ground as a young man, he fled to → Iran and was later sentenced to death in absentia. Airlifted to Israel in 1949, he joined the editorial staff of the Arabic newspaper *al-Ittiḥād* and published stories in the journal *al-Jadīd* under the name Samir Mārid. After completing his compulsory army service, he joined the Israel Hydrological Service, where he worked until taking early retirement in 1981. Michael graduated with a degree in Arabic literature and psychology from the University of Haifa in 1970. Other than five years on kibbutzim and eleven years in the Galilee town of Ma'alot, Michael has made Haifa his home. In 2002, he became president of the Association for Civil Rights in Israel.

Although he has written plays, nonfiction, and children's literature, Sami Michael is best known for his novels. The materials of his fiction are based on personal experience, but for the most part are not autobiographical. The cities of Baghdad and Haifa figure prominently in his works. He is celebrated for giving voice to the underrepresented, such as women, Arabs, immigrants, and Mizraḥim, and for bringing the immigrant experience to the center.

Michael's first novel, *Shavim ve-Shavim Yoter* (1974; Equal and More Equal), portrayed the difficult conditions of the *ma'abara* (transit camp) and the discrimination faced by new immigrants to Israel. Labeled by critics as a protest novel, it was embraced by many readers who saw it as portraying their reality. *Ḥasut* (1977; Eng. trans. *Refuge*, 1988) takes the reader inside the Communist Party in Haifa during the 1973 Yom Kippur War. A redefinition of the political novel, it presents a variety of Jewish and Arab characters, and explores the meaning of Israel as a place of refuge. *Ḥaṣoṣra be-Vadi* (1987; Eng. trans. *Trumpet in the Wadi*, 2003) centers on an unusual love story between an Arab woman and her Jewish neighbor, a recent immigrant from Russia. *Mayim Noshqim le-Mayim* (2001; Water Kissing Water) draws from Michael's work for the Hydrological Service to reexamine the "Little Israel" of the 1950s. *Yonim be-Ṭrafalgar* (2005; Pigeons in Trafalgar), written as a continuation of the 1970 Arabic novella *'Ā'id ilā Ḥayfa* (Return to Haifa) is, in effect, a dialogue with its Palestinian author, Ghassān Kanafnī.

In addition to the foregoing works, which all pertain to Israel, Michael has written two novels set in Baghdad that recapture its lively and truly multicultural society on the verge of great changes. In *Ḥofen shel 'Arafel* (1979; A Handful of Mist) the protagonist Ramzi moves easily among his Jewish, Christian, and Muslim neighbors, friends, and comrades. His Communist politics, however, do not save him from the upheavals of the late 1940s, and at the end he is forced to flee from his homeland. *Victoria* (1993) returns to an earlier time, and tells the story of a young girl, based on the author's mother, growing up in a poor courtyard in early twentieth-century Baghdad. Its great achievement is in bringing a lost world to life and insisting that it is part of the Israeli national narrative.

Sami Michael has received three honorary doctorates, as well as numerous other awards for his writing, including the Prime Minister's Award, the President's Award, the Brenner Prize, and the Emet Prize.

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NANCY E. BERG

Midelt see → Atlas Mountains (Morocco)

Midrash and Aggada—activity and reception in the Islamic era

Aggadic midrash is a Jewish literary form which encompasses Bible-related rabbinic teachings arranged in anthological collections. This literary type was originally created and

Encyclopedia of Jews in the Islamic world, vol. III, Leiden: E. J. Brill, 2010, İSAM DN. 252661.

→ Tetouan to become its rabbi and teacher (Heb. *marbiṣ Torah*). At least eight of his descendants succeeded him as religious leaders in Tetouan and → Salé, but in the late eighteenth century the family moved to Gibraltar, where Judah seems to have been born in 1780. Judah Bibas was schooled in Gibraltar and → Leghorn (Livorno), obtaining a secular as well as a religious education, including a university doctorate. He also lived for a time in London and gained a reputation as a scholar.

Two years after the death of Shem-Ṭov Amarillo, the chief rabbi of Corfu, in 1830, Bibas was invited to succeed him as chief rabbi of the island's four-thousand-strong Jewish community, which included both → Romaniots and Sephardim. Bibas spoke fluent English and was proud of being a British subject. Corfu, like Gibraltar, was a British colony, having been in British hands since 1815. It was an export center for *etrogim* (the citrons used in Sukkot worship), shipping them throughout the Diaspora; Bibas used the income from selling this fruit for *hakhnasat orḥim*—hospitality to visitors to the island. The organizational and educational reforms he introduced in Corfu met with opposition from some of the communal leaders.

Inspired by the Risorgimento in Italy and the Greek uprising against the Ottomans, Bibas broke with the traditional rabbinic quietism which advocated waiting for the messianic redemption and instead advocated Jewish resettlement of the Land of Israel, by force if need be ("even were it by the bayonet"). The most original element in his thought was his reinterpretation of the notion of *teshuva* (return), which in spiritual terms meant repentance. For Bibas, Israel's redemption was not exclusively dependent upon spiritual *teshuva* (return to God, i.e., repentance), but upon an actual physical return to the Holy Land. He did not commit these ideas to writing, but preached them in Corfu and on his travels throughout the Ottoman and Austro-Hungarian empires in 1839. During this time, he met Judah Alkalay (1795–1894), the rabbi of Semlin (Zemun) in Serbia, and made a tremendous impression upon him, judging from Alkalay's writings (e.g., his *Darkhe No'am*, *Minḥat Yehuda*, and *Qol Qore'*). In 1852, Bibas went on aliyah to Palestine and settled in Hebron, where he died in 1857.

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SHALOM BAR-ASHER

Bible Exegesis

1. Rabbanite

Jewish scholarship in Muslim lands was deeply enriched by its absorption of Arabic and Greco-Arabic learning, which included grammar and philology, poetics, hermeneutics, history, science, and philosophy, all of which contributed profoundly to forging substantially new methods of biblical interpretation. While Scripture had long been central in Judaism, earlier interpretation was dominated by creative midrashic ways of rewriting the Bible, which by the Muslim period had been consolidated in rabbinic literature (such as Talmud and Midrash). From the ninth century onward, however, Karaite scholars in the Muslim East, rejecting rabbinic authority, spearheaded a new, philologically oriented exegetical method. Spurred by this challenge, and inspired by par-

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; Jesus Christ / 'Īsá 'l-Masīh / Iēsous Khristos

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Tevrat (190870)

Kitab-ı Mukaddes (111159)

İncil (091584)

Kurlan (111379)

YAHUDİLİKTE, HIRİSTİYANLIKTA VE İSLAMİYETTE KUTSAL KİTAP ANLAYIŞI

(Yüksek Lisans Tezi)

03 Subat 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Hazırlayan
Mehmet Alparslan KÜÇÜK

Ankara 2000

ATATÜRK ÜNİVERSİTESİ

İLÂHİYAT FAKÜLTESİ DERGİSİ

İncil (091584)

10. Sayı

Atatürk Üniversitesi Basımevi-ERZURUM, 1991

İncil (091584)

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

19 Kasım 2016

İNCİL [1]

Yazan: Gerhard Blail **Çeviren: Arş.Gör. Ali Rafet ÖSKAN**

19 Kasım 2016

İncil'siz bir Hıristiyanlık düşünülemez. Bugün elimizdeki İncil, ne bir günde yazılmış, ne de Tanrı katından bir melek tarafından yeryüzüne indirilmiştir. O, ilk Hıristiyanların bir ürünüdür ve O'nun uzun bir teşekkül tarihi vardır.

ESKİ AHİT

Eski Ahit'in oluşum tarihi aşağı yukarı bin yıllık bir zaman sürecini içermektedir.O, Hz. Mûsâ'nın ismini taşıyan beş kitapla başlamaktadır. Bununla birlikte bu kitaplar sadece Mûsâ'nın bizzat kendisi tarafından yazılmamıştır. Çünkü Mûsâ'nın kendi ölümü de o kitaplarda haber verilmektedirAncak bu kitapların ahkâma ait bölümleri Hz. Mûsâ'ya dayanmaktadır. İsa'dan 13 asır önce yaşayan Hz. Mûsâ İsrail halkını Mısır'daki esaretten kurtarmıştır. İncil'de ise bu manidar olaylardan haber verilmektedir. Eski Ahit'in en yeni kitaplarından birisi Daniel kitabıdır. O, ilk olarak 2. Hıristiyan yüzyılından önce ortaya çıkmıştır Eğer sözlü rivayetler de onun kapsamı içerisine alınacak olursa, o zaman Eski Ahit'in oluşum tarihi bin yıldan daha fazla bir zamanı kapsar. M.Ö. 9. yüzyıldan 7. yüzyıla kadar olan zaman zarfında bir çok peygamber, tarih, krallar, hakimler ve Samuel'in kitapları kaleme alınmıştır. İsrailliler sürgünden döndükten sonra Esra Peygamber[2] tahminen M.Ö. 450 yılında bazı yazı rulolarını bir araya getirerek -"Kural", "Norm"- anlamına gelen yazı tomarlarını Eski Ahit'in Kanun Kitabı'nda topladı. 90 yılında -Kudüs'ün tahribinden 20 yıl sonra- Yahûdî ilâhiyatçıları, Esra'nın bu Kitab'ını yeniden gözden geçirdiler ve O'nun metnini katî bir şekilde kâideleştirdiler.

Esasen o zamanlar İbrânî dilinde sadece sessizler yazılıyordu. İlk olarak seslileştirme -seslilerin ilâve edilmesi- çok sonraları icra edilmeye başlandı. Eski yazıların anlaşılması büyük güçlüklere sebebiyet veriyordu ve bazı yanlış anlama keyfiyetini de beraberinde getiriyordu. Michelangelo Roma'daki II. Pius mezarı üzerinde

[1] Bu yazı Gerhard Blail'in, Meine Evangelische Kirche (Quel Verlag, Stuttgart, 1983, 5. Auflage) adlı eserinin 51-56. sayfaları arasında yer alan "Die Bibel" -İncil- adlı bölümünün tercümesidir.

[2] Esra: Eski Ahit'te Esra diye adıgeçen Peygamber, Üzeyr (A.S.)'dır. (Çev.)

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Kitap Tanıtımı ve Tenkitler

Hıristiyanlık 031146
Luther M. 120306
Tarihi 031584
Ayrıca bakınız

Christians in Society: Luther, the Bible, and Social Ethics

William H. Lazareth

Fortress Press, Minneapolis, 2001. 274 s. (ISBN 0-8006-3292-3)

William H. Lazareth'in Lutheran öğretilere ve kutsal metne dayanan dinsel ölçütlerin Hıristiyan yaşamındaki sosyal etiğin oluşmasındaki etkisini ele aldığı çalışması üç kısım içinde sekiz alt bölümden oluşmaktadır. Birinci kısımda bazı Protestan düşünürlerin Lutheran etiğe ilişkin yorumlarına değinilmektedir. Daha çok 19. yüzyıl rasyonalizmi ile sindirildiği dile getirilen Alman Lutheranizmi'nin terimleriyle yapılan Lutheran etik tanımlamaları eleştirilmektedir. Nazi dönemi sonrasında Lutheranizm'in toplumsal sorumluluk anlayışının yeniden keşfi bağlamında, Lutheranizm'e yöneltilen "sosyal tutuculuk", "Hukuk-İncil ayırımına dayanan mistisizm", iki krallık doktrini bağlamında "Augustinci Dualizm" ve dinsel gelenek açısından "kültürel yozlaşma" gibi suçlamalar çerçevesinde E. Tro-elstch, K. Barth, J. Heckel ve R. Niebuhr'un görüşleri değerlendirilmektedir. Bu bölüm Lutheran etiğin 20. yüzyıldaki yanlış yorumlarına birer cevap niteliğini taşımaktadır. Ardından kilise yaşamı ve kilise misyonu konusunda Luther'in kutsal metin merkezli evangelik prensipleri değer-

MADDE YAYIMLANDIKTAN SONRA ÖĞRENCİ DOLDURACAK

17 Kasım 2016

Makalenin tamamı "Luther, Martin" posetindedir.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN
2 3 Ekim 2016

ديته، وإذا بلغ أو تجاوز توقّف جواز القصاص على دفع الأُنثى نصف دية العضو المقتصّ إلى الذكر المقتصّ منه.

ـ ويجري ما تقدّم في قصاص النفس أيضاً، فإذا أُريد الاقتصاص للمرأة من الرجل في النفس، فاللازم أن تدفع المرأة لأولياء الرجل المقتصّ منه نصف ديته[١].

أُنْثَيان

لغة:

هما الخصيتان[٢].

راجع عنوان «خصية».

إنجيل

لغة:

قيل: من النجل بمعنى الأصل[٣]، أو من: نجلتُ الشيءَ إذا استخرجته[٤].

اصطلاحاً:

كتاب اللّه المنزّل على النبيّ عيسى عليه السلام.

وقيل: إنّ وجه التسمية، إذا أُخذ من النجل بمعنى الأصل: أنّه أصل العلوم والحكم، وإذا أُخذ من النجل بمعنى الاستخراج: أنّه تستخرج به العلوم والحكم[١].

وقيل: إنّ الإنجيل المنزل على عيسى عليه السلام كلمة يونانية معناها البشارة[٢].

الأحكام:

وجوب الاعتقاد بالإنجيل وحرمة الاستهانة به:

من لوازم الاعتقاد بالإسلام هو الاعتقاد بالأنبياء السابقين وكتبهم المنزّلة عليهم، واحترامهم، واحترام كتبهم وعدم الاستهانة بها. والإنجيل من أهمّها، فيجب الاعتقاد به واحترامه وعدم الاستهانة به؛ للعمومات الدالّة على حرمة إهانة الدين ومقدّساته[٣].

هذا بالنسبة إلى الإنجيل الأصلي، وهو المنزّل الذي لم يطرأ عليه التحريف، وأمّا المحرّف، فلا يشمله حكم الإنجيل طبعاً.

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(١) انظر الجواهر ٤٢: ٨١ ـ ٨٦.

(٢) انظر الصحاح: «أنث».

(٣) انظر مجمع البحرين: «نجل».

(٤) انظر: الصحاح، والمصباح المنير: «نجل».

(١) انظر مجمع البحرين: «نجل».

(٢) انظر المعجم الوسيط: «نجل».

(٣) حرمة الاستهانة بالدين وبمقدّساته من الأُمور المسلّمة التي لا يُطلب دليل عليها، بل هي ممّا يستدلّ به على غيره، انظر الجواهر ٦: ٩٧ ـ ٩٨، و ٢٢: ٣٢٨ ـ ٣٢٩.

Muhammed Ali el-Ensari, el-Mevsuatü'l-fıkhiyyetü'l-müyessere: el-Mülhakü'l-usuli, c.V, Kum: Mecmaü'l-Fikri'l-İslami 1429.
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{Puis Nous avons donné à Moïse l'Ecriture en tant que complément pour celui qui fait bien, et en tant qu'explication détaillée de toutes choses, bonne direction et bienfait, espérant qu'ils croient en la rencontre de leur Seigneur!}[10].

Elle est aussi qualifiée de «messages» (*risālāt*)[11] et de «parole» (*kalām*)[12]. Elle contient des éléments juridiques, notamment le talion[13], l'obligation d'observer le sabbat[14], des interdits alimentaires. La *tawrāt* contient une parabole sur les croyants musulmans, comparés au bon grain[15].

En leur donnant la *tawrāt*, Dieu a passé une alliance (*mīṯāq*, *'ahd*)[16] avec les Fils d'Israël, lesquels sont par ailleurs très présents dans le texte. La *tawrāt* est l'Ecriture donnée à Moïse[17]. Cela semble d'ailleurs être la particularité des juifs: ils sont ceux qui ont reçu par Moïse la *tawrāt* (puisque les envoyés précédents, eux, ne semblent pas être désignés comme juifs, et Abraham est dit être *ḥanīf* – adepte d'un monothéisme primitif qui est déjà la bonne voie[18]): la *tawrāt* est l'Ecriture des Fils d'Israël – même si Jésus, qui a une autre Ecriture, est lui-aussi envoyé vers ceux-ci[19]. Par ailleurs l'Ecriture des juifs ou de Moïse est désignée explicitement aussi dans le Coran par le terme *kitāb* dix-sept fois (au moins), qui désigne la *tawrāt* car il est indiqué qu'il s'agit de l'Ecriture descendue sur Moïse ou donnée aux Fils d'Israël. De nombreux autres emplois de *kitāb* faisant référence à une Ecriture antérieure au Coran peuvent également porter sur la *tawrāt* – et il semble que ce soit souvent le cas.

1.2. *Qu'est ce que l'*inǧīl *selon le Coran?*

Le terme *inǧīl*, mis pour «Evangile», apparaît en douze versets.

Les lexicographes anciens donnent sa définition:

[10] ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ Q6, 154.

[11] Q7, 144.

[12] Q7, 144.

[13] Q5, 45.

[14] Q4, 154.

[15] Q48, 29.

[16] Q4, 154–155.

[17] Le verbe est plutôt «donner» que «faire descendre» quand le prophète est nommé. Le texte dit d'une part que Dieu a «fait descendre» la Torah (sans préciser sur quel prophète mais en indiquant parfois que c'est sur les Fils d'Israël), et d'autre part que Dieu a «donné» la Torah à Moïse. Toutefois plusieurs passages laissent entendre que Dieu a «fait descendre» la Torah «sur Moïse»: cf. Q6, 91; Q46, 30.

[18] Q3, 65–67.

[19] Q3, 49.

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Al-inǧīl est l'Ecriture sacrée (*kitāb*) de Jésus – que Dieu bénisse notre prophète et lui, et les salue.[20]

À propos de l'origine du nom, certains lexicographes affirment que *inǧīl* est un nom arabe et qu'il dérive de *n-ǧ-l*, racine ayant divers sens mais aucun lié à «évangile», et qui par ailleurs ne se trouve pas dans le Coran. Mais la plupart écrivent qu'il a une origine étrangère. Certains notent qu'il se prononce *anǧīl*, et que ce schème n'est pas arabe. Par exemple:

Inǧīl est un nom hébreu ou syriaque.

Al-Ḥasan a lu {Que les gens de l'Evangile jugent}[21] avec une *fatḥa* sur la *hamza* (soit *anǧīl* et non *inǧīl*); ce n'est pas un schème de la langue des Arabes.

Al-Zaǧǧāǧ a dit: «On peut dire: "C' est un nom étranger"»; et on ne nie pas que sa *hamza* porte une *fatḥa*: en effet beaucoup d'exemples étrangers ont des formes différentes des formes arabes, comme par exemple *āǧarr*, *Ibrāhīm*, *Hābīl* et *Qābīl*.[22]

Les philologues anciens et contemporains sont unanimes dans le fait que le terme *inǧīl* désigne l'Evangile des chrétiens, les contemporains le rattachant au grec εὐαγγέλιον[23]. Sa transmission pose davantage de questions[24]: les chemins les plus probables semblent être le syriaque ou l'éthiopien, mais pour certains il est passé directement du grec à l'arabe, et pour d'autres par l'hébreu, ou par la langue des Sabéens, voire par le persan manifesté dans la variante *anǧīl*[25]. Selon des hypothèses fort intéressantes[26], le fait que le Coran utilise le singulier signifierait que son auteur n'aurait eût connaissance que de «l'Evangile unifié», le *Diatessaron* (terme grec signifiant «quatre-en-un», «à travers quatre» ou encore «l'accord»[27]). Il s'agit d'une concorde des évangiles composée à partir des quatre Evangiles, établie par Tatien en Syrie au IIe s. (en 179 environ), probablement en syriaque, sinon en grec, et rejetée comme hérétique par l'Eglise officielle notamment par Irénée (IIe s.) mais néanmoins utilisée en Syrie jusqu'au IVe[28] ou Ve s.[29].

[20] *LA*, racine *n-ǧ-l*.

[21] وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ Q5, 47a.

[22] *LA*, racine *n-ǧ-l*.

[23] Jeffery, *Foreign Vocabulary*, pp. 71–72.

[24] Jeffery, *Foreign Vocabulary*, pp. 71–72.

[25] Carra de Vaux, «Indjīl», *EI²*.

[26] Cf. Van Reeth, «L'Evangile du Prophète».

[27] Vaganay, Amphoux, *Initiation à la critique textuelle du Nouveau Testament*, p. 151.

[28] Van Reeth, «L'Evangile du Prophète», p. 159; cf. p. 156.

[29] Vaganay, Amphoux, *Initiation à la critique textuelle du Nouveau Testament*, p. 151.

some polemicists before him, that "The Torah incites to bad morals."[75] And of the Jews he claims that their Law was "taken from the Jewish *'ulamā'*; not from Moses. They follow neither Moses nor the Torah, but the Rabbis."[76] As for the Torah itself, he says that the Christians, in contradistinction to the Muslims, "do not believe in the corruption (*taḥrīf*) of the Torah. Rather, they believe only in its abrogation (*naskh*)."[77]

The apologetic/polemical horizons defined by the interreligious controversies between Jews, Christians, and Muslims, as well as between rival circles of thought within the Jewish communities themselves must have been an important factor in Jewish projects to translate the Bible into Arabic from the ninth to the thirteenth centuries. The translations then provided the first steps in the larger enterprise of biblical exegesis that flowered in Arabic in these centuries and became in that language one of the all-time monuments of Jewish scholarship. The inter-communal dimension to this achievement, while it may not have been of the essence, was nevertheless not one to be ignored by historians in search of a fuller appreciation of the accomplishment.

[75] Bacha, *Ḥawāshī*, p. 96.
[76] Bacha, *Ḥawāshī*, p. 101.
[77] Bacha, *Ḥawāshī*, p. 123.

01 Haziran 2019

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

Sidney H. Griffith, The Bible in Arabic: The Scriptures of the "People of the Book" in the Language of Islam, Princeton: Princeton Uni. Press, 2013.
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* CHAPTER VI *

Muslims and the Bible in Arabic

IN THEIR QUEST to articulate and commend a distinctive Islamic religious view of the world and of the Muslim's place in it, Muslim scholars in the early Islamic period were quick to take their cue from the Qur'ān's multiple recollections and reminiscences from the Torah, the Prophets, the Psalms, and the Gospel. In addition to articulating principles of polity and government for the new political reality,[1] they constructed a view of sacred history that subtly and perhaps somewhat subconsciously wove traditional scriptural language, with its characteristically Jewish and Christian idiom, into an Arabic expression of a distinctively Islamic narrative. As John Wansbrough pointed out so clearly, early Muslim Qur'ān interpretation, the earliest Muslim historical works, the early biographies of Muḥammad and his companions, and the genealogies linking the early Muslim heroes to the preexisting biblical and folkloric record, all utilized the biblical idiom and exegetical strategies familiar from the lore of the Jews and Christians. But they did so with a new hermeneutical purpose, namely, to define the religious identity and underwrite the legitimacy of nascent Islam in terms that would resonate with the scripture-based theologies of those whom the Qur'ān, some fifty-four times, pointedly calls 'People of Scripture' (*ahl'al-kitāb*).[2] Within this horizon we find the earliest Muslim interest in the text of the Jewish and Christian Bible.

MUSLIMS AND THE AUTHENTICITY OF THE BIBLE

Already in the Qur'ān, disparities between the interpretations given the scriptural narratives by the several communities of Jews, Christians, and Muslims gave rise to the charge that the text of the Bible was corrupt. The

[1] See Patricia Crone, *God's Rule: Government and Islam* (New York: Columbia University Press, 2004).
[2] See J. Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation* (London Oriental Series, vol. 31; Oxford: Oxford University Press, 1977); *idem*, *The Sectarian Milieu: Content and Composition of Islamic Salvation History* (London Oriental Series, vol. 34; Oxford: Oxford University Press, 1978).

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Ismailiyye 091854
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/ مریم حسینی‌آهق /

زَکَرَوَیه‌بن مِهْرَوَیْه‌بن زکرویه سلمانی/ سلیمانی، از اولین مبلّغان اسماعیلی در عراق، در قرن سوم. زَکَرویه /زُکرویه / ذکرویه از اهالی روستای میسانیه نزدیک صِوان (در نزدیکی سامرا) بود (دواداری، ج ۶، ص ۴۷؛ مَقریزی، ج ۱، ص ۱۵۵). هالم[1] نام وی را مصغر زکریا دانسته که به‌اشتباه، زِکرَویه تلفظ شده‌است (← د. *اسلام*، چاپ دوم، ذیل مادّه). ابن‌خلدون (ج ۴، ص ۱۱۰) نام او را به‌صورت فرج‌بن عثمان القاشانی ذکر کرده‌است (قس قَلْقَشندی، ج ۱، ص ۲۵۴ـ۲۵۵).

پدرش، مهرویه، از سروران قوم خود در کوفه و مالک نخلستانهای وسیع بود. او با انفاق خرما به فقرا، اعتبار و منزلت نزد مردم به‌دست آورده بود (دواداری، ج ۶، ص ۵۳ـ۵۴؛ مقریزی، ج ۱، ص ۱۵۹؛ نیز← مصطفی غالب، ص ۱۰۸ـ۱۱۰). مهرویه در دیدار آخر حسین‌بن احمد اهوازی (داعی اسماعیلی) از سواد کوفه به داعیان وی پیوست و به‌سبب توانایی‌هایش به مراتب عالی نزد اهوازی رسید (مقریزی، همانجا؛ نیز←

1. Halm

İSAM DN. 268567 دانشنامه جهان اسلام، جلد ۲۱، تهران ۱۳۹۵

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JOWAYNĪ, IMĀMU'L-HARAMEYN
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78. JOWAYNĪ, (Abū-l-Maʿāli al-Ḥaramayn al-), *Shifāʾ al-ghalīl*, édité avec introduction et notes par Aḥmad Ḥijāzī l-Saqqā, Le Caire, Maktabat al-Koliyyāt al-azhariyya, 1979, 16,5 × 23,5 cm, 80 pages.

Sur Imām al-Ḥaramayn, cf. *MIDEO* (références *Supra* au n° 71).

Le titre complet du livre est *Shifāʾ al-ghalīl fī bayān mā waqaʿa fī l-Tawrāt wal-Injīl min al-taḥrīf;* à la toute première page, le shaykh Ḥijāzī adresse cette remarque au lecteur: ««Mets la Bible devant toi, et quand tu liras [ce livre], pour que tu puisses te rendre compte que l'auteur n'a pas menti aux juifs ni aux chrétiens quand il leur a montré qu'il y a eu falsification (*taḥrīf*) consciente dans la *Tawrāt* et l'Evangile. Le Livre Saint se trouve dans les églises, à la librairie al-Maḥabba, Rue Faggāla au Caire. C'est un livre qui contient la Tawrāt hébraïque, le Zabūr (les Psaumes) et l'Evangile». Le leitmotiv du livre de Jowaynī est celui-ci: «la *Tawrāt* qui est entre les mains des juifs maintenant est celle qu'a écrite Ezra le scribe après leur persécution par Nabuchodonosor. Cette copie, Ezra l'a écrite avant la venue de Jésus, — que paix soit sur lui». Et le shaykh Ḥijāzī d'expliquer dans une dissertation préliminaire les contradictions entre les différents textes du Pentateuque et l'affirmation que le Messie annoncé, c'est Moḥammad. Il ne manque pas d'invoquer l'Evangile de Barnabé contre l'Evangile de Jean, (p. 19).

Le texte de Jowaynī va de la page 29 à la p. 57. Il est suivi par un *taʿqīb* de Moḥammad ʿĪsā b. ʿAbd al-Qādir al-Shāfiʿī en 629 H./1584 (pp. 58–78) insistant sur l'attitude de ʿOzayr, «*laʿinaho Allāh...*» corrompant le texte en s'appuyant sur des légendes.

Pas d'index, simple table de matières. Le ms utilisé est celui d'Aya Sofya 2347/2.

G.C. Anawati, " TEXTES ARABES ANCIENS ÉDITÉS EN ÉGYPTE AU COURS DES ANNÉES 1981 à 1984", MIDEO, Vol.XVII, pp.125-229, 1986 BEYROUTH

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Incl

Making Quires Speak: An Analysis of Arabic Multi-Block Bibles and the Quest for a Canon*

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Abstract

The present investigation aims at a reconstruction of the *mise-en-livre* of four Arabic manuscript Bibles, each of them containing a complete set of biblical books, and the workshop that crafted them. Collecting the relevant codicological details—as, for example, the dates given in the colophons, the names of scribes and their characteristic traits, and references to the place of production—makes it possible to distinguish the various steps in production. The combined evidence allows for a surprisingly detailed glimpse into the work methods of the scribes and especially the liberties they took with regard to some aspects of transcribing. In concluding remarks, the question is addressed as to how to explain the practice, which is uncommon in the Christian Arabic context, of binding *all* biblical books together into *one* manuscript.

Keywords

Bible in Arabic – multi-block Bibles – workshop – scribal formulae – liberty of scribes

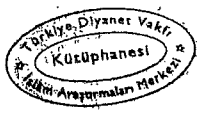
The medieval Islamicate societies were among the world's most bookish. In different times and in different contexts, a phalanx of scribes produced a never-ending stream of hand-copied books. These manuscripts, in the Arabic language, constitute in many respects the primary sources for research in this

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Sign.: 62337

EACH OTHER'S SCRIPTURE: THE MUSLIMS' VIEWS OF THE BIBLE AND THE CHRISTIANS' VIEWS OF THE QUR'ĀN

CATE, Patrick O'Hair, Ph.D.
The Hartford Seminary Foundation, 1974

The purpose of this thesis is to observe how Muslims and Christians have understood each other's scripture, to detect any patterns in the thirteen centuries of this dialogue and to deduce any lessons for the future understanding and usage of each other's scripture. Its style is intended to be fair and truthful for either a Muslim or a Christian reader.

The introduction lays a foundation of Muslim and Christian views of their own scriptures. Under the Muslim's scripture, the Qur'ānic self-concept and the Muslim concepts of the Qur'ān are considered. Under the Christian's scripture the Biblical self-concept and the Christian concepts of the Bible are examined.

The thesis is divided into two parts: Muslim concepts of the Bible and Christian concepts of the Qur'ān. Muslim concepts of the Bible include: Qur'ānic concepts of the Bible, historical Muslim concepts of the Bible and contemporary Muslim concepts of the Bible. Christian concepts of the Qur'ān include: Biblical concepts of extra-Biblical revelation, historical Christian concepts of the Qur'ān and contemporary Christian concepts of the Qur'ān.

The Qur'ānic concepts of the Bible show a polar view. On one side the Qur'ān confirms the Bible and instructs Muslims to consult it. On the other side it says the Bible has been concealed, corrupted, and partly forgotten. The Qur'ān is a corrective fulfillment of the Bible. Historical Muslim concepts of the Bible continue this polar attitude. On the affirmative side predictions of Muḥammad are found in the Bible and on the critical side the Bible is found to be corrupted (taḥrīf) either in text or in interpretation. The contemporary (the last half of the nineteenth through the twentieth century) Muslim concepts of the Bible continue the acceptance-rejection attitude toward the Bible. The period is unique in its acceptance of and clarity of understanding the Bible while the critical side has capitalized on liberal Christian interpretations of the Bible. A third group arises in this period, the Aḥmadīyya, who believe that the Bible has been completely abrogated and corrupted and yet they find many predictions of both Muḥammad and Aḥmad, their founder, in the Bible.

The second half of the thesis dealing with Christian concepts of the Qur'ān begins with Biblical concepts of extra-Biblical revelation. The Old and New Testaments, of course, do not speak of the Qur'ān. Some believe it is included under the natural revelation spoken of in the Bible. Some believe it is included under Satan's influence, an angel of light. Others believe it is impossible to make a Biblical theological judgment on the Qur'ān. Historical Christian concepts of the Qur'ān include a polar attitude of simultaneously rejecting the Qur'ān as revelation, while trying to defend one's Christian theology by it. Contemporary Christian concepts of the Qur'ān rise to new heights of phenomenological understanding of the Qur'ān. Yet some in this period continue to reject it as the World of God, while quoting from it to prove their Christian theology.

The conclusion summarizes the results and suggests lessons for the future. The self-contradictory positions of both Muslims and Christians are rejected. Careful understanding of each other's scripture is encouraged for the future dialogue, but the use of each other's scripture as authority in witnessing is rejected. An appendix is included which analyzes data common to the Qur'ān and to New Testament apocryphal literature.

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ت ٣٤٢٧٧١ / ٣٥٦٢٢٠ / ٣٥٦٢٣٠
المكتبة : أمام كلية الطب ت ٣٤٧٤٢٣ ص ب : ٢٣٠ فاكس ٣٥٩٧٧٨

BULLETIN D'ÉTUDES ORIENTALES, t. XXIX, 1977, Damas, s. 269-278.

Dergi / Kitap
Kütüphanesi Meveltte

1 2 NİSAN 1994

QUELQUES RÉFLEXIONS SUR LES CITATIONS DE LA BIBLE DANS LES PREMIÈRES GÉNÉRATIONS ISLAMIQUES DU PREMIER ET DU DEUXIÈME SIÈCLES DE L'HÉGIRE

PAR

R.G. KHOURY

Avant d'aller à la découverte des traces de la Bible dans l'Islam primitif, essayons d'élucider certaines questions se rattachant aux textes eux-mêmes que l'on veut ou l'on peut analyser dans ce domaine. Or, disons-le dès le début, les textes originaux et cent pour cent authentiques ne nous sont pas arrivés tels quels. Toute la littérature archaïque de l'Islam, le Coran et quelques autres fragments sur papyrus... mis à part, nous est connue dans des versions tardives qui ont été retravaillées plus d'une fois par les générations postérieures. C'est une difficulté de départ avec laquelle il faut compter. Cependant on ne devrait pas pour autant se croiser les bras et attendre la découverte très peu probable de vestiges anciens plus considérables, remontant aux premières époques islamiques et transmis dans leur état original. Des miracles peuvent avoir lieu. Pourquoi pas ? Pour le moment il n'y a rien qui annonce ou laisse pressentir la découverte de tels documents, au détriment de la réalité historique.

D'autre part quoi prendre comme textes pour une telle analyse ? Là aussi les difficultés sont innombrables et ne peuvent pas être de sitôt éclairées d'une manière exhaustive et définitive. Tout au plus peut-on essayer d'étudier les œuvres importantes des générations postérieures, pour en montrer la teneur historique et partant le degré de confiance qu'on est capable de leur accorder, dans la reconstruction du passé islamique primitif. Car *nolens volens* il ne nous reste somme toute que cette voie à suivre pour découvrir les traces des premiers lettrés, et tâcher d'établir une idée approximative de leurs opinions et œuvres qui ont dû exister d'une manière bien plus considérable qu'on ne le croit communément. La raison en est bien simple : rien ne peut naître *ex nihilo;* donc il faut un travail de préparation que seules les premières générations islamiques ont pu avoir fourni.

