Model Person Narrated in the Qur’an

ABSTRACT

One of two prophets presented as a model person in Qur’an is Prophet Abraham (peace be upon him). On the other hand, the prophets of the three religions regarded as of divine origin came from the lineage of Prophet Abraham. Therefore, he is considered as symbol of peace by the tree religion.

Key Words: Abraham, Halilullah, Tale, Hanif, Humility

*) Bu makale, 17-18 Ekim 1997’de Şanlıurfa’da Harran Üniversitesi-ŞURKAV işbirliği ile tertiplenen “İ. Hz. İbrahim (AS) Sempozyumu” na sunulan tebliğ esas alınarak hazırlanmıştır.

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HZ. İBRAHİM YILDIZ, AY VE GÜNEŞİ RAB EDİNDİ Mİ?
(En'âm 74-83'teki İbrahim Kıssasına Tarihî Gerçeklik Açısından Bir Bakış)

Zekeriya PAK (*)

ÖZET

Kur'an kıssalarında göze çarpan en önemli özellik, kıssada geçen tarihi olayların, okuyucuya yönelik pratik mesajların sunumuna hizmet edecek tarzda gündeme getirilmiş olmasıdır. Bu çerçevede, söz konusu olaylar, kıssalarda birer malzeme olarak kullanılırken, sembolik anlatımın ağırlıkta olduğu bir yapıya dönüşebilmektedir. Kur'an'ın kendine özgü anlatım üslubu içerisinde gerçekleşen bu dönüşüm esnasında, olayların kıssada yer alan şekli ile onların tarihî gerçeklik boyutu arasında, zaman zaman, özde bir farklılık olmamakla birlikte, sunulan mesaja uygun bir senaryo tasarımıyla kaynaklanan kısmi farklılıklar ortaya çıkabilmektedir. Bu durum, kıssaların yorumu esnasında müfessirler arasında bazı ihtilaflara neden olmaktadır. En'âm suresi 74-83 arası âyetlerde yer alan Hz. İbrahim kıssasının nasıl yorumlanması gerektiği hususunda ortaya çıkan ihtilafların temel eksenini de, olayların kıssadaki anlatım biçimiyle onların tarihî gerçeklik boyutu arasında tam bir mutabakatın aranıp aranmayacağı şeklindeki temel yaklaşım oluşturmaktadır.

Anahtar Kelimeler: Kur'an, İbrahim, Kur'an kıssası, tefsir.

Did Prophet Abraham Take Stars, Moon and Sun to be His Lord?
(A View to the Prophet Abraham Narration in Surah 6/74-83 From the Historical Reality Standpoint)

ABSTRACT

Abstract: The most predominant feature of Quranic narrations is to bring them to people's notice in a way to present practical message to reader. In this framework, while these historical events presented in narrations are used as materials, they can transform into a structure in which symbolic expression is clear. The partial differences can emerge between the form of events presented in Quranic narrations and the dimension of historical reality of these events as a result of scenario which is projected for the message during this transformation which is realized within the symbolic expression of Quran. This situation causes differences in opinions among commentators during the interpreting religious narations. The basic approach whether complete agreement will be or not between the form of expression of events presented in narrations and the dimension of historical reality of events forms the main axis of disparity of views concerning how to interpret Abraham narration which takes part in Surah 6/74-83.

Key Words: Quran, Abraham, Quranic narrations, interpretation.

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READING THE QUR'AN AS HOMILY:
THE CASE OF SARAH'S LAUGHTER*

Gabriel Said Reynolds

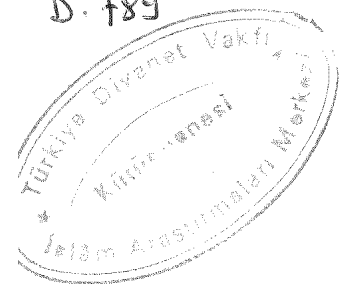
Introduction

In surah 11 (Hūd), the Qur'an refers to messengers (*rusul*) who come to Abraham and give him the good news of the promised birth of a son and a grandson (vv. 69ff.). Immediately thereafter (vv. 77ff.), the text refers to messengers, apparently the same messengers, who come to warn Lot of the destruction of his people. This narrative sequence, of course, accords with Genesis 18–19. Yet the quality of the narrative is quite different in the Qur'an. The Bible provides a detailed story, beginning with Gen. 18:1–2: "Yahweh appeared to him at the Oak of Mamre while he was sitting by the entrance of the tent during the hottest part of the day. He looked up, and there he saw three men standing near him."¹ The Qur'an, on the other hand, provides only allusions. It mentions neither the Oak of Mamre nor a tent, nor the heat of the day, nor does it specify the number of messengers at three.

Evidently, the Qur'an is not borrowing or retelling the biblical story, but rather commenting on it. Accordingly, there is a distinctly homiletic feel to this passage. It is all carefully rhymed, according to the *fāṣila* of a penultimate *-ī* or *-ū*. It is interrupted on several occasions with pious reminders, such as verse 73, when the messengers ask, "Do you wonder at God's command? May the mercy and blessings of God be upon you, O people of the house. Surely he is praise-worthy and glorious." Even the very substance of the story seems to be remolded by the homiletic goals of the author. In Gen. 19:26 there is a terse reference to Lot's wife turning into a pillar of salt, a

* I discuss the issues involved in the present article more thoroughly in a paper for the *Fifth Woodbrooke-Mingana Symposium on Arab Christianity and Islam*, cf. G. S. Reynolds, "The Qur'anic Sarah as Prototype of Mary," in *The Bible in Arab Christianity*, edited by D. Thomas, Leiden 2007, 193–206.

¹ The translation is according to the *New Jerusalem Bible*.



THE STORIES ABOUT ABRAHAM IN ISLAM A GEOGRAPHICAL APPROACH

BY

SHOSH BEN-ARI
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The image of Abraham in Islamic tradition appears in more than one geographical circle. There is the Abraham of Babylon (in the biblical and Qur'ānic contexts), the Abraham of al-Šām (a geographic term concerning Syria and Israel)¹ and the Abraham of Arabia (the connection with Arabia as land, place of worship and culture). Even though Abraham is one entity, it is worth drawing these circles and wondering why he appears in three contexts, which create the impression that there are three different personalities, characters, or three multicolored aspects of one entity. These circles are not a formal division which was

¹ Al-Šām is the name given by early Arabic sources to Israel-Syria, north of the Arabian Peninsula, the land of the biblical stories. Babylon is usually mentioned as the 'birthplace of Abraham' but there are also local traditions that tie his birth to Syria. I therefore used the wider term 'al-Šām'. In order to understand this phenomenon we should consult the literature dealing with holy places or with the Holy Land in which we can trace the competing references between al-Šām in the wider sense of Syria and Israel, and Syria alone, and between the number of prophets buried in the district of Palestine as opposed to the number of prophets buried in the district of al-Urdunn (which then included Tiberias), and even a narrower meaning of al-Šām: Damascus. This is the reason for the popularity of the *ḥadīṭ* "al-Šām—Šāmā". See: Ibn 'Abd Rabbih, *al-Iqd al-Farīd*, Beirut, n.d., VII, p. 243. The competition between the different references appears when each storyteller tries to glorify his place and claims that Abraham was born there. We can see it, for example, in the book of: al-Ruba'i, *Faḍā'il al-Šām wa Dimašq*, Damascus, 1950. A vast literature has grown around the competition between holy places, and I will mention only a few of the sources: Ibn al-Ğawzi, *Faḍā'il al-Quds*, Beirut, 1979; Burhān al-Dīn al-Biqā'i, *al-Flām bi-Sunn al-Hiğra ilā l-Šām*, Beirut, 1997; 'Abd al-Razzāq al-Dimašqī, *Ḥadā'iq al-In'ām fī faḍā'il al-Šām*, Beirut, 1989; al-Maqdisī, *Faḍā'il Bayt al-Maqdis wa l-Ğalīl wa Faḍā'il al-Šām*, Šafa'amr, 1995; Šams al-Dīn al-Suyūṭī, *Ilḥāf al-Aḥiṣṣā bi-Faḍā'il al-Masğid al-Aqṣā*, Cairo, 1983-4; al-Azraqī, *Aḥbār Makka wa mā fihā min al-Ātār*, Beirut, 1969; 'Abd al-Salām al-Sulamī, *Tarğīb Ahl al-Islām fī Suknā l-Šām*, Jerusalem, 1940; Muğīr al-Dīn al-Ḥanbalī, *al-Uns al-Ğalīl bi-Ta'rīḫ al-Quds wa l-Ğalīl*, Amman, 1973, etc.

known and used in mediæval sources, but I intend to use them as tools for analysis in the table given below.

We cannot claim that there really are three different images of Abraham. It will be more accurate to define them as different parameters that can be used to identify more easily the components upon which the analysis will be based. In general, identifying a personality using a geographic parameter is a tool that is commonly used by researchers.² In each one of these 'characters' (the circles of Abraham's stories), there is a different pivot of interest:

1. When the center of the events is in Babylon, the interest in Abraham is for the sake of stories revolving around the prophet's discovery of the fact that there is a universal God (in an autodidactic way, while watching the sun, moon and stars rise and set without human influence), the war against idol worship and the victory of monotheistic belief which will be elaborated later.
2. When the center is in Israel, it is the biblical pivot. It is relatively small (it usually interests the Bible, and has very little interest for Islam) and we encounter only two or three episodes. The story of the binding of Isaac which appears in the Bible in the Israeli circle is transferred very easily by the Muslims to Arabia where, according to their belief, it became the binding of Ishmael.
3. When the center of events is the Arabian Peninsula, Abraham is a Muslim Arab. The interest is in Abraham the Arab and his image as the perfect prophet and a Muslim.

With this said, I want to re-emphasize that even though we see the life story of Abraham developing from different sources, he appears from the literary point of view as a person with a coherent life story. I will try to analyze the image of Abraham in the Arabic narrative and its various components, the sources of influence upon it, the needs it was meant to answer, and its goals. This can be done both from the literary and religious points of view.

In a large group of Abraham's stories we notice a strong inclination to strengthen the story with religious-literary aspects and to connect it

² The article about Job in Islamic tradition is an example of a use of a geographic parameter. J.P. Legrain, "Job dans la tradition islamique", *BEO*, 37-38 (1988), pp. 51-114. This is a regular process in research that deals with anthropological issues, including the essential need (up to the present time) to divide each phenomena according to space and time.

ALANYA MAHMÜD SEYDÎ KÜLLİYESİ

ALANYA MAHMUD SEYDI COMPLEX OF BUILDINGS

Yrd. Drç. Dr. Ahmet CAYCI

In this research, we attempted to clarify the structure of the complex buildings where is located near Alanya city, that is called 'Mahmud Seydi Kulliyesi'. This buildings comprised the mosque, the lodge (zaviye) and the tomb. We also tried to expose the time of Mahmud Seydi life's and his missions on his dervish order. In this way, we have got some provided results on his life and his task on the tariqa by using many document such as charter of waqf and proof (hujjat). As a result, we have obtained both architectural and social features of the Mahmud Seydi's Complex of Buildings.

كلية محمود سيدي في ألانيا (العلائية) / أنطاليا

في هذا المقال حاولنا أن ندرس كلية محمود سيدي الموجودة في ألانيا (العلائية) / أنطاليا. وتحتوي هذه الكلية على مسجد وزاوية، وضريح. فنحن حاولنا أيضا أن نلقي الضوء على حياة محمود سيدي ودوره في طريقته. وقد عثرنا على بعض الوثائق المتعلقة بالكلية كسجل الوقف والحجة التي فحصناها. وأخيرا أبدينا رأينا فيها.

Selauh Üniversitesi İlahiyat Fakültesi Dergisi,

sayı: 19, Konya 2005, s. 93-152.

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SÜİFD / 19

92

"Kıyamet gününde Allah Teâlâ şöyle buyurur: 'Ey insanlar! Ben sizin için bir nesep tayin etmişim, ancak siz kendiniz için başka bir nesep tayin ettiniz. Yanımda en şerefliiniz, en müttakiniz olsun istedim; siz ise 'falan oğlu filan, falancadan daha değerlidir' dediniz. Bugün tayin etmiş olduğum nesebi yücelttim, sizin kendinize uygun gördüğünüz nesebi ise alçalttım. Dikkat edin! Benim gerçek dostlarım, müttakilerdir.'"

Giriş

Yeryüzünde yaşamış ya da yaşamakta olan hiçbir din, mezhep, felsefe ya da ideoloji yoktur ki, insanın başlangıcı, sonu ve bu ikisi arasındaki seyr-i seferi hakkında öneriler ve iddialar getirmiş olmasın. Bu önerilerden birçoğu, kurtancı olmak bir yana, insanoğlunun felâket üstüne felâket yaşamasına sebep olmuş, geçen asırda iki büyük dünya savaşı, bu yanlış görüşlerin, din anlayışlarının ve ideolojilerin insanlığa hediyesi olmuştur. Kur'an'ın inen ilk ayetlerinde varlık hakkında insanlığa bilgi verilir ve İslâm bu açıdan kendi doğrusunu ortaya koyar. Buna göre varlığın orijini, "Yaratan Rabbinin adıyla oku!" ayetinde net bir şekilde ilk yaratılışa nispet edilir. Surenin ilerleyen bölümlerinde "Şüphesiz dönüş Rabbinedir" buyrulmak suretiyle aslında kâinatın nereye doğru gitmekte olduğu da netleştirilir. Nihayet "İnsanı bir alaktan yarattı" denilmek suretiyle mebd' ve mead arasındaki yolculuğun, illiyet prensibine uygun bir kanunlar silsilesi doğrultusunda gerçekleşeceğine işaret edilir.² Uhdesine hilâfet vazifesini almış bulunan insanoğluna yakışan, bu dünyada geldiği yere uygun bir yaşantıya sahip olması ve bunun neticesinde gideceği yerde izzet-i ikbal içerisinde karşılanmasıdır. Beşeriyet tarihinde dinin tebliğcisi olan her peygamber de aslında bu hakikati anlatmak için gönderilmiştir. Çoğu peygamber, farklı tarih, toplum, muhatap kitlesi ve mücadele tarzı ile bilinir. Örneğin peygamberler silsilesi içerisinde bazıları müstakil bir şeriatla insanlara hitapta bulunmuşken, bazıları da kendinden önceki peygamberlerin şeriatıyla amel ederek dini tebliğ etmişlerdir. Âdem ve Nuh gibi insanlığın ataları sayılan peygamberlerin yanı sıra, İbrahim gibi hem bir soy sahibi, hem de inanç müşterekinin temeli olan bir peygambere de bu silsilede şahit olunur.

SEÇKİN BİR SOY İDDİASININ KUR'AN AÇISINDAN DEĞERİ (Hz. İbrahim Örneği)

Fethi Ahmet POLAT

Yrd. Doç. Dr., S. Ü. İlahiyat Fakültesi
Tefsir Öğretim Üyesi

¹ Ebu'l-Kâsım Süleymân b. Ahmed et-Taberânî (H. 360), *el-Mu'cemû'l-Evsat* (nşr. Tânk b. Avadullah b. Muhammed, Abdülmuhsin b. İbrahim el-Hüseynî), I-X, Dâru'l-Haremeyn, Kahire, H. 1415, IV/388; *el-Mu'cemû's-Sağîr* (Muhammed Şekûr Mahmûd el-Hâc Emîrî), I-II, el-Mektebü'l-İslâmî - Beyrut, Dâru Ammâr - Ammân, 1985, I/383; Ebû Abdillâh el-Hâkim en-Nisâbü'nî (H. 405), *el-Müstedrek ale's-Sahîhayn* (nşr. Mustafa Abdülkâdir Atâ), Dâru'l-Kütübü'l-İlimiyye, I-IV, Beyrut, 1990, II/503.

² Abdülmecid en-Neccâr, *Hilâfetü'l-İnsan beyne'l-Vahyi ve'l-Akl*, Dâru'l-Ğarbi'l-İslâmî, Beyrut, 1987, s. 24.

- Massignon L.
- H. Ibrahim

MASSIGNON, VATICAN II AND ISLAM AS AN ABRAHAMIC RELIGION

By NEAL ROBINSON

The qur'ānic material about Abraham corresponds in broad outline to the biblical story although it contains some novel features, including the claim that Islam is the religion of Abraham and that together with Ishmael he rebuilt the Kaaba. The article surveys the largely negative responses of Byzantine polemicists, medieval Western authors, and later orientalists, to Islam's avowedly Abrahamic pedigree. It then examines the work of Louis Massignon and his circle, and discusses the extent to which his conviction that Islam was an Abrahamic religion, like Judaism and Christianity, influenced Vatican II. Some precursors of Massignon are mentioned, his attitude to the qur'ānic representation of Abraham is criticized in the light of recent research, and his interest in Abraham is shown to have been intimately bound up with the peculiar circumstances of his own life.¹

In 1965, the Second Vatican Council issued a 'Declaration on the Relationship of the Church to Non-Christian Religions', which contains a statement about Muslims that is remarkably eirenic. This statement begins by asserting that the Church has a high regard for Muslims, and ends up urging Christians and Muslims to forget past hostilities in order to co-operate in preserving and promoting peace, liberty, social justice and moral values, for the benefit of all men. Moreover it mentions only those Muslim beliefs and practices which are likely to meet with approval from Christians: belief in God the Creator, veneration of Jesus and the Virgin Mary, expectation of the Day of Judgment and future resurrection, and the importance attached to the moral life, prayer, almsgiving and fasting. Although the official text of the Declaration is in Latin, the statement about Muslims was originally composed in French. What is more, it echoes one of the key ideas of Louis Massignon, the *doyen* of French Islamology, who died three years earlier. Whereas Massignon championed the view that Islam is an Abrahamic religion like Judaism and Christianity, the Declaration states more cautiously that Muslims

strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own (Flannery 1975, 740).

In this article I shall attempt to put this positive, but nuanced, response to Islam's claim to an Abrahamic pedigree into historical perspective. I shall first summarize what the Qur'ān says about Abraham. Then I shall look at some of the responses, of Byzantine polemicists, medieval Western writers and more recent orientalists, to Islam's claim to Abrahamic status, before examining the contribution of Louis Massignon and his circle. In three final sections I shall discuss Massignon's impact on Vatican II, mention some of his precursors and try to assess the value of this aspect of his thought in the light of recent research.

Abraham in the Qur'ān

The Qur'ān — which Muhammad presented to his hearers as the Word of God, brought to him by the Angel Gabriel — contains numerous references to Abraham. Although they are scattered through 25 of the Qur'ān's 114 *sūras*, the story which they tell corresponds in broad outline to the biblical version. Abraham, who is called 'the Friend of God' (Q. 4:125),² emigrated from his homeland (Q. 19:49). Later, in his old age, he entertained heaven-sent messengers who informed him that his barren wife would bear him a son and told him of the impending destruction of Sodom. The messengers then went to Lot who protected them from the lusts of the Sodomites. When the town was destroyed Lot was delivered along with all his household — all that is except for his wife (Q. 11:69-82, 15:51-75, 29:31-5, 51:21-34; cf. Q. 7:80-83, 26:160-75, 27:54-8, 37:133-7, 54:33-9). Abraham was subsequently tested by God and was on the point of sacrificing his son³ when God intervened and provided a victim (Q. 37:102-111). Yet, despite this degree of overlap between the two Scriptures, the qur'ānic version of the story contains some novel features: Abraham came to believe in God the Creator after first observing the rising and setting of the stars, the moon and the sun (Q. 6:76-80); Abraham's family, including his father who is called Āzar (Q. 6:75), not Terah as in the Bible, were idolators and that was why he eventually left them (Q. 9:114, 19:41-9, 26:69-103, 37:83-96, 43:26-8, 60:4); he smashed their idols and was punished by being thrown into a fire from which he was miraculously preserved (Q. 21:51-70, 37:97f); he had a dispute with a tyrant who claimed to have power over life and death (Q. 2:258) and God

NOT: Makak MASSIGNON LOUIS page 12 death

11 EKİM 2005

T. C.
SELÇUK ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ

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KUR'AN'DA İBRAHİM (A. S.)

(DOKTORA TEZİ)

12223

Hazırlayan :
Ahmet İYİBİLDİREN

T. C.
Yükseköğretim Kurulu
Dokümantasyon Merkezi

Danışman
Doç. Dr. Abdülbâki TURAN

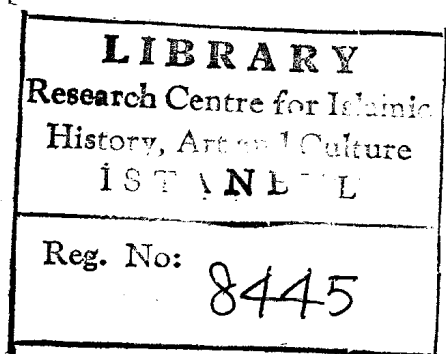
Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	141139
Tas. No:	209 İYİ-K

Parole donnée

par

Louis MASSIGNON

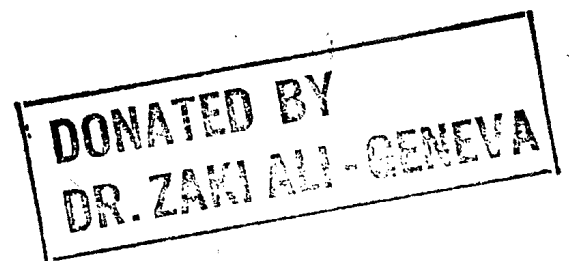
Introduction de Vincent Monteil



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“Parole donnée” a paru en 1962 dans
les DOSSIERS DES “LETTRES NOUVELLES”
Collection dirigée par Maurice Nadeau

© 1962 by René JULLIARD.



Les trois prières d'Abraham, Père de tous les croyants. 277 - 294
(Extrait de « Dieu vivant », n° XIII, 1949.)

LES TROIS PRIÈRES D'ABRAHAM PÈRE DE TOUS LES CROYANTS

*Patriarchae nostri Abrahæ
omnium credentium Patri*

(IX octobre; martyrologe romain)

9 TEMMUZ 2002
MADDE YATIRILANDIRTAN
SONRA GELEN DOKÜMAN

Parmi les hommes de prière et de désir, qui ont paru au seuil de cette génération, trois d'entre eux ont laissé, à ceux à qui ils ont parlé de Dieu un témoignage de Son saint Nom, un dépôt incorruptible, un vœu spirituel : pour le confier aux générations montantes, afin qu'elles en expérimentent à leur tour la puissance salvatrice. Huysmans, Bloy, Foucauld ont été marqués tous trois, en revenant à Dieu, par une discipline de jeûne et de prière, la plus dépouillée et la plus dure que l'Occident latin connaisse, la plus proche, aussi, de la grande ascèse immémoriale de l'Orient, la Trappe. Fille de saint Benoît par saint Bernard et Rancé, petite-fille, par conséquent et par saint Augustin, de saint Basile et de saint Pacôme. Devant la perversité sociale croissante et le mystère d'iniquité des temps pré-



نحو تاصيل إسلامي للتاريخ

الأمة المسلمة
قبل بعثة محمد ﷺ

ndi
-1500

أخطاء يجب أن تصحح في التاريخ

ذرية إبراهيم عليه السلام

والمسجد الأقصى

02 SUBAT 1995

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	123264
Klasifikasyon No:	209 MES.2

الأستاذ المساعد بقسم التاريخ الإسلامي
كلية الشريعة والدراسات الإسلامية
جامعة أم القرى (سابقا)

الأستاذ المساعد بقسم التاريخ الإسلامي
كلية الشريعة والدراسات الإسلامية
جامعة أم القرى (سابقا)

دار الوقف للطباعة والنشر والتوزيع - المنصورة - ش.م.م

دار الوقف للطباعة والنشر والتوزيع - المنصورة - ش.م.م
الإدارة والمطابع : المنصورة - ش.م.م
ت: ٢٥٦٢٢٠ / ٢٥٦٢٢٠ / ٢٥٦٢٢٠
المكتبة : أمام كلية الطب - ش.م.م
DWFA UN 24004 شكس ٢٢٠٠

الجزء الأول

الأمر الأول

رسالة لوط عليه السلام

في أرض الشام

في هذه الرسالة يبدو معلم بارز وهو أن موضوعها الدعوة إلى الإسلام ، ويحمل لواءها نبي مسلم .

وقد عرفنا أن لوطا قد عاش فترة على أرض الرافدين وشاهد الصراع الذي كان يجري على الساحة بين حزب الله ممثلا في شخص إبراهيم عليه السلام ، وبين حزب الشيطان ممثلا في مجتمع الرافدين بأسره .

وشاهدنا كيف وقف إبراهيم النبي المسلم ، وكان حينذاك فتى يافعا ، في وجه المجتمع بأسره يسفه أحلامه ، وينتقص من أهله ويبين له أنها لا تملك له نفعا ولا ضرا ، ويطلب منه الدخول في دين الله وهو الإسلام .

ولا شك أن لوطا قد تأثر بموقف إبراهيم عليه السلام وقد تعرض للابتلاء ، فاحتمل وصبر واحتسب ، يبدو ذلك واضحا والله أعلم من إعلان لوط إسلامه لله رب العالمين .

وجاءت اللحظة التي نجى الله فيها ، لوطا مع إبراهيم عليه السلام إلى الأرض التي بارك فيها للعالمين .

إذن لوط عليه السلام قد هاجر إلى الله مع إبراهيم عليه السلام من أرض الرافدين إلى أرض الشام (بيت المقدس) ثم نزع عن محلة عمه الخليل عليهما السلام بأمره له وإذنه ، فنزل بمدينة سدوم من أرض غور زغر (وهي مشهورة

وعلى الأرض المباركة ، عاش إبراهيم ولوط النبيان المسلمان ومن معهما فترة من الزمان ، وبذلك أبدلهم الله أرضا خيرا من أرضهم التي ولدوا ونشأوا عليها ، وعشيرة وقوما خيرا من عشيرتهم وقومهم .

ومكث إبراهيم عليه السلام ما شاء له أن يمكث في الأرض التي بارك الله فيها للعالمين ، وبقدرة الله عز وجل ، سافر وزوجته سارة إلى مصر ، حيث تعرضا لابتلاء آخر نجاهما الله منه ، وأُخِذَت سارة هاجر ، ثم عاد إبراهيم وسارة وهاجر عليهم السلام إلى الأرض المباركة ، ليتزوج من هاجر وينجب إسماعيل عليه السلام فيصحبهما إلى جوار بيت الله العتيق ويتركهما هناك بناء على أمر الله رب العالمين ، وتبقى سارة إلى جوار إبراهيم عليه السلام بجوار المسجد الأقصى الذي بارك الله حوله .

وفي هذه الفترة وقع أمران عظيمان كان لهما ما وراءهما .

الأمر الأول :

رسالة لوط عليه السلام .

والأمر الثاني :

بشارة إبراهيم عليه السلام وزوجته سارة بميلاد إسحاق ويعقوب عليهما السلام .



Tarandı
A-4000

أخطاء يجب أن تصحح في التاريخ

تاريخ الأمة المسلمة الواحدة

منذ أقدم عصورها وحتى القرن السابع قبل الهجرة

في مصر والعراق

Diyanet Vakfı Ansiklopedisi Kütüphanesi	
:	14696
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02 SUBAT 1995

الدكتور فداء محمد رفعت جعفر

الأستاذ المساعد بقسم التاريخ الإسلامي
طالبات و كلية الشريعة والدراسات الإسلامية
جامعة أم القرى (سابقا)

الدكتور جمال عبد الحادي محمد شوقي

الأستاذ المساعد بقسم التاريخ الإسلامي
كلية الشريعة والدراسات الإسلامية
جامعة أم القرى (سابقا)

دار الوقاء للطباعة والنشر والتوزيع - المنصورة - ش.م.م

دار الوقاء للطباعة والنشر والتوزيع - المنصورة - ش.م.م
الإدارة والمطابع : المنصورة ش الإمام محمد عبده المراجعة لكلية الآداب
ت ٢٤٦٢٢ / ٢٤٦٢٢ / ٢٤٦٢٢
المكتبة : أمام كلية الطب ت ٢٤٦٢٢ من ب ٢٢٠٠ كس ٢٢٠٠
DWA UN 2000



الفصل الرابع

بعثة إبراهيم عليه السلام في بلاد الرافدين

المبحث الأول

أحوال المجتمع السومري

عصر قبيل ميلاد وبعثة إبراهيم عليه السلام^(١)

إن المتتبع لأخبار السومريين بعد وفاة نوح عليه السلام وحتى قبيل بعثة إبراهيم عليه السلام يجد أن زاوية انحراف المجتمع قد ازدادت بعد أن بعد عهده برسالة نوح عليه السلام . وأبرز ملامح هذا الانحراف هو الشرك بالله عز وجل ، وعبادة الطاغوت ، وعدم الانضباط مع نظام الله وشرعه .

وقد أشار إلى ذلك الأستاذ الدكتور عبد العزيز صالح بقوله : « أخذ السومريون بتعدد الأرباب والربيات ، شأنهم في ذلك شأن غيرهم من أصحاب الديانات الوضعية القديمة »^(٢) .

ومنها أيضا :

« الاهتمام بمعابد الأوثان ، وصناعة التماثيل لها^(٣) ، وإقامتها في المعابد^(٤) ، وإقامة الأعياد

(١) وهو يقابل نهاية عصر الدولة الأكديّة ، وبداية عصر الإحياء السومري بأرض دجلة والفرات العراق القديم .

(٢) مصر والعراق ، ص ٣٩٤ — ٣٩٨ . وهو يعتمد على ما كتبه :

S . N . KRAMER , Sumerian Mythology , 1944 , H . HOOKE , Babylonian and Assyrian Religion , 1923 .

(٤) المرجع السابق ، ص ٤٢٥ .

(٣) المرجع السابق ، ص ٤٢٢ .

اليهود في القرآن

تحليل على نصوص القرآن في اليهود على ضوء الأحداث الحاضرة
مع قصص أنبياء الله إبراهيم ويوسف وموسى عليهم السلام

14 ARALIK 1994

تأليف

عفيف عبدالفتاح طباره

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	123883
Tasnif No:	296 TAB.Y

الطبعة الحادية عشرة
شباط ١٩٨٦

جميع الحقوق محفوظة للمؤلف

بيروت

Ibrahim (95-139)

الباب الثاني

قصّة إبراهيم

عليه السلام

- إبراهيم وعبادة الأصنام
- إيمان إبراهيم
- إبراهيم وإسماعيل
- فضائل إبراهيم
- دروس وعبر من قصّة إبراهيم

علينا اقراضهم المال بدون تقاضي فوائد عليه ، فلا يجوز إذن الامتناع عن اقراضهم بدون فوائد بل يجب علينا ارفاقهم كذلك ^١ .

وان السبب الأول في اغتصاب الصهيونيين اليهود لفلسطين اليوم هو حفظ الشعب اليهودي من الاندماج ، ولقد وفق الصهيونيون في فترة من الزمن كان العرب مستعمرين تلعب فيهم الفرقة والحياة ولكن الى متى يستطيع الصهيونيون الصمود امام مئة مليون عربي استيقظوا من سباتهم العميق وبدأوا ينظمون صفوفهم ويستعدون لاجراج هؤلاء الطفيليين من اراضيهم .

المعركة قريبة وستخسر فيها اسرائيل حلمها في اقامة وطن في قلب البلاد العربية وعندئذ سيرجع الصهيونيون الى حياة التيه والتجوال والبحث عن وطن جديد يجمعون فيه فلولهم المشردة (والتاريخ يعيد نفسه) .

١ - سفر بابا مزيا نقلا عن كتاب الصهيونية تأليف ميشال كفوري .

تَسَاجُجُ الْأَنْبِيَاءِ

فِي ضَوْءِ الْقُرْآنِ الْكَرِيمِ وَالسُّنَنِ النَّبَوِيَّةِ

Ibrahim (95-115)

بِقَلَمِ الدُّكْتُورِ
مُحَمَّدِ الطَّيِّبِ النَّجَّارِ
رئيس جامعة الأزهر

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	20921
Tasnif No:	209 NEC-T

28 SUBAT 1995

مَكْتَبَةُ الْمَعَارِفِ
الرياض

١٤٠٣ - ١٩٨٣

أَبُو الْأَنْبِيَاءِ
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

نشأته :

يذكر المؤرخون عن نسب إبراهيم عليه السلام سلسلة تتصل حلقاتها إلى نوح عليه السلام ، فهو إبراهيم بن آزر أو ابن تارح بن مروح بن دعو ابن فالج بن عابر بن شاخ بن آرفكشاذ بن سام بن نوح عليه السلام ، وبهذا يكون نوح هو الجد التاسع لإبراهيم (١) .

ولقد تحدث القرآن الكريم عن والد إبراهيم وذكر أن اسمه «آزر» ، وهذا يخالف ما ذكرته التوراة وغيرها من كتب التاريخ من أن اسمه تارح ، ولذا حاول بعض مفسري القرآن الكريم أن يوفقوا بين الروایتين فقالوا إن لوالد إبراهيم اسمين ، أحدهما كان علماً عليه ، والثاني كان وصفاً له وكلاهما يدل عليه . . . ، كما حاول البعض الآخر أن يوفقوا بين الروایتين بتأويلات وتفسيرات أخرى .. ولكن الذي يؤمن به هو أن «آزر» اسم لوالد إبراهيم ، لأن القرآن الكريم قد ذكر هذا الاسم في عبارة واضحة صريحة لا يفتنى أن يلجأ فيها إلى تقدير أو تأويل ، حيث قال تعالى (وإذ قال إبراهيم لأبيه آزر أتتخذ أصناماً آلهة إنى أراك وقومك في ضلال مبين) .

(١) نسمى إبراهيم بأبي الأنبياء لأن له ولدين من الأنبياء وهما إسماعيل وإسحاق وكان من ذرية إسماعيل محمد ﷺ ، ثم كان من ذرية إسحاق جميع أنبياء بني إسرائيل ، وسوف يتضمن الكلام عن إبراهيم سيرة ولده إسماعيل .

— ٩٤ —

وكانوا ينجحون من الجبال بيوتاً آمنين . فأخذتهم الصيحة مصبحين . فاغنى عنهم ما كانوا يكسبون (١)

عبرة وعظة :

وهكذا تحمل لنا قصة صالح في ثناياها العبرة النافعة والعظة البالغة ، فهي تمثل لنا قصة قرية كانت آمنة مطمئنة بآتيها رزقها رغداً فكفرت بأنعم الله فأذاقها الله الويل والشكال ، وجعلها عبرة أمام القرون والأجيال .

وهي ترينا سنة الله في خلقه مع من يشكرون نعمته ومن يمجحدونها . وكيف يعد الله للشاكرين ثواب الدنيا والآخرة ، ويجعل للجاحدين الشر والوبال وسوء المآل .

وصدق الله العظيم :

(لئن شكرتم لأزيدنكم ولئن كفرتم إن عذابى لشديد)

ولقد صدق الله وعده مع صالح ومن آمن معه ، فتجاهم من الهلاك ، ليعيشوا في هذه الدنيا عبثة راضية ، ولينعموا بعد ذلك في الآخرة برحمة الله ورضوانه .

وأما الكافرون الجاحدين فقد خذلهم الله وأذلهم حيث أخذتهم الصيحة فأصبحوا في ديارهم جاثمين .

والله يقلب الليل النهار . فاعتبروا يا أولى الأبصار .

Tarandı
A-1/ücel



المناقض في تواريخ وأحداث

الشوراة من آدم حتى سبي بابل

Ibrahim (35-67)

14 ARALIK 1994

سنة ١٩٩٢

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	28379
Tasnif No:	222.1 MLH.T

إعداد

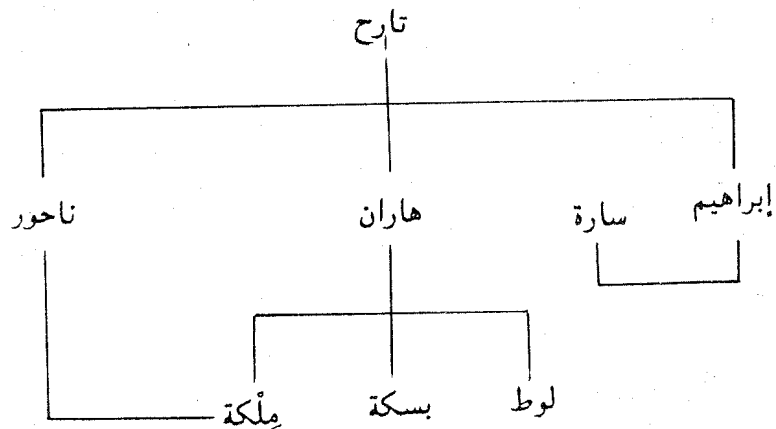
محمد قاسم محمد

جامعة قطر

- ٣٥ -

قصة إبراهيم

كان تارح وأبناؤه « أبرام »^(١) و « هاران » و « ناحور » يعيشون في أور الكلدانيين^(٢) ، وقد مات « هاران » قبل أبيه ودفن في هذا المكان ، وتزوج « أبرام » من « ساري »^(٣) ، كما تزوج « ناحور » من « ملكة »^(٤) ابنة أخيه « هاران » وأخت لوط .



(١) أبرام معناها الأب العالي ، وقد ظل اسمه كذلك حتى بلغ من العمر ٩٩ سنة وغير الرب اسمه إلى إبراهيم (أبو الجمهور الكثير) .
(٢) في السامرة : في بياض خراسان .
(٣) ساري معناها أميرتي وظل اسمها كذلك حتى بلغت من العمر ٨٩ سنة وغير الرب اسمها إلى سارة (أي الاميرة) .
(٤) ظل الزواج من ابنة الأخ ساري حتى بعد نزول الشريعة على موسى ، أنظر « عشتييل بن قناز » في الفصل الرابع فترة القضاة .

طوني مفرج

- Samir
- Hz İbrahim
- Hz İshak
- " Ya'kub
- " Yusuf
- " Musa
- Yahya
- Hristiyanlık
- İslam
- Laiklik

موسوعة

المجتمعات الدينية في الشرق الأوسط

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Tas. No:	030.9563 MUF.m

دار نوبيليس

الفهرس العام

المجلد الاول: اليهود

المقدمة: ص ٥

الفصل الأول: الساميون في الهلال الخصيب.

* الساميون ص ٢١ * الأموريون ٢٧ * الكنعانيون، الفينيقيون ٢٩ * الآراميون ٣١ * العبرانيون ٣٥.

الفصل الثاني: من إبراهيم إلى يوسف.

* إبراهيم الخليل ٣٩ * إسحق ويعقوب ٤٧ * يوسف والهجرة إلى مصر ٥٤.

الفصل الثالث: من مصر إلى أرض الميعاد.

* موسى ٦١ * الضربات العشر لأرض مصر ٦٣ * الخروج من مصر ٦٧ * يشوع بن نون والدخول إلى كنعان ٦٩.

الفصل الرابع: عصر القضاة.

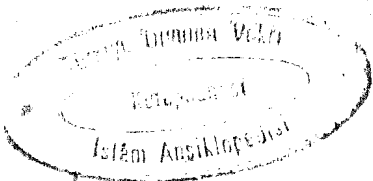
* من هم القضاة؟ ٨١ * الفلسطينيين ٨٣ * أخبار القضاة ٨٤ * شمشون ٨٩.

الفصل الخامس: المملكة العبرانية.

* نشوء المملكة ٩٥ * داود: المؤسس الحقيقي للمملكة ٩٩ * سليمان أول حكماء إسرائيل ١٠٥.

الفصل السادس: الملكتان.

* الانقسام إلى مملكتين ١١٣ * آسيا يهوذا وملوك إسرائيل ١١٦ * يوشافاط يهوذا وأحاب



تراثنا

123-96 (as) Ibrahim

نهاية الأرب

في

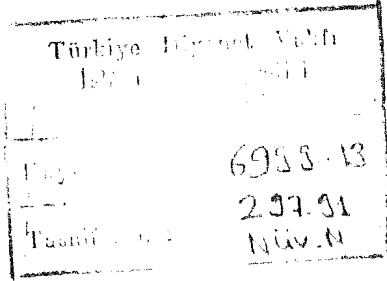
فنونه الأدب

تأليف

Diakleim tou roudy.

M. 82

شهاب الدين أحمد بن عبد الوهاب النويري



١٧٧ - ٧٢٣ هـ

السفر الثالث عشر

نسخة مصورة عن طبعة دار الكتب

مع استدراقات وفهارس جامعة

وزارة الثقافة والإرشاد القومي
المؤسسة المصرية العامة
للتأليف والترجمة والطباعة والنشر

الجزء الثالث عشر

٩٦

القسم الثاني من الفن الخامس

في قصة إبراهيم الخليل - عليه الصلاة والسلام - وخبره مع نمرود، وقصة لوط، وخبر إسماعيل ويعقوب، وقصة يوسف وأيوب وذو الكفل وشعيب وفيه سبعة أبواب

الباب الأول منه في قصة إبراهيم الخليل - عليه الصلاة والسلام - وخبر نمرود بن كنعان .

ولابد أن هذه القصة بخبر نمرود، ثم نذكر قصة إبراهيم - عليه السلام - لئلا نغفل عنه، لأن إبراهيم ولد في زمانه، وآيته الكبرى معه .

ذكر خبر نمرود بن كنعان

هو نمرود بن كنعان بن كوش، وهو أحد ملوك الدنيا الأربعة الذين ملكوا شرقها وغربها .

وقد ورد أنهم مؤمنان وكافران : فالمؤمنان سليمان بن داود والإسكندر ذو القرنين المذكور في سورة الكهف، والكافران : شداد بن عاد ونمرود ابن كنعان .

وقد قيل : بدل شداد بن نمرود .

قال الكسائي : قال وهب : لما أهلك الله تعالى أهل الراس بالسنخ ومن تقدمهم بما ذكرناه، أنشأ قرونا آخرين، فكان من أنشأ من ولد سام بن نوح كوش ابن قمرط بن حام، وكان جباراً شديد القوة عظيم الخلق، له غاليب كالسباع وهو الذي أنشأ كوثارياً من أرض العراق، وولد له بها ولد سماه كنعان، وكان له

٩٧

من نهاية الأرب

ولد آخر يقال له : المصاص، فلما مات كوش استقل المصاص بالملك دون كنعان واستقل كنعان بالصعيد، وولع به حتى ألهاه عن طلب الملك، وكان مع ذلك شديد البطش والقوة، فبينما هو يتصيد إذ رأى امرأة ترمي بفرات، فأعجبته فراودها عن نفسها، فأمتعت وأعتذرت بزوجها، فقال : ويلك، حل على وجه الأرض من يطاولني وأنا من ولد كوش، ونحن ملوك الأرض ؟ فنضحكت المرأة كالسهرية، وقالت : لا تذكر الملوك وأنت رجل سياد .

ثم أقبل زوجها فقتله كنعان وأخذ المرأة ووطئها، فحملت نمرود، وقتلها كنعان إلى قصره، فكانت من أحظى نسائه، ثم قتل أخاه بعد ذلك، واستقل بالملك .

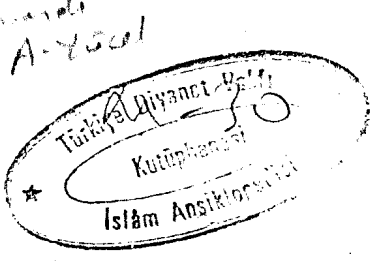
ثم رأى في منامه كأنه صارح إنساناً فصصره وقال : أنا مشنوم أهل الأرض ومترلي الظلمة، وقد أجتك حتى أخرج من ظمتي هذه إلى ضوء الدنيا .

فأنبته مرتاعاً، وأحضر أصحاب علم النجوم، وقص رؤياه عليهم، فقالوا : سيولد مولود هو الآن في بطن أمه يكون هلاكك على يديه .

وتبين حمل الزاينة - وكان اسمها شلخاء - وكانت تسمع من بطنها صوتاً

عجيباً، فسمعه كنعان فقال : ويحك، هذا ليس بآدمي، وإنما هو شيطان، وهم أن يدوس بطنها ليقتل من فيه، فهتف به هاتف : مه يا كنعان، ليس إلى قتله سبيل .

فلما كانت مدة الحمل وضعت أسود أحول أفضس أزرق العين، وخرجت حية من حجر فدخلت في أنفه، ففرغت شلخاء، وأخبرت كنعان بخبره، فقال : أفتليه فإنه شؤم . فقالت : لا تطب نفسي بقتله . قال : فاحتمليه وأطرحه في البرية .



دراسات في الكتاب المقدس

Ibrahim (19-24)

Türkiye İslam Ansiklopedisi	
7039	
No. :	225
	DIR.K

تعريب
معجم اللاهوت الكتابي

03 SUBAT 1995

ابراهيم

يحتل ابراهيم — كاب للشعب المختار — مركزا ممتازا في تاريخ الخلاص . فدعوته * ليست مجرد نقطة البداية في تدبير * الله ، لكنها ايضا تحدد اتجاهات هذا التدبير الأساسية .

اولا : دعوة ابراهيم

بدلا من ان يعرض كتاب التكوين تاريخ حياة ابراهيم ، يعطينا قصة دينية نجد فيها آثار تيارات ثلاثة من التقاليد : يشدد التقليد اليهودي التأكيد على البركات والوعود الإلهية ، والتقليد الإيلوهيمي على ايمان ابراهيم ايمانا لا يتزعزع ، والتقليد الكهنوتي على العهد والخاتمة .