Or tout spécialiste de l'Islam primitif se rend compte qu'il a à faire avec des contours flous, souvent contradictoires. Bien sûr, il y a encore beaucoup à faire pour que nos idées là-dessus deviennent plus précises et même plus plausibles. Mais ceci ne s'applique pas seulement à une

١٥ ـ المحلى ـ لأبى محمد على بن احمد بن سعيد بن حزم الظاهرى الاندلسى (ت ٤٥٦هـ) طبعة مكتبة الجمهورية العربية ـ مصر ١٣٩٠هـ ..
١٦ ـ المغنى على مختصر الخزفى ـ لأبى محمد عبدالله بن أحمد بن محمد بن قدامة (ت ٦٢٠هـ) ..
١٧ ـ المجموع ـ للامام يحى بن شرف الدين النووى (ت ٦٧٦هـ) .
١٨ ـ مجموع فتاوى ابن تيمية ـ للامام تقى الدين أبى العباس أحمد بن عبدالحليم بن عبدالسلام المعروف بابن تيمية (ت ٧٢٨هـ) .
١٩ ـ السياسة الشرعية ـ للامام تقى الدين أبى العباس أحمد بن عبدالحليم بن عبدالسلام المعروف بابن تيمية (ت ٧٢٨هـ) .
٢٠ ـ حاشية الدسوقى على الشرح الكبير ـ لمحمد بن احمد بن عرفة المالكى (ت ١٢٣٠هـ)
٢١ ـ الروض المربع فى شرح زاد المستقنع ـ لمنصور بن يونس بن ادريس البهوتى (ت ١٠٥١هـ) .
٢٢ ـ النيل وشفاء العليل ..
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٢٥ ـ أحكام الزكاة ـ لأحمد الرفاعى .
٢٦ ـ نظرية الاسلام الاقتصادية ـ لعبد السميع المعنى .
٢٧ ـ دين ودولة ـ لعلى جريشة .
٢٨ ـ المعجم الوسيط ـ مجمع اللغة العربية ـ القاهرة ..

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الأناجيل والرسائل

بين انقطاع السند وتناقض المتن

للدكتور محمد عبد الله الشرقاوى

أستاذ مساعد فى كلية الدعوة والإعلام بالرياض

Edited by G. R. Hawting and
Abdul-Kader A. Shareef
"Approaches to the Qur'ān"
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10 Interpreting the Bible through the Qur'ān

Andrew Rippin

It is commonly stated that Muslims approach the Bible with the attitude that when the biblical text agrees with the Qur'ān, the statements may be accepted, but when it disagrees, the Qur'ān is to be preferred.[1] The aim of this paper is to sketch out the ramifications this attitude has had in practice and to put it in historical perspective. This paper is no more than an attempt to outline a field of study and investigate some of its potential directions.[2] Clearly, there is a lot of work to be done here, both conceptually, in discovering new approaches to the material, and constructively, in bringing disparate sources together for analysis. It is significant to note that Muslims themselves have generally not separated out this field of biblical interpretation-allusion within their own intellectual systematizations; this is not a 'genre' of *tafsīr*. From a Muslim perspective, it may well be said that this question cannot be separated from the notion of quranic interpretation in general. Yet, from a modern academic perspective, such a topic seems to have legitimacy by virtue of the way in which it reflects an investigator's own interests and construction of reality. That is, quranic studies as a modern, academic discipline cannot, even must not, stay within the intellectual constraints (as it often does) of what are frequently the medieval Muslim efforts towards the categorization of knowledge (as represented, for example, in the works of al-Suyūṭī). Our intellectual efforts to make sense of the world around us must reflect our own understandings and form our knowledge into meaningful elements of our own world view.

I

There are essentially three areas of literature which need to be covered under the rubric of Muslim interpretation of the Bible: the use of biblical material in the Qur'ān itself, its use in *tafsīr* material especially the *qiṣaṣ al-anbiyā'*, and its use in polemical literature. The modern context

(٣) العمل على توفير أسباب نجاح الدعاة فى دعوتهم لكى يكونوا قادرين على شرح الدعوة الإسلامية بطريقة سهلة وعصرية فى جميع المحافل دولية كانت أم محلية .

(٤) اختيار الدعاة الذين سيكلفون بالدعوة فى الخارج بدقة وإعدادهم إعدادا علمياً سليما حتى يكونوا واجهة حسنة للإسلام .

هذا بعض ما يرجوه من القائمين على أمر الدعوة والدعاة .

والله أسأل أن يوفقنا جميعاً لتحقيق ذلك .

والحمد لله رب العالمين . وبه التوفيق ؟

Dergi / Kitap
Kütüphanede Mevcuttur

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الأناجيل والقرآن الكريم
دراسة مقارنة

عبد العزيز شرف الدين عبد العزيز
أستاذ بقسم العقيدة والفلسفة

Inal

04 MART 1993

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DN:25599

05 MAYIS 1994

B1. The Early Development of the Muslim Attitude to The Bible

I. THE QUR'ĀN

A study of the Muslim attitude to the Bible must commence with the Qur'ān, but in doing so it must try to limit itself to what the Qur'ān actually says and exclude all later interpretations. There are four assertions of the Qur'ān that have to be specially considered.

(1) The general position of the Qur'ān is that it confirms previous revelations, and in particular (to adopt a convenient rendering of the Arabic terms) of the Torah and Evangel. This position ought to have had as its corollary an acceptance of the Old and New Testaments, but the Muslims soon discovered that there were serious differences between these and the Qur'ān. The Jews of the time, too, could not or would not find a place for Muḥammad in their doctrinal system, and the same later held of the Christians. This made it difficult for the Muslims to reconcile their presuppositions about the Bible with the actualities of the situation.

(2) The Qur'ān often implies and in one verse (7.157/156) definitely states that Muḥammad was foretold in the Bible. It seems probable that the Muslims had some grounds other than the words of the Qur'ān for thinking that this was so. It may be, as is suggested by some of the stories to be considered later, that the men of Medina had learned something of the Messianic hopes of the Jews and thought that Muḥammad was the expected Messiah. On the other hand, such stories may be mainly later inventions. Yet, whatever the explanation, the Muslims certainly believed that there were references to Muḥammad in the Bible.

(3) There are a number of verses in which the Jews are explicitly or implicitly accused of concealing some part of their scriptures, or are commanded not to do so.[93] The primary reference in these verses is to passages of the Old Testament allegedly foretelling Muḥammad's coming, but the Muslims who first heard them may have had other matters in mind also; one point frequently mentioned is the Mosaic prescription of stoning for adultery, but it is open to grave suspicion (as will be seen later). The accusation of 'inventing falsehood about God'[94] is perhaps only the corollary of the charge of concealing things, since concealing one thing often implies asserting something else that is false; but, since more is said about inventing falsehood than about concealing, it may

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الأناجيل

دراسة مقارنة

بقلم

أحمد طاهر

أمين عام اتحاد الإذاعة والتليفزيون سابقًا
أستاذ بكلية الإعلام سابقًا
عضو مجلس إدارة معهد الدراسات والبحوث الأفريقية سابقًا
المشرف الفنى على معهد الإذاعيين الأفارقة سابقًا

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أحمد عبد الوهاب

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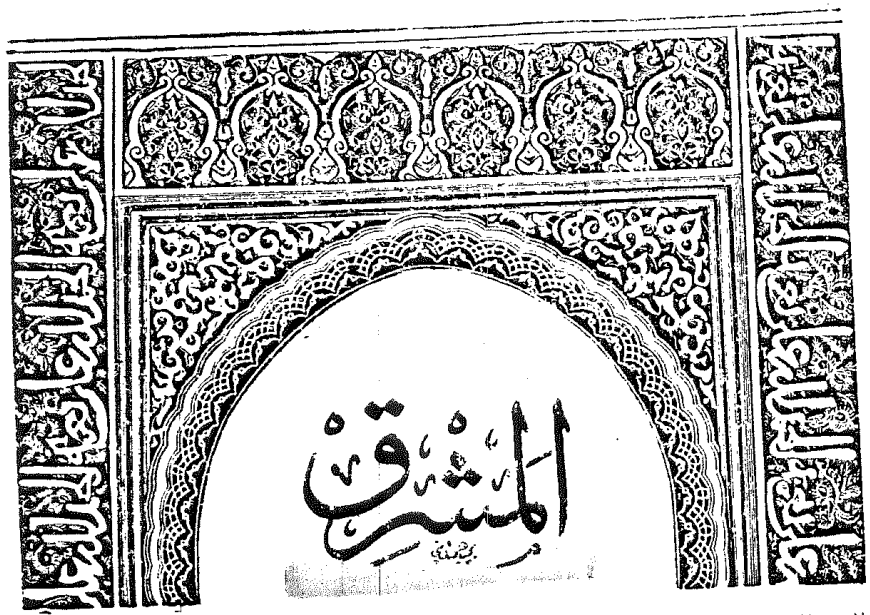
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١٤ شارع الجمهورية - عابدين

1972



السنة الحادية والثلاثون

كانون الثاني ١٩٢٣

نقل الكتب المقدّسة الى العربيّة

قبل الاسلام

بقلم عبد المسيح المقدسي (القدس الشريف)

لهذا الموضوع علاقة متينة بتاريخ ثقافتنا القديمة وحركة الافكار بين العرب في اعصر الجاهلية ، وبتأثير هذه الحركة على ظهور الاسلام واساليب دعوته واسباب نجاحه وكثير من مميزاته ؛ بل على تاريخ امّتنا المدني وطرق مسيره ، والدور الذي مثله نصارى العرب فيه ؛ الى غير ذلك من المسائل الهامة التي يعسر فهمها وتقديرها حق قدرها ان لم يتناولها الباحث من هذه الناحية. هذا ما دعاني الى وضع هذه العجالة العامّة . وهذا ما يبعث فيّ املًا في ان علماءنا المنزّهين عن الاغراض المذهبية وغيرها سيتناولون هذه المواضيع ليفوها حقها ويقتاوها بحثًا ، ليلقوا بذلك نورًا جديدًا على جانب كبير من تاريخ ثقافتنا العقلية وتاريخ امتنا الذي لا يزال غامضًا حتى اليوم.

لقد اجمع العلماء الذين بحثوا في هذا الموضوع ، او كادوا يجمعون ، على ان

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Olomouc Bible (1417),
St. John writes the Apocalypse
(Olomouc, SVK, M III 1,
vol. 2, fol. 282a)

Edited by
Helena Pavlincová and Dalibor
Papušek

THE BIBLE IN CULTURAL CONTEXT

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
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Tas. No: 220
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tebliğcisinin hayatında kaydedilen ve onun vefatından sonra bir veya bir buçuk yıllık bir aradan sonra iki kapak arasına getirilen eşsiz bir kitaptır. Burada dikkatleri çeken önemli bir nokta da dağınık, ülkesiz ve otoritesiz Yahudi ve Hıristiyanların aksine, Kur'ân-ı Kerîm'in İslâm'ın hakim olduğu ve Müslümanların halifesinin otoritesi altında toplatıldığı gerçeğidir. Bu nedenle Müslümanlar, Kur'ân-ı Kerîm'i okurken O'nun tarihi serüveni hakkında Batılıların kendi Kitapları hakkında taşıdıkları kaygıların hiçbirisini taşımamaktadırlar. *Hâzâ min fadli Rabbî*

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marife, yıl. 2, sayı. 3, kış 2002, s. 165-169

İNKULTURASYON: KÜLTÜRLER KARŞILAŞMASINDA İNCİL

Yazan: Ary A. Roest CROLLİUS
Çeviren: Mehmet AYDIN*

"İnkulturation" terimi, özellikle üçüncü dünyanın ve "Mission'un" problemleriyle meşgul olanlar tarafından kullanılmıştır. Bugün,[1] İnkulturation terimine atfedilen anlam oldukça yenidir. İnkulturation sözü, İncil ve kültürün karşılaşmasıyla ilgilidir. Birçok insan, kültür deyince, İncil'in nüfuz etmediği eski kültürleri akla getirmektedir. Fakat İnkulturation, toplumlarda insanlara İncil'in hitap ettiği her yerde olmaktadır. Hakikatte kültür, toplumun bir fonksiyonu ve bir ifadesidir. Bu kısa makalede, İnkulturation problemi açıklanmaya çalışılacaktır. Bu açıklama, tezahürlerin çokluğuna ve bu sürecin durumuna işaret edilerek ve insanın Hıristiyan imajının aracı ve merkezi pozisyonu gösterilerek yapılacaktır.

İncil'i Yayma ve İnkulturation: İncil'in her ilan tarzı bir İnkulturation hareketi değildir. Resullerin İşleri VIII bölümünde anlatıldığı gibi Philippe'in ve Habeşlilerin karşılaşması olayı, bir İncil'i yayma olayıdır. Ancak burada, İnkulturation olayının olduğunu söyleyemeyiz. Pentecote sabahında aynı inançta birleşen dillerin ve kültürlerin çokluğu, İnkulturationun bir sembolü olarak telakki edilebilir. Fakat bizzat bu vaaz, İnkulturationa bir örnek olamaz, İnkulturation, İncil'in ilanı ile temasa geçen bir toplumla kurulan ilişkidir. Burada yeni bir ayrım yapmak zorundayız. Toplumun bütün veçhelerinin, direkt olarak İnkulturationla ilişkisi yoktur. İnkulturation olayını incelemek için, kültür konusunda açık bir fikre sahip olmak gerekir.[2] Burada kullanılan kültür kavramı, tiyatro ile, müzikle, plastik sanatlarla sınırlı değil; bilakis beşerin gerçekleştirdiği bütün ifadeleri içine alacak şekilde geniştir. Öyle ki bu kültür, beşer topluluklarının karakteristiği olarak nakledilmiş tutarlı bir birlik olarak takdim edilmiştir.

Kültürler: Bu muhteva içinde "kültür"den bahsederken, bugünkü cemiyette "kültür" terimini daima çoğul olarak dikkate almak gerekecektir. Bir toplum içinde İncil'in yayılması, daima, farklı kültürlerle temasa girerek olmaktadır. Gerçekten, mis-

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[1] Bak: What is so New about Inculturation? Rome, Gregorion University press, 1985, s, 1-18.

[2] a.g.e, s, 33-54.

Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, 2002 Michigan, pp. 74-80

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extramental and nonmental reality is not eliminated by any of Berkeley's arguments.

His Basic Arguments Fail. Berkeley's arguments for idealism are at root based on the mistaken notion that knowing involves a sensing *of* ideas rather than sensing things *through* ideas. But this begs the question. If ideas are not the *formal* object of knowledge, but really the *instrument of* knowledge, then Berkeley's view collapses.

His Ingenious Solutions Are Contrary to Experience. To speak of bodies, matter, and nature we all experience as mere ideas that God regularly excites in us is clever but counter-intuitive. It is possible, but not credible. Indeed, it *is harsh* to speak of eating ideas. It *does undermine the resurrection* to affirm that God merely raised up a cluster of ideas.

His View Charges God with Deception. Indeed, Berkeley appears to charge God with deception (*see* GOD, NATURE OF; MORAL ARGUMENT). If it is simply a matter of God's power, there is no question but that God can excite the idea of matter in our minds without matter actually existing. But it is not simply a matter of power. God is more than all powerful. He is all perfect. He cannot deceive. But exciting in us regularly the idea of an extramental world when there is no word out there is deception.

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Bible, Alleged Errors in. Critics claim the Bible is filled with errors. Some even speak of thousands of mistakes. However, orthodox Christians through the ages have claimed that the Bible is without error in the original text ("autographs"; see Geisler, *Decide for Yourself*). "If we are perplexed by any apparent contradiction in Scripture," *Augustine wisely noted, "it is not allowable to say, 'The author of this book is mistaken'; but either the manuscript is faulty, or the translation is wrong, or you have not understood" (Augustine, 11.5). Not one error that extends to the original text of the Bible has ever been demonstrated.

Why the Bible Cannot Err. The argument for an errorless (inerrant) Bible can be put in this logical form:

God cannot err.

The Bible is the Word of God.

Therefore, the Bible cannot err.

God Cannot Err. Logically, the argument is valid. So, if the premises are true, the conclusion is also true. If the theistic God exists (*see* GOD, EVIDENCE FOR; THEISM), then the first premise is true. For an infinitely perfect, all-knowing God cannot make a mistake. The Scriptures testify to this, declaring emphatically that "it is impossible for God to lie" (Heb. 6:18). Paul speaks of the "God who does not lie" (Titus 1:2). He is a God who, even if we are faithless, "remains faithful; he cannot deny himself" (2 Tim. 2:13). God is truth (John 14:6), and so is his word. Jesus said to the Father, "Your word is truth" (John 17:17). The psalmist exclaimed, "The entirety of Your word is truth" (Ps. 119:160).

The Bible Is the Word of God. Jesus, who is the Son of God (*see* CHRIST, DEITY OF) referred to the Old Testament as the "Word of God" which "cannot be broken" (John 10:35). He said, "until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matt. 5:18). Paul added, "All Scripture is God-breathed" (2 Tim. 3:16). It came "out of the mouth of God" (Matt. 4:4). Although human authors recorded the messages, "prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20).

Jesus said to the religious leaders of his day, "You nullify the word of God by your tradition" (Mark 7:13). Jesus turned their attention to the written Word of God by affirming over and over again, "It is written" (for example, Matt. 4:4, 7, 10). This phrase occurs more than ninety times in the New Testament, a strong indication of divine authority. Stressing the unfailing nature of God's truth, the apostle Paul referred to the Scriptures as "the word of God" (Rom. 9:6). The writer of Hebrews declared that "the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb. 4:12).

Therefore, the Bible Cannot Err. If God cannot err and if the Bible is the Word of God, then the Bible cannot err (*see* BIBLE, EVIDENCE FOR). God has spoken, and he has not stuttered. The God of truth has given us the Word of truth, and it does not contain any untruth. The Bible is the unerring Word of God. This is not to say that there are not *difficulties* in our Bibles. There are, or such books as this would be unneeded. But God's people can approach difficult texts with confidence, knowing that they are not actual *errors*; God did not err.

Errors in Science and History? Some have suggested that Scripture can always be trusted on matters of faith and life, or moral matters, but it is not always correct on historical matters. They rely on it in the spiritual domain, but not in the sphere of science (*see* SCIENCE AND THE BIBLE). If true, this would render the Bible ineffective as a divine authority, since the historical and scientific is inextricably interwoven with the spiritual.

Hristiyan Batı Kültürünün Ana Kaynağı
KİTAB-I MUKADDES'in
Kutsallığı Üzerine

DÖRT İNCİL

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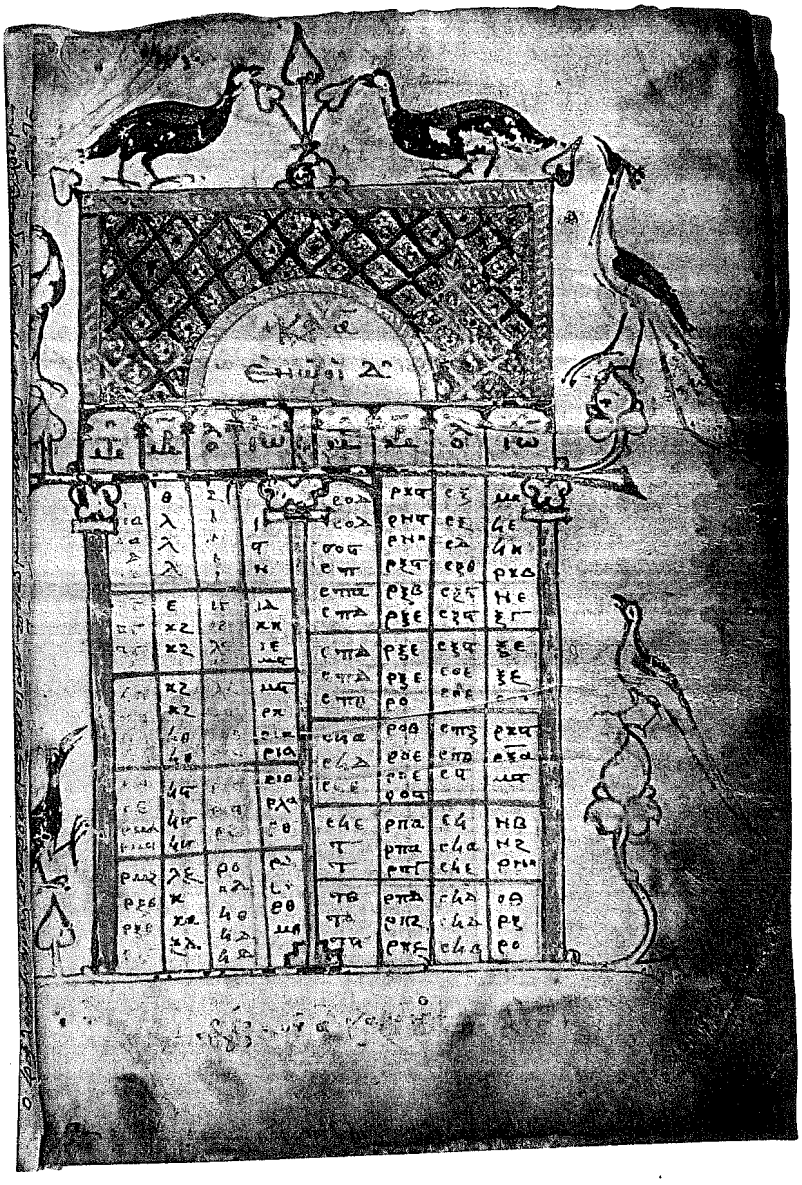
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91585 Koleksiyonu

SUMELA İNCİLİ

ŞİNASİ BAŞEĞMEZ



Mutabakat cedveli, 2. yaprak ön yüz (Fol. 2r).

Deri üzerine siyah mürekkeple yazılmış bu kitap dört İncil'i ihtiva eden bir Tetraevangelion'dur. 14x19,5 cm ebadında 213 yapraktan oluşan kitabın tek sütun üzerine tertip edilmiş metni, İncil başlangıçları ve sonları hariç, bütün yapraklarda daima 26 satırdır. Gayet düzgün ve okunaklı biçimde yazılmış, eşit aralıklı satırlar halinde düzenlenmiş bu metin; Matta, Luka, Yohanna İncilleri'nde yaprakların hemen daima 9x13,5 santimlik bir kısmını kaplamakta, Marko İncili'nde ise biraz büyüyerek 9,5x14,5 santime yükselmektedir. Bu ölçü değişikliğine rağmen bütün kitabın, baştan sona kadar aynı üslûpta bir yazıyla devam ettiği ve dolayısıyla aynı elden çıkmış olduğu görülmektedir.

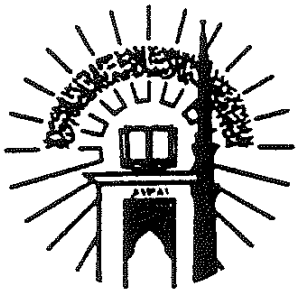
Kitabın içinde, renkli ve altın yaldızlı olarak yapılmış zengin süslemeli altı mutabakat cedveli "Kanonion", dört sahife başlığı ve bunların dışında dördü İncil yazarlarını gösteren altı minyatür bulunmaktadır. Tam sahife halindeki bu minyatürlerden ikisi renkli ve altın yaldızlı olarak işlenmiş, diğerleri boyanmadan taslak halinde bırakılmışlardır. Ayrıca, her İncil'in metin başlangıcındaki büyük satırbaşı harfleri, resimli yahut nakışlı olarak çizilmişlerdir.

Kitabın kimin tarafından hangi tarihte ve nerede yazıldığına ve resimlendiğine dair herhangi bir kayıt yoktur. Bizans İncilleri'nin büyük çoğunluğunda bu kayıtların bulunmadığı gözönüne alınırsa bu yokluğu tabii karşılamak gerekir. Ancak, minyatürlerin üslûbuna, kenarları hayvan tasvirleriyle donatılmış mutabakat cedvelleri ve sahife başlıklarına ve yazının karakterine bakıldığında kitabın, onbirinci yüzyıl ikinci yarısından başlayıp onüçüncü yüzyıl ortalarına kadar devam eden bir zaman içerisinde yapılmış İnciller sınıfına girdiği belli olmaktadır.

Kitabın başında sonradan ilâve edilmiş kâğıt

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صالح بن الحسين الجعفري الهاشمي المتوفى سنة ٦٦٨هـ

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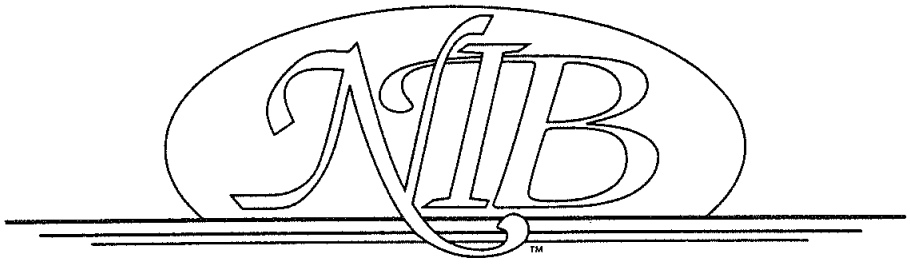
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He was beatified Jan. 22, 1893, by Leo XIII, and canonized Oct. 21, 1951, by Pius XII.

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[U. M. FASOLA]

BIANCHINI, FRANCESCO, historian, astronomer, antiquary; b. Verona, Dec. 13, 1662; d. Rome, March 2, 1729. After study in Bologna and Padua, he settled at Rome, remaining a deacon all his life. He was highly regarded all over Europe for his learning in history, chronology, mathematics, and astronomy (he drew the meridian, or *gnomon Clementinus,* still visible in the church of St. Mary of the Angels, Rome). He was librarian for Cardinal Peter Ottoboni (later Pope *Alexander VIII), a member of the commission for *calendar reform under Pope *Clement XI, historian for the Council of Rome in 1725 under *Benedict XIII, and an associate of many European academies. He had a reputation for moral integrity and modesty. His principal works include *Istoria universale* (5 v. Rome 1697), *De kalendario et cyclo Caesaris ac de pascali canone s. Hippolyti* (Rome 1703), *Solutio problematis paschalis* (Rome 1703), **Liber pontificalis* (4 v. Rome 1718, 1723, 1728, 1735; PL v.127, 128).

Bibliography: L. M. O. DUCHESNE, *Étude sur le Liber pontificalis* (Paris 1877) 118–119. M. T. DISDIER, DHGE 8:1381–82. G. BOVINI, EncCatt 2:1542–43.

[A. CONDIT]

BIBER, HEINRICH JOHANN FRANZ VON, baroque church composer influential in the development of violin technique; b. Wartenberg, Bohemia, Aug. 12, 1644; d. Salzburg, Austria, May 3, 1704. Biber was raised to the nobility by Emperor Leopold I, and spent many years with the archbishop of Salzburg, in whose service he composed Masses, Requiems, litanies, and Vespers in the *concertato* style prevalent in the late baroque era. His *Missa Sti. Henrici* (1701), e.g., is scored for five-part chorus and orchestra of strings, brass, timpani, and organ. The text is set with care, though there are many textual repetitions. The voice parts contain florid operatic sections, but only to dramatize specific words. Biber revolutionized violin playing in Germany through his virtuoso violin writing, which employs such innovations as double stops, wide skips, and *scordatura* (the tuning of the strings to other than usual pitches for special effects), as exemplified in his sonata cycle honoring the "15 Mysteries of the Life of Mary" (1674).

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[W. C. HOLMES]

BIBLE, I

The term Bible is derived, through the Latin *Biblia* (originally a neuter plural, but treated since the early Middle Ages as a feminine singular), from the Greek τὰ βιβλία, literally "the books," with the word ἱερά (sacred) expressed or understood. The singular of this Greek word, βιβλίον (a diminutive in form, but with the diminutive force lost), occurs in Lk 4.17 in reference to the "*scroll" of Isaia from which Jesus read in the synagogue at Nazareth. The earlier form ἡ βιβλος (the book, i.e., the Bible), which occurs in 2 Mc 8.23, as does its plural, αἱ βίβλοι, in the Septuagint of Dn 9.2, comes from an original form, ἡ βύβλος, designating Egyptian papyrus, first known to the Greeks as writing material imported from the Phoenician city of *Byblos. Synonymous terms for the sacred book(s) are αἱ γραφαί (the writings, the Scriptures) and ἡ γραφή (the writing, Scripture, the Bible as a whole), which are used in Mt 21.42; 22.29; 26.54; etc. and Acts 8.32; Rom 4.3; 9.17; etc., respectively.

The use of the singular number in these terms to designate the many writings that constitute the Bible comes from the regarding of the collection as a single unit that, despite its many human authors, has God as its chief author. Therefore, all who regard the Bible as a sacred book consider it, in some way, as written under divine inspiration and as establishing a norm of religious faith, whether alone or, as Catholics do, together with divine tradition [*see* TRADITION (IN THEOLOGY)].

The whole Bible possesses both its sacredness and its unity also by reason of its subject matter, which is *salvation history (*Heilsgeschichte*). From beginning to end the Bible is concerned primarily with the acts of God for man's salvation, wrought through His covenants with man, particularly His covenant with Israel, through the mediatorship of Moses, whereby He assured Israel of ultimate salvation; and His covenant with the new people of God, the Christian Church, through the mediatorship of Jesus Christ, whereby He achieved this definitive salvation. Those who do not accept this New Covenant, i.e., the Jews, have a Bible consisting only of the books of the Old Covenant or Old Testament, whereas Christians have a Bible made up of the books of both the Old and the New Testament. *See* COVENANT (IN THE BIBLE); TESTAMENT (IN THE BIBLE).

All matters concerning the Bible as a whole are treated here under the general heading of BIBLE. After this first article on the concept and nature of the Bible, the following articles, some with many subdivisions, are presented.

II. Inspiration
III. Canon
IV. Texts and Versions
V. Textual Criticism
VI. Exegesis
VII. Papal Teaching

Bibliography: B. HESSLER, LexThK² 2:335–336. G. RICCIOTTI, EncCatt 2:1545–47. EncDictBibl 238–241. Robert-Tricot 3–6. G. SCHRENK, Kittel ThW 1:613–617. H. HÖPFL, DBSuppl 2:457–465.

[L. F. HARTMAN]

BIBLE, II (INSPIRATION)

By inspiration of the Bible is meant a unique divine influence in virtue of which the men responsible for the OT and NT were so moved and enlightened by God that their work may truly be called the Word of God. The present article discusses the existence of inspiration, the nature and extent of it, the effects of inspiration in the Bible and the Church, and Protestant thought concerning inspiration.

Existence of Inspiration. It has been the constant belief of the people of God both before and after the time of Christ that their Sacred Scriptures have been

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Önsöz ve Tercüme

Kilise literatürünün ilk devirlerinde, muhtevası ve kaynağı belirli olmamakla birlikte sık sık Petrus İncili'nden söz edilmişti. Ancak bu literatürde, bu İncil'den yapılan hiç bir iktibas'a da rastlanmıyordu. Nihayet 1886/87 kışında Yukarı Mısır'da, Ahmim'de bir keşişin mezarında bazı el yazması kitaplar bulundu. Daha sonra bu el yazmalarının 8./9. yüzyıllardan kaldığı, hayret verici bir şekilde açıklandı. 1893 de yayınlanan bu el yazmalarından birinde kayıp bir İncil'in parçalarının bulunduğu görüldü. Bu Petrus İncili idi. Pilatus'un el yıkama sahnesiyle başlıyor, İsa'nın ölümü ve haşriyle son buluyordu.

Petrus İncili'nin 2. y.y. sonunda ve 3. y.y. başında Mısır'da kullanıldığı anlaşılmaktadır. İlk devir yazılarından edinilen intibalara göre MS. 190 yılları öncesinde ortaya çıkmış olabileceği ihtimali üzerinde durulmaktadır. Paulus'un görüşleri paralelindedir.

Aşağıda tercümesini verdiğimiz metin, Kopt dilindeki (Kıptice) aslından Christian Maurer tarafından Almanca'ya çevrilmiştir. Metnini verdiğimiz tercüme Wilhelm Schneemelcher'in "Neuteestamentliche Apokryphen" 5. Baskı I. cilt, sayfa 185-188 arasında bulunmaktadır.

PETRUS İNCİLİ

(Metin)

(Ahmim Sayfalarının Tercümesi)

I) 1. Fakat Yahudilerden hiç kimse, ne Herodes ne de Hâkimlerinden biri, ellerini yıkamadı. Ve yıkamak istemediklerinde Pilatus ayağa kalktı. 2. Ve Kral Herodes Üstad'ın tutuklanmasını emretti ve dedi: "Ona yapılmasını emrettiğimi, yapın!".

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FİLİP İNCİLİ

Prof.Dr. Ekrem SARIKÇIOĞLU

Giriş ve Tercüme

Filip İncili ismiyle bir incilin mevcudiyeti Hıristiyanlığın ilk devirlerinden beri biliniyordu.Ancak günümüze kadar. ulaşan herhangi bir nüshasına rastlanmamıştı. Nihayet Mısır'da 1945 yılında Nag Hammadi bölgesinde bulunan Koptça el yazmaları arasında bu İncil'e rastandı.

Halen Kahire Kopt müzesinde korunan II numaralı Nag Hammadi Papirus mecmuası içinde (Coptic Museum, Department of Manuscripts, inv. 10544), Tomas İncili sonrasında bulunmaktadır. Uzmanların kanaatına göre metin 4.y.y. ilk yarısından kalmadır. Yunanca yazılmış bir metinden Kıpti diline tercüme edilmiş olabileceği tahmin edilmektedir. Yunanca telifi ile tercümesi arasında ne kadar zaman olabileceği sorusuna verilen cevaplar da tahminlerden ileri gitmemektedir. Ancak bu İncil'de Gnostik mezhep kurucusu Valentinus'un görüşlerine paralel bazı düşünce unsurlarının bulunmasından hareketle, yaklaşık 2. yüzyıl sonları veya 3. yüzyıl başlarında kaleme alınmış olabileceği tahmin edilmektedir. Bu tahminleri daha öncelere götüren bilim adamları da vardır. Metinde Süryanca kelimelerin bulunması ve doğu âyinleriyle ilgisinden dolayı, metnin Suriye bölgesinde ortaya çıkmış olabileceği de hatıra gelmektedir.

Tercümesini sunduğumuz metnin aslı Kıpti dilindedir. Pek çok kısımları, kelimeleri ve harfleri tahrif olmuş bir haldedir. Okunamayan, silinen, kaybolan kelime ve harflerin boşlukları Batı Kiliselerine mensup Hristiyan araştırmacılar tarafından doldurulmaya, yorumlanmaya çalışılmıştır. Tercümemizde iki metinden faydalandık. Biri Wilhelm Schneemelcher'in "Neutestamentliche Apokrypen" I. Cilt 5. Baskı sayfa 155-173 de bulunmaktadır; Hans-Martin Schenke tarafından Almancaya çevrilmiştir. Diğeri genel editörlüğünü James M. Robinson'un yaptığı "The Nag Hammadi Library in English", Second edition, 1984, Leiden ; Newyork, Kopenhavn, Köln 1988, sayfa 141-160 da bulunmaktadır; Wesley W. Isenberg tarafından İngilizceye çevrilmiştir.

Metin içinden okunamayan yazı bozuklukları ve açıklanmaya muhtaç kısımlar ( ) parantez işaretleri içinde, cümle ve kelime eksiklikleri (...) iyaretleriyle gösterilmiştir.

Bazı ayet ve cümlelerde görülen muğlaklık ve anlama güçlükleri metinden kaynaklanmaktadır. Koptça bilmediğimiz ve orjinal metni kontrol imkanından yoksun olduğumuz için Almanca tercümeyi esas almakla birlikte, İngilizce tercümeden de büyük ölçüde yararlandık. Hatta yer yer İngilizce metni benimsedik.

Bu İncil'i tercümeden gayemiz, konu ile ilgili araştırıcılarımızı konudan haberdar etmek, özellikle genç araştırmacıları kaynaklara inmeye özendirmektir.

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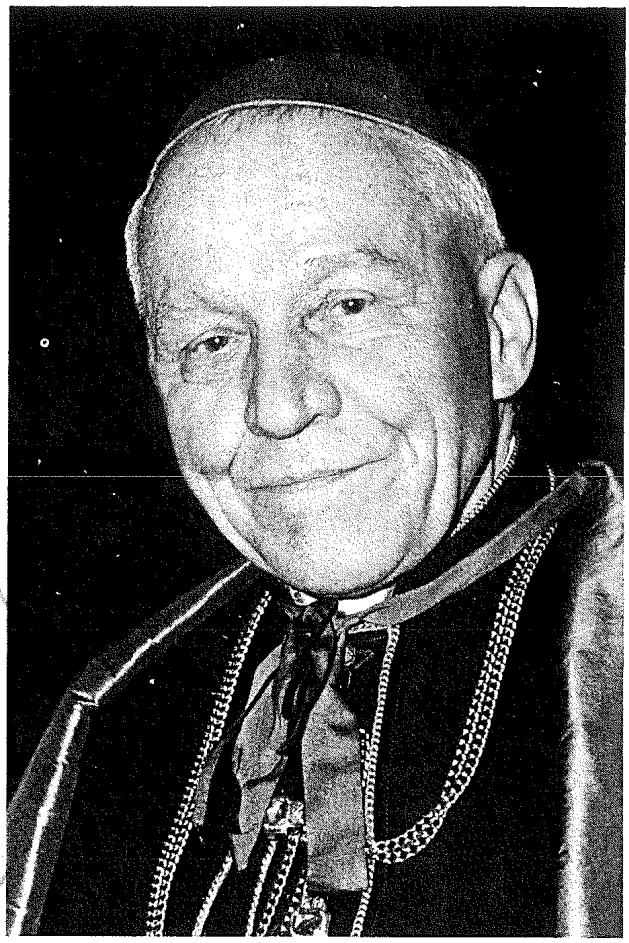
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NEW CATHOLIC ENCYCLOPEDIA, Washington 1967(Reprint 1981). vol: XVI, s. DN: 42267



Joseph Cardinal Beran (Giordani)

rest in his palace in Prague. After resisting the governments' pressure to resign as archbishop, he endured repeated transferrals from one place to another calculated to destroy every trace of his actual whereabouts. He was freed by the president's amnesty in October 1963 and was transferred to the village of Mukařov and then to Radvanov near Tabor, where he remained until Feb. 17, 1965; at that time he was made cardinal by Pope Paul VI and went to Rome where he was forced to remain in exile.

Beran, speaking at the fourth session of Vatican Council II, became a champion of the *Declaration on Religious Freedom*. On Sept. 20, 1965, he brought to the attention of the Council the principle of the independence of the Church and received a standing ovation. As cardinal he made a trip to the United States in 1966, where he received several honorary academic citations and was enthusiastically accepted by the hierarchy and the people. His headquarters during his exile was the Pontifical Nepomucene College in Rome, where he died and was buried in the crypt of St. Peter by the Pope himself.

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[L. NEMEC]

BIBLE (TEXTS AND VERSIONS)

A number of continuing projects centering on the original text and the principal ancient versions are currently furnishing fuller critical data for Bible study. These projects are listed here in roughly the order of the series of articles in the *New Catholic Encyclopedia* (NCE) 2.414–462; where appropriate, volume and page references in parentheses are given for the earlier articles.

ORIGINAL TEXTS AND PRINCIPAL ANCIENT VERSIONS

1. *Biblia hebraica stuttgartensia* is a remaking of the earlier Hebrew text editions by Rudolf Kittel. Principal editors are K. Elliger and W. Rudolph, with the collaboration of H. P. Rüger, J. Ziegler, and a number of other scholars for individual books of the Old Testament (OT). The text is basically that of the Leningrad Codex (NCE 2.415–416) and there is a concise critical apparatus. A new feature is a system of numerical references throughout the text to the data furnished by the large Masora (9.411) which has been edited separately by G. Weil. Genesis, the writing Prophets, and Psalms appeared between 1968 and 1971.

2. The Hebrew University Bible Project (2.415) under the guidance of M. H. Gottstein has issued (1965) a sample edition of three selected chapters of Isaia; the full volume for the book of Isaia has been ready for the press for some time.

3. Paralleling their New Testament (NT) edition (2.424–425; this article, 7) the united Bible societies have a committee of scholars working to produce a concise critical apparatus for the Hebrew OT. This was some years from completion in 1973.

4. The Göttingen project for a critical edition of the Septuagint (2.427) has been expanded to include in its scope not only the few books still not represented by modern editions (Job, Proverbs, Canticle of Canticles, Ecclesiastes), but also new editions of the books (Genesis to Chronicles, Tobia, Judith, Esther) contained in the larger Cambridge Septuagint. Esther (ed. R. Hanhart) appeared in 1966; Genesis is expected next. A wider international collaboration marks this stage of the undertaking; scholars from the English-speaking world have been enlisted to edit a number of books. An offshoot of the International Organization for the Study of the Old Testament (2.544), and related societies in the various countries, is the International Organization for Septuagint and Cognate Studies; this concerns itself with philological and critical works supportive of research on the text. Seminal publications of importance for the new phase of Septuagint (LXX) criticism, inaugurated by D. Barthélemy (2.430) on the basis of Dead Sea Scrolls materials, are three Harvard Semitic monographs, originally doctoral theses directed by F. M. Cross, Jr.—they are by J. D. Shenkel (1968) on Samuel-Kings; K. O'Connell (1972) on Theodotion in Exodus; and G. Janzen (1973) on Jeremia.

5. The Peshitta Institute in Leiden is currently producing, for the International Organization for the Study of the OT, a much-needed critical edition of that standard Syriac OT text. Thus far (1972, 1973) two fascicles and a general preface have been issued,

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Tavadi
A. Yücel

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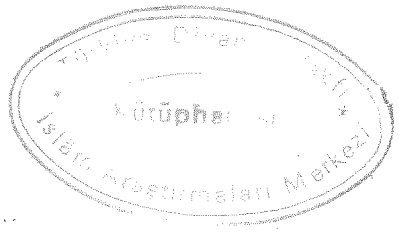
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Lawrence I. CONRAD
The Byzantine and Early Islamic
Near East. Princeton, New Jersey-1992.
s. 189-213.
ON: 29158.

5

The Gospel of the Twelve Apostles: A Syriac Apocalypse from the Early Islamic Period

Han J.W. Drijvers

(Rijksuniversiteit Groningen)

AS WITH SO MANY other Syriac texts, the *Gospel of the Twelve Apostles*, published by J. Rendel Harris in 1900, has not received the attention it deserves.[1] Apart from Harris' short introduction to his edition, only Harald Suermann has studied the work, and then only in a rather superficial and unsatisfying manner.[2] But since this Syriac apocalyptic text, short though it is, reflects the thought of Syrian Christians in northern Mesopotamia in the early Islamic period, it merits more detailed study, the more so since the ideas it contains were not restricted to northern Mesopotamia.

The *Gospel of the Twelve Apostles* occupies folios 47r to 58r of Syriac Ms. 85 of the Rendel Harris collection, now in the Harvard College

[1] J. Rendel Harris, *The Gospel of the Twelve Apostles Together with the Apocalypses of Each of Them* (Cambridge, 1900). Cf. Friedrich Haase, *Literarkritische Untersuchungen zur orientalische-apokryphen Evangelienliteratur* (Leipzig, 1913), 30–35; Baumstark, 70.

[2] Harald Suermann, *Die geschichtstheologische Reaktion auf die einfallenden Muslime in der edessenischen Apokalyptik des 7. Jahrhunderts* (Frankfurt am Main, 1985). Cf. the reviews by Sebastian Brock in *BO* 44 (1987), 813–16, and G.J. Reinink in *Le Muséon* 104 (1991), forthcoming.

Edit, Eric M. Meyers, THE OXFORD ENCYCLOPEDIA OF ARCHAEOLOGY IN THE NEAR EAST, Vol. I, 1997 NEW YORK, pp. .

does, however, have its limits: archaeology illuminates, but cannot confirm; it brings understanding, but not necessarily belief. Yet, a grasp of the material reality of ancient Israel, in all its variety and vitality, can make the Bible both accessible and credible.

The dialogue can be viewed from the opposite perspective, that is, what can biblical studies contribute to Syro-Palestinian archaeology? It can interpret the texts of the Bible in the light of the best modern tools of philology, literary-critical, exegetic, and hermeneutic principles. Because this is a complex, highly specialized task, teamwork among specialists is required. Here the contribution of biblical scholarship to archaeology is essential because the Hebrew Bible is virtually all the literature there is for Iron Age Palestine. Despite the limitations of theological biases, biblical literature provides a wealth of information on conditions in Palestine, as well as an outline of its political history and ideology—at least of the ruling classes, scribal schools, and theological circles that produced the Bible in its final version. Archaeology is not "mute" without texts, as biblical scholars such as Martin Noth and others have long maintained; however, its voice is amplified considerably when textual records are available and happen to accord well with the interpretation of material culture remains.

There is little to be said about archaeology and New Testament studies in this context. Biblical archaeology has been almost exclusively the province of scholars of the Hebrew Bible—largely because of the long sweep of biblical history, the vast setting of the ancient Near East, the paucity of direct extrabiblical historical testimony, and the complex historiographic issues involved. By contrast, the New Testament covers a brief, extremely well-documented period in Roman Syria-Palestine and Asia Minor. In addition, the theological issues involved in the study of Christian origins have not been thought amenable to archaeological investigation in the same way as the origins of early Israel.

[*See also* New Archaeology. *In addition, the sites mentioned are the subject of independent entries.*]

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WILLIAM G. DEVER

BIBLICAL LITERATURE. [*To survey the chronological range and literary genres of the books of the Bible and to discuss the formation of the formal canon, this entry comprises two articles:* Hebrew Scriptures *and* New Testament.]

Hebrew Scriptures

The dramatic changes in biblical scholarship during the late twentieth century have shattered the relative consensus that much of the field had enjoyed since the advent of historical criticism in the late 1800s. Feminist, reader-response, deconstructionist, and other new approaches have challenged understandings not only of individual books and passages but indeed of the Bible's very nature and origins.

These heated and on-going debates center on a collection of documents, most of which are believed to have been written in Hebrew, that are accepted as religious canon by Judaism and Christianity. The modern Jewish canon has a tripartite organization: the Torah (the first five books, also called the Pentateuch); Prophets, subdivided into Former

ACCT: Makale muhammed (SAV) posthindedir.

MECELLETU'L-EZHER, C. 45 ,
(sayı 3), s. 196-201 , 1973 KAHİRE.

محمد والذين معه ... في التوراة والإنجيل

للأستاذ مصطفى الطير

« هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيداً . محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم » (الآيات من الآية ٢٨ إلى آخر سورة الفتح).

بين الله في الآية الأولى ، أنه أرسل رسوله بالهدى ودين الحق ، والمراد بالهدى الدليل الواضح أو القرآن العظيم ، والمراد بدين الحق الإسلام بأصوله وفروعه (١).

وبين في الآية الثانية : أن الرسول الذي أرسله بالهدى ودين الحق ، هو محمد - صلى الله عليه وسلم .

ولقد كان العالم قبل مبعثه في ضلال مبين ، وكانوا في كل واد من أودية الشر يهيمون ، فهم ما بين عباد للأصنام والأوثان ، وسجد للنجوم والكواكب ، وركع للإنسان والحيوان ، ومعطلين ليس لهم إله إلا هواهم .

وكان أهل الكتاب قد تأثروا بجيرانهم الوثنيين . فاتخذوا لهم إلها غير الله ، وسموه ابن الله ، فاليهود عبدوا عزيرا ، والنصارى عبدوا عيسى ، وسمت كل طائفة معبودها ابن الله ، كما أطلق الوثنيون على الملائكة - بنات الله - وهو ما حكاه الله بقوله في سورة الإسراء منكراً عليهم : « أفأصفاكم ربكم بالبنين واتخذ من الملائكة إناثا إنكم لتقولون قولا عظيما » .

وكما عبد المشركون الملائكة ، عبد أهل الكتاب أنبياءهم ، ولم يكتفوا بذلك

(١) ويجوز أن يكون المقصود من الهدى ودين الحق الإسلام ، فإنه جامع بين الوصفين : الهدى ودين الحق .

الفجور ، وقيادة الجيوش حتى المهزومة منها ، كما وصفوه بالأكل والشرب وغير ذلك من النقائص ، تعالى الله عما يقولون علواً كبيراً ، سبحانه هو فوق الخواطر والظنون ، وكل ما خطر ببالك ، فالله تعالى بخلاف ذلك .

وكانت الأمم مغلوبة على أمرها ، فالملوك جائرين ، وولاة ظالمين ، وشيوخ القبائل متجبرين .

وكان يقتسم العالم إمبراطوريتان كبيرتان — الفرس والرومان — والحرب بينهما سجال ، فيوم يكون الغلب فيه للفرس ، وآخر يكون الغلب فيه للرومان ، وكانت الأمم الضعيفة المحكومة بهما ، وقوداً لحروب المتناحة بينهما ، وطعماً لرحى القتال التي لا تنفك عن الدوران ، وكانت أموالهم نهباً لسادتهم ، وسلباً سهلا للمسيطرين عليهم .

ولم يكن الحكم فيهم إلا بشريعة الغاب ويقانون القتل والعذاب ، والويل كل الويل لمن تأوه أو شكا .

وكانت الحرب بين القبائل تشب من الحمى ، أو حماية لمستجير وإن كان آثما ، أو لغير ذلك من صغائر الأمور .

وما أنطع ما كانت تنتهي إليه حروبهم من الخراب والدمار ، فكم من قبيلة أبادتها قبيلة ، وكم من فصيلة طحنتها فصيلة .

وكانت الخمر أم الخبائث فاشية بينهم ، تحرضهم على الإثم ، وتدعوهم إلى البغي ، وتفتك بأجسادهم ، وتقضي على أموالهم .

وكان القمار مخيما عليهم ، والبطالة منتشرة فيهم ، والجهل ضاربا أطنابه بينهم .

وكانت سوق الأخلاق لوضيعة كاسفة ، وسوق الأخلاق الفاضلة كاسدة ، وبلغ بهم السفه أنهم كانوا يدفنون أحياء بناتهم ، ويتكبرون عن ممارسة الرذيلة ولا يجدون حرجة في صدورهم ، ولا نكيرا من ضمائرهم .

وقد امتد الفساد إلى حرائرهم ، فلذا عمدوا إلى قتل بناتهم صغيرات ، حتى لا يحرقن كبيرات ، وكانوا يقولون : وأد البنات من المكرمات ، إلى غير ذلك من المفاسد الكثيرة ، فكان من رحمة الله أن بعث فيهم محمدا - صلى الله عليه وسلم -

The Medieval Karaite Tradition of Translating the Hebrew Bible into Arabic: Its Sources, Characteristics and Historical Background

MEIRA POLLIACK

The expansion of Islam and the proliferation of the Arabic language and culture throughout the Near East during the seventh and eighth centuries created a growing need amongst Jews living within the Muslim empire for translating the Hebrew Bible into Arabic, their spoken tongue and the *lingua franca* of their age.

Most of the extant Arabic Bible translations produced by Jews date from the tenth century onwards.[1] So far, these have largely been investigated by scholars from the perspective of Rabbanite sources, especially, those attributed to Sa'adyah Gaon (882–942) and his followers within Rabbanite tradition. Very little attention has been given to the Arabic Bible translations that were produced by members of the Karaite sect. This hitherto uninvestigated sectarian translation tradition may hold one of the keys to our understanding of the origins of Jewish Arabic Bible translation as a whole.

This article summarizes aspects of my doctoral research into the Karaite translation tradition, with the intention of highlighting its main sources, general characteristics and the background to its historical development.[2]

The Karaite translations are contained in a large number of manuscript sources, mostly dating from the twelfth to the fourteenth centuries, which are found in the Oriental and Karaite collections of the major European libraries, in particular the British Library, the Bibliothèque Nationale and the Russian National Library. The translations are usually written in Hebrew script and less frequently in Arabic script, and normally tend to appear in three-layered compositions, sandwiched between a section of the Hebrew source text and a lengthier Arabic commentary.[3]

Many of the translations contained in these manuscript sources are attributed to Karaite authors who resided in Palestine during the tenth and eleventh centuries. These include prominent Karaite exegetes such as Yefet ben 'Eli, Yeshu'ah ben Yehudah, David ben Bo'az and 'Alī ben Sulcimān, as well as some anonymous Karaite translators. Some of these

[1] For a general survey of Arabic Bible translations and their history, see J. Blau, "*Targumin 'arabhiyim*", in *Bible Translation: An Introduction*, ed. C. Rabin (Hebrew; Jerusalem, 1984), pp. 157–63. On Arabic translations of the Bible that are referred to in Muslim sources, see H. Lazarus-Yafeh, *Intertwined Worlds: Medieval Islam and Bible Criticism* (Princeton, 1992), pp. 111–29.

[2] For the full study, see M. Polliack, *The Karaite Translation Tradition of the Pentateuch into Arabic: A Linguistic Study of Karaite Translations of the Pentateuch from the Tenth to the Eleventh Centuries C.E.* (doctoral dissertation, University of Cambridge, 1993).

[3] On the dating and provenance of the Karaite manuscripts see, for instance, R. Hoerning, *Six Karaite Manuscripts of Portions of the Hebrew Bible in Arabic Characters* (London, 1889), pp. v–xii; G. Margoliouth, *Catalogue of Hebrew and Samaritan Manuscripts in the British Museum* (London, 1899), i, pp. 233–64.

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ments (2.3–4; 3.24; 5.3); (2) since no man can say that he is not a sinner (1.10), each one is to admit his sin and seek forgiveness through Jesus Christ (1.7–9; 2.1–2, 12); (3) God is love (4.16), and so man has to prove his love for his brothers, just as Jesus showed His love for man by giving His life (3.16–18; 4.9–12); therefore, the great Christian commandment is the love of one's brother (3.23; 4.21), and anyone who hates his brother does not love God (2.7–11; 3.10; 4.7–8, 20); (4) no one honors God who does not hold that Jesus is the Christ come from God (4.2–3, 14–15; 5.1).

Judged by these principles, the false teachers belong to the *antichrist (2.18) and to the devil (3.7–10). The writer's "children" have been anointed by the Holy One (2.20) and need no instruction from such as these (2.27). They should adhere to what they were taught from the beginning (2.24), and by their faith they will be victorious (5.4–5).

Special Problems. In 3 Jn 9 the presbyter attacks Diotrephes, who seems to be in charge of a church but does not recognize the presbyter's authority. Identifying Diotrephes as an example of the emerging monarchical episcopate, some see in 3 John the author's opposition to this institution. This theory goes beyond the evidence; the Epistle need concern no more than the personal contentiousness of one minor authority.

On the question of the authenticity of the well-known Trinitarian text in 1 Jn 5.7b–8a, *see* JOHANNINE COMMA.

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[R. E. BROWN]

JOHN, GOSPEL ACCORDING TO ST.

After a discussion of the unity of the Fourth Gospel, this article considers the questions of historical tradition in the Gospel, influences on the Gospel, its destination and purpose, the date of its writing, and the problem of authorship and concludes by proposing an outline of the Gospel.

Unity of the Fourth Gospel. Is John as it now stands the work of one man? The solution commonly accepted before the advent of criticism was that this Gospel was the work of John, son of Zebedee, composed shortly before his death. Leaving the problem of the author's identity for a later section, we note here that there are indications of more than one hand in the Gospel. The Prologue has a formal poetic style and theological stresses, e.g., the personified Word, not found elsewhere in the Gospel. Coming after 20.30–31, ch. 21 is clearly an addition, narrating Resurrection appearances totally independent of those narrated in ch. 20 and exhibiting a Greek style somewhat different from the rest of the Gospel. Within the body of the Gospel there are breaks in sequence difficult to reconcile as the work of one writer, e.g., one ending for the public ministry in 10.40–42 and another ending in 12.37–43; two endings for the *farewell discourse of Jesus in 14.31 and 18.1; unattached speeches that ill fit the context, such as 3.31–36 and 12.44–50. There is no need to dwell on the problem of the story of the adulteress (7.53–8.11), which is certainly not Johannine in style, does not fit the context, and is missing in the early Greek MSS. (It was an independent morsel of Gospel tradition that in later witnesses was inserted in John or sometimes in Luke; according to Tridentine norms it is inspired Scripture.) All this has led both Catholic and Protestant scholars to posit that, besides an author or Evangelist who was chiefly responsible for the tradition of John, there was a subsequent editor (or a series of editors), perhaps the Evangelist's disciple(s), who added material to the body of the Gospel narrative, material stemming in one way or another from the author.

Source Theory. Many critics suggest that, leaving aside the editorial additions, even the body of the Gospel is not a unity but is a combination of sources. The most articulate formulation of this theory is that of R. Bultmann, who posits three sources that were combined by the Evangelist. First, there was, according to him, a collection of revelatory discourses. Composed originally in Aramaic, this source began with the Prologue and contained poetic discourses wherein a revealer from heaven announced himself under the formula, "I am . . ." (Jn 6.35; 10.7, 11; 15.1) and demanded faith in himself as the condition for man's salvation. Bultmann connects the *Gnosticism of these discourses with the thought of the Mandaeans, a syncretistic baptizing sect living in Iraq, somehow related to John the Baptist (*see* MANDAEAN RELIGION). Second, there was a collection of Jesus' miraculous signs. Written in Greek with strong Semitic affinities, this source had as an introduction the call of the first disciples (1.35–51) and enumerated the signs done by Jesus (2.11; 4.54; 20.30). Finally, there was a narrative of the Passion and Resurrection.

For Bultmann, the first and second sources had no real historical value as a memory of the actual words and deeds of Jesus. The Evangelist combined them, Christianized the Gnosticism, and made the composite work the vehicle of a personal, somewhat existential theology. His hand may be seen in certain additions to the sources. For Bultmann, a final stage in the composition of the Gospel was the work of "the ecclesiastical redactor," a primitive censor who adapted the Evangelist's work to make it acceptable to orthodox authorities in the Church. The redactor corrected the antisacramental tenor of the original by adding sacramental references ("water" in 3.5; the Eucharist in 6.51–58; the Eucharist and Baptism in 19.34). He adapted the Evangelist's realized eschatology [*see* ESCHATOLOGY (IN THE BIBLE)] by adding references to the second coming of Christ (5.28–29), and he harmonized John with the Synoptic tradition.

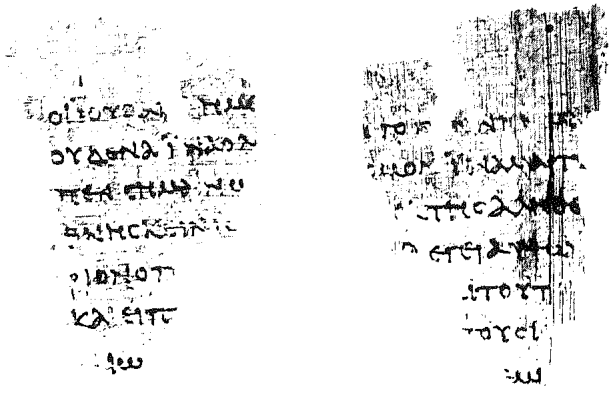


Fig. 1. Fragment of the Gospel of John, 2d century (Rylands Gr. Pap. 457), inscribed with Jn 18.31–33, 37–38.

MECELLETU'L-EZHER, C. 56,
(sayı 8), s. 1348-63, 1984 KAHİRE.

- Kur'an
- Tevrat
- İncil

القرآن الكريم

والتوراة والإنجيل والعلم

(١)

« القرآن الكريم والتوراة والانجيل والعلم » عنوان لكتاب ألفه الطبيب الفرنسى « موريس بوكاى » Maurice Bucaille احد الذين عنوا بالدراسات العلمية ومقابلتها بالكتب المقدسة . وقد ترجم الكتاب الى عدة لغات عن النص الفرنسى وقامت دار المعارف بمصر بنشر الترجمة العربية التى بين أيدينا .

والكتاب يهدف ـ كما كتب تحت عنوانه ـ الى دراسة الكتب المقدسة فى ضوء المعارف الحديثة .

وقد احتوى على مقدمة تلتها دراسة عن التوراة ، ثم دراسة عن الأناجيل الأربعة ، وشغلت كل من هاتين الدراستين مع المقدمة الى ص ١٣١ . وجاء باقى الكتاب دراسة عن القرآن الكريم والعلم الحديث حتى ص ٢٨٦ ، ومن ثم فان الحديث عن القرآن الكريم وحده قد شغل الجانب الأكبر من الكتاب ، وهو الجانب الذى سوف يكون موضع وقوفنا مع المؤلف فيما عرض له من أفكار ، مع ما قد نجد فى الدراستين الأخريين مما يتصل بالقرآن الكريم .

(٢)

أما المقدمة فان المؤلف يعرض فيها لموقف أصحاب كل دين من بقية الأديان ، من حيث الاعتراف بالرسالة الأخرى ، وفى هذا يذكر أن اليهودية تنكر كل وحى بعدها ، فلا تؤمن بالمسيحية ولا بالاسلام ، أما المسيحية فانها قد اعتمدت التوراة العبرية ، وان كانت قد زادت عليها بعض الاضافات ، لكنها لا تعترف بأى وحى جاء بعد المسيح ، ولذلك فهى تستبعد القرآن .. اما الاسلام وقد جاء بعد المسيح بستة قرون فانه يذكر التوراة والانجيل والقرآن يوصى كل مسلم بالايمان بالكتب

NOT: Makale «KUR'AN» başlığındadır

MECELLETU'L- EZHER, c 45 (ج 4) ص 295-99
1973, KAHIRE

-Sahabe
-Tevrat
-Incil
-Hz Muhammed

دراسات قرآنية :

محمد والذين معه ... في التوراة والإنجيل

للأستاذ مصطفى الطير

— ٢ —

« ومثلهم في الإنجيل كزرع أخرج شطأه فآزره فاستغلظ ،
« فاستوى على سوقه يعجب الزراع ليغيظ بهم الكفار وعدالله ،
« الذين آمنوا وعملوا الصالحات منهم مغفرة وأجراً عظيما »
(آخر سورة الفتح)

الشـــرح

تحدثنا في المقال السابق عن إرسال النبي - صلى الله عليه وسلم - للناس بالهدى ودين الحق . ليظهره على الدين كله . وعن مثله وأصحابه في التوراة .

واليوم نتحدث عن مثلهم في الإنجيل .

فنقول وبالله التوفيق :

يقول الله تعالى : « ومثلهم في الإنجيل كزرع أخرج شطأه فآزره فاستغلظ فاستوى على سوقه » والمراد بشطء الزرع فراخه ، وهي ماتخرج وتتفرع على شاطئيه - أي جانبيه - قال صاحب اللوامح : شطأ الزرع وأشطأ إذا أخرج فراخه . وهو في الحنطة والشعير وغيرهما .

وقال أبو حيان في كتابه - البحر - : أشطأ الزرع أفرخ . والشجرة أخرجت غصونهـــا . وقال صاحب القاموس : الشطء فراخ النخل والزرع أو ورقه .

ومعنى الآية : مثل النبي - صلى الله عليه وسلم - هو وأصحابه ، كمثل زرع نبت من التربة بفير أوراق وفروع ، ثم أخرج أوراقه وفروعه : فآزرت هذه الأوراق والفروع ذلك الزرع ، أي قوته وأعانته على أن يتحمل الرياح في عبورها . وكلما كثرت هذه الفروع حول الساق ازداد الزرع قوة واستغلظ - أي أصبح غليظا بعد ما كان دقيقا - واستوى بسبب ذلك على ســـوقه ، أي استقام على قصبه وأصوله ، يعجب الزراع بفروعه وغلظه وكثافته وخضرته ، وجماله وحسن منظره

الدولة الذين قتلوا في ساحة الحرب ، فأخي وهو غالهم وأبي وهو جدهم كلاهما استشهد في المعارك الإسلامية ، وإذا أنا طالبت أن تكفلهم الدولة فإنما أطلب حقا لا إحسانا وصدقة ، وأنت ممثل الدولة وحاكمها والمسئول عما تسفر عنه الحروب من الكوارث وأهمها إعالة أسر الشهداء سمع عمر ذلك ولا شك أنه قد انفعل انفعالا عنيفا وتنازعته عوامل الشفقة والحاجة والغيرة والمسئولية ، وما كان أقسى عامل المسئولية على عمر ! فقد كان أصعب عينيه في سلوكه في رعيته ، ويحس في كل تصرف من تصرفاته أن عين الله ترقبه وترصده عليه تصرفه .

استشعر عمر حاجة هؤلاء الصغار وموقف أمهم منهم وحبها لهم وقلقها عليهم كما استشعر مسئوليته عنهم كحاكم فقلده الله أمورهم ووكل إليه شئونهم وسيحاسبه عليهم .

استشعر عمر ذلك كله فنهض مسرعا ليفرج كربة المرأة ويؤدي واجب الدولة نحو أسرة من أسر الشهداء وعهد إلى دار قريبة منه فوجد جملا قويا مربوطا بها فملأ غرارتين (جوالين) بطعام ووضعهما ومعهما ثياب ونفقة على الجمـــل وناول زمامه المرأة وقال : خذي الجمل فإنه لك بما حمل واعتبري هذا إسعافا مؤقتا حتى يأتيك خير الله ، يعني والله أعلم : حتى تقرر لك ولأولادك الدولة معاشا دائما يقوم بأودهم ويصلح من شأنهم حتى يستقلوا بأنفسهم ، وقد استكثر أحد مرافق عمر ما أعطاه عمر هذه المرأة فأنكر عليه عمر ما قال ، ثم قال عمر : إن هـــذا ليس بكثير على هؤلاء ، فهم أبناء وأحفاد الذين ضحوا بأرواحهم في سبيل دينهم ووطنهم وكانوا شركاء في النصر وفيما أفاء الله على المسلمين من خير : أفلا يكون من حقهم على الدولة أن ترعاهم حتى يكبروا ويشعروا بتكريم الدولة للمجاهدين من أبنائها لينغرس في نفوسهم حبهم لأوطانهم ويعدوا أنفسهم لأن يكونوا حماة لها في مستقبلها كما كان آباؤهم حماة لها في ماضيها .

ذلك إجمال قصة الحديث وأن سادة العصر وزعماءه وحكامه يتواصون ، بالعناية بأسر الشهداء ويتنافسون في ذلك اكتسابا لعطف الشعوب وحرصا على احتوائها وتأييدها ، وقل من يفعل ذلك

(البقية ص ٢٩٩)

Not Makale ehz Muhammed (sav) peygamberimiz

Tarandı
A-Yücel

إنجيل برنابا

دراسات حول وحدة الدين
عند موسى وعيسى ومحمد عليهم السلام

İncil

تحقيق
سيف الله أحمد فاضل

Türki[illegible]kfı
[illegible]pedisi
[illegible]phanesi

Kayıt No. :	14586
Tasnif No. :	226 BAR.İ

03 OCAK 1995

دار الفلم
كويت

٤٩١٣- ١٤٠٣

Tarandı
A-7/1561
Türkiye ...
İslâm Ansiklopedisi

دراسات في الكتاب المقدس

إنجيل يوحنا

الأنبا
إثناسيوس
مطران كرسي بني سويف والبهنسا

Tü... K...
Key : 7164
Tasnif No. : 226.5 İSN.İ

الطبعة الثانية

لجنة التحرير والنشر
بمطرانية بني سويف والبهنسا

1984

03 OCAK

THE TURKISH BIBLE TRANSLATION BY YAḤYA BIN 'ISḤAḲ, ALSO CALLED ḤAKI (1659)

by

H. NEUDECKER

Türkiye Diyanet Vakfı
İslâm Araş... ...ezi
Kütüphanesi
Demirbaş No 39072
Tasnif No 220.5
TUR. B

HET OOSTERS INSTITUUT
LEIDEN
1994

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9135 Jomier

BIBLE ET CORAN

PAR

JACQUES JOMIER, O. P.

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

Dem. No:	59601
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foi vivante

LES ÉDITIONS DU CERF
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DICTIONNAIRE ENCYCLOPÉDIQUE DU JUDAÏSME
Paris-1993, s. 154-171.
Türkiye Diyanet Vakfı Kütüphanesi İslâm Araştırmaları Merkezi

taires talmudiques classiques, ainsi que de lieu de prière à l'usage de ceux qui y étudiaient. En raison de l'importance suprême de l'étude de la Torah, le *bet midrach* est considéré comme étant plus sacré encore que la synagogue, et il est permis de vendre une synagogue dans le but d'acquérir ou de construire un *bet midrach*. La légende veut que le premier *bet midrach* ait été celui du fils de Noé, Sem, et de son fils Éber. Le Midrach énumère une série de personnages bibliques dont il est dit qu'ils ont étudié dans un *bet midrach,* ou qu'ils en ont fondé un.

Un des premiers exemples attestés est celui de *Chemayah et Avtalyon, les sages du Ier siècle av. è.c. Il fallait payer un droit d'entrée pour pénétrer dans leur *bet midrach,* et faute d'avoir pu s'en acquitter, *Hillel, qui devint par la suite l'un des plus grands sages de l'histoire juive, monta sur le toit pour en écouter le cours.

Au Moyen Age et ultérieurement, il existait un *bet midrach* dans chaque ville, géré le plus souvent par la communauté, où les hommes pouvaient passer toute la journée à étudier le Talmud, tandis que ceux qui travaillaient pour gagner leur vie pouvaient s'y rendre avant ou après le travail afin d'y étudier pendant quelques heures. Le *bet midrach* était parfois installé dans la synagogue, qui se confondait avec lui. Aujourd'hui, le *bet midrach* communautaire a pratiquement cessé d'exister, mais certaines synagogues entretiennent leur propre *bet midrach*. De même, chaque *yechivah* possède un *bet midrach,* où se concentre l'étude, et celui-ci est souvent utilisé par les membres de la communauté qui viennent y étudier. En allemand, le *bet midrach* porte le nom de *klaus,* ou, dans les communautés ḥassidiques, de **shtibl*. Dans les pays musulmans, on le désignait le plus souvent par le simple mot de *midrach*.

BET OLAM voir CIMETIÈRE.

BÉTA ISRAËL voir ÉTHIOPIE, JUIFS D'.

BÉTSAH
« Œuf »

Septième traité de l'ordre **Moed* de la *Michnah. Ses cinq chapitres traitent de la distinction opérée entre ce qui est considéré comme un « travail » interdit le chabbat et autorisé les jours de fêtes (le Nouvel An, la Pâque, etc., voir Ex 12,16; 20,10). La disctinction concerne surtout la préparation de la nourriture, qui est permise les jours de fêtes avec certaines restrictions. Le traité expose les lois de **mouqtseh* (sur les choses qu'il est interdit de toucher le chabbat ou un jour de fête), la préparation de la nourriture pendant les jours fériés et le concept de *chevout* (la restriction rabbinique concernant le travail). Le nom de ce traité est inhabituel, en ce que son premier mot lui sert de titre et non pas son objet. Cependant, on l'appelle aussi *Yom Tov* (« jour de fête ») conformément à son contenu. Son texte est développé dans les deux *Talmuds et dans la *Tossefta.

BIALIK, ḤAYYIM NAḤMAN
voir WISSENSCHAFT DES JUDENTUMS.

BIBLE

Terme usuel par lequel le français désigne les Écritures hébraïques. Le mot « Bible » dérive du grec *biblion* (litt. « le livre »). Cette appellation est l'équivalent exact de l'hébreu *ha-sefarim* (« les livres »), formule par laquelle la littérature rabbinique qualifie souvent les écrits saints. A l'évidence, cette habitude de langage s'est répandue dès l'époque hellénistique, lorsque les Juifs traduisirent leurs livres saints dans la langue vernaculaire.