في هذا النور يظهر وجه ابراهيم كوجه رجل اجتذبه الله اليه ، ثم امتحنه ليجعل منه ابا مغمورا بالنعمة بشكل يصعب تصديقه لشعب لا يحصى له عدد .

١ — ابراهيم المختار من الله

لقد تم نمو حياة ابراهيم كلها في ظل مبادرة الله الحرة . تدخل الله أولا فاختار ابراهيم من عائلة كانت « تعبد آلهة أخرى » (يشوع ٢٤ : ٢) ، « وخرج به » من اور (الكلدانيين) (تكوين ١١ : ٣١) ، وقاده بطرقه * الخاصة الى بلد مجهول (عبرانيين ١١ : ٨) .

وهذه المبادرة هي مبادرة حب ، فمنذ البداية اظهر الله لابراهيم كرما لا حد له ، ورسمت وعوده * مستقبلا باهرا . فالكلمة التي طالما ترددت هي : « اننى اعطى » . يعطى الله لابراهيم أرضا (تكوين ١٢ : ٧ ، ١٣ :

قصة القرائن

تأليف

محمد أبو الفضل إبراهيم

السيد شحاتة

محمد أحمد جاد المولى

على محمد البجاوى

١٤٠٥ هـ - ١٩٨٤ م

الطبعة الثالثة عشر

Herahim

34-55

فيها زيادة قصص وضبط، وشرح، وتعليق
حقوق الطبع محفوظة للمؤلفين

Türkiye Diyanet Vakfı	
İslâm Ansiklopedisi	
Yayıncı	1525
Defter No.	892.7 KAS.K

مكتبة
دار الشراة
٢٢ شارع الجمهورية - القاهرة

إبراهيم

إبراهيم وآية البعث^(١)

كان أهل بابل ينعمون برغد العيش ، ويتمتعون بظلال النعمة ، ولكنهم كانوا يخبطون في دياجير^(٢) الظلام ، ويتردون في مهاوى الضلالة ، فقد نحتوا الأصنام بأيديهم ، وصنعوها على أعينهم ، ثم جعلوها أرباباً^(٣) ، ونصبوها آلهة ، وعكفوا على عبادتها من دون الله الذي خلقهم ، وأسمع عليهم نعمة ظاهرة وباطنة . وكان نمرود بن كنعان بن كوش قابضاً على زمام الملك في بابل ، وحاكماً بأمره مستبداً برأيه ، ولما رأى ما يتقلب فيه من نعيم ، وما يتمتع به من سطوة الملك ، وما يحيط به من قوة السلطان ، ثم لما أطبق على التوم من جهل ، وما ران على قلوبهم من عمى^(٤) ، أقام نفسه إلهاً ؛ ودعا الناس إلى عبادته ؛ ولما ذلوا يلزمهم الخضوع له ، ويطلب منهم عبادته وتعظيمه ، وقد وجد الجهل فاشياً ، والعقائد فاسدة ، والقوم في ضلال مبين أ لم يعبثوا بالحجارة الصماء ، والتماثيل الجوفاء ، وهي لا تسمع ولا تبصر ، ولا تلك لهم نفعاً ولا ضراً ؛ أما هو فينطق ويفكر ، ويدرك ويشعر ، ويفيض عليهم الخير ، ويدفع عنهم الشر ، ويستطيع أن يصير فقيرهم غنياً ، ويحمل عن زهم ذليلاً ، وهو ذو قوة فيهم وصاحب سلطان عليهم .

في وسط هذه البيئة الفاسدة ، وفي بلدة فدام آرام من هذه المملكة ولد لإبراهيم لأبيه آزر ، ثم آتاه الله الرشد ، وهداه إلى الحق ، فعرف بضائب رأيه ، وثاقب فكره ، ووحى ربه أن الله واحد ، وأنه المهيمن على السكون ، المسيطر

— ٣٤ —

ولكنهم تمادوا في الضلال ، واستسلموا لنوازي الشر ، فقالوا : أطيرنا^(١) بك وبمن معك .

واجتمع نفر من قومه ، وتكلموا على أن يذللوا إليه في جُحج الظلام ، ويباغثوه^(٢) وأهله والناس نيام ، فبوقعوا بهم من غير أن يراهم أحد ، فأجمعوا أمرهم بينهم على أن يكون ذلك سرّاً مكتوماً ، لا يذيعونه ولا يتناقلونه .

بيتوا له الشر ، وأضرموا له ولأهله القتل ، ظناً منهم أن ذلك يعصمهم من العذاب ، وينجهم مما سيحل بهم من عقاب ، ولكن الله لم يمهلهم ، بل أحبط مكرهم ، وردد إليهم كيدهم ، ونجاه ما أرادوا به ، وأنقذه والذين آمنوا معه من العذاب ، وأنزل بالكافرين عقابه ، تصديقاً لوعده ، ومظاهرةً لنبيه ، فأخذتهم الصاعقة بظلمهم فأصبحوا في ديارهم جاثمين .

ولم يمتنعهم ما شادوا من قصور شائخة ، وما جمعوا من أموال وافرة ، وغرسوا من جنات واسعة ، ونحتوا من بيوت آمنة .

ورأى صالح ما حل بهم ؛ إذ أصبحت جثثهم هامدة ، وديارهم خاوية ، فتولى عنهم والأسى يملأ نفسه ، والحسرة تقطع نياط قلبه ، (وقال : يا قوم ، لقد أبلغتكم رسالة ربِّي ونصحت لكم ولكن لا تحبون النصحين)^(٣) .

(١) تطير عن الشيء وبالشئ : تشام به .

(٢) يباغثوه : يفاجئونه .

(٣) سورة الأعراف ، آية ٧٩ .

(١) جمع ديجور : الظلام .

(٢) العمه : التردد في الضلال .

(*) البقرة : ٢٦٠

(٢) أرباباً : آلهة .

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7

Abraham in the Qur'an

FRIDAY M. MBON

Discusses the comparative references on Abraham, as seen in Quran and the Bible, with a special emphasis on his ideal as Hanif, the true monotheist, described in the Quran.

Abraham was not a Jew, nor yet a Christian, but he was a *Hanif* resigned, not of the idolaters. Verily, the people most worthy of Abraham are those who follow him and his prophets, and those who believe... Say, 'God speaks the truth, then follow the faith of Abraham, a *hanif*, who was not of the idolaters. (Qur'an : 60,89)¹.

Say: 'As for me, my Lord has guided me to a straight path, a right religion, the creed of Abraham a man of pure faith; he was no idolater.' (Qur'an 6:162)

November 21, 1979, was another milestone in Islamic history, as it marked the fourteenth centennial of the founding of Islam. It is appropriate, therefore, that, as the memory of this historic event is yet fresh in our minds, we reflect on the man whom the Qur'an recognizes as the spiritual founder of this religion. This essay is an attempt to reconstruct from the Qur'an what seems to be the manifold role of Abraham in the foundation and development of a religion which has influenced the lives of millions throughout the ages, this in spite of its name in world politics.²

This importance of the person of Abraham in Islamic religious history and thought cannot be over-emphasized. So significant is

Abraham in the Qur'an 129

this ancient patriarch that reference is made to him in many *surahs* of the Qur'an.³ Apart from Moses, Abraham is the only prophet mentioned so frequently in the Qur'an.

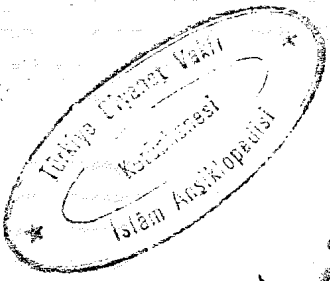
Just as there are many, often conflicting *hadiths* about the person of the Prophet Muhammad, so with the patriarch Abraham.⁴ The present essay, however, does not go into all the Islamic legends about Abraham; it simply concentrates on the Quranic conception of the patriarch's role in the formation of Islam. At such, the Qur'an, since most orthodox Muslim consider it to be the primary and unimpeachable source of Muslim beliefs, is almost the sole source of the information presented herein.

I. Abraham as the Physical Ancestor of Arab Muslims

It will be obvious from later sections of the discussion that the Qur'an considers Abraham to be the spiritual ancestor of all Muslims since his time. But Abraham is more than just a spiritual ancestor of Muslim; he is also considered to be the physical ancestor of Arab Muslims through his son Ishmael. All three of the great monotheistic religions—Judaism, Christianity and Islam—attribute to Ishmael and ancestry of the Arabs.⁵ It is significant that Ishmael, as well shall see, is also connected with the spiritual foundation of the Muslim world in general, and of the Arabs in particular, in that the Qur'an associates him and his father Abraham with the founding of the Ka'ba in Mecca. Thus the Arabs are the physical members of the family of Abraham through Ishmael, and upon this family God has bestowed a special book of wisdom (4:54). Abraham is anxious that this incipient family of Allah and its progeny would remain loyal to the way and requirements of Allah, hence his prayer for them:

My Lord,
make this land secure, and turn me
and my sons away from serving idols;
my Lord, they have led astray many men,
Then who so follows me belongs to me;
and whose rebels against me, surely Thou

128-147



أنساب الإشراف

MAYIS 1991

تصنيف

أحمد بن يحيى المعروف بالبلاذري (المتوفى ٤٧٩هـ)

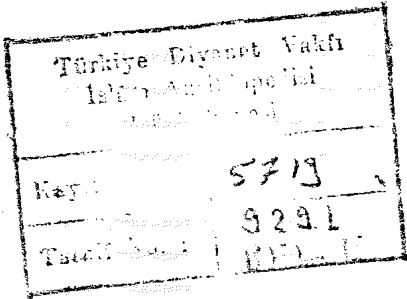
الجزء الأول

تحقيق

الدكتور محمد حميد الله

مترجمه

معهد المخطوطات بجامعة الدول العربية



بالاشتراك مع

دار المعارف بمصر

Heratim 451-452

حدثنا أبو بكر بن أبي شيبة ، ثنا ابن النسيب ، عن عاصم بن عمر بن قتادة ، عن محمد بن لبيد قال :
توفي إبراهيم بن النبي عليه السلام وله ثمانية عشر شهراً .

٩١٥- قالوا : وغسل إبراهيم عليه السلام الفضل بن العباس بن عبد المطلب .
ويقال غسلته أم بردة ، وحمل على سرير صغير . وقال رسول الله صلى الله عليه
وسلم : ادفنوه عند سلفنا الصالح عثمان بن مظعون . فدفن بالبقيع إلى جانب
عثمان بن مظعون الجهمي . وجلس رسول الله صلى الله عليه وسلم والعباس على
شفير قبر إبراهيم ، ونزل فيه الفضل بن العباس ، وأسامة بن زيد . وذلك يوم
ثلاثاء في آخر شهر ربيع الأول سنة عشر . ورأى رسول الله صلى الله عليه وسلم
فرجة في اللبن ، فأمر بسدّها ، وقال : أما إن هذا شيء لا يضر ولا ينفع ،
ولكنه إذا عمل الرجل عملاً أحبّ الله أن يتقنه . وأمر رسول الله صلى الله عليه وسلم
بجحر ، فوضع عند رأس إبراهيم ، ورشّ على قبره الماء .

٩١٦- قالوا : ولما مات إبراهيم عليه السلام ، دعت عين رسول الله صلى الله عليه
وسلم . فقيل : يا نبي الله ، أنت أحق من عرف الله حقّه ، فيما أعطاه وأخذ
منه . فقال صلى الله عليه وسلم : « تدمع العين ، ويحزن القلب ، ولا تقول
ما يسخط الربّ » ، ولولا أنه قول صادق ، وموعود جامع ، وسبيل مآنية ، وأن
الآخر لاحق بالأول لوجدنا عليك أشدّ مما^(١) وجدنا ، وإنا عليك يا إبراهيم ،
لحزونون » .

حدثنا عباس بن هشام الكلبي ، عن أبيه ، ثنا عبد الله بن الأجاج ، عن محمد بن عبد الرحمن بن
أبي ليلى ، عن عطاء ، عن جابر بن عبد الله

قال : لما نزل إبراهيم بن رسول الله ، أخذ رسول الله صلى الله عليه وسلم بيد
عبد الرحمن بن عوف ، فقام معه ناس من أصحابه حتى أتى النخل ، فإذا
إبراهيم يجود بنفسه . فوضعه في حجره ، وذرفت عيناه ، فقال له عبد الرحمن :
ألم تنه عن البكاء يا رسول الله ؟ فقال : « نهيت عن النوح والغناء ، صوتين
أحمتين فاجرين : صوت لهو عند نعمة^(٢) ، ومزامير شيطان ، وصوت عند

(١) خ : من .

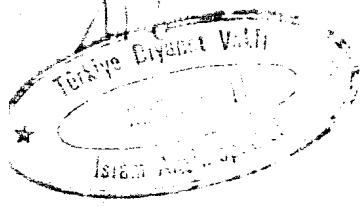
(٢) خ : نقل .

(٣) خ : نعمة .

ألبانها وتسقى ولدها . قالوا : وأتى رسول الله صلى الله عليه وسلم يوماً إبراهيم ،
وهو عند عائشة ، فقال : انظري إلى شبهه . فقالت : ما أرى شبها . فقال :
ألا ترين إلى بياضه ولحمه ؟ فقالت : من قصرت عليه اللحاح ، وسقى ألبان
الضأن ، سمن وأبيض . وكانت عائشة تقول : ما غرت على امرأة غيرتي على
مارية ، وذلك لأنها كانت جميلة ، جعدة الشعر ، وكان رسول الله صلى الله
عليه وسلم معجبا بها ، ورزق منها الولد وحرمتاه . وأعطى رسول الله صلى الله
عليه وسلم أم بردة قطعة من نخل^(١) . وروى عن عبد الله بن عباس أنه قال :
لما ولد إبراهيم بن رسول الله صلى الله عليه وسلم ، قال رسول الله صلى الله عليه
وسلم : أعتق أم إبراهيم ولدّها . وقال رسول الله صلى الله عليه وسلم : استوصوا
بالقبط خيرا ، فإن لهم ذمة ورحما ؛ وكانت هاجر ، أم إسماعيل ، منهم .
وروى أن رسول الله صلى الله عليه وسلم قال : لو عاش إبراهيم ، لوضع
الجزية عن كل قبلى . وكان مولد إبراهيم عليه السلام في ذى الحجة سنة ثمان .
وروى الواقدي في إسناده قال : كان الخصى الذى بعث به المقوقس مع مارية
يدخل إليها ويحدثها ، فتكلم بعض المنافقين في ذلك ، وقال : إنه غير محبوب
وأنه يقع عليها . فبعث رسول الله صلى الله عليه وسلم على بن أبي طالب ، وأمره
أن يأتيه فيقرّره وينظر فيما قيل فيه ؛ فإن كان حقا ، قتله . فطلبه على ، فوجده
فوق نخلة . فلما رأى علياً يؤمه ، أحسّ بالشر ، فألقى إزاره . فإذا هو محبوب
ممسوح . وقال بعض الرواة : إنه ألفاه^(٢) يصلح خباء له ، فلما دنا منه ألقى
إزاره وقام متجرجدا . فجاء به على إلى رسول الله صلى الله عليه وسلم ، فأراه إياه ،
فحمد الله على تكذيبه المنافقين بما أظهر من براءة الخصى واطمأن قلبه . ولما
ولد إبراهيم ، أتى رسول الله صلى الله عليه وسلم جبريل عليه السلام ، فقال له :
يا أبا إبراهيم . وتوفي إبراهيم بن رسول الله صلى الله عليه وسلم في بيت أم بردة ،
٢١٨/ وهو ابن ثمانية عشر شهرا ، ويقال : ابن ستة عشر شهرا ، وصلى
عليه رسول الله صلى الله عليه وسلم . وبعضهم يقول : مات وله إحدى وسبعون
ليلة ، والأول أثبت .

(١) خ : نخل (بالهاء المهملة) .

(٢) خ : ألفاه .



تراثنا

نهاية الأرب

في فنونه الأدب (Korahimsas) ٩ (Hac Aruf)

تأليف 308-312

شهاب الدين أحمد بن عبد الوهاب النويري

٦٧٧ - ٧٣٣ هـ

السفر الأول

نسخة مصورة عن طبعة دار الكتب
مع استدراقات وفهارس جامعة

وزارة الثقافة والإرشاد القومي
المؤسسة المصرية العامة
للتأليف والترجمة والطباعة والنشر

نهاية الأرب

٣٠٨

ذكر حج إبراهيم عليه السلام وإذنه بالحج

وحج الأنبياء بعده وطوافهم

قال أبو الوليد عن محمد بن إسحاق : لما فرغ إبراهيم خليل الرحمن من بناء البيت الحرام ، جاءه جبريل عليه السلام فقال : طُفَّ به سبعا ، فطاف به سبعا ، هو وإسماعيل . يستلمان الأركان كلها في كل طواف ، فلما أكمل سبعا ، صليا خلف المقام ركعتين . قال : فقام معه جبريل فأراه المناسك كلها : الصفا والمروة ومِنَى ومُزْدَلِجَة وعرفة . فلما دخل مِنَى وهبط من العقبة ، مُثِّلَ له إبليس عند جَمْرَةِ الْعَقَبَةِ ، فقال له جبريل : آرمه . فرماه بسبع حصيات . فغاب عنه ، ثم برز له عند الجَمْرَةِ الْوَسْطَى ، فقال له جبريل : آرمه ، فرماه إبراهيم بسبع حصيات ، فغاب عنه ، ثم برز له عند الجَمْرَةِ الْبَسْطَى ، فقال له جبريل : آرمه ، فرماه بسبع حصيات مثل حصي الخُدْفِ ، فغاب عنه إبليس ، ثم مضى إبراهيم في حجه وجبريل يوقفه على المواقف ويعلمه المناسك حتى انتهى إلى عرفة . فلما انتهى إليها ، قال له جبريل : أَعَرَفْتَ مَنَاسِكَكَ ؟ قال : نعم ، قال : فسميت عرفات بذلك . قال : ثم أمر إبراهيم عليه السلام أن يؤذّن في الناس بالحج ، فقال إبراهيم : يا رب وما يُلْعَقُ صَوْتِي ؟ قال الله جل ثناؤه : أذّن ، وعلى البلاغ ، قال : فعلا إبراهيم على المقام فأشرف به حتى صار أرفع الجبال وأطولها فجمعت له الأرض يومئذ : سهلها ، وجبلها ، وبرها ، وبحرها ، وإنسها ، وجنّها حتى أسمعهم جميعا . فأدخل إصبعه في أذنيه وأقبل بوجهه يمينا وشمالا وشرقا وغربا وبدأ بشق اليمن فقال : ”أيها الناس كتب عليكم الحج إلى البيت العتيق ، فأجيبوا ربكم“ فأجابوه من تحت النخوم السبعة ، ومن بين المشرق والمغرب إلى منقطع التراب من أقطار الأرض كلها :

في فنون الأدب

٣٠٩

(لَبَّيْكَ ، اللهم لَبَّيْكَ) . قال : وكانت الحجارة على ما هي اليوم ، إلا أن الله عز وجل أراد أن يجعل المقام آية . فكان أثر قدميه في المقام آية إلى اليوم . قال : أفلا تراه اليوم يقولون : (ليكن ، اللهم ليكن) . فكل من حج إلى اليوم فهو من أجداد إبراهيم . وأثر قدمي إبراهيم في المقام آية . وذلك قوله تعالى : (فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا) .

قال ابن إسحاق : وبلغني أن آدم عليه السلام كان استلم الأركان كلها قبل إبراهيم ، وحجّه إسحاق وسارة من الشام . قال : وكان إبراهيم يحجّه كل سنة على البراق . قال : وحجّت بعد ذلك الأنبياء والأئمة .

وعن مجاهد ، قال : حج إبراهيم وإسماعيل ، ماشيين .

وعن عبد الله بن ضمرة السلولي : ما بين الركن إلى المقام إلى زمزم قبر تسعة وتسعين نبيا ، جاءوا حجاجا فقبروا هنالك .

وفي الحديث عن رسول الله صلى الله عليه وسلم : كان النبي من الأنبياء إذا هلك أمته لحق بمكة فتعبد بها النبي ومن معه حتى يموت . فمات بها : نوح ، وهود ، وصالح ، وشعيب . وقبورهم بين زمزم والمجمر .

وعن مجاهد : حج موسى النبي عليه السلام على جبل أحر . فمر بالروحاء عليه عباءتان قطوانيتان متزيرتا بإحداهما ، مرتد بالأخرى . فطاف بالبيت ثم سعى بين الصفا والمروة . فبينما هو يلبي بين الصفا والمروة ، إذ سمع صوتا من السماء يقول : (لَبَّيْكَ عبيدي ، أنا معك) قال : فغفر موسى ساجدا .

موسم 28

نتائج الأقباط

IBRAHIM
(8-9)

والمسيحية

الجزء الثامن

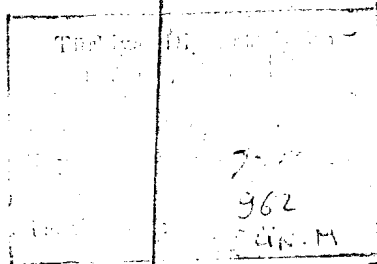
تأليف

زكي شتو

الحامي

الطبعة الأولى

1973



مكتبة الطبع والنشر
مكتبة الثقافة المصرية
لاصحابها حسن محمد رزق
9 شارع عدلي باشا بالقاهرة

الفصل الأول

الآباء الأوائل لليهود

١- إبراهيم :

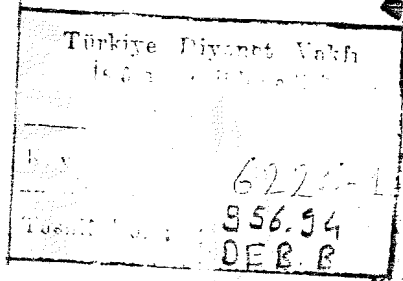
كان الأب الأول لليهود رجلاً من الجنس السامي هو إبراهيم بن تارح ابن ناحور بن سروج بن فالج بن عابر بن شالح بن أرفكشاد بن سام . وقد نشأ قبل الميلاد بنحو ألفي عام ، بمدينة « أور » إحدى مدن الكلدانيين التي كانت تقع في أرض ما بين النهرين ، جنوبي بابل ، في المنطقة التي نسميها اليوم بالعراق . وكانت « أور » مدينة قديمة أنشئت منذ نحو ثلاثة آلاف عام قبل الميلاد ، وقد سكنها السومريون ثم العيلاميون ثم البابليون ثم الكلدانيون . وكان أهلها في عهد إبراهيم وثنيين يعبدون الكواكب والنجوم ، ولا سيما القمر الذي كانوا يعبدونه لها ويسمونه « نثار » ، ويعبدون أن له زوجة يسمونها « نثجال » .

مطبوعات رابطة الجمعيات بمحافظه الجا

غنى مراد الدينغ

بلدنا فلسطين

الحزب الأول القسم الأول



«سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
مَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ» .
«قرآن كريم»

موت أبيه . ثم أخذ ومن معه ينتقلون في بلاد الشام بين سهلها وجبالها وقراها
ومدنها الى أن نزل عليه السلام وصحبه « شكيم - بلاطة نابلس » في فلسطين .
ولكن لم يطل به المقام بل أخذ يتجول في جنوب بلادنا حتى استقر أخيراً في
بلاد بئر السبع متنقلاً مع جماعته ومواشيه ، بينها وبين غزة والخليل .

وهكذا اتخذ عليه السلام بلادنا ، فلسطين ، موطناً جديداً له . وأخذ يدعو
الناس الى الايمان بالواحد الخالق، والى اعتناق تعاليم الإسلام ومبادئه الاخلاقية .
وعليه فان هجرته عليه السلام من العراق الى كنعان كانت في سبيل مبادئه
الدينية والاخلاقية وليست اقتصادية مادية . فالعراق كما هو معلوم ، كان
أكثر خصباً وأعلى رقياً من فلسطين .

وقد ذكر اسم إبراهيم في ٢٧ سورة من سور القرآن الكريم . وقد ذكره الله
تعالى بقوله : « ما كان إبراهيم يهودياً ولا نصرانياً ، ولكن كان حنيفاً مسلماً
وما كان من المشركين » (١) .

ولما نزل عليه السلام مدينة « بئر السبع » احتفر بئراً وبنى مسجداً (٢) .
فكان أقدم مسجد أقيم في فلسطين . كما بنى عليه السلام مساجد أخرى في
« بيت ايل - بيتين » و « الخليل » وغيرها .

وبذلك تكون بلادنا ، فلسطين ، أقدم بقعة ذكرها التاريخ عرفت التوحيد:
الايمان بآله واحد لا شريك له يشمل بعنايته جميع الخلق . فللأسف فضل كبير
على العالم لأن فيها وضعت أسس حياة العالم الدينية منذ نحو أربعة آلاف سنة .
وقد كان ذلك قبل أن يُكره «المنحوتب الرابع - ١٣٧٧ - ١٣٥٨ ق.م.» -
الفرعون المصري الذي غيّر اسمه الى أخناتون - الناس على عبادة إله واحد

= وبعد زواج إبراهيم عنها بقيت بقية عائلة والده مقيمة فيها . وقد ذكرها جغرافيو العرب باسم
« حران » - بفتح أوله وتشديد ثانيه - . وما زال في موقعها اليوم قرية عربية صغيرة ، تتألف
من بيوت مبنية من الطين ، تحمل نفس الاسم ، وتقع على نهر « بلخ » ، احد روافد الفرات ، في
الجمهورية التركية .

١ - سورة آل عمران : ٦٧ وما بعدها .

٢ - تاريخ الطبري : ٣١١/١ .

هجرة ابراهيم عليه السلام الى فلسطين

إبراهيم ، بمعنى « أبو الملو » و « أبو الجمهور » أو « الأب المكرّم » .
ولكن أجمل أسمائه هو « خليل الله » الذي أطلقه عليه العرب والعالم الإسلامي .
وهو « إبراهيم بن آزر (تارح) بن ناحور » . والأرجح ان « أموري » من
العرب السوريين الذين حكموا العراق مدة ٢٧٠ سنة وأسسوا فيه الدولة البابلية
الأولى المتقدم ذكرها . وأما القول بأنه (آرامي) فوهم . لأن الآراميين أخذوا
يتزلون مشارف الجزيرة العربية بعد أيام هذا النبي بنحو ثلاثة قرون .

أخذ عليه السلام يدعو قومه في العراق ، الى عبادة الله عز وجل ونبذ عبادة
الأوثان ، والثورة على النقائص الخلقية التي كانت فاشية عندهم . ولما وجد أن
دعوته هذه لم تلق آذاناً صاغية في وطنه عزم على الهجرة في سبيل نشر
دعوته ومبادئه .

ففي نحو عام ١٨٠٥ ق . م . هاجر عليه السلام من بلده (أور - Ur) (١)
العراقية ومعه زوجته (سارة) وابن أخيه لوط وزوجته وغيرهم .

استقر إبراهيم ، بعد رحيله من أور ، في « حاران » (٢) وبقي فيها حتى

١ - كانت مركز عبادة القمر في العراق . تقع أطلالها غربي مدينة « الناصرية » على بعد
ثمانية أميال . كما تبعد عن البصرة للشمال بنحو ١٢٠ ميلاً . ويطلق عليها الأهليون اسم « تل
المشعر » . و « أور » كلمة سومرية بمعنى « مدينة » .

٢ - اسمها مشتق من اللغة الأكادية Kharanu ، بمعنى طريق . كانت ذات موقع تجاري
عظيم لوقوعها على طريق القوافل بين بابل وسواحل البحر الأبيض المتوسط . تقع للشمال الشرقي من
دمشق وعلى مسافة ٢٨٠ ميلاً عنها ، كما تقع على مسافة ٢٠ ميلاً جنوبي مدينة « أورغندال » =

أم القرى

مكة المكرمة

Ibrahim (78-84)

فؤاد علي رضا

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	10842
Teslif No. :	953.80 213.0

الناشر
مؤسسة المعارف
للطباعة والنشر
بيروت

MAYIS 1991

لل البشرية أن تجتمع في مكة وحولها الأخبار لأنها قرية اختيرت وفضلها الله ؟

إن مكة دوماً تأخذ المزيد من الرونق والازدهار مع تجدد العصور والرجال ، وما زالت رواي مكة وربوعها مرتعاً لرسول مبشر ، وحكيم مبصر ، وعالم يتدبر ، وكاشف منور ، وباحث مصور ، وشرعي مقرر ، ولساني مفسر ، ومفضل ميسر .. وما زالت مكة إلى يومنا ، وستظل ، مركز إشعاع فكري وروحي وخلقي كبير ينير ظلام الإنسانية رغم تواتر الزمان والعصور .

ولقد كانت مكة لي بسحرها هذا كوكباً في الظلام . لذلك أقبلت عليها أرشف من فضلها على أعلم عنها فأعلم بها ، وبواسطتها أقرب إلى الحبة فيصيب قلبي منها ظل مبارك .

وليس تكراراً أن أنبه إلى أن شخصية مكة غير منفصلة في دراستها عن شخصية من مضت خطواته على خطاهما فأشرق به وأشرقت به . وأن شخصية مكة لا تنفصل أبداً عن قضية التوحيد والهداية . وأنه لا يجوز لنا أن نذكر مكة دون ذكر من عمرت بهم وكتبوا تاريخها من الأنبياء والصالحين عندما تركزت الأضواء عند المسجد الأقصى وحول القدس والخليل ومرابع إبراهيم وبنيه .

كانت هذه الكلمة ضرورية قبل الحديث عن إبراهيم عليه الصلاة والسلام ومكة .. فليس يخفى على أحد بأن إبراهيم لم يولد بها ولم يكن مرسلأ لأهلها . بل إن بعض المؤرخين يذكر أن مكة قرية بناها (مع من بنى) إبراهيم وأهله ، حيث أمرهما الله بذلك . وأنها لم تكن موجودة على زمانهم على الإطلاق . وأن هناك خلطاً عن قرية أخرى كانت يحوار مكة هسي مضرب الخيام للعرب الذين خلفوا قوم

البحث الثاني

الفضل الأول

إبراهيم ومكة

هي الأرض ، ذلك الكائن الذي يحمل الأحياء فوقه ، حتى إذا دنت ساعتهم فسارقه من حيث كانوا إلى حيث شاء لهم الله في عالم الأبدية . هذه الأرض دخلها عدد لا يحصى من بني آدم ويجمعهم عمرت القرى والأمصار .. وتقدمت الحياة بعلومها وفنونها وازدهرت الأعمال . لكن يا عزيزي القارئ .. لقد بقي منهم فقط العدد القليل يذكر .. وتدرس سيرهم ..

فالقرى التي كانت تنشأ بتواجد الإنسان كانت تمضي وتندثر .. فلماذا ذكرت في التاريخ مكة أكثر من غيرها وبقيت على طول المدى ؟ .. وذكر مكة له علاقة بمن كانوا فيها ومن عمروها . ولماذا أصبح أهل مكة على الدوام هم الذين يحتلون من كتب السيرة والتاريخ حيزاً كبيراً .. أنهم ذخر في غرائب الاستعداد الإنساني وبدائع مظاهره وجلائل مآثره . هم آحاد من جملة الإنسانية .. فهل لمكة دخل في هذا التاريخ وبسبب من هذه المكانة ، أم أنها حكاية استقطاب للفضل والأكرم ؟ هل هو قدر

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HAKİKAT NURLARI

HER HAKKI MAHFUZDUR

İbrahim, 172-179



Sebül Yayınevi

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

İSTANBUL — 1979

ren yahut yer yüzünde fesat çıkaran bir kimsenin bütün insanları katletmiş gibi sayılmasının Benî İsrail üzerine yazılmasına bir kardeşin bir günahı olmıyan kardeşini öldürmesi sebebiyet vermiştir ve bu da akıl ve hikmete tamamilen muvafıktır. Çünkü vaktiyle yahudilerin âdet edindikleri inat ve fesada inhimaklerini bir dereceye kadar menetmek ancak kendilerini böyle ağır bir mes'uliyet altında bulundurmakla mümkün olabilirdi. Bu hükümün Tevrat'ta münderiç olmayıp onun tefsirinde görünmesi Kur'ana oradan alınıp da dercedildiğine delâlet etmez. Eğer bu hüküm **Hazret-i Musa**'nın şeriatinde zaten mevcut olmasaydı onun öyle bir müfessirin Tevrat'taki « k a n » kelimesini cemi sigasile vârit olmasından dolayı bütün insanların kanı yolunda tefsir etmesile şer'i hükümlere dahil olması şöyle dursun, bu müfessirin Cenab-ı Allah'a iftira töhmetile ithamını mûcip olurdu.

İBRAHİM PEYGAMBERİ ATEŞİN YAKMAMASI KEYFİYETİ

Müellifin, **Hazret-i İbrahim**'in ateşten kurtulması hakkındaki beyanatının hulâsası şudur: Bu kıssa, Kur'anın hiç bir sûresinde mufassal olarak münderiç olmayıp, parça parça hikâye edilmiştir. Bazı müslüman müellifleri tarafından bunlar toplanarak ve birbirleriyle birer sûretle raptedilerek bir hey'eti mecmua şekline konulmuş ve «Arâis-ül-mecalis» ve «Kısas-ı Enbiya» gibi bazı kitaplara geçirilmiştir. Bunu yahudilerin, «Midrash Rabbî» kitabıyla mukayese ettiğimiz vakit, kıssanın menbâ bu kitap olduğu meydana çıkar. Arâis-ül-mecâlis'te **Hazret-i İbrahim**'in kavminin her sene büyük bir bayram yaptıklarına ve bu esnada herkesin bir müddet şehrin dışarısına çıktığına dair olan fıkra, yahudilerin Tabernacle yani iğreti ahşap bir külübeden ibaret olan «Tabut-us-sekine»

bayramına karışık bir îma ve işaret olabilir. Çünkü Kur'anın başlıca sıfatı böyle tarih hatalarıdır ve müslümanların peygamberlere müteallik olan hikâyeleri umûmiyet üzere bu sıfatla temeyyüz eder.

Muhammed, (S.A.V.) bu hikâyeyi okumayıp, ancak bazı yahudilerden işitmiştir. Bunu (Midraş Rabbideki rivayeti) nakletmekten maksadımız, O'nun bu kıssayı mezkûr kitaptan aldığını ispat etmek olmayıp, kıssanın evveldenberi yahudiler arasında hikâye edilmekte olduğunu ve Arapların bu masal hakkındaki malûmatı zikrolunan kitapta yazılı olan veyahut buna benziyen şekillerden aldıklarını göstermektedir.

Kur'anda **Hazret-i İbrahim**'in babasının adı **Terah** olmayıp, **Azer**'dir. Lâkin Şark yahudileri ona bazı kere **Zarah** adını verirler. Arabî isim bunun bozulmuş bir şekli olabilir. **Muhammed**'in (S.A.V.) bu adı Suriye'de öğrenmiş olması da muhtemeldir. Belki Eusebius kullandığı **Agâr** şeklini bundan almıştır.

Müslümanlar, **Hazret-i İbrahim**'in torunları olan yahudilerin bu rivâyetleri kendi an'anelerine dayanarak kabul etmiş olmaları, Kur'anın bu husustaki talimine kuvvetli bir delil olduğunu iddia ederler. Buna cevaben böyle masallara şimdi yalnız cahil yahudiler itimat ederler. Çünkü bunlar an'ane denilmeğe lâyık hiç bir mesne-de müstenit değildir demek kâfidir. Yahudilerin, **İbrahim** zamanına ait olarak, itimada şayan biricik an'aneleri **Es-far-ı Hamsede** (Tevratın beş sifrini havi kitapta) bulunur. Bu çocukça masalın onda mevcut olmadığını söylemeğe lüzum bile yoktur. Bilâkis Tekvin sifrinden (kitabından) anlaşıldığına göre **Nemrud**'un, **İbrahim**'in zamanından birçok asırlar evvel yaşadığı bedihîdir. Vâkıa Kur'anda **Nemrut** adı zikredilmemiştir. Lâkin bu ad (Midraş Rabbî) kitabındaki yahudi hikâyesinde olduğu gibi hem müslümanların an'anesinde, hem de Kur'anın tefsirlerinde

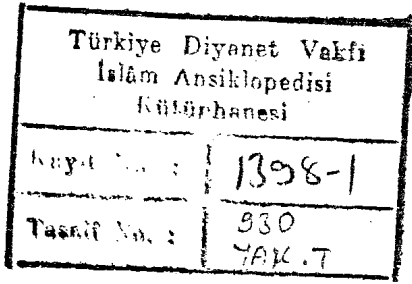
تاريخ السبعين

وهو تاريخ أحمد بن أبي يعقوب بن جعفر بن وهب
ابن واضح الكاتب العباسي المعروف باليعقوبي

تاريخ ذواته ٤٤٨ | ٨٩٧

IBRAHIM (as)

المجلد الأول



دار صادر
بيروت

إبراهيم

ونشأ إبراهيم في زمان نمرود الجبار ، فلما خرج من المغارة التي كان فيها قلب طرفه في السماء ، فنظر إلى الزهرة ، فرأى كوكباً مضيئاً ، فقال : هذا ربّي ، فإنّ له علواً وارتفاعاً ، ثم غاب الكوكب ، فقال : إن ربّي لا يغيّب ، ثم رأى القمر لما طلع ، فقال : هذا ربّي ، فلم يلبث أن غاب القمر ، فقال : لأنّ لم يهدني ربّي لأكون من القوم الضالّين ، فلما جاء النهار طلعت الشمس ، فقال : هذا ربّي ، هذا أنور وأضوأ ، فلما غابت الشمس قال : غابت ، وربّي لا يغيّب ، كما قصّ الله خبره وأمره ، فلما كملت سنّه جعل يعجب إذ رأى قومه يعبدون الأصنام ، ويقول : أتعبدون ما تنحتون ؟ فيقولون : أبوك علمنا هذا . فيقول : إنّ أبي لمن الضالّين ! فظهر قوله في قومه ، وتحدّث الناس به ، وأرسله الله نبياً ، وبعث إليه جبريل ، فعلمه دينه ، فجعل يقول لقومه : إنّي بريء مما تشركون .

وبلغ خبره نمرود ، فأرسل إليه فيها ، ثم جعل إبراهيم يكسر أصنامهم ، فيقول : ادفعني عن نفسك ، فألب نمرود ناراً ووضعها في منجنيق ورمى به فيها ، فأوحى الله إليها : أن كوفي برّداً وسلاماً على إبراهيم . فجلس وسط النار ما تضرّعه ، فقال نمرود : من اتخذ إلهاً ، فليتخذّه مثل إله إبراهيم ، فأمن معه لوط ، وكان لوط ابن أخيه خاران بن تارخ .

وأمر الله ، عزّ وجلّ ، إبراهيم أن يخرج من بلاد نمرود إلى الشام الأرض المقدّسة ، فخرج إبراهيم وامرأته سارة بنت خاران بن ناحور عمّه ، ولوط ابن خاران ، مهاجرين حيث أمرهم الله ، فترلوا أرض فلسطين ، وكثر ماله ومال لوط ، فقال إبراهيم لوط : إنّ الله قد كثر لنا مالنا وماشيتنا ، فانتقل منا

حتى تنزل مدينتي سدوم وعمورة ، بالقرب من الموضع الذي كان فيه إبراهيم . فلما صار لوط إلى مدينة سدوم وعمورة ونزلها أتاه ملك تلك الناحية ، فقاتله ، وأخذ ماله ، فمضى إبراهيم حتى استنقذ ماله .

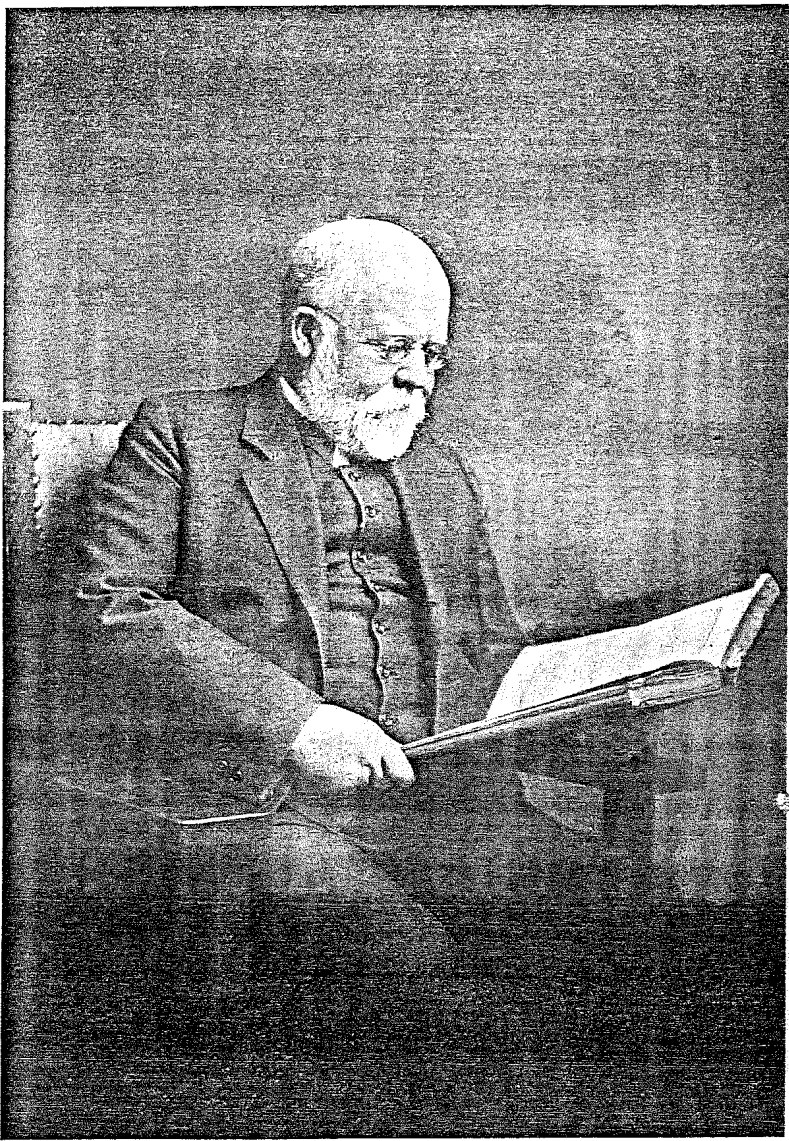
ووسّع الله ، عزّ وجلّ ، على إبراهيم في كثرة المال ، فقال : ربّ ما أصنع بالمال ، ولا ولد لي ؟ فأوحى الله ، عزّ وجلّ ، إليه : انّي مكثّر ولدك ، حتى يكونوا عدد النجوم .

وكان لسارة جارية يقال لها هاجر ، فوهبتها لإبراهيم ، فوقع عليها ، فحملت ، وولدت إسماعيل ، وإبراهيم يومئذ ابن ست وثمانين سنة ، وقال الله : إنّي مكثّر ولدك وجاعل فيهم الملك الباقي مدى الدهر ، حتى لا يدري أحد ما عددهم .

فلما ولدت هاجر غارت سارة ، وقالت : اخرجها عني وولدها ! فأخرجها ، ومعها إسماعيل ، حتى صار بهما إلى مكة ، فأنزلهما عند البيت الحرام ، وفارقهما ، فقالت له هاجر : على من تدعنا ؟ قال : على ربّ هذه البنية ! فقال : اللهمّ إنّي أسكنت ابني بوادٍ غير ذي زرع ، عند بيتك المحرم .

ونقد الماء الذي كان مع هاجر ، فاشتدّ بإسماعيل العطش ، فخرجت هاجر تطلب الماء ، ثمّ صعدت إلى الصفا ، فرأت بقربه طائراً واقفاً ، فرجعت ، فإذا بالطائر قد فحص برجله الأرض ، فخرج الماء ، فجمعته لثلاث يذهب ، فهي بئر زمزم .

وعمل قوم لوط المعاصي ، وكانوا يأتون الذكران من العالمين ، وذلك أن إبليس ، لعنه الله تعالى ، تراءى لهم في صورة غلام أمرد ، ثم أمرهم أن ينكحوه ، فاشتبهوا ذلك حتى تركوا نكاح النساء ، وأقبلوا على نكاح الذكران ، فنهاهم لوط . فلم ينتهوا ، وجاروا في الأحكام حتى ضُرب بهم في الجور المثل ، وقالوا : أجور من حكم سدوم ! وكان الرجل منهم ، إذا نال أحداً بمكروه ، فضربه ، أو سحّته ، قال له : أعطني أجراً على فعلتي بك . وكان لهم حاكمان يقال لهما



Duncan B. Macdonald

23 ARALIK 1992

THE MACDONALD PRESENTATION VOLUME

A TRIBUTE TO DUNCAN BLACK MACDONALD,
CONSISTING OF ARTICLES BY FORMER
STUDENTS, PRESENTED TO HIM ON HIS
SEVENTIETH BIRTHDAY, APRIL 9, 1933

H. Ibrahim

1933

PRINCETON UNIVERSITY PRESS
PRINCETON, NEW JERSEY
LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS

JEWISH, CHRISTIAN, AND SAMARITAN INFLUENCES ON ARABIA

By JOSHUA FINKEL

SCHOLARS* have often been at a loss to determine why the Biblical accounts in the Qur'ān usually differ in structure and detail from those in the Bible, and why the Qur'ānic stories to which parallels may be found in Rabbinic literature are also, as a rule, not quite congruous with their analogies. The conclusion formed in haste is that Muḥammad has fabricated tradition or has altered it, wilfully or inadvertently. And this is an accusation that we frequently meet in works on the origin of Islām. In the great majority of the cases, however, no plausible motives can be found to explain the deviations or the so-called innovations. What would it gain the prophet, if Azār, and not Terah, were the father of Abraham, or if Iblīs, and not the serpent, tempted Eve? Secondly, the discrepancies, as noted in the Qur'ān, are not always unique, but are in some instances duplicated in the Apocryphal, Pseudepigraphic, or Hellenistic sources. This at once makes one suspect that perhaps all the Qur'ānic accounts or fragments of accounts to which one cannot find analogues elsewhere were originally not peculiar to that book, but that they are the only ones of their kind that happened to survive there. Hence, though evidence to the contrary may be lacking, we are not to presume that these variants are idiosyncratic. Since we have now found parallels to some of them, while formerly we could not, we must entertain serious doubts about the uniqueness of the rest of the cases. Of course Muḥammad was not infallible, and was far from being authoritative on the traditions of the *Ahl al-Kitāb*. Slips and errors might have crept into the versions of his narratives. But the differing details are all too many, and gen-

* I wish to express my thanks to Professors Louis Ginzberg and Alexander Marx for their valuable suggestions. In the following Professor Ginzberg's remarks are indicated by the initial G.