On trouve d'autres noms hébraïques de la Bible : *Sifré ha-qodech* (« les livres de sainteté ») ou bien *Kitvé ha-qodech* (« les écrits de sainteté »). On en fit usage durant toute l'Antiquité et le Moyen Age. Ils expriment deux caractères

03 SUBAT 1995

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi

16 KASIM 1994

مُقَارَنَة الأديَان

دراسة تحليلية نقدية

لإنجيل مَرقس تاريخيًّا وموضُوعيًّا

İncil

دكتور
محمد عبد الحليم مصطفى أبو السعد
كلية الآداب — جامعة صنعاء

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Demirbaş No 28308
Tasnif No 226.3
İ SAİD D

الطبعة الأولى

١٤٠٤هـ — ١٩٨٤م

et-Tadamunu'l-Islami, c. 36 (Sy. 11), s. 29-33, 1982 (Mekke)
Incil
14 MARS 1991

٣٠) يراجع (فتح الباري) ٩ / ٥٠ وما بعدها ففي (البخاري) ينفي أن يكون القتيل أباه خالد الاشعر ، كما جاء في بعض الروايات . كما انه يصحح الاسم حبيش بالسين والشين خلافا للتصحيفات الواردة عن الاسم ويزيد أن القتيل حبيش وليس أباه محمد وورد في (فتح الباري) أيضا في نفس الصفحة من الجزء المذكور قال : عن أحمد حدثنا موسى بن داود حدثنا حزام ابن هشام بن حبيش قال : شهد جدي الفتح مع رسول الله صلى الله عليه وسلم

٣١) في ٤ / ١١٧ من (تهذيب تاريخ ابن عساكر) قال : رواها الطبراني والحاكم . وصححها ابونعيم . وابو بكر الشافعي كلهم عن حبيش بن خالد أخي أم معبد . ورواها ابن سعد والبيهقي وابن الجوزي في (الوفا) عن أبي معبد . ورواها ابن السكن عن أم معبد .

قلت : وقد أورد القصة في موضعين في هذا الجزء وفي الجزء الاول في الشمائل ، وشرح غريب الفاظها

٣٢) في ٤ / ١٢٠ من (تهذيب ابن عساكر) : قال ابن سعد (أي عن حزام) كان ثقة قليل الحديث . وقال ابن أبي شيبة كان هو وأبوه من الثقات وقال الامام احمد عن حزام لابأس به في الحديث وقال أبوحاتم : هو شيخ محله الصدق

٣٣) تفصيل الروايات في : ١١٩ / ٤ ، ١٢٠ من (تهذيب ابن عساكر) وفي بعضها ، قدم عمر بن عبدالعزيز قديدا فأرسل إلى أبي بيقلة .

٣٤) طبقات ابن سعد ٥ / ٦٥ ، وسرحة : شجرة من سكة إذ تبعد عنها أكثر من ثمانية كيلو ، ولكنهم كانوا يعدون خزاعة من أهل مكة ، وإن بعدت منازلهم .

٣٥) الاعلام ترجمته .

٣٦) أسد الغابة ترجمة عمه أكثم بن الجون .

٣٧) الاصابة – ترجمته .

٣٨) الاعلام – ترجمته .

٣٩) لمعرفة المزيد من سيرته يراجع (الاصابة) و (أسد الغابة) و (الاستيعاب) ترجمته . وكذلك (الاعلام) وكذلك (المحبر) ص ٢٩١ .

الحكمة

□ قال صلى الله عليه وسلم : **الحكمة ضالة المؤمن ، يأخذها ممن سمعها .**

قيل لقس بن ساعدة : **ما أفضل المعرفة ؟ قال : معرفة الرجل نفسه . قيل له : فما أفضل العلم ؟ قال : وقوف المرء عند علمه ، قيل له : فما أفضل المروءة ، قال : استبقاء الرجل ماء وجهه .**

البشارة

ببنينا محمد صلى الله عليه وسلم في الإنجيل

للأستاذ الدكتور الشيخ محمد بن محمد أبو شهبه

لقد بين القرآن الكريم الذى هو الشاهد ، والمهيمن على الكتب السماوية السابقة بشارة عيسى عليه السلام بالنبى صلى الله عليه وسلم ، وبأن اسمه « أحمد » ، في قول الله تبارك وتعالى :

(وإذ قال عيسى ابن مريم يابنى إسرائيل إنى رسول الله إليكم مصدقا لما بين يدى من التوراة ، ومبشرا برسول يأتى من بعدى اسمه أحمد ، فلما جاءهم بالبينات ، قالوا : هذا سحر مبين)"١" .

والكتب السماوية باعتبار كونها من عند اله واحد ، وهو الله تبارك وتعالى . ومن حيث كونها تتفق فى أصول العقائد ، وهى :

١ – الايمان بالله تعالى : ذاتا ، وصفاتا ، وأفعالا .

٢ – والايمان باليوم الآخر ، وبكل ما جاء فيه من بعث ، وحشر ، وجمع فى الموقف وحساب ، وجزاء ، وجنة ونار .

٣ – والايمان بالرسل بين الله وبين الناس ، ويشمل :

الملائكة ، والأنبياء ، والرسل ، يعتبر كل منها مصدق للآخر ، ولذلك قال الله تبارك وتعالى بعد ذكر تصديق عيسى وكتابه الانجيل لما بين يديه من التوراة : « وأنزلنا إليك الكتاب بالحق مصدقا لما بين يديه من الكتاب ومهيمنا عليه ، فاحكم بينهم بما أنزل الله ، ولا تتبع أهواءهم عما جاءك من الحق لكل جعلنا منكم شرعة ، ومنهاجا »"٢" .

دایرة المعارف تشیع، جلد دوم، تهران، ۱۳۶۸
Inal, 540-541

منتظر راستین آن است که به فراگیری و عمل بستن این وظایف به‌عنوان لوازم و توابع انتظار همت می‌گمارند (نیز ← غیبت؛ امام دوازدهم (عج)).

منابع: اکمال الدین واتمام النعمة، باب ۲۵، ۵۵؛ بحارالانوار، ۵۲/ باب ۲۲؛ مکیال‌المکارم، ترجمهٔ فارسی، ۲۰۶/۲؛ النجم‌الثاقب، ۴۲۸.

انتظام، در لغت به‌معنی سامان گرفتن و منظم شدن است. در اصطلاح دانش اخلاق، انتظام، دهمین نوع از انواعی است که تحت جنس فضیلت عفت قرار دارد [← عفت]، و آن چنان است که میانه‌روی در کارها و ترتیب و تنظیم امور آن سان که صلاح و مطلوب است، ملکهٔ نفس گردد و نفس بتواند اندازهٔ متعادل هر چیز و ترتیب درست هر کار را به آسانی تعیین کند. در اخلاق ناصری آمده است که «اما انتظام آن بود که نفس را تقدیر و ترتیب امور بر وجه وجوب و حسب مصالح نگهداشتن ملکه شود» [← اخلاق، اخلاق فلسفی].

منابع: اخلاق ناصری، تصحیح مینوی، ۱۱۴؛ گوهر مراد، چاپ اسلامیه، ۴۹۴.

انتفاء، در لغت به‌معنی پاک کردن است. در اصطلاح منطق، انتفاء در برابر ثبوت قرار دارد [← ثبوت] و آن نفی شدن و سلب گردیدن محمول از موضوع است، چنانکه در قضیه‌های سالبه به انتفای محمول از موضوع، حکم می‌شود.

منبع: اساس الاقتباس، ۱۳۲.

اَنْجِدان، قریه‌ای جزء دهستان مشک‌آباد بخش فرمهین شهرستان اراک که در منتهی‌الیه دشت فراهان و دامنهٔ کوههای هفتاد قله واقع شده است. نام انجدان معرب واژهٔ انگدان و اصل آن انگوزه یا انغوزه می‌باشد که در اصل نام گیاهی است و نام این ده از آن گیاه گرفته شده است. گویند هنگامیکه مذهب نقطویه در عراق عجم نضجی پیدا کرد دارای دو مرکز و کانون اصلی بوده که یکی از آنها انجدان و دیگری فین کاشان بوده است. این ده مدتی هم مرکز امامان اسماعیلیه بوده است و قبور آنان در آنجا دارای قبه و بارگاه و صندوق و دستگاه است. هنگام حملهٔ تیمور نوشته‌اند که منازل زیرزمینی این فرقه را که در این نواحی فعالیت داشته‌اند آب بست و پناهگاههای آنان را ویران نمود. ده مزبور مردمش شیعه و در ۱۳۶۵ ش ۹۲۵ نفر جمعیت داشته است.

منابع: تاریخ اجتماعی کاشان، ۱۰۲؛ فرهنگ جغرافیائی ایران، ۳۵/۱؛ گزارشنامه یا فقه‌اللغة اسامی امکنة، ۸۰.

اِنْجیل، واژه‌ای یونانی به‌معنی مژده و بشارت، در لغت عربی نیز به‌معنی اصل و بنیاد علوم و حکمتها و یا استخراج علوم و حکم آمده که از «نجل» به‌معنی «اصل» گرفته شده است. این کلمه دوازده بار در قرآن مجید، بدین شرح ذکر گردیده:

«خداوند کتاب را بحق بر تو نازل فرمود که دلیل راستی کتب آسمانی پیش از آن باشد تورات و انجیل را پیشتر برای هدایت مردمان فرود آورد...» (آل عمران، ۳)؛ «و خداوند به او [= عیسی بن مریم] کتاب و حکمت و تورات و انجیل را می‌آموزد» (آل عمران، ۴۸)؛ «ای اهل کتاب چرا دربارهٔ آئین ابراهیم با یکدیگر جدال می‌کنید (که هرکدام او را بخود نسبت می‌دهید) و حال آنکه تورات و انجیل فرو فرستاده نشد مگر بعد از او» (آل عمران، ۶۵)؛ «و باو [= عیسی بن مریم] انجیل را دادیم، در آن هدایت و روشنی و تصدیق کنندهٔ درستی تورات و راهنمائی خلق، و اندرز برای پرهیزکاران بود» (مائده، ۴۶)؛ «و گفتیم باید که اهل انجیل به آنچه خداوند در آن فرستاده حکم کنند» (مائده، ۴۷)؛ «و چنانچه آنان تورات و انجیل و آنچه از سوی پروردگارشان برایشان نازل شده را برپای دارند هرآینه از آسمان و زمین روزی خواهند خورد» (مائده، ۶۶)؛ «و بگو ای اهل کتاب شما ارزشی ندارید تا آنکه تورات و انجیل و آنچه از جانب پروردگارتان بسوی شما نازل شده (= قرآن) را برپای دارید» (مائده، ۶۸)؛ «[ای عیسی] من به‌تو کتاب و حکمت و تورات و انجیل را آموختم» (مائده، ۱۱۰)؛ «آنانکه پیروی کنند از رسول خدا و پیغمبرانی که در تورات و انجیل که نزدشان است نام و نشان و اوصاف او را نگاشته می‌یابند» (اعراف، ۱۵۷)؛ «همانا خداوند جانها و اموال مؤمنین را به بهای بهشت خریداری کرده، آنان در راه خدا جهاد می‌کنند پس دشمنان دین را به‌قتل رسانند و یا خود کشته شوند این وعده بر خدا قطعی است که در تورات و انجیل و قرآن یاد فرموده» (توبه، ۱۱۱)؛ «این وصف حال آنان [= یاران همراه حضرت محمد (ص)] در تورات است و مثل حالشان در انجیل به دانه‌ای ماند که چون نخست سر از خاک برآرد؛ شاخه‌ای نازک و ضعیف باشد و پس از آن قوت یابد تا آنکه ستبر و قوی گردد و برساق خود راست و محکم بایستد که دهقانان در تماشای آن حیران بمانند» (فتح، ۲۹)؛ «و از پی‌ایشان [= رسولان] عیسی بن مریم را فرستادیم و به‌او انجیل را عطا کردیم» (حدید، ۲۷).

حرمت و قداست انجیل ــ به‌عنوان کتاب آسمانی نازل شده برحضرت عیسی (ع) ــ نزد عموم مسلمین ثابت و مورد تأیید است، چنانکه در آیات قرآن ملاحظه می‌کنید، و نیز در بعضی از دعاهای وارده از ائمهٔ معصومین (ع) می‌بینیم، مانند: دعاهای شب عرفه که از امام صادق (ع) روایت شده و در آن آمده: «... و بحق تورات موسی و انجیل عیسی...» و دعای عهد از امام صادق (ع) در روز عرفه: «و ای نازل کنندهٔ تورات و انجیل و زبور...» و دعاهای دیگر. ولی آن انجیل پس از صعود حضرت عیسی (ع) به آسمان، مفقود گردید و یهودیان ــ که در صدد قتل حضرت عیسی (ع) و از بین بردن دین آن حضرت برآمده بودند ــ پس از آنکه

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بجامعة أم القرى - بمكة المكرمة
دمشق، الطبعة الأولى ١٤٠٣هـ - ١٩٨٣م

- IMRAN
- AOÎ b. HATÎM et-TAÎ
- MÜBAHELE
- HAVARÎ
- MERYEM
- ZEKERİYA
- İSA
- İNCİL
- HIRİSTİYANLIK

٢ - ٦٣ - ١٠١

اسم الرسالة	:	النصرانية في القرآن الكريم (ماجستير).
اعداد الطالب	:	محمد بن سعد بن عبد الرحمن آل سعود
إشراف	:	الاستاذ الدكتور محمد محمد السماحي
تاريخ الرسالة	:	١٣٩٨ هـ - ١٩٧٨م.
مباحث الرسالة	:	تشمل الرسالة مقدمه وثلاثة أبواب وخاتمة، على الوجه الآتي:

في المقدمة أشار الطالب إلى أن سبب اختياره للموضوع هو ما راج في الآونة الأخيرة من رغبة مزعومة الى التعاون بين الدين الاسلامي وبين المسيحية بقصد الوقوف أمام الخطر الشيوعي. وانعقدت لذلك مؤتمرات انفضت على أمور جانبية عديمة الفائدة.

وفي الباب الأول بحث النقاط التالية: تاريخ تدوين الأناجيل: إنجيل متى، إنجيل مرقص، إنجيل لوقا، إنجيل يوحنا، مولد المسيح عليه السلام ونشأته، بشارة يحيى عليه السلام بمقدمه، بدء عيسى في دعوته، تعاليمه لتلاميذه، معجزاته عليه السلام، موقف اليهود من دعوته ومؤامرتهم ضده، محاكمته، اضطهاد المسيحيين بعده، المجامع والمسيحيون.

وفي الباب الثاني: تحدث عما جاء في القرآن الكريم عن عيسى

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THE ENCYCLEOPAEDIA OF ISLAM [New Edition], Vol.III, 1971 LEIDEN, pp.

whom attained eminence in the Congress party; this position still holds.

Until 1940 the Muslim League endeavoured to gain special rights to safeguard the interests of the Muslims as a minority; from 1940 it asserted that Hindus and Muslims were two different nations and that the Muslim League, and it alone, represented the national aspirations of the Muslims which aimed at the establishment of a national home. The Congress rejected the equation of religion with nationalism and accused the Muslim League of working up religious animosity for political ends. However, the 1945 communal riots widened the gulf between the Muslim League and the Congress, and the schism reached its climax in 1947 in the partition of India and the foundation of Pakistan.

Bibliography: Lajpat Rai, *Young India*, New York 1917; Surendranath Banerjea, *A nation in making*, London 1925; B. P. Sitaramayya, *History of the Indian National Congress*, Madras 1935; W. C. Smith, *Modern Islam in India*, Lahore 1943; H. Bolitho, *Jinnah*, London 1954; Abul Kalam Azad, *India wins freedom*, Calcutta 1959; Ram Gopal, *Indian Muslims 1858-1947*, New York 1959; C. H. Philips (ed.), *The evolution of India and Pakistan*, London 1962; Aziz Ahmad, *Studies in Islamic culture in the Indian environment*, London 1964; idem, *Islamic modernism in India and Pakistan 1857-1964*, Oxford 1967. (D. ARGOV)

INDIAN OCEAN [see BAḤR AL-HIND].

INDIGO [see NĪL].

INDJĪL, Arabic transcription of the word εὐαγγέλιον, gospel, through the Ethiopian *wängel* (Nöldeke, *Neue Beiträge*, 47; Grimme, in *Festsch. Goldziher*, 164; Jeffery, *Foreign Vocabulary of the Qur'ān*, 71-2). The variant *andjīl* may arise from a Mesopotamian Persian influence.

The word *indjīl* occurs twelve times in the Ḳur'ān (III, 2, 43, 58; V, 50, 51, 70, 72, 110; VII, 156; IX, 112; XLVIII, 29; LVII, 27) and refers to the Revelation transmitted by Jesus. The word also means the scripture possessed and read by the Christian contemporaries of Muḥammad (V, 51; VII, 156), *i.e.*, the four Gospels, often extended in current usage to mean the whole of the New Testament. The confusion to which this gave rise in later controversies was often solved, on the Muslim side, by accusing the Christians of having "corrupted" the original Gospels (cf. especially Mingana, *Woodbrooke Studies*, ii, (1928), 35-6).

In this article there will be studied successively: I. The relations between the Ḳur'ān and the Gospels; II. The place of the Gospels in *ḥadīth*; III. The knowledge of the Gospels possessed by Muslim writers; IV. The place of the Gospels in Ṣūfism; V. The Islamo-Christian controversy over the Gospels.

I. The Gospels and the Ḳur'ān. There appear in the Ḳur'ān a certain number of Gospel characters: Jesus, Mary, St. John the Baptist (Yaḥyā), Zacharias, the Apostles, and a certain number of facts (the Annunciation, the miracles of Jesus) whose resemblance to the Gospels is striking, so that the question arises of how exactly they are related to the Gospels, which preceded them.

For believing Muslims this question presents no difficulties: it is the same God Who reveals both books, and the Prophet Muḥammad, having received the Revelation directly from God, had no need to consult, directly or indirectly, the Scriptures in order to be able to reproduce some of the features which are found in them.

The historian of religions however feels obliged by his discipline to seek for possible historical connexions. The first question is therefore: what knowledge could Muḥammad and the first Muslims have had of the Gospels? This leads to the question of the translation of the Gospels into Arabic, since any knowledge of Greek, Syriac, or Coptic on the part of Muḥammad and his Companions may be excluded.

In a memoir presented to the *Reale Accademia dei Lincei* in 1888 (see *Bibl.*), Ignazio Guidi raised the question whether the Gospels had been translated into Arabic before the advent of Islam. Sprenger (*Das Leben und die Lehre des Moh.*, i, 131 ff.) thought be recognized in a passage of Muḥammad b. Isḥāḳ (ed. Wustenfeld, 149-50) a fragment from a translation made before the time of Muḥammad. The fragment contains John XV, verses 23-27, and the word which is used in them to translate παράκλητος is *al-m-n-ḥ-mnā*, which is neither Arabic nor Syriac but Palestinian and probably quite early (cf. Gildemeister, *De evang. in arabic.*, 35). According to a text of Bar Hebraeus (*Chron. eccles.*, ed. Abbeloos and Lamy, i, 275; Assemani, *Bibl. orient.*, ii, 335; cf. Gildemeister, *op. cit.*, 30, note 1), a translation was made between 631 and 640 A.D. by the Monophysite Johannes on the instructions of an Arab ruler, ʿAmr b. Saʿd. But these first translations, if they existed, amount only to isolated and disputable details.

On the other hand, extant manuscripts attest that from the 2nd/8th century, Arabic versions of the Gospels were in the hands of the Christians of Syria. The many manuscripts of the Gospels in Arabic may be divided into six classes: (A) Those which were translated directly from the Greek. They originate from the monastery of Saint Sabas or from near there; two of them (Vatic. arab., 13, of the 8th cent. and manuscr. Borgia, K. 11, 31 8th or 9th century) are the oldest known. (B) Texts translated from the Peshitta, or at least revised on the basis of this Syriac version. These are of different periods (Tischendorf manuscript at Leipzig, 8th-9th century; Codex Vaticanus, 13). The translation of the *Diatessaron* of Tatian was made in the 5th/11th century by Ibn al-Ṭayyib. (C) Texts translated from the Bohairic Coptic translation or modified according to it (*Codex Vaticanus*, copt. 9). The passages from the Gospels mentioned in the *History of the patriarchs of Egypt* by Ibn al-Muḳaffaʿ [*q.v.*] (4th/10th century) are based on the Coptic translation, perhaps in the form of lectionaries. The same or a similar Coptic version seems to have been used by al-Ghazālī in *al-Radd al-djamīl* (cf. R. Chidiac, *Réfutation excellente de la divinité du Christ*, Paris 1939). (D) Texts of eclectic recensions, made in the 7th/13th century in the patriarchate of Alexandria to become the canonical versions. The first work on this was done circa 650/1250 by al-Asʿad Abu 'l-Faradj Ibn al-ʿAssāl. (E) Texts which are distinguished by their more particularly literary form (Leiden MS 2348 and those in the Vatican, cod. arab. 17 and 18). The two latter, in a translation into hymed prose, date from the end of the 4th/10th century. Other versions in the same genre were made later. (F) Arabic versions of Western origin (cf. H. Hyvernat, in *Dict. de la Bible*, i, col. 851-6).

We may thus conclude, with Graf (*Geschichte*, i, 41) that in the present state of knowledge it cannot be asserted that Muḥammad and his first companions could have had a direct knowledge of the Gospels in Arabic.

In addition to the canonical Gospels, there exist

No matter how old it is, Truth is never obsolete

Muhammad in the Bible-III

The Mystery of the "Mispa"

Prof. Abdul Ahad Dawud

This is the third of a series of articles on the prophecies about the advent of Prophet Muhammad in the Old and New Testaments of the Christian Scripture. These articles are the outcome of a life-long research by a prominent Christian priest who was raised and educated in the Christian faith. He spent the major part of his life in study and contemplation, and when he realized the Truth he was as brave as all men of God to identify himself with it.

These valuable articles were published in the form of a book by the Presidency of Shariah Courts and Religious Affairs in the State of Qatar. With this tribute and acknowledgement, we take the liberty of republishing the material in its original form, because we believe that Truth is never old or obsolete, that it should never be obscured and that it ought to be presented to all generations.

— H.R.A.

In this article, as the title shows, I shall try to give an exposition of the ancient Hebrew Cult of Stone, which they inherited from Abraham, their great progenitor, and to show that this Stone-Cult was instituted at Mecca by that Patriarch and his son Ishmael; in the land of Canaan by Isaac and Jacob; and in Moab and elsewhere by the other descendants of Abraham.

By the term "Stone-Cult," let it be understood, I do not mean stone-worship, which is idolatry; by it I understand the worship of God at a specially consecrated stone meant for that purpose. In those days of yore, when the chosen family was leading a nomadic and pastoral life, it had no settled habitation where to build a house, especially dedicated to the worship of God; it used to erect a particular stone around which it used to make a *hajj;* that is to say, to turn round seven times in the form of a dancing-ring. The word *hajj* might frighten the Christian readers and they might shrink at its sight because of its Arabic form and because of its being at present a Muslim religious performance. The word *hajj* is exactly identical in meaning and etymology with the same in the Hebrew and other Semitic languages. The Hebrew verb *hagag* is the same as the Arabic *hajaj,* the difference being only in the pronunciation of the third letter of the Semitic alphabet *Gamal*, which the Arabs pronounce as j. The Law of Moses uses this very word *hagag* or *haghagh.*[1] when it orders the festival ceremonies to be performed. The word signifies to compass a building, an altar or a stone by running round it at a regular and trained pace with the purpose of performing a religious festival of rejoicing and chanting. In the East the Christians still practise what they call *higga* either during their festival days or at

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Muhammad in the Bible — XIII

Baptism with the Holy Spirit and Fire

Prof. Abdul Ahad Dawud

One of the few religious phenomena I have not been able to explain is this: How is it that the well-known Saba'ites (Sabians), so predominant in the Arabian peninsula and Mesopotamia, did not embrace Christianity if the Prophet John the Baptist had really and openly declared and presented Jesus as the "more powerful" Prophet than himself, and the Messiah whose shoes he was not worthy to unloose? If, as foretold by John, Jesus was the Apostle of Allah who came to baptize with the Holy Spirit and with fire the myriads whom he "dyed" in the water of the Jordan and elsewhere, why did not Jesus baptize them instantly with the Spirit and with fire and then purge of idolatry all the lands promised by Allah to the seed of Abraham and establish the Kingdom of God by force and fire? It is absolutely inconceivable that the disciples and the believers in the Divine mission of John should not follow Jesus if he had been presented to the public as his Lord or Superior on the spot. The followers of John might have been excused for their refusal to enter into the Christian Church if Jesus Christ had come, say, a century later than the Baptist, but happily such was not the case. They were both contemporaries and born in the same year. They both baptized with water unto repentance, and prepared their penitent converts for the Kingdom of God that was approaching but not established in their time.

The Saba'ites, the "Dyers" or "Baptists," were the faithful adherents of John. They may have fallen into error and superstition; but they knew perfectly well that it was not Jesus who was intended in the prophecy of their Prophet. They embraced Islam when Muhammad came. The people of Harran in Syria are *not* — as they have been supposed to be — the remnant of the old Saba-'ites. In the promised lands only three non-Muslim religions were recognized and tolerated by the Qur'an, namely, Judaism, Christianity, and Sabianism. It is stated that the Harranians pretended to be the remnant of the old Saba'ites, and they were, therefore, permitted to practise their peculiar religion without molestation by the Turkish Government.

The Christian conception of the Holy Spirit is entirely different from the Islamic and the Jewish. The Holy Spirit is not a divine person with divine attributes and functions not belonging to this or that other divine persons of a triple god. The Christian belief that this same holy ghost, the third divine person, descends from his (or her, or its) heavenly throne at the bidding of every priest — in his daily celebration of some sacrament — to consecrate its elements and change their essence and qualities into some supernatural elements is extremely repugnant to the religious sentiments of every Unitarian, whether Jew or Muslim. Nothing could horrify a Muslim's feeling more than the belief that the Holy Spirit — always at the intervention of a priest — changes the water of baptism into the blood of a

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No matter how old it is, Truth is never obsolete

Muhammad in the Bible — VIII

Prophecies in the New Testament

Prof. Abdul Ahad Dawud

Two very extraordinary events have been recorded by two Evangelists in connection with the birth of Sayyidna Jesus Christ (upon whom be peace and the blessings of Allah). The Evangelist Mattai (Matthew) has left to us an account of the wonderful pilgrimage of the Magi, who were guided by a star from Persia to the manger at Bethlehem, where the newborn Jesus, who they "worshipped" and presented with rich gifts of gold, myrrh, and incense, was lying. The condensed material in this historical event or fictitious story of the "Wise Men" from the East is in itself a plausible legend consisting of more than half a dozen miracles, which the Christian Church alone has been able to create and to believe in. The Church has preserved the very names of the Magi, who, headed by the King Caspar, were "inspired by God," and knew that the little Babe of Bethlehem was God, Lamb, and King, and therefore they offered him incense as to a deity, myrrh for his burial as a sacrifice, and gold for his royal treasury!

That the Zoroastrian magicians, or the astrologian Chaldees, through the astral divination and guidance, traversed all that distance to Jerusalem, and there lost the sight of the star; that the Jewish reigning sovereign Herod and the inhabitants of Jerusalem shook and trembled at the news of the birth of a new king; that only an incoherent passage in the writings of the Prophet Micah (v. 2) could solve the problem of the locality where the nativity had taken place; and finally that the astrologers were informed by God in a dream not to return to Herod, are indeed some wonderful miracles which only the Christian superstition can swallow. The royal retinue of the pilgrims proceeds to Bethlehem only at a few miles' distance from Jerusalem, and, lo! the old guiding star again appears and leads them on until it stops exactly above the spot where the infant was born. The prodigious rapidity with which the long journey from Persia to Bethlehem was completed while the babe was still in the stable (Luke ii. 4-7) shows the importance of the miracle.

Another miracle connected with the birth of Christ is the fact, or the fiction, that after all those demonstrations at the Court of Herod and in the educated classes at Jerusalem, nobody knew the address of the Holy Family; and that this mystifying ignorance cost the massacre by Herod of hundreds of infants at Bethlehem and its suburbs. The last but not the least miracle insinuated in this narrative is the fulfilment of another prophecy from Jeremiah (xxxi. 15), where Rachel is represented as weeping and lamenting over the slaughter of the Ephraimites at Ramah and not at Bethlehem, and this, too, some seven hundred years ago, when the descendants of Rachel were deported into Assyria while she herself was dead long before Jacob, her husband, descended into Egypt! St. Matthew, who alone among all the ancient archivists and historians knows this event,

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Muhammad in the Bible — IX

"Eudokia" Means "Ahmadiyeh"

Prof. Abdul Ahad Dawud

To retranslate a masterpiece of an eminent author from a foreign version if he left other writings in his own language would not be very difficult. For thus the translator could study the mind, the technicalities, and the expressions in his works, and do his best to retranslate the book into its original language. But how far he would be successful is a question which only able translators can decide and determine. Similarly, if there were at least a couple of epistles or writings of St. Luke in the Hebrew, his Gospel could with comparatively less difficulty be translated into that tongue than it can now be done. But unfortunately even such is not the case. For nothing is extant of the ancient writings in the language of Jesus from which St. Luke translated the angelic hymn; nor has he himself left us another book in a Semitic dialect.

To make myself better understood, and in order to make the English readers better appreciate the extreme importance of this point, I venture to challenge the best scholar in English and French literature to retranslate from a French edition the dramatic work of Shakespeare into English without seeing the original English text, and to show the grace and the elegance of the original as well.

The great Muslim philosopher Ibn Sina (Avicenna) wrote in the Arabic, and some of his works were afterwards retranslated from the Latin into the Arabic because the originals were lost. Are these reproductions the exact texts of that Muslim Aristotle? Certainly not!

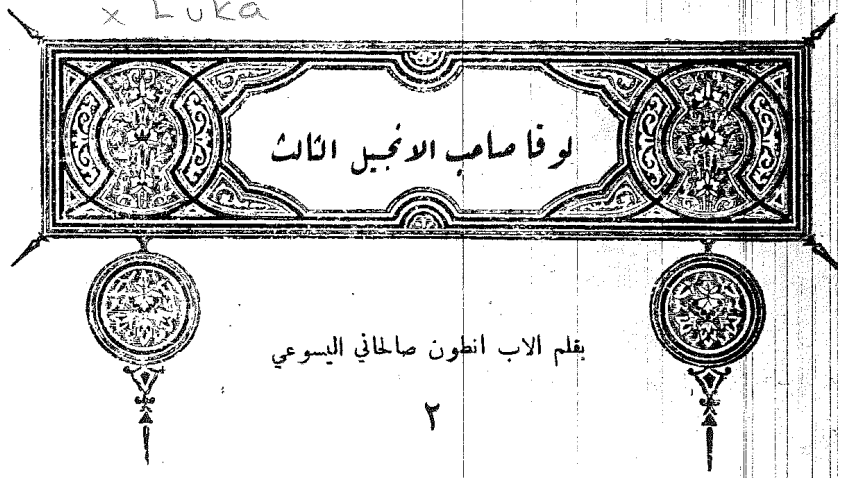
In the previous article in this series,[1] on "Eiriny," we discussed this translational point to a certain extent; and we had no difficulty in finding its equivalent Hebrew word "Shalom," because both are identical in the Septuagint and Hebrew texts. But the Greek compound word "Eudokia" does not occur, to the best of my knowledge, in the Septuagint Version, and it is extremely difficult to find out its equivalent or synonymous term in the original. St. Barnabas does not mention in his Gospel this angelic hymn and the story of the Shepherds of Bethlehem; nor do the other Synoptics or the Epistles in the New Testament.

The modern Greeks frequently adopt "Eudokia" and "Eudoxia" for their feminine proper nouns; and both these nouns are composed of two elements; "eu" and "dokeo," from the later being derived "doxa" which means "glory" or "praise" and so on. In order to discover the original Semitic word in the song that the pious Shepherds heard and related, and which the evangelist Luke has formulated into "Eudokia," we are compelled to examine and trace it right from its Greek root and derivation. But before doing so, it is necessary to criticize and expose the erroneous versions which have eclipsed the true meanings of Eudokia and concealed its prophetical bearing upon Ahmad or Muhammad.

There are two principal ver-

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Mesrik, c. 32, s. 125-127, 1932 (Beyrut)
x Incil
x Luka



بقلم الاب انطون صالحاني اليسوعي

٢

البراهين على وجود الانجيل الثالث في اوائل النصرانية (تابع)

شهادة آباء الكنيسة

القديس يوستينوس الفيلسوف الشهيد، في مدافعته الاولى عن المسيحيين التي رفعها الى الامبراطور انطونينوس في السنة ١٥٠ للمسيح[1]، كثيراً ما يذكر انجيل القديس لوقا:

في العدد ١٥: «باركوا لاعنيكم وصلّوا لاجل من يُعنتكم». (راجع لوقا ٦: ٢٨)

«كل من سألكم فأعطوه ومن اخذ مالكم فلا تطالبوه به» (راجع لوقا ٦: ٣٠)

«إن اقرضتم الذين ترجون ان تستوفوا منهم فأيّة منةٍ لكم فان العشارين يصنعون كذلك» (راجع لوقا ٦: ٣٤)

«كونوا ذوي رأفة ورحمة كما انّ اباكم هو رؤوف ورحيم» (راجع لوقا ٦: ٣٦)

في العدد ١٦: «من ضربك على خدّك فقدّم الآخر ومن اخذ رداءك او ثوبك فلا تمنعه» (راجع لوقا ٦: ٢٩). «كثيرون يقولون لي يا رب يارب

١) الآباء اليونان لمين، المجلد ٦، العمود ٢٢٨–٤٦٩.

ألم نكن باسمك اكلنا وشربنا وصنعنا القوات. حينئذٍ اقول لهم اذهبوا عني يا فاعلي الاثم». (راجع لوقا ١٣: ٢٦و٢٧)

في العدد ١٧: «كما اوضح المسيح قائلاً: «الذي اعطاه الله كثيراً يُطلب منه كثير». (راجع لوقا ١٢: ٤٨)

في العدد ٣٣: «ها انتِ تحبلين في البطن من الروح القدس وتلدين ابناً ويدعى ابن العلي وتسمينه يسوع فانه يخلص شعبه من خطاياهم». (راجع لوقا ١: ٣١و٣٢)

في العدد ٦٣: «من سمع مني فقد سمع من الذي ارسلني». (راجع لوقا ١٠: ١٦)

في العدد ٦٦: «ان الرسل في شروحهم المسمّاة الاناجيل قالوا ان يسوع اوصاهم هكذا اي انه بعد ما اخذ الخبز وشكر قال اصنعوا هذا لذكري». (راجع لوقا ٢٢: ١٩)

من محاورة القديس يستينوس الفيلسوف مع تريفون اليهودي[1]

في العدد ١٧: «الويل لكم ايها الكتبة فانكم اخذتم المفاتيح. فانتم لم تدخلوا ومنعتم الداخلين ايها القادة العميان» (راجع لوقا ١١: ٥٢)

في العدد ٧٦: «اعطيكم سلطاناً ان تدوسوا الحيات والعقارب وكل قوة العدوّ». (راجع لوقا ١٠: ١٩)

«ينبغي لابن البشر ان يتألم كثيراً ويُرذل من الكتبة والفريسيين ويُصلب ويقوم في اليوم الثالث». (راجع لوقا ٩: ٢٢)

في العدد ٨١: «لا يزوّجون ولا يتزوجون بل يكونون مساوين للملائكة بما انهم ابناء الله ابناء القيامة» (راجع لوقا ٢٠: ٣٥و٣٦)

في العدد ٩٦: «أحبّوا اعداءكم كونوا ذوي رأفة ورحمة كما هو ابوكم السماوي». (راجع لوقا ٦: ٣٥و٣٦)

في العدد ١٠٠: «ان مريم العذراء اذ آمنت وسُرّت عند ما بشّرها الملاك

١) الآباء اليونان لمين، المجلد ٦، العمود ٤٧٣–٨٠٠.

No matter how old it is, Truth is never obsolete

Muhammad in the Bible — X

John on Prophet Muhammad

Prof. Abdul Ahad Dawud

John the Baptist, according to the narratives of the four Evangelists, was a cousin and contemporary of Jesus, being only about six months older than the latter. The Qur'an does not mention anything about the life and work of this Prophet except that God, through the angels, announced to his father Zachariah that he would have a son name Yahya, who would bear witness to the word of Allah, and that he would be an honourable person, chaste, and one of the righteous prophets *(Qur'an, iii. —)*. Nothing is known about his infancy, except that he was a Nazarite living in the wilderness, eating locusts and wild honey, covering his body with a cloth made of camel's hair, tied with a leather girdle. He is believed to have belonged to a Jewish religious sect called the "Essenes," from whom issued the early Christian "Ibionites" whose principal characteristic was to abstain from worldly pleasures. In fact, the Qur'anic descriptive term of this hermit Prophet — "hasura," which means "chaste" in every sense of the word — shows that he led a celibate life of chastity, poverty, and piety. He was not seen from his early youth until he was a man of 30 or more, when he began his mission of preaching repentance and baptizing the penitent sinners with water. Great multitudes were drawn to the wilderness of Judea to hear the fiery sermons of the new Prophet; and the penitent Jews were baptized by him in the water of the River Jordan. He reprimanded the educated but fanatical Pharisees and the Priests, and threatened the learned but rationalistic Saduquees (Saducees) with the coming vengeance. He declared that he was baptizing them with water only as a sign of purification of the heart by penance. He promulgated that there was coming after him another Prophet who would baptized them with the Holy Spirit and fire; who would gather together his wheat into his granaries and burn the chaff with an inextinguishable fire. He further declared that he who was coming afterwards was to such an extent superior to himself in power and dignity that the Baptist confessed to be unfit or unworthy to bow down to untie and loose the laces of his shoes.

It was on one of these great baptismal performances of Hazrat Yahya (St. John the Baptist) that Jesus of Nazareth also entered into the water of the Jordan and was baptized by the Prophet like everybody else. *Mark (i. 9)* and *Luke (iii. 21)*, who report this baptism of Jesus by John, are unaware of the remarks of John on this point as mentioned in *Matthew (iii)*, where it is stated that the Baptist said to Jesus: "I need to be baptized by thee, and didst thou come to me?" To which the latter is reported to have replied: "Let us fulfil the righteousness"; and then he baptized him. The Synoptics state that the spirit of prophecy came down to Jesus in the shape of a dove as he went out from the water, and a voice was heard saying: "This is my beloved son, in whom I am well

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Muhammad in the Bible-II

Prof. Abdul Ahad Dawud

Introduction: This is the second of a series of articles on the prophecies about the advent of Prophet Muhammad in the Old and New Testaments of the Christian Scripture. These articles are the outcome of a life-long research by a prominent Christian priest who was raised and educated in the Christian faith. He spent the major part of his life in study and contemplation, and when he realized the Truth he was as brave as all men of God to identify himself with it.

These valuable articles were published in the form of a book by the Presidency of Shariah Courts and Religious Affairs in the State of Qatar. With this tribute and acknowledgement, we take the liberty of republishing the material in its original form, because we believe that Truth is never old or obsolete, that it should never be obscured and that it ought to be presented to all generations.

— H.R.A.

Muhammad in the Old Testament

"And the Ahmed of all nations will come." — Haggai, ii7.

Some two centuries after the idolatrous and impenitent Kingdom of Israel was overthrown, and the whole population of the 10 tribes deported into Assyria, Jerusalem and the glorious temple of Solomon were razed to the ground by the Chaldeans, and the unmassacred remnant of Judah and Benjamin was transported into Babylonia. After a period of 70 years' captivity, the Jews were permitted to return to their country with full authority to build again their ruined city and the temple. When the foundations of the new house of God were being laid, there arose a tremendous uproar of joy and acclamation from the assembly; while the old men and women who had seen the gorgeous temple of Solomon before, burst into a bitter weeping. It was on this solemn occasion that the Almighty sent His servant the Prophet Haggai to console the sad assembly with this important message:

"And I will shake all nations, and the ***Himada*** of all the nations will come; and I will fill this house with glory, says the Lord of hosts. Mine is the silver, mine is the gold, says the Lord of hosts, the glory of my last house shall be greater than that of the first one, says the Lord of hosts; and in this place I will give ***Shalom***, says the Lord of hosts." (Haggai, ii. 7-9)

I have translated the above paragraph from the only copy of the Bible at my disposal, lent to me by an Assyrian lady cousin in her own vernacular language. But let us consult the English versions of the Bible, which we find have rendered the original Hebrew words ***himda*** and ***shalom*** into "desire" and "peace" respectively.

Jewish and Christian commentators alike have given the utmost importance to the double promise contained in the above prophecy. They both understand a messianic prediction in the word ***Himda***. Indeed, here is a wonderful prophecy confirmed by the usual biblical formula of the divine oath, "says the Lord Sabaoth," four times repeated. If this prophecy be

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Muhammad in the Bible — XVIII

The Son of Man According to the Jewish Apocalypses

Prof. Abdul-Ahad Dawud

From what has been already discussed in these pages it will have been that the appellation "Barnasha," or "the Son of Man," is not a title like "Messiah," that could be applied to every prophet, highpriest, and legally anointed king; but that it is a *proper noun*, belonging exclusively to the Last Prophet. The Hebrew Seers, Sophees, and the Apocalyptists describe the Son of Man, who is to come in due time as appointed by the Almighty to deliver Israel and Jerusalem from the heathenish oppression and to establish the permanent kingdom for "the People of the Saints of the Most High." The Seers, the Sophees, foretell the advent of the Powerful Deliverer; they see him — *only* in a vision, revelation, and faith — with all his might and glory. No Prophet or Sophee *ever* said that he *himself* was "*the* Son of Man," and that he would "come again on the Last Day to judge both the quick and the dead," as the Nicene Creed puts it on the pretended authority of the Sayings of Jesus Christ.

The frequent use of the appellation in question by the evangelists indicates, most assuredly, their acquaintance with the Jewish Apocalypses, as also a firm belief in their authenticity and divine origin. It is quite evident that the Apocalypses bearing the names of Enoch, Moses, Baruch, and Ezra were written long before the Gospels; and that the name "Barnasha" therein mentioned was borrowed by the authors of the Gospels; otherwise its frequent use would be enigmatic and an incomprehensible — if not a meaningless — novelty. It follows, therefore, that Jesus either believed *himself* to be the Apocalyptic "Son of Man," or that he knew the Son of Man to be a person distinctly other than himself. If he believed *himself* to be the Son of Man, it would follow that either *he* or the *Apocalyptists* were in error; and in either case the argument goes most decidedly against Jesus Christ. For his error concerning his own personality and mission is as bad as the erroneous predictions of the Apocalyptists, whom he believed to be divinely inspired. Of course, this dilemmatic reasoning will lead us to a final conclusion unfavourable to himself. The only way to save Jesus from this dishonour is to look upon him as the Qur'an pictures him to us; and accordingly to attribute all the contradictory and incoherent statements about him in the Gospels to their authors or redactors.

Before discussing further the subject, "the Son of Man" as depicted in the Jewish Apocalypses, a few facts must be carefully taken into consideration. First, these Apocalypses not only do not belong to the canon of the Hebrew Bible, but also they are not even included among the Apocrypha or the so-called "Deutro-canonical" books of the Old Testament. Secondly, their authorship is not known. They bear the names of Enoch, Moses, Baruch, Ezra, but their real authors or editors seem to have known the final destruction of Jerusalem and the dispersion of the Jews under the Romans. These pseudonyms were chosen, not for fraudulent purposes, but out of a pious motive by the Sophees or Seers who composed them. Did not Plato put his own views and dialectics into the mouth of his master, Socrates? Thirdly, "these books," in the words of the Grand Rabbin Paul Haguenauer, "in an enigmatical, mystical, supernatural form, try to explain the secrets of the nature, the origin *(sic)* of God, the problems of good and evil, justice and happiness, the past and the future. The Apocalypse makes upon all these questions some revelations which surpass human understanding. Their principal personages are Enoch, Moses, Baruch, Ezra. These writings are evidently the product of the painful and disastrous epochs of Judaism."[1] Consequently they cannot be fully understood any more than the Apocalypse which bears the name of St. John the Apostle. Fourthly, these Apocalypses have been interpolated by the Christians. In the Book of Enoch "the Son of Man" is also called "the Son of Woman" and "the Son of God," thus interpolating the Church theory of Incarnation; surely no Jewish Seer would write "Son of God." Fifthly, it would be noticed that the Messianic doctrine is a later development of the old prophecies concerning the Last Apostle of Allah, as foretold by Jacob and other Prophets. It is only in the Apocrypha and the Apocalypses, and especially in the Rabbinical writings, that this "Last Deliverer" is claimed to descend from David. True, there are prophecies after the Babylonian captivity, and even after the deportation of the Ten Tribes into Assyria, about a "Son of David" who would come to gather together the dispersed Israel. But these predictions were fulfilled only partly under Zorobabel — a descendant of King

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كوركيس عوّاد، اقدم المخطوطات العربية
في مكتبات العالم، ١٩٨٢، بغداد.

INCIL (DIT)

٣ ـ الكتاب المقدَّس

(العهد القديم ـ العهد الجديد)

١٢١ ـ أخبار الأيام (الأول، والثاني):

نسخة في مكتبة دير طورسينا، قوامها ٧٥ ورقة، كُتبت بخطٍ متوسط بين الكوفي والنسخي، في القرن الرابع للهجرة = ق ١٠ م. راجع: الفهارس التحليلية. الرقم ٧).

١٢٢ ـ الأعمال[٤٠] والرسائل:

نسخة في مكتبة دير طورسينا. قوامها ١٣٩ ورقة، كتبها موسى الراهب، على الرّق بخطٍّ كوفي عتيق، بين أواخر القرن الثاني وأوائل القرن الثالث للهجرة = أواخر القرن ٨ واوائل القرن ٩ م. (الفهارس التحليلية. الرقم ١٥٤).

١٢٣ ـ الأناجيل:

نسخة في مكتبة دير طورسينا، قوامها ٤٩ ورقة، مكتوبة على الرقّ بخطٍ نسخي عتيق جيّد، في القرن الرابع للهجرة = ق ١٠ م. (الفهارس التحليلية. الرقم ٧).

(٤٠) أي: أعمال الرُسُل

No matter how old it is, Truth is never obsolete

Introduction: Here is the first of a series of articles on the prophecies about the advent of Prophet Muhammad in the Old and New Testaments of the Christian Scripture. These articles are the outcome of a life-long research by a prominent Christian priest who was raised and educated in the Christian faith. He spent the major part of his life in study and contemplation, and when he realized the Truth he was as brave as all men of God to identify himself with it.

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Muhammad in the Bible

Prof. Abdul Ahad Dawud

I propose through this article and the ones which will follow to show that the doctrine of Islam concerning the Deity and the last great messenger of Allah is perfectly true and conforms to the teachings of the Bible.

I shall devote the present article to discussing the first point, and in a few other papers I shall attempt to show that Muhammad is the real object of the Covenant and in him, and him alone, are actually and literally fulfilled all the prophecies in the Old Testament.

I wish to make it quite clear that the views set out in this article and those which will follow it are quite personal, and that I am alone responsible for my personal and unborrowed researches in the Hebrew Sacred Scriptures. I do not, however, assume an authoritative attitude in expounding the teachings of Islam.

I have not the slightest intention nor desire to hurt the religious feelings of Christian friends. I love Christ, Moses and Abraham, as I do Muhammad and all other holy prophets of God.[1]

My writings are not intended to raise a bitter and therefore useless dispute with the Churches, but only invite them to a pleasant and friendly investigation of this all-important question with a spirit of love and

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Incl

MOSLEM WORLD, c. 27, S. 237-250, 1968 (NEW YORK)

THE BIBLE AND MOSLEMS

Throughout the world of Islam, in evangelism the Bible should be our inspiration, our textbook, our tool, and our guide. In asking Christians, who had formerly been Moslems, what first attracted their attention to Christ and what finally brought about their conversion, I discover that in a large majority of cases the Bible had much to do with the process. That being the case, it lays upon those of us who would lead Mohammedans to Christ, the responsibility of making the Bible central in all our work and becoming expert in its use. As we do so we find, in ever increasing measure, that we have in the Old Testament a matchless reference library and in the New Testament a perfect handbook for evangelistic work with Moslems.

Missionaries who work with Mohammedans know that there are three ancient and standard objections to the Bible. 1. It has been abrogated by the Koran. 2. It has been changed and corrupted by Christians. 3. Christ took the genuine *Injîl* or New Testament back with Him when He returned to heaven. Of course it is naturally incumbent upon one who makes such charges against the Bible to substantiate his assertions. I think we also know good answers to each of the above claims.

In spite of this, it is our policy *not* to take up these arguments in general discussion in our evangelistic room. We do have pictures on the walls of our room, of Bible manuscripts written long before the inception of Islam. The fact of the matter is we do not hear these old objections nearly so often as we once did. When a man raises one or more of these points and we find that he is genuinely troubled by the question, not merely desirous of starting a

version of the same New Testament they could read any day in their own language. Fortunately Khoobyar knows the ancient Syriac; and how beyond price it is that practically all literate people in the world of Islam can read the Bible in their mother tongue!

We have found it a good point to urge with Moslems that as God has created all men, so it is natural to suppose that He would make His revelation available to all men in their native tongue. As on the day of Pentecost in a miraculous way all heard the Gospel in their own speech, so now the Word of God is available, by a modern miracle of translation and publication, to people all over the world in their own tongue. We have the Bible in a dozen languages always at hand in our evangelistic room, and in this cosmopolitan city it is surprising how many versions we have occasion to use.

I.

It will make us better evangelists if we realize at the outset, that no matter how well we know our Bible or how much we strive to make it the foundation of all our work, we are at best very poor instruments of clay. We can no more apply the truth of the Bible to a Moslem heart than we can raise the dead. Only the Holy Spirit can bring a certain verse or passage into the particular crisis of the individual and make it for him the very Word of God. I have in mind four converts from Islam. The Spirit used to bring about their conversion such various passages as: Isaiah 42:3; Zechariah, chapter 13; Luke 4:18, 19; and the Epistle to the Romans. No man can tell what Word will answer the deepest problem of the Moslem heart. It is the Word of God, not the word of man, that saves. How necessary, then, that we present the Bible to Moslems under the direction of its real Author—The Holy Spirit. Only He can make it in very fact to them the Word of God for their particular need.

You might build the pyramids or the great walls and temples of Baalbek or the mighty platform of Persepolis

Muhammad in the Bible — XVI

"The Son of Man," Who is He?

Prof. Abdul-Ahad Dawud

The Holy Qur'an presents to us the true Jesus Christ as "the Son of Mary;" and the Holy Gospels, too, present him to us as "the Son of Mary;" but that Gospel which was written on the white tablets of the heart of Jesus and delivered to his disciples and followers orally, alas! was soon adulterated with a mass of myth and legend. "The Son of Mary" becomes "the Son of Joseph," having brothers and sisters.[1] Then he becomes "the Son of David;"[2] "the Son of Man;"[3] "the Son of God;"[4] "the Son" only;[5] "the Christ;"[6] and "the Lamb."[7]

Many years ago, one day I visited the Exeter Hall in London; I was a Catholic priest then; *nolens volens* I was conducted to the Hall where a young medical gentleman began to preach to a meeting of the Young Men's Christian Association. "I repeat what I have often said," exclaimed the doctor, "Jesus Christ must be either what he claims to be in the Gospel or he must be the greatest impostor the world has ever seen!" I have never forgotten this dogmatizing statement. What he wanted to say was that Jesus was either the Son of God or the greatest impostor. If you accept the first hypothesis you are a Christian, a Trinitarian; if the second, then you are an unbelieving Jew. But we who accept neither of these two propositions are naturally Unitarian Muslims. We Muslims cannot accept either of the two titles given to Jesus Christ in the sense which the Churches and their unreliable Scriptures pretend to ascribe to those appellations. Not alone is he "the Son of God," and not alone "the Son of Man," for if it be permitted to call God "Father," then not only Jesus, but every prophet and righteous believer. is particularly a "son of God." In the same way, if Jesus were really the son of Joseph the Carpenter, and had four brothers and several married sisters as the Gospels pretend, then why alone should he assume this strange appellation of "the Son of Man" which is common to any human being?

It would seem that these Christian priests and pastors, theologians and apologists have a peculiar logic of their own for reasoning and a special propensity for mysteries and absurdities. Their logic knows no medium, no distinction of terms, and no definite idea of the titles and appellations they use. They have an enviable taste for irreconcilable and contradictory statements which they alone can swallow like boiled eggs. They can believe, without the least hesitation, that Mary was both virgin and wife, that Joseph was both spouse and husband, that James, Jossi, Simon, and Judah were both cousins of Jesus and his brothers, that Jesus is perfect God and perfect man, and that "the Son of God," "the Son of Man," "the Lamb," and "the Son of David" are all one and the same person! They feed themselves on heterogeneous and opposed doctrines which these terms represent with asd greedy an appetite as they feel for bacon and eggs at breakfast. They never stop to think and ponder on the object they worship; they adore the crucifix and the Almighty as if they were kissing the bloody dagger of the assassin of their brother in the presence of his father!

I do not think there is even one Christian in ten millions who really has a precise idea or a definite knowledge about the origin and the true signification of the term "the Son of Man." All Churches and their commentators without exception will tell you that "the Son of God" assumed the appellation of "the Son of Man" or "the Barnasha' out of humility and meekness, never knowing that the Jewish Apocalyptical Scriptures, in which Jesus and his disciples heart and soul believed, foretold *not* a "Son of Man" who would be meek, humble, having nowhere to lay his head, and be delivered into the hands of the evil-doers and killed, *but* a strong man with tremendous power and strength to destroy and disperse the birds of prey and the ferocious beasts that were tearing and devouring his sheep and lambs! The Jews who heard Jesus speaking of "the Son of Man" full well understood to *whom* he was alluding. Jesus did not invent the name "Barnasha," but borrowed it from the Apocalyptical Jewish Scriptures: the Book of Enoch, the Sibylline Books, the Assumption of Moses, the Book of Daniel, etc. Let us examine the origin of this title "the Barnasha" or "the Son of Man."

1. "The Son of Man" is the Last Prophet, who established "the Kingdom of Peace" and saved the people of God from servitude and

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المشرق

السنة الثلاثون — كانون الثاني ١٩٣٢

لوقا صاحب الانجيل الثالث

بقلم الاب انطون صالحاني اليسوعي

ما يُعرف عن القديس لوقا

الله

الاسم « لوقا » Λουκᾶς هو مجتزأ من الاسم اليوناني « لوقيانوس » Λουκιανός ، او « لوقيليوس » Λουκίλιος ، او على الارجح من « لوقانوس » Λουκανός . يؤيد ذلك العنوان الذي يُروى في كثير من النسخ القديمة للترجمة اللاتينية المسماة « إيتَلا » *Itala* وهو «انجيل لوقانوس»[1] .

١) ان هذا الاجتراء لم يكن نادرًا عند اليونان والرومان . ولدينا امثلة عديدة على ذلك نحو : سيلاس عوض سيلفانوس ؛ زيناس عوض زينودور ؛ ديماس عوض ديمتريوس ؛ ارتيماس عوض اريتميدور ؛ كليوپاس عوض كليوپاتر ؛ هرماس عوض هرماغوراس ؛ الكساس عوض الكسندر الخ . . . وهذه العادة وجدت في بلادنا السورية قديمًا ، وخاصةً حديثًا نحو : جبرا ، جبُّور ، جبران عوض جبرائيل ؛ انطون ، طنوس عوض انطونيوس ؛ گابي عوض گبرييل ؛ زوزو عوض جوزيف ؛ ليزا عوض اليصابات او إليزابيت الخ .

Tandis que le thème coranique de la falsification des Écritures restait, sous une forme rajeunie par l'usage sélectif de la critique biblique occidentale, le thème central de la polémique musulmane contre le christianisme au XIX^e siècle, un transfert de l'accent se manifeste dès le début du XX^e siècle. Le centre du débat porte maintenant sur la personne du Christ. À savoir sur sa personnalité (parfois directement critiquée), sur le sens que le christianisme reconnaît à sa vie et à sa mission (notamment à sa crucifixion, dont traite ici un long chapitre, p. 357-382), sur l'histoire et les récits de son existence. Là intervient l'écrit qu'on appelle *Évangile de Barnabé*. Ce texte, découvert en italien et en espagnol au tout début du XVIII^e siècle, attira l'intérêt de plusieurs Occidentaux avant de recevoir sa première édition complète à Oxford en 1907, immédiatement suivie par une traduction arabe publiée par Rašīd Riḍā au Caire en 1908. Madame Schirrmacher y consacre toute la seconde partie de l'ouvrage, clairement divisée en quatre chapitres :

I. Les écrits de Barnabé dans l'histoire de l'Église ;

II. Histoire de la réception de *l'Évangile de Barnabé* jusqu'à la parution de l'édition arabe ;

III. L'édition arabe par Muḥammad Rašīd Riḍā ;

IV. La discussion sur *l'Évangile de Barnabé* après Muḥammad Rašīd Riḍā.

L'ouvrage s'achève, avant l'index général, par une bibliographie monumentale et classée (p. 386-428). Celle-ci comprend de très nombreuses pièces inédites. Elle peut être considérée comme quasi complète à ce jour sur les trois sujets centraux de la thèse. (Mais bien sûr, elle ne veut pas être, et n'est pas, une bibliographie générale sur l'histoire des relations entre le christianisme et l'islam, ni sur l'étude comparée de ces deux religions). Au total, nous avons ici un livre de première importance. L'auteur y étudie de manière originale et approfondie trois débats hautement représentatifs de l'islam moderne. À bon droit, elle souligne en plusieurs occasions que les objets et méthodes de l'apologétique musulmane en ces deux derniers siècles la renouvellent sans doute, mais s'inscrivent dans le droit fil des combats intellectuels de l'islam classique, nullement surannés. L'étude de Madame Schirrmacher amorce de plus un double rééquilibrage, ou plutôt confirme une double tendance qui s'affirme dans l'étude scientifique de l'islam. D'une part, remettre à sa juste place, qui est première aujourd'hui comme hier, l'étude des divergences doctrinales et de leurs expressions, lesquelles ne sont ni supprimées ni diminuées par l'entreprise, au demeurant louable, du dialogue islamo-chrétien. D'autre part, se rendre à l'évidence que l'Asie du Sud n'est pas seulement le centre de gravité du monde islamique, mais aussi, à l'époque moderne et contemporaine, un champ exceptionnel de culture et de confrontation pour les idées et valeurs musulmanes.

Guy MONNOT
(EPHE, Paris)

GRIC, *Ces Écritures qui nous questionnent* (*La Bible et le Coran*). Centurion, Paris, 1987. 14 × 21 cm, 159 p.

Avec ce livre, fruit d'études conjointes menées au cours des années 1978 à 1982, le Groupe de Recherches Islamo-Chrétien (GRIC), né à Tunis en 1977 sur l'initiative de Robert Caspar et d'Abdelmajid Charfi, propose les premières conclusions de ses réflexions sur les textes fondateurs du christianisme et de l'islam. Le GRIC regroupe des amis chrétiens et musulmans, de formation universitaire moderne, qui sont conscients des exigences du dialogue interreligieux et s'y engagent à titre personnel, qui ont de leur propre tradition religieuse une connaissance approfondie en même temps qu'ils cherchent à être mieux informés de celle de leurs partenaires, qui restent attachés à l'essentiel de leur foi et se veulent solidaires de leur propre communauté et, enfin, qui travaillent dans des groupes où la parité absolue est maintenue entre les participants musulmans et chrétiens à tous les niveaux de responsabilité. Depuis plus de quinze ans, les quatre groupes de Tunis, de Rabat, de Paris et de Bruxelles, ont successivement développé leurs recherches dans le domaine des « Écritures », puis dans celui de la « sécularisation » (1982-1985) et, enfin, dans celui des rapports entre « foi et justice » (1985-1990). Le champ de leurs recherches actuelles est celui du « péché et responsabilité éthique ». La charte fondatrice du GRIC a été publiée dans *Islamochristiana*, PISAI, Rome, 4 (1978) 183-186 (avec traductions anglaise et arabe dans la même revue 6 [1980] 230-233 et 10 [1984] 20-24). Le rapport annuel de ses travaux est également reproduit dans *Islamochristiana* 4 (1978) 175-186, 5 (1979) 289-290, 6 (1980) 228-233, 7 (1981) 246-247, 8 (1982) 238-239, 9 (1983) 265-266, 10 (1984) 213-215, 11 (1985) 220-221, 12 (1986) 204-206, 13 (1987) 198-200, 14 (1988) 283-285, 15 (1989) 208-210, 16 (1990) 233-235, 17 (1991) 214-215 et 18 (1992) 258-259. Son travail sur la « sécularisation » a été partiellement publié sous le titre *État et religion* dans *Islamochristiana* 12 (1986) 49-72.

Œuvre de franchise et d'audace, sinon de témérité, ce livre se présente en trois parties d'inégale longueur. La *1^re partie, Parole de Dieu, Écriture, lecture* (23-39), est l'œuvre du groupe de Paris. On y insiste d'abord sur « l'événement inaugurateur et ses objectivations », car la Parole de Dieu est liée à l'événement de la révélation, lequel est « intervention de Dieu dans l'histoire des hommes » : cette Parole s'insère dans un « système historico-social » et devient « référent initial et récurrent » pour toute la tradition religieuse. Les « objectivations textuelles de la Parole de Dieu » se situent donc à trois niveaux : « l'Écriture comme consignation du témoignage prophétique, l'Écriture comme témoin des premières communautés de foi, l'Écriture comme source renouvelée de sens ». À cela s'ajouteraient les « objectivations institutionnelles de la Parole de Dieu » : quelles y sont les « instances de régulation, de légitimation, de transmission, de définition normative (orthodoxie) et d'interprétation » ? Mais le groupe de Paris rappelle que « le Livre est aussi un livre » et que ses lectures sont donc multiples : il y a « une lecture qui tend à faire apparaître le sens source, une lecture qui déchiffre la finalité du texte dans un décodage de ses effets historiques, une lecture qui s'attache à une fonction de discernement du sens pour aujourd'hui ». Comme on le voit, les auteurs ne craignent pas d'y revendiquer l'application des méthodes modernes d'analyses historico-critiques et sémiologiques, ainsi que des principes d'herméneutique moderne, pour faire face au « repli fondamentaliste et littéraliste ».

Rédigée par le groupe de Rabat, la *2^e partie, Accueillir l'Écriture en communauté* (43-69), se veut plus concrète, analysant d'abord « les modes de transmission de l'Écriture (à travers les

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No matter how old it is, Truth is never obsolete

Muhammad in the Bible — XVII

By the Apocalyptical "Son of Man," Muhammad is Intended

Prof. Abdul Ahad Dawud

In my previous article I showed that "the Son of Man" foretold in the Jewish Apocalypses was not Jesus Christ, and that Jesus never assumed that appellation for himself, for thus he would have made himself ridiculous in the eyes of his audience.

There were only two courses open to him: either to denounce the Messianic prophecies and the Apocalyptical visions about the Barnasha as forgeries and legends, or to confirm them and at the same time to fill, if he were that lofty personage, the office of the "Son of Man." To say: "The Son of Man came to serve and not to be served,"[1] or "The Son of Man shall be delivered unto the hands of the Chief Priests and the Scribes"[2] or "The Son of Man came eating and drinking (wine)" with the sinners and the publicans,[3] and at the same time to confess that he was a beggar living on the charity and hospitality of others, was to insult his nation and its nation and its holiest religious sentiments! To boast that he was the Son of Man and had come to save and recover the lost sheep of Israel,[4] but had to leave this salvation to the Last Judgement, and even then to be cast into the eternal flames, was to frustrate all the hopes of that persecuted people, who alone in all mankind had the honour of being the only nation that professed the faith and religion of the true God; and it was to scorn their prophets and Apocalypses.

Could Jesus Christ assume that title? Are the authors of the four Gospels Hebrews? Could Jesus conscientiously believe himself to be what these spurious Gospels allege? Could a Jew conscientiously write such stories which are purposely written to disconcert and foil the expectation of that people? Of course, other than a negative answer cannot be expected from me to these questions. Neither Jesus nor his apostles would ever use such an extravagant title among a people already familiar with the legitimate owner of that surname. It would be analogous to putting the crown of the king upon the head of his ambassador, the latter having no army to proclaim him king. It would be simply an insane usurpation of the rights and privileges of the legitimate Son of Man. Consequently, such an unjustifiable usurpation on the part of Jesus would be equivalent to the assumption of the epithet of "the Pseudo Son of Man" and of the Antichrist! The very imagination of a similar act of audacity on the part of the Holy Christ Jesus makes my whole nature revolt. The more I read these Gospels the more I become convinced to believe that they are a production — at least in their present shape and contents — of authors other than the Jews. These Gospels are a counterpoise to the Jewish Revelations — particularly as a counter-project against the Sibyllian Books. This could only be done by Greek Christians who had no interest in the claims of the children of Abraham. The author of the Sibyllian Books places side by side with the Jewish prophets Enoch, Solomon, Daniel, and Ezra, the names of the Greek sages Hermes, Homer, Orpheus, Pythagoras, and others, evidently with the object of making propaganda for the Hebrew religion. These books were written when Jerusalem and the Temple were in ruins, some time before or after the publication of St. John's Apocalypse. The purport of the Sibyllian Revelation is that the Hebrew[5] Son of Man or the Messiah will come to destroy the power of Rome and to establish the religion of the true God for all men."

We can produce many sound arguments to prove the identity of "the Son of Man" with Muhammad only, and shall divide these arguments as follows:

Arguments from the Gospels, and from the Apocalypses

In the most coherent and significant passages in the discourses of Jesus where the appellation "Barnasha" — or "the Son of Man" — appears, only Muhammad is intended, and in him alone the prediction contained therein is literally fulfilled. In some passages wherein Jesus is supposed to have assumed that title for himself, that passage becomes incoherent, senseless, and extremely obscure. Take for instance the following passages: "The Son of Man came eating and drinking, and they said, Behold..."[6] John-Baptist was a teetotaller, he fed himself only on water, locusts, and wild honey; they said he was a demoniac; but "the Son of Man," *id est* Jesus (?), who ate and drank wine, was branded as "the friend of

الكبرى صورة بعض حوادث العهد القديم ترقى الى السنة ٣٦٠ ، ولا يزال القسم الاكبر منها محفوظاً . وعلى هذه الطريقة كان المصوّرون يشرحون الانجيل ، والكتب التقوية المنحولة . وفي كل ذلك كان اللاهوتي يُعين الفنان ، فيرشده لا الى الموضوع فحسب ، بل الى طريقة عرضه . واننا نجد الموضوعات التصويرية مقررة منذ القدم لا تكاد تختلف على طول تاريخ الفن المسيحي في الشرق. وقد اكتُشف منذ اقل من مائة سنة في جبل اتوس كتاب قديم يرقى الى عدة قرون ، مُثّل فيه تقليد اقدم من ذلك ايضاً . وكان هذا التقليد لا يزال يوحي الموضوعات التصويرية الدينية الى فناني اليونان في القرن التاسع عشر . وانه لمن مفاخر الفنّ البيزنطي ان يكون قد توفّق الى تحقيق هذا الفن التصويري الذي لا يزال منذ القدم يجذب انتباه الناظرين بما فيه من دقة التأليف وضبط التنسيق وروعة الزينة الملوّنة ، وسواء في ذلك التصاوير القديمة في كنيسة القديس ابوليبر الجديد في راڤينة ، ورسوم مخطوطات القرن الحادي عشر ، وحلقات التصاوير الفخمة في كنيسة القديس مرقص في البندقية .

ولكن ، لسوء الحظّ ، يصعب علينا جدًّا ان نحدّد الدور الذي مثّلته سورية في هذا الفن التصويري . وليس لنا عدد يذكر من الآثار التي احتفظت بتصاويرها الاصلية . حتى ان الاستاذ بتلر ، مدير البعثات الاميركية ، انتهى الى حلّ المشكل بالسلب ، فانكر وجود التصاوير البشرية في الكنائس السورية . بيدَ ان لدينا ، فضلًا عن شهادات قدماء المؤلفين كشهادة المؤرّخ الغزّي الذي وصف التصاوير المزدانة بها كاتدرائية غزة ، شهادات اخرى تظهر في الاناجيل السريانية المصوّرة الراقية الى القرن السادس ، وفي الآنية الفضية المصدّرة من اورشليم الى ايطالية في العهد نفسه ، وفي الصحاف الفضية كذلك التي نقش فيها تاريخ داود . وكلها تذكارات تشهد لوجود هذا الفنّ التصويري .

ثم اتت حفريات دورا . فكشفت في السنة ١٩٣٢ عن كنيسة مزدانة بصور اشخاص من العهد القديم والعهد الجديد ، وكشفت في السنة الفائتة ،

Incl
et Mesrik, 32/2, 1934, Beyrut



الرسم ٦ : صفحة من انجيل رَبولا . وهو مثال للاناجيل المصورة الظاهرة من آثار الفن السوري في القرن السادس . والصفحة تمثل ، عن اليمين ، دخول المسيح الى اورشليم احد الشعانين ؛ وعن اليسار ، تناول الرسل

MECELLETU'L-EZHER, C. 80 ,
(sayı 10) s. 828-34 , 1959 KAHİRE.

تحقيق فى أسفار العهد الجديد

بيان اللغات التى ألفت بها والتى ترجمت اليها
وما وقع فيه مؤرخو العرب وغيرهم فى هذا الصدد من أخطاء

للأستاذ الدكتور على عبد الواحد وافى

يطلق اسم « العهد الجديد » على مجموعة أسفار مقدسة عند المسيحيين . وقد كتب سفر واحد من هذه الأسفار ، وهو إنجيل متى ، باللغة الآرامية ثم ترجم إلى اليونانية ؛ وأما باقيها فقد كتب باليونانية ، ثم ترجم إلى الآرامية .

ولذلك سنمهد لبحثنا بكلمتين موجزتين عن هاتين اللغتين .

— ١ —

نظرة مجملة فى اللغة الآرامية

أصبحت اللغة الآرامية ، بعد تغلبها على اللغتين الأكادية والعبرية ، أى منذ أواخر القرن الرابع ق م ، اللغة السائدة فى جميع بلاد العراق من جهة ، وفى سورية وفلسطين وما إليهما من جهة أخرى . فقد كانت إذن اللغة التى يتكلم بها المسيح ويتكلم بها أهل فلسطين فى عهده . وقد نجم عن اتساع مناطقها وتعدد طوائف الناطقين بها أن انشعبت إلى عدة لهجات . وترجع لهجاتها هذه إلى مجموعتين رئيسيتين يفصلهما الفرات وصحراء الشام : إحداهما مجموعة اللهجات الآرامية الشرقية وتشمل اللهجات الآرامية ببلاد العراق ؛ والأخرى مجموعة اللهجات الآرامية الغربية وتشمل اللهجات الآرامية بسورية وفلسطين وشبه جزيرة سينا ... وما إلى ذلك .