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MADDE YATIMLANDIKTAN
SONRA GELEN DOKÜMAN

22 ARALIK 2000

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۷۹۷۵- حضرت ابراهیم در منابع

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شابک: ۹۶۴-۸۳۲۳-۱۵-۱

کد پارسا: B۴۶۸۱۵

سیره پیامبران - سیره ابراهیم (ع)

نگاهی است به سیره و سیمای حضرت

ابراهیم (ع) که با بهره‌گیری از آیات، روایات شیعه و

سنی و نیز کتابهای تاریخی و عهد عتیق سامان یافته

است. به اعتقاد نویسنده، پرداختن به این بحث تنها

یک جست‌وجوی تاریخی نیست، بلکه این بررسی

باعث روشن شدن مسائل مختلفی از قبیل جایگاه انبیا

و گناهکار بودن یا معصوم بودن آنهاست که در این

مطلب، میان مکتب اهل بیت و مکتب خلفا اختلاف

فراوان وجود دارد. نویسنده در فصل نخست به نقد و

بررسی روایات و منابع تفسیری فریقین پرداخته است و

آنگاه در چهار بخش بعدی، ولادت حضرت ابراهیم،

مقامات و ملکات ایشان، بعثت و دعوت حضرت

ابراهیم، خاندان ابراهیم و ابتلاات او را به گونه‌ای

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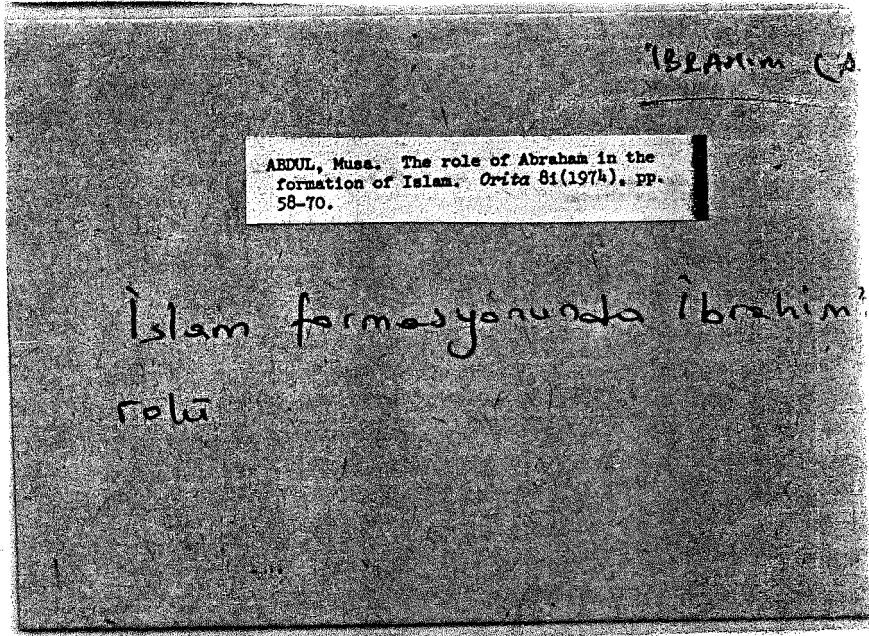
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BİTİŞ TARİHİ

BASILDIĞI YER-TARİH

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له سيدنا إبراهيم عليه السلام - انقلاب الهواء له هواء طيبا - مطلب
في هجرة نبينا محمد صلى الله عليه وسلم الى المدينة - قصة سراقه
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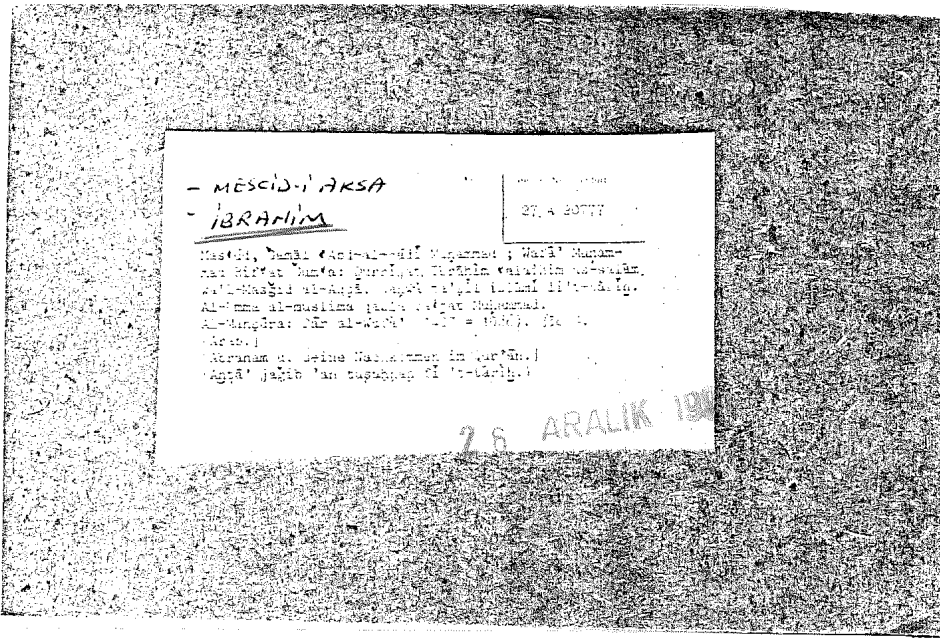
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Photopoulos, Athanasios Th. Journal of Oriental and African Studies, 17 (2008), pp.269-270 (E)
Aslan, Rose. Al-Masāq: Islam and the Medieval Mediterranean, 21 i (2009), pp.114-116 (E)

25 TEM 2011

İbrahim Hz.,

DİT

Alusi, Ruhul-Meani, XVI, 95-100

DIA Ktp. 297-211 ALU-R.

İBRAHİM (AS)

MUSA ABDUL. The role of Abraham in the formation of Islam. Orita 8(1974), pp. 58-70.

İslamın oluşumunda
İbrahim'in Rolü

Hz. İbrahim (a.s.)

İbn Teymiyye, Mecmûu Fetâvâ,
C.VII, s. 624

297.55/TEY.W

İbrâhîm (a.s)
Razî, Tefsîr, XIII, 34-

İbrâhîm (a.s)
Razî, Tefsîr, XVIII, 22-

İbrâhîm (a.s)
Razî, Tefsîr, XXII, 179-

Hz İbrahim
Alusi, Ruhul-Meânî, VII, 208-209
DİA Ktp 297-211 ALU-R

İBRÂHÎM (A-S)

-İbrâhîm(A.S) nın vefatı-

297-9
SAL-K

Arâis-75

İbrahim Hz.

Nebhani, Huccetullah, 153

297.44
NEB.H

İbrahim	SALABİ (Mahmūd)	شلي (محمود)
ARA.III.3433.		
57		حياة إبراهيم . محمود شلي .
		- Le Caire , Makta. al-Qāhira : 1967 . In-8° . 464 p.
	(Hayāt Ibrāhīm)	Coran , Abraham , religions
A.102312.	27	ARALIK 1998

İBRÂHÎM (AS) DİT

Pabbara, Afif Abdü'l-Fettah

"Hz. İbrahim (A.S.)", Şev. Doç. Dr.

Mehmet Aydın. Ankara Ün. İİ-
Liyet Fak. Dergisi.

24 ss. 547-582

09 NISAN 2007

ROBINSON, Neil. Sūrat Āl 'Imrān and those with the
greatest claim to Abraham. Journal of Qur'anic Studies,
6 ii (2004) pp.1-21.

Al-İmrān sure
İbrahim
A.S.

53860 MBON, F. "A Hanif resigned: Abraham in the
Qur'an." Islam and the Mod. Age 11, no. 2 (My '80)
121-48.

İbrahim A-S

Alusi, Ruhul-Meânî, II, 26-27-30

DİA Ktp 297-211

ALU-R

İbrahim A-S.

Alusi, Ruhul-Meânî, V, 155

DİA Ktp 297-211

ALU-R

Ibrahim Hz.

Alusi, Ruhul-Me'ani, XXIII, 99

D/A Ktp 297-211 ALU-R

Ibrahim (a.s. Halil rami)

Razi, Tefsir, XI, 58-

Ibrahim (a.s.)

Razi, Tefsir, XX, 134-

Ibrahim Hz.

Alusi, Ruhul-Me'ani, XXIII, 127-131

D/A Ktp 297-211 ALU-R

MADE YAYINLANDIRGAN
SONRA GELEN DOKÜMAN

02 AĞU 2007

WHEELER, Brannon. Moses. *The Blackwell companion to the Qur'an*. Ed. Andrew Rippin. Oxford: Blackwell, 2006, pp.248-265. *H. M. M.*

Ibrahim Hz.

Alusi, Ruhul-Me'ani, XX, 150

D/A Ktp 297-211 ALU-R

LLM

MADE YAYINLANDIRGAN
SONRA GELEN DOKÜMAN

893. Chittister, Joan. *La tienda de Abraham : historias de paz y esperanza para judíos, cristianos y musulmanes* / Joan Chittister, Murshid Saadi Shakur Chishti, Rabí Arthur Waskow ; prólogo por Karen Armstrong. - Buenos Aires : Lumen, cop. 2007. - 252 p. ; 22 cm. - (Temas actuales) *H. Ibrahim*

JANJAR, Mohamed-Sghir. La figure d'Abraham, clé du dialogue islamo-chrétien dans la pensée de Louis Massignon. *Louis Massignon et le Maroc: une parole donnée. Actes du colloque tenu ... à Rabat ... 2006*. [Sous la dir. de Maurice Borrmans]. Casablanca: Fondation du Roi Abdul-Aziz Al Saoud, 2008, pp.159-168. *H. Ibrahim Massignon 2.*

03 AĞU 2011

MADE YAYINLANDIRGAN
SONRA GELEN DOKÜMAN

İBRÂHİM (A.S.)

Ibrahim Hz.

M. Riygshri, Mizân 9/395-404

(297.9. Kut. m)

Et-Me'ani - (1. Kut) - 30 vd.

H. Ibrahim (a.s.)

Ibrahim Hz.

Nebhani, Huccetullah, 164

Halimi, el-Munkae, III - 12, 85, 139, 229, 299, 301, 427

292.45
HALIM

297.44
NEB.H

H. Ibrahim (a.s.)

Ibn Hazm, el-Fasl, c.1, s. 353

297.47
HAZ.F.

"İBRAHİM (A.S.)"

el-Ayni, "Umdetü'l-Kâri...", c. XII, s. 398 - 409

Ibrahim Hz.

KLM

Alusi, Ruhul-Meani, XI, 34-38

DIA Ktp 297-211 ALU-R

Ibrahim (AS) Hz.

Hemedâni, Tesbit. I, 34, 87, 91 vd.

H. Ibrahim (a.s.) in kassasi

Ibn Teymiyye, Mecmûa fetava,

c. VI, s. 284

Ibrahim (a.s.)

297.55
TEY.M

Razi, Tefsir, IV, 39 -

KLM

Ibrahim Hz.

Alusi, Ruhul-Meani, XIX, 83-89

DIA Ktp 297-211 ALU-R

Ibrahim (a.s.)

Razi, ~~Tefsir~~ Tefsir, VII, 22 -

H. Ibrahim ne bopazladi,

Alusi, Ruhul-Meani, XXIII, 134

DIA Ktp 297-211 ALU-R

Ibrahim A-s.

DIT

Alusi, Ruhul-Meani, III, 194-196

DIA Ktp 297-211

ALU-R

حجازی شہر ضایی، سید مہدی (۱۳۰۳ -)

۸۳۹ - روشن خلیل الرحمان یا زندگی

حضرت ابراہیم (ع)، سفرنامہ ہند «دینی»

تاریخی، اخلاقی، اجتماعی»، ویراستہ سید علی

حجازی، قم: دفتر مطالعات تاریخ و معارف اسلامی،

چاپ چہارم / ۵۰۰۰ نسخہ، ۲۸۷ ص، فارسی، رقعی

(شمیز)، بہار: ۱۰۰۰۰ ریال، عکس: آخر کتاب، منابع:

آخر کتاب.

شابک: ۹۶۴-۷۰۶۸-۰۰۶

کنگرہ: BPAA/3/HZR1

دیوی: ۲۹۷/۱۵۶

کد پارسا: BY1877

ایبراہیم (ع)

داستان زندگی حضرت ابراہیم (ع) است.

کتاب، با استفادہ از بعضی کتب تاریخ و تفسیر و ہمراہ

ترجمہ قسمتی از آیات قرآن بہ زبان سادہ و روان

تدوین شدہ است. برخی عناوین آن چنین است:

ابراہیم، خدانشناسی، قربانی کردن اسماعیل، بنای

کعبہ، ماجرای نذر کردن عبد المطلب. کتاب ہمچنین

خاطرات سفر نویسنده بہ ہندوستان را در بر دارد.

H2- İbrahim

KLM

Ahmed, Ruhu'l-Meânî, III, 110-111

DIA Ktp 297-211

ALU. R

297-44
NEB. V

İbrahim A.s.

KLM

Ahmed, Ruhu'l-Meânî, I, 383

DIA Ktp 297-211

ALU. R

İbrahim A.s.

KLM

Ahmed, Ruhu'l-Meânî, III, 15-16-19

DIA Ktp 297-211

ALU. R

Tevrâtın Hz. İbrahim'in zıcceleri
hakkındaki ifadesi

İbn Hazzam, el-Fasl, C.I, s. 226

İbrahim Hz.

Nebhani, Huccetullah, 106

İbrahim Hz.

Nebhani, Huccetullah, 115

297-44
NEB. IV

İbrahim a.s.

Beyhaki, Delail, Bekir: c. 7, indeks,
s. 129

İbrahim Hz.

KLM

Ahmed, Ruhu'l-Meânî, XII, 93-101

DIA Ktp 297-211 ALU. R.

H2. İbrâhim (a.s.)

İbn Hazzam, el-Fasl, C.IV, s. 15, 16, 17, 18,
32, 137, 229, 231

297 47
HAZ. F.

H2. İBRÂHİM (A.S)

-Feyzlelles

Nevevi, Ferhu'l-Mislin c. 15 s. 121

İbrahim Hz.

KLM

Osman b. Said ed-Darimi, er-Radd
ale'l-Cehmiyye, 4, 16, 20, 26, 28, 72,
76, 97, 100.

İbrahim A.s.

Maverdi, A'lâmu'n-nubûvve, s. 33

DIA, Ktp. 297-43

MAV. A

297-47

— Khalilullah

(ar) bt-ABRAHAM

KHALIL ALLĀH, Friend of God, epithet given to the patriarch Abraham in the Koran (*sūrah* IV, 124) and an Arabic first name commonly used for Moslems and Christians, and, as a rule, abbreviated to 'Khalil'. ROWART, Stephen and Nandy CEAC 5.287 1959 (AMSTERDAM)

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RELATIONSHIP IN PAST AND PRESENT

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Ibrahim (a.s.)
- Ismail (a.s.)

27 EYLUL 1991

Islamic Studies, 29:4 (1990) *Islamabad*

387

BOOK REVIEWS

*JOURNEYS IN HOLY LANDS: THE EVOLUTION OF THE ABRAHAM-ISHMAEL LEGENDS
IN ISLAMIC EXEGESIS* by Reuven Firestone. State University of New York Press, State University
Plaza, Albany, N.Y., 12246, U.S.A., 1990. Pages xi+265 (including Appendices, bibliography, index).
Price, Paperback \$ 16.95, Cloth \$ 49.50.

The purpose of this study is to trace the influences that shaped the Muslim story of Ibrāhīm and Ismā'il, "an attempt to put the issue of cross-cultural communication and religious influence in early Islam into perspective." (ix) In his analysis, Firestone isolates three sources of influence. The first is what he calls the Biblicist milieu, using that term rather than "biblical" (which he reserves for the canonical Hebrew Bible) or "Judeo-Christian" (since Jews and Christians developed separate exegetical traditions) to refer to the narratives on biblical themes that evolved in a variety of forms in the Arabian environment. A second source of influence is that of stories and motifs known from pre-Islamic Arabic culture. And, finally, an influence comes from the infusion of specifically Islamic themes that shape and interpret the stories over all.

Firestone distinguishes his approach from "the classic Islamic view" (p. 158) of a radical separation in thinking between pre-Islamic and Islamic times, speculating instead that a great deal of monotheist and "biblicist" material was known, even if not central and coherently ordered, before the time of the Prophet. He also distinguishes his work from simplistic European scholarship that defines a single authentic source, the Bible, from which the Qur'ān "borrows" in distorted fashion. Grounding himself in recent work on oral tradition, Firestone argues that there is no "original" source, but that rather there are multiple versions of stories, modified in each telling, that will seem authentic to those who hear them in each case. With writing, change is necessarily limited, but still not wholly precluded. The narratives, he suggests, in the end "assume an authentically Islamic form which is as 'original' as Jewish or Christian narrative traditions." (20) The Prophet's conviction that the Jews, for example, have distorted their revelation is thus as comprehensible as Jewish reaction that Muslims have "misunderstood" the stories.

Firestone's method is to select 20 interpretive sources, dating from the ninth to the sixteenth century; they include history, *tafsir*, stories of the Prophets, and *hadith*. He then takes the particular story of Ibrāhīm and Ismā'il and divides it into three sections: the Syrian prologue (including Ibrāhīm's journey, his encounter with a tyrant, the birth of Ismā'il, and the angels' visit); Makkān events (including the arrival there, the Jurhum Ibrāhīm's visits, building the Ka'bah, and the pilgrimage); and the sacrifice (including the act and its prelude, the idea of redemption, and the debate over whether the son involved was Ishāq or Ismā'il). For each segment, Firestone organizes the points in each account in order to isolate patterns in the narratives. He then shows in what way particular sections of the story, in each pattern, draw on the three milieux he identifies as sources.

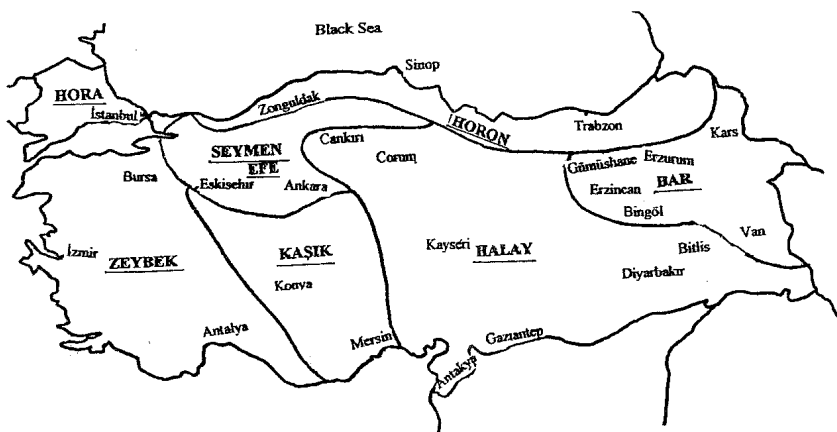
For a historian the method of taking motifs out of context and out of a specific historical setting seems problematic. Firestone notes historical trends only at certain points. For example, over all the *hadith* in his sources on whether the sacrifice episode involved Ismā'il or Ishāq are almost evenly split. Temporally, however, "as the genealogical connection with Abraham, Ishmael, and the northern Arabs became more firmly established," preference shifted to Ismā'il. (151) Elsewhere, however, one is left to wonder why one text makes an emphasis that others do not. The method does, however, allow Firestone clearly to make his well taken two points: first, that there is clear continuity between Islamic and pre-Islamic religious ideas, a pattern that one would expect in the development of any religious tradition; and, second, that the elements passed on attain a unique shape and meaning in their Islamic presentation as they combine what he calls "influence" and "inspiration". (159)

Barbara D. Metcalf

Map 1. Administrative Regional Classification in Turkey



Map 2. The Dance Type Classification in Turkey



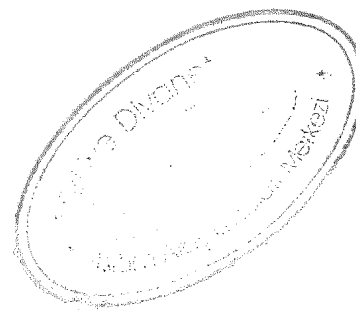
— Name of Dance Type

(Made from Ataman 1975)

The Prophet Abraham in the Arab-Islamic Culture

ABDOULI Touhami

- I. Cultural Function : Ensuring Racial and Belief-Wise Communion
- II. Abraham in the Actual Scene in the Arab-Islamic Culture
- III. The Cognitive Resurgence
- IV. Arab-Islamic Community and the Construction of the Representation
- V. Conclusion



النبي إبراهيم في الثقافة العربية الاسلامية تهامي العبدولي

إن إبراهيم في الثقافة العربية هو أبو الشعب العربي، قر في أرض كنعان التي يهبها الرب لنسله فيما بعد، وليست هذه النظرة محدودة بثقافتهم الأولى فحسب، بل ما زالت مبحثاً أساسياً إلى اليوم، وقد محض لها دارسون كثير مكاناً جغرافياً يثبتها واقعاً عيانياً هو الحرم الإبراهيمي.

وفي الثقافة المسيحية كان إبراهيم وما زال الجد الأعلى ليسوع المسيح، وقد تأسست على ذلك سلسلة من نسب الأبناء والأحفاد تمتد من الجد إبراهيم إلى داود وسليمان، إلى

10 TEM 2008

عیبیدی، احمد

ع ۷۷۷۶-الرمز فی قصة ابراهيم:

بحث يستكشف الإشارات الرمزية في

القصص القرآني، مركز القدير للدراسات الإسلامية،

چاپ اول، ۱۹۹۸ م، ۹۴ ص، عربی، رقی (شمیز).

محل نگهداری: بنیاد معارف اسلامی امام رضا (ع)

کد پارسا: B۲۳۰۲۶

تأویل قصه ابراهيم (ع): فضائل علی (ع) در

قرآن و حدیث (امام علی (ع))

۱ رمز اصلی قصه حضرت ابراهيم (ع) و اسماعیل (ع) در قرآن و شرح مشابهت های زندگی آنان با زندگی رسول خدا (ص) و امام علی (ع) موضوع این اثر است. مؤلف که از محققین شیعی است، بر این عقیده است که هدف اصلی قصه ابراهيم و اسماعیل در قرآن، شرح مراحل زندگی و حیات پیامبر اسلام و امام علی است و در این اثر، به دنبال اثبات نظر خود می باشد. وی با روش گزارشی - تحلیلی، مراحل و تحولات اساسی زندگی ابراهيم و اسماعیل را که نمایانگر تحولات زندگی رسول خدا و امام علی است بر شمرده است و بنای کعبه، تطهیر و کمال را به عنوان مراحل سه گانه زندگی آنان ذکر کرده است و نتیجه تطهیر آنان را رسیدن به کمال، و امتحان آنها را رسیدن آنان به مقام امامت دانسته است و رمزیت زندگی اسماعیل را برای زندگی امام علی شرح کرده است.

امام علی (ع) در آینه قلم

عسکری، سیدمرتضی (۱۲۹۳ -)

(ناقد و توصیف کننده)

ولایت علی (ع) در قرآن کریم و

سنت پیامبر (ص). (شماره ۳۱۷۷)

تفاسیر موضوعی

علاءالمحدثین، فرهاد

تجلی امامت در آیه ولایت (شماره ۸۰۱۷)

تفاسیر آیه ای

علامه حلی، حسن بن یوسف

(۶۴۸-۷۲۶ ق)

الفین: بر لزوم عصمت امام علیه السلام

به ضمیمه آیاتی چند از قرآن مجید

بر اثبات خلافت حضرت علی بن

ابی طالب علیه السلام و مختصری از

فضائل آن حضرت. (شماره ۵۲۷۵)

تفاسیر موضوعی

Grundlehre korrumpierten, die wahre Botschaft ungetrübt übermittelt hatte. Diesen Propheten fand er in Abraham, Vorläufer sowohl der jüdischen Torah, wie des christlichen Evangeliums. Beide Offenbarungsgemeinden betrachten ihn als ihren Vater²³⁶. Muhammad konnte wahrnehmen, wie auch unter den Schriftbesitzern keine Einigkeit über Abraham erzielt worden war und fand für sich selber die Ursache darin, daß Torah und Evangelium, die beide nach Abraham entstanden waren, über ihn unterschiedlich redeten²³⁷. Der Grund für die von Muhammad festgestellte Diskrepanz zwischen dem Inhalt seiner Botschaft und den unterschiedlichen Interpretationen von Juden und Christen muß also bei den Traditionsfälschungen der *ahl al-kitāb* gesucht werden. Ihnen gegenüber muß bei Abraham noch der wahre Inhalt der Offenbarungsbotschaft unverfälscht gefunden werden.

6. *Ibrāhīm, der erste Muslim aus der prophetischen Vorgeschichte*

Es ist über allen Zweifel erhaben, daß *Ibrāhīm* eine durchaus wichtige Rolle in der koranischen Interpretation der göttlichen Belehrung und Rechtleitung spielt. Sein Name, sein Auftreten, seine Botschaft und Allahs rechte Leitung mit ihm wird in 25 Suren erzählt. Die Häufigkeit dieser Erwähnung wird nur noch von Mose überboten, doch treten bei *Ibrāhīm* die klaren Aussagen über eine starke Verwandtschaft viel mehr in den Vordergrund. Schon Inhalt und Anzahl der koranischen Verse lassen die große Bedeutung für den Charakter der göttlichen Rechtleitung vermuten. Der Name zeigt, daß wir mit dem Abraham der Bibel und der jüdischen Tradition zu tun haben.

²³⁶ Im Alten Testament wird Abraham als Fundament des Volkes, samt seines Glaubens, anerkannt. Darüber besagt Jes. 51, 1—2: „Schaut auf den Felsen, aus dem ihr gehauen, auf den Steinbruch, daraus ihr gebrochen seid. Schaut auf Abraham, eueren Vater.“ Seitdem redet die talmudische Literatur des öfteren über „unser Vater Abraham“, z. B. B. B. 16 b. Im Neuen Testament leitet das Matthäus-Evangelium die Abstammung Christi von Abraham ab. Auch Paulus hat das Fundament des Glaubens in Abraham angesehen: „Wie Abraham Gott glaubte und es ihm zur Gerechtigkeit gerechnet wurde. Ihr erkennt also: die aus Glauben, die sind Abrahams Söhne“ (Gal. 3, 6—7).

²³⁷ 3, 65. Schon im Neuen Testament wird über das richtige Verhältnis zu Abraham zwischen den Juden und Johannes dem Täufer (Matth. 3, 9) und Jesus (Joh. 8, 33—36) gestritten. Vgl. auch Erich Grässer: Die Juden als Teufelssöhne in Johannes 8, S. 37—47, in: Antijudaismus im Neuen Testament?, München 1967, S. 157—170.

Alle diese Tatsachen lassen die Vermutung laut werden, daß die richtige Beurteilung der Bedeutung *Ibrāhīm*s in der früheren Offenbarungsgeschichte zu der richtigen Feststellung der Bedeutung Muhammads und des Inhalts seiner Botschaft führen muß. Diese Vermutung verdichtet sich, wenn man die klaren Umrisse der koranischen Gestalt des Abraham vor dem Hintergrund seiner Auseinandersetzungen mit den *ahl al-kitāb* betrachtet.

Es war das große Verdienst der Studie von C. Snouck Hurgronje²³⁸, auf diesen Zusammenhang hingewiesen zu haben. Seine Argumentation lautet: in mehreren Koranversen wird der Islam ohne weiteres die „*millat Ibrāhīm*“ — die Religion Abrahams — genannt. Wenn man genau die Zeit der Offenbarung dieser Verse und die Personen, an die sie gerichtet worden waren — wenn man sich allenfalls auf die wichtigsten Offenbarungen inhaltlich der *millat Ibrāhīm* bezieht —, dann „müssen wir die Aufwertung des Patriarchen als die Befreiung des Islam vom Judentum betrachten“. Für diese Transformation des *Ibrāhīm* war in Mekka kein Anlaß, und nichts steht im Wege, diese bestimmte Offenbarung in die Zeit nach der Hidjra zu fixieren. Diese Emanzipation wird begleitet von dem Versuch, die Ka'ba in Mekka als die Heilige Stätte des wahren Monotheismus dem Islam einzuverleiben; die Gebetsrichtung — *qibla* — wird von Jerusalem nach Mekka verlegt. Auf diese Weise wurde das Heiligtum Besitz des Arabertums, doch sollte es zu gleicher Zeit auch in Beziehung zu *Ibrāhīm* gebracht werden. In einer Offenbarung teilt Allah mit, daß auf seinen Befehl hin *Ibrāhīm*, zusammen mit seinem Sohne *Ismā'īl* — der in mekkanischer Zeit kaum in den Vordergrund getreten war — die Heilige Stätte als Zuflucht und Stelle des Gottesdienstes errichtet haben. Hier flehen die Patriarchen Allah an, aus ihrem Samen diesem Volke in der Zukunft einen Propheten mit einem Buche zu entsenden. Somit ist *Ibrāhīm* zu dem wichtigsten Vorläufer des Muhammad und seine *milla* zu der Religion des wahren Monotheismus vor dem Islam erhoben worden.²³⁹

Diese These ist von Y. Moubarac kritisiert worden.²⁴⁰ Ihr gegenüber hat er eine aus drei Gesichtspunkten bestehende Position eingenommen. Es gibt, erstens, im Koran eine Evolution in der Skizzierung der Abrahamgestalt. Aber diese Evolution war im Wesentlichen schon gegen das Ende der mekkanischen Periode zum Abschluß

²³⁸ C. Snouck Hurgronje: Het Mekkaanse Feest, 1880, in: Verspreide Geschriften, Bonn und Leipzig 1923, S. 1—124.

²³⁹ A. a. O., S. 25—29.

²⁴⁰ Y. Moubarac: Abraham dans le Coran, Paris 1958.

Johan Bouman

"Gott und Mensch im Koran" Darmstadt,

1989, S. 76-88.

DN: 18240

Dergi / Kitap
Kütüphanesi Mecidiyeköy

IRCIKA

brahin (as)

نحو تأصيل إسلامي للتاريخ

الأمة المسلمة

قبل بعثة محمد ﷺ

أَخْطَا بِحَبِّ أَنْ تَصَحَّحَ فِي النَّارِخِ

حَبْرَةُ الْعَرَبِ

المُحْزَّةُ الثَّانِي

سَيْرَةُ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَهَاجِرَةَ

عَلَيْهِمُ السَّلَامُ

تَارِيخُ حَكَمِ اللَّهِ الْأَمِينِ

لِلْمُتَوَرِّفِ ذَوِ الْمُرْفَعِ جَمْعِي

لِلْمُتَوَرِّفِ ذَوِ الْمُرْفَعِ جَمْعِي

الأستاذ المساعد بقسم التاريخ الإسلامي
« طالبات » كلية الشريعة والدراسات الإسلامية
جامعة أم القرى

الأستاذ المساعد بقسم التاريخ الإسلامي
كلية الشريعة والدراسات الإسلامية
جامعة أم القرى

الثامن: الوصية بالإشهاد.

التاسع: التواصي بالحق والصبر والمرحمة.

أما الباب الثاني: وصايا موضوعية، ويشمل تمهيداً وستة فصول.

أما التمهيد فقد بين فيه المراد بالوصايا الموضوعية.

- وأما الفصل الأول ففي النهي عن الشرك، تبين الشرك وأصناف المشركين، ومنهج القرآن في ابطال الشرك.

- وأما الفصل الثاني: ففي الأمر بالإحسان إلى الوالدين وبرهما.

- والفصل الثالث: النهي عن الدنو من الفواحش، بحث ومعنى الفاحشة، النهي عن قتل الأولاد، النهي عن القتل، صيانة مال اليتيم، العدل والوفاء، التمسك بالكتاب والسنة.

وأما الخاتمة فقد لخص فيها ما توصل إليها من نتائج، ومنها:

أ - الوصية معروفة عند اليهود والنصارى، وقد ذكرت في العهد القديم.

ب - كانت المرأة في الجاهلية تعتد سنة كاملة بعد موت زوجها، تعيش في بيت حقيق، لا تغتسل ولا تتنظف، وقد هذب الإسلام ذلك جميعه.

ج - الوصية لوأرث منسوخة بآيات المواريث، وبقوله ﷺ: «لا وصية لوأرث».

د - يجب العدل بين الناس، وحفظ حقوقهم المادية والمعنوية.

هـ - يجب التمسك بالكتاب والسنة، وترك البدع والأهواء.

- FAMILI

- SHABIR

- HAK

- TAKAK

- 'ODET

- MIRAS

- LOKMAN

- IBRAHIM

- VASIYET

- AHIL

- HOL

- HAK

- YETIM

- KATIL

- FUMUS

- SIKK

- HSHN

١٠٧ - ٦٩ - ٢

اسم الرسالة : الوصية في القرآن الكريم (دكتوراه).

إعداد الطالب : أنس بن جميل طيارة.

إشراف : الأستاذ سيد أحمد صقر.

تاريخ الرسالة : ١٤٠٠ هـ - ١٩٨٠ م.

مباحث الرسالة : تشمل الرسالة مقدمة وتمهيداً وباين وخاتمة.

ذكر الطالب في المقدمة معنى الوصية لغةً واصطلاحاً، وفي التمهيد تحدث عن الوصية في الكتب السماوية، والوصية عند العرب قبل الإسلام.

أما الباب الأول: «الوصية في القرآن الكريم» فيشمل تسعة فصول:

الأول في بيان الآيات التي ذكرت فيها «الوصية»

الثاني: في وصية ابراهيم.

الثالث: في وصية لقمان.

الرابع: الوصية قبل نزول آية المواريث.

الخامس: آيات المواريث.

السادس: الوصية بالعنة.

السابع : الوصية عند الإطلاق.

ibrahim
- sunnet
- ul-lira

* إبراهيم *

هو إبراهيم

* إبراهيم الخليل عليه السلام *

* خبره -

عد - ج ١ ق ١ ص ٢١

* مشابته للنبي عليه السلام -

انظر: محمد

* كيف كان يؤدى مناسك الحج *

ط - ج ٢٦٩٧

* كونه ولي النبي ص -

حم - أول ص ٤٢٩

* معنى كونه خليل الله -

حم - ثالث ص ٤٣٩

* بقاؤه إحدى السموات -

بخ - ك ٨ ب ١

مس - ك ١ ح ٢٥٩

نس - ك ٥ ب ١

هش - ص ٢٧٠

* هاجر والمالك الذي اخذها -

انظر: هاجر

* سارة والمالك الذي اخذها -

بخ - ك ٣٤ ب ١٠٠

مس - ك ٤٣ ح ١٥٤

عد - ج ١ ق ١ ص ٢٣

حم - ثان ص ٤٠٣

* رؤية النبي ص له ليلة المزاج

بخ - ك ٦٠ ب ٨

* لم يكذب إبراهيم إلا ثلاثاً -

بخ - ك ٦٠ ب ٨؛ ك ٦٥ سورة

١٧ ب ٥؛ ك ٦٧ ب ١٢

مس - ك ٤٣ ح ١٥٤

بد - ك ١٣ ب ١٥

تر - ك ٤٤ سورة ١٧ ح ١٩

وسورة ٢١ ح ٣

حم - أول ص ٢٨١ و ٥٩٥؛ ثان

ص ٤٠٣؛ ثالث ص ٢٤٤

ط - ج ٢٧١١

* إبراهيم وهاجر وإسماعيل -

بخ - ك ٦٠ ب ٩

* إبراهيم وبنائه الكعبة -

بخ - ك ٦٠ ب ٩

* لما أراد أن يذبح ابنه اسحق -

حم - أول ص ٣٠٦

* كونه خير البرية -

مس - ك ٤٣ ح ١٥٠

تر - ك ٤٤ سورة ٩٨

حم - ثالث ص ١٧٨ و ١٨٤

* الختان -

بخ - ك ٧٩ ب ٥١

* ختانه في سن الثمانين -

مس - ك ٤٣ ح ١٥١

حم - ثان ص ٣٢٢ و ١٧ و ٤٣٥

* ختانه في الثالثة عشرة -

عد - ج ١ ق ١ ص ٢٤

* شعائره ومناسكه -

ما - ك ٤٩ ح ٤

* عدم شكه في البعث -

مس - ك ٥٣ ح ١٥٢

* كونه أول من يكسى يوم الحشر

بخ - ك ٦٥ سورة ٢١ ب ٢

مس - ك ٥١ ح ٥٨

تر - ك ٤٤ سورة ٢١ ح ٤

نس - ك ٢١ ب ١١٩

حم - أول ص ٢٢٣ و ٢٣٥ و ٢٥٣

٣٩٨ و

ط - ج ٢٦٣٨

* إبراهيم ابن النبي ص *

عد - ج ١ ق ١ ص ٨٦

* كسوف الشمس يوم موته -

بخ - ك ١٦ ب ١٥ و ١٧

مس - ك ١٠ ح ١٠ و ٢٣

عد - ج ١ ق ١ ص ٩١

ج ٨ ص ١٥٥

حم - ثالث ص ٣١٧؛ خامس ص ٤٢٩

ط - ج ٦٩٤

* بكاه النبي ص وحرته عليه -

مس - ك ٤٣ ح ٦٢

مج - ك ٦ ب ١٣

عد - ج ١ ق ١ ص ٨٨

حم - ثالث ص ١٩٤

* كانت ترضعه أم ياف امرأة

قيني -

مس - ك ٤٣ ح ٦٢ ق ٦٣

عد - ج ١ ق ١ ص ٨٧

حم - ثالث ص ١٩٤

* تكبير النبي ص وصلاته عليه -

بد - ك ٢٠ ب ٤٨

عد - ج ١ ق ١ ص ٩٠ ق ٩٠

حم - ثالث ص ٢٨٠

* من روى أنه لم يصل على إبراهيم

حم - سادس ص ٢٦٧

* رش الماء على قبره -

عد - ج ١ ق ١ ص ٩٢ و ٩١

* كيف كان يجبه ص -

حم - ثالث ص ١١٢

* مرضاته في الجنة -

حم - رابع ص ٢٨٣ و ٢٨٤ و ٢٨٩

٢٩٧ و ٣٠٠ و ٣٠٢ و ٣٠٤

ط - ج ٧٢٩ و ٧٤٢

* أبرهة الأضرمة *

عد - ج ١ ق ١ ص ٥٥

* الإبل *

* من حق الإبل أن تغلب على

الماء يوم وزدها -

بخ - ك ٤٢ ب ١٦

مس - ك ١٢ ح ٢٤

حم - ثان ص ٣٦٠ و ٤٨٢؛ ثالث

ص ٣٢١ و ٣١٤

20 EKİM 1994

WENSINCK AREN JEAN, MIFTAHU KÜNUZÜ'S-SÜNNE.

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss . 7-8

KISALTMALAR:

DİA DM NO: 04160.

بخ = صحيح البخاري، مس = صحيح مسلم، بد = سنن أبي داود، تر = سنن الترمذي، نس = سنن النسائي، مج = سنن ابن ماجه، مى = 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

İBRÂHİM

• مُشَاهَدَةُ لَنَا إِبْرَاهِيمَ الْخَلِيلِ -
 بخ - ك ٦٠ ب ٤٨؛ ك ٧٧ ب ٦٨
 عد - ج ١ ق ١ ص ١٤٥؛
 ج ١ ق ٢ ص ١٢٥
 حم - أول ص ٢٧٦ و ٢٧٧ و ٢٩٦؛
 ثان ص ٢٨١ و ٥٢٨؛ ثالث
 ص ٣٣٤
 هش - ص ٢٦٦ و ٢٧٠

WENSINCK AREN JEAN, MİFTAHU KÜNUZÜ's-SÜNNE.

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss . 449 DİA DM NO: 04160.

KISALTMALAR:

بخ= صحيح البخاري، مس= صحيح مسلم، بد= سنن أبي داود، تر= سنن الترمذي، نس= سنن النسائي، مع= سنن ابن ماجه، مى= 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

both militarily²⁵ and economically.²⁶ In order to establish himself, Muḥammad was bound to conclude a series of non-belligerency treaties with the Jewish tribes; it was not a matter of tolerance but of expediency. In sum, this short-lived honeymoon in Muḥammad's relations with the Jews of Medina, before he secured his position there, is a solid historical fact.

Israel Oriental Studies,
XVII (1997) s. 37-87.
O. 830

²⁵ Lecker, *op. cit.*; idem, *Muslims, Jews and Pagans: Studies on Early Islamic Medina*, Leiden 1995, 10-15.

²⁶ Cf. M.J. Kister, "The market of the Prophet", in *JESHO* 8 (1965), 272-76; reprinted, with additional notes, in idem, *Studies in Jāhiliyya and Early Islam*, London: Variorum Reprints, 1980, no. IX.

LES TROIS MENSONGES D'ABRAHAM DANS LA TRADITION INTERPRÉTANTE MUSULMANE

REPÈRES SUR LA NAISSANCE ET LE DÉVELOPPEMENT DE L'EXÉGÈSE EN ISLAM*

CLAUDE GILLIOT

I. INTRODUCTION. GENRE LITTÉRAIRE DU *TAFSĪR* ET CHRONOLOGIE

1. Dans une contribution récente, Norman Calder¹ a mis en valeur "l'organisation structurelle complexe" du genre littéraire qu'est le *tafsīr* en islam. Y interviennent, en effet, différentes "disciplines", des genres littéraires variés: l'histoire prophétique, les histoires des prophètes, la théologie, l'eschatologie, le droit, la mystique, sans oublier la grammaire et la sémantique. Cela dit, chaque commentateur, ou presque, a ses propres intérêts et ses objectifs particuliers, en fonction desquels il puise plus ou moins dans les domaines sus-cités. N. Calder a illustré ce point de vue notamment par l'exemple des "mensonges" d'Abraham surtout dans les commentaires de Ṭabarī et de Qurṭubī,² et il est parvenu ainsi à des résultats dignes d'intérêt, mais qui ne paraîtront pas toujours convaincants, faute d'avoir pris en considération la genèse de l'exégèse coranique, de sorte que des choix exégétiques anciens sont attribués à des auteurs plus

* Que notre collègue de l'I.R.E.M.A.M., Mustapha Khayati, soit remercié, qui a bien voulu examiner avec nous, tout en dégustant le nectar du divin roi Gambrinus/Cambrinus, le dieu-roi de la bière, maintes apories philologiques posées par les textes ici étudiés. Grâce soient rendues également à Andrew Rippin de l'Université de Calgary qui nous a envoyé, *recto tramite* du Canada, une copie de la contribution de Norman Calder mentionnée ci-après. Merci enfin à Pierre Larcher de notre département d'arabe de l'Université de Provence pour une discussion sur le *mīrād* en rhétorique.

¹ N. Calder, 'Tafsīr' from Ṭabarī to Ibn Kathīr: problems in the description of a genre, illustrated with reference to the story of Abraham (v. nos réf. *infra*), p. 106, et le résumé de A. Rippin, 'Tafsīr', in *EI* IX (à paraître).

² *Art. cit.*, p. 106-10, *passim*.

- Ibrahim

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— A.H. Johns

Abraham, Prophet

The importance of Prophet Abraham in Islamic religious history and thought cannot be over-emphasised. So significant is this ancient patriarch that reference is made to him in many surahs of the *Qur'an*. Apart from Moses, Abraham is the only Prophet mentioned so frequently in the *Qur'an*:

"Abraham was not a Jew, nor yet a Christian, but he was a *Hanif* resigned, not of the idolaters" (3:67).

"Say, 'God speaks the truth, then follow the faith of Abraham, a *hanif*, who was not of the idolaters'" (3:95).

Say: "As for me, my Lord has guided me to a straight path, a right religion, the creed of

Abraham a man of pure faith; he was no idolater" (6:162).

The present entries does not go into all the Islamic legends about Abraham. It simply concentrates on the Qur'anic conception of the patriarch's role in the formation of Islam and Abraham as the Physical Ancestor of Arab Muslim.