وتنقسم المجموعة الشرقية إلى لهجات كثيرة يهمنا منها فى موضوعنا اللهجة السريانية ، فقد ترجمت إليها أسفار العهد الجديد من اللغة اليونانية كما سيأتى بيان ذلك .

وتنقسم المجموعة الغربية كذلك إلى لهجات كثيرة يهمنا منها فى موضوعنا اللهجة التى يطلق عليها علماء اللغة اسم « الآرامية الفلسطينية الحديثة » وهى التى كتب بها أقدم إنجيل فى العهد الجديد وهو إنجيل متى ، والتى استخدمها المسيحيون بسورية وفلسطين فى ترجمة أسفار العهد الجديد من اللغة اليونانية كما سيأتى بيان ذلك (١) .

— ٢ —

نظرة مجملة فى اللغة اليونانية

كانت اللغة اليونانية القديمة لغة الحديث والكتابة فى جميع البلاد اليونانية الأصل وفى جميع مستعمرات اليونان بأوربا ، وآسيا وإفريقيا ، كما كانت لغة الكتابة والثقافة فى كثير من البلدان غير اليونانية اللسان وخاصة فى بلاد العراق والشام وفلسطين وشمال إفريقيا وفى مصر نفسها ؛ فقد كان المصريون منذ عهد البطالسة إلى الفتح العربى ، يتكلمون القبطية ، بينما كانوا يستخدمون اليونانية فى شئون الكتابة والثقافة والآداب والعلوم .

وباللغة اليونانية ألفت جميع أسفار العهد الجديد ما عدا إنجيل متى ، فالراجح أنه ألف بالآرامية كما سيأتى بيان ذلك ، وإلى اللغة اليونانية تمت أقدم ترجمة لإنجيل متى فى العهد الجديد (حوالى سنة ٦٠ ميلادية) من أصله الآرامى ، ومن اللغة اليونانية ترجمت أسفار العهد الجديد إلى اللغة اللاتينية ، وعن اليونانية واللاتينية ترجمت هذه الأسفار إلى معظم لغات العالم قديمها وحديثها .

[١] انظر تفصيل الكلام عن اللغة الآرامية فى الباب الثالث من كتابنا « فقه اللغة » | الطبعة الرابعة صفحات ٥٢ — ٦٧] .

— ٣ —

العهد الجديد

اعتمد المسيحيون من أسفارهم سبعة وعشرين سفرا قرروا أنها هى وحدها الأسفار المقدسة أى الموحى بها ، وأطلقوا عليها اسم « العهد الجديد » للمقابلة بينها وبين ما اعتمد من أسفار اليهود المقدسة التى أطلقوا عليها اسم « العهد القديم » .

وبجانب هذه الأسفار التى يتألف منها العهد الجديد توجد أسفار مسيحية أخرى قررت كنائس المسيحيين ومجامعهم عدم إدخالها فى أسفار هذا العهد ، ويطلقون عليها اسم « الأسفار الخفية » "Apocryphe" du grec "Apokruphos" de "Apokruptien" cacher وبعض هذه الأسفار الخفية يعتقد المسيحيون أنه موضوع كإنجيل برنابا (١) St Barnabé الذى جاءت فيه بشارة المسيح بالرسول محمد عليه السلام (٢) ، وكتاب

[١] القديس برنابا من التلاميذ الاثنين والسبعين وهو قريب الرسول مرقص مؤلف أحد الأناجيل الأربعة المعتمدة التى سيأتى ذكرها .

[٢] هى البشارة التى أشار اليها القرآن الكريم إذ يقول « وإذ قال عيسى بن مريم يا بنى اسرائيل إنى رسول الله إليكم مصدقا لما بين يدى من التوراة ومبشراً برسول يأتى من بعدى اسمه أحمد ، فلما جاءهم بالبينات قالوا هذا سحر مبين » آية ٦ من سورة الصف .

The MWL Journal, Vol. 10 (7), April-May 1983, Makkah

No matter how old it is, Truth is never obsolete

Muhammad in the Bible — XIV

The "Paraclete" is not the Holy Spirit

Prof. Abdul Ahad Dawud

In this article we can now discuss the famous "Paraclete" of the Fourth Gospel. Jesus Christ, like John-Baptist, announced the advent of the Kingdom of God, invited the people to repentance, and baptized them for the remission of their sins. He honourably accomplished his mission, and faithfully delivered the message of God to the people of Israel. He was not himself the founder of the Kingdom of God, but only its herald, and that is why he wrote nothing and authorized no one to write the Holy Gospel that was inscribed in his mind. He revealed the Gospel which meant the "good news" concerning the "Kingdom of God" and the "Pereiklitos" to his followers, not in writing, but in oral discourses, and in public sermons. These discourses sermons, and parables were transmitted by those who had heard them to those who had not. Later on, it was the sayings and teachings of the Master that were reduced to writing. Jesus was no longer the Rabbi, but the Logos — the Divine Word; no longer the Forerunner of the Paraclete but his very Lord and Superior. His pure and true words were adulterated and mixed with myth and legend. For a time he was expected at any moment to come down from the clouds with legions of angels. The Apostles had all passed away; the second coming of Jesus Christ was delayed. His person and doctrine gave rise to a variety of religious and philosophical speculations. Sects succeeded one another; Gospels and Epistles different names and titles appeared in many centres; and a multitude of the Christian scholars and apologists combated and criticized each other's theory. If there had been written a Gospel during the lifetime of Jesus, or even a book authorized by the College of the Apostles, the teachings of the Prophet of Nazareth would have preserved their purity and integrity until the appearance of the Periqlit — Ahmad. But such was not the case. Each writer took a different view about the Master and his religion, and described him in his book — which he named Gospel or Epistle — according to his own imagination. The high-soaring flight of thought concerning the Word; the prophecy about the Periqlit; the inexplicable discourse of Jesus upon his flesh and blood; and a series of several miracles, events, and sayings recorded in the Fourth Gospel were unknown to the Synoptics and consequently to a great majority of the Christians who had not seen it at least for a couple of centuries.

The Fourth Gospel, too, like every other book of the New Testament, was written in Greek and not in Aramaic, which was the mother-tongue of Jesus and his disciples. Consequently, we are again confronted with the same difficulty which we met with when we were discussing the "Eudokia" of St. Luke,[1] namely: What word or name was it that Jesus used in his native tongue to express that which the Fourth Gospel has translated as "the Paraclete" and which has been converted into "comforter" in all the versions of that Gospel?

Before discussing the etymology and the true signification of this unclassical or rather corrupt form of the Paraclete it is necessary to make a brief observation upon one particular feature of St. John's Gospel. The authorship and authenticity of this Gospel are questions which concern the Higher Biblical Criticism; but it is impossible to believe that the Apostle could have written this book as we have it in its present shape and contents. The author, whether Yohannan (John) the son of Zebedee, or someone else under that name, seems to be familiar with the doctrine of the celebrated Jewish scholar and philosopher Philon concerning the Logos (Word). It is well known that the conquest of Palestine and the foundation of Alexandria by Alexander the Great opened up, for the first time, a new epoch for culture and civilization. It was then that the disciples of Moses met with those of Epicurus, and the mighty impact of the spiritual doctrines of the Bible on the materialism of the

Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, 2002 Michigan, pp. 96-99

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recorded in their own style and language exactly the message God wanted them to give to humankind. The writings of the prophets and apostles claim to be the unbreakable, imperishable, and inerrant words of God. The evidence that their writings are what they claimed to be is found not only in their own moral character but in the supernatural confirmation of their message, its prophetic accuracy, its amazing unity, its transforming power, and the testimony of Jesus who was confirmed to be the Son of God.

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Bible, Islamic View of. Muslims believe that the *Qur'an* is the Word of God, superseding all previous revelations. To maintain this belief, they must sustain an attack upon the competing claims of their chief rival, the Bible.

The Attack on the Bible. Muslim accusations against the Bible fall into two basic categories: first, the text of Scripture has been changed or forged; second, doctrinal mistakes have crept into Christian teaching, such as the belief in the incarnation of Christ, the triunity of the Godhead, and the doctrine of original sin (Waardenburg, 261–63).

Praise for the Original Bible. Strangely, sometimes the *Qur'an* gives the Judeo-Christian Scriptures such noble titles as: "the Book of God," "the Word of God," "a light and guidance to man," "a decision for all matters," "a guidance and mercy," "the lucid Book," "the illumination *(al-furqan),*" "the gospel with its guidance and light, confirming the preceding Law," and "a guidance and warning to those who fear God" (Takle, 217). Christians are told to look into their own Scriptures to find God's revelation for them (5:50). And even Muhammad himself at one point is exhorted to test the truthfulness of his own message by the contents of the previous divine revelations to Jews and Christians (10:94).

The Bible Set Aside. This praise for the Bible is misleading, since Muslims hasten to claim that the *Qur'an* supersedes previous revelations, based on their concept of progressive revelation. By this they hope to show that the *Qur'an* fulfills and sets aside the less complete revelations, such as the Bible. One Islamic theologian echoes this conviction by stating that while a Muslim needs to believe in the Torah (Law of Moses), the *Zabur* (the Psalms of David), and the *Injil* (Gospels), nevertheless "according to the most eminent theologians" the books in their present state "have been tampered with." He goes on to say, "It is to be believed that the *Qur'an* is the noblest of the books. . . . It is the last of the God-given scriptures to come down, it abrogates all the books which preceded it. . . . It is impossible for it to suffer any change or alteration" (Jeffery, 126–28). Even though this is the most common view among Islamic scholars, still many Muslims claim to believe in the sacredness and truthfulness of the present-day Bible. This, however, is largely lip-service due to their firm belief in the all-sufficiency of the *Qur'an*. Very few ever study the Bible.

Against the Old Testament. Muslims often show a less favorable view of the Old Testament, which they believe has been distorted by the teachers of the law. The charges include: concealing God's Word (sura 2:42; 3:71), verbally distorting the message in their books (sura 3:78; 4:46), not believing in all the parts of their Scriptures (sura 2:85), and not knowing what their own Scriptures really teach (sura 2:78). Muslims have included Christians in these criticisms.

Due to the ambiguities in the qur'anic accounts, Muslims hold various views (that are sometimes in conflict) regarding the Bible. For instance, the well-known Muslim reformer, Muhammad Abduh writes, "The Bible, the New Testament and the *Qur'an* are three concordant books; religious men study all three and respect them equally. Thus the divine teaching is completed, and the true religion shines across the centuries" (Dermenghem, 138). Another Muslim author tries to harmonize the three great world religions in this way: "Judaism lays stress on Justice and Right; Christianity, on Love and Charity; Islam, on Brotherhood and Peace" (Waddy, 116). However, the most typical Islamic approach to this subject is characterized by comments of the Muslim apologist, Ajijola:

> The first five books of the Old Testament do not constitute the original Torah, but parts of the Torah have been mingled up with other narratives written by human beings and the original guidance of the Lord is lost in that quagmire. Similarly, the four Gospels of Christ are not the original Gospels as they came from Prophet Jesus . . . the original and the fictitious, the Divine and the human are so intermingled that the grain cannot be separated from the chaff. The fact is that the original Word of God is preserved neither with the Jews nor with the Christians. The Qur'an, on the

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of including some examples of traditions where the remark is added that the Prophet's words are verified by the Qur'ān, but while this has its interest as showing the strong belief that the Qur'ān comes from God and not from Muḥammad, it is not quite relevant to our present purpose.

In what is presented in this article only a selection of the passages I have collected has been given to illustrate the type of material available. As said earlier, no attempt is here made to prove anything; the purpose of the article is simply to indicate a line of research which could possibly produce some results. Before any attempt could be made to reach conclusions it would first be necessary to make collections of traditions which represent different types so as to make a general review of the situation. When this was done other lines of research would need to be undertaken to separate the wheat from the chaff, for however much one may hope to be able to detect sayings genuinely coming from the Prophet, there can be no question that much of the material belongs to a later date. What is required, and what we do not possess, is some criterion by which to form a judgment. The approach indicated above may lead somewhere; it is therefore hoped that someone will undertake it and that when he does so he will not have the disappointment of finding himself in a blind alley.

THE EARLY DEVELOPMENT OF THE MUSLIM ATTITUDE TO THE BIBLE

By the Reverend W. Montgomery Watt, B.Litt., Ph.D.

§ 1. The Qur'ān

A study of the Muslim attitude to the Bible must commence with the Qur'ān, but in doing so it must try to limit itself to what the Qur'ān actually says and exclude all later interpretations. There are four assertions of the Qur'ān that have to be specially considered.

(1) The general position of the Qur'ān is that it confirms previous revelations, and in particular (to adopt a convenient rendering of the Arabic terms) of the Torah and Evangel. This

position ought to have had as its corollary an acceptance of the Old and New Testaments, but the Muslims soon discovered that there were serious differences between these and the Qur'ān. The Jews of the time, too, could not or would not find a place for Muḥammad in their doctrinal system, and the same later held of the Christians. This made it difficult for the Muslims to reconcile their presuppositions about the Bible with the actualities of the situation.

(2) The Qur'ān often implies and in one verse (7.157/156) definitely states that Muḥammad was foretold in the Bible. It seems probable that the Muslims had some grounds other than the words of the Qur'ān for thinking that this was so. It may be, as is suggested by some of the stories to be considered later, that the men of Medina had learned something of the Messianic hopes of the Jews and thought that Muḥammad was the expected Messiah. On the other hand, such stories may be mainly later inventions. Yet, whatever the explanation, the Muslims certainly believed that there were references to Muḥammad in the Bible.

(3) There are a number of verses in which the Jews are explicitly or implicitly accused of concealing some part of their scriptures, or are commanded not to do so.[1] The primary reference in these verses is to passages of the Old Testament allegedly foretelling Muḥammad's coming, but the Muslims who first heard them may have had other matters in mind also; one point frequently mentioned is the Mosaic prescription of stoning for adultery, but it is open to grave suspicion (as will be seen later). The accusation of "inventing falsehood about God"[2] is perhaps only the corollary of the charge of concealing things, since concealing one thing often implies asserting something else that is false; but, since more is said about inventing falsehood than about concealing, it may also have been applied to other matters, such as the Jewish oral law.[3]

(4) There are four passages which speak of the Jews deliberately "corrupting" or "altering" the scriptures. The meanings ascribed to the word *yuḥarrifūna* in commentaries and

[1] 2.42/39, 140/134, 146/141, 159/154, 174/169; 3.71/64; 5.15/18; 6.91; 2.76/71.
[2] e.g. 11.18/21; cf. concordances.
[3] cf. 3.78/72; 10.59/60; 16.116/117.

Incil

إظهار الحق

تأليف

الشيخ رحمت الله الهندى

١٢٣٣ — ١٣٠٨ هـ

١٨١٨ — ١٨٩١ م

تقديم وتحقيق وتعليق

الدكتور احمد حجازى السقا

الجزء الثانى

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دار التراث العربى للطباعة والنشر
ميدان المشهد الحسينى
تليفون ٩٣٦١٤٥

ضعيفة الى ظهور الساسانيين ثم صارت قوية بعد ظهورهم فكانت ضعيفة تارة وقوية تارة ، وولد فى عهد نوشيروان « محمد بن عبد الله » صلى الله عليه وسلم وأعطاه الله السلطنة الظاهرية والباطنية وقد تسلط متبعوه فى مدة قليلة شرقا وغربا على جميع ديار فارس التى كانت هذه الرؤيا وتفسيرها متعلقين بها ، فهذه هى السلطنة الأبدية التى لا تنقضى وملكها لا يعطى لشعب آخر وسيظهر كمالها عن قريب فى زمان الامام الهمام المهدى رضى الله عنه(٣٤) لكن الوهن والضعف يقع قبل ظهوره بمدة قليلة كما يشاهد بعض علاماته الآن ثم يزول بظهوره ويكون الدين كله لله ، فهذا الحجر الذى انقطع لا بيدين من جبل وسحق الخزف والحديد والنحاس والفضة والذهب وصار جبلا عظيما وملأ الأرض بأسرها هو محمد صلى الله عليه وسلم .

* * *

*** البشارات فى العهد الجديد « الانجيل » :**

البشارة الثانية عشر : نقل يهوذا الحوارى فى رسالته الخبر الذى تكلم به أخنوخ الرسول الذى كان سابعا من آدم عليه السلام ومن عروجه الى ميلاد المسيح مدة ثلاثة آلاف وسبع عشرة سنة على زعم مؤرخيهم . وأنا أنقل عبارته من الترجمة العربية المطبوعة سنة ١٨٤٤ : « الرب قد جاء فى ربواته المقدسة ليدائن الجميع ويبكت جميع المنافقين على كل أعمال نفاقهم التى نافقوا فيها وعلى كل الكلام الصعب الذى تكلم به ضد الله الخطاة المنافقون » وقد عرفت فى مقدمة الباب الرابع أن استعمال لفظ الرب بمعنى المخدوم والمعلم شائع فلا حاجة الى الاعادة ، وأما لفظ المقدس أو القديس فيطلق فى العهدين على المؤمن الموجود فى الأرض اطلاقا شائعا .

١ — فالآية الأولى من الاصحاح الخامس من سفر أيوب هكذا : « فادع الآن ان كان لك مجيب والى أحد من القديسين التفت » فالمراد بالقديسين ههنا المؤمنون الموجودون على الأرض ، أما عند علماء البروتستنت فظاهر وأما عند علماء الكاثوليك فلأن مطهرهم الذى هو موضع آلام أرواح الصالحين الى أن يحصل لها النجاة بمغفرة البابا ، وجد بعد المسيح عليه السلام ولم يكن فى زمن أيوب .

(٣٤) ظهور المهدى خرافة .

٢ — والآية الثانية من الاصحاح الأول من الرسالة الأولى الى أهل كورنثوس هكذا : « الى جماعة الله التى بكورنثوس المقدسين بيسوع المسيح المدعوين قديسين الخ » . فالمراد بالمقدسين والقديسين المؤمنون بالمسيح الموجودون فى كورنثوس .

٣ — والآية الثالثة عشر من الاصحاح الثانى عشر من الرسالة الرومية هكذا : « مشاركين لحاجة القديسين الخ » .

٤ ، ٥ — فى الاصحاح الخامس عشر منها هكذا : ٢٥ « ولكن الآن أنا ذاهب الى أورشليم لأخدم القديسين » ٢٦ « لأن أهل مكدونية وأخائية استحسنوا أن يصنعوا توزيعا لفقراء القديسين الذين فى أورشليم » فالمراد بالقديسين فى الموضعين المؤمنون الموجودون فى أورشليم .

٦ — والآية الأولى من الاصحاح الأول من الرسالة الى أهل فيلبى هكذا : « من بولس وتيموثاوس عبدى يسوع المسيح الى جميع القديسين بيسوع المسيح فى فيلبى » الخ . فالمراد بالقديسين ههنا : المؤمنون الموجودون فى فيلبى .

٧ — ووقع فى الآية العاشرة من الاصحاح الخامس من الرسالة الأولى الى تيموثاوس فى حال الشماسات هكذا : « غسلت أرجل القديسين » فالمراد بالقديسين ههنا المؤمنون الموجودون على الأرض بوجهين ، الأول : أن القديسين الموجودون فى السماء أرواح ليس لهم أرجل . والثانى : أن الشماسات لا يمكنهم العروج الى السماء واذا عرفت استعمال لفظ الرب والمقدس أو القديس فأقول ان المراد بالرب محمد صلى الله عليه وسلم وبالربوات المقدسة الصحابة والتعبير عن مجيئه بقد جاء لكونه أمرا يقينيا . ولقد جاء محمد صلى الله عليه وسلم فى ربواته المقدسة فدان الكفار ، وبكت المنافقين والخطاة على أعمال النفاق وعلى أقوالهم القبيحة فى الله ورسله ، بكت المشركين لعدم تسليمهم بتوحيد الله ورسالة رسله مطلقا وعبادتهم الأصنام والأوثان ، وبكت اليهود على تفريطهم فى حق عيسى ومريم عليهما السلام وعلى بعض عقائدهم الواهية ، وبكت أهل التثليث مطلقا على تفريطهم فى توحيد الله وافراطهم فى حق عيسى عليه السلام ، وبكت أكثرهم على عبادة الصليب والتماثيل وبعض عقائدهم الواهية .

Diyanet Vakfı - 13
Kütüphanesi
İslâm Ansiklopedisi

إظهار الحق

تأليف

الشيخ رحمت الله الهندى

١٢٣٣ — ١٣٠٨ هـ

١٨١٨ — ١٨٩١ م

Dr. Adam
Terodu
-Incil' Kardeki genişletilmeler

تقديم وتحقيق وتعليق

الدكتور احمد حجازى السقا

Kayıt No. 7333
Tasnif No. 291 RAH. İ

جزءان فى مجلد واحد

الجزء الأول

دار التراث العربي للطباعة والنشر
ميدان المشهد الحسيني
تليفون ٩٣٦١٤٥

بلدة كانت فى حد العرب ، وهم كانوا يطعمون الرسول » وهـذه الشهادة من جيروم ثمينة عظيمة وان كتب فى التراجم اللاتينية ويعلم من الترجمة العربية أن المراد بهـذا اللفظ الأناس لا الغربان وترجم « الجارجى » المفسر المشهور من اليهود هكذا أيضا ، وكيف يمكن أن يحصل اللحم بوسيلة الطيور النجسة مثل الغربان ، على خلاف الشريعة للرسول الطاهر الذى كان شديدا فى اتباع الشريعة وحاميا لهـا ؟ وكيف يمكن له العـلم بأن هـذه الطيور النجسة قبل أن تجيب اللحم لم تتوقف ولم تنزل على الجثث الميتة ؟ على أن هـذا اللحم والخبز وصلا الى ايليـاء الى مدة سنة فكيف ينسب مثل هـذه الخدمة الى الغربان ، والأغلب أن أهل أورب أو أربوا فعلوا خدمة طعام الرسول » فالآن الخيار لعلمـاء البروتستنت فى أن يختاروا قول محققهم ويسفهوا باقى مفسريهم ومترجميهم غير المحصورين ، واما أن يسفهوا هـذا السفه ويعترفوا بأن هـذا الأمر غلط وضحكة لأرباب العقول غير جائز للوجوه الثلاثة التى أوردها هـذا المحقق •

٣٧ — فى الآية الأولى من الاصحاح السادس من سفر الملوك الأول أن سليمان بنى بيت الرب فى سنة أربعمائة وثمانين من خروج بنى اسرائيل من مصر ، وهـذا غلط عند المؤرخين قال آدم كلارك فى الصفحة ١٢٩٣ من المجلد الثانى من تفسيره ذيل شرح الآية المذكورة : اختلف المؤرخون فى هـذا الزمان على هـذا التفصيل فى المتن العبرانى ٤٨٠ فى النسخة اليونانية ٤٤٠ عند كليكاس ٣٣٠ عند ملكيور كالوس ٥٩٠ يوسيفوس ٥٩٢ عند سلبى سيوس سويروس ٥٨٨ عند كليمنس اسكندر يانوس ٥٧٠ عند سيدرى نس ٦٧٢ عند كودومانوس ٥٩٨ عند اواسى يوس وكابالوس ٥٨٠ عند سراريوس ٦٨٠ عند نيكولاس ابراهيم ٥٢٧ عند مستلى لوس ٥٩٢ يتياويوس ووالتهى روس ٥٢٠ ، فلو كان ما فى العبرانى صحيحا الهاميا لمـا خالفه مترجمو الترجمة اليونانية ، ولا المؤرخون من أهل الكتاب ويوسيفوس وكليمنس اسكندر يانوس خالفا اليونانية أيضـا ، مع أنهما من المتعصبين فى المذهب ، فعـلم أن هـذه الأسفار عندهم كانت فى رتبة كتب التواريخ الأخر وما كانوا يعتقدون الهاميتها ، والا لمـا خالفوا •

* * *

الأغلاط فى الأناجيل

٣٨ — الآية السابعة عشرة من الاصحاح الأول من انجيل متى هكذا ترجمة عربية سنة ١٨٦٠ : « فجميع الأجيال من ابراهيم الى داوود أربعة عشر جيلا ومن داوود الى سبى بابل أربعة عشر جيلا ومن سبى بابل الى المسيح أربعة عشر جيلا » ويعلم منها أن بيـان نسب المسيح يشتمل على ثلاثة أقسام ، وكل قسم منها مشتمل على أربعة عشر جيلا ، وهو غلط صريح ، لأن القسم الأول يتم على داوود واذا كان داوود عليـه السلام داخلا فى هـذا القسم يكون خارجا من القسم الثانى لا محالة ، ويبتدىء القسم الثانى لا محالة من سليمان ويتم على يكنيا ، واذا دخل يكنيا فى هـذا القسم كان خارجا من القسم الثالث ، ويبتدىء القسـم الثالث من شألتئيل لا محالة ويتم على المسيح ، وفى هـذا القسم لا يوجد الا ثلاثة عشر جيلا ، واعترض عليه سلفا وخلفا وكان بورفرى اعترض عليـه فى القرن الثالث من القرون المسيحية ، ولعلمـاء المسيحية اعتذارات باردة غير قابلـة للالتفات •

(٣٩ و ٤٠ و ٤١ و ٤٢) الآية الحادية عشرة من الاصحاح الأول من انجيل متى هكذا ترجمة عربية سنة ١٨٤٤ : « ويوشيا ولد يكنيا واخوته عند سبى بابل »(٤٦) ويعلم منه أن ولادة يكنيا واخوته من يوشيا فى جلاء بابل ، فيكون يوشيا حيا فى هـذا الجلاء وهو غلط بأربعة أوجه ، الأول : أن يوشيا مات قبل هـذا الجلاء باثنى عشر عاما لأنه جلس بعد موته يهوآحاز ابنه على سرير السلطنة ثلاثة أشهر ، ثم جلس يهوياقيم ابنه الآخر احدى عشرة سنة ثم جلس يهوياكين ابن يهوياقيم ثلاثة أشهر فأسره نبوخذ ناصر وأجلاه مع بنى اسرائيل الآخرين الى بابل • الثـانى : أن يكنيا ابن ابن يوشيا لا ابنه كما عرفت • الثالث : أن يهوياكين كان فى الجلاء ابن ثمان عشرة سنة فما معنى ولادتـه فى جلاء بابل • الرابع : أن يهوياكين ما كان له اخوة ، نعم كان لأبيه ثلاثة اخوة ونظرا الى هذه المشكلات التى مر ذكرها فى هـذا الغلط والغلط السابق عليه قال « آدم كلارك » المفسر فى تفسيره هكذا :

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(٤٦) يكنيا يسمى أيضا : يهوياكين (٢ مل ٢٤ : ٨) ويسمى أيضا : كنياهو (ارمياء ٢٢ : ٢٤ — ٢٨) ويمكنك مراجعة سلسلة النسب فى سفر أخبار الأيام الأول ، والثانى ، والملوك الثانى ، وصموئيل الثانى ، وارمياء •

s. 195 - 224 arasındadır.

Diyanet Vakfı - 13
Kütüphanesi
İslâm Ansiklopedisi

إظهار الحق

تأليف

الشيخ رحمت الله الهندى

١٢٣٣ — ١٣٠٨ هـ

١٨١٨ — ١٨٩١ م

D. Arşiv
Tarodu
Inel

تقديم وتحقيق وتعليق

الدكتور احمد محمد حجازى السقا

جزءان فى مجلد واحد

7333
291
RAH.İ
Tasnif No.:

الجزء الأول

دار التراث العربى للطباعة والنشر
ميدان المشهد الحسينى
تليفون ٩٢٦١٤٥

سنة ١٨٤٥ « وسه هزار خم أب كرفته نكاه ميداشت » فبينهما اختلاف وتفاوت ألف(١١) .

٤٢ — من قابل الاصحاح الثانى من سفر عزرا بالاصحاح السابع من سفر نحميا وجد بينهما اختلافا عظيما فى أكثر المواضع ، ولو قطعنا النظر عن الاختلافات ففيهما غلط آخر ، وهو أنهما اتفقا فى حاصل الجمع وقالا : الذين جاءوا من بابل الى أورشليم بعدما أطلقوا من أسر بابل اثنان وأربعون ألفا وثلثمائة وستون شخصا ، ولا يخرج الحاصل بهذا القدر لو جمعنا ، لا فى كلام عزرا ولا فى كلام نحميا ، بل حاصل الجمع فى الأول ٢٩٨١٨ وفى الثانى ٣١٠٨٩ ، والعجب أن هـذا الجمع الاتفاقى أيضا غلط على تصريح المؤرخين ، قال « يوسيفوس » فى الباب الأول من الكتاب الحادى عشر من تاريخه : « ان الذين جاءوا من بابل الى أورشليم اثنان وأربعون ألفا وأربعمائة واثنان وستون شخصا » ، قال جامعو تفسير « هنرى واسكات » ذيل شرح عبارة عزرا : « وقع فرق كثير فى هـذا الاصحاح والاصحاح السابع من سفر نحميا من غلط الكتاب ، ولما ألفت الترجمة الانكليزية صحح كثير منه بمقابلة النسخ ، وفى الباقى تعين الترجمة اليونانية فى شرح المتن العبرى » .

فانظر أيها اللبيب هـذا حال أسفارهم المقدسة : انهم فى صدد التصحيح الذى هو فى الحقيقة تحريف من القرون الأولى ، وما تزال الأغلاط باقية فيها الى الآن ، والانصاف أن هـذه الأسفار غلط من أهل القرون الأولى ، لا من سهو الكاتبين ومن تأمل الآن فى هذين الاصحاحين وجد الاختلافات والأغلاط أزيد من عشرين ولا أعلم من أمور الغيب كيف يفعلون ؟ كيف يحرفون ؟ (١٢) .

٤٣ — فى الآية الثانية من الاصحاح الثالث عشر من السفر الثانى من أخبار الأيام : « أن أم أبيا ميخيا بنت أوريايل من جبعة » ويعلم من الآية العشرين من الاصحاح الحادى عشر من السفر المذكور أن أمه « معخا بنت أبى شالوم » ، ويعلم من الآية السابعة والعشرين

(١١) الترجمة الفارسية سنة ١٩٧٥ هكذا فى العبارة الأولى : « دو هزار بت ميداشت » (كتاب أول باد شاهان ٧ : ٢٧) وهكذا فى العبارة الثانية : « سه هزار بت بيمايش داشت » (كتاب دوم تواريخ أيام باب جهارم ٤ : ٥) .

(١٢) ما تزال الاختلافات موجودة والأغلاط ، حتى زمنى هذا .

من الاصحاح الرابع عشر من سفر صموئيل الثانى أنه ما كان لأبى شالوم الا بنت واحدة اسمها ثامار(١٣) .

٤٤ — يعلم من الاصحاح العاشر من سفر يشوع أن بنى اسرائيل لما قتلوا سلطان أورشليم كانوا تسلطوا على مملكته : ومن الآية الثالثة والستين من الاصحاح الخامس عشر من السفر المذكور أنهم ما كانوا تسلطوا على مملكة أورشليم .

٤٥ — يعلم من الآية الأولى من الاصحاح الرابع والعشرين من سفر صموئيل الثانى أن الله ألقى فى قلب داوود أن يعد بنى اسرائيل ، ويعلم من الآية الأولى من الاصحاح الحادى والعشرين من السفر الأول من أخبار الأيام أن الملقى كان الشيطان ، ولما لم يكن الله خالق الشر عندهم لزم الاختلاف القوى(١٤) .

الاختلافات فى الأناجيل

(٤٦ و ٤٧ و ٤٨ و ٤٩ و ٥٠ و ٥١)

من قابل بيان نسب المسيح الذى فى انجيل متى بالبيان الذى فى انجيل لوقا وجد ستة اختلافات :

١ — يعلم من متى أن يوسف بن يعقوب ، ومن لوقا أنه ابن هالى .

٢ — يعلم من متى أن عيسى من أولاد سليمان بن داوود عليهم السلام ، ومن لوقا أنه من أولاد ناثان بن داوود .

٣ — يعلم من متى أن جميع آباء المسيح من داوود الى جلاء بابل سلاطين مشهورون ، ومن لوقا أنهم ليسوا بسلاطين ولا مشهورين غير داوود وناثان .

٤ — يعلم من متى أن شألتئيل بن يكنيا ، ويعلم من لوقا أنه ابن نيرى .

(١٣) النصوص : « ملك ثلاث سنين فى أورشليم ، واسم أمه : ميخايا بنت أوريئيل من جبعة . وكانت حرب بين أبيا ويربعام » (٢ أخ ١٣ : ٢) ، « ثم بعدها أخذ معكة بنت أبشالوم فولدت له أبيا ، وعتاى وزيزا ، وشلوميت » (٢ أخ ١١ : ٢٠) ، « وولد لابشالوم ثلاثة بنين وبنت واحدة ، اسمها ثامار ، وكانت امرأة جميلة المنظر » (٢ صم ١٤ : ٢٧) .

(١٤) النصان : « وعاد فحمى غضب الرب على اسرائيل ، فأهاج عليهم داوود قائلا : امض واحص اسرائيل ويهوذا » (٢ صم ٢٤ : ١) ، « ووقف الشيطان ضد اسرائيل واغوى داوود ليحصى اسرائيل » (١ أخ ٢١ : ١) .

s. 143 - 171 arastırdı

11 NISAN 1992



Otto Spies

DER ORIENT IN DER FORSCHUNG

FESTSCHRIFT FÜR OTTO SPIES ZUM 5. APRIL 1966

HERAUSGEGEBEN VON

WILHELM HOENERBACH

1967

OTTO HARRASSOWITZ · WIESBADEN

to a certain Izzat Pasha in Beirut. The affair had finally to be referred to Istanbul where the French Ambassador asked for, and obtained the meeting of a legal council to decide the case. The final decision, however, did not confirm the sale and the French merchants consequently endured a great loss [18].

The return of anarchy and insecurity with the return of Ottoman rule, and the resulting commercial stagnation and general improverishment gave Sayegh the occasion to give his frank and final assessment of Ibrahim Pasha's rule. Although various burdens were imposed on the people, Sayegh thought that sufficient economic activity existed to allow both rich and poor to live and to be contented. If one were to place the good deeds of Ibrahim in one side of the balance, and his bad actions in the other, the good, according to Sayegh, would outweigh the bad, because no one can live under an irresponsible government that cannot insure security. As a Christian, Sayegh might have been influenced in his final appraisal by the return of Muslim intolerance and the difficult situation in which the Christians found themselves after the withdrawal of Egyptian forces. Yet, Sayegh has indicated at the end of his account that many Muslims at the time he wrote, expressed a feeling of dissatisfaction, and even disgust, with Ottoman rule, and that some of them were heard saying, « I prefer the rule of Ibrahim to this type of rule » [19].

Sayegh's folios on Ibrahim Pasha's rule in Syria agree largely with what is known about his administration and the causes of rebellions against him. Sayegh, it must be remembered, was not learned and sophisticated enough to go beyond a description of what he saw and heard. Yet, if we make an exception of his omissions, which are excusable in his case, his remarks and comments, and his details on certain points are valuable and they help clarify, not only the picture of Ottoman and Egyptian rule in Syria, but also that of the Syrian inhabitants and their attitudes towards their rulers.

[18] *Ibid.* fol. 87b.
[19] *Ibid.* fol. 89a-b.