It will be obvious that the *Qur'an* considers Abraham to be the spiritual ancestor of all Muslims since his time. But Abraham is more than just a spiritual ancestor of Muslims; he is also considered to be the physical ancestor of Arab Muslims through his son Ishmael. All three of the great monotheistic religions—Judaism, Christianity and Islam—attribute to Ishmael the ancestry of the Arabs.

It is significant that Ishmael, as we shall see, is also connected with the spiritual foundation of the Muslim world in general, and of the Arabs in particular with the founding of the Ka'ba in Mecca. Thus, the Arabs are the physical members of the family of Abraham through Ishmael, and upon this family God has bestowed a special Book of wisdom (4:54). Abraham is anxious that this incipient family of Allāh and its progeny would remain loyal to the way and requirements of Allāh, hence his prayer for them:

My Lord, make this land secure, and turn me and my sons away from serving idols; my Lord, they have led astray many men, Then whoso follows me belongs to me; and whoso rebles against me, surely Thou art All-forgiving, All-compassionate. Our Lord, I have made some of my sown seed to dwell in a valley where is no sown land by Thy Holy House; Our Lord, let them perform the prayer, and make hearts of men yearn towards them, and provide them with fruits; haply they will be thankful.

Abraham, Prophet

With its characteristic Arabic cultural distrust of ethnic or tribal 'chosenness' or superiority, the *Qur'an* does not, however, subscribe to the Judeo-Christian tradition which views Abraham as the founder of a hereditary community of a chosen people. Rather, it sees in Abraham a courageous proto-type and pattern of the Prophet Muhammad (Pbuh), the founder of a non-hereditary or non-familial community. In the *Qur'an*, Abraham is said to be the guide or leader (*imam*) of a non-hereditary community of God's people:

And when his Lord tested Abraham with certain words, and he fulfilled them. He said, 'Behold, I make you a leader for the people.' Said he, 'And of my seed?' He said 'My covenant shall not reach the evil-doers.

This passage, obviously, is reminiscent of Genesis 14 and 22, where the biblical Abraham also plays the role of the leader of God's people. The difference between the biblical and the Qur'anic concepts of God's people under Abraham lies, however, in the fact in the latter concept emphasis is placed not on hereditary but on individual piety.

Hence, the *Qur'an* does away with the idea of Isaac's rightful hereditary relationship to Abraham, and elevates Ishmael to a position of close association with Abraham in the all-important task of erecting the Meccan Ka'ba, thus, making the entire undertaking completely Arabic (since Ishmael represents the Arabs), and Abraham a fore-runner of the Meccan Prophet). The community (*millah*) of Qur'anic Abraham is made up not of people of the same family or hereditary roots, but of people of any religious affiliation and commitment who have come to worship and be committed to the one true God, Allāh. As Rev. E.F.F. Bishop is reported to have said:

"It is only as children that relationship with Abraham becomes worth-while, and friends of God are brought into being pulsating 'with the warmth of close human relationship'".

The stories of how Abraham and later the Prophet Muhammad (Pbuh) forsook their kin, in order to submit to the will of God, speak eloquently to support the fact that the religion of Abraham is not based on the family tree principle. In fact, the Prophet Muhammad (Pbuh) is reported to have said on entering Mecca:

"God has put an end to the pride in noble ancestry, you are all descended from Adam and Adam from dust, the noblest among you is the man who is most pious".

Thus, at the advent of Islam tribal or kin relations gave way to the brother-hood of all who profess Islam. Abraham's *millah* becomes a type of Islamic community under the Prophet Muhammad (Pbuh), comprising not only the Arabs, but peoples of other races and nations who came to embrace the new faith. Indeed, the emergence of Islam was to help eliminate kin relations by continuing in the tradition of Abraham, making Mecca the sole centre of monotheistic worship, which mode of worship served as an element of unity and solidarity among the different tribes of Mecca.

The Prophet Muhammad (Pbuh) naturally turned this element of monotheism to his best advantages in his political activities both in Mecca and Medina. Under Islam, all men are to be client of God, the only patron, and, consequently, of His last or Seal of the Prophets. Says the *Qur'an*:

"And warn therewith those who fear they shall be mustered to their Lord; they have, apart from God, no protector and no intercessor; haply they will be god-fearing" (5:51).

Indeed, the Muslim religion is not a religion based on blood relationship may be

MADDE YATIRILAN
SONRA GELER BULGAMAN

en tant que vicaire de Dieu, il peut gouverner le monde, l'explorer et arriver lui-même à la perfection. «Dieu est et l'homme est son *halifa*»¹².

M. Cragg fait observer que dans cette perspective le prophète se distingue des autres hommes par le fait que, pleinement humain, il est tout à fait instrumental dans le dessein divin. Les prophètes, tout à fait humains eux-mêmes, ont pour vocation de réveiller et d'alerter l'homme au privilège qui est le sien, constitué par sa dignité et par ses devoirs. Dans ce sens, le prophète a réalisé plus que les autres la vocation humaine.

Dans la même perspective, en étant *halifa* de Dieu, l'homme a pour tâche de nier intellectuellement — de détrôner et de disqualifier existentiellement — les fausses divinités érigées à côté de Dieu. Car ces idoles qui sont reconnaissables extérieurement ou intérieurement, non seulement usurpent la souveraineté qui appartient à Dieu seul, mais elles privent également l'humanité de sa dignité. Il appartient à l'homme de désacraliser les pseudo-déités selon l'autorité qui lui fut accordée, sachant toutefois que cette autorité reste redevable devant celle de Dieu et que l'homme n'en est que le dépositaire. Dans l'Islam, toute souveraineté finale de l'homme est niée: il appartient à l'homme d'adorer Dieu et cette adoration constitue une partie de sa *hilāfa*.

2. Abraham, comme patriarche et modèle du croyant

La figure d'Abraham étant moins vague que celle d'Adam, a été décrite plus longuement et avec des nuances intéressantes dans le livre de la Genèse, le Coran et le Nouveau Testament. Dans le judaïsme, l'islam et le christianisme, Abraham est considéré non seulement comme le fondateur de la communauté, mais aussi comme le type exemplaire de l'homme. Pour les trois religions, Abraham est décrit comme la mesure authentique de la vocation humaine. Pas plus que dans le cas d'Adam, il ne s'agit ici de l'Abraham historique et de son époque, mais de ce que les trois religions disent de la signification d'Abraham. La façon particulière dont il a été envisagé dans le livre de la Genèse et dans le Coran, est révélatrice de certaines dimensions de la religion hébraïque et de la religion islamique.

Abram tel qu'il est décrit dans *Genèse 11:26-12:6* est la personne principale d'une histoire familiale dans un territoire nouveau. Dans une première étape, il accompagne son père Terah pendant son voyage d'Ur à Harrân, qui est encore le territoire de divinités païennes. Dans une deuxième étape, Abram laisse son père et voyage avec sa caravane de Harrân au pays de Canaan. En quittant Harrân, il laisse les divinités païennes derrière lui et se confie à la déité de la famille dont le pouvoir ne se limite pas à un territoire particulier et dont le statut est de figurer comme l'*aegis* divin personnel d'Abram. C'est cette déité qui protège et guide son serviteur. Dans l'histoire qui s'ensuit, une relation personnelle, de réciprocité profonde, se développe entre la réalité divine d'une part, et la personne d'Abram avec sa foi, d'autre part. Cette expérience religieuse d'Abram est faite dans sa condition d'expatrié; la déité n'a pas de nom, mais elle entre dans l'histoire en voyageant avec Abram.

Dans l'histoire du sacrifice envisagé d'Isaac (*Gen. 22:1-19*), nous voyons un voile levé sur les intentions profondes et intérieures d'Abram. Elles font suite à la promesse qu'il avait reçue, à savoir qu'il serait le progéniteur de tout un peuple et qu'il aurait un fils à un âge avancé. Comme par une élection spécifique, il reçoit alors un fils Isaac; mais une impulsion intérieure et irrationnelle lui prescrit qu'il devra tuer et sacrifier ce même fils. Lorsqu'il y est prêt l'impulsion disparaît et le sacrifice d'un animal se substitue à celui de l'être humain.

Une troisième histoire, succinctement décrite (*Gen. 14:1-17*), présente le combat qu'Abram doit mener contre cinq rois qui s'unissent contre lui. Il se révèle alors comme vainqueur militaire. Cette victoire rend possible l'établissement d'Abram en Canaan et ouvre ainsi un champ politique pour l'avenir.

Dans la vision de l'auteur de cette partie de la Genèse (*Gen. 12:1-25:11*) Abram est une figure de taille qui entreprend consciemment son émigration de Harrân et qui reçoit la promesse de devenir père d'un grand peuple. Le fait de n'avoir pas d'enfants lui pose un grave problème. D'abord, il est éprouvé par une longue attente imposée par l'absence de descendance; puis, par une appréhension d'angoisse profonde devant la vie ou la mort de cet enfant qui lui est cher, et cela par le pouvoir de sa propre main. Le souvenir collectif de la communauté israélite et juive, se considérant comme la descendance élue d'Abram, chérit et perpétue cette expérience.

¹² K. Cragg, p. 43.

Les sources présentent généralement Abū 'Āmir comme un homme qui était à la recherche de la vraie religion et du vrai prophète. Il avait collecté des informations à ce sujet parmi les chrétiens de Nağrān et les juifs de Taymā. Finalement il n'embrassa aucune des deux religions, mais se réclama de «la religion/loi d'Abraham» (*dīn Ibrāhīm*), i.e. le hanīfisme (*al-hanīfiyya*). Dans les événements de cette période, un rôle spécial fut joué par deux sous-clans, semble-t-il parmi les plus nobles et les plus prestigieux de Médine, les banū Ḍubay'a (clan d'Abū 'Āmir) et les Qawāqila. Le chef de file du mouvement était Abū 'Āmir, alors en fuite en exil. La raison de l'opposition semblait être une sorte de pacifisme, le refus de verser le sang. Dans le passé, le même groupe s'était opposé au versement de «l'impôt de prélèvement» (*ṣadaqa*, «aumône») et au nouveau système de justice incarné par Mahomet. C'était là se rebeller contre l'essence et contre les fondations de la communauté musulmane: «guerre sainte»⁵⁹, «l'impôt de prélèvement» et la fonction politico-juridique du Prophète. Abū 'Āmir se voyait comme un véritable *hanīf*, il se nommait lui-même un *rāhib*⁶⁰, opposé à Mahomet, qu'il considérait comme un innovateur.

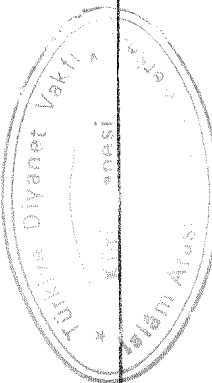
Dans un deuxième article, paru en 1992, sur le credo d'Abū 'Āmir, M. Gil analyse l'arrière-plan idéologique de l'opposition médinoise décrite plus haut et centrée sur le terme de *hanīf*, sur la pénétration du voyage d'Énoch en islam et sur le rapport entre le manichéisme et l'islam, pour éclairer cette opposition. Il ressort de ces deux études que ces événements qui se produisirent vers la fin de la vie de Mahomet n'étaient pas une manifestation fortuite dans les débuts de l'histoire de l'islam, mais qu'ils avaient des racines profondes dans le passé.

Le mouvement avait aussi un chef, en exil, il est vrai, mais c'était encore une terrible menace pour l'unité musulmane.

Grâce aux informations dont nous disposons sur l'histoire et sur les croyances des manichéens, il nous est possible de mesurer l'influence qu'elles exercèrent sur l'islam et de discerner celles qu'elles eurent sur plusieurs croyances et termes de l'époque:

⁵⁹ L'expression est de nous, car, contrairement à ce qui est souvent dit, nous pensons que le Prophète n'a pas pratiqué le *ḡihād* seulement pour «défendre» la communauté, mais aussi avec des visées expansionnistes.

⁶⁰ La traduction de ce terme pose problème dans certains contextes. Il désigne soit un «moine», soit un «ermite», soit un «ascète». La racine signifie «craindre». Ici la traduction la moins marquée serait peut-être «un craignant-Dieu».



«D'un autre côté, nous pouvons maintenant voir dans le mouvement dirigé par le *rāhib* Abū 'Āmir, appelé *hanīf*, la tradition manichéenne ancienne contre les innovations du nouveau mouvement hanīfite, les musulmans». «Les dissensions n'étaient donc pas des incidents sporadiques, mais l'expression d'une confrontation qui fut d'une portée considérable entre deux croyances.»⁶¹

Il convient de relier la question des *hanīf*-s à l'attachement de Muḥammad à l'idée de *dīn Ibrāhīm* qui, contrairement à ce que croyaient certains chercheurs, semble-t-il essentiellement à la suite de C. Snouck Hurgronje⁶², a commencé avant l'hégire. U. Rubin déclare à ce propos: «Here [i.e. à La Mecque] there were some older *ḥunafa'* who probably introduced this idea to the young Muḥammad»⁶³.

III. La légende abrahamique

Contrairement à ce que nous avons fait pour le thème des *hanīf*-s, nous ne passerons pas en revue les diverses théories sur la légende abrahamique, car celle-ci est liée, dans une certaine mesure au thème précédent. De plus, un bref état de la question a été établi dernièrement par R. Firestone dans un article récent consacré à la légende du voyage d'Abraham à La Mecque⁶⁴. En étudiant les trois versions principales du récit: celles de 'Alī, de Muḡāhid (m. 104/722)⁶⁵ et d'Ibn 'Abbās⁶⁶ (m. 68/687, ou autres dates), on constate que les deux premières s'appuient sur des matériaux qui ont peu de rapport direct avec des légendes bibliques. Abraham y apparaît comme un monothéiste obéissant à Dieu. Elles le relient directement

⁶¹ «The Creed of Abū 'Āmir», *art. cit.*, p. 45.

⁶² *Het Mekkaansche Feest*, Leyde, Brill, 1880, qui date tous les passages coraniques sur *millat Ibrāhīm* de l'époque médinoise, en confirmation avec sa thèse sur la volonté de M. «d'émanciper l'islam du judaïsme», v. *Verspreide Geschriften*, Bonn/Leipzig, 1923, I, p. 24-28. On sait que cette thèse fut discutée par Edmund Beck, «Die Gestalt des Abraham am Wendepunkt der Entwicklung Muhammeds. Analyse von Sure 2,118 (124-135 (141)», *Muséon*, LXV/1-2 (1952), p. 73-94. Cf. le dossier de Willem A. Bijlefeld, «Controversies around the Qur'anic Ibrāhīm narrative and its "Orientalist" interpretations», *MW*, LXXII (1982), p. 81-94.

⁶³ Rubin, *art. cit.*, p. 99.

⁶⁴ R. Firestone, «Abraham's journey to Mecca» [v. réf. *supra* n. 11], *art. cit.*, p. 6-9/*Journeys*, p. 70-9.

⁶⁵ Firestone, *art. cit.*, p. 12-16/*Journeys*, p. 80-2, 102.

⁶⁶ *Art. cit.*, p. 16-20/*Journeys*, p. 69-71, 102-3.

له، إلى عالم من الفكر والعواطف، لم يشهد محيط أسمى منه وأرقى مدنيّة واجتماعاً .

والواقع أن هؤلاء الصحابة، قد حدثت فيهم تحولات، ذات قيمة كبيرة، من كل زاوية، وأثبتوا فيما بعد في أصعب مناسبات الحروب، أن مبادئ محمد، إنما بذرت في أخصب أرض، فأنبثت نباتاً حسناً . وذلك عن طريق رجال ذوي كفاءات عالية جداً، كانوا حفظة الصحيفة المقدسة وأمناءها، وكانوا محافظين على كل ما تلقوه من رسول الله من كلام وأوامر، لقد كان هؤلاء قادة الإسلام، السابقين الكرام، الذين أنجبوا فقهاء المجتمع الإسلامي، وعلماءه ومحدثيه الأولين . أ.هـ .

ومثل هذا القول قد جاء في كثير من الدراسات الإسلامية الخالية من الأهواء أو الجهل، أو التقليد، مما ينبغي مراعاة مثله، حتى لا يكتب كاتب عن تقليد - إذا أحسن الظن - فيقع في مزالق تثير حفيظة المسلمين على دينهم، ويصل الأمر إلى المحذور الذي نهى الله عنه بقوله عز وجل: ﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾^(١) .

ونسأل الله للجميع الهداية ومعرفة الحق والذي أمر به الله سبحانه، وأن يعلي كلمته، وينصر دينه فهو الهادي إلى سواء السبيل .

(١) سورة الأنعام، الآية ١٠٨ .

قصة إبراهيم عليه السلام الواردة في

سورة الأنعام وما فيها من مباحث النبوة

للدكتورة / سارة بنت فراج بن علي العقلاء^(١)

فكرة البحث ونتائجه : شملت الآيات الواردة في سورة الأنعام والتي تذكر قصة إبراهيم - عليه السلام - مباحث كثيرة متعلقة بموضوع النبوات ولم تفرد ببحث مستقل، لذا عازمت الباحثة على بحث هذا الموضوع وكان من أهم النتائج :

أن النبوة من أعظم ما من الله تعالى به على خلقه وأن قول المعتزلة والفلاسفة في إيجابها غير صحيح .

أن إبراهيم - عليه السلام - من أعظم الأنبياء ومن أجمعت الأمم على قبوله، لذا تكررت قصته كثيراً في القرآن الكريم، وكان قومه ممن يعظم الكواكب، لذا ناظرهم فيها، وكان قوله: (هذا ربي) على سبيل المناظرة ، وهذا هو الراجح من أقوال العلماء ، ولما أبانه - عليه السلام - من التوحيد آتاه الله أجره في الدنيا وفي الآخرة ،

(١) أستاذ العقيدة والمذاهب المعاصرة المساعد بقسم الدراسات الإسلامية بكلية التربية للبنات. الأقسام الأدبية . بالرياض .

3 AGOSTOS 1995

ÉTUDES MUSULMANES

DIRECTEURS :

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V

A B R A H A M DANS LE CORAN

L'HISTOIRE D'ABRAHAM DANS LE CORAN
ET LA NAISSANCE DE L'ISLAM

ÉTUDE CRITIQUE DES TEXTES CORANIQUES SUIVIE
D'UN ESSAI SUR LA REPRÉSENTATION QU'ILS DONNENT
DE LA RELIGION ET DE L'HISTOIRE

PAR

Y. MOUBARAC

Attaché de Recherches au C. N. R. S.

Avec un Liminaire de Louis MASSIGNON

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ابراهيم عليه السلام والأنبياء من ذريته الوارد ذكرهم في القرآن الكريم ١٥١٦-١٤٦٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إبراهيم - عليه السلام والأنبياء من ذريته الوارد ذكرهم
في القرآن الكريم

إعداد

سارة بنت فراج العقلاء

أستاذ العقيدة والمذاهب المعاصرة المشارك بقسم الدراسات بكلية التربية للبنات -
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المقدمة :

الحمد لله الذي أنزل على عبده الكتاب ليكون للعالمين نذيراً ، والصلاة والسلام
على رسل الله وأنبيائه ، وعلى آلهم وصحبه سلاماً كثيراً .

وبعد

فلما كان الإيمان بالرسول هو الركن الرابع من أركان الإيمان التي لا يعد المرء مؤمناً
بدونه ، ولما ورد في القرآن الكريم من فضل إبراهيم - عليه السلام - وأن الأنبياء من ذريته
، أحببت أن أبحث في هذا الموضوع وذلك بالتعريف بالأنبياء من ذرية إبراهيم الوارد ذكرهم
في القرآن الكريم ، واخترت عنواناً لهذا البحث (إبراهيم - عليه السلام - والأنبياء من
ذريته الوارد ذكرهم في القرآن الكريم) .

وجعلته في مقدمة ، وتمهيد ، وأربعة مباحث ، وخاتمة ، أما المقدمة ففيها أسباب
اختيار الموضوع ، والمنهج المتبع فيه ، والهدف من البحث .

أما التمهيد ففيه : فضل إبراهيم - عليه السلام - ومعنى الإيمان بالرسول .

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الأستاذ الدكتور

مصطفى إبراهيم مصطفى الدميري

وكيل كلية أصول الدين والدعوة بالزقازيق

العدد الثامن عشر الجزء الثاني

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Kütüphane Müdürlüğü

4 *Tafsīr from Ṭabarī to Ibn Kathīr*

Problems in the description of a genre,
illustrated with reference to the story of
Abraham¹

Norman Calder

1

Tafsīr is a literary genre with definable formal characteristics. The most fundamental of these is the presence of the complete canonical text of the Qur'ān (or at least a significant chunk of it), segmented for purposes of comment, and dealt with in canonical order. In a work of *tafsīr*, passages of comment invariably follow canonical segments. Canon and segmentation, lemma and comment: where these are not systematically present, then a work is not an example of the central tradition of *tafsīr*, though it may belong to the margins of that tradition. This formal structure is so fundamental as to require no exemplification. In sections 2 and 3 of this paper two further structures are proposed as constituting, together with this one, a sufficient description of *tafsīr*. Description is of course a mode of interpretation. The interpretation then which I set out in this paper is intended to be general, at least for the period under consideration, namely from Ṭabarī to Ibn Kathīr. Exemplification is restricted to commentary on verses which relate to the story of Abraham. This does not impair the generality of the description, for, as will be evident, quranic narrative provoked more than merely narrative responses: in the hands of a skilled and sensitive exegete any quranic verse might be found to have implications ranging across the scholastic disciplines. In Sections 4 and 5 of this paper the distinctive achievements of Muḥammad b. Aḥmad al-Qurṭubī and Fakhr al-Dīn al-Rāzī are demonstrated in the light of the structural description proposed in sections 1-3. Sections 6 and 7 are concerned primarily with Ibn Kathīr whose *Tafsīr*, I maintain, must be recognized as a significant deviation from the norms of the genre; perhaps as a major turning-point in its development. The structures which I propose as constitutive of the genre, and the tensions revealed by the varied manipulation of these structures, were recognized at least to a degree by participants in the

comme celui des Ottomans, les agitations intérieures ou les guerres civiles qui survenaient de temps en temps en France, aussi bien qu'en Iran, le manque, enfin, d'une politique suivie, voilà autant de difficultés qu'il fallait surmonter. Le rôle de deux grands personnages dans l'histoire des deux pays, celui de Chah 'Abbās en Iran, et d'Henri IV en France, y fut prépondérant. Grâce à leur bonne politique internationale, les deux pays se rapprochèrent, et ce rapprochement déboucha, après de nombreuses volte-face, sur la traduction de deux ouvrages importants de la littérature persane, lesquels exercèrent, plus tard, une grande influence sur certains fabulistes français.

Mais dans la deuxième moitié du XVII^e siècle, la France n'avait pas encore établi de relations diplomatiques avec la Perse. Aussi, la plupart des Français qui s'y rendaient, étaient-ils des voyageurs que le prestige de la Perse légendaire attirait: l'âge des grands voyages avait commencé.



28 NISAN 1339

Pierre ROCALVE

Louis Massignon et Abraham *

La personnalité d'Abraham est, avec Hallâj, au cœur de l'aventure spirituelle de Louis Massignon et à un point crucial de sa vision de l'islam.

C'est dans les années qui ont préparé et suivi sa soutenance de thèse sur Hallâj (1922) que Louis Massignon s'est tourné vers Abraham. Il y a été naturellement porté par l'ensemble de ses recherches, mais, de façon plus personnelle, par ses réflexions sur l'hospitalité sacrée et sur Sodome, qui avaient été des éléments importants de sa crise spirituelle de 1908. Si ses travaux sur Hallâj correspondent dans sa courbe de vie, à la période de la "recherche" et, plus précisément, de la recherche sur la mystique musulmane et sur l'islam médiéval, en engageant sa réflexion sur le thème d'Abraham, il l'élargit et l'étend aux sources et au principe même de l'islam.

Les *Trois prières d'Abraham* constituent, en effet, le texte le plus fondamental qu'il ait écrit sur l'islam. La rédaction de la première prière, la *Prière sur Sodome*, la prière de Mambré, est de 1920. Elle a été publiée en tirage très limité en 1929 (deuxième édition en 1949). La rédaction de la *Note liminaire*¹ et de la seconde prière, *L'hégire d'Ismaël*, (III) ou prière de

1. *Dieu vivant*, revue fondée par Marcel Moré en 1945 et qui parut jusqu'au milieu des années 1950.

In the end of this part, the usage of the concept of tyranny in the Qoran is discussed, some feahires of tyrants and their ends are mentioned. Some meanins of tyranny, according to Qoran, are "beleiving partners for Allah, denying the right delibaretly, not obeying limitsput by Allah, Tormenting unjustfull etc..."

The tyranny is discussed at the stand point of belief and behavior. While discussing the tyranny according prophets and tihe final jutgement, are mantioned as tyrannies againot Allah. In the Qoran not obeying limits put by Allah and as a result tyrannizing himself, becoming friend of tyrants and supporting them, treating people unjustfully, are mantiond as behavioral tyrannies.

In the last part, tyrant societiers, feahires of them, and their destructions are mantioned as samples.

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KUR'AN'DA HZ.NUH VE HZ.İBRAHİM KISSALARI

M.Salih ÖĞÜN

Danışman : Prof.Dr.Orhan KARMIŞ
1992, Sayfa: 146

Kur'an-ı Kerim, insanlara ilahi mesajı ulaştıran bir kitaptır. Bu kitapta bir takım kıssalar mevcuttur. Peygamber kıssaları, peygamber olup olmadıkları bilinmeyen bazı şahısların ibretâmiz kıssaları ve peygamberimiz zamanında vuku bulmuş bazı hadiselerin kıssası. Kıssalardan gaye; ilahi mesajın ruhlarda pekiştirilmesini temin, neticede de insanlık için ibret vesilesi kılmaktır.

Bu kıssalardan örnek verebileceğimiz ikisi; Hz.Nuh ve Hz.İbrahim kıssalarıdır. Kavmi içinde en uzun müddet kalan ve onları en güzel metotlarla hakka davet eden Resul, Hz.Nuh olmasına rağmen, kedisine az sayıda insan inanmıştır. Daveti esnasında kavminin baskısına maruz kalmış, onlardan eza ve cefa görmüştür. Nihayet Allah'ın emriyle bir gemi inşa etmiş, vuku bulan tufan sonucu oğlu da içlerinde olmak üzere inkar edenler helak olmuş, kendisine inananlarla birlikte Hz.Nuh kurtulmuştur.

Takriben M.Ö.19-20 asırda putperestliğin yaygın olduğu bir toplumda dünyaya gelen Hz.İbrahim, yıldızlara, ay'a ve güneşe bakmak suretiyle istidlal yoluyla Rabbini buldu. Şirkin her çeşidiyle mücadele etti. Başta babası olmak üzere kavmini tevhid inancına davet etti. Kavminin hazır olmadığı bir zamanda, puthaneye girerek büyük put hariç bütün putları kırdı. Böylece putların ne kendisine ve ne de başkalarına fayda ve zarar veremeyeceklerini anlatmak istedi. Kavmi, bu durum karşısında bir müddet düşündü ise de yine de hak'tan yüz çevirdi. Nemrut'un emriyle kavmi tarafından ateşe atılan Hz.İbrahim, Allah Teala'nın: "Ey ateş, İbrahim'e serinlik ve esenlik ol." emriyle ateşten kurtuldu. Davasına taraftar bulmak ümidiyle hicret ederek Harran, Şam, Mısır ve Mekke'yi dolaştı. Oğlu İsmail'i kurban etmekle emrolundu. Emri ifa etmek isteyince, yerine kurbanlık olarak koç gönderildi. Oğlu İsmail'le Kabeyi yaptı. 200 yaşında Kudüs mülhakatında HABRUN'da vefaati etti.

بسم الله الرحمن الرحيم

أصل كلمة ابراهيم

الدكتور ف . عبد الرحيم

الجامعة الإسلامية بالمدينة المنورة

قال الدكتور سمير ستيتية في بحثه (معالم جديدة للمنهج المقارن بين اللغات السامية) المنشور في العدد الثلاثين من مجلة مجمع اللغة العربية الاردني في معرض كلامه عن دور المعتقدات الدينية في التسميات في اللغة العبرية:

«ولإبراهيم عليه السلام يغير اسمه من أبرام الى إبراهيم بإضافة علامة الجمع اللاحقة (ים) لأنه أصبح أباً لجمهور من الامم (فلا يدعى اسمك بعد ابرام بل يكون اسمك إبراهيم لأنني أجعلك أباً لجمهور من الامم) العهد القديم تكوين ١٧ . ١ هـ»

ويبدو من هذا القول أن الباحث الفاضل يرى أن إبراهيم - بالياء - هو الأصل، وأن لا علاقة له بصيغة أبراهام كما يتضح من قوله: «والملاحظ على الرغم من هذا النص الواضح في التوراة أن اليهود يتسمون ب (افرام) و (ابراهام) ويرغبون عن الاسم الذي فيه إشادة بأبي الانبياء عليه السلام وما سبب ذلك في نظري الا أن اليهود يريدون أن يستأثروا بإبراهيم استئثاراً ينفي نسبة غيرهم اليه» اهـ.

إن هذا لرأي غريب. لقد فات الباحث الفاضل أن (إبراهيم) هي الصيغة المعربة للاسم العبري أبراهام الوارد في النص المشار إليه في التوراة. فإن كان (أبراهام) هو الاصل فأين فيه علامة الجمع؟ ثم، إذا أضيفت علامة الجمع إلى (أبرام) كان الناتج أبراميم وليس (إبراهيم).

هذا وصيغة ابراهيم بالياء احدى الصيغ التي عرّب بها هذا الاسم وله صيغتان أخريان: احدىهما بالالف كما في العبرية اي ابراهام - بكسر الهمزة بدلا من فتحها بالعبرية - وقرأ بها هشام بن عمار عن ابن عامر الشامي أحد القراء السبعة^(١) والآخرى بالواو أي ابراهوم^(٢)

(١) التيسير للداني ص ٧٦-٧٧. والكشف عن وجوه القراءات السبع لمكي بن أبي طالب ٢٦٣/١.

(٢) القاموس المحيط راجع أيضا المعرب للجواليقي ص ١٣، وأعراب ثلاثين سورة لابن خالوية ص - ٤.

و «الزُرْقَة» و «الحُضْرَة» أكثر من «الزَّرَق» و «الحَضَر» اللذين اثبتهما الاستاذ صاحب المقالة. وربما يعز علينا أن نجد «الحَضَر» و «الزَّرَق» في نص قديم من النصوص الفصحى. وقد حاولت ان أجِد «السَّوَد» الذي أثبتته صاحب المقالة فلم أعر على وجود له في الاستعمال، وكيف يعدل المعربون عن «السَّوَد»، وهو معروف مشهور، الى «السَّوَد» الذي اكتفى به صاحب المقالة الفاضل؟ ومثل ذلك أقول في «البياض» و «السُّمْرَة» وهما المشهوران، وليس لنا ان نقول «بَيض وسَمَر».

وذكر الأستاذ الكريمي في «تساؤلاته»:

سَمَر يسَمَرُ سُمْرَةً فهو أَسَمَر، وفي قول آخر (سَمَر يسَمَرُ سُمْرَةً)

أقول: وقوله: وفي قول آخر (سَمَر يسَمَرُ سُمْرَةً) يشير الى صيغة نادرة وهي التي يأتي فيها مكسور العين ماضياً مضمومها مضارعاً.

ان هذه الصيغة لا تدخل في اوزان الفعل الثلاثي الستة المعروفة، ولها نظائر في العبرية ذكرها ابن جني في «الخصائص» ومنها «فَضِلْ يَفْضُلُ». وقد عقد ابن جني لهذه الشوارد باباً أسماه «تداخل اللغات» وخلاصته أن لهذه الافعال أصليين هما: «فَعَلْ يَفْعَلُ» و «فَعَلْ يَفْعُلُ» فحدث ان تداخل هذان الاصلان على النحو الآتي:

فَضِلْ	يفْضُلْ
فَضِلْ	يفْضُلْ

وكان من هذا أن صار لدينا «فَضِلْ يَفْضُلُ»

أقول: وليس لي أن أقبل هذه الصنعة وهذا الافتعال، والذي أراه أن (فَضِلْ يَفْضُلُ) وما كان على نظائره بقية لأفعال ذات اوزان قديمة زالت بعد تطور العربية وانتهائها الى الاوزان الستة المشهورة. ويقوي هذا النظر ان هذه الافعال التي خرجت على الاوزان الستة نوادر وشوارد، وقلتها تُشعر أنها بقية مما كان في العربية في أحقاب بعيدة.

Mecelle'tü Mecma'î-l- Lugatî'l-Arabiyye el-Ürdünî.

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Kapak: İngiliz asıllı Leonard Woolley yönetiminde, Güney Mezopotamya'da yeni adı Tell-al-Muqayyar olan, eski adı Ur olarak kanıtlanan tepede 1926-1928 yılları arasında yapılan kazılarda bulunan bu eser, Woolley'e göre, İbrahim, oğlu İshak'ı kurbanlığa hazırladığında Tanrı tarafından gönderilen kurbanın modelini temsil etmektedir.

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الغلام الحليم والأضحية

لفضيلة الأستاذ الشيخ مصطفى الطير

قال الله تعالى :

« فبشرناه بغلام حليم فلما بلغ معه السعى قال يا بنى انى ارى فى المنام انى اذبحك فانظر ماذا ترى قال يا ابت افعل ما تؤمر « الايات ١٠٧ - ١٠٨ من سورة الصافات .

البيان

ربه بذبح عظيم ، وعن الحكمة فى هذا كله ، حتى يكونوا منه على بينة ، ويكون فى وعيهم وادكارهم كلما مر بهم هذا العيد السعيد .

نبذة فى ابراهيم والد الذبيح

ولما كان موضوع المقال وثيق الصلة بابراهيم عليه السلام ، فلهذا آثرنا أن نتحدث عنه حديثا قصيرا ينتهى بنا الى الموضوع ، فنقول وبالله التوفيق .

أرسل الله ابراهيم عليه السلام الى قوم من الصابئة يؤلهون الكواكب ، ويتخذون الأوثان أربابا ، زاعمين أنها ترمز الى الكواكب التى يؤلهونها ، وكان موطنه الأصلي بابل

يسرى عيد الأضحى كل عام ولا يذكر المسلمون من أمره الا أنه عيد اسلامى يتجهجون فيه وينعمون بلذيق الطعام من أضحيته ، دون أن يفكروا فى منشئه والأغراض الجليلة التى شرع من أجلها ، حتى تكون منهم موضع العبرة والادكار ، والاخلاص فى العقيدة والعمل لله رب العالمين ، والعطف على البائسين والمعوذين .

فلهذا رأينا أن نتحدث الى اخواننا المسلمين فى هذا العدد الخاص بشهر ذى الحجة الحرام — حيث يحجون فيه ويضجون — عن منشأ الأضحية ومتى شرعت ، وعن الغلام الحليم الذى هم بذبحه ابراهيم ، ثم اقتداه

ويخصون عباتهم بالله رب العالمين ، فلما لم ينفعهم نصيح ولا ارشاد ، حطم أوثانهم بسعوله ليلا ، ليظهرهم على فساد ربوبيتها ، بعجزها عن حماية نفسها ، وفى ذلك يقول الله تعالى « فراغ عليهم ضربا باليسين »

فلما اتضح لهم أنه هو الذى حطمها « أقبلوا اليه يزفون » أى يسرعون . ولما ناقشوه فيما صنع بها : « قال أتعبدون ما تحتون والله خلقكم وما تعملون . قالوا ابنوا له نبينا فأنلقوه فى الجحيم . فأرادوا به كيدا فجعلناهم الأسفلين » اذ نصره الله عليهم ونجاه من مكرهم ، فجعل النار عليه بردا وسلاما ، ورأى بعد يأسه من قومه ، أن يهاجر الى أرض أخرى يتسكن فيها من عبادة ربه ، فهاجر الى بيت المقدس قائلا : « انى ذاهب الى ربى سيهدين » ثم دعا ربه أن يرزقه ولدا يأنس به فى غربته فقال : « رب هب لى من الصالحين »

فاستجاب الله دعاءه وبشره بغلام حليم ، وقد انطوى فيها بشريات

رؤيا خطيرة عن الغلام الحليم حقق الله لابراهيم بشره فرزقه غلاما صالحا « فلما بلغ معه السعى » أى كبر وبلغ أن يسعى مع أبيه فى دنياه معينا له على أعماله ، رأى فى منامه عن ولده رؤيا مفزعة ، فقال له : « يا بنى انى ارى فى المنام انى اذبحك فانظر ماذا ترى » وهذا السؤال يشعر بأن الغلام كان راجح العقل ، يحسن وزن الأمور . ولا يترجع لكوارثها ، بل يعطى رأيه فيها عن صواب وحكمة ولو كان هلاكه فيه .

وقد كان ابراهيم عليه السلام مترددا فى تنفيذ منامه الخطير ، لأن فيه هلاك ولده الوحيد وقتئذ ، وقد رزقه فى شيخوخته الواهنة ، قال مقاتل : رأى ابراهيم هذه الرؤيا ثلاث ليال متتابعات ، ويروى أن الليلة الأولى منها كانت ليلة الثامن من ذى الحجة ، فقد رأى فيها من يقول له : ان الله يأمرك بذبح ابنك ، فلما أصبح

Tavand
A. Yücel

أخطاء يجب أن تصحح في التاريخ

جَزِيرَةُ الْعَرَبِ

الجزء الثاني

سيرة

ابراهيم واسماعيل وهجر

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للتزوير والحدود

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AL-RĀZĪ'S TREATMENT
OF THE QUR'ANIC EPISODES
TELLING OF ABRAHAM AND HIS GUESTS
QUR'ANIC EXEGESIS WITH A HUMAN FACE

par - Fahreddin al-Rāzī
- Ibrahim Hz.
Anthony H. Johns

As Abraham was sitting at the opening of his tent in the heat of the day, he looked up and saw three men standing in front of him...

(Genesis 18, 1-2)

The presentation of Abraham in the Qur'an occurs in episodes which occur singly or in combination at various points throughout the book.

These episodes include such events as Abraham's obedience to the command to slay his son (al-Ṣāffāt 37:102-111); his destruction of Namrud's idols and ordeal in the fire (al-Anbiyā' 21:55-69); his request for God to show him how the dead are brought back to life (al-Baqara 2:260) and his presentation as founder of the Ka'ba, father of the Arabs and the first monotheist (al-Baqara 2:124-133). Some of these episodes occur on a single occasion. Others occur and recur with shifts of emphasis, either alone or in combination with others, sometimes telescoped and sometimes fragmented.

The episode to be discussed here is the visit of guests who announce to him that he is to have a son despite his old age, and that Sodom is to be destroyed. It is presented in some detail in Hūd 11:69-76, al-Hijr 15:51-60, and al-Dhāriyāt, 51:24-37, and referred to briefly in al-Ankabūt 29:31-32.

It furnishes a useful starting point for any discussion of Abraham in the Qur'an: it is brief and relatively self-contained; the events it presents are relevant to his role in the Muslim tradition as father of the Arabs and scion of a line of

[3]

AL-RĀZĪ AND QUR'ANIC EXEGESIS

to reflect the nuances of al-Rāzī's understanding of them. They are presented in order of revelation:

Sura 51 (al-Dhāriyāt)

24. Has the story of Abraham's honoured guests reached you?
25. When they entered in to him and said, 'Peace', He replied 'Peace?'. A unknown people!
26. Then he went apart to his family, and returned with a plump calf,
27. and brought it to them.
He said: 'Aren't you eatings?'
28. Then he was filled with fear of them.
They said: 'Do not be afraid,' and gave him good tidings of a son filled with knowledge.
29. Then his wife approached screaming and slapping her face, and said: 'A barren old woman!'
30. They replied: 'Thus says your Lord. He indeed He is the Wise, the Knowing
31. He said: 'What important business do you have, O messengers?'
32. They replied: 'We are sent to an evil-doing people
33. to cast upon them stones of clay
34. each destined by your Lord for those who do evil.'

Sura 15 (al-Hijr)

51. And tell them of Abraham's guests,
52. when they entered in to him and said 'Peace.'
He replied, 'We are afraid of you.'
53. They said, 'Do not be afraid. We indeed we bring you good tidings of a son filled with knowledge.'
54. He said, 'Do you give me such good tidings despite old age having touched me. Of what do you give good tidings?'
55. They said, 'We bring good tidings in truth, so do not be one of those who despair.'
56. He said, 'Who would despair of the mercy of his Lord, other than those who go astray?'
57. He said, 'What important business do you have, O messengers?'

NOT: Makalenia devamı FAHREDDİN AL-RĀZĪ
posed indeed is

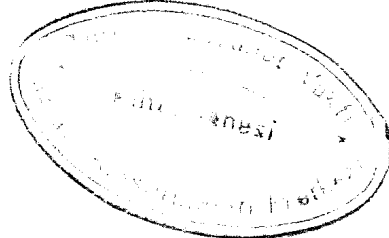
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İÇİNDEKİLER

Önsöz.....	I
Prof.Dr.Ahmet Hulûsi KÖKER	
Tarih Açısından Harran.....	1
Yrd.Doç.Dr.A.Vehbi ECER	
Selçuklu ve Osmanlı Devrinde Urfa Tarihi.....	5
Prof.Dr.Ahmet UĞUR	
Harran'ın Mimari Tanıtımı.....	8
C.KÜRKÇÜOĞLU	
Şair Yusuf Nâbî.....	22
Prof.Dr.Meserret DİRİÖZ	
Harran Sâbiileri.....	28
Prof.Dr.Şaban KUZGUN	
Hazreti İbrahim ve Harran.....	34
Prof.Dr.Şaban KUZGUN	
Sâbit bin Kurra'nın Hayatı ve Tıbbi Eserleri.....	37
Prof.Dr.Ahmet Hulûsi KÖKER	
Sabit b. Kura'nın ez-Zahire fi't-Tıb Kitabında Baş ağrıları	41
Prof.Dr.A.Hulusi KÖKER - Dr.Veli Kayhan	
Sabit b. Kura'nın ez-Zahire fi't-Tıb Kitabında Sinir Hastalıkları.....	43
Prof.Dr.Ali SOYUER - Dr.Sati ASLAN	
Sabit b. Kura'nın ez-Zahire fi't-Tıb Kitabında Göz Hastalıkları	48
Dr.Sati ASLAN - Doç.Dr.Hakkı DOĞAN	
Sabit b. Kura'nın ez-Zahire fi't-Tıb Kitabında Kulak-Burun Boğaz Bilgileri.....	53
Dr. Sati ARSLAN - Doç.Dr.Mustafa ERKAN	
Sabit bin Kurra'da Cerrahi Bilgiler.....	60
Doç.Dr.Faruk BALKAR	
Kadın hastalıkları ve Doğum	61
Yrd.Doç.Dr.İpek İptisam MÜDERRİS	
Sabit bin Kurra'da Zehirlenmeler ve Ateşli Hastalıklar	69
Dr.Sebahattin MUHTAROĞLU	
Necmüddin ibni Teymiyye'nin (Dede) Hayatı ve Eserleri.....	72
Doç.Dr.Celal KIRCA	
Takiyyüddin İbni Teymiyye'nin (Torun) Deliller hakkında bir risalesi.....	75
Arş.Görv.Menderes GÜRKAN - Arş.Görv. Davut İLTAŞ	
el- Battani'nin Hayatı ve Eserleri.....	93
İsmail Hakkı MERCAN	
İslâm Felsefesinin Oluşumunda Urfa Okulu ve Süryaniler.....	99
Yrd.Doç.Dr.Ahmet Kamil CİHAN	
Harran'ın Yetiştirdiği Kadın ve Erkek Alimler.....	100
Dr.Necati AVCI	
Sabit bin Kurra'nın Eserleri.....	152
Ali Rıza KARABULUT	

925.HAR.4

İSAM ON:42635

following the detailed story of the Flood (vv. 71–73), the subsequent partial judgments are so condensed that names of the peoples, cities, and prophets are not even mentioned: “Then we sent forth, after him [i.e., Noah], Messengers to their people, and they brought them the clear signs; but they were not men to believe in that they had cried lies to before. So We seal the hearts of the transgressors” (v. 74).¹⁶⁸ The generalized descriptions are followed by the story of Moses, in which emphasis was placed on the death of the Pharaoh and the Egyptians (vv. 75–92).

Abraham (Ibrāhīm)

The Prophet of God's Word, Distress, and Salvation

The story of Abraham in the Bible starts with his exile and the promise of progeny (Gen. 12). There is virtually nothing in the Bible about Abraham's life prior to his exile. Only in Joshua 24:2 is there brief mention that the fathers of the Israelites “dwelt on the other side of the river in old time” (i.e., Ur in the Chaldea, beyond the Euphrates) and “served other gods.” From rabbinical and Christian sources it was already known that Abraham was subjected to persecution prior to his exile, as verified by Hieronymus.¹⁶⁹ This was Muhammad's source; therein he found statements that confirmed his own experience, i.e., that Abraham acknowledged monotheism, received his calling to prophethood, proclaimed his faith, suffered distress, and was then delivered by God. He was able to avoid further affliction since he was commanded to go into exile to a land that offered him safety.

Abraham found his way to believe in God the Creator by gazing at the stars in the sky. Believing that only an unchanging God could be responsible for the constant changes in the heavens (6:75–79), he abandoned his pagan beliefs and became a *ḥanīf* (6:79). According to Muhammad, the knowledge Abraham acquired rationally was then supplemented and completed by knowledge revealed to him by God; there was no doubt that Abraham was a prophet (19:41). His beliefs led him to become socially isolated. Whereas the Bible merely says that he

left his father's home, the Koran tells the story of the conflicts with his unbelieving father. They are described in detail in sura 19, where Abraham told his father of his revelation: “Father, there has come to me knowledge such as came not to thee.” He demands that his father have faith (vv. 41–43) and warned him of the punishment of damnation (vv. 44–45). Abraham's father reprimanded his son, threatening to stone him, and sent him away (vv. 46–47). Abraham prayed for his father (vv. 47–48).

In the conflict between Abraham and his father, the threat posed by the father's beliefs was reflected through the new religion. The question was raised whether obedience to God takes priority over obedience to one's father. We shall deal with this issue, which obviously carried a lot of weight in the considerations of Muhammad and his young congregation, again later. Rebelling against parental authority is considered deserving of punishment; according to the Ten Commandments: “Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (Exod. 20:12). This does not apply, however, when faith is at stake. Abraham was rewarded with faithful progeny for the disobedience he showed his father for the sake of his beliefs (19:49–50).

Abraham also prophesied the word of God outside of his family and was thereby caught up in severe conflicts (6:80–82). This is usually described together with the dispute with his father (21:51–57; 26:69–82; 37:83/81–87/85; 43:26–28). The story about the king who claimed divine powers and was confounded by Abraham, who demanded that he make the sun rise in the west, must be seen within the context of Abraham's profession of faith (2:258/260).¹⁷⁰ An episode told several times within the scope of Abraham's struggle with the unbelievers is the destruction of the idols (21:58–67; 37:90/88–96/94). He was so hated that his enemies decided to burn him at the stake. However, he is saved when God intervened from the flames (21:68–70; 29:24; 37:97/95–98/96). This element actually comes from a very different story, namely, the deliverance of the three men from the burning fiery furnace (Dan. 3:24–30), but it was already told in this form in the Talmud.¹⁷¹

The story of Abraham's exile with Lot marks the point where the

Heribert Busse, Islam, Judaism, and Christianity: Theological and Historical Affiliations, Translated from German by Allison Brown, Princeton 1998, s. 78–88.

Notes

1. In an introduction to this volume, the editors make a preliminary comparison of two religious reformations in Europe and Iran.
2. See 'Iranian dissident freed on bail', at http://news.bbc.co.uk/1/hi/world/middle_east/3942891.stm, accessed on 11 June 2005.

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Abraham as an Iconoclast: Understanding the Destruction of 'Images' through Qur'anic Exegesis

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ABSTRACT *The question of Islam and its aversion to images has caused modern scholars to search for a theological basis in Islam's traditional sources. Much work has been done on the various hadiths that indicate that graven images are forbidden and particular verses in the Qur'an that allude to an aversion to them. However, little work has been done to understand this issue through the Qur'anic parables and exegesis. This paper explores the issue of Islam and image through Qur'anic exegesis, in particular, the story of Abraham as a youth breaking the idols in his polytheistic town. By tracing the commentary of some of the major exegetes of the Qur'an, such as al-Tabari, al-Rāzī, Ibn Kathīr and Sayyid Qutb, this article considers how Islam has viewed images and how that view has either fluctuated or remained constant over time.*

Introduction

The question of Islam and icons has been of great interest to Western art historians who debate their existence in classical Islamic history. Many have considered Islam to have prohibited icons throughout its history, thus explaining why Islamic art developed in unique ways that stressed geometric designs and calligraphy and steered away from the making of inanimate representations of animate beings. But recent findings have pointed to the fact that certain 'icons' were created, some even depicting Muhammad in the effort to explain his miraculous life. Art historians have thus debated why some Muslims throughout history have refrained from making images while others have not. Additionally, with the recent destruction of the Buddhist monuments in Afghanistan, many in the West have an increasing sense that Islam is hostile to images to the point that they would like them to be destroyed. This feeling is also connected with the wider belief held by some that Islam is against art and culture, and that it strives to return to a traditional mode of life rather than to develop a creative modern identity.

This article will try to elucidate some of these themes by considering through Qur'anic exegesis how the Qur'an views the destruction of images. Islam has a rich history of commentary on the Qur'an which has always been extremely influential. Many of the great

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Abraham in Islamic Perspective Reflections on the Development of Monotheism in Pre-Islamic Arabia

Khalil Athamina (Birzeit University)

Islamic religious tradition places Abraham at the center of the monotheistic ideal constituting the core of Islam. Among the indications of the centrality of Abraham in Islam already from its earliest times is the fact that his name appears 69 times in 25 Sūras of the Qurʾān.¹ In this paper I shall attempt to depict the character of Abraham as reflected in the Islamic tradition, and I will discuss the development of religious belief among the Arabs until their adoption of Islam. Ultimately, I shall pose the question of what the Abraham tradition of Islamic times can tell us about how he was viewed among the Arabs prior to the time of the Prophet.

The question of the affinity between Islam and the monotheism of Abraham has occupied scholars of Islam from the late 1800s and throughout the twentieth century, and has been dominated by two mutually opposing perspectives. The first school of thought centers on a hypothesis proposed by the Dutch Orientalist C. SNOUCK HURGRONJE and subsequently expanded and given additional support by his student A. J. WENSINCK. Both of these scholars emphasized that Abraham was not a central focus of Muḥammad's early preaching. In his 1880 Ph. D. dissertation SNOUCK argued that major attention was paid to Abraham only after Muḥammad migrated to Medina, and not before the outbreak of the dispute between himself and the local Jewish community. According to this point of view, it was only after he reached the conclusion that he could no longer rely on the support of the Jews that he began to seek another mainstay. Only then did Muḥammad's view reach the turning point reflected in

the declaration that Abraham was the first Muslim, *awwal al-muslimīn*, and that the Arabs are the descendants of his son Ishmael. According to this belief Ishmael, together with his father, established the Kaʿba, the house of God, so that it would serve as the center of divine worship and attract believers as a site of pilgrimage. In this manner Abraham was presented as the forerunner of Muḥammad, the prophet of the Arabs, and on this basis Islam could claim to be the embodiment of a pure monotheism preached by Abraham. This, in turn, allowed Muḥammad to claim priority for Islam over Judaism and Christianity.²

This theory of course was – and remains – entirely unacceptable from an Islamic point of view. The stories about Abraham in the Qurʾān form part of God's word, and as such they must be true; that there could be some "legend" of Abraham involved here is a priori impossible. The sensitivity of the question was demonstrated by the reaction of certain Muslims to the views of WENSINCK on the matter. The Dutch Orientalist was awarded a membership in the Royal Academy of the Arabic Language in Cairo by King Fuʾād himself in 1933; but by then the Arabic translation of the first edition of the *Encyclopaedia of Islam* was beginning to appear, and this revealed WENSINCK's views about the legendary character of the Qurʾānic materials about Abraham. Agitation was launched against

²) The hypothesis of SNOUCK HURGRONJE is argued at length in his *Het mekkaansche Feest* (Leiden, 1880); ed. and trans. Lawrence I. CONRAD and Petra SIJPESTEIJN, *The Meccan Pilgrimage Festival: Its Emergence and Early Development* (Princeton, 2004). Cf. also the summaries in A. J. WENSINCK, art. "Ibrāhīm" in *EI*¹, II, 432a; Rudi PARET, art. "Ibrāhīm" in *EI*², III, 980a; and the comments of ʿAbd al-Wahhāb al-Najjār on his entry in the Arabic translation of the first edition of the *EI*¹; *idem: Qiṣaṣ al-anbiyāʾ* (Cairo, n. d.), 73–74; Dominique SOURDEL, *L'Islam médiéval* (Paris, 1979), 21. In another work, WENSINCK introduced the reason behind Muḥammad's adoption of the Abraham concept: he argued that the new orientation was designed to provide the Prophet with a new means to demonstrate the independence of the Islamic faith vis-à-vis Judaism and to present Islam from that time on as the originally revealed religion. Moreover, by adopting Abraham's religious heritage, he acquired the tools that later enabled him to emphasize the sanctity of Mecca as a first step in the reconciliation with the people of Mecca. See A. J. WENSINCK, *Muhammad and the Jews of Medina*, ed. and trans. Wolfgang BEHN (Freiburg i. Br., 1975), 94–95; also Tor ANDRAB, *Mohammed: the Man and His Faith* (New York, 1960), 139; Ignaz GOLDZIEHER, *Introduction to Muslim Theology and Law*, trans. Andras and Ruth HAMORI (Princeton, 1981), 10; S. D. GOITEIN, *Jews and Arabs: Their Contacts through the Ages*, 2nd ed. (New York, 1964), 22.

¹) Muḥammad Fuʾād ʿABD AL-BĀQĪ, *Al-Muʿjam al-mufharas li-alfāz al-Qurʾān al-karīm* (Cairo, 1364/1945), 1b–2b.

ing the second civil war (683–92), so it was plausible to postulate its impending dissolution. But the vigorous and long-lasting recovery of the Muslim regime in the reigns of 'Abd al-Malik and Walid obliged even the most pro-imperial of Christians to countenance the unthinkable and write the Arabs into the Danielic schema as the fourth beast. This was undertaken in the apocalyptic texts known as the *Gospel of the Twelve Apostles* and the *Vision of Enoch*, both composed in the early eighth century, but in these and later works the Last Emperor or a figure in his image was retained as the one who would terminate Arab dominion and reinstate Christianity.

For those whose interest in the continuity of Byzantine rule was faint, it was easier to envisage a new scenario for world history that assigned to the Byzantines a more minor role. Armenians were fiercely protective of their independence and resented any imperial interference, so it comes as no surprise that already in the 660s one of their number, the chronicler Sebeos, was attempting just such a revision:

Who can recount the horror of the Ishmaelite invasion which enflamed both sea and land? The blessed Daniel foresaw and prophesied such disasters which would come upon the earth when he represented by four wild beasts the four kingdoms which were to arise in the world. First of all is the beast with human form, the kingdom of the West, which is that of the Greeks. . . . Then there is the second beast, similar to a bear, and it raised itself up on one side, the eastern side. It signifies the kingdom of the Sasanians. "And having in its mouth three ribs" means the kingdom of the Persians, the Medes and the Parthians. . . . "And the third beast, like a leopard, four wings of a bird upon it and four heads of beasts." He means the kingdom of the North, Gog and Magog and their two companions, to whom was given the power to fly with force in their time from the direction of the North. "And the fourth beast, dreadful and terrible, its teeth of iron, its claws of bronze; it devoured and pounded and crushed underfoot all the rest." He is saying that this fourth beast, which rises to go out from the direction of the South, is the kingdom of Ishmael, as the archangel ex-

plained (to Daniel): "The beast of the fourth kingdom will arise; it will be more powerful than all the [other] kingdoms and will devour all the earth. Its ten horns are the kings that will arise, and then there will arise another who will exceed in wickedness all the previous ones."⁴²

What is interesting about this interpretation is that the kingdoms are not successive, but rather are connected with the four quarters of the earth and are contemporaneous with one another, the Arab kingdom eventually usurping the other three.

As a result of the imperial persecutions of the early seventh century, the Copts and Jews too had no fond memories of the Byzantine empire and were happy to portray the Arabs as its successors. On the Coptic side a *terminus ante quem* for such a recasting is given by the apocalypse of ps.-Athanasius, composed ca. AH 96/715, which simply states of the Muslims that "this is the fourth beast which the prophet Daniel saw," though regarding them with no affection: "It is a brutal nation with no mercy in its heart." As for the Jews, the transition in their thinking about the Arabs is difficult to chart. At least some of those contemporary with the Muslim conquests looked upon the invaders as the "rod of God's anger" (Isaiah x.5) that would eliminate the "wicked kingdom" of the Byzantines, but certainly by early Abbasid times the Muslims had taken their place in the Danielic schema as the last kingdom that would endure until the world's conclusion.⁴³

Abrahamic/Primitive Monotheism

The previous theories about Islam consider only its military and political aspects, but it was also noted by contemporaries that the Arabs had brought with them a faith. The Armenian chronicler Sebeos seems to envisage them as turning away from idolatry and taking up once more their ancestral religion, the core of which was Abrahamic monotheism:

At this time there was an Ishmaelite called Mahmet, a merchant; he presented himself to them as though at God's command, as a preacher, as the way of truth, and taught

⁴²Sebeos, XXXII (tr. Macler, 104–105).

⁴³See the entry on "Deliverance from the Wicked Kingdom" in this chapter.

Robert G. Hoyland, *Seeing Islam As Others Saw It*, New Jersey 1997, ISAM 91156

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gions, see G. Gordon Melton, *The Encyclopedia of American Religions* (Wilmington, N. C.: McGrath Publishing Co., 1978, 1985). These "exceptions," it should be stressed, are not for the most part avowed secularists. Americans are simply defining religion in ways that they rarely if ever did before. For a valuable compilation of survey data regarding "Unsecular America," see Richard J. Neuhaus, ed., *Unsecular America* (Grand Rapids, Mich.: Erdmans, 1986), esp. pp. 115-158.

16. Anthony B. Toth, "The Syrian Community in New Castle and Its Unique Alawi Component, 1900-1940," *Western Pennsylvania Historical Magazine* 69 (July 1986): 221-239; Newell S. Booth Jr., "Islam in North America," *Encyclopedia of the American Religious Experience*, ed. Charles H. Lippy and Peter W. Williams (New York: Charles Scribner's Sons, 1987), vol. 2, p. 725. For earlier sources, see George Dimitri Selim, comp., *The Arabs in the United States: A Selected List of References*, Mideast Directions bibliographies of the Library of Congress (Washington, 1983).

17. Alixa Naff, "Arabs," in *Harvard Encyclopedia of American Ethnic Groups*, ed. Stephen Thernstrom et al. (Cambridge, Mass.: Harvard University Press, 1980), p. 132.

18. Yvonne Yazbeck Haddad and Adair T. Lummis, *Islamic Values in the United States* (New York: Oxford, 1987), p. 3. *Time*, May 23, 1988, p. 49, quotes Carol Stone's estimate of 4,644,000 Muslims, and *New York Times*, February 21, 1989, p. 1, speaks of "6 million Muslims in the United States."

19. Haddad and Lummis, *Islamic Values in the United States*, p. 3; *Time*, May 23, 1988, p. 49, makes the same point: "U. S. Muslims are expected to surpass Jews in number and, in less than 30 years, become the country's second largest religious community, after Christians."

20. *Time*, May 23, 1988, p. 50: Haddad and Lummis, *Islamic Values in the United States*, p. 161.

21. Melton, *Encyclopedia of American Religions*, vol. 1, pp. vii-xii; vol. 2, pp. 307-354. Melton's idiosyncratic classification scheme is, of course, easy to criticize. His depiction of American Judaism is filled with gross errors, and his inclusion of Jews for Jesus under "Mainstream Judaism" is offensive.

22. *Time*, August 23, 1988, p. 50. Writing in the wake of the Six-Day War, the Arab sociologist Abdo A. Elkholy dreamed of a far more radical agenda for Arab Americans. "Many of the great national movements which have changed the course of our modern history started abroad," he pointed out. "Could it be that future historians will focus on the Arab elites in America and their role in a sweeping Arab revolution which would unify the Middle East and liberate it from both international Zionism and military domination and corruption?" See Abdo A. Elkholy, "The Arab-Americans: Nationalism and Traditionalism and Traditional Preservations," in *The Arab Americans: Studies in Assimilation*, ed. Elaine C. Hagopian and Ann Paden (Wilmette, Ill: Medina University Press, 1969) p. 17.

23. John Murray Cuddihy, *No Offense: Civil Religion and Protestant Taste* (New York: Seabury, 1978).

24. Wuthnow, *Restructuring of American Religion*, pp. 71-99.

Gary M. Bretton-Granatoor
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SHALOM/SALAAM: A Resource for
Jewish-Muslim Dialogue; New York-1993
s. 37-51. DN: 25528

Dergi / Kitap
Kütüphanesi / Mecmuası

ABRAHAM: THE FIRST JEW OR THE FIRST MUSLIM?¹ TEXT, TRADITION, AND "TRUTH" IN INTERRELIGIOUS DIALOGUE

Reuven Firestone

It has become increasingly clear in this country during the past decade that the religious tradition and civilization of Islam must be taken more seriously.² The slow but nevertheless noticeable movement in American thinking is due to two major factors: the growing realization that the instability in the Middle East will adversely affect the well-being of our own country, and the growing numbers and visibility of the Muslim community in the United States. The great numbers of Americans stationed in the Arabian Peninsula during the 1991 Gulf War, and the integration of forces between Arab countries and the West has further increased American curiosity about Islam. One result of these developments has been an increase in dialogue groups seeking Muslim participants. This essay will examine several aspects of the Jewish and Islamic Abraham stories which will shed light on issues associated with applying approaches of comparative religion to interreligious dialogue.³

Any comparison of the three great monotheistic religions reveals extensive parallels and similarities at the same time that it discloses many distinctions and disagreements. At the most basic level, for example, all three religious systems require worship of the one God. Moreover, they each derive the authority of their religious systems through scripture and its interpretation and they even revere common legends and personalities. A careful examination of the commonalities confirms the great number of apparent textual, theological, and legal paral-

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06 NISAN 1993

A *Hanif* Resigned:

Abraham in the Qur'an

Abraham was not a Jew, nor yet a Christian, but he was a *Hanif* resigned, not of the idolaters. Verily, the people most worthy of Abraham are those who follow him and his prophets, and those who believe..... Say, 'God speaks the truth, then follow the faith of Abraham, a *hanif*, who was not of the idolaters. (Qur'an 3:60,89)¹

Say: 'As for me, my Lord has guided me to a straight path, a right religion, the creed of Abraham a man of pure faith; he was no idolater.' (Qur'an 6:162)

November 21, 1979, was another milestone in Islamic history, as it marked the fourteenth centennial of the founding of Islam. It is appropriate, therefore, that, as the memory of this historic event is yet fresh in our minds, we reflect on the man whom the Qur'an recognizes as the

May 1980

Dia kapu, cular
R. K. bulas

(DIT) Ibrahim (TEB yaram)

إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ

وَدَعَوْتُهُ فِي الْقُرْآنِ الْكَرِيمِ

28 HAZİRAN 1993

هذا الكتاب رسالة ماجستير قُدمت إلى المعهد العالي
للدعوة الإسلامية بجامعة الإمام محمد بن سعود الإسلامية في الرياض.

أحمد البراءة الميري

Türkiye Diyanet Vakfı İslam Araştırma Merkezi	
Yıl	9157
Tasni	922-97 Emi-1

دار المسئلة
جدة

mayı gerektirir (meselâ, çile). Halvetî dervişlerinin tarikatı, adını bu tür bir yere kapanmadan (*halvet*) almaktadır. Bu tarikata katılanlar bazan kırk günlük bir süre müddetince hücrelerine çekilirler ve bu süre içinde her gün oruç tutarlar. Bu tarikatın Mısır'da bulunan diğer müridleri ise, üç günlük bir "*halvet*"e çekilirler. Bu "*halvet*", tarikatlarının kurucusu Şeyh el-Demirdaşı'nın doğum yıldönümüne (*mevlid*) rastlar ve aynı kişinin mezarına ait caminin bitişiğinde bulunan hücrelerde geçer. Bu zaman içerisinde, onlar, sadece beş vakit namaz için camide görünürler; ibadet ve tarikat gereği sözlerin dışında konuşmaktan kendilerini alıkoyarlar. Eğer bir başkası onlara soru sorarsa "*Lâ ilâhe illallah*" tan başka bir şeyle cevap vermezler. Aynı şey, kırk günlük "*halvet*" sırasında da olur³⁸. Diğer taraftan, halvet haline ve o halde kullanılan yöntemeye karşı gelen tarikatlar da vardır³⁹. Bilgilerimize göre, bu tarikatların hiç birinde hristiyan "Trappist" tarikatlarındaki gibi sükût kaidesine rastlanmaz.

Bununla birlikte, bu tarikatlarda, kendi otoriteleriyle fazladan bir ilkeyi tarikat müridlerine kabul ettiren kişiler bulunabilir. Şam'da 1873 yılı sonbaharında rastladığım bir dervişin çok canlı hatırasını unutamıyorum. Bu uzun, bakımsız saçları çıplak vücuduna inen bir kişi idi. Her sabah Ümeyye camii yakınındaki pazarda görünüyordu; herkes ona bol bol sadaka veriyor ve azda olsa korkulu bir saygı gösteriyorlardı. Onu diğer dilenci dervişlerden ayıran şey, namazda kullanılan kutsal kelimeler dışında *Allah* kelimesinden başka bir kelime söylemeyişi idi. Bu birçok yıllar böyle sürdü. O sadece bu *Allah* kelimesini çok çeşitli şekilde, çeşitli makamlarla söylüyordu; bu söyleyiş şekli bazan bir istek, bazan bir çılgılık veya bir rica veyahutta bir red anlamında idi. Dış dünya ile olan bütün ilişkileri bu bir tek kelimede özetleniyordu.

28 HAZİRAN 1993

A.Ü. İlahiyat Fakültesi Dergisi, c. 24, 1981 Ankara, s. 547-553

Dergi / Kitap
Kütüphanede
Mevcuttur

HZ. İBRAHİM (A. S.)

Yazan: Afif Abdu'l-fettah Tabbara

Ter. Doç. Dr. Mehmet AYDIN

(Dinler Tarihi Kürsüsü)

Hiz. İbrahim'in, gerek yahudilikte gerek hristiyanlıkta ve gerekse islamiyette büyük bir mevkii vardır. Onun ismi, daima dua ile, cömertlikle ve ta'zimle geçer. Çünkü O, Allah'a ibadet ve onun birliği konusunda cihada girişmiş ve inandığı akide uğrunda nefsinin ölümüne atmasını bilmıştır. Hiz. İbrahim'in hayatı rabbisi için fedakârlıklar zinciri olmuş, hareketleriyle kendinden sonraki bütün insanlığa ihlas ve Allah muhabbetinde çok canlı bir misâl teşkil etmiştir.

Yine Hiz. İbrahim'in mevkii ve durumunun yüceliği içinde "Peygamberlerin Babası" olma durumu gizlidir. Hiz. İbrahim'den sonra, Peygamberlerden kime kitap indirildi ise, O mutlaka Hiz. İbrahim'in zürriyetindendi veya kabilesindendi¹. Hiz. İbrahim'in bu mevkiinin üstüne başka bir şey çıkamaz.

Hiz. İbrahim'in iki meşhur oğlu vardı: İsmail ve İshak. İshakında yakub isminde bir oğlu vardı ki, O israil diye lakablanmış ve diğer israil oğulları boyları da ona dayandırılmıştır. Bu boylardan birçok Peygamberler gelmiş ve Meryem oğlu İsa ile de bu boyların peygamberi son bulmuştur. Bunun için Hiz. İsa kendine tabi olanlara şöyle demiştir. "Babanız İbrahim benim günümü göreceği için mesrur oldu. Gördü ve sevindi²."

Hiz. İbrahim'in büyük oğlu İsmail ise Hiz. Muhammed (A.S.)³ in ve Arapların ceddidir. Hicaz Araplarının nesebi Hiz. İsmail'in oğullarına dayanmaktadır: NABİT ve KAYZAR⁴.

* Bu yazı Afif Abdülfettah Tabbara'nın "el-Yehüd Fi'l-Kur'an" adlı eserinin 1974 basısındaki ilaveden tercüme edilmiştir.

1 İbn kesir, el-Bidayet Ve'n-Nihaye Mısır 1932, 1 Cilt sh.167.

2 Yuhanna incili Bab. 8/56.

3 Neseb ilmiyle uğraşanlar, Allah Resulünün nesebini Edet oğlu Adnana Adnamda İbrahim oğlu İsmail'e bağyorlar.

4 El-Bidaye ve'n-Nihaye, 1. cilt sh: 193 et-Taberi, Tarihu't-Taberi, Kahire, 1967 1. cilt, sh: 314.

38 Lane, *Manners and customs fo the modern Egyptians*, 5. bas., I, s. 209.

39 Bu konuda Muhammed el-Arabi İbn el-Sâih'in *Bunyat el-Müstefid* (Kahire 1304, s. 20-21) adlı eserinde çok ilgi çekici hususlar vardır.

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HZ. İBRAHİM VE İNSANLIĞA MESAJI

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03 OCAK 2008

İstanbul, 2006

da İstanbul'un Fâtih'ine -tâbir câizse- "kafa tutmuş", Uzun Hasan gibi bir Türk hükümdarına yakın olması dolayısıyla da bir o kadar dikkat çekmektedir. Zira kaynaklarda ifâde edildiğine göre Baba Abdurrahman, Uzun Hasan'la çok yakın ilişki içinde bulunmuş bir sûfidir.

İşte Baba Abdurrahman'ın, bilhassa Tihranî'nin kaleminden yansıyan Uzun Hasan'la ilişkisindeki bu yakınlık, üzerinde düşünülmesi gereken bir husus olarak görünmektedir. Bu çerçevede, bize öyle geliyor ki Baba Abdurrahman ve Uzun Hasan arasındaki bu ilişki, Uzun Hasan'ın diğer sûfilerle olan münasebetleri de dikkate alınarak düşünüldüğünde, daha anlamlı ve makul bir hâl alacaktır. Zira bilinmektedir ki Uzun Hasan, hükümdarlığı döneminde Halvetî, Nakşibendî ve Kübrevî gibi Sünnî, Nimetullahî ve Erdebilî sûfileri gibi Şîî karakterdeki farklı çevrelere mensup bir çok tasavvufî grupla yakın ilişkiler tesis etmiş bir hükümdardır. Dolayısıyla, tâbir yerindeyse "Kalenderî meşrep" ve "delişmen meczûb" Baba Abdurrahman'ın da bu tablonun içinde yer alması bize son derece tabii gibi görünmektedir. Çünkü, son tahlilde Uzun Hasan bir Akkoyunlu hükümdarıdır ve o, bu vasfıyla, hükümdar olduğu coğrafyada yaşayan söz konusu farklı çevrelere mensup tasavvufî zümrelerin desteğine her zaman ihtiyaç duyacağı için, onlarla yakın ilişkiler tesis edebilecektir ve nitekim etmiştir de. İşte Baba Abdurrahman'ın onunla ilişkisini de bu perspektiften değerlendirmek mümkündür. Öte yandan tarihî kayıtlara yansıdığı kadarıyla Uzun Hasan'ın Baba Abdurrahman'la olan ilişkisindeki yakınlık vurgusu, bu ilişkinin -Tihranî'nin ifâdeleri ve Uzun Hasan'a ait bir soyurgaldaki kayıt temelinde düşünüldüğünde- belki daha da farklı yahut ileri bir boyut taşımış olabilir.

Kanaatimizce Uzun Hasan ile Baba Abdurrahman arasındaki bu ilişkinin -niteliği meselesi bir tarafa- dikkate şâyan tarafı, Uzun Hasan'ın Baba Abdurrahman ile, âdeta çağdaşı Fâtih Sultan Mehmed'le bir Kalenderî şeyhi olan Otman Baba arasındaki -Velâyetnâme-i Otman Baba'da anlatılan- ilişki biçimine benzer bir ilişki içinde bulunmuş görünmesidir. Zira tarihî rivâyetlerde, bu mülâhazayı destekleyen mühim bir alâmet olarak, -ilginç bir şekilde- bu iki şeyhin de söz konusu iki hükümdarın zaferlerinde manevî pay sahibi sûfiler olarak takdim edildikleri tespit edilebilmektedir. Dahası Uzun Hasan, Baba Abdurrahman'la ilişkisine yönelik olarak zikredilen bu iddiayı, ona verdiği soyurgalda "bütün başarılarında kendisine borçlu olduğunu söylemek" suretiyle kabul etmiş gibi görünmektedir. Bu demektir ki 15. yüzyılda Kalenderî meşrep bir popüler sûfî daha, bu defa Akkoyunlu hükümdarı nezdinde itibar görüp onun yakınında bulunabilmiştir.

MADDE YATIRIM ANDETTAN
SONRA GELEN DOKÜMAN



TEFSİR GELENEĞİNDE ZEBİH KISSASI

"Taberî'den İbn Kesir'e Klasik Tefsir Kaynaklarına Dair Bir Oryantalist İddianın Değerlendirilmesi"

Bilal GÖKKİR (*)

Özet

Saffat 37/99-113 ayetlerde Hz. İbrahim'in ilahi bir sınavı olarak anlatılan zebih olayının çocuğun kimliği açıkça ifade edilmemektedir. Tefsir literatüründe ise her iki oğlu İsmail ve İshak'ın isimleri etrafında görüşler bildirilmektedir. Zebihin kimliği tartışmaları Batılı oryantalist çalışmalarda da ele alınmış ve bu çalışmaların bir kısmında Tefsir literatürü, konuya yaklaşımları açısından eleştiriye tabi tutulmuştur. Bu eleştirilerin başında İbn Kesir'e kadar İshak görüşünün yaygın olduğu İbn Kesir'in ise buna aksi bir tavırla İsmail görüşünde ısrar ettiği dolayısıyla geleneği bozduğu iddiası gelir. Biz bu çalışmada Taberî'den (310/922) İbn Kesir'e (774/1372) kadar gelen gelenekte neler söylendiği ve müfessirlerin tartışmada nasıl bir tavır aldıklarını ortaya koymaya çalıştık ve İbn Kesir'in yaklaşımını ve kendinden sonra gelen müfessirlerden Âlûsî'nin (1854) benzer yaklaşımlarını inceledik. Zebih konusunda açıkça İshak ismini dile getiren, Kitab-ı Mukaddes (Tekvin:22/1-2) ifadelerine de atıfta bulunduğumuz bu çalışmada Tefsir geleneğinde rivayetler ve Kur'an ayetlerinin karşılaştırılması ile sonuca ulaşmaya çalışan geleneksel müfessirlerin aksine İbn Kesir ve Âlûsî'nin tartışmaya, ilgili Tevrat ifadelerinin eleştirisi ile katkıda bulunduğunu gösterdik.

Anahtar Kelimeler: Kur'an, Tefsir, İbrahim, İsmail, İshak, Zebih, İbn Kesir, Âlûsî.

Story of Dhabih in Tafsir Literature Evaluation of an Orientalist Allegation on Classical Tafsir Literature from Taberî to Ibn Kathir

Abstract

The issue of dhabih takes place in the Bible Genesis: 22.1-2 and in the Qur'an Saffat 37:99-113. Although the Bible is quite clear about the identity of dhabih, in Islamic sources it is disputable which son was dhabih: Ismail or Ishaq. The traditional Muslim view supports the idea that Ismail was Ibrahim's dhabih son. However not all classical muslim sources are supportive of this theory. Tabari, Qurtubi and some other later sources insists on the theory that Ishaq was the dhabih son of Ibrahim. Ibn Kathir (774/1372) in his Tefsirü'l-Kur'ani'l-Azim on the other hand accused the followers of this view, of following the Israiliyyat and claims that Ismail was the dhabih. When comes to elaborate the idea and evidences, he not only uses the Qur'an and Hadith but also refers the Biblical version of the story in Genesis of Old Testament. There are significant points in Ibn Kathir's discussion. Ibn Kathir refers to the Bible directly and applied his own literary critique to the relevant Biblical passages. However he discusses the Biblical phrases in their Arabic form not Hebrew, Syriac or Aramaic. Âlûsî is also referred in this article as he shows a parallel approach to Ibn Kathir's.

Key Words: Qur'an Interpretation, akeeda, dhabih, Abraham, Ismail, Ishaq, Ibn Kathir, Âlûsî.

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investigated within the thematic paradigm of this book. I would have to agree with Professor Dick Davis's estimation that *'Aṭṭār and the Persian Sufi Tradition* "is one of the most consistently informative and exciting collections of essays on a single Persian author that I have read" in English. ✽

Alireza Korangy
University of Virginia

SHARI L. LOWIN. *The Making of a Forefather: Abraham in Islamic and Jewish Exegetical Narratives.* Leiden and Boston: Brill, 2006. xvi + 308 pages, appendices, bibliography, index. Cloth US\$130 / €100 ISBN 9004152261.

Shari Lowin's *The Making of a Forefather* is the latest of a growing number of studies that seek to reevaluate the relationships between Jewish and Islamic narrative traditions. For quite some time, the standard scholarly approach to the copious parallels between rabbinic midrash on the one hand and Islamic genres such as tafsīr and qīṣaṣ on the other was to assert the near-absolute dependence of the latter on the former. In assuming that Muslim traditions on biblical prophets and Israelite history always derive from Jewish sources (even when those sources have not been preserved), previous generations of scholars often overlooked the many instances of creative and dynamic cross-fertilization that shaped both traditions. As a corrective to this older approach, Lowin shows how traditions on the early life of the patriarch Abraham, forefather to both communities, were first transmitted from Jews to Muslims and then subsequently back from Muslims to Jews. Focusing on the intertextual relationships between these traditions, Lowin refutes the uncritical view of scholars such as Sidersky who insisted that all aspects of the Abraham legend in Muslim sources must have some basis in the *aggadah*, a reductionist approach that was at one time sadly all too common.

We might take Chapter 3, "On Finger-Food, Wet-Nurses, and Fate," as an example of Lowin's method. Here, she addresses a group of narratives preserved in Islamic sources that describe how Abraham was hidden in a cave as a child and protected from persecutors through a series of miraculous divine interventions. The cave narrative is without precedent in either the Bible or earlier midrashic tradition, but it *does* appear in numerous Jewish sources dateable to after the rise of Islam. Notably, these later Jewish sources omit the supernatural elements found in the Muslim versions and attribute the child's

survival to more quotidian benefactors (human wet-nurses now take the place of the angel Gabriel, for example). Lowin argues that such changes illustrate the fundamental difference between the Muslim attitude towards Abraham, seeing Abraham's life and career as completely foreordained and guided by God, and the Jewish attitude, which emphasizes that Abraham discovered God all on his own, without receiving any special assistance or protection. Further, Lowin demonstrates that the Muslim traditions on Abraham's miraculous salvation in the cave seem to ultimately derive from a Talmudic tradition that describes the numerous measures God took in protecting the Israelite children in Egypt while they were persecuted by Pharaoh, a tradition based in exegesis of numerous biblical prooftexts. This Jewish tradition on the Exodus seems to have been adopted by Muslim authors and then subsequently transferred to the accounts on Abraham's early life.

Lowin's concluding argument in Chapter 5, "Abraham, Ibrāhīm, Moses, and Muḥammad," is elegant and persuasive. She asserts that Muslim tradition took major aspects of the narrative about the miraculous birth and early life of the prophet Muḥammad from analogous Jewish traditions on Moses. (Strangely, Lowin fails to take the monograph of Brannon Wheeler, *Moses in the Quran and Islamic Exegesis* [Routledge, 2002], which makes a similar point, into account here. This is only one of a number of puzzling lacunae in the bibliography of this work.) Many of these elements were then transferred to Abraham as well. As Lowin puts it, "Ibrāhīm is constructed to look like his descendant Muḥammad so that it appears as if Muḥammad simply followed in his, Ibrāhīm's, footsteps" (p. 256). In turn, in the centuries after the rise of Islam, during which the midrashic tradition continued to evolve, Jewish exegetes proved receptive to these new narrative elements in the biography of Abraham, but altered them to fit with the perception of Abraham that had traditionally prevailed in Jewish circles.

Despite its clear value to the field, two major criticisms may be leveled against this book. First of all, Lowin's near-total omission of any discussion of the Qur'ān here is extremely puzzling. The various allusions to Abraham's early life in the Qur'ān (e.g. Q.21:51-70) must have some significance for our understanding of the transmission and development of biographical traditions on the forefather, but Lowin generally avoids any discussion of the Qur'ān's place in this history. Second, the book's purpose in encouraging a more nuanced understanding of the intertextual dynamics between the Jewish and Islamic traditions is generally overshadowed by Lowin's repeated demonstration of the ultimate basis of virtually all aspects of the Muslim Abraham traditions in older traditions of Jewish biblical exegesis. Despite her recognition that medieval Jewish exegetes derived their

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THE HOUSE OF ABRAHAM AND THE HOUSE OF AMRAM: GENEALOGY, PATRIARCHAL AUTHORITY, AND EXEGETICAL PROFESSIONALISM*

Angelika Neuwirth

Abraham, the Ultimate Role Model

Muslim ritual prayer, perhaps the most expressive medium of religious identity, suggests that the Islamic faith relies predominantly on patriarchal tradition. It singles out one particular prophetic genealogy as the model for the House of the Prophet Muhammad—namely, the House of Abraham, Āl Ibrāhīm:

*Allāhumma ṣalli 'alā Muḥammadin wa-'alā āli Muḥammadin
ka-mā ṣallayta 'alā Ibrāhīma wa-'alā āli Ibrāhīma
wa-bārik 'alā Muḥammadin wa-'alā āli Muḥammadin
ka-mā bārakta 'alā Ibrāhīma wa-'alā āli Ibrāhīma fī l-'ālamīna
innaka ḥamidun majīd*

It should be noted that the figure of Abraham evoked in this prayer, though no other than the biblical patriarch, is first and foremost identical with the founder of the Meccan sanctuary; he is thus an unambiguously Muslim figure, whose image has little in common with the shared ancestor of the three monotheistic religions foregrounded in modern interfaith discourse,¹ let alone with the character of Abraham as it is formed within Jewish tradition. Since the current essay will focus on a controversy kindled in Medina, between the time-honored heirs to the Abrahamic tradition, the Medinan Jews, and the Qur'anic community, a brief summary of Abraham's "Qur'anic career" is in place.²

* I am grateful to Nicolai Sinai for a critical reading and to Ghassan Masri for kindly polishing the English language of this paper.

¹ For Abraham's image within the Qur'an, see Speyer, *Biblische Erzählungen*, 121–186, and Nagel, "Der erste Muslim," who stresses the difference between the respective images of Abraham in the diverse traditions. For Abraham's Meccan development see Sinai, *Fortschreibung und Auslegung*.

² Firestone, "Abraham," is not concerned with the chronological development of the Qur'anic image of the patriarch.

God said to Abraham,
"Look up into heaven and count the stars if you can.
Such will your descendants be."
Genesis 15:5

Children of Abraham

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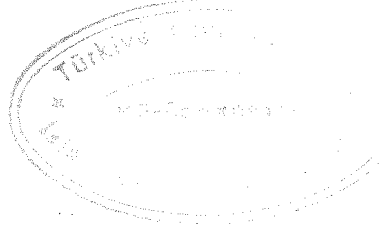
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HZ. İBRAHİM VE AKILCI METODU

- Abraham and His Rational Thinking -

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Abstract: *Ibrahim (in the Old Testament Abram or Abraham, the father of many nations) is one of the prophets who was chosen by God. According to the Qur'an he was a rational man and held to the rational argument for the proof of God. He was setting opposites idolatry and notifying knowledge of God. His method of notification was a rational methodology. He learned this method from God when he asked about resurrection.*

Key Words: İbrahim (Abraham), rational methodology. Attributes of Prophets.

Genel olarak kutsal kitapların ve özel olarak da Kur'an'ın, Allah'ın kendisine bildirimde bulunmak için insanlar arasından seçtiği elçiler hakkındaki anlatımlarının belirli bir amacı ve hedefi olduğu yadsınamaz bir gerçektir. Bu amaçlar ve hedefler, kutsal kitapların genel amaçları ve hedefleri ile örtüşmektedir ve onların bir parçası konumundadır. Kutsal kitapların amacı, insanlara gerçeği bildirmek ve insanın yeryüzündeki varoluşunda ilkeli ve erdemli davranışlar ortaya koyması için yol göstermek ve böylece insan davranışlarına olumlu katkıda bulunmaktır. Bu nedenle her vahiy, tarihe ve olguya olumlu yönde bir müdahaledir.

Kur'an, elçilere iman eden insanların, onlara beşer üstü nitelikler vermeleri – ki bu anlayış neredeyse bütün dinlerin mensuplarında görülmektedir- anlayışını reddetmektedir. Bu bağlamda Hristiyanların “beşer İsa” gerçeğini “Tanrı İsa” imanına dönüştürmeleri etkili bir biçimde eleştirilmektedir.¹ Çünkü Tanrı'nın insan biçiminde algılanması ilahlığı ortadan kaldırmakta iken, insanın Tanrı olarak algılanması beşeriyeti ortadan kaldırmaktadır. Öyleyse ilahi vahyin hedefi Tanrı'nın Tanrılığını ve insanın da insanlığını bildirmektir. Çeşitli teolojilerdeki elçilerin nitelikleri konusundaki görüşlere gelince, bu görüşlerin temelinde elçilik otoritesini

¹ Kur'an, Allah'ın bir olduğunu (tevhid) açıklamakta ve “Allah için üçüncüsüdür” diyen Hristiyanların kafir olduğunu belirtmektedir. Mâide 5/73; Hristiyan sistematik teolojisinde de her ne kadar konu “Allah'ın birliği” olarak isimlendirilse bile, bu birliğin özü itibarıyla Allah'ın bir olmasını değil, “üçlü birliği” ifade ettiği görülmektedir. Hatta Thiessen, aklın Allah'ın bir olduğunu bize gösterebileceğini, fakat üçleme öğretisinin doğrudan vahiyle geldiğini açıklamaktadır. Thiessen, Henry C., *The Lectures in Systematic Theology*, USA 1979, 89. Fakat Hristiyan teologlarının da ifade ettikleri gibi farklı anlayışlar olmakla birlikte üçleme/trinity, tek bir ilahi mahiyette üç ayrı ebedi varlığı ifade etmektedir ve Hristiyan teolojisinin merkezi öğretilerinden biridir. Bkz. Thiessen, *The Lectures*, 90; Pannenberg, Wolfhart, *Systematic Theology*, USA 2001, 1/259-336.

HZ. İBRAHİM'E İSNAT EDİLEN "ÜÇ YALAN"
(Kur'an ve Kitab-ı Mukaddes Bağlamında Eleştirel Bir Yaklaşım)

Abdurrahman ATEŞ (*)

Özet

Hadislerde Hz. İbrahim'in üç defa yalan söylediğinden söz edilmekte, onun bu sözlerinden ikisi Kur'an'da da geçmektedir. Bunlar 21 Enbiyâ 63. âyetteki "Belki de bu işi şu büyükleri yapmıştır." ve 37 Sâffât 89. âyeteki "Ben hastayım." sözüdür. Ancak âyetlerin bağlamında bu sözlerin yalan olduğunu gösteren hiçbir delil bulunmamaktadır. Hatta Hz. İbrahim'in söylediği bu sözlerden dolayı tövbe etmesinden söz edilmemesi de, bu sözlerin yalan olarak nitelenemeyeceğinin göstergesidir.

Diğer yalanı ise kendi karısı için "bu benim kız kardeşimdir." demesidir. Bu sözle ilgili ayrıntılar ise Kur'an'da geçmemekte, sadece hadislerde ve Tevrat'ta yer almaktadır. Olayın Tevrat'ta üç farklı biçimde ve çelişkili olarak anlatılması, sözün Hz. İbrahim tarafından söylendiği konusunda şüpheler uyandırmaktadır.

Anahtar Kelimeler: Kur'an, Yalan, Tevrat, İbrahim Peygamber.

"Three Lies" Imputed to the Prophet Ibrahim
(A Critical Approach in Context of Qur'an and Torah)

Abstract

That Prophet Ibrahim told lie three times is mentioned in Hadith, two of which are also stated in Qur'an. These are the sentences in 21 Enbiya 63 "But this, their chief had done it." and in 37 Saffat 89 "I'm ill." Nevertheless, there is no evidence of these sentences being lie in context of verses. Moreover, that Ibrahim repented for these sentences, is not mentioned in Qur'an, indicating that sentences may not be lie.

The other lie imputed to him is his saying about his wife, "this is my sister". Details of this expression is not in Qur'an, but only in Hadith and the Torah. Since this expression is told in three different and contradictory ways, there are rising doubts about whether it is said by Ibrahim.

Key Words: The Qur'an, Lie, The Torah, The Prophet Ibrahim.

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HZ. İBRAHİM HARRAN'DA YAŞADI MI?