DIE BIBEL ALS EINE KANONISCHE QUELLE DES ISLAMISCHEN RECHTS

von

Muhammad Hamidullah, *Paris*

Wir stützen uns auf zwei fast gleichzeitige Arbeiten der *uṣūl al-fiqh* : ein Werk des Mu'taziliten Abu'l-Ḥusain al-Baṣrī (st. 436 Hiğra), das *Kitāb al-mu'tamad* (Damaskus 1964/65), ein anderes des sunnitischen Juristen Saraḫsī (st. 483 H.) : *Tamhīd al-fuṣūl fī al-uṣūl* (Haiderabad-Deccan 1372 H.) Beide Autoren widmen ein besonderes Kapitel der Aufgabe, die Rolle der Bibel in der islamischen Gesetzgebung zu beurteilen (bei Abu'l-Ḥusain II, 899-907 und bei Saraḫsī II, 99-105). Beide Arbeiten sprechen von ihren Vorgängern, die ihre Studien derselben Frage gewidmet haben : ob nämlich der Prophet des Islam verpflichtet war, dem Gesetz der ihm vorausgegangenen Propheten zu folgen oder nicht.

Abu'l-Ḥusain al-Baṣrī berichtet (S. 900) über die Mu'taziliten : « Was die Frage anbetrifft, ob unser Prophet — bevor er selbst zum Propheten berufen wurde — dem Gesetz der Propheten vor ihm unterworfen war, so haben die einen mit 'nein', die anderen mit 'ja' geantwortet, und andere endlich haben sich jeder Antwort enthalten. Der *qāḍi'l-quḍāt* 'Abd al-Ğabbār berichtet, dass der Scheich Abū Hāšim sich der Antwort auf 'gewisse Äusserungen' (oder : 'an gewissen Stellen', — der Sinn ist unklar) enthalten habe. Bezüglich der Zeit, zu der Muḥammad Prophet wurde, sagen die einen : 'Er musste sich dem Gesetz derer, die ihm vorausgegangen waren, unterwerfen — ausser dem, was durch irgenwelche Merkmale davon ausgenommen war'. Die anderen sagen : 'Er war keinesfalls diesem Gesetz verpflichtet'. Diejenigen, die da glauben, dass er dem alten Gesetz unterworfen war, unterscheiden sich untereinander. Die einen sagen : 'Er war dem Gesetze Abrahams unterworfen', die anderen : 'dem des Moses' ... ».

Saraḫsī berichtet uns über die sunnitischen Juristen (II, 99) : « Die Gelehrten sind sich in diesem Fall nicht einig. Die einen sagen : 'Jedes Gesetz, das ein Prophet verkündigt, bleibt für die Ewigkeit in Kraft — es sei denn, dass ein gültiger Grund für seine Ausserkraftsetzung besteht. Und jeder neue Prophet muss es wie sein eigenes Gesetz beachten — es sei denn, dass

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08 EKIM 19[illegible]

ÇAĞDAŞ DÜNYA DİNLERİ

Türkiye Diyanet Vakfı
Kütüphanesi
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Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No : 306
Tasnif No. : 290 SEY.Ç
İstanbul-1983

insanlığın günahına kefâret olmak üzere canını fedâ ettiğini, insanları muhakeme etmek ve sonucu bildirmek için göğe yükseldiğini, babasının (Allah) sağ yanına oturduğunu ... vb. ilk önce yayan Pavlus'tur. Allah-u Taâlâ onların dediklerinden çok daha yüce çok daha büyüktür.

Pavlus'un fikirleri batıda putperestler ve Yunanlılar arasında, doğu batı mücadelesinin kızıştığı sıralarda yayıldı. Bu konuda Pavlus, talebesi Timoteos'a yazdığı mektupta şöyle diyordu :

Asya'da olanların hepsinin benden döndüklerini bilirsin, Fegelos ve Ermogeis onlardandır.[67]

Hal böyle olmakla beraber Pavlus, ülke ülke dolaşmağa, kiliseler inşa etmeğe, konuşmalar yapmağa, Hıristiyanlığın esasını teşkil edecek mektuplar göndermeğe devam etti. Tâ ki milâdî 66 veya 67 tariiinde Neron'un icra ettiği büyük katliâmda öldürülünceye kadar...

İncil ve Değiştirilişi

İncil, Yunanca bir kelimedir ve lugatta «müjde» mânâsına gelir.

67) Timoteus'a II, Mektup, 1, 15.

Istılahta, «İsa'ya indirilen Allah'ın kitabına» denir.

Allah-u Taâlâ bu İncil'i şu âyeti ile tavsif etmiştir :

«Arkadan da bu peygamberlerin izlerince Meryem oğlu İsa'yı, kendinden evvelki Tevrat'ın bir tasdikcisi olarak gönderdik. O'na da içinde bir hidâyet, bir nûr bulunan İncil'i, ondan evvelki Tevrat'ın bir tasdikçisi ve takvâ sahipleri için hidâyet ve öğüt olmak üzere verdik.»[68]

Ancak Kur'an'ın bildirdiği bu İncil şimdi hıristiyanların elinde yoktur, hiçbir tarih âlimi de bu İncil'in bir nüshasını gördüğünü söyleyememiştir. Bu İncil'i Hz. İsa yazmamış, ancak İsrail oğullarına müjdelemiştir. Bu İncil'in adı, Hz. İsa'nın semâya çıkarılışından sonra yazılan incillerde geçmektedir. Matta, kendi yazdığı incilde konu ile ilgili olarak şöyle diyor :

İsa havralarında öğreterek ve melekûtun müjdesini vazedip halk arasındaki her türlü hastalığı ve her türlü zayıflığı iyi ederek bütün Galile'de dolaşıyordu.[69]

68) el-Mâide, 46.
69) Matta, IV, 23.

1017
Tarandı
A-Yücel
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Kütüphanesi
İslâm Ansiklopedisi

دراسة في الأديان

المسيح
في
مصادر العقائد المسيحية

خلاصة أبحاث علماء المسيحية في الغرب

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No : 1017
Tasnif No. : 220
ABD.M

مهندس
أحمد عبد الوهاب

İncil (43-103)
26 ŞUBAT 1995

الناشر : مكتبة وهبة
١٤ شارع الجمهورية - بعابدين
القاهرة - ت : ٩٢٧٤٧٠
١٣٩٨-١٩٧٨

المطرانية المسيحية الجديدة في القسطنطينية ، ولقد أخذ من مجموعة من النصوص المنتشرة آنذاك ، مزجها رجال الاكليروس

النص السكندري : ويبدو أن له بعض الصلة بالعالم المسيحي أوريجين ، الذي كان — حسب معلوماتنا — اول من اولى العناية لمعرفة النص الدقيق لكلمات الأناجيل ، وعمل مقارنة بين النصوص المختلفة .

النص الغربي : وهو ليس غربيا في المعنى الجغرافي ، كما انه ليس تنقيحا محدداً .

انه بصورة أدق ، يعني النصوص في حالتها دون تصحيح في الفترة التي سبقت مجمع نيقية (عام ٣٢٥) وخصوصا منذ حوالي عام ١٥٠م — عندما جمعت الأناجيل معا لأول مرة تحت غلاف واحد حتى عهد قسطنطين(٢١) ».

★

ولقد جرت محاولات كثيرة لامكانية إستخراج نص واحد تتفق عليه غالبية النصوص المعروفة ، لكن النتيجة كانت سلبية ، واستمرت هذه المحاولات عقيمة حتى اليوم . وفي هذا تقول دائرة المعارف البريطانية :

* « انه أمل لاطائل من ورائه أن نتصور إمكانية الوصول إلى النص الأصلي ، وذلك عن طريق ترتيب : النص السكندري ، والنص الغربي القديم ، والنص الشرقي القديم (البيزنطي) ، ثم قبول النص الذي يتفق عليه اثنان منهم ضد الآخر »(٢٢).

★

الحق ان الله وحده يعلم حقيقة من كتب اسفار العهد الجديد ، وحقيقة ماكتبوا . « والله الذي انزل الكتاب بالحق » يعلم حقيقة انجيل المسيح : ما بقي منه ووصلتنا اخباره ، وما انطمست معالمه وعميت علينا انباؤه في غيابات الجهالة والنسيان .

* * *

(٢١) المرجع ١٧ — الجزء ٢ — ص ٥٢١ .

* «It is a vain hope to imagine that we can arrive at the original text by constructing the Alexandrian, the old-Western, and the old-Eastern texts, and then accepting the agreement of either two against the other.»

(٢٢) المرجع ١٧ — الجزء ٢ — ص ٥٢١ .

الفصل الثاني

الأناجيل

ما هو الانجيل

لقد جرى التقليد على تعريف الانجيل بأنه : البشارة أو الأخبار السارة — وفي أحوال كثيرة فإن هذا التعريف تلحق به تخريجات لغوية تحاول تأكيده كما في الانجليزية حيث نجد ما يقال من أن كلمة : «الانجيل = Gospel » وأنها تأتي من Good spell

لكن حقيقة الأمر ليست على هذه الدرجة من البساطة ، فرغم أن التعريف السابق يعتبر هو الأكثر شيوعا ، إلا أنه ليس التعريف الوحيد ، ذلك أن علماء المسيحيه يحاولون حتى الآن تحديد ماهية الانجيل ، باعتبارها شيئا لايزال في حاجة إلى تحديد .

وفي واحدة من هذه المحاولات ، نجد جون فنترن يقول في مقدمة تفسيره لانجيل متى : « إن أحد التعاريف الشائعة لكلمة الانجيل أنه الشيء الذي يمكن تصديقه بثقة . فإذا كان القارىء يقبل على انجيل متى وهو يتوقع أن يجد فيه سردا تاريخيا دقيقا لحياة يسوع فلسوف يصاب بخيبة الأمل . لهذا يجب أن نبدأ بتحديد ماهية الانجيل ، حتى نفهم كيف نقرؤه ، ونعلم ما الذي نبحث عنه بين طياته لكن سرعان ما تواجهنا هذه الصعوبة ، وهي أننا لانجد وسيلة تعيننا على تحديد ماهية الانجيل إلا من الأناجيل نفسها .

★★

* إن أيا من الكتاب الذين عاشوا في الزمن الذي كتبت فيه الأناجيل لم يقدم لنا أي معلومات قد تعيننا على الإجابة على هذا السؤال : ما هو الانجيل؟

* «No writer from the time when the Gospels were written has left us any information that would enable us to answer the question, What is a Gospel ?

Tarndi
A-Yüksel

المملكة العربية السعودية



مايجب أن يعرفه المسلم

من حقائق عن النصرانية والتبشير

تأليف
ابراهيم السليمان الجبهان

طبع على نفقة الرئاسة العامة لإدارات البحوث العلمية
والافتاء والدعوة والارشاد

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi

Kayıt No. :	12255
Tasnif No. :	266 CEB.M

İnal (41-44)

03 OCAK 1995

الطبعة الأولى
١٣٩٧ هـ – ١٩٧٧م

ما بقي منها بالجرافات ، وقد وجد تحت أنقاض سبنية وحدها (٢٥٠) جثة ، من النساء والأطفال .

٧ – إحراق شاحنة تحمل مصاحف إلى المملكة العربية السعودية .

٨ – السطو على البنوك ، ونهب محتوياتها من النقود والودائع والأمانات .

٩ – نهب المخازن والمتاجر والمصانع وإحراق ما تبقى فيها .

١٠ – سحل بعض من يقع في قبضتهم بالسيارات وهم أحياء حتى تتمزق أجسادهم .

١١ – اعتقال بعض الأسرى في المقابر حتى الموت ، ودفن بعضهم أحياء على مرأى من الباقين[1] .

هذه الجرائم يمارسها وحوش يزعمون أنهم أتباع لمن قال (أحبوا أعداءكم ، وباركوا لاعنيكم وأحسنوا إلى من أساء اليكم ، ومن ضربك على خدك الأيمن فأدر له الأيسر) ونحن نهديها إلى من يصموننا بالتعصب لمجرد أننا نشير بإصبع الاتهام ونسلط النور على الظلام[2] وستبقى هذه الجرائم وصمة عار في جبين كل صليبي ما بقي الليل والنهار .

(١) أمرت إحدى محاكم التفتيش في الأندلس بإحراق شخص أصر على رفض النصرانية وكان قد تعرض لأشد أنواع التعذيب فلما ربطه القس فوق الحطب المعد لأحراقه أخذ ينصحه بأن يتراجع عن إصراره ووعده بالجنة فقال له الرجل : وهل في الجنة قساوسة مثلكم قال : نعم . قال إني لا أريد مكاناً يجمعني مع الوحوش .

(٢) قارن بين هذه الجرائم وبين وصية أبي بكر لجيشه حيث قال : (لا تخونوا ولا تغلوا ولا تمثلوا ولا تقتلوا طفلا ولا شيخاً ولا أمرأة ولا تقطعوا نخلا ولا تذبحوا شاة ولا بعيراً إلا لمأكلة ، وسوف تمرون على أقوام فرغوا أنفسهم في الصوامع فدعوهم وما فرغوا له) .

إثبات تحريف الأناجيل :

إن علماء النصرانية يقررون بأن الأناجيل الأربعة المتداولة قد تم اختيارها من بين حوالي مائة إنجيل كانت منتشرة بين النصارى في القرن الرابع الميلادي .

ومن المعلوم بالضرورة أن عيسى عليه السلام قد أتى بإنجيل واحد وهم لا يستطيعون أن يثبتوا أن أحد الأناجيل الأربعة مطابق بنصه ومعناه للإنجيل الذي جاء به المسيح .

لذا فمن المحتمل أن يكون الإنجيل الأصلي الحقيقي واحداً من الأناجيل التي زعموا أنها زائفة وأسقطوها ، وإذا وجد الإحتمال بطل الإستدلال : هذا من جهة .

ومن جهة أخرى ، فإن تناقض هذه الأناجيل وتعارضها وانقطاع سندها ، وافتقارها إلى أبسط شروط التواتر ، بالإضافة إلى ركاكة ألفاظها ، وغموض معانيها وثبوت الكذب في نبوآتها مما يؤكد تحريفها ويضاعف من الشك في صحتها ، ويسقط قيمتها العلمية[1] لا سيما وأنها وجدت في أقطار متباعدة وبلغات مختلفة وأوقات متباينة وفي بعضها من الأقوال والروايات ما لا يوجد في الآخر .

ثم أن لوقا ومرقس ليسا من الحواريين بل نقلا عن مجهول والمجهول لا يعتد بروايته .

(١) يؤمن النصارى بأن الأناجيل الأربعة موحى بها من الله وأنها دونت بأقلام ملهمين ، وقد جاء فيها جميعاً (أن الأرض ستظلم وأن القمر لا يعطي ضوءه ، وأن نجوم السماء تسقط ، وأن قوات السماء تتزعزع وتظهر علامات ابن الأنسان في السماء ، وتنوح قبائل الأرض ويبصرون ابن الأنسان آتياً على سحاب السماء بقوة وبمجد كبير) وكل الأناجيل تؤكد حدوث هذه الكوارث قبل أن ينقضي الجيل الذي تكلم فيه المسيح بهذا الوعيد . وقد انقضى ما يزيد على ألف وتسعمائة عام على كتابة هذه النبوآت ولم يحدث منها شيء ، أفلا يقوم هذا دليلا واضحاً على زيفها وبطلانها وعلى أنها من وضع كذبة دجالين .
يقول المرحوم الأستاذ محمد أبو زهرة في كتابه (محاضرات في النصرانية) :
أن دعوى أن الأناجيل موحى بها من الله أو أن أصحابها ملهمين دعوى باطلة من أساسها ليس لعدم إقامة الدليل . بل لأن البينات كلها قائمة ضد هذه الدعوى ، ولأن ما كان وحياً أو إلهاماً ، لا يختلف ولا يتناقض ، ولا يهدم بعضه بعضاً .

İstanbul Üniversitesi
İslâm Ansiklopedisi

Tarandı
A-Yücel

فكتور حدّاد

يسوع كما في متّى

İncil (10 ud)

İrfan Diyanet Vakfı
İslâm Ansiklopedisi
Tarama Dairesi
No. : 7259
232.9
HAD Y

★★

منشورات المكتبة البولسية
بيروت - هاتف: ٢٢٤٨٠٦ - ٢٣١٩٧٣
جونيه - هاتف: ٩٣٠٠٥١ - ٩٣٣٠٥٢
١٩٨٠

03 OCAK 1995

ولنبدأ بلمحة موجزة عن المميزات الخاصة بكل من هذه الأسفار الثلاثة.

«الانجيل الأصل»

يتميّز «الانجيل الاصل» بوحدة التأليف والفكرة الواحدة المبثوثة في كل الابواب وخلاصتها أن يسوع في ولادته وظهوره وتعاليمه وأعماله وأمثاله قد «تمّم» ما قيل عن المسيح المنتظر في التوراة وكتب الأنبياء. ويتميّز انشاؤه بالجملة الشعرية الشعبية التي تكثر فيها مراجعة بعض الكلمات واستعماله بعض العبارات كلازمة واكثاره من الموازاة والتضاد والإسهاب والاستطراد والطباق (راجع على سبيل المثال لا الحصر ٢٥/٦ – ٣٤ و١٥/٧ – ٢٣) ومن خصائص هذا الانجيل التبويب والعنونة في بدء الباب او الفقرة وفي خاتمتها واليك مثالاً على التبويب وعنونة الأبواب:

الأبواب	عنوانها	مراجعة العنوان في الخاتمة
نسب يسوع	«كتاب نسب يسوع المسيح» (١/١)	
اعلان مملكة السماوات	«توبوا فان مملكة السماوات قريبة» (٢/٣)	«توبوا فان مملكة السماوات قريبة» (١٨/٤)
التعاليم	«وكان يسوع. يعلّم.. ويكرز ببشارة الملكوت	«وكان يسوع يعلم... ويكرز ببشارة الملكوت
والشفاءات	... ويشفي كل مرض وضعف» (٢٣/٤)	ويشفي كل مرض وضعف» (٣٥/٩)
الاثنا عشر	هؤلاء الاثنا عشر ارسلهم يسوع واوصاهم» (٥/١٠)	«ولما اتمّ وصيته لتلاميذه الاثني عشر» (١/١١)
الأمثال	«فكلمهم كثيرًا بأمثالٍ» (٣/١٣)	«وبغير أمثال لم يكن يكلمهم» (٣٤/١٣)

وهاك أمثالاً أخرى على عنونة الفقرات

الفقرات	عنوانها	خاتمتها
الولادة	«اما مولد يسوع فكان هكذا» (١٨/١)	«حتى ولدت ابنها البكر فسماه يسوع» (٢٥/١)
المجوس	«اذا مجوس قد اقبلوا... (١/٢)	«فرجع (المجوس) الى بلادهم» (١٢/٢)
الى مصر ومنها	«قم فخذ الصبي وأمه وأهرب الى مصر» (١٣/٢)	«قم فخذ الصبي وأمه واذهب الى اسرائيل» (٢٠/١)
التجربة	«حينئذ اخرج يسوع ليجرب من إبليس	«حينئذ تركه ابليس» (١١/٤)
التعاليم	«ففتح فاه وجعل يعلمهم... (١/٥)	«ولما انتهى من عظته... (٥٨/٧)
التطويبات	«طوبى للمساكين روحا فان لهم ملكوت السماوات	«افرحوا وابتهجوا فان اجركم عظيم في السماوات (١٢/٥)
هدف التلميذ	«انتم ملح الارض... نور العالم» (١٣/٥ و١٤)	«كونوا كاملين كما ان اباكم كامل (٤٨/٥)
اعمال البر	«احترزوا من ان تصنعوا برّكم قدام الناس (١/٦)	
الصدقة	«فاذا تصدّقت فلا تبوق...	«فاذا تصدقت فلا تعلم شمالك ما تصنع يمينك
الصلاة	«فاذا صليتم فلا تكونوا كالمرائين...	«فاذا صلّيت فادخل حجرتك...
الصوم	«فاذا صمتم فلا تكونوا معبسين...	«فاذا صمت فطيّب رأسك... (١٨/٦)

الى ما هنالك من عناوين واضحة وأخرى أقل وضوحا

«الانجيل المتدارك»

مع الانتهاء من قراءة الفصل العاشر من انجيل متّى والبدء بالفصل الحادي عشر نشعر اننا طوينا سفرا وفتحنا آخر، فبينما كان الاول يهودي النشأة دقيق التصميم مبوَّبًا معنْونًا شعبي الصور الشعرية، نرى الآخر مجموعة من الأناشيد المتحررة من كل تصميم تنبع أفكارها من

Trinity
A. Yücel
M-17

الفرد هَافنت
جوزف هلّيط

يسوع
كما في مرقس

İncil (11 nci)

Türkiye
İstanbul
6853
232.9
HAF-Y

03 OCAK 1995

منشورات المكتبة البولسية
بيروت - هاتف: ٢٢٤٨٠٦ - ٢٣١٩٧٣ - ص.ب: ٤٥٩-١١
جونية - هاتف: ٩٣٠٠٥١ - ٩٣٢٠٥٢ - ص.ب: ١٢٥

بدء إنجيل يسوع المسيح (١ : ١)

١ : ١ بدءُ إنجيلِ يسوعَ المسيحِ ، ٱبنِ الله ؛

هذا البدء هو اكتشاف هُوِيّة يسوع يعرضه مرقس على قارئه . ويحاول المؤلف في كتابه متابعة التحقيق في شخصية يسوع . ومما يجدر بالاشارة كون الكتاب ينتهي دون التكلّم عن نهاية ، لأنه لا بدّ للبحث من أن يستمرّ حتى يتمكّن كلُّ إنسان من ملاقاة المسيح بطريقة شخصية .

إنه بدءُ الانجيل . كلمة « إنجيل » مأخوذة عن اليونانيّة وتعني البشرى الحسنة . وهذه البشرى الحسنة هي رسالة الخلاص التي يسلّمنا الله إياها بيسوع . ويجب القول إن يسوع نفسه هو « البشرى الحسنة » والخلاص بالذات . فالانجيل إذًا قبل ان يكون كتابًا أو مجموعة أشعار ، هو رسالة يسوع ويسوع نفسه . وفي نظر مرقس إنه الإعلان الحاليّ للخلاص بيسوع . وبالتالي فليس الإنجيل كتابًا وضَعَه يسوع ولا سيرةً لحياته ، إنما هو بشرى الخلاص التي أعلنها وعاشها . وهذه البشرى بالذات ينقلها مرقس إلى قرّائه لكي يحيَوها هم أيضًا بأنفسهم ويشتركوا شخصيًّا بالخلاص .

اسم « يسوع » هو تعريب للإسم العبرانيّ « يشوع » الذي يعني « الله يخلّص » . أما القرآن فإنه يتبنى اسم عيسى استنادًا الى الاسم اليوناني « إيسُوس » .

اما لقب « المسيح » فانه يعني الممسوح الذي تقبّل المسحة . فالملك داود مثلاً كان قد تقبّل المسحة من النبي صموئيل . وهذا الزيت بالذات – زيت المسحة المعطاة الى داود عن يد صموئيل – هو الذي صيّر داود « مسيح الله » ومختاره ليملك على شعبه .

ويُسمّى يسوع بالمسيح لأن الله اختاره ليملك . وسنرى في ما بعد ما كان لهذا اللقب من إشكالات سياسيّة ومادية إلى حدّ أن يسوع قد أخفاه عن الجموع ورفض تبنّيه علنًا حتى نهاية حياته .

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

الجواب الفسيح

لما لفقه عبد المسيح

تأليف

الإمام الآلوسي

تحقيق

د. أحمد حجازي السقا

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Demirbaş No: 21721
Tasnif No: 209 ALU.C

المجلد الثاني

دار الجيل
بيروت
١٤١٢-١٩٩٢

13 TEMMUZ 1995

Torandı
A. Yücel

İncil (593-682)

هو المخلص لبنى اسرائيل وبهدايته اهتدى العالمون وله استمع المؤمنون ، وبنوره استضاء السائرون ؟ وأما ما نقله عن الاصحاح السابع من أشعياء فعبارته بالنسخة التى بين يدى المطبوعة فى لندن هكذا : « وقال فاسمعوا يا بيت داود هل يسير عندكم ان تبلوا الناس لانكم تبلون الا هى أيضا لأجل هذا أيضا يعطيكم الرب عنه علامة ها العذراء تحبل وتلد ابنا وتدعى اسمه عمانوئيل ياكل سمنا وعسلا ليعرف أن يرذل الشر ويختار الخير » انتهى فاى دليل فى هذه على الوهية المسيح عليه السلام أو يبشر الرب بنبوته الأنام ؟ ومن أين علم أن المراد بالعذراء هى مريم وأن عمانوئيل معناه الهنا معنا ؟ ومن اين يلزم أن يكون بذاته ومعهم ؟ فلعله يريد أن لطفه ورحمته وتصرفه معهم كما ورد أمثال ذلك فى الكتب السماوية ، وكيف يتسنى لعاقل ان يدعى أن المراد بعمانوئيل أن الله سبحانه بذاته الذى هو عيسى بذاته ياكل سمنا وعسلا ؟ وكيف يتصور أن يقول أشعياء أو غيره من الأنبياء لاقوامهم ان الله تعالى يولد من بطن امراة عذراء ويأكل ويشرب ويتغوط ويضرب ويصفع ويصلب ؟ وكيف يكون ذلك وأن الله سبحانه لا يشبهه شىء ولا يرى كما فى التوراة ؟ فهل هذه الدعوة الا سفسطة وحديثه خرافة ؟

على أن من نظر الى أول هذا الاصحاح وآخره وسياقه يعلم بالضرورة أن معناه بمعزل عما ادعاه عبد المسيح من الاخبار بألوهية عيسى بل ولا بنبوته لأن هذا اخبار بوقوع تلك العلامة فى زمن أشعياء عليه السلام لا بزمن يكون بعده بمئات اعوام ، مع أنا ان سلمنا أنها فى حق نبوة عيسى فليس لنا فيها كلام أو فى الوهيته فقد أبطلناها بأدلة عديدة متكررة يقبلها الخاص والعام ويرتضيها كل من له عقل من الأنام والسلام .

قال النصرانى : « وكانى بك — أصلحك الله — قد ذكرت التحريف فى هذا الموضع ، واحتججت علينا باننا حرفنا الكلم عن مواضعه ، وبدلنا الكتاب ، وكان هذا القول جعلته كهفا لك تتستر به ، وانى لأخبرك خبرا حقا فاسمعه منى وعه واقبله ، فان قولى ليس قول باغ ولا حاسد ولا متعنت معاند، بل انما هو نذر منى لك ونصح ، اذ كان دينى يوجب على نصيحة كل أحد ، فانا بذلك مشفق عليك من كثرة الجهل وصرعته وخيمه ، وما اعلم انى سمعت قط بحجة أشد انقطاعا وأوحش انتساخا من حجتكم فى باب التحريف والتبديل وانى لأعجب منك ومن نظائرك ممن فتش كتب مقالات الحق وكان له ذهن صحيح يميز به كيف يجوز مثل هذا عليه ؟ وأنت تعلم أننا نحن واليهود الأعداء الكفرة الجاحدين لما جاء به نور العالم وضياء الدنيا المسيح سيدنا ومخلصنا ، قد اجتمعنا عن غير تواطؤ على صحة هذا الكتاب وأنه منزل من عند الله لا تحريف فيه ولا تبديل ولم تلحقه زيادة ولا نقصان ، والا فنحن ندعوك الى واحدة هى نصفة لنا ولك .

آتنا — أصلحك الله — أنت أيها المدعى علينا التحريف والتبديل ان كنت صادقا بكتاب غير محرف ولا مبدل يشهد لك على صحة الآيات العجيبة كما شهدت الأعاجيب للأنبياء والحواريين حيث جاءونا بصحة هذا الكتاب ، فقبلنا ذلك منهم وهو فى أيدينا وبيدى اليهود بلا زيادة ولا نقصان ، وانى لأعلم انك لا تقدر على ذلك ابدا حتى نأخذه منك أيضا كيف وكتابك يشهد بصحة ما فى أيدينا شهادة قاطعة اذ يقول : (فان كنت فى شك مما أنزلنا اليك فاسئل الذين يقرؤن الكتاب من قبلك ، لقد جاءك الحق من ربك فلا تكونن من الممترين) (يونس) ثم فسر هذا القول وأكده معترفا لنا بالفضيلة التى أوتيناها (الذين آتيناهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به ومن يكفر به فأولئك هم الخاسرون) (بقرة) .

فافهم — يرحمك الله كيف قال . وشهد لنا كتابك بحق التلاوة فى موضع تكون فيه تلاوتنا وقد أمر ان نسأل ويقبل منا كل ما نقوله ، فكيف تدعى وتقول انه قد وقع منا التبديل والتحريف للكلم عن مواضعه ؟ فهل هذا الا حكمان متناقضان يتبين لكل أحد المسبب فيهما اذ كنت تشهد لنا بحق

THE CROSS

AND

THE CRESCENT

Maulana Muhammad Imran

Türkiye Diyanet Vakfı
İslâm
2.55
297
IMR.C

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Published by

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KASHMIRI BAZAR, LAHORE (8) PAKISTAN

6

UNRELIABILITY OF THE GOSPELS

For the knowledge of the teachings and mission of Jesus Christ, the Christians depend on the Gospels. There are four Gospels included in the Bible — the Gospels according to Matthew, Mark, Luke and John. These Gospels do not faithfully present the inspired message or Gospels of Jesus. For the inspired words of Jesus were altered and mixed with the intrepretations of later writers. No written records of the sayings of Jesus were made during his lifetime. Several years after his supposed crucifixion a few glorified memory-notes were made of the sayings and doings of Jesus. Even those early writings have not survived in their original form, but their existence has been inferred by the modern schalors from a study of the Gospels.

Furthermore the Gospels were composed after the early Christians had become divided into different sects. The Gospels were in fact composed to propagate the special teachings of the different schools of thought. The Gospel of St. Matthew represented the point of view of James. The opposite faction—that of St. Paul was represented by the Gospel of St. Luke. The Gospels of Mark expressed the point of view of St. Peter. There were many other Gospels but Mark, Matthew, Luke and John were included in the canon, while others were either declared apocryphal or condemned by the Church councils. Before they were canonised, the Gospels did not have that sanctity which they have now and no one felt any compunction in altering them if anything contained in them did not meet with his approval. Even after they were included in the canon, changes continued to be made in them, as is clear from the different early versions now available.

The Gospel of Barnabas was accepted as a CANONICAL GOSPEL in the Chruches of Alexandria till 325 A.D. In this year Nicene Council was held and then it was ordered that all Original

Evangels in Herbrew scripts should be destroyed. An Edict was issued that any one in possession of these Gospels will be put to death.

Barnabas was born in Cyprus. His name was Joseph and due to his piety and devotion he was given the title of Barnabas by the other disciples. His was a magnetic personality and any one tormented by the clashes of creeds found solace and peace in his company. When he rose to speak he could keep his hearers spell bound and any doubts about Jesus disappeared when he explained his teachings. His enimence as a man and his love of Jesus made him a very prominent member of the small group of disciples in Jerusalem. When the disciples decided to send out missionaries to preach the Gospel, Baanabas was the obvious choice to lead the first ever mission because he had sufficient authority in the Jerusalem Church and his insight in spiritual matters was recognised by all. He decided to take Paul with him. Both Barnabas and Paul were born Jews. Paul drank deep in the fount of Greek Philosophy while Barnabas understood the teaching of Chirst better due to his close association with Jesus. Paul looked at Jesus against the background of Platonic philosophy. Barnabas wanted to preach what he learnt from Jesus himself. The result was a life long enmity between Barnabas and Paul and consequently the two sides have been locked in a bitter and violent feud ever since.

The followers of Barnabas never developed a central organisation. Yet due to the devotion of their leaders their number increased very fast. These Christians incurred the wrath of the Church and systematic effort was made to destroy them and to obliterate all traces of their existence including books and churches. The lesson of history however is that it is very difficult to destroy faith with force. Their lack of organisation became a source of strength because it was not so easy to pick them up one by one.

The leadership of this sect later passed in the hands of Arius (250-366) who believed that howsoever much Christ may surpass other created beings he himself was not of the same substance as God. He was as human being as any other man. The teaching of Arius spread

-28
Tarandi
I. Yücel

المجلس الأعلى الأندونيسي للدعوة الإسلامية
DEWAN DA'WAH ISLAMYAH INDONESIA Perwakilan
SUMATERA SELATAN.

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Ansiklopedisi
14 ARALIK 1994

من أجل أن نقدم للمسيحيين نورا

أضواء على المسيحية

رهان

بقلم
متولي يوسف شلبي
مبعوث الأزهر في اندونيسيا

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Envanter No. : 5838
Demirbaş No. : 220
SELE

الناشر
الدار الكويتية
للطباعة والنشر والتوزيع

İncil (39-89)

حقوق الطبع محفوظة

الطبعة الثانية
١٩٧٣ م — ١٣٩٣ هـ

٣٢٥ م فارتقى بالأناجيل الى درجة وجوب تقديسها هي الأربعة فقط دون غيرها ، وبذلك فقد تجاهلت الكنيسة الأناجيل الكثيرة التي أجمع على كثرتها مؤرخو المسيحية أنفسهم مثل : إنجيل ماني ، مرقيون ، ديصان ، إنجيل السبعين تلانس ، إنجيل التذكرة ، سرن تهس ، ثم إنجيل برنابا .

الثالث : الرسائل : ويسمونها ، الأسفار التعليمية لأنها توضح وتفسر المسيحية المعاصرة أكثر من الأناجيل ، وقد دونت باللغة اليونانية ، بأقلام رجال مشهورين في عالم المسيحية .

وإذن : فالمصادر التي تعتمد عليها المسيحية ككل إنما هي :

١ — الأناجيل .
٢ — رسائل الرسل .

فالأناجيل كأسفار تاريخية تعرض حياة السيد المسيح عليه السلام ، والرسائل كتفسيرات للسلوك والطقوس الدينية في الحياة المسيحية .

ولئن شاء ربنا العلي القدير ، فسوف نعرضها كرؤوس لموضوعات أبحاث ، ونترك للقارىء جانباً واسعاً ليشاهد منه وبه وفيه كيف ان المسيحية ، والمسيحيين معاً في أمسّ الحاجة الى اشعاع من النور ، ولو كان بسيطاً ، بسيطاً جداً ، ليروا حقيقة الله الأحد الذي لم يلد ولم يولد ، ولم يكن له كفواً أحد .

المصدر الأول

الأناجيل :

١ — إنجيل متى :

أ — من كاتبه ؟ كاتبه : (متى) أحد التلاميذ الاثنَيْ عَشَرَ ، ويسميهم العرف المسيحي رسلاً ، وكان عمله قبل اتصاله بالسيد المسيح عَشّاراً — جامعاً للضرائب — لحساب الدولة الرومانية بفلسطين وهي وظيفة يمقتها اليهود ، وينظرون الى صاحبها على انه ظالم أو على الأقل ، عنيف الطبع ، وقد اختاره السيد المسيح ليكون له تلميذاً ، وقد جاء في الاصحاح التاسع من هذا الإنجيل ما يفيد اختيار متى تلميذاً للسيد المسيح إذ يقول : « وفيما يسوع يجتاز من هناك ، رأى إنساناً جالساً عند مكان الجباية ، واسمه متى ، فقال له اتبعني ، فقام وتبعه ، وبينما هو متكىء ، في البيت اذا عشارون وخطاة كثيرون قد جاءوا واتكأوا مع يسوع وتلاميذه ، فلما نظر الفريسيون قالوا لتلاميذه : لماذا يأكل معلمكم مع العشارين والخطاة ؟ فلما سمع يسوع قال لهم : لا يحتاج الأصحاء الى طبيب ، بل المرضى ، فاذهبوا وتعلموا ما هو ، إني أريد رحمة لا ذبيحة ، لأني لم آت لأدعو أبراراً ، بل خطاة الى التوبة »[1] .