(Kutsal Metinler ve İnançlar Işığında Karşılaştırmalı
Bir Değerlendirme)

Yrd. Doç. Dr Ali İhsan YİTİK*

Giriş

Hiz. İbrahim, inanç ve etnik köken itibariyle Yahudi, Hristiyan ve Müslümanların ortak atasıdır¹; bu nedenle adı geçen üç din, zaman zaman *İbrahimi dinler*, mensupları da *İbrahim'in çocukları* diye isimlendirilir. Hiz. İbrahim'den miras alınan ve dinin temelini teşkil eden tek Tanrı inancı ile bu inanca dayalı ahlâk anlayışı, söz konusu üç dinin ortak paydasıdır. Bu özellik, bilhassa son 30-40 yıllık dönemde, adı geçen dinlerin birbiriyle ilişkileri bağlamında ısrarla vurgulanmaktadır. Bu şekilde oluşturulacak "hepimizin, aynı Tanrı'ya inanan mü'minler olduğu" bilinci sayesinde, dindarlar arasındaki dostluk ve kardeşlik duygularının artacağı ve mevcut dinlerarası çatışma ve kavgaları ortadan kalkacağı düşünülmektedir². Örneğin, II.Vatikan Konsili kararlarında, Katolik kilisesinin, Hristiyan olmayan dinlere karşı yeni tavrının tasvir edildiği bölümde (Nostra Aetate), Müslümanlarla ilgili şu cümlelere yer verilmektedir: "...Kilise Müslümanlara da saygı duyar. Çünkü onlar hayat, bekâ, merhamet, kelâm ve kudret sıfatlarını haiz, yerin ve göğün Yaratıcısı bir Tanrı'ya ibadet ederler. Tıpkı, inanç yönünden kendilerine örnek aldıkları İbrahim'in yaptığı gibi, O'nun emir ve yasaklarını can ü gönülden yerine getirmeğe gayret gösterirler..."³ Bu cümlelerden anlaşılıyor ki, Hristiyanlık yeni dönemde, Hiz.İbrahim'i, Tanrı'ya bağlılık konusunda

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- 1 Kur'an-ı Kerim'de açık bir şekilde soy yönünden Hiz. İbrahim'e bir atfı yapılmaz ve onun, Arapların ve Muhammed'in atası olduğu zikredilmez. Ancak bazı müfessirler, Bakara sûresi 128. Ayette geçen "Rabbimiz! İkimizi (İbrahim ve İsmail) sana teslim olanlardan kıl, soyumuzdan da sana teslim olanlardan bir ümmet yetiştir." ifadesindeki "soyumuzdan" sözüyle Arapların kastedildiğini, dolayısıyla Hiz. İbrahim'in, Arapların atası olduğunu ileri sürmüştür. Ayrıca bu ifade ile başta müslümanlar olmak üzere bütün milletlerin kastedildiğini söyleyenler de vardır. Bu konudaki tartışmalar için bkz.Montgomery Watt, *Modern Dünyada İslâm Vahyi*, Çev. Mehmet S. Aydın, Ankara, 1982, s.123; Şaban Kuzgun, *İslâm Kaynaklarına Göre Hiz. İbrahim ve Hanıflık*, Kayseri, 1985, s.1-2
- 2 Sergio Pignedoli, "Katolik Kilisesi ve Musevi ve İslam İnançları: İbrahimi Dinlerin Trialogu", *İbrahimi Dinlerin Diyaloğu*, Ed. İsmail Raci Faruki, Türkçeye çev. Mesut Karasahan, İstanbul, 1993, s.15-17
- 3 (Upon the Moslems, too, the Church looks with esteem. They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth, and Speaker to man. They strive to submit wholeheartedly even to His inscutable decrees, just as did Abraham, with whom the Islamic faith is pleased to associate itself...) *The Documents of Vatican II*, ed. Walter M. Abbott, Baltimore, 1966, s.663



Uluslararası Anadolu İnançları
Kongresi Bildirileri : 23-28 Ekim
2000, Ürgüp/Neuşehir, s.905-918.

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MAYIS 2002
MADDE YATIMLANDIKTAN
SONRA GELEN DOKÜMAN

مصر في القرآن والسنة

11 EKİM 1995

تأليف
الدكتور أحمد عبد الحميد يوسف

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	34009
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الطبعة الثالثة
منقحة مزيدة



ibrahim (9-26)

٢

إبراهيم

وقد كان إبراهيم عليه السلام أقبل من حيث يقيم في فلسطين على مصر، يطلب فيها الشيع والرى من بلاد ضربها القحط والجفاف. وقد تحدثت التوراة في ذلك قالت: «وحدث جوع في الأرض فانهجر إبراهيم إلى مصر ليتغرب هناك، لأن الجوع في الأرض كان شديداً».

وكان يجيئه إليها على الأرجح والمشهور أيام الأسرة الثانية عشرة من ملوك الدولة الوسطى في القرن العشرين من قبل مولد المسيح، حيث أقبل على طريق مهد من علائق قديمة بآسيا منذ أقدم العصور، إذ كانت قوافل التجارة ترد على مصر، وتصدر عنها، بما تحمل من عروض تحتاج إليها مصر، أو تطلبها سوريا وفلسطين، ولقد كانت حاجة مصر إلى الجيد من الأخشاب خاصة، دافعا لأهلها على تلمسه من مظانه في فينيقيا (لبنان)، منذ طلائع تاريخهم، حتى لقد تسمت بعض أنواع سفنهم بحكم انتظام الرحلات إلى فينيقيا باسم ميناء جبيل هناك، وكان يكتب (كبن في المصرية) فسميت كبنية - أى الجبيلية -، ومن أبناء سنفرو رأس الأسرة الرابعة أنه أرسل قافلة بحرية من أربغين سفينة، لجلب خشب الأرز منها^(١)، وكذلك كان العثور منذ فجر التاريخ على الحلى من اللازورد الكريم، حيث لا يتوفر في تربتها، دليلا على اتصالها بغيرها من الأقطار منذ ذلك الأمد البعيد^(٢).

ولذلك فقد حرص المصريون على تأمين مصادر ما يطلبون من المواد والطرق إليها، وسلوكوا لذلك طريق الحرب وسبيل السلام على سواء.

وقد كان من وراء تخوم مصر مفاوز مرهقة، وأقاليم مملقة، قد علموا من أمر سكانها

ونشأ فيها موسى حيث ربي وليدا، وليث فيها من عمره سنين:

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾... ﴿فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ. فَلَمَّا أَنهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ﴾.

وأما يسوع فقد أتت به مريم تحمله حيث أقامت كما حدث الرواة بين عين شمس وبابلون. وقال تعالى:

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾.

[المؤمنون ٥٠]

وكان لرسول الله محمد بن عبد الله ﷺ - كما كان لأبيه إبراهيم - زوجة مصرية، أو قبطية، هي: مارية، التي أنجبت له ولده إبراهيم، كما كان له ﷺ فيها من أحاديثه الشريفة ما وصى بها الناس بأهلها وذكر أنهم يكونون على الأعداء نعم الأعوان. صدق رسول الرحمن

كذلك كانت مصر التي كان لها نصيب من الذكر الحكيم جليل، وحسبها من شرف أنها أثنى عليها رب العرش في الذكر المبين، وأنها كانت قبلة الأنبياء والمرسلين. ومن قبل الأنبياء، ومن بعدهم كانت قبلة لمن جاورها من أمم الأرض وشعوبها، ومن وفد عليها من التجار، وطلاب المعرفة والحكمة، أولئك يطلبون الرزق بالبيع والشراء، وهؤلاء يقصدون الحكمة ويتلمسون السنا.

فكان لها دائما فضل المتفضل على الطالبين والقاصدين، فلا جرم تكون مدرسة، تلقى فيها المعلمون من فلاسفة الإنسانية وأنبياء الرحمن المرسلين، إذ بعثوا إليها متعلمين قبل أن يبعثوا معلمين، ولا جرم يكون لها النصيب الأوفى من عناية الكتاب والمؤرخين.

وسبحان ربك الأكرم الذي أنبت في مصر القرطاس والقلم، وجعلها المدرسة التي فيها علم الإنسان بها ما لم يعلم. إذ تأذن لأهلها فجعلهم أول من يكتبون، وعندهم أخذ الناس القلم وما يسطرون.

(١) Sethe, K; Urkunden des Alten Reiches 236; (= Urk I) Breasred, J.H., Ancient Records of Egypt (Chicago 1962) Vol.I § 146. (= BAR).

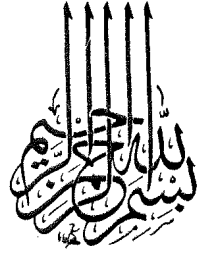
(٢) Kees, H., Ancient Egypt, A Cultural Topography (1961) P. 126.

الإحاديث الصحيحة

من أخبار وقصص الأنبياء عليهم الصلاة والسلام

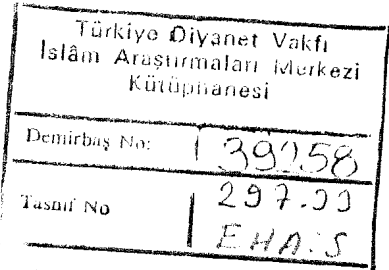
Kod: 091060

Ibrahim (55-91)



صنّفه وخرّج أحاديثه

إبراهيم محمد الراعي



الدار السامية
بيروت

دار الفاء
دمشق

١٩٩٥-١٤١٦

02 MART 1996

الفصل السادس

قصة إبراهيم وإسماعيل عليهما السلام

هيئة إبراهيم عليه الصلاة والسلام:

٧١ - من حديث جابر بن عبد الله رضي الله عنهما: أن رسول الله ﷺ

قال:

«عرض عليّ الأنبياء، فإذا موسى ضرب من الرجال، كأنه من رجال
شنوءة، ورأيت عيسى ابن مريم عليه السلام، فإذا أقرب من رأيت به شبهاً
عروة بن مسعود، ورأيت إبراهيم صلوات الله عليه، فإذا أقرب من رأيت به
شبهاً صاحبكم «يعني نفسه» ورأيت جبريل عليه السلام، فإذا أقرب من رأيت
به شبهاً دحية» اللفظ لمسلم.

لمعرفة هيئته عليه الصلاة والسلام ينصح بقراءة كتاب الشمائل
المحمدية للإمام الترمذي فإنه كتاب نفيس وقيم في بابه، حتى يستطيع المرء
أن يتعرف على هيئة إبراهيم عليه الصلاة والسلام.

٧٢ - ومن حديث ابن عباس رضي الله عنهما قال: عن النبي ﷺ

قال:

٧١ - أخرجه مسلم برقم (١٦٧)، والترمذي (٣٦٥١)، وفي الشمائل (١٢)، وابن مندة (٧٢٩)،
وأحمد في المسند (٣٣٤/٣).

٧٢ - أخرجه البخاري (٣٤٣٨) (٣٣٥٥)، (٥٩١٣)، ومسلم برقم (١٦٥)، وأحمد (٢٧٧/١)،
(٢٤٥، ٢٥٧، ٢٥٩) (٣٧٤).

رسول الله ﷺ بوادي عسفان حين حج، قال: «يا أبا بكر أي واد هذا؟»

قال: وادي عسفان.

قال: «لقد مر به هود وصالح على بكرات حمير، خطمها الليف، أزهرم
العباء، وأرديتهم النمار يلبون يحجون البيت العتيق».

• عسفان: اسم موضع بين الجحفة ومكة على طريق المدينة إلى مكة
المكرمة.

• بكرات: جمع بكرة: وهي الفتية من الإبل.

• الخطم: جمع خطام وهو الحبل الذي تقاد به الناقة.

• النمار: جمع (نمرة)، وهي الشملة المخططة من مآزر الأعراب كأنها
أخذت من لون النمر.

قَصَصُ الرِّبِّيَّاءِ

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

KISASUL - ENBIYA

EN-NECCAR

تأليف

عبد الوهاب النجار

أستاذ الشريعة الإسلامية بكلية أصول الدين

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No :	869
Tasnif No. :	209 NEC.Y

مكتبة دار التراث

٢٢ شارع الجمهورية - القاهرة

Ibrahim - (93-144)

28 ŞUBAT 1995

- ٩٣ -

كلمة أخيرة

الذي أقوله أن صالحاً نصح لقومه وذكرهم بآيات الله وأقام لهم من الأدلة على صدقه في دعوته ما على مثله آمن الناس - ولكن قومه ابدوا غاية الجحود وقاروا له (فأثنا بما تعدنا ان كنت من الصادقين) وكما قال الله تعالى (واما ثمود فهديناهم فاستجبوا لعمى على الهدى) ولا يكون قد هداهم الله إلا بان اقام لهم الأعلام البينة على صدق صالح فلما جحدوا بآيات ربهم وعصوا الرسول أرسل الله اليهم الناقة آية - ولكنها لم تكن آية صدق صالح في دعواه - ولا بد ولكنها آية فتنة وابتلاء كما قال تعالى (انا مرسلوا الناقة فتنة لهم فارتقبهم واصطبر) ولما كانت آية فتنة وابتلاء صح أن تكون آية مقارنة - لان الله تعالى قد فرغ من أدلة صدق رسوله صالح - على ان لا أمنع أن يكون فيها آية أو آيات من وجوه أخرى والله أعلم

إبراهيم عليه السلام

عدد مرات ذكره في القرآن - قصته - تبيين الشر للأصنام - المحاكمة - حاجته للملك - موافقه - اخفاقه في هداية قومه - رحلاته - رحلته الى مصر - دخوله بهاجر - ولادة اسماعيل من هاجر - الختان

هو ابراهيم خليل الله بن تارح بن ناحور بن سروج بن رعو بن فالج بن عابر بن شالح بن ارفكشاذ بن سام بن نوح عليه السلام
هذا هو نسبه الموجود في التوراة والتاريخ - وقد جاء في الكتاب الكريم قوله تعالى (وإذ قال ابراهيم لأبيه آزر أتخذ أصناماً آلهة)

أختلف المفسرون في اسم أبي ابراهيم - فقال بعضهم أن لفظ (آزر) في الآية بدل من لفظ (أب) في (آيه) ويكون مقول القول (أتخذ أصناماً آلهة) الخ وقال اخرون اسمه (تارح) وان لفظ (آزر) كلمة ذم في لغته ومعناه (أعرج) قاله السهيلي في التكملة - وقال اخرون ان معناه الخاطي. والحرف وفي التكملة (يا غطى. يا خرف) وقيل معناه ياشيخ أو هي كلمة زجر عن الباطل (راجع ص ١٢ ج ٣ تاج العروس)

- ٩٢ -

سورة النمل - وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ عِبُدُوا اللَّهَ فَادُّوا إِلَهُ فَرِيقًا يَخْتَصِمُونَ ٥٥ قَالَ يَأْقُومَ لَمْ تَسْجُدْ لِبَيْتِي قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ٥٦ قَالُوا أَطِيعُوا بَلَّكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُفْتَنُونَ ٥٧ وَكَانَ فِي الْمَدِينَةِ نِسَاءٌ رَهْطٌ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ٥٨ قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَوْلَاكَ أَهْلَهُ وَإِنَّا لَصَادِقُونَ ٥٩ وَمَكْرُوهًا مَكْرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ٥٠ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْرِمِ ٥١ أَنَا دَرَسْتُكُمْ وَقَوْمُهُمْ أَجْمَعِينَ ٥٢ فَتِلْكَ بَيِّنَاتُ خَاوِيَةٍ بِمَا ظَلَمُوا إِنِّي فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يَعْلَمُونَ ٥٣ وَاجْتَبَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ٥٤

سورة فصلت - وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَجَبُوا لَعَمْرِي عَلَى الْهُدَى فَاسْتَخَذُوا صَاعِقَةَ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ١٧ وَاجْتَبَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ١٨

سورة الذاريات - وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّى حِينٍ ٤٣ فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ٤٤ فَمَا أَنتَبَحَوا وَمَا كَانُوا مُتَعَسِّينَ ٤٥

سورة النجم - وَإِنَّ أَوْلَىٰ آيَاتِهِ الْأُولَىٰ ٥٠ وَثَمُودَ فَإِنَّهُ ٥١

سورة القمر - كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ٢٣ فَقَالُوا ابْشِرْنَا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَقِيَ ضَلَالًا وَسَعًى ٢٤ أَلْتَقَىٰ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ٢٥ سَيَعْلَمُونَ غَدًا مِنَ الْكَذَّابِ الْأَشِيرِ ٢٦ أَنَا مُرْسِلُهَا النَّاقَةُ فَتَنَهُ لَهَا فَارْتَقِبْهُمْ وَاصْطَبِرْ ٢٧ وَنَبِّهْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ٢٨ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ٢٩ كَيْفَ كَانَ عَذَابِي وَنُذْرٍ ٢٠ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ ٣١ وَتَقَرَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ٣٢

سورة الحاقة - كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ٤ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ٥

سورة الشمس - كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ١١ إِذِ انْبَعَثَ أَشْقَاهَا ١٢ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةُ اللَّهِ وَسُقْيَاهَا ١٣ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ١٤ وَلَا يَخَافُ عُقْبَاهَا ١٥

(كتاب)

184 MAYIS 1991

تَنْزِيهِ الْأَنْبِيَاءِ

لِلسَّيِّدِ الشَّيْخِ الْمُتَّقِي عَبْدِ الرَّحْمَنِ

Ibrahim (20-41)

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	10874
Yasni No. :	29704 MUR-T

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منشورات

مؤسسة الأمل للطبوعات

بيروت - لبنان

ص.ب. ٧١٢٠

— ٢١ — ﴿ تنزيه ابراهيم (ع) عن الكفر والمصيان ﴾ —

كانت حاله في رؤيه القمر والشمس وانه لما رأى افواهما قطع على حدوثهما واستحالة الهيئتهما وقال في آخر الكلام يا قوم اني برى مما تشركون اني وجهت وجهي للذى فطر السموات والارض حنيفاً مسلماً وما انا من المشركين وكان هذا القول عقيب معرفة بالله تعالى وعلوه بان صفات المحدثين لا يجوز عليه تعالى ؛ فان قيل ؛ كيف يجوز ان يقول عليه السلام هذا ربي خبراً وهو غير عالم بما يغيب به والاخبار بما لا يامن الخبر ان يكون كاذباً فيه قبيح وفي حال كمال عقله ولزوم النظر له لا بد من ان يلزمه التحرز من الكذب وما جرى مجراه من القبح ؛ قلنا ؛ عن هذا جوابان ؛ احدهما ؛ انه لم يقل ذلك خبراً وانما قال فارضاً ومقدراً على سبيل الفكر والتأمل الا ترى انه قد يحسن من احداً اذا كان ناظراً في شئ ومتمشلاً بين كونه على احدى صفتيه ان يفرضه على احد يهما لينظر فيما يؤدي ذلك الفرض اليمن صحة او فساد ولا يكون بذلك خبراً في الحقيقة ولهذا يصح من احداً اذا نظر في الاجسام وقدمها ان يفرض كونها قديمه ليتبين ما يؤدي اليه ذلك الفرض من الفساد ؛ والجواب الاخر ؛ انه اخبر عن ظنه وقد يجوز ان يظن الفكر المتأمل في حال نظره وفكره مالا اصل له ثم يرجع عنه بالدالة والعقل ولا يكون ذلك منه قبيحاً ؟ فان قيل ؟ الاية تدل على ان ابراهيم عليه السلام ما كان رأى هذه الكواكب قبل ذلك لان تعجبه منها تعجب من لم يكن راها فكيف يجوز ان يكون الى مدة كمال عقله لم يشاهد السماء وما فيها من النجوم ؛ قلنا ؛ لا يمنع ان يكون ما رأى السماء الا في ذلك الوقت لانه على ما روى كان قد ولدت له امه في مغارة خوفاً من ان يقتله النمرود ومن يكون في المغارة لا يرى السماء فلما قارب البلوغ وبلغ حد التكليف خرج من المغارة ورأى السماء وفكر فيها وقد يجوز ايضا ان يكون قد رأى السماء قبل ذلك الا انه لم يفكر في اعلامها

— ٢٠ — ﴿ في تنزيه ابراهيم (ع) عن الكفر والمصيان ﴾ —

به علم وان لم يقع منه وان يكون هو (ع) تعوذ من ذلك وان لم يواقع الا ترى ان نبينا صلى الله عليه واله قد نهى عن الشرك والكفر وان لم يقعا منه في قوله تعالى لن اشركت ليحبطن عملك وانما سئل نوح عليه السلام نجا ابنة باشرط المصلحة لا على سبيل القطع فلما بين الله تعالى ان المصلحة في غير نجاته لم يكن ذلك خارجاً عما تضمنه السؤال واما قوله تعالى اي اعطاك ان تكون من الجاهلين فمعناه لان لا تكون منهم ولا شك في ان وعظه تعالى هو الذي يصرف عن الجهل ويژه عن فعله وكل هذا واضح :

في تنزيه ابراهيم عليه السلام

فان قال قائل فما معنى قوله تعالى حاكماً عن ابراهيم عليه السلام فلما جن عليه الليل رأى كوكباً قال هذا ربي فلما افل قال لاحب الافلين فلما رأى القمر بازغاً قال هذا ربي فلما افل قال لن يهدي ربي لا كونه من القوم الظالمين فلما رأى الشمس بازغة قال هذا ربي فلما افلت قال يا قوم اني برى مما تشركون اوليس ظاهراً هذا الكلام يقتضى انه عليه السلام كان يعتقد في وقت من الاوقات الهية الكواكب وهذا مما قلتم انه لا يجوز على الانبياء عليهم السلام (الجواب) قيل له في هذه الاية جوابان ؛ احدهما ؛ ان ابراهيم عليه السلام انما قال ذلك في زمان مهلة النظر وعند كمال عقله وحضر ما يوجب عليه النظر بقلبه وفكره والدواعي على الفكر والتأمل له لان ابراهيم (ع) لم يخلق عارفاً بالله تعالى وانما اكتسب المعرفة لما اكمل الله تعالى عقلاً وخوفه من ترك النظر بالخواطر والدواعي فلما رأى الكواكب وقد روي في التفسير انه الزهرة واعظمه ما رأى عليه من النور وعجيب الخلق وقد كان قومه يعبدون الكواكب ويزعمون انها الهة قال هذا ربي على سبيل الفكر والتأمل لذلك فلما غابت واقلت وعلم ان الاقول لا يجوز على الاله علم انها محدثة متغيرة منتقلة وكذلك

قصة الأنبياء

السنة

عبر السنين إلى الجليل

تأليف

أبي إسحاق أحمد بن محمد بن إبراهيم النيسابوري

المعروف بالثعلبي

المتوفى سنة ٤٢٧ هجرية

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
yıl No. :	15366
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	SAK

حقوق الطبع محفوظة

١٩٨٥-١٩٨٥ م

تمتاز بضبط الآيات القرآنية الكريمة والأحاديث الشريفة

دار الكتب العلمية

دوت - لبنان

Ibrahim (72-100)

28 SUBAT 1999

- ٧٣ -

كنعان ، وكان بين الطوفان وبين مولد إبراهيم عليه السلام ألف ومائتان وثلاث وستون سنة ، وذلك بعد خلق آدم عليه السلام بثلاثة آلاف وسبع وثلاثين سنة . ونمرود الذي ولد في ملكه إبراهيم : هو نمرود بن كنعان بن سنحاريب بن كورش بن حام بن نوح . وفي الحديث : « ملك الأرض أربعة : مؤمنان وكافران : فأما المؤمنان فسلیمان وابن داود وذو القرنين عليهما السلام ، وأما الكافران فنمرود وبختنصر » . وكان نمرود أول من وضع على رأسه التاج وتجرى في الأرض ، ودعا الناس إلى عبادته ، وكان له كهان ومنجمون ، فقالوا له : إنه يولد في بلدك في هذه السنة غلام يغير دين أهل الأرض ويكون هلاكك وزوال ملكك على يديه ، ويقال : إنهم وجدوا ذلك في كتب الأنبياء . وقال السدي : رأى نمرود في منامه كأن كوكبا طلع فذهب بضوء الشمس والقمر حتى لم يبق لها ضوء ، ففرغ من ذلك فرعا شديدا ، ودعا السحرة والكهنة والقافة ، وهم الذين يخطون في الأرض وسألهم عن ذلك فقالوا : هو مولود يولد في ناحيتك هذه السنة يكون هلاكك وهلاك أهل بيتك على يديه ، قال : فأمر نمرود بذيبح كل غلام يولد في تلك الناحية تلك السنة ، وأمر بعزل الرجال عن النساء ، وجعل على كل عشرة رجلا قيا أمينا ، فإذا حاضت المرأة خلى بينه وبينها إذا أمن المواقعة ، فإذا طهرت عزل الرجل عنها ، فرجع آزر أبو إبراهيم فوجد امرأته قد طهرت من الحيض فوقع عليها في طهرها فحملت إبراهيم عليه السلام .

وقال محمد بن إسحاق : بعث نمرود إلى كل امرأة حبلى بقرينه فحبسها عنه إلا ما كان من أم إبراهيم ، فإنه لم يعلم بحبلها ، وذلك أنها كانت جارية حديثة السن لم تعرف الحبل ولم بين في بطنها .

وقال السدي : خرج نمرود بالرجال إلى العسكر ونحاهم عن النساء خوفا من ذلك المولد أن يكون ، فكث كذلك ما شاء الله ، ثم بدت له حاجة إلى المدينة ، فلم يأمن عليها أحدا من قومه إلا آزر ، فدعاه وقال له : إن لي إليك حاجة أحب أن أوصيك بها ، ولم أبعثك إلا لتفتي بك ، فأقسمت عليك أن لا تدنو من أهلك ولا تواقعا ، فقال آزر : أنا أشجع على حبي من ذلك ، فأوصاه بحاجته ثم بعثه ، فدخل المدينة وقضى حاجته ، ثم قال : لو دخلت إلى أهلي فنظرت إليهم ؟ فلما نظر إلى أم إبراهيم لم يتألك حتى وقع عليها ، فحملت إبراهيم عليه السلام .

قال ابن عباس : لما حملت أم إبراهيم قال الكهان للنمرود : إن الغلام الذي أخبرناك به قد حملت به أمه في هذه الليلة ، فأمر نمرود بذيبح الغلمان ، فلما دنت ولادة أم إبراهيم وأخذها الخاض خرجت هاربة مخافة أن يطلع عليها فيقتل ولدها ، فوضعت في نهر يابس

- ٧٢ -

صالح سألوا رسولهم الآية فبعت الله لهم الناقة فكانت تزد من هذا الفتح وتصعد من هذا الفتح فتشرب ماءهم يوم وروها ، وأراه رسول الله صلى الله عليه وسلم مرتقى الفصيل حين ارتقى في الغار فعتوا عن أمر ربهم وعفروها ، فأهلك الله تعالى من تحت أديم السماء منهم في مشارق الأرض ومغاربها إلا رجلا واحدا يقال له أبو رغال وهو أبو ثقيف كان في حرم الله تعالى ، فتمعه حرم الله من عذاب الله تعالى ، فلما خرج أصابه ما أصاب قومه ودفن معه غصن من ذهب ، وأراه رسول الله صلى الله عليه وسلم قبر أبي رغال ، فنزل القوم فابتدروه بأسيا فمهم وبحثوا عليه ، فاستخرجوا ذلك الغصن من الذهب ، ثم تقنع رسول الله صلى الله عليه وسلم بثوبه وأسرع السير حتى جاوز الوادي . وقال أهل العلم : توفي صالح عليه السلام بمكة وهو ابن ثمان وخسين سنة ، وذلك أنه انتقل من الشام إلى مكة بعد ما أهلك الله تعالى قومه ، وكان يعبد الله تعالى هناك حتى مات وكان قد أقام في قومه عشرين سنة .

أخبرنا محمد بن عبد الله بن حمدون قال : أخبرنا عبد الله بن محمد بن الحسن قال : حدثنا عبد الله بن هاشم حدثنا وكيع بن الجراح حدثنا قتيبة أبو عثمان عن أبيه عن الضحاک ابن مزاحم قال : قال رسول الله صلى الله عليه وسلم « يا عيسى أتدري ما أشقى الأولين ؟ قال : قلت الله ورسوله أعلم ، قال : عاقرة الناقة ، قال : يا عيسى أتدري من أشقى الآخرين ؟ قال : قلت : الله ورسوله أعلم ، قال : قاتلك » . والله أعلم .

مجلس في قصة إبراهيم عليه السلام ، والنمرود

وهو إبراهيم بن تارح بن ناحور بن ساروغ بن أرغو بن فالغ بن عابر بن شالخ بن قينان ابن أرفخشذ بن سام بن نوح ، وكان اسم أبي إبراهيم الذي سماه به أبوه تارح ، فلما صار مع النمرود قيا على خزائن آلهته سماه آزر . وقال مجاهد : إن اسم آزر ليس اسم أبيه ، وإنما هو اسم صنم ، وقال ابن إسحاق : ليس هو اسم صنم ، بل هو لقب عيب به ، وهو بمعنى معوج ، وقيل هو بالنبطية الشيخ الهرم ، وولد لناحور تارح بعد ما مضى من عمره سبع وعشرون سنة ، وهذا المجلس يشتمل على أبواب ، والله أعلم .

الباب الأول : في مولد إبراهيم عليه السلام

اختلف العلماء في الموضع الذي ولد فيه ، فقال بعضهم : كان مولده بالسوس من أرض الأهواز ، وقال بعضهم : كان مولده ببابل من أرض السواد بناحية يقال لها كوثا ، وقال بعضهم : كان مولده بالوركاء : ناحية في حدود كسكر ، ثم نقله أبوه إلى الموضع الذي كان به نمرود من ناحية كوثا . وقال بعضهم : كان مولده بجران ، ولكن أبوه نقله إلى أرض بابل . وقال عامة السلف من أهل العلم : ولد إبراهيم عليه السلام في زمن نمرود بن

أخبار مكة

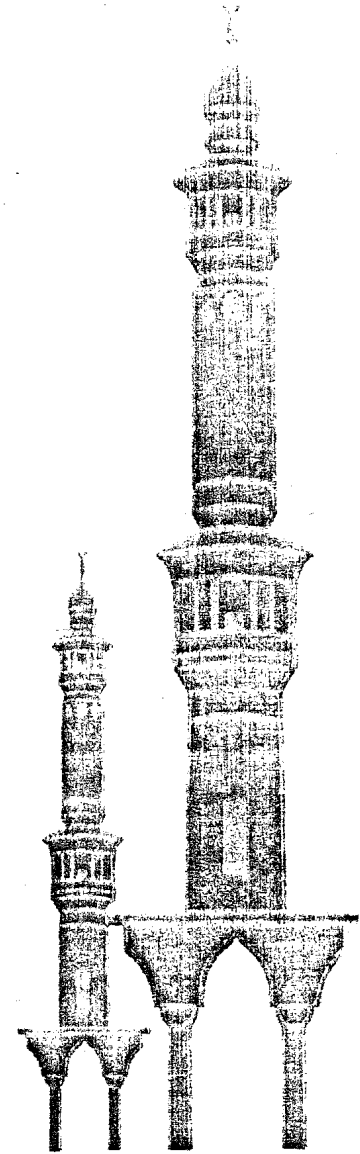
في قديم الزمان

لعمرك

تصنيف
الإمام أبي عبد الله محمد بن إسحاق
ابن العباس الفاكهي المكي
من علماء القرن الثالث الهجري

دراسة وتحقيق
عبد الملك بن عبد الله بن دهايش

الجزء الخامس



حفر زمزم وعلاجها

وسقى الله لها ، وإخراج جبريل لهما الماء في موضع زمزم وشير ذلك في مكة .
قال : ويقبل غلامان من العماليق يريدان بعيرين لهما قد أسيرتا ، فإذ
عطشا ، وأهلها بعرة ، فنظرا إلى طير يهوي قبل الكعبة فاستنابا ذلك .
وقالا : أتني يكون هذا الطير على غير ماء ؟ قال أحدهما لصاحبه : كما ترى هذا
الطير يذهب إلى غير ماء ؟ قال الآخر : فأمهل حتى نبرد ثم نسلك في مهري أو
مهد الطير ، فأبردا ثم نزحا ، فإذا الطير يرد ويصدر ، فاتبعا الواردة منها حتى
وقعا على أبي قبيس ، فنظرا إلى الماء وإلى العريش ، فنزلا وكلما هاجر وسألاها
متى نزلت ؟ فأخبرتهما ، وقالا : لمن هذا الماء ؟ فقالت : لي ، ولابني . فقالا :
ومن حفره ؟ فقالت : سقى الله ، فعرفا أن أحدا لا يقدر على أن يحفر هنالك
ماء ، وعهدهما بما هنالك قريب وليس به ماء . فرجعا إلى أهلها من ليلتهما
وأخبراهم ، فتحولوا حتى نزلوا معها على الماء . وأنست بهم ومعهم الذرية ، ونشأ
اسماعيل مع ولدانهم ، وكان إبراهيم يزور هاجر كل شهر على البراق يغدو غدوة
فيأتي مكة ثم يرجع فيقيم في منزله بالشام . ونظر من هنالك من العماليق وإلى
كثرتهم وعمارة الماء فسر بذلك ^(١) .

ذكر حفر زمزم وعلاجها

٥ - حدثنا عبد الله بن عمران المخزومي ، قال : حدثنا سعيد بن سالم ،
قال : حدثنا عثمان بن ساج ، قال : بلغنا في الحديث المأثور عن رسول الله
منبه ، قال : كان بطن مكة ليس فيه ماء ، وليس لأحد فيه فرار ، حتى أنبط

(١) شفاء الغرام ٢/٥-٦ .

ذكر

سبب مجيء إبراهيم بهاجر إلى مكة *

٢ - عن حارثة بن مضرب ، عن علي - رضي الله عنه - قال : إن إبراهيم
استوهب هاجر من سارة ، فوهبتها له ، وشرطت عليه أن لا يسرها فالتزم
ذلك ، ثم غارت منها ، فكان ذلك السبب في تحويلها مع ابنها إلى مكة ^(١) .

ذكر

قدوم إبراهيم بإسماعيل وأمه هاجر
إلى مكة وأين أنزلهما *

٣ - روى الفاكهي بسنده عن الواقدي عن أبي جهم بن حذيفة خبراً في
قدوم إبراهيم بإسماعيل - عليهما السلام - قال فيه : فعمد إبراهيم إلى موضع
الحجر فأنزل فيه هاجر وإسماعيل ، وأمر هاجر أن تتخذ فيه عرشاً .

ذكر

نفاد الماء الذي كان مع أم إسماعيل وتطلبها للماء *
واخراج جبريل زمزم ، ونزول العمالة
على أم إسماعيل

٤ - روى الفاكهي من طريق الواقدي ، عن أبي جهم بن حذيفة خبراً ذكر
فيها نفاد الماء الذي كان مع أم إسماعيل وتطلبها للماء حين عطش ابنها إسماعيل

(١) فتح الباري ٩/١٢٨ .

مسالك الأبصار في ممالك الأمصار

تأليف

ابن فضل الله العمري

شهاب الدين أحمد بن يحيى

(توفي ٧٤٩هـ)

(125-180) (125-180) (125-180)

السفر الأول

يصدره

فؤاد سركين

بالتعاون مع

علاء الدين جوخوشا، إيكهارد نويباور

١٩٨٨ - ١٤٠٨

معهد تاريخ العلوم العربية والإسلامية

في إطار جامعة فرانكفورت - ألمانيا الاتحادية

منشورات

معهد تاريخ العلوم العربية والإسلامية

يصدرها

فؤاد سركين

سلسلة ج

عيون التراث

المجلد ١/٤٦

مسالك الأبصار في ممالك الأمصار

السفر الأول

طبع بالتصوير عن مخطوطة ١/٢٧٩٧

أحمد الثالث، طوبقابو سراي

استانبول

١٢٤

١٢٥

قبر الخليل عليه الصلاة والسلام وما جاوره من قبور زينة والأزواج
ولهذا دخل ذلك المشهور من حدود ذلك المكان المشهور
روي الحافظ أبو القاسم علي بن عبد السلام بن الحسين الرضائي المقدسي بسنده
إلى كعب الجبار قال أول من مات ودفن بجذرى سانه وذلك أن إبراهيم خرج
لما مات يطلب موضعاً ليقبرها فيه فقدم على صفوان وكان علي شيه وكان
مسكنه وناحيته جذرى فاستترى منه الموضع بمسكن دهره وكان الدرهم
ذلك العصر خمسة دراهم فدفنت سانه فيه ثم توفي إبراهيم فدفن أيضاً فيها
ثم توفيت ربه زوجته اسمى فدفنت فيه ثم توفي اسمى فدفن أيضاً فيها ثم توفي
يعقوب فدفن أيضاً الموضع ثم توفيت زوجته ليثفا فدفنت معهم فاقام ذلك
الموضع على ذلك إلى زمن سليمان فلما بعثه الله لوجي إليه ابن علي تبرخ ليلي
جئراً حتى يكون لمن يأتي بعدك لي يعرف فخرج سليمان وبواشر إلى منبت
المقدس حتى قدم أرض كنعان فطاف فلم يصبه فرجع إلى بيت المقدس فلوحي
الله إليه سليمان خالفت أمري قال رب قد عاب عني الموضع فأوحى الله إليه
امض فانك ترى نوراً من السماء إلى الأرض فهو موضع قبر خليلي فخرج سليمان
مسيحاً فنظر فامر الجئ فبوا على الموضع الذي يقال له الزامة فأوحى الله إليه
ان هذا ليس هو الموضع ولكن اذارت النور قد الترق بعنان السماء فخرج سليمان
فنظر إلى نور قد الترق بعنان السماء إلى الأرض فبني عليه الجئزه
فلت ولم يكن لهذا الجئز باب وإنما المستلون لما افتتحو البلد فجاءوا باباً وباباً
بما حكم وفي حائطه حجارة هائلة في كبر القدر منها ما طوله شبعة وثلاثون شهراً

اليوم وكان تغدزه ملته وتسعين ذراعاً ومنها ما لم يكن قياس طولها لكون أطواله
تسعت مائة مائة مائة وفي وقتنا هذا مملوء بالتراب المهول ومنها ما هو
صفه جواحل ومنها ما هو مسكن ومزاق لمسكن الحافاه المثلون قال
ونظروا النطق ضاق عن استيعاب وصف هذا المجلس لكن الأماكن إلى
أسكن المطرق إليها والمشي ما هو لقد منها ذلك عجا ان البقعه المشاهه الجامع
لغنى المسجد القوي موضع الخطبه الآن وجامع النساء وغالب المشاهه وان التي
بجمره والاشجار المزدهرة كلها معلنه على هذه العقود والستوازي بها
فلت ولقد دخلت إلى بعض هذه الاماكن ودأت من عجائب الانبياء
بها ما يلا العين وكان دخل إليها من الراوية المعروفة تسكن الحنن ثم فنيب
منها إلى الكرم وظاهر المسجد

بقعه؟

- ISHAK
- ISMAIL
- HAKER
- SARE
- NEMRUD
- IBRAHIM

٦٣ - ٢٥ - ٢

اسم الرسالة : الخليل ابراهيم - عليه السلام - في الكتاب
والسنة، ودعوته، وهجرته، ورد شبه المستشرقين
(ماجستير).
إعداد الطالب : عبد الله بن علي محمد أبو سيف.
إشراف : الأستاذ الدكتور مصطفى أمين التازي.
تاريخ الرسالة : ١٣٩٧ - ١٩٧٧ م.
مباحث الرسالة : تشتمل الرسالة على مقدمة في مبحثين وسبعة
أبواب وخاتمة.

- في المبحث الأول من المقدمة، ذكر أن سبب اختياره للموضوع هو
اتخاذ العبرة من حياة ابراهيم عليه السلام فيما لقيه من إيذاء قومه
وهو يدعوهم إلى الله، حتى بلغت معاداتهم له أن قذفوه في النار
فنجاه الله منها. فحياته منارة يسترشد بها الدعاة إلى الله، وتُهَوَّن
عليهم المصاعب التي يلاقونها في ذلك.
- وفي المبحث الثاني، بين أن أهم ما اعتمد عليه في بحثه هو كتاب
الله وسنة نبيه ﷺ، متجنباً الأحاديث الضعيفة والموضوعة.
- وفي الباب الأول: تحدث عن حياة ابراهيم عليه السلام، نسبه،
الاختلاف في اسم أبيه، مولده، نشأته.
- وفي الباب الثاني: بيان أسلوب ابراهيم في دعوته، دعوته لأبيه

١٥٥

- وقوم من أهل بابل، ومناظرته لعدو الله النمرود لعنه الله، وفي
دعوته لأهل حران وغيرها.
- ٢ أما الباب الثالث: فذكر فيه هجرته عليه السلام من بابل إلى بلاد
الشام، ومنها إلى أرض مصر، وقصة زواجه مع جبار مصر،
وسفراته إلى مكة المكرمة.
- وفي الباب الرابع: تحدث عن ابتلاءات ابراهيم: كابتلاء الله تعالى
له بالكلمات، وابتلاء الإحراق بالنار، وابتلائه بذبح ابنه، والقول
الراجح في ذلك.
- والباب الخامس: لبيان صفاته عليه السلام، وثناء الله عليه.
- والباب السادس: ذكر فيه أولاده ووفاته عليه السلام.
- أما الباب السابع: فقد أورد فيه الشبه الواردة على ابراهيم عليه
السلام، وتولى ردها.
- وفي الخاتمة: لخص النتائج التي توصل إليها، ومنها:
قد تخرج البذرة الصالحة من منبت السوء، فإبراهيم عليه
السلام قد بعث من تلك البيئة الفاسدة والوسط الزاخر بالخرافة
بين قوم يعبدون الحجارة والكواكب، وأبوه كان قبيحاً على الأصنام
ومع ذلك جاء بالنور الذي جاء به.

SHAH WALIYULLAH'S TA'WIL AL-AHADITH

15 MAYIS 1999



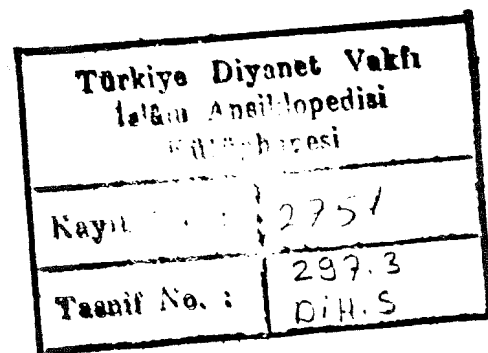
İbrahim (22-30)

Rendered into English

by

G. N. JALBANI

Formerly Professor of Arabic
University of Sind



SH. MUHAMMAD ASHRAF
KASHMIRI BAZAR LAHORE (Pakistan)

ABRAHAM

The sum and substance of his life-account is that he was very strongly inclined towards the requirements of Nature (*Fitrah*). The reason is that human beings differ in the manifestation of their moral character. There is one, for example, in whom bravery is found wanting, and there is another in whom it is present but is rather weak, and even with very hard bodily exercise it emerges but little not worth consideration. In some persons, it is in moderate form which does not appear, but only when invited towards that and does not become strong but only by the practice of suitable words and deeds and by participation in such actions in which there are possible indications of its (bravery's) appearance.

There is a person in whom bravery is strong. If he is restrained from the requirements of bravery, such as embarkation upon dangers, and is prevented from doing such works in which he has to demonstrate the feats of bravery, he could be restrained but with difficulty, and that restraining also would be very hard for him. In spite of that, however, he cannot remain free from the thoughts of bravery. And when he rushes into the deeds of bravery or is ordinarily invited towards them, he gets attracted towards them like sulphur which takes no time in burning when it catches fire.

There is again a person in whom bravery is found in extraordinarily strong form, to an extent that he cannot help meeting its requirements, nay, he is by necessity disposed towards them (requirements). If someone invites him to oppose them (requirements of bravery) he will never listen to the inviter, and no thought of cowardliness will ever occur to his mind. Now, this last person is the leader in bravery, who does not stand in need of any other leader in this respect. It then becomes the duty of the people who are comparatively of lower rank to hold fast to

Abraham

23

his practices and tenaciously stick to his methods. They should always remember his memorable works till he becomes a constitution (*dastūr*) in bravery for them. If they will not follow him, they will certainly make a mistake in the path of bravery which (bravery) will, however, decrease in them according to their capabilities.

The followers of such a leader, again, are of many kinds. There are some among them who happen to be the foremost, highly impressed by the words of the leader and are more responsive to him than even his narrator. There are some who follow the middle course, while there are others who are unjust to themselves.

In short, the people differ in nature (*fitrah*) as they differ in bravery. There is one who happens to be the leader by nature. He, by necessity, is disposed to the deeds of worship, to an extent that neither any custom, nor any temper (*tab'*), nor any compeller can prevent him from the requirements of his natural disposition. It becomes very easy for him to do the acts of worship and follow its methods without any imitation and without any narration of a narrator. Such a person is Abraham (Ibrāhīm).

Abraham was perfect in this virtue. None before or after him was so much given over to the cultivation of this virtue as he himself was given over. The Divine sciences used to be poured on him corresponding to this virtue; and in proportion to the obedience of his heart to this virtue, it became easy for him to devote himself to *Rahmūt* when he joined the Sublime Assembly and came under the reflection of its lights. He, on that account, was made a leader and the prophets who came after him were, thus, commanded to follow his religion.

There are persons who happen to be strong in nature (*fitrah*) in general, to an extent that even if they do not find a leader, they do not oppose the law of Nature, but there still remains some anxiety in their minds. When such a leader is found, they become deeply impressed by his words and understand the explanation given by him. They lose no time to hold fast and maintain his laws, elucidate what he had said in a general form and propagate his religion, as was done by all the prophets who

SIRAT-UN-NABI

[THE LIFE OF THE PROPHET]

(peace be upon him)

Volume II

By

ALLAMA SHIBLI NU-MĀNĪ

Rendered into English by

M. TAYYIB BAKHSH BUDAYŪNĪ

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of 'Abd al-Muṭṭalib's family. But in case you desire all to be set free, then plead your case after the noon-prayers in the presence of all." After the mid-day prayers they made that request. The Prophet (peace and blessings of Allāh be upon him) said, "I have a right to relinquish the share of my own family. As for the rest, I recommend their case to all the Muslims." The *Muhājirs* and the *Anṣārs* instantly declared that they were foregoing their shares as well. Six thousand were set free in a lot.¹

Miscellaneous Incidents

It was in this year that a son was born to the Holy Prophet (peace and blessings of Allāh be upon him) from his wife, Māriya Qibtiya. The Prophet named him Ibrāhīm and was very affectionate to him. But the baby lived a year and a half (seventeen or eighteen months). On the day Ibrāhīm died, the sun had an eclipse. The Arabs believed that the eclipse of the sun was the sign of a great man's death. People thought it was due, in this instance to Ibrāhīm's death. The Holy Prophet (peace and blessings of Allāh be upon him) called the faithfuls together and delivered a sermon. He explained to them that the sun and moon were the creations of God and their eclipse had nothing to do with the life or death of any-body. After this he offered the special congregational prayer, known as the "Prayer of the Eclipse."² The Prophet's daughter Zainab died this year.

1. Tabarī, Vol. III, p. 1676.

Note. This is what Tabarī says. In other books it is stated on good authority that Aqra' Ibn Hābis, 'Uyaina Ibn Hisn and 'Abbās Ibn Mirdās refused to forego their share. Seeing their stubbornness, the Prophet promised to give them six time more of what they had received. At this they agreed. 'Uyaina Ibn Hisn still resisted, and it was with great difficulty and efforts that he consented—Translator.

2. *Ṣaḥīḥ al-Bukhārī*, Chapter "Kusūf or Eclipse of the Sun."

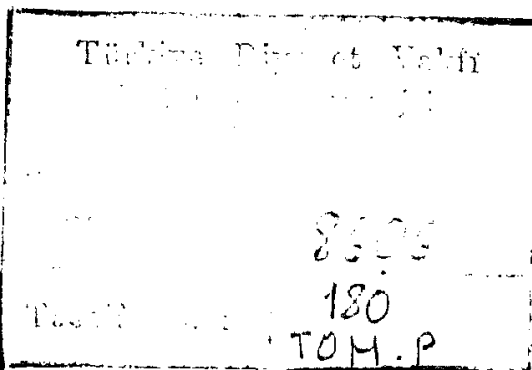
PHILOSOPHERS
OF
EAST AND WEST

*The quest for the meaning of
existence in Eastern and
Western Thought*

E. W. F. TOMLIN

Foreword by Kathleen Raine

1988



that counts. By this standard Hammurabi and his associates stand out among the early champions of justice.

Just as we knew little of Hammurabi before the discovery of the potsherds or *ostraka* and the Code itself, so it is possible that archaeologists will one day unearth evidence of mature legislation belonging to a much earlier age. Perhaps they have already done so. Nearly a thousand years before Hammurabi (about 2903 BC), Yrukagina, King of Lagash, introduced a series of reforms into his country, the general aim of which was to 'protect the weak against the strong'. In the view of many archaeologists, an investigation of the Mesopotamian region as intensive as that made in Egypt during the last century would reveal a civilization older in origin, though not necessarily more mature, than that of ancient Egypt. Unless supported by a series of discoveries in the cultural sphere, however, the opening of such a new perspective would not therefore invalidate the general point of view here maintained. As in evolution we observe creatures which, though possessed of human characteristics, have remained inexplicably undeveloped, so in history the intimations of civilization are constantly surprising us by their early appearance. This is especially true in art, the frontiers of which are being thrust farther and farther back in time. What counts in history, however, is continuity united with fecundity. Hammurabi's claim to attention is not merely that he compiled the first great legal code, but that his work exerted a profound influence upon later peoples. One such people was to accomplish a historical mission far greater than that of either Egypt or Babylon. It is to this people that we now turn; and we begin by turning south.

Abraham

The final stage of Hammurabi's conquest of the Mesopotamian region was his overthrow of his powerful rival Rim-Sin, King of Larsa, a town south-east of Lagash and north of Ur. Rim-Sin, who had been a capable and munificent ruler in his day, was now an old man. Hammurabi, on the other hand, had proved himself an energetic young commander of marked administrative capacity. Unable to retain the loyalty of the princedoms under his control, Rim-Sin suffered the first defeat of his career. The Sumerian kingdoms surrendered. Ur, a Semitic city and no doubt sympathetic to Hammurabi, did not even put an army in the field. She quietly declared herself under the protection of the King of Babylon. The Semitic influence in both culture and commerce was now dominant throughout Babylonia.

We now enter, though with much greater confidence than would have been possible fifty or even thirty years ago, upon the realm of conjecture. Among the subjects of Rim-Sin was a man to whom three of the great world religions still look back as their Patriarch, the father of their faith. Abraham, for such was his name, inhabited the town of



مشكلات الأحاديث النبوية

وبیانها

175 MAYIS 1991

يحتوي هذا الكتاب على الأحاديث النبوية
التي استشكلتها العلوم الحديثة من طيبة وعرفانية
وفلكية وحسية الخ... وفي بيانها بنفس العلوم
الحديثة. وسجدة القاري في الكتاب مسائلها للدفاع
عن نصوص الدين المقدس ومسائلها للنقد الفلسفي
العصري...

Ibrahim (129-139)

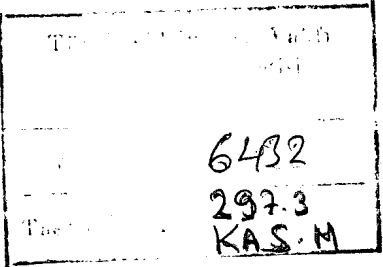
تأليف
عبد الله بن علي بن محمد إقصر
١٣٥٣ هـ - ١٩٣٥ م



مراجعة وتحقيق:
أ. ش. خليل
مدير المخطوطات

دار القلم

بيروت - لبنان



ما يروى عن إبراهيم من الكذب

عن أبي هريرة عن رسول الله ﷺ قال « لم يكذب إبراهيم إلا ثلاث
كذبات . ثنتين منهن في ذات الله . قوله « إني سقيم » وقوله « بل فعله
كبيرهم هذا » قال « وبيننا هو ذات يوم وسارة إذ أتى على جبار من
الجبابة فقيل له : إن هذا رجل معه امرأة من أحسن الناس . فأرسل إليه
فسأله عنها . فقال : من هذه ؟ قال : أختي . فأتى سارة فقال : يا سارة
ليس على وجه الأرض مسلم غيري وغيرك . وإن هذا سألني عنك فأخبرته
أنك أختي . فلا تكذبي . فأرسل إليها . فلما دخلت عليه ذهب يتناولها
بيده . فأخذ . فقال : ادعي الله لي ولا أضرك . فدعت الله فأطلق . ثم
تناولها الثانية ، فأخذ مثلها أو أشد . فقال : ادعي الله لي ولا أضرك .
فدعت الله فأطلق . فدعا بعض حبيته فقال : إنك لم تأتي بإنسان إنما
أتيتني بشيطان . فأخدمها هاجر . فأنته وهو يصلي . فأوماً بيده : مهيم ؟
قالت : رد الله كيد الكافر في نحره ، وأخدم هاجر » رواه البخاري .
ورواه مسلم بسياق آخر يخالف لهذا السياق بعض المخالفة . والحديث
صحيح الإسناد لا مغمز فيه . موافق لما في القرآن الكريم . مفسر لما ذكر
عن إبراهيم عليه السلام فيه (١) .

(١) البخاري أنبياء ٨ ونكاح ١٢ ومسلم فضائل ١٥٤ ، وأبو داود طلاق ١٦ والترمذي تفسير
سورة رقم ١٥ وأحمد في المسند ح ٤٠٢/٢ .

٥٠١
المكتبة
A-٢٢

المملكة العربية السعودية
جامعة الإمام محمد بن سعود الإسلامية



المكتبة التاريخية
(٢)

بجته البحوث والتأليف
والترجمة والنشر

٥ دراسات تاريخية

من
القرآن الكريم
(١)

في بلاد العرب

دكتور

محمد بهومي مهران

أستاذ التاريخ القديم - كلية الآداب جامعة الإسكندرية

والمعار بجامعة الإمام محمد بن سعود الإسلامية - كلية العلوم الإجماعية سابقا

طبع هذا الكتاب على نفقة جامعة
الإمام محمد بن سعود الإسلامية

١٤٠٠هـ - ١٩٨٠م

08 NISAN 1995

الفصل الرابع ابراهيم الخليل عبد العرب

= (الدرر المنثور في التفسير بالمأثور) وتفسير الجلالين ، وتفسير أبي السعود (إرشاد العقل
السلیم) وتفسير الألوسي (روح المعاني في تفسير القرآن العظيم والسبع المثاني) وتفسير
القاسمي (محاسن التأويل) وتفسير المنار (تفسير القرآن الحكيم) وتفسير وجدي (المصحف
المفسر) وتفسير سيد قطب (في ظلال القرآن) وتفسير طنطاوي جوهری (الجواهر في تفسير
القرآن الكريم) .



أنساب الأشراف

تصنيف

أحمد بن يحيى المعروف بالبلاذرى (المتوفى ٤٧٩ هـ)

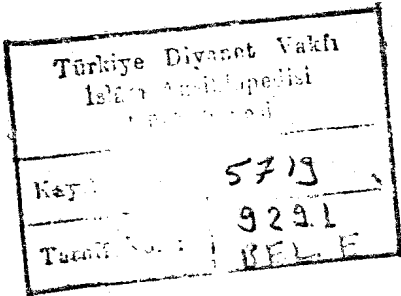
الجزء الأول

تحقيق

الدكتور محمد حميد الله

مخرجه

معهد المخطوطات بجامعة الدول العربية



بالاشتراك مع

دار المعارف بمصر

16 MAYIS 1991

Heratun
8. vol.

أنيس* ولم يسمر بمكة سامر*
إلى المنحى من ذى الأراكه حاضره
صروف اللبالي والحدود العواثر
نظرف بذاك البيت والخير ظاهر

كأن لم يكن بين الحمجون إلى الصفا
ولم يتربع في واسط فجنوبه
بلى نحن كنا أهلها فأزالنا
وكنا ولاه البيت من بعد نابت

وقال أيضاً (١) :

أن تصبحوا ذات يوم لا تسيرونا
دهر* فأنتم كما كنا تكونونا
قبل الممات وقضوا ما تقضونا

يا أيها الناس سيروا إن نظركم
كنا أناساً كما كنتم فأسلمنا
حشوا المطى وأرخوا من أزمنها

وقال بعضهم (٢) :

نحن ولاته فلا ننشئه
بأخذ ما يهدى له يفشه

وإبن حرام طيره ووحشه
وإبن مضاض قائم يمشه

ونزلت حضرموت مكانها من ناحية اليمن .

وقال هشام بن الكلبي : تزوج مرتع بن معاوية بن ثور - وثور هو كندى ، وإليه تنسب كندة - امرأة من حضرموت . واشترط أبوها عليه أن لا يتزوج سواها ، وأن لا تلد إلا في دار قومها . فلم يف بشرطه . فتحاكموا إلى الأفقى بن الحصين الجهمي - ويقال إنه الأفقى بن الحصين بن تميم بن رهم ابن مرة بن أدد بن يشجب بن عريب بن زيد بن كهلان بن سبأ بن يشجب ابن يعرب بن قحطان . وكانت العرب تتحاكم إليه ، وثبتوا عنده الشرط الذي كان شرط . فقال الأفقى : « الشرط أملك » . وهو أول من قالها . فأخذ الحضرميون المرأة وابنها من مرتع ، واسمه مالك . فقال مرتع : أما مالك ، ابني ، فصدف عني . فسمى الصدف . فمن كان من ولد مالك الصدف بن

(١) راجع ابن هشام (ص ٧٤) والطبري (ص ١١٣٣) والبيهقي (٨٣/١) .
(٢) ذكر الطبري (ص ١١٣٣) البيت الأول ، وعزاه إلى عمرو بن الحارث الغبشاني .

[إبراهيم وإسماعيل عليهما السلام] (١) :

١٢ - وسعد بن عباس بن هشام ، عن أبيه ، عن جده ، عن أبي صالح ، عن ابن عباس ، قال :
بوأ الله لإبراهيم مكان البيت ، وهو حذو البيت المعمور الذي يدعى الصراح . فبناه إبراهيم ، ومعه ابنه إسماعيل . واستمانا بأولاد جرهم بن عابر (٢)
ابن سبأ بن يقطن ، فعملوا معهما . وكانت منازل جرهم بمكة وما حولها . فلما قبض الله عز وجل نبيه إسماعيل عليه السلام ، قام بأمر البيت بعده قيذر بن إسماعيل ، وأمه جرهمية . ثم نبت /٤/ بن قيذر . ثم تيم بن نبت . ثم نابت بن الحميسع بن تيم بن نبت . فلما مات نابت ، غلبت جرهم على البيت ، فكانوا ولاته وقوامه ما شاء الله . وتفرق ولد إسماعيل من العرب (٣)
بتهامة ، وفي البوادي والنواحي إلا من أقام حول مكة من ولد نزار ، تبركا بالبيت . فلما أرسل الله جل وعز على ولد سبأ بمارب ماء ، أرسل من سيل العرم (٤)
- وهو سد - كان لهم بين جبلين - تفرقت الأسد - وانخرعت منها خزاعة ، وهم ولد لحى بن حارثة ، وأفضى بن حارثة بن عمرو (٥) ، مزريقا ، فتلوا بظهر مكة . فلم يزالوا يكثرون ، وتقتل جرهم لاستخفافهم بالبيت وفجورهم فيه ، حتى غلبتهم خزاعة وألفافها على مكة ، وطردوهم عنها . فدخل بعضهم في قبائل اليمن . ونزل بعضهم بين مكة ويثرب ، فأصابهم الداء الذي يعرف بالعدسة ، فهلكوا .
قال هشام : وما يروى في خروج جرهم من مكة شعر عمرو (٦) بن الحارث بن مضاض الجهمي :

(١) زدنا العنوان للوضاحة .

(٢) خ : عامر ، راجع ما مضى .

(٣) خ : الغرب .

(٤) راجع القرآن ، سبأ (١٦/٣٤) .

(٥) خ : عمرو بن مزريقا ، راجع الخبر ، ص ٤٣٦ ؛ وبدائع الصنائع للكاساني

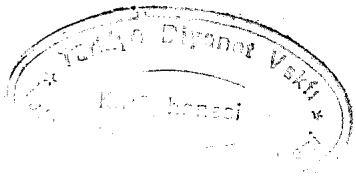
(٤٤/٧) لتوجيه كلمة « مزريقا » .

(٦) كذا عند ابن هشام ؛ وعند الطبري : « عامر بن الحارث » . راجع للأشعار

ابن هشام (ص ٧٣) ، والطبري (ص ١١٣٣) والبيهقي (٨١/١) ، وبلدان ياقوت : (الحجون ، مكة) ، وزاد أبياتا . وقال في الثاني : « يتربع واسطاً » ، « إلى السر من وادي الأراك » .

Tarandı
A. 75.41

سميح عايطالزين



مجمع البيان الحديث

قصص الأنبياء
في القرآن الكريم

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	23274
Tasnif No	209 ZEY.K

الشركة العالمية للكتاب

إبراهيم

Ibrahim (175-273)

28 ŞUBAT 1995



الشركة العالمية للكتاب ش.م.ل.
طباعة - نشر - توزيع

دار الكتاب العربي
دار الكتاب العربي
دار الكتاب العربي
دار الكتاب العربي
دار الكتاب العربي

الأداة المسطرة
المنكاح - مفتاح الأمانة للكتاب
مكتبة ٢٤٩٠٥٥ - ٢٤٩٣٧٠ - ص ٢١٧٦
مكتبة ٢٤٢٨٦٥ - ٢٤٢٨٦٥ - ص ٢١٧٦
مكتبة ٢٤٢٨٦٥ - ٢٤٢٨٦٥ - ص ٢١٧٦

المستودعات
مكتبة ٢٤٢٨٦٥



جميع الحقوق محفوظة

الطبعة الرابعة
منقحة
١٩٨٨ - ١٤٠٨ م



مَجْمَعَةُ الْفَقْهِ

قِصَصُ الْأَنْبِيَاءِ

أَحْدَاثُهَا وَعِبْرَتُهَا

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No	28734
Tasnif No	209 FAK.K

Ibrahim (61-108)

28 SUBAT 1995

الناشر
مكتبة وهبة
14 شارع الجمهورية - عابدين
القاهرة - ت - 3917470

قصة سيدنا إبراهيم عليه السلام وما يتصل بها

لا يستطيع القلم أن يكتب عن شخصية سيدنا إبراهيم عليه السلام ، ولا أن يحيط علماً بجوانب عظمته ، ولا أن يُعبّر عن مدى فضله وجلال قدره وكُنْه حقيقته لأنه لا يجد من آيات التقدير ما يمكنه من السير في هذا الشأن ، ولا يلقي من سحر البيان ما يصف به ذلك الكمال الإنساني والنور الرباني ، وكيف يجد من آيات البلاغة ومعجزات الفصاحة ما يعبر به عن مدى تلك الشخصية العظيمة وقد اتخذ الله خليلاً ؟ وكل الأقسام إنما تتقف عند هذا الحد ولا تتعدى ذلك الجلال ، وإنما الذي يمكن أن تقوم بالكتابة فيه هذه القصة وهي وحدها التي تتحدث عن جلاله وتتكلم عن مدى قدره ورفيع ذكره وعظيم نسبه ، وكيف لا ؟ وهو إبراهيم بن تارخ بن تاحور بن ساروغ بن راغو بن فالغ بن عابر بن شالح بن أرفخشذ بن سام بن نوح عليه السلام .

وحكى الحافظ ابن عساكر في ترجمة الخليل إبراهيم من تاريخه عن إسحاق بن بشر الكاهلي صاحب كتاب « المبتدأ » أن اسم أم إبراهيم « أميلة » ثم أورد عنه في خبر ولادتها له حكاية طويلة لا داعي لذكرها ، وقال الكلبي : اسمها « بونا » بنت كرينا بن كرثي من بني أرفخشذ بن سام بن نوح عليه السلام .

وروى ابن عساكر من غير وجه عن عكرمة أنه قال : « كان إبراهيم عليه السلام يكنى « أبا الضيفان » ولما كان عمر تارخ خمساً وسبعين سنة ولد له إبراهيم عليه السلام وتاحور وهاران ، وولد لهاران لوط ، وعندهم أن إبراهيم عليه السلام هو الأوسط وأن هاران مات في حياة أبيه في أرضه التي ولد فيها وهي أرض الكلدانيين - يعنون أرض « بابل » - وهذا هو الصحيح المشهور عند أهل السير والتواريخ والأخبار . وضح ذلك الحافظ ابن عساكر بعد ما روى من طريق هشام بن عمار عن الوليد عن سعيد بن عبد العزيز عن مكحول عن ابن عباس قال : وكذا إبراهيم بغوطة دمشق بقرية يقال لها « برزة » في جبل

النَّاصِحِينَ ﴿ ١١ ﴾ أي : أنني جهدت في هدايتكم بكل ما استطعت وحرصت على ذلك بقولي وفعلي ونيتي ولكن لا تحبون الناصحين ، أي : لم تكن سجاياكم وطبائعكم تقبل الحق ولا تريده ، فلهذا صرتم إلى ما أنتم فيه من العذاب الأليم المستمر بكم إلى ما لا نهاية ، ولا حيلة لي فيما وقع بكم ، والذي وجب عليّ من أداء الرسالة قد فعلته وبلغتكم إياه ، فلا تلوموني ولوموا أنفسكم ، وهكذا خاطب النبي ﷺ أهل قليب بدر بعد ثلاث ليالٍ إذ وقف عليهم وقد ركب راحلته وأمر بالرحيل عن بدر فقال : « يا أهل القليب ، هل وجدتم ما وعدكم ربكم حقاً ، فإني قد وجدت ما وعدني ربي حقاً » ، وقال لهم فيما قال : « بنس عشيرة النبي كنتم لنبيكم ، كذبتُموني وصدقتني الناس ، وأخرجتموني وآواني الناس ، وقتلتُموني ونصرني الناس ، فبنس عشيرة النبي كنتم لنبيكم » ، فقال له عمر : يا رسول الله ، تخاطب قوماً قد جيفوا ؟ فقال : « والذي نفسي بيده ما أنتم بأسمع لما أقول منهم ولكنهم لا يجيبون » ، ويقال : إن صالحاً انتقل إلى حرم الله وبقي حتى مات به صلى الله عليه وسلم .

* * *

تَنْزِيلُ الْأَنْبِيَاءِ

عَمَّا نَسِبَ إِلَيْهِمْ حُثَالَةُ الْأَغْيَاءِ

تأليف

أبي الحسن علي بن أحمد السبتي الأموي - المعروف بابن حمير

محقق
الدكتور محمد رضوان الداي
أستاذ أدب الأندلس والفقه في جامعة دمشق

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	13338
Tasnif No. :	209 HUM.T

دار الفكر
دمشق - سورية

دار الفكر المعاصر
بيروت - لبنان

13 TEMMUZ 1995

Kod: 091 060

Ibrahim (86-102)

ولا تفوه أحد من الأمة بذلك قط، كان مُحِقّاً أو غير مُحِقِّ.

جاء في الأثر في خروج نبينا صلى الله عليه وسلم صغيراً مع عمه أبي طالب إلى الشام، أنه لما مرَّ بصومعة بَحِيرَا الرَّاهِبِ (٣) نزل إليه في حديثٍ يطول ذكره، إلى أن قال له: باللاتِ والعزى يا غلامُ ما اسمُك؟

فقال له: إليك عني، فوالله ما تكلمت العرب بكلمة هي أثقل عليّ من هذه الكلمة!

فحاشا لأنبياء الله تعالى من اعتقاد الكفر في وقتٍ من الأوقات!

وكيف، وقد جاء في الصحيح أن النبي صلى الله عليه وسلم إذ كان غلاماً كان يوماً ينقل الحجارة مع عمه أبي طالب لإصلاح ما ثلم في الكعبة (٤)، وهو عارٍ؛ فسقط على وجهه في الأرض مغشياً عليه، فلما أفاق قال له عمه: ما بالك؟ فقال: رأيتُ شخصاً أشار إليّ أن استتر. وكان ذلك الشخص الملك. فهذا صغير يتبه الملك على أدبٍ من آداب الشريعة قبل التكليف. فما ظنك بحمايتهم من الكفر؟ على أن منهم من أوتي الحكم صبيّاً، كيحيى عليه السلام. قال تعالى (٥): ﴿وَاتَيْنَاهُ الْحُكْمَ صَبِيّاً﴾ وعيسى عليه السلام تكلم في المهد صبيّاً بالحكمة، حيث قال (٦): ﴿إِنِّي عَبْدُ اللَّهِ...﴾ الآية؛ والذبيح أوتي العلم والحلم غلاماً؛ قال (٧): ﴿وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ﴾ وفي آية

(٣) انظر السيرة النبوية ١: ١٨٢

(٤) انظر السيرة النبوية ١: ١٨٣، ومسند الإمام أحمد ٣: ٢٩٥

(٥) مريم: ١٢/١٩

(٦) مريم: ٣٠/١٩

(٧) الذاريات ٢٨/٥١

- «عليم» أي يكون بعد بلوغه من أولي العلم بالله ودينه.

قال في الجامع لأحكام القرآن: الجمهور على أن المبشر به هو إسحاق. وقال مجاهد

شرح قصة إبراهيم (*)

عليه السلام

بما تقتضيه الآيات الثلاث.

إحداها: في استدلاله بالثلاثة الكواكب.

الثانية: في الأقوال الثلاثة التي قال إنها كذبات.

الثالثة: في قوله (١): ﴿رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى﴾

فَمِمَّا تَخَيَّلُوهُ فِي اسْتِدْلَالِهِ بِالْكَوَاكِبِ أَنَّهُمْ زَعَمُوا أَنَّ أُمَّهُ فَرَّتْ بِهِ صَغِيرًا إِلَى مَغَارَةٍ خَوْفًا مِنَ الثَّمُرود، فَإِنَّهُ كَانَ يَذْبَحُ أَبْنَاءَ الْعَمَالِيقِ وَيَسْتَحْيِي نِسَاءَهُمْ، خِيفَةً عَلَى خَرَابِ مُلْكِهِ عَلَى يَدِ مَوْلُودٍ فِيهِمْ. كَمَا كَانَ يَفْعَلُ فِرْعَوْنُ بِنِي إِسْرَائِيلَ، خِيفَةً مِنْ خَرَابِ مُلْكِهِ عَلَى يَدِ مَوْلُودٍ مِنْهُمْ.

فَالْقِتَّةُ فِي الْمَغَارَةِ، وَكَانَتْ تَخْتَلِفُ إِلَيْهِ (٢) فَتَرْضِعُهُ فِيهَا، وَكَانَ يَشُقُّ عَلَيْهَا ذَلِكَ خِيفَةً مِنْ أَنْ يَظْهَرَ أَمْرُهَا مَعَهُ لِقَوْمِهَا بِالتَّكْرَارِ إِلَيْهِ، إِلَى أَنْ جَاءَتْ يَوْمًا فَوَجَدَتْهُ يَرْضِعُ ظَبْيَةً، فَطَابَتْ نَفْسُهَا وَعَلِمَتْ أَنَّهُ مَحْفُوظٌ، فَتَرَكْتَهُ وَلَمْ تَعُدْ إِلَيْهِ، فَبَقِيَ كَذَلِكَ حَتَّى حَصَلَ فِي حَدِّ مَنْ يَعْقِلُ، فَخَرَجَ لَيْلًا مِنَ الْمَغَارَةِ لِيَطْلُبَ الْعِلْمَ بِصَانِعِهِ وَمَعْبُودِهِ، فَرَأَى كَوْكَبًا وَقَادًا فَقَالَ: هَذَا رَبِّي إِلَى آخِرِ مَا قَالَ.

فَأَمَّا قَوْلُهُمْ فِي قِصَّةِ الْمَغَارَةِ وَالظَّبْيَةِ، فَهُوَ قَلِيلٌ فِي كَرَامَتِهِ وَجَائِزٌ عَلَيْهِ.

وَأَمَّا قَوْلُهُمْ: نَظَرَ فِي الْكَوَكِبِ فَقَالَ: «هَذَا رَبِّي»، مُعْتَقِدًا لِذَلِكَ فَبَاطِلٌ، فَإِنَّ هَذَا الْقَوْلَ كَفَرٌ صَرَاحٌ، وَمَا كَفَرَ نَبِيٌّ قَطُّ وَلَا سَجَدَ لَوْثَيْنِ قَبْلَ النَّبُوَّةِ وَلَا بَعْدَهَا،

(*) شرح قصة إبراهيم عليه السلام في: تنزيه الأنبياء للشريف المرتضى: ٢٠، وعرائس المجالس: ٧٣ - ٧٩، وابن كثير ١: ١٩١، وتفسير الطبري ٣: ٣٢، وتاريخ الطبري ١: ٢٣٣ و ٧: ١٥٨ و ١٧: ٢٨، وتفسير القرطبي ٣: ٢٩٧ و ٧: ٢١ و ١١: ٢٩٩

(١) البقرة: ٢٦٠/٢

(٢) أي تأتي مرة بعد مرة؛ بحسب الاقتضاء والضرورة.

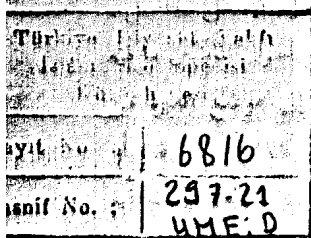
للفصص القرآنی

Dia için
tarandı
M. Demirel

Ibrahim (205-220)

تأليف
الشيخ الدكتور محمد بن عبد الله العثيمين

أستاذ الدراسات القرآنية والبديعية المعاصرة
بكلية الآداب - جامعة الزقازيق



الناشر مكتبة النخاجي بالقاهرة

1986

٢.٤

ويتجه إلى ربه حزينا باكيا إذ نجا أهله إلا ابنه ، فيقول - وكأننا من فرط التصوير نسمع أنين الأب ، بعد أن نجا كُلُّ مَنْ في السفينة ، وقد استوت في طريقها ، وهلك الظالمون ، يضرع إلى ربه يقول : (إِنَّ ابْنِي مِنْ أَهْلِي) ، وكان قد وعده ربه بأن ينجي أهله ، فيقول : إن وعدك الحق ، وأنت أحكم الحاكمين .. وهنا نجد رب العالمين يبين أنه داخل في عموم الكافرين ، لأنه كَفَر ، وأهلك هم الذين آمنوا ، ولم يعارضوك ، ويقول سبحانه :

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ، إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ، فَلَا تَسْأَلَنَّ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ، إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴾

تعارض العطف مع الواجب ، فتحت قوة العاطفة الأبوية ، نطق بما نطق ،
فنبه الله تعالى إلى الواجب ، ولم ينبه غافلا ، ولكنه نبه يقظا مؤمنا ضارعا ، وإن
كان قد ناجى ربه بصوت البشرية ، فثاب وقال :

﴿ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴾

★ ★ ★

حَلِيلُ الرَّحْمَنِ .. أَبُو الْأَنْبِيَاءِ .. وَوَلَدُهُ الذِّبْحُ

يتفق أكثر العلماء والباحثين ، القدماء والمحدثين ^(١) على أن أساس الدين الفطرة ، وأساس الفطرة (التوحيد) وأن التوحيد قديم منذ الأزل ، وهو أساس كل دين ، وأن العرب من عدنان وقحطان ، كانوا قبل ظهور (عَمْرُو بْنُ لُحَيٍّ الْحِزْأَعِي) فيهم ، على بصيرة من أمرهم ، يتعبدون بشريعة خليل الرحمن ، إبراهيم عليه السلام « التوحيد » وقد تلقوها عن ولده نبي الله تعالى (إسماعيل) عليه الصلاة والسلام ، وهي الحنيفية .

• كانت دعوة التوحيد التي نادى بها إبراهيم هي الفتح الجديد في تاريخ العقيدة . فهو لم يبدأ عقيدة التوحيد ، ولم يبدأ عقيدة الفداء ، ولم يبدأ عقيدة البقاء ، ولكنه بدأ « بالدعوة التَّوْبِيَّة » فاصطبغت العقائد بصبغتها ، حتى كأنها لم تُسمع قط قبل ذلك في عهود الكهانات والهياكل .

• كان توحيد إبراهيم عليه السلام - كما يقول العقاد ^(٢) : « إيماناً يعلو على ملوك الأرض ، ونجوم السماء ، ويتساوى عنده الخلق جميعاً ، لأنه أعلى من كل

(١) الألويسى : بلوغ الأدب ١٩٤٢/٢ ، والدكتور محمد عبد الله دراز : الدين . طبع دار القلم ، وكارل بروكلمان : العرب والامبراطورية العربية ترجمة الدكتور نبيه فارس ط . بيروت ، ويرى فريق من علماء الغرب - أن التوحيد نشأ أولاً عن طريق عقيدة الخالق الأكبر ، وأن الوثنيات ما هي إلا عوارض طارئة بجانب هذه العقيدة الخالدة . وهذه هي نظرية (فطرية التوحيد) التى انتصر لها علماء الأجناس وعلماء الإنسان ومن أشهرهم الانج وبروكلمان - الذى أثبت وجود عقيدة الإله الأعلى عند الساميين قبل الإسلام .

(٢) أبو الأنبياء ص ٣٠٩

المرأة في القصص القرآني

إعداد
الدكتور أحمد محمد الشقاوي
مدرس بقسم التفسير وعلم القرآن
بجامعة الأزهر

المجلد الأول

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	81731
Tas. No:	396.287 SER.M

دار الشريعة
للطباعة والنشر والتوزيع والترجمة
Kaliye 2001

-Is-hak
-Ibrahim

المبحث الأول

البشارة بإسحاق عليه السلام

وموقف إبراهيم عليه السلام وزوجه سارة من البشارة

سجل القرآن الكريم هذا الحدث العظيم في حياة الخليل إبراهيم عليه السلام وزوجه سارة، وفي هذا دلالة واضحة على أهمية هذا الحدث، وإشارة جلية إلى تكريم الله ﷻ لإبراهيم ولزوجه سارة وإسحاق عليه السلام. يقول ﷻ في سورة هود: ﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيفٍ ۚ فَمَأْوَاهُ أَبَدُ اللَّهِ لَا تَقِيلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُوطٍ ۚ وَامْرَأَتُهُ قَابَئِمَةٌ فَضَجَّكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءَهُ إِسْحَاقَ يَعْقُوبَ ۚ قَالَتْ يَتُوبَلَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۚ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكْنَاهُ عَلَيْكَ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ۝ (1)

وفي سورة الحجر يقول ﷻ: ﴿وَنَبِّئُهُمْ عَنْ صَافٍ إِبْرَاهِيمَ ۚ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجَدُونَ ۚ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ۚ قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبَشِّرُونِ ۚ قَالُوا نَبَشِّرُكَ بِإِلْحَقٍ فَلَا تَكُن مِنَ الْفَاطِنِينَ ۚ قَالِ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ۚ (2)

ويقول تعالى في سورة الذاريات: ﴿هَلْ أَتَاكَ حَدِيثُ صَافٍ إِبْرَاهِيمَ الْمَكْرُومِ ۚ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ۚ فَرَأَى إِلَهُه فَبَدَأَ بِعِجْلٍ سَمِينٍ ۚ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۚ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بِغُلَامٍ عَلِيمٍ ۚ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَرٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۚ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ۚ (3)

وسوف نتناول إن شاء الله هذه الآيات الكريمة بالتفسير والبيان فنقول وبالله التوفيق:

لقد حفظ الله ﷻ سارة ﷻ وصانها وحال بين الملك وبينها فلم يمسه بسوء بل إنه هابها وعرف قدرها فوهب لها هاجر، ثم عاد إبراهيم عليه السلام وكانت سارة لا تنجب وقد رأت أن تهب هاجر لزوجه إبراهيم رغبة وطمعا في أن تنجب ولدا لإبراهيم عليه السلام ليكون امتدادا له من بعده في النبوة والصلاح.

ولقد أكرم المولى ﷻ إبراهيم عليه السلام ووهبه إسماعيل من هاجر كما ووهبه إسحاق من سارة وفيما يلي نتحدث عن البشارة بإسحاق وموقف إبراهيم عليه السلام وزوجه سارة من تلك البشارة كما نتحدث بعد ذلك عن هاجر عليه السلام.

= صحيحه - واللفظ له - عن أبي هريرة كتاب الفضائل باب من فضائل إبراهيم الخليل عليه السلام. حديث 2371
صحيح مسلم بشرح النووي 123/15 ومعني مهيم: ما الخير؟ ومعني (يا بني ماء السماء): قيل: خطاب للعرب لكثرة ملازمتهم للقلوات التي بها مواقع القطر، وقيل: أراد بماء السماء ماء زمزم؛ لأن الله أنبئها لهاجر فعاش ولدها بها فصاروا كأنهم أولادها. يراجع فتح الباري 454/6 وقيل: المراد ببني ماء السماء العرب لخلوص نسبهم وصفاته يراجع شرح النووي لصحيح مسلم 127/15.

(1) سورة هود: 69 - 73.
(2) سورة الحجر: 51 - 56.
(3) سورة الذاريات: 24 - 30.

بقعه ابراهیم بن عقیل، مدفن ابراهیم بن عقیل بن ابی طالب علیهم السلام. تبارشناسان اتفاق کلمه دارند که عقیل بن ابی طالب (ع) فرزندی به نام ابراهیم نداشته است. صاحب این بقعه از احفاد عقیل است، چه در قدیم رسم بر این بوده که احفاد و نوادگان امام و اشراف را که با چند واسطه به امام و اشخاص معنوی منتهی می گردیده اند مستقیماً به شهر نسبت می دادند، لذا در تبار حضرت عقیل (ع) سه نفر به نام ابراهیم شهرت دارند و از بزرگان طالبین هستند، این سه تن عبارتند از: ابراهیم بن محمد بن عبدالله بن محمد بن عقیل بن ابی طالب (ع)؛ ابراهیم بن عبدالرحمن بن مسلم بن عبدالله بن محمد بن عقیل بن ابی طالب (ع)؛ ابراهیم بن احمد بن عبدالله بن عقیل بن محمد بن عبدالله بن محمد بن عقیل بن ابی طالب (ع). این بقعه مسلماً متعلق به یکی از این سه نفر است و مردم محل آنرا مستقیماً با حذف واسطه به جدش حضرت عقیل (ع) نسبت داده اند. بقعه ابراهیم بن عقیل در منطقه ابوسمیج در شمال شرقی ناحیه کفل (چفل) جزء استان حله عراق، در نزدیکی تپه های باستانی معروف به تپه های بیرم در کنار نهر شاه عباس کبیر صفوی که به دستور شاه جهت رساندن آب از فرات به شهر نجف حفر شده واقع است. تمامی این مناطق یکی از مراکز معروف شیعه نشین عراق از قدیم تا عصر حاضر بوده است. این بقعه دارای آثار قدیمی است و از کیفیت عمارت اول آن اطلاعی در دست نیست. عمارت دوم بقعه به عصر صفوی باز می گردد. در حال حاضر این بقعه دارای حرمی حدود چهار متر در چهار متر مربع است و قبر در وسط قرار دارد و بر روی آن ضریحی از چوب حدود دو متر طول و یک متر و نیم عرض و دو متر ارتفاع، نصب شده و پرده سبز رنگی روی آن کشیده شده است. و دارای گنبدی با ارتفاع حدود هفت متر و در مقابل ورودی حرم ایوان سر پوشیده واقع است. این بقعه دارای موقوفاتی از زمین های کشاورزی اطراف آن است و یکی از زیارتگاه های شیعیان در این ناحیه می باشد که نذورات بسیاری به آن اهداء می گردد.

منابع: عمدة الطالب، ابن عنبه، ۳۱ - ۳۵؛ مرآة المعارف، ۴۳/۱ - ۴۵؛ یادداشت های شخصی. عبدالحسین شهیدی

بقعه ابراهیم خلیل (ع) = بقعه خلیل الرحمن، مدفن مطهر حضرت ابراهیم خلیل الله (ع) از پیامبران اولوالعزم (ع) در شوش یا سرزمین بابل و حران چشم به جهان گشود و در سرزمین فلسطین در مزرعه خود به نام «حبرون» که امروزه به نام آن حضرت شهر الخلیل نامیده می شود - در عصر حاضر در اشغال قوای اسرائیل است - درگذشت و در غاری که قبلاً همسر خود ساره را دفن کرده بود مدفون شد بعد از حضرت ابراهیم (ع) در این غار ربه همسر حضرت اسحاق (ع) را به خاک سپردند و بعد که حضرت اسحاق (ع) در شام فوت کرد جسد او را به این غار منتقل نمودند و به خاک سپردند؛ سپس حضرت یعقوب (ع) فوت کرد و او را نیز در همین غار دفن کردند و پس از دفن حضرت یعقوب (ع) درب غار را بستند و دیگر هیچکس از اولاد حضرت یعقوب

(ع) والعیص (عیسو) و برادران آنها را اجازه دفن در این غار ندادند و بالای غار با نصب علامت، قبر هر يك را مشخص نمودند و دیگر پای احدی به داخل غار نرسید تا اینکه رومیان به این سرزمین آمدند و بالای این غار کلیسائی احداث نمودند و این مقابر را رمز قرار دادند و پس از فتح این سرزمین به دست مسلمانان آن کلیسا ویران شد و این بقعه را که تا امروز پا برجا است بنا نمودند. بعدها عثمانیها تعمیرات و تأسیساتی بر روی این بقعه انجام دادند و به احسن وجه از آن نگهداری کردند و امروزه یکی از زیارتگاه های مهم اهل توحید مخصوصاً مسلمین و شیعیان می باشد.

عمارت اول بقعه (اغلب مورخان و ارباب سیر برآند که بقعه خلیل الرحمن (ع) از قدیمی ترین بقاع و امکنه مقدسه جهان است و عمارت اول این بقعه را فرزندان حضرت ابراهیم (ع) انجام داده اند که بیشتر به آن اشاره کردیم.

عمارت دوم بقعه (بنابر روایات و احادیث و گفته مورخان هر سه دین توحیدی (اسلام و مسیحیت و یهودیت) عمارت دوم این بقعه شریف به امر خدای متعال بر عهده حضرت سلیمان (ع) قرار گرفت و حضرت سلیمان (ع) عمارت عظیم و باشکوهی در بالای غار در محل فعلی بقعه احداث کرد. در این بنا سنگهای قطور و عظیم الجثه ای به کار رفته بود که قسمتی از آنها تا عصر حاضر باقی است.

عمارت سوم بقعه (رومیان پس از هجرت به سرزمین فلسطین تغییراتی در عمارت حضرت سلیمان (ع) وارد کردند و در آن محل کلیسائی احداث نمودند (حدود سالهای ۳۲۵ م) و این بقعه یکی از مراکز عبادی مهم مسیحیان در سرزمین فلسطین بود.

عمارت چهارم بقعه (لشکر اسلام در عصر خلافت عمر بن خطاب سرزمین فلسطین را در سالهای ۱۵ - ۱۶ ق/ ۶۳۶ م فتح کرد و مسلمانان، کلیسائی که بر بقعه حضرت ابراهیم (ع) بود خراب نمودند و با سنگهای قدیمی همان بقعه، بنای عظیم و باشکوهی بنا نمودند که تا عصر حاضر باقی است و در ادوار مختلف تعمیراتی در آن انجام گردیده است اگر چه در مدتی کوتاه، در جنگهای صلیبی، به سال ۱۱۰۰ م مجدداً این بقعه به دست مسیحیان افتاد ولی طولی نکشید که مسلمین آن را باز پس گرفتند. ناصر خسرو که در سال ۴۳۸ ق از سرزمین فلسطین دیدار کرده در سفرنامه خود وصف کاملی از بقعه حضرت ابراهیم (ع) را آورده که کیفیت عمارت را در قرن پنجم هجری به روشنی نشان می دهد: «صفت مشهد خلیل، صلوات الله علیه، اهل شام و بیت المقدس این مشهد را خلیل گویند و نام دیه نگیند. نام آن دیه مطلق است و بر این مشهد وقف است با بسیاری دیه های دیگر. و بدین دیه چشمه ای است که از سنگ بیرون می آید، آبکی اندک و راهی دور جوی بریده، و آن را نزدیک دیه بیرون آورده حوضی ساخته اند از بیرون سرپوشیده، آن آب را در آن حوض همی گیرند تا تلف نشود، تا مردم دیه و زائران را کفاف باشد. مشهد برکنار دیه است از سوی جنوب، و آنجا جنوب مشرقی باشد. مشهد چهار دیواری

ابراهیم خلیل (ع)

۴۹۷

ابرام-راما^۱؛ ابرامو^۲؛ ابرام^۳ در کتیبه‌های بابلسی و آشوری (الدر، ۴۲؛ سوسه، ۲۶۳؛ الموسوعة، ۳۸/۱)؛ ابا-ام-راما^۴؛ ابا-ام-رام^۵ در کتیبه‌های اکدی (جودائیکا، II/112) دیده شده است. جوالیقی نیز شکل‌های ابراهام، ابراهم، ابراهیم را ذکر کرده و آنرا نامی کهن و غیر عربی دانسته است (المعرب، ۱۳). نووی همان شکل‌ها را بدون الف میانی (ابراهام، ابرهم، ابریم، و جمع آن: برهم و برهمه) نقل کرده است (۹۸/۱۱۱). اگر در اصالت اشعار امیه بن ابی صلت که در آن از «ابراهیم» به همین شکل نام برده شده (شیخو، ۲۲۹/۱، ۲۳۰) تردید روا باشد، ظاهراً کهن‌ترین منبعی که این نام را به شکل «ابراهیم» ضبط کرده قرآن است. در حالی که شکل برهام (روایت ابن هشام؟) و برهم بن بُنَج در کتیبه‌های صفا (جفری، ۴۵) قابل مقایسه با شکل‌های دیگر ابراهیم نیز هست.

در باره معنای ابرام، نخستین بخش آن (آب) به معنای پدری شک سامی است. دومین بخش را به احتمال از Ra'amu اکدی به معنای دوست داشتن، یا از Rwm سامی غربی به معنای بلند مرتبه یا عالی دانسته‌اند. بر این قیاس، معنای «پدر عالی یا متعالی» را برای «ابرام» نمی‌توان نامحتمل شمرد (جودائیکا، همانجا). همچنین معنایی که برای ابراهام^۶ (شکل کاملاً گویشی آن: اوزهام) – پدر امت‌های بسیار – آمده است (پید، ۵:۱۷)، گویا فقط ریشه عامیانه دارد، اگر چه می‌تواند با «رهم» عربی به معنای کثیر و بی‌شمار هم ریشه باشد (همانجا). اما معانی و شکل‌های دیگری هم که برای ابراهیم آورده‌اند، درست نمی‌نماید. مثلاً نووی از قول ماوردی، معنای آن را در سریانی «پدر رحیم» آورده (همانجا) و وهب بن منبه، آبره را صورت حبشی ابراهیم و به معنای سپید چهره دانسته است (ص ۱۳۶).

زمینه تاریخی: از آنجا که ابراهیم در مسیر هجرت‌های متوالی خود، بخش اعظم سرزمین‌های هلال خصیب را از عراق تا مصر پیمود، بررسی اوضاع سیاسی منطقه، به رغم اختلاف‌هایی که در منابع تاریخی در این باره هست و تعیین تاریخ ظهور و سقوط دولتها را بادشواری بسیار روبرو می‌سازد، می‌تواند در حل بسیاری از مشکلات مربوط به زندگی ابراهیم به کار آید. در اوایل سده ۲۰ ق م، قدرت‌ها و تمدن‌های منطقه با یکدیگر کشاکش و رقابت داشتند. در بین‌النهرین، فرمانروایان سومر و اکد از همه حاکمان کوچک‌تر اطراف – از خلیج فارس تا سرچشمه‌های فرات – خراج می‌ستاندند. در کرانه‌های مدیترانه، دریانوردان ثروتمند فنیقی سکونت داشتند و در شمال، در آسیای صغیر، حتیان در آستانه تاریخ خود برپا ایستاده بودند. در این میان «آمنمحت»^۷ اول مؤسس سلسله دوازدهم بر تخت سلطنت مصر نشست. منطقه نفوذ او از نوبیا، جنوب دومین آبشار نیل تا آن سوی شبه جزیره سینا و فلسطین و سوریه را در بر می‌گرفت. در چنین اوضاعی، امواج

مهاجران سامی جزیره العرب به سوی عراق و شام روی آوردند (علی ۲۴۴/۱). از جمله آنها قبایل چادرنشین سامی آموری (یعنی از غرب آمده) به سوی شمال و شمال غربی یعنی بین‌النهرین، سوریه و فلسطین یورش بردند. در جریان همین یورش‌های خشونت‌آمیز بود که دولتها سومر و اکد متلاشی شدند و آموریان خود دولت شهرهایی بین‌النهرین بر پا ساختند و مواضع نیرومندی از کوه‌های زاگرس غرب ایران تا سواحل مدیترانه به دست آوردند (البرایت، همانجا). این چنین بود که فرهنگ و سیاست دولت آموری که شهر ماری کنار فرات را به پایتختی برگزید (سوسه، ۷۸)، بر این منطقه مسلط و اینان سلسله‌های متعددی از آشور در شمال تا لارسا^۸ در جنوب پدید آوردند (حتی، ۶۶). درین دوره که به فترت ایسین^۹ و لارسا موس است، دولت آموری ایسین با دولت لارسا که عیلامیها پس از هجوم جنوب عراق آن را پدید آوردند، سالیان دراز بر سر حکومت عز نزاع داشتند. در این میان سلسله اول دولت بابل که دولتی آموری ظاهر شد و پس از چندی توانست دولتی یکپارچه در سراسر منطقه به وجود آورد. این دولت که فرهنگ و تمدن کهن سومری و اکدی را میراث برده بود، از اوایل سده ۱۹ ق م تا اواخر سده ۱۶ ق م دوام یا (سوسه، ۲۶۴؛ قس: کالر، ۸)

خاندان و خاستگاه ابراهیم: در چنین احوالی خاندان ابراهیم صحنه تاریخ منطقه ظاهر شدند. در حالی که بنابر روایت عهد عتیق ۵:۲۶؛ پید، ۲۰:۲۵ و... ابراهیم به قبایل آرامی که از جزیره‌المر به کرانه‌های فرات کوچیده بودند نسب می‌برد (سوسه، ۲۵۲). برخو محققان، نیاکان ابراهیم را از همان آموریانی دانسته‌اند که از جز عربی به عراق و شام تاختند (کالر، همانجا). آرامیها، در حران نزد به سرچشمه‌های رود بلیخ و خابور مستقر بودند و ظاهراً در اوایل نیمه دوم هزاره سوم ق م، به سبب رونقی که در شهر اور پدید آمده و گروه‌هایی از آنان به آن شهر مهاجرت کرده بودند؛ اما هنگامی که با هجوم قبایل آموری و حملات عیلامیها ویران شد، آرامیان مها دوباره به موطن اصلی خود بازگشتند، و پدر ابراهیم در رأس یکی خاندانها قرار داشت که در شمال عراق و در جنوب سوریه و فلسطین

ابراهیم خلیل (ع)، دومین پیامبر اولوالعزم، نیای بزرگ عرب از طریق پسرش اسماعیل، و بنی اسرائیل از طریق پسر دیگرش اسحاق.

شکل‌های گوناگون این نام در منابع دینی و غیر دینی، با افزایش ادغام، یا جابجایی حروف و هجاها می‌تواند حاکی از شهرت و رواج آن در منطقه هلال خصیب باشد. شکل ابرام^۱ در نخستین موضعی که عهد عتیق به آن اشاره کرده (پید، ۱۱:۲۶)، همچون نام‌های یعقوب و یوسف در سده‌های ۲۰ و ۱۹ ق م، در میان آموریها و سایر اقوام منطقه دیده شده است (البرایت، ۳؛ سوسه، ۲۳۳). نیز شکل‌های ابا-راما^۲

1. Abrām

2. A - ba - ra - ma

3. A - bam - ra - ma

4. Ab - ra - mu

5. Ab - ra - ma

6. A - ba - am - ra - ma

7. A - ba - am - ra - am

8. Abraham

9. Amenemhet

von Ethnographie und Kunstwissenschaft unter der Bezeichnung „Kulturgeschichte“ in die Hauptgruppe Geschichte zweifelhaft. Was der Literaturwissenschaft mit Recht zugestanden wurde — eine eigene Hauptgruppe —, kann diesen beiden Disziplinen zweckmäßigerweise nicht vorenthalten werden. Nicht nur, weil es sich um eigenständige Fächer handelt, sondern vor allem auch, weil das Gros ihrer Forschungsliteratur von Fragestellung, Methode und Ertrag her für die Geschichte von zu begrenzter Bedeutung ist, als daß ihre pauschale Zuordnung zu diesem Bereich sinnvoll wäre. Im TA hat diese Aufblähung des Begriffs „Kulturgeschichte“ im übrigen zur Folge, daß andererseits zwei Kernbereiche der Geschichtswissenschaft im engeren Sinne — Historische Quellenkunde und Historische Hilfswissenschaften —, da sie hier entgegen dem Überlichen nicht an den Anfang, sondern an das Ende der historischen Systematik gestellt sind, einen Platz erhalten haben, wie er sich unglücklicher kaum denken läßt: gewissermaßen am Katzentisch.

Bei der Betitelung der Periode 1918-1923 mit „Zusammenbruch des Osmanischen Reiches“ wurde, um einen weiteren Einzelpunkt anzuführen, außer Acht gelassen, daß diese Jahre in der türkischen Geschichte eine Doppelbedeutung tragen: die Mehrzahl der an dieser Systematikstelle aufgeführten Beiträge befasst sich mit dem Nationalen Befreiungskampf, Symbol für den Aufbruch der Türken in eine neue Ära ihrer Geschichte.

Eine stichprobenhafte Überprüfung der Reichweite der Erfassung historischer Literatur in TA 2 anhand einiger anderer laufender Bibliographien (*Index Islamicus*, *Historical Abstracts*, *Bibliographie Annuelle de l'Histoire de France* und [— ungeeigneter —] *Social Sciences Citation Index*) ergab, wie kaum anders zu erwarten, die weite Überlegenheit des TA in der Verzeichnung der relevanten Fachliteratur. Alle genannten Bibliographien führten jedoch zu einer Reihe weiterer Titel, was hier vor allem insofern Erwähnung verdient, als sich gehäuft Anhaltspunkte für eine teilweise lückenhafte und auch nachlässige Erfassung der französischen Literatur der Berichtsjahre 1973-1975 im TA ergaben. So sind beispielsweise in Zeitschriften wie *Revue de l'Occident Musulman et de la Méditerranée*, *Annales E.S.C.*, *Cahiers du Monde Russe et Soviétique* und *Relations Internationales* Aufsätze oder Rezensionen übersehen worden. Irritierend ist auch der mehrjährige Berichtsverzug des TA im Falle der wichtigen Monographie von Ahmed Abdesslem: *Les historiens tunisiens des XVII, XVIII et XIX^e siècles* (Paris 1973). Bereits im Mai/Juni-Heft 1974 der *Annales* angezeigt (Rubrik „Le choix des Annales“), rund ein Jahr später in derselben Zeitschrift von Lucette Valensi rezensiert (Rezension vom TA nicht erfasst) und auch im Katalog der Buchhandlung Ad Orientem schon Ende 1974 angeboten, taucht der Titel im TA erst im Zuge der Berichterstattung für das Jahr 1976 (TA 3, Wien 1977) auf.

Der Rezensent einer Bibliographie beißt sich leicht an zu vielen Kleinigkeiten fest, wie auch den abschließend vorgebrachten Wünschen 1) im Abkürzungsverzeichnis der besseren Übersichtlichkeit halber Zeitschriftenkürzel und sonstige bei der bibliographischen Beschreibung gebrauchte Abkürzungen getrennt aufzuführen, 2) auch weiterhin in jeder Ausgabe des TA den Redaktionsschluß anzugeben.

Über all dieser kleinlichen Nörgelei soll aber das Wesentlichste nicht vergessen werden:

Was den Turkologischen Anzeiger auszeichnet — beispielhafte internationale Zusammenarbeit, große wissenschaftliche Sorgfalt und eine bibliographische Berichterstattung, die hinsichtlich Reichweite und Aktualität die der meisten vergleichbaren Fachbibliographien übertrifft (obwohl gerade für den Bereich der türkischen Studien die laufende Literaturerfassung mit ungeheuren Schwierigkeiten verbunden ist) —, macht ihn zu einem Zeugnis organisatorischer Leistungsfähigkeit, wie es für einen Wissenschaftszweig vorteilhafter kaum sein kann. Damit darf diese Bibliographie der Orientalistik über den Kreis ihrer potentiellen Benutzer hinaus Beachtung beanspruchen als ein wesentlicher Beitrag zur Lösung internationaler bibliographischer Probleme.

Zu wünschen bleibt, daß die durch TA gewährleistete beständige Konfrontation mit der irritierenden sprachlichen Vielfalt der Forschungsliteratur zur Geschichte des Osmanischen Reiches die mit ihr befassten Wissenschaftler dazu anregen wird, auch dem Problem eines besseren internationalen Austausches der Forschungsergebnisse selbst energisch zu Leibe zu rücken. Man begreift beim Durchblättern dieser Bibliographie nur zu gut, warum gerade in Hinblick auf die osmanische Geschichte Vorurteile und überholte Meinungen so zäh weiterzuleben vermögen. Das bibliographische Fundament für die Bewältigung dieses Problems ist jedenfalls — eingedenk auch des wichtigen Beitrages, den Hans Jürgen Kornrumpf bereits beigesteuert hat — inzwischen geschaffen.

Hamburg, September 1978

HEIDRUN WURM

A. J. E. BODROGLIGETI (Hrsg.): *Hâlis's Story of Ibrâhîm. A Central Asian Islamic Work in Late Chagatay Turkic*. Edited with an introduction, a translation, and a glossary. Leiden, E. J. Brill, 1975 (80 S., 19 Fotos). ISBN 90 04 0240 3 2.

Unter den kaum bekannten türkischen Derwisch-Dichtern, die dem Süfi-Scheich Hekim Ata Süleymân (gest. 1186) in Chorezm nachfolgten, erscheint ein gewisser Hâlis, der didaktisch-religiöse Vierzeiler, *hikmet*, in der Art Ahmed Yesevis schrieb. Nachdem Ahmet Caferoğlu 1964 (in seinem *Türk Dili Tarihi* II, S. 86) und dessen Schüler Kemal Erarslan 1971 (in TD ED XIX, S. 193) Hâlis' Namen erwähnt hatten, veröffentlichte der letztere 1973 neunzehn *hikmet* des Derwisch-Dichters nach zwei İstanbuler Handschriften (Caferoğlu und Türkiyat Enstitüsü No. 2497) (Kemal Erarslan: *Hâlis'in hikmetleri*. In: TD ED XX, 1973, S. 105-156). Darin sind auch religiöse Legenden verarbeitet: eine über Hasan und Hüseyin (s.u.), die *Qışsa-i Gâber* und eben (S. 115-125, in den Nrn. VII, VIII, IX) die rührende Geschichte (*qışsa*), wie der Prophet Muḥammad seinen geliebten kleinen Sohn Ibrâhîm dem von Allâh gesandten Todesengel auslieferte, um seine Aufgabe zu erfüllen, alles, auch sein Liebstes, für seine widerspenstige Gemeinde (*'âsi ümmet*) zu opfern. Bodrogligeti, der keine der erwähnten Arbeiten Caferoğlus und Erarslans nennt, legt nach der Sammelhandschrift Ankara DTC-Fak. 1/3650 die hier vorliegende Edition in Transkription mit Überset-

fiwāl, ed. 'Abd al-Mun'im 'Āmir and Jamāl al-Dīn al-Shayyāl (Baghdād, 1379/1959); Fell, Winand, 'Die Christenverfolgung in Südarabien und die himjarisch-äthiopischen Kriege nach abessinischer Überlieferung', *ZDMG*, 35 (1881), pp. 1–74; Ibn Durayd, Muḥammad, *al-Ishtiqāq*, ed. 'Abd al-Salām Muḥammad Hārūn (Cairo, 1378/1958); Ibn Ḥabīb, Muḥammad, *al-Muḥabbar*, ed. Ilse Lichtenstädter (Hyderabad 1361/1942); Ibn Hishām, Abū Muḥammad 'Abd al-Malik, *al-Sīra al-Nabawiyya*, ed. Muṣṭafā al-Saqqā, Ibrāhīm al-Abyārī and 'Abd al-Ḥafīz Shalabī (Beirut, n.d.); Ibn Khaldūn, *Kutāb al-Iḥār* (Beirut, 1956–1960); al-Iṣfahānī, Ḥamza, *Tārīkh sinī mulūk al-arḍ wa al-anbiyā'* (Berlin, 1340/1921); al-Jawālīqī, Mawḥūb b. Aḥmad, *al-Mu'arrab*, ed. Aḥmad Muḥammad Shākīr (Cairo, 1361/1942); Jeffery, Arthur, *The Foreign Vocabulary of the Qur'an* (Baroda, 1938); Lings, Martin, *Muhammad: His Life based on the Earliest Sources* (London, 1986); al-Mas'ūdī, 'Alī b. al-Ḥusayn, *Murūj al-dhahab*, ed. Yūsuf As'ad Daghīr (Beirut, n.d.); Mordtmann, J. H., 'Miscellen zur himjarischen Alterthumskunde', *ZDMG*, 31 (1877), pp. 61–90; al-Nisābūrī, Ḥasan b. Muḥammad, *Tafsīr gharā'ib al-Qur'ān wa ragḥā'ib al-furqān*, published in al-Ṭabarī's *Jāmi'* *al-bayān* (see below) (Bulāq, 1329/1911); Nöldeke, Theodor, *Geschichte der Perser und Araber zur Zeit der Sasaniden* (Leiden, 1973); Pigulevskaia, Nina Viktorovna, *Araby u granits Vizanti i Irana v IV–VI vv.* (Moscow and Leningrad, 1964); Procopius, *History of the Wars*, tr. H. B. Dewing vol. 1, Books 1 and 2 (London, 1954); al-Qurtubī, Muḥammad b. Aḥmad, *al-Jāmi' li aḥkām al-Qur'ān*, ed. Muṣṭafā al-Saqqā (Beirut, 1967); Rossini, Conti, 'Expédition et possessions des Habasat en Arabie', *JA*, 18 (1921), pp. 5–36; Runciman, Steven, *Byzantine Civilisation* (London, 1966); Ryckmans, Jacques, *La persécution des chrétiens himyarites au sixième siècle* (Leiden, 1956); Sālim, Sayyid 'Abd al-'Azīz, *Tārīkh al-'Arab fi 'aṣr al-jāhiliyya* (Beirut, 1971); al-Sandūbī, Ḥasan, *Sharḥ Diwān Imru' al-Qays* (Cairo, n.d.); Sédillot, L. A., *Tārīkh al-'Arab al-'amm*, Arabic trans. 'Ādil Zu'aytir (Cairo, 1969); Smith, Sidney, 'Events in Arabia in the 6th Century A.D.', *BSOAS*, 16, 3 (1954), pp. 425–468; al-Suhaylī, 'Abd al-Raḥmān, *al-Rawḍ al-unuf*, ed. 'Abd al-Raḥmān al-Wakīl (Cairo, 1967–1970); al-Suyūṭī, 'Abd al-Raḥmān, *al-Durr al-manthūr* (Qumm, 1404/1983); al-Ṭabarī, *Tārīkh*; idem, *Jāmi' al-bayān* (Bulāq, 1329/1911); Taqī-zādah, Sayyid Ḥasan, *Tārīkh-i 'Arabistān wa qawm-i 'Arab*, vol. 5 (Tehran, 1329–1330 Sh./1960–1961); Wahb b. Munabbih, *al-Tijān fi mulūk Ḥimyar* (Sana'a, 1979); al-Zamakhsharī, Jār Allāh, *al-Kashshaf* (Beirut, n.d.).

KAZEM BARGNISI
TR. MARYAM REZAAE

Abraham (Ar. Ibrāhīm) al-Khalīl (the 'intimate friend' of God) was the second arch-prophet (*ulū al-'azm*) and held to be the ancestor of the Arabs through Ishmael (Ismā'il) and the Jews through Isaac (Ishāq).

The variants of the name of Abraham in both religious and secular sources, with elongation, assimilation or displacement of both letters and syllables, may be evidence for its prominence in the area of the Fertile Crescent. The form 'Abram', given in the first instance in the Hebrew Bible (Genesis, 11:26), as well as the names Jacob (Ya'qūb) (Genesis, 25:26) and Joseph (Yūsuf) (Genesis, 30:24), is found among the Amorites and other peoples of that region in the 20th and 19th centuries BCE (Albright, 3; Susah, 233). Other variants are also found in Babylonian and Assyrian inscriptions, such as *A-ba-ra-ma*, *A-bam-ra-ma*, *Ab-ra-mu* and *Ab-ra-ma* (Elder, 42; Susah, 263; *Mawsū'a*, 1/38); and also *A-ba-am-ra-ma* and *A-ba-am-ra-am* in Akkadian inscriptions (Sarna, 112). Al-Jawālīqī (p. 13) also gives Ibrāhām, Ibrāhum and Ibrāhim and states that it is an ancient non-Arabic name. Al-Nawawī (1(1)/98) gives these same forms without the medial *alif* (i.e. Ibrāhām, Ibrahum, Ibrahim, even if the medial *alif* returns for the plurals, Barāhim and Barāhima). The Qur'ān would seem to be the most ancient source for the form Ibrāhīm (Cheikho, 1/229–230). At the same time, the forms Brahām (possibly recorded by Ibn Hishām) and Braham b. Bunaj, found in Safaitic inscriptions of the 1st century BCE to the 4th century CE (Jeffery, 45), can also be compared with other variants of Abraham.

As regards the meaning of Abram, the first element is undoubtedly the common Semitic for 'father'. The second part may be derived from the Akkadian *ra'āmu* meaning 'to love', or from the West Semitic R-W-M meaning 'to be high'. By means of this analogy it is possible to say that Abram meant 'exalted with supreme

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- F. Castagnoli, *Ippodamo di Mileto e l'Urbanistica a Pianta Ortogonale*, Roma 1956, p. 94.
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Los Angeles, March 1960 ALEXANDER M. BADAWY

** Ibrahim - Haran*
Abraham und Aron

Zwei Beiträge zur biblischen Namensforschung

I. Ist Abraham ein zusammengesetztes Wort?

Abraham wird als zusammengesetztes Wort gedeutet in der Bibel selbst (Gn 17.5): Du sollst nicht fürder Abram heissen, sondern Abraham, denn zum Vater (Abh) einer Völkermenge (Hamon Gojim) habe ich dich gemacht. Das arab. Rahām ist Menge (s. auch Encyclopedia Mikra'it I, 61-62 hierzu). Nach Anderen liegt hier eine Dehnung aus Abram vor. Wieder Andere sahen in Abram eine NF von 'Abiram (Nu 16.1 1 K 16.34), und da wir zahlreiche Namen haben, die mit 'Abh oder 'Abhi zusammengesetzt sind ('Abhšalom, 'Abhišajil, 'Abhitubh, 'Abhišal, 'Abhimelekh, 'Abhinadabh, 'Abhino'am, Abhi'ezer, 'Abhinēr, 'Abhišua, Abhišur etc.), so ist ja nichts naheliegender, als auch Abraham und Abram als ein solches Kompositum anzusehen.

Zu denken gibt allerdings die arabische Namensform Ibrahim, während wir doch 'Abu Raham erwarten sollten. Jedoch auch diese Form liesse sich als Lehnwort aus dem Hebräischen oder einer anderen semitischen Sprache deuten.

II. Group investigation.

Der Grund, der mich nun veranlasst, den Namen Abraham nicht als Kompositum zu deuten, ist folgender: Wir haben eine Fülle von Namen, die unserem Namen A. ähneln:

- der schon erwähnte frühere Name von A.: 'Abram, den man deuten kann als = hoher (Ram) Vater, wenn wir wollen, auch als Grossvater, grandfather, heisst doch Grossvater im Hebräischen auch 'Abh Zaken oder aram. 'Abbā Rabba'. Gross und hoch sind recht verwandte Begriffe. Und schliesslich könnten wir die NF: 'Abhiram als Vater eines Sohnes, namens Ram, deuten.
- 'Efron, Name eines Hethiters (Gn 23.8), Name einer Stadt (2 Ch 13.19), jedoch ist der Kr. hierzu: 'Efrajin mischn. 'Efrajim).

c. 'Efrajim, der zweite Sohn Josef's führt den gl. Namen (Gn 41.52) — die differierende Schreibweise ist völlig sekundärer Natur. Nach Efrajim ist ein Stamm benannt (Jos 16.5), ganz Israel wird Efrajim genannt (Jes 9.8) — aber man beachte: auch Zera' Abraham (Jes. 41.8) bezeichnet die Gesamtheit der Israeliten! Schliesslich ist Efrajim auch Städtenamen (2 S 13.23).

d. 'Ebhron (Jos 19.28) ist der Name einer Levitenstadt. Da jedoch vielleicht der gleiche Ort zwei Kapitel danach (Jos 21.30) mit Dalet geschrieben wird, so nimmt Ges.B. an, die Tradition wäre für Jos 19.28 unrichtig. Das ist möglich, aber der umgekehrte Fall ist ebenso denkbar, denn auch 1 Ch 6.59 ist kein Gegenbeweis — alte Schreibfehler bleiben Fehler, auch wenn sie alt sind, und dem Chronisten war die Stelle in Jos 21.30 vor Augen.

e. Pir'am (Jos 10.3) war der Name eines kanaan. Königs.

f. Pāran (Gn 21.21) ist der Name einer zwischen Agypten und Edom gelegenen Wüste. Wir haben einen Har-Pāran (Dt 33.2), einen Parān's Berg. Wir haben einen Ort 'El Pāran (Gn 14.6).

Diese verschiedenen Namen könnten miteinander verwandt sein, und wir sollten sie gemeinsam betrachten, nicht jeden Namen getrennt. Denn hier liegt eine Fehlerquelle. Die Formulierung: *group investigation* ist ja die kurze Fassung der allgemein anerkannten Regel, vor den Bäumen nicht den Wald zu übersehen, d.h. nicht sich in diese oder jene Einzelheit zu verlieren, wenn eine zusammenfassende Betrachtung leichter zum Ziele führen kann.

Hinzu kommt, dass die Kompositionstheorie oftmals versagt, und dass oft midraschische Deutungen in dieser Kompositionstheorie eine Rolle spielen. Siehe hierzu meinen (unveröffentlichten) Aufsatz: *Zusammengesetzte Wörter im Hebräischen*, wo ich in einer Fülle von Fällen bisher als zusammengesetzte Wörter gedeutetes Sprachmaterial als einfache Wörter erkenne, die durch Anlaute, Dehnlaute oder Suffixe äusserlich den Anschein erwecken, als ob hier Komposita vorlägen — was jedoch nicht (oder zumindest: nicht immer) der Fall ist.

Theoretisch könnte ich aus dieser Erkenntnis heraus auch die These aufstellen: Vielleicht gehört Abraham, Dehnform aus Abram, zu einem Stamme * BRM?

III. Gibt es einen Stamm * BRM?

Wir haben in der Tat einen solchen Stamm: Das Wort B^romim (Ez 27.24) wird als = bunt gedeutet, Assyr. burumu = bunt, zweifarbig (E. Schrader: *Die Keilinschriften und das Alte Testament*, 650), arab. Barim = zweifarbige Schnur, Mubram = buntes Zeug.

Wie würde nun das prosthetische 'Alef von Abhram zu erklären sein? Gerade der Farbcharakter des Wortes *Barom 'bunt' erklärt diesen Anlaut durchaus befriedigend, haben wir doch im Arabischen folgende Beispiele für das Vorkommen des 'Alif bei Farbausdrücken. Da sind: 1) 'Abiad 'weiss', 2) 'Asfar 'gelb', 3) 'Aḥḍar 'grün', 4) 'Azrak 'blau', 5) Asmar 'braun', 6) 'Aḥmar 'rot'.



منهج إبراهيم

عليه السلام

في الدعوة إلى الحق

- ٢ -

المقال الثاني

والمعنى الاجمالي للآية : ومثل ذلك التبصير نبصر ابراهيم بربوبية الله وسلطانه القاهر الشامل للسموات والارض وما فيهما ، وبأن الكل مقهور له داخل تحت ملكوته ، مفتقر اليه في وجوده ، وذلك بنظره الآيات الكونية الموصلة للعلم بسلطانه المطلق ، ولأجل أن يكون من الراسخين الواصلين الى أكمل درجات اليقين في ذلك بصرناه بعظمته تعالى .

وقيل المراد بالملكوت هنا الآيات والعجائب التي في السموات والارض ، فقد فرجت له السموات حتى انتهى بصره الى العرش ، وفرجت له الأرض فرأى ما فيهن .

ومرد هذا القول الى الاول ، فانه ما رأى عجائب السموات والارض الا ليستدل بها على شئونه تعالى وعظمته ، وأن الكل محتاج اليه في منشئه وبقائه ، سواء فرجت له السموات والارض أو لم تفرج ، ولهذا جعل الله غاية هذه الاراءة أن يكون من الموقنين ،

ذكرنا في المقال السابق منهج ابراهيم عليه السلام في دعوة أبيه آزر الى الحق ، حيث التزم فيه المواجهة الصريحة ، وبيننا أصل عبادة الاوثان في العالم وعند العرب .

واليوم نتحدث عن منهجه الاستدراجي الذي يتظاهر فيه بأنه على عقيدة قومه أهل الباطل ، ثم يبين لهم أنه هجرها بسبب ما تبين له من فسادها ، ويدعوهم الى ما وصل اليه من الحق الذي أقام عليه الدليل ، فنقول وبالله التوفيق :

يقول الله تعالى ((وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ))
والملكوت مصدر على زنة المبالغة كالرهبوت والجبروت ، ومعناه الملك والسلطان القاهر ،

في الدعوة إلى الحق

المقال الاول

على التوحيد بين أسرة وأمة وثنتين ،
وأن يختاره بعد أن يبلغ أشده رسولا الى قومه
ليحيى به مواتهم ، فتلك هى سنة الله في
خلقه .

فهو الذى يخرج الحى من الميت ، ويخلق
الورد الفواح العير من بين الأشواك ، ويبدع
من الشجر المر ، الثمر الشهى الحلو ، وينبت
الزراع النضير من بين التراب والسرجين .
مسلكه في الدعوة الى الله

قال تعالى : « وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ
أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ
مُبِينٍ » .

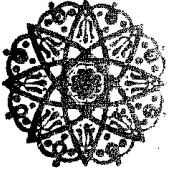
الآيات من سورة الانعام

التفسير

سلك ابراهيم — عليه السلام — في دعوته
الى الله مسلكين .
(أحدهما) صريح متفق مع عقيدته — وكان
يسلكه مع أهله .

(وثانيهما) استدراجى على خلاف عقيدته ،
يصل منه في النهاية الى مشكاة الهدى وشمس
الحق . وكان يسلكه مع قومه لمزيد عنادهم . .
وعنيد اصرارهم على الباطل . ومجافاتهم لكل
ما يمس معبوداتهم المقدسة بسوء من قريب أو
بعيد .

نشأ ابراهيم — عليه السلام — منذ صباه
على سنة المرسلين ، مطمئن الفؤاد موقنا بأن
للكون الها واحدا لا شريك له فيه ، وكان يبدو
عجيبا أن ينشأ مستقيم العقيدة بين أسرة
وثنية وأمة مشركة ، تعكف على الاصنام وتقصد
عبادة الكواكب ، حتى اذا استقام عوده ،
واكتمل الصفاء لروحه وفكره وارادته ، وبلغ
بذلك أشده ، أرسله الله سبحانه الى قومه
الناكبين عن الصراط السوى لهدايتهم اليه .
والحق أنه لا غرابة في أن ينشئ الله فتى



دراسة قرآنية إيمان إبراهيم عليه السلام لا شك فيه..

قال الله تعالى في سورة البقرة « وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ
تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي » الآية ٢٦٠

وهو غير مطمئن القلب .
هذه أسئلة تمر بعقل من يقرأ هذه الآية
الكريمة ومن يسمعها ، ومن أجل ذلك كان لابد
من الجواب عليها ، لتنتفي عن النفس تلك
الخواطر التي تعتمل فيها نحو رسول الله وخليفه
وأبى الأنبياء والمرسلين - عليهم الصلاة
والسلام - .

الجواب

إذا تأمل القارئ أو السامع صورة السؤال لم
يشك في إيمان إبراهيم - عليه السلام - بأن
الله تعالى يحيى الموتى وقت توجيئه لهذا
السؤال ، فانه لم يقل : أنت تحيى الموتى ، بل
قال : كيف تحيى الموتى ؟ وهذا يدل على أنه
مؤمن بأن الله تعالى يحييهم ، ولكنه يريد أن
يعرف طريقة احيائه اياهم وكيفيته ، فكأنه يقول
عرفنى طريقة احيائك الموتى ، وهذا كمن يقول
لن اخترع آلة لصنع الخبز - وهو يعلم أنه
مخترعها - أرنى كيف صنعتها ، أى عرفنى

إبراهيم - عليه السلام - رسول الله
وخليفه ، كما أنه أبو الأنبياء والمرسلين ،
فولده اسماعيل واسحاق رسولان .
ومحمد خاتم الأنبياء والمرسلين من ولد
اسماعيل - عليهما الصلاة والسلام - ،
ويعقوب - عليه السلام - رسول وهو
من ولد اسحاق بن إبراهيم ، وكما يسمى
يعقوب يسمى اسرائيل واليه ينتهى أنبياء
بنى اسرائيل ورسلمهم .

ومع مكانة إبراهيم وعراقته في الخلّة والرسالة
وأبوته للمرسلين ، نجده في هذه الآية الكريمة
يسأل ربه أن يريه كيف يحيى الموتى ، فيقول له
ربه « أَوْ لَمْ تُؤْمِنْ » فيجيبه بقوله : « بَلَى وَلَكِنْ
لِيَطْمَئِنَّ قُلُوبِي » أى نعم آمنت ولكن ليطمئن
قلبي .

وجوابه هذا يشعر أنه غير مطمئن القلب ،
ومن كان كذلك فكيف يكون مؤمناً ، وكيف يجيب
بقوله : بلى آمنت ، مع أن أساس الإيمان
طمأنينة القلب ، وكيف وصل الى الرسالة والخلّة

Kleinbürgerliche, beleuchtet anhand des Romans "Der Ölzweig" (Gusn az-zaytūn) von M. 'Abdalḥalīm 'Abdallāh, Berlin 1987; Guy Monnot, Un nouvelliste Egyptien. Mohammed 'Abd al-Halim 'Abdallah, MIDEO 7 (1962-3), 187-92; Guy Monnot, Mohammed 'Abd al-Halim 'Abdallah, romancier du Delta, MIDEO 8 (1964-6), 145-78; Guy Monnot, Adieu à Mohammed 'Abd al-Halim 'Abdallah, MIDEO 11 (1971), 315-26.

SABRY HAFEZ

Abdul Kadir Semarang

Abdul Kadir Semarang (d. late nineteenth century) was one of the most prominent Naqshbandī *shaykhs* of the 1880s in Java. He was born in Semarang in Central Java and studied in Mecca with Sulaymān al-Zuhdī, a prominent *shaykh* of the Naqshbandiyya-Khālidiyya, who is better known in Indonesia as Syaikh Jabal Abu Qubais. In 1878-9, Abdul Kadir received his *ijāza* from his teacher and was named *khalīfa* of the Naqshbandiyya-Khālidiyya for Central Java. After his return to Java around 1880, Abdul Kadir attracted a large following on the north coast and also won a considerable following in the area of Kedu. In addition, he extended his sphere of influence to the royal houses of Surakarta and Yogyakarta, teaching a number of princes the Naqshbandī *dhikr*. The Dutch colonial government and the client-rulers of Surakarta and Yogyakarta grew increasingly alarmed by his influence and the rapid expansion of the Naqshbandiyya-Khālidiyya, which they saw as a threat to the established colonial order. Abdul Kadir's followers who were spreading his teachings were expelled from Yogyakarta, and Abdul Kadir himself was prohibited from entering Surakarta. Finally he was arrested and exiled to the outer islands in 1885.

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WERNER KRAUS

Abraham (Ibrāhīm al-Khalīl)

Abraham (Ibrāhīm al-Khalīl) is a figure of primary importance in Islam. He is mentioned in the Qur'ān in 245 verses scattered over 25 *sūras* and holds a special position in Islamic tradition, which regards him as the first Muslim, a prophet second only to Muḥammad, the builder of the Ka'ba, and the founder of the *hajj*. The account of his life given in the Qur'ān is not complete and has been supplemented by Islamic tradition as recorded in *ḥadīth*, *tafsīr*, *qisṣ al-anbiyā'*, and the histories, as well as related literature drawing largely on Jewish and Christian sources.

1. ABRAHAM IN UR

According to the sources listed above, Abraham was born either in al-Warkā' in Mesopotamia, in Harrān, or in Birza, near Damascus, in the time of the biblical tyrant Nimrod (Genesis 10:8-12), who is sometimes identified with the mythical king Dāḥḥāk of the Iranian tradition; other sources say Nimrod was the governor of Mesopotamia in Dāḥḥāk's name. Muslim tradition adopted the biblical story of Abraham's father, Terah (Genesis 11:26), who was given the name Āzar (so in Q 6:74, perhaps from Eliezer, Genesis 15:2) by Nimrod when he appointed him

الشبهة الخامسة

03 Mar 2014

الطعن في حديث "الكذبات الثلاث لإبراهيم عليه السلام" (*)
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN: مضمون الشبهة:

يطعن بعض المتوهمين في صحة الحديث الذي جاء فيه كذب إبراهيم عليه السلام، والذي رواه البخاري ومسلم في صحيحيهما عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: "لم يكذب إبراهيم النبي ﷺ قط إلا ثلاث كذبات، ثنتين في ذات الله، قوله: إني سقيم، وقوله: بل فعله كبيرهم هذا، وواحدة في شأن سارة؛ فإنه قديم أرض جبّار ومعه سارة، وكانت أحسن الناس، فقال لها: إن هذا الجبار إن يعلم أنك امرأتي، يغلبني عليك؛ فإن سألك فأخبره أنك أختي..." ويستدلون على عدم صحته بأن القول بكذب سيدنا إبراهيم كما جاء في الحديث يتعارض مع قوله ﷺ: ﴿وَإِذْ كَفَرْنَا فِي أَلْكَلْبِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾ (مریم)، إذ إن الصّدّيق لا يكذب. هادفين من وراء ذلك إلى إنكار هذا الحديث الصحيح.

وجه إبطال الشبهة:

إن حديث الكذبات الثلاث حديث صحيح في أعلى درجات الصحة، وهذا الحديث لم يحوّز نسبة الكذب إلى إبراهيم عليه السلام، وإنما سماها النبي ﷺ كذبات لكونها أقوالاً يعتقدونها السامع كذباً، لكنه إذا حقق لم يكن

(*) دفاعاً عن رسول الله، محمد يوسف، مرجع سابق.
مشكلات الأحاديث النبوية، عبد الله القصيمي، مؤسسة الانتشار العربي، بيروت، ط ٢، ٢٠٠٦ م. زوابع في وجه السنة قديماً وحديثاً، صلاح الدين مقبول أحمد، مرجع سابق.

كذباً؛ لأنها من باب المعارض المباحة، ومن ثمّ فإن ذلك لا يتعارض مع وصف الله تعالى له بأنه صدّيق؛ إذ الصّدّيق هنا أي: بلغ الغاية في تصديق كل ما يأتي إليه من الله تعالى، بالإضافة إلى أن التعريض لا يتنافى مع الصدق الذي فهموه من الآية، ففيه مندوحة عن الكذب؛ لذلك فلا تعارض.

التفصيل:

إن الأحاديث التي ذكرت كذب إبراهيم ثلاث مرات أحاديث صحيحة في أعلى درجات الصحة، رواها البخاري ومسلم في صحيحيهما، وغيرهما من أصحاب السنن والمسانيد، ومن المعلوم أن أي حديث رواه البخاري أو مسلم فهو صحيح بإجماع الأمة، أما إذا اتفق صاحبا الصحيحين على حديث فهو بذلك في أعلى درجات الصحة، ويعرف بين أهل الحديث بقولهم "متفق عليه"؛ أي: اتفق الشيخان عليه.

ومن ذلك ما روي عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "لم يكذب إبراهيم النبي ﷺ قط إلا ثلاث كذبات، ثنتين في ذات الله. قوله: "إني سقيم"، وقوله: "بل فعله كبيرهم هذا". وواحدة في شأن سارة؛ فإنه قديم أرض جبّار ومعه سارة، وكانت أحسن الناس. فقال لها: إن هذا الجبار، إن يعلم أنك امرأتي، يغلبني عليك، فإن سألك فأخبره أنك أختي؛ فإنك أختي في الإسلام، فإني لا أعلم في الأرض مسلماً غيри وغيرك. فلما دخل أرضه رآها بعض أهل الجبار. أتاه فقال له: لقد قديم أرضك امرأة لا ينبغي لها أن تكون إلا لك. فأرسل إليها فأتى بها، فقام إبراهيم عليه السلام إلى الصلاة، فلما دخلت عليه لم يتألمك أن بسط يده إليها، فقُبضت

رجليك؟ فينظر فإذا هو بذيخ متلخ^(١)، فيؤخذ بقوائمه فيلقى في النار".

ويرون أن الحديث ضعيف سنداً، شاذ متناً، فأما ضعف سنده؛ فلأن فيه إسماعيل بن عبد الله بن أبي أويس، وهو يروي عن أخيه عبد الحميد، وهما ضعيفان. وأما شذوذ متنه؛ فلمخالفته ظاهر قول الله: ﴿وَمَا كَانَتْ أَسْخَفًا لِّإِبْرَاهِيمَ لِأَيِّهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ﴾ (التوبة: ١١٤).

ويتساءلون كيف يتبرأ منه في الدنيا، ثم يأتي الراوي فيزعم أنه سيقابله في الآخرة، ويطلب من الله أن لا يخزيه في أبيه؟! وكيف يطلب إبراهيم الشفاعة لأبيه، وقد علم أن أباه مات على الكفر؟! رامين من وراء ذلك إلى الطعن في السنة، وادعاء تناقضها مع القرآن.

وجه إبطال الشبهة:

١) إن إسناد حديث البخاري لا يطعن فيه إلا من ليس له دراية بفنون نقد الحديث، ورواية البخاري لإسماعيل بن أبي أويس قد انتخبها من أصوله، فضلاً عن معرفته بحاله فهو شيخه، وما نقل من طعون بعض النقاد فيه، لم يصح عنهم من حيث النقل، أما أخوه عبد الحميد فمتفق على توثيقه، ثم إن رواية الشيخين عن الراوي يعد توثيقاً له إذا خرج له في الأصول.

٢) إن طلب إبراهيم الشفاعة في أبيه - مع علمه أنه مشرك - جاء من قبيل شفقتة ورقة قلبه، فقد مدحه الله تعالى بالأوَّاه الحليم، أي: رحيم القلب، وهو

١. الذبيح: الذكر من الضباع، وأراد بالتلطن التلطن برجيعة أو بالطين.

كما اتفقوا على أن النبي ﷺ لم يقل ذلك لاثماً للوط ﷺ، وإنما قاله منافحاً عنه وخبراً عن حاله.

• إن قول النبي ﷺ: "لو لبثت في السجن طول لبث يوسف لأجبت الداعي" هو وصف ليوسف ﷺ بالأناة والصبر، فهو ثناء عليه، وهو من النبي ﷺ على سبيل التواضع الذي لا يصغر كبيراً، ولا يضع رفيقاً، ولا يبطل لذي حق حقاً، بل يزيده ﷺ جلالاً وقدرًا.

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الشبهة السابعة

الطعن في حديث استشفاع إبراهيم لأبيه أزر^(*)

مضمون الشبهة:

يطعن بعض المغرضين في حديث طلب إبراهيم الشفاعة لأبيه أزر يوم القيامة، الذي رواه البخاري في صحيحه، قال: حدثنا إسماعيل بن عبد الله، قال: أخبرني أخي عبد الحميد، عن ابن أبي ذئب، عن سعيد المقبري، عن أبي هريرة ؓ، عن النبي ﷺ قال: "يلقى إبراهيم أباه أزر يوم القيامة، وعلى وجه أزر قفرة وغبرة، فيقول له إبراهيم: ألم أقل لك لا تعصني؟ فيقول أبوه: فالיום لا أعصيك، فيقول إبراهيم: يا رب إنك وعدتني أن لا تخزيني يوم يبعثون، فأني خزي أخزي من أبي الأبعد؟ فيقول الله تعالى: إني حرمت الجنة على الكافرين. ثم يقال: يا إبراهيم ما تحت

(*) دور السنة في إعادة بناء الأمة، جواد موسى عفانة، مرجع سابق.

بيان الإسلام: الرد على الافتراءات والشبهات

الله ﷻ، كما يرون أن في الثناء على يوسف ﷻ ما ينقص من قدر محمد ﷺ.

وهم بذلك يهدفون إلى التشكيك في هذا الحديث الصحيح، وإثبات أن بالسنة النبوية ما ينفي العصمة عن الأنبياء.

وجها إبطال الشبهة:

(١) إن حديث "نحن أحق بالشك من إبراهيم" حديث صحيح، بل في أعلى درجات الصحة؛ فقد رواه الشيخان - البخاري ومسلم - في صحيحيهما، وذهب جمهور العلماء إلى أن المراد من الحديث هو نفي الشك عن إبراهيم ﷻ، فكأنه قال: إن إبراهيم لم يشك، ولو كان الشك متطرقاً إليه لكننا نحن أحق بالشك منه، فإذا كنا نحن لم نشك في قدرة الله تعالى على إحياء الموتى، فأبراهيم أولى ألا يشك، فالنبي نفي الشك عن إبراهيم وعن نفسه وسائر الأنبياء.

(٢) لم يكن قوله ﷺ: "يرحم الله لوطاً" لوماً للوط ﷻ أو نسبة الخطأ إليه كما يتوهمون، بل يدل على أنه ﷻ كان يأوي إلى الله دائماً، كما أن ثناء النبي ﷺ على يوسف لا يعني انتقاصاً من قدره ﷻ، بل هو على سبيل التواضع الذي يزيده قدراً وإجلالاً.

التفصيل:

أولاً. الحديث صحيح ثابت، وهو خير دليل يؤكد عصمة الأنبياء جميعاً:

إن حديث "نحن أحق بالشك من إبراهيم" الذي طعن فيه أعداء السنة قديماً من أهل الأهواء والبدع، وزعموا أن فيه طعنًا في عصمة الأنبياء عليهم السلام، وتابعهم في ذلك أذياهم من المعاصرين - هذا الحديث

الأصنام ليست بألهة، فمعناه: إن كانوا ينطقون فقد فعله كبيرهم هذا، وقوله "هذه أختي" أراد أنها أخته في الإسلام، فدل ذلك على أنها من باب المعارض المحتملة للأمرين، فليست من الكذب.

• لقد أطلق النبي ﷺ الكذب في هذا الحديث على الأمور الثلاثة؛ لأن إبراهيم ﷻ قال قولاً يعتقد السامع كذباً، لكنه إذا حقق لم يكن كذباً، ومن ثم فلا تعارض بين هذا الحديث، ووصف الله إبراهيم ﷻ بأنه كان صديقاً نبياً.



(231060) - محمد إبراهيم
- 4 (170775)

الشبهة السادسة

الطعن في حديث "نحن أحق بالشك من إبراهيم" (*)

مضمون الشبهة:

يطعن بعض خصوم السنة المطهرة في قول النبي ﷺ: "نحن أحق بالشك من إبراهيم؛ إذ قال: ﴿رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُتُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبُكَ﴾ (البقرة: ٢٦٠)، ويرحم الله لوطاً لقد كان يأوي إلى ركن شديد، ولو لبثت في السجن طول ما لبث يوسف لأجبت الداعي"، زاعمين أن هذا الحديث ينفي عصمة الأنبياء؛ إذ إنه - على حد زعمهم - ينسب إلى إبراهيم ﷻ ومحمد ﷺ الشك في قدرة الله تعالى على إحياء الموتى، ويفيد أن لوطاً ﷻ لم يكن يلجأ إلى

(*) تأويل مختلف الحديث، ابن قتيبة، مرجع سابق. أحاديث العقيدة المتوهم إشكالها في الصحيحين، د. سليمان بن محمد الديبخي، مكتبة دار المنهاج، الرياض، ١٤٢٧هـ.

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27 Nisan 2014

İBRAHİM
MADDE YAYIMLANDIKTAN
İBRAHİM GELİN DOKÜMAN