ب — لغة تدوينه : يقول الكاتبون المسيحيون ، وكأنهم متفقون على هذا ،

(١) راجع اصحاح : ٩ ، رقم ٩ ص ١٣ انجيل متى ، لغة إندونيسية .

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi

عبد الكريم الخطيب

Tasnif No. : 232 HAT.M
Kayıt No. : 14035
03 SUBAT 1995
İncil (77-107)

المسيح في القرآن
والتوراة .. والإنجيل

يا آل إسرائيل هل يرجى مسيحكم
هيهات .. قد ميز الأشياء من حلبا
قلنا أتانا ولم يصلب، وقولكم
ما جاء بعد، وقالت أمة ضلبا
جلبتم باطل التوراة عن شحط
ورب شر بعيد للفتى جلبا

(المعزى)

الطبعة الأولى
١٣٨٥ - ١٩٦٥

الناشر
دار الكتب الحديثة
١٤ شارع الجمهورية تليفون ٩١٦١٠٧

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No. : 14035
Tasnif No. : 232 HAT.M

ثانيًا: الإنجيل .. والأناجيل [1]
رواية ودراية

أناجيل لا إنجيل :

وأول مايلقانا من الإنجيل أنه ليس إنجيلا واحدا ، وإنما هو جملة : أناجيل متعددة مختلفة ، بلغت عدتها مئات ، ثم حصرت فى نحو سبعين انجيلا ؛ ثم انتهت بعد مراحل من التصفية والغربلة إلى الأربعة الأناجيل المعروفة الآن ، والمعتمدة من طوائف المسيحيين ، وهى إنجيل متى ، وإنجيل مرقس ، وإنجيل لوقا ، وإنجيل يوحنا !

هذا ، ولم يقف الأمر عند حد هذه الكثرة من الأناجيل التى كتبها أصحابها عن نية حسنة ، وعن قصد طيب . وإن وقع منهم الخطأ والنسيان ، بحكم أنهم بشر - لم يقف الأمر عند هذا بل دخل إلى هذا الميدان - ميدان الكتابة فى حياة المسيح - أعداد لاحصر لها ممايريدون الشهرة ويطلبون السلطان والتسلط على الناس . . فكان هذا العدد الوفير ممن دعاهم « بولس » الأنبياء الكذبة ، وممن انخدع الناس فيهم ، وأطمأنوا لأقوالهم ، وصاروا جبهة أخرى تقابل جبهة بولس وأتباعه .

يقول بولس الرسول فى رسالته إلى أهل غلاطية وكانوا قد استجابوا لدعوته ، وللانجيل الذى بشر به . ثم دعاهم داع أو دعاة آخرون باسم المسيح ، فاستجابوا للدعوة الجديدة ، وآمنوا بها . . يقول لهم : ثم إنى أعجب من أنكم أسرعتم بالانتقال

(١) لفظ إنجيل تعنى باللغة الانجليزية . أخبار سارة ، وهى ترجمة للأصل اليونانى الذى يبدأ به « إنجيل مرقس » الذى يبدأ هكذا : « بدء إنجيل يسوع المسيح ابن الله ، الذى قد جاء ، وأن فى مجيئه خلاص الإنسان .

A. Yücel
Islâm Ansiklopedisi

ف. بكيزيتش

المسيح في الأناجيل
أو
الكنيسة والنقد الكتابي الحديث

Incil (31-63)

ترجم هذا الكتاب عن الاصل الانكليزي :
The Gospel Image of Christ :
The Church and Modern Criticism
لمؤلفه : Veselin Kesich
الصادر عن :
St. Vladimir's Orthodox Theological Seminary
Crestwood, New York, 1972.

تعريب الأب ميشال نجم

03 SUBAT 1995
Türkiye Diyanet Vakfı
İslâm Araştırmaları
7108
232.9
KES.M

هذه المبادىء الموجهة تعطي للمفسر المسيحي منظوريتـــه بل وجهة نظر في دراسته للانجيل ، مما يؤهله بعد ذلك الى طرح الاسئلة التالية : ما هو الانجيل وما الحاجة التي دعت الى كتابته ؟ مـــا هي القيمة التاريخية للاناجيل ، وما يمكننا ان نتعلمه منهـــا عن يســـوع وتعاليمه ؟ وما نوع الشهادة التي تحملها عن يسوع ؟ والاهم من كل ذلك ، من هو يسوع ؟ في معالجتنا لهذه المواضيع سنأخذ في حسابنا آراء بعض النقاد الكبار المعاصرين .



الفصل الثالث

الانجيـــل والاناجيـــل

عندما نستعمل كلمة « انجيل » تتبادر الى ذهننا فكرة كتـــاب منسوب الى احد الانجيليين . وقراءة الانجيل في الكنيسة اثناء الخدمة تعني قراءة من احد الكتب الاربعة المدعوة بالاناجيل . بيد ان هنالك معنى آخر ، وهو ان الفصل الذي يتلى يحمل الانجيل ، اي البشارة او رسالة الخلاص للذين يصغون اليها .

اذن ، كلمة انجيل تدل على معنيين : النص المدون والبشارة التي حملها يسوع الى العالم .

تاريخ كلمة « انجيل »

لقد حافظت الكنيسة على هذين المعنيين واستعملتهما منذ القرن الثاني الميلادي . اما في القرن الاول ، وبالتحديد في الفترة التي كتبت فيها الاناجيل ، فكلمة انجيل لم تكن تستعمل للدلالة على كتاب . ولا يوجد مثل واحد على ذلك الاستعمال في العهد الجديد كله . وســـواء استعملت الكلمة بصيغة « الانجيل » او بصيـــغ اخـــرى مثـــل : « انجيل الرب » او « انجيل المسيح » ، فانها كانت تدل دائما عـــلى

بسمه تعالی

گنجینهٔ قرآن در ماه رمضان

زیارت، تلاوت، آموزش، تعلیم مفاهیم قرآن

رسول خدا جهانیان را آگهی میدهد که در روز فتنه و گرفتاری به پناه قرآن روید

قرآن حق را از باطل جدا و بیانگر واقع و نشان دهندهٔ راه نجات است «فَعَلَيْكُمْ بِالْقُرْآنِ فِيهِ تَفْصِيلُ بَيَانٍ وَتَحْصِيلٌ» لذا توصیه میفرماید که خانه های خود را بنور قرآن روشن سازید نَوِّرُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ.

امیرالمؤمنین ع میفرماید آنچه در جستجوی آن هستید تنها در قرآن بدست خواهید آورد «مَا مِنْ شَيْءٍ يَطْلُبُونَهُ إِلَّا وَهُوَ فِي الْقُرْآنِ.

امام باقر علیه السلام تذکر میدهد در عالم هر چیزی بهاری دارد و رمضان، بهار و موسم نشاط قرآن است لِكُلِّ شَيْءٍ رَبِيعٌ وَرَبِيعُ الْقُرْآنِ شَهْرُ رَمَضَانَ.

امام صادق ع، نگاه کردن و بررسی قرآن را عبادت پروردگار می شمارد «النَّظَرُ فِي الْمُصْحَفِ عِبَادَةٌ»

بر اساس دستور پیامبر اسلام و پیشوایان معصوم ع، شیعه هر روزه در ماه رمضان از ساعت ۳ تا ۶ بعد از ظهر نمونه های گردآوری شده از میلیونها قرآن خطی و چاپی را در معرض زیارت عاشقان کلام الهی قرار داده و راهنمائیهای لازم توسط آشنایان بقرآن انجام میگیرد و سپس آموزگار قرآن به طالبان قرائت، قرآن میاموزد و معلم قرآن کریم استاد سبحانی دانش پژوهان را با معارف قرآن آشنا و هر روز سخنی از معصومی در بارهٔ علوم قرآن درس میدهند و در پایان ماه بشرکت کنندگان که در سهار افراگرفته اند قرآنی زیبا اهداء میگردد.

مدارس و نهادهائیکه بخواهند دستجمعی شرکت کنند و اطلاعات کسب نمایند بدفتر کتابخانه مراجعه نمایند.

خداوند ما را بوظیفهٔ خود آشنا و موفقیت همه جانبه عنایت فرماید

کتابخانه مدرسهٔ چهلستون مسجد جامع تهران - ایران ۵۶۹۱۹۴

Dairet'ul Maarif
Kuran-i kerim
1406
IRCICA: 1852 1/2

لقد من الله علی المؤمنین اذبعث فیهم رسولا من انفسهم یتلواعلیهم آیاته ویزکیهم ویعلمهم الکتاب و الحکمة وان کانوا من قبل لفی ضلال مبین قرآن کریم

دائرة المعارف قرآن کریم

۲

بقلم حسن سعید

باب دویم

در بیان تغییر در اناجیل

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19 KASIM 1998

Incil (269-425)

كافة حقوق الطبع محفوظة

الطبعة الأولى ١٤٠٧ هـ ـ ١٩٨٧ م
الطبعة الثانية ١٤١٣ هـ ـ ١٩٩٢ م

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Demirbaş No: 123234
Tasnif No: 209 ENS.İ
02 SUBAT 1995

الإسلام في مواجهة الاستشراق العالمي

الدكتور عبد العظيم المطعني

دار الوفاء للطباعة والنشر والتوزيع ـ المنصورة ـ ش.م.م

دار الوفاء للطباعة والنشر والتوزيع ـ المنصورة ـ ش.م.م
الإدارة والمطابع : المنصورة ش الإمام محمد عبده المواجه لكلية الآداب
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الدكتور عبد العظيم المطعني

الإسلام في مواجهة الاستشراق العالمي

القسم الثاني

الأناجيل

Tarandı
A-Yücel

الأسفار المقدسة

قبل الإسلام

دراسة لجوانب الإعتقاد في اليهودية والمسيحية

Türkiye Diyanet Vakfı
Kutüphanesi
İslâm Ansiklopedisi

تحقيق

الدكتور صابر طعيمة

Türkiye Diyanet Vakfı
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عالم الكتب
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تلفون : ٣٠٦١٦٦ - ٣١٠ - ٣١٣٨٥٩ - برقياً : نابعلبكي - تلكس : ٢٣٣٩٠

02 SUBAT 1995

الباب السابع

مقدمة بين يدي الأناجيل
الأناجيل الأربعة ودعوى الإلهام
الاختلاف في رحلة المسيح وأمه

Tarandı
A-Yücel

في

مقارنة الأديان

بحوث ودراسات

دكتور
محمد عبدالله الشرقاوي
كلية دار العلوم - جامعة القاهرة

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No. : 9989
Tasnif No. : 209 SER.F

دار الهداية
٤٨ شارع يوسف عباس - مدينة نصر
١٩٨٦-١٤-٦

İncil (139-187)

بسم الله الرحمن الرحيم

28 SUBAT 1995

وبعد : فإنَّ الدراسات التى حلّلناها آنفا ، تثبت أنّه لا سَنَدَ متصل لأى سفر من أسفار العهد القديم ؛ لا الأسفار الخمسة ، ولا بقية الأسفار ، وأن نسبة التوراة الحالية إلى موسى عليه السلام ، لا دليل عليها ، وأنها مجرد ادعاء تدحضه تلك البراهين القواطع التى قدمها علماء مقارنة الأديان اليهود والنصارى والمسلمون(١٩٥) .

(١٩٥) ويلخص باحث غربي معاصر هو الدكتور Owen Cole موقف علما الغرب اليوم من سند التوراة . . فيقول تحت عنوان (أصل التوراة وتطورها) : متى كتبت التوراة لأول مرة ؟ ثم يجيب :

هنالك - اليوم - وجهة النظر التقليدية - التى يؤمن بها كثير من اليهود وبعض النصارى - التى تعتقد أن موسى قد أوحيت إليه هذه التوراة ، وقد كتبها أو قيدها بنفسه ، ماعدا بعض الفقرات الأخيرة من سفر التثنية التى تصف وفاة موسى .

لكن هنالك عدداً كبيراً من علماء الأديان الغربيين ، فى القرنين الأخيرين ، يرون أن التوراة إن هى إلا مجموعة من المكتوبات التاريخية الموروثة ، قد جمعت معاً فى كتاب خلال فترة طويلة تصل الى ستة قرون . وأن توراة موسى الأصلية هى التى أدرجت فى سفر التثنية الحالى . . . وهو الكتاب الذى وجده الكاهن حلقيا فى الهيكل ، فى زمان الملك يوشيا .

انظر : Six Religions, P.68, 1984, Oxford

المبحث الرابع

الأناجيل الأربعة : بين انقطاع السَّنَد وتناقض المتن .

★ نشر هذا المبحث من قبل فى دورية مركز البحوث التابع لجامعة الإمام بالرياض ، كما نشر فى مقدمتنا لكتاب حجة الإسلام الإمام الغزالى « الرد الجميل لإلهية عيسى بصريح الإنجيل » ورأينا نشره فى هذا الكتاب لتمام الفائدة وحسن المناسبة ؛ ولأنه يكمل - إن شاء الله - موضوعات هذا الكتاب .

Incil (091584)

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ناصر فروهی

انتظار بشر از دین ← دین

۹۰. انجیل: کتاب الهی نازل شده بر حضرت عیسی علیه‌السلام و همچنین نوشته‌های اولیّهٔ مسیحیان شامل زندگی و سخنان حضرت عیسی علیه‌السلام. واژهٔ انجیل در لغت مغرب واژه یونانی (enangelion) به معنای مژده و بشارت است. (قاموس کتاب مقدس، ۱۱۱). در قرآن کریم و احادیث اسلامی، انجیل نام کتاب حضرت مسیح است که از جانب خداوند به او وحی شده است اما در کتاب‌های تاریخ ادیان و به ویژه نزد مسیحیان، کتاب‌هایی که در سده‌های نخستین مسیحیت برای ثبت اقوال و اعمال نگارش یافتند، انجیل نامیده می‌شود. نویسندگان انجیل‌ها در نگارش شرح زندگانی حضرت عیسی مسیح از مطالبی استفاده کرده‌اند که از طریق شاگردان او و شاهدان عینی وقایع در دسترس آنها قرار گرفته بود. (لوقا، ۱ـ۴).

انجیل از دیدگاه مسیحیت

مسیحیان عقیده ندارند که عیسی کتابی به نام انجیل آورد (کلام مسیحی، ص۴۹ـ۵۰) آنان معتقدند، بعد از عروج عیسی علیه‌السلام پیروان وی، اقوال، اعمال و حوادثی که برای آن حضرت اتفاق افتاده بود را به صورت روایت‌هایی شفاهی، نقل می‌کردند و یک سنت شفاهی در بین آنها، رایج بود. (تکوین الاناجیل، ص۲۴ و کلام مسیحی، ص۴۳) تنها در نیمه دوم قرن اول میلادی بود که فکر کتابت این سنت شفاهی در میان پیروان مسیحیت، قوت گرفت و عده‌ای به نوشتن اقوال و اعمال عیسی علیه‌السلام، که در آن زمان، رایج بود و از سوی حواریان و شاگردان آنها نقل می‌شد، پرداختند. (تکوین الاناجیل، ص۳۰) و این نوشته‌ها را «انجیل» نامیدند.

نوشته شدن این انجیل‌ها زمانی شروع شد که مسیحیت توسط پُولس (polus) که سال‌ها بعد از حضرت عیسی به این دین ایمان آورد (تاریخ جامع ادیان، ص۶۱۴) در مناطق مختلفی از اروپا و آسیای

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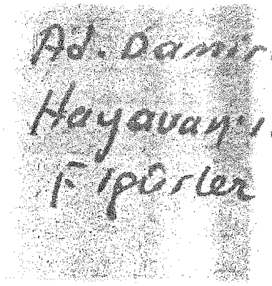
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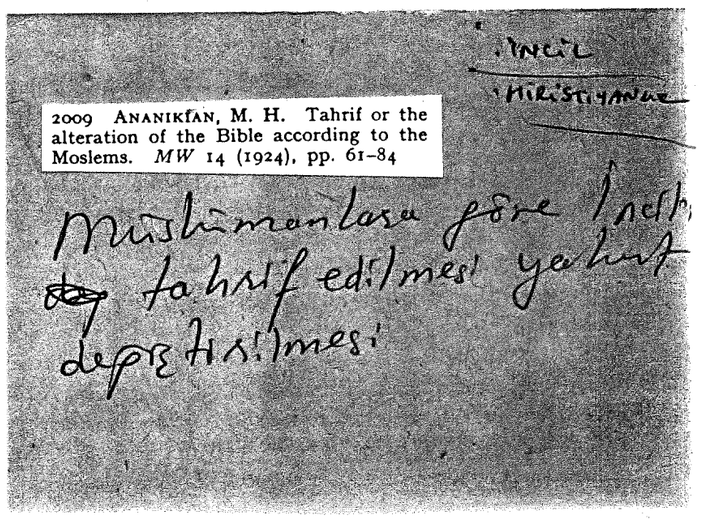
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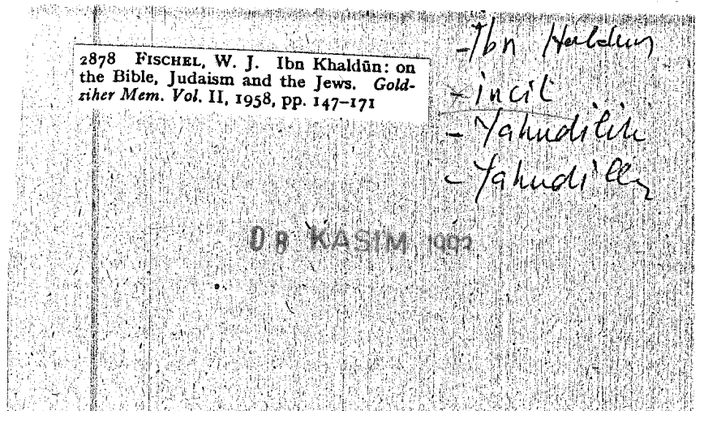
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کد پارسا: A۸۷۲۶۷

انجیل

رویکردی است تطبیقی در مورد اعتبار انجیلهای چهارگانه از منظر اسلام و مسیحیت. نویسنده سعی کرده است با مراجعه به منابع اسلامی و مسیحی دیدگاه این دو مکتب را راجع به سنت شفاهی حضرت مسیح(ع) و صحت و سقم این سنت که به صورت اناجیل تدوین شده‌اند را مورد بررسی قرار دهد. نوشته شدن اناجیل توسط بعضی از شاگردان مسیح، تاریخ تدوین انجیل متی، مرقس، لوقا و یوحنا و بحث در مورد اعتبار انجیل.برنابا و همچنین رویکرد قرآن در مورد انجیل از مباحث بعدی این مقاله به شمار می‌آید.

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ع س ت

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M. Meʾīr, IV, 743-749

MADDE YAYIMLANDIĞTAN
SONRA GELEN DOKÜMAN
02 MART 2009

YEŞARYAHU

İSLÂM ANSİKLOPEDİSİ
TÜRKİYE DİYANET VAKFI

المسيحية
الكتاب المقدس
الأصول والثبوت

رياض ، يوسف . (١٦٩)
وحى الكتاب المقدس / يوسف رياض . ــ ط 3 ، مزيدة ومنقحة . ــ [القاهرة] : يطلب من مكتبة الإخوة ، 1998 .
335 ص ؛ 24 سم .
يشتمل على إرجاعات ببليوجرافية (ص 331 - 335)
تدمك 3 - 75 - 5060 - 977
ب ٢٠٢٣٠ ــ ٢٠٢٣١ ٢٧٢,١١

المعاملة التاريخية والجغرافية
للكتاب المقدس
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تدمك X - 057 - 240 - 977 :
1200 ق . م .
ح ٥٦٥٢٤ ــ ٥٦٥٢٥ ٢٧٢,١٩٥

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دراسة وتعليم

(١٨٧)
اعرف كتابك . ــ ط 2 . ــ القاهرة : دار الكتاب المقدس ، 1997 ــ
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ترجمة لكتاب : Know your Bible
تدمك X - 113 - 230 - 977 (جـ1)
1 - 109 - 230 - 977 (جـ2)
ن ٢٠٩٦٣ ــ ٢٠٩٦٤ ٢٧٢,٠٧

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مج 7 ؛ 20 سم .
ترجمة لكتاب : Know your Bible
ن ١٩٦٢٣ ــ ١٩٦٢٤ ٢٧٢,٠٧

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الكتاب المقدس
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مقدمات الأسفار لجميع الأعمار / بقلم هنريتا ميرز ؛ الرسومات التوضيحية تشازوكو ياسودا ؛ التعريب والإعداد الفنى إيجلز جروب . ــ القاهرة : مطبوعات إيجلز ، [1998]
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تدمك 6 - 09 - 5754 - 977
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فتوحی، لؤی

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کد پارسا: A۶۴۶۳۳
عنوان متن ترجمه شده:
The Quranic Etymologies of NAZARENE and GOSPEL and Their historical Implications

مسیحیت در قرآن

پژوهش حاضر سعی دارد به بررسی تفاوت‌های میان داستان حضرت عیسی(ع) در قرآن و انجیل بپردازد، بویژه تفاوت‌هایی که مورد بی‌توجهی یا غفلت واقع شده‌اند. در این راستا ریشه‌یابی واژه **نصارا** و پیامدهای تاریخی بسیار مهم اختلاف بین داستان عیسی(ع) در قرآن و انجیل و همچنین ریشه‌شناسی واژه **انجیل** مورد بررسی نویسنده قرار گرفته است. نویسندگان پس از این مقایسه و بررسی، به این نتیجه رسیده‌اند که اطلاعات مطرح شده در انجیل نه تنها قانع کننده نیست بلکه فاقد استواری است هر چند با حقایق تاریخی مشهور سازگار باشد. نتیجه این که تاریخ عیسی(ع) در انجیل تحریف شده ولی قرآن به حقایقی تاریخی از حیات عیسی(ع) اشاره دارد که نمی‌توان آن را رد کرد.

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ATATÜRK ÜNİVERSİTESİ İLÂHİYAT FAKÜLTESİ ELEMANLARINCA SOSYAL BİLİMLER ENSTİTÜSÜ'NDE YAPTIRILAN YÜKSEK LİSANS TEZLERİ

ÇELİK, Mehmet İNCİL V - SÜRYANİCE V	a)Resmî İnciller, Kaynakları, Yazarları ve Hıristiyan Literatüründeki Yerleri	Dinler Tarihi	Erz.,1981
	b) Sami Dilleri ve Süryancada Zamirler	Dinler Tarihi	Erz.,1981

19 TEMMUZ 1993

11 HAZIRAN 1991

İNCİL

New Testament, a collection of 27 books dating from 50–130 AD and put together from the 2nd to the 4th centuries. All are in Greek, but the majority draw on Semitic material. The *Gospel* according to St Mark is based on Aramaic traditions. Those of Matthew and John are also based on Semitic traditions, probably in a Hebrew language. The *Revelation* (*Apocalypse*) of St John the Divine is written in Greek which is often unintelligible without knowledge of the Semitic expressions it is based on. The *Epistle* of James keeps closely to the Jewish tradition of the Twelve Patriarchs. From the literary point of view the language of the *Gospels* represents the Aramaic way of teaching in rhythmic sentences, using many illustrations from nature and from the work of man. The narrative in the *Gospels* reflects the style of folk story-tellers. In all the books of the New Testament themes, expressions and direct quotations from the Old Testament (qv) play an important part, while the *Revelation* also makes use of earlier apocalyptic visionary material from the ancient East. Scholars have devoted much study to the linguistic and literary aspects of the Semitic basis of the New Testament books (J. Wellhausen, C. C. Torrey, M. Black), but their results have not yet been applied as they deserve in the literary translation of the texts. See also Bible.

Trans.: HBKJV; HBRSV; NEB.
Good News for Modern Man (New York 1966); V. Marxsen, *Introduction to the New Testament* (Oxford 1968, Philadelphia 1970). SZS

Stanislav Segert

DICTIONARY OF ORIENTAL LITERATURES, ed. JIRI BECKA
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عبدالحمید، صائب
ع۷٤٦۸-فی مقارنة الادیان، نظرة سریعة فی التوراة والانجیل والقرآن،
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قرآن و کتب مقدس؛ دین‌شناسی تطبیقی (ادیان و فرق)

کتاب حاضر، مقایسه‌ای تطبیقی بین تعالیم قرآن با تورات و انجیل است. نویسنده در آغاز به برخی از تعالیم تورات در مورد آفرینش، شجره ممنوعه، بنی اسرائیل و تاریخ پیامبران از جمله یعقوب، لوط، موسی و هارون می‌پردازد. وی سپس این پرسش را مطرح می‌کند که چه کسی این تاریخ را نوشته است؟ و اعتبار آن تا چه حد است؟ تاریخ اناجیل اربعه و اختلافات و تناقضات فاحش این اناجیل در مسائل توحید، ابن‌الله، تثلیث و دیگر مسائلی از جمله آمرزش الهی، تعمید و تثلیث از مباحث بعدی است. نویسنده با اشاره به انجیل برنابا و شخصیت وی، به بیان شخصیت پیامبر می‌پردازد. وی در پایان ضمن اشاره به تاریخ قرآن و تدوین آن و مقایسه در مسئله آفرینش، دوران خلقت، منظومه شمسی و گردش شب و روز، به پیدایش نسل انسان و تطورات جنین می‌پردازد.

22 EKİM 2008
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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The Bible in Early Muslim Anti-Christian Polemic

DAVID THOMAS

ABSTRACT *During the early centuries of Islam, the Bible did not usually receive specific attention from Muslim polemicists. Among those who did refer to it, some rejected the text on the grounds that it was corrupt, and developed accounts of how the original* injīl *had been lost and replaced by the canonical Gospels. The majority, however, have left no expressed view, but do not appear to have experienced difficulty in employing suitable verses in their arguments as illustrations and proofs. A few scholars were in a position to use the Biblical texts to good effect in their arguments. The Christian convert ᶜAlī b. Rabbān al-Ṭabarī employed a distinctively Muslim method of exegesis, and demonstrated how predictions of the coming of Muhammad and Islam are scattered throughout the biblical books. The Zaydī theologian al-Qāsim ibn Ibrāhīm al-Rassī followed a more radical method in translating parts of Matthew's Gospel into Arabic, and altering words and phrases and omitting sections in order to make the original conform to Islamic beliefs. This Islamicization of the Gospel is symptomatic of the confident early third/ninth-century belief that Islam provided the criteria for true teachings.*

The polemical works written by Muslims against Christianity in the first centuries of Islam are dominated by the twin themes of the Trinity and the divinity of Jesus Christ. Few other subjects appear, and none is treated as fully as either of these two doctrines. The reason for this quickly becomes apparent. The Trinity is usually attacked in the form of a plurality of divine entities or as a logical contradiction, while the divinity of Christ is treated in the form of the completely human son of a divine Father or of the uniting of divine and human subjects in one being. According to these formulations, the doctrines are understood and attacked as deviations from the Muslim teaching about *tawḥīd*, in the sense either that as a unity God cannot be divided, or that as the absolutely Other he cannot be related to creatures. They are confronted as rivals to the teaching of the Qur'ān, and refuted on that basis.

It is important to note that in the majority of the surviving works the arguments used to rebut these doctrines rarely involve the Bible or the Qur'ān as their sole foundation, while in many of them scripture is not mentioned at all. The *Radd ᶜalā al-naṣārā* of the early third/ninth-century master Abū ᶜĪsā al Warrāq, which is the most sustained and probably most influential polemical work from the early centuries,[1] does not contain a single text, while in works where they do appear they are usually used as illustrations or supporting examples of points which have already been established on other grounds.

This procedure is, of course, no accident, since in the absence of agreement on scriptural authority, text-based arguments lack cogency. But there are also more basic reasons than this. For in the early period most Muslims followed the teaching of the Qur'ān in holding the authority of the Bible in some doubt, and many do not appear to have shown much curiosity about its contents. In fact, later Muslims thought that

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السعداء بالقاهرة ، انتقيته يوم الثلاثاء سابع عشري رجب سنة ٨٣٧ هـ .

قرأت هذا المنتقى على رواية الإمام جمال الدين يوسف بن بدر الدين محمد الكومي المذكور ، بسماعه له من لفظ مليه حالة الإملاء في المجالس المعينة ، فسمعه رفيقنا الفاضل بهاء الدين أحمد بن موسى بن رجب الفاخوري الدمشقي ، وأجاز السمع متلفظاً بسؤالي . صح ذلك في التاريخ المذكور بالمكان .

قال: وكتب إبراهيم بن عمر بن الرباط البقاعي الشافعي حامداً مصلياً مسلماً محسبلاً متوكلاً .

Mecelletü'l-Hikme, aded: 5 (1415)
Leeds-U.K, s.235-276

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi
08 KASIM 1995

إقامة الدليل على تحريف الإنجيل

للأب مريم عيسى الأشوري

في عدد سابق نشرنا بحثاً ندلل فيه على تحريف العهد القديم: التوراة ، وفي هذا البحث نسوق الأدلة على تحريف الإنجيل المعرف بالعهد الجديد.

المراد بالعهد الجديد: جميع الكتب التي كتبت بعد المسيح عليه السلام ؛ كالأناجيل الأربعة ، وكتاب أعمال الرسل ، ورسائل بولس ، ورسائل يعقوب ، ويوحنا ، وبطرس ، ويهوذا ، ورؤيا يوحنا اللاهوتي .

إن كتب العهد الجديد ليس حالها بأفضل من حال كتب العهد القديم ، وسيأتيك بيان ذلك إن شاء الله تعالى .

١- جاء في دائرة المعارف الأمريكية ج ١٣ص ٧٣: « إن هناك مشكلة مهمة وصعبة تنجم عن التناقض الذي يظهر في نواح كثيرة بين الإنجيل الرابع والثلاثة المتشابهة ، إن الاختلاف بينهم عظيم إلى درجة أنه لو قبلت الأناجيل الثلاثة المتشابهة باعتبارها صحيحة وموثوقاً فيها فإن ما يترتب على ذلك هو عدم صحة إنجيل يوحنا » .

٢- دائرة المعارف الأمريكية ج ١٦ ص ١٥٩ : « هناك مشكلة الإصحاح الأخير رقم (٢١) من إنجيل يوحنا ، إن القارئ العادي يستطيع أن يرى أن الإنجيل ينتهي بانسجام تام بانتهاء الإصحاح العشرين الذي يقول:

« وأما هذه فقد كتبت لتؤمنوا أن يسوع هو المسيح بن الله . . . » إن هذا الإعلان يبين بوضوح الغرض الذي كتب من أجله هذا الكتاب . بعد ذلك

[43] These same examples are cited in proof of precisely the same point in Makkī al-Qaysī (d. 1045), *Al-Īḍāḥ li-Nāsikh al-Qur'ān wa'l-Mans ūkhihi* (Riyāḍ: Kulliyyat al-Sharī'a, 1976), 339. Also see 'Abd al-Qāhir al-Baghdādī (d. 1037), *Kitāb al-Nāsikh wa'l-Mansūkh*, manuscript, Istanbul Beyazit 445, ff. 45b-46a, where he discusses Qur'an 58:13-14 and concludes: "In this abrogating verse [i.e., verse 13] is proof of the soundness of the statement of he who permits abrogation of a legal verse of the Qur'an prior to the arrival of the time of its application."

[44] See Wansbrough, *Sectarian Milieu*, pp.110-14.

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[48] See A. Altmann, "Saadya's Conception of the Law," *Bulletin of the John Rylands Library* 28(1944): 3-24.

[49] Whether *qurbān* can be suggested to have lost some of its "sacrificed" meaning and perhaps be intended more in the (New Testament?) sense of "dedicated" may be worth further investigation.

[50] This is probably to be connected to the charge of *taḥrīf* also; in general see Ibn Kammūna, *Tanqīḥ al-Abḥāth li'l-Milal al-Thal āth* (Berkeley: University of California Press, 1967): 27-33, tr. by M. Perlmann, pp. 47-54.

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New Approaches to "Biblical" Materials in the Qur'an

Marilyn Robinson Waldman[1]

When scholars investigate the apparent transmission of material from one monotheistic scripture to another, they tend to assume that earlier materials are normative and later ones derivative. This tendency, if unmitigated, makes it difficult to appreciate either earlier or later materials in and of themselves; and it affects scholars' attitudes to the whole of the Judeo-Christian-Islamic tradition and each of its various parts. Often the recipient of the "transmitted" materials is assigned a relationship to the transmitter not unlike the one established in a certain Mulla Naṣruddīn story: Naṣruddīn had waited in vain all day in a *qāḍī*'s court for a gold coin of reparation to be brought back by a man whom the *qāḍī* had fined for slapping him across the face in a public market. Finally, exasperated, he went up to the *qāḍī* and slapped him hard across the face, saying, "Here's the slap. When he gets back, you get the gold coin."

A promising complement to influence and transmission studies is to be found in the analysis of narrative, or narratology. A narratological approach can elucidate "biblical" material in the Qur'an so as to clarify not only the relationship of Bible to Qur'an, but the art of Qur'anic narrative itself.[2] The Sūrat Yūsuf, the twelfth Qur'anic chapter, will serve as a specific example which has wider implications for the fields of history of religion and literary history as well.

When non-Muslims look at this sūra or any other Qur'anic chapter containing a story that appears in another scripture, they naturally tend to place it in a dependency relationship, to see it as a "version," as something passed on in altered, if not debased, form. Consider, for example, the conclusion reached by one biblical scholar of Genesis 39, after reading the Qur'anic Joseph narrative. A reader of the Qur'an would have to be familiar with the biblical version to be able to understand the Qur'anic version fully.

> Both the OT and Qur'an make special claims for the narratives contained within their pages. Each insists that the reader accept the stories given there as the "original version" in the deepest sense. Stories which include this claim to authority must be interpreted differently from texts which make no such claim. The situation presented by the Qur'anic and OT Joseph stories is especially complex, because both stories assume that the reader will accept their authority as given and final. Nevertheless, the situation is not "balanced," for only the Qur'an recognizes the existence of other "versions" of its stories, and self-consciously takes a polemical stance toward those versions. That is, the Qur'an is admittedly "dependent" on the OT, even if the

Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, 2002 Michigan, pp. 80-86.

tees. Rather, they express truths that provide helpful advice and guidance by which the individual should conduct his daily life.

Proverbs are *wisdom* (general guides), not *law* (universally binding imperatives). When the Bible declares "You shall therefore be holy, for I am holy" (Lev. 11:45), then there are no exceptions. Holiness, goodness, love, truth, and justice are rooted in the very nature of an unchanging God. But wisdom literature applies God's universal truths to life's changing circumstances. The results will not always be the same. Nonetheless, they are helpful guides.

Forgetting That Later Revelation Supersedes Earlier. Sometimes critics do not recognize progressive revelation. God does not reveal everything at once, nor does he lay down the same conditions for every period of history. Some of his later revelations will supersede his earlier statements. Bible critics sometimes confuse a *change* in revelation with a *mistake*. That a parent allows a very small child to eat with his fingers but demands that an older child use a fork and spoon, is not a contradiction. This is progressive revelation, with each command suited to the circumstance.

There was a time when God tested the human race by forbidding them to eat of a specific tree in the Garden of Eden (Gen. 2:16–17). This command is no longer in effect, but the later revelation does not contradict this former revelation. Also, there was a period (under the Mosaic law) when God commanded that animals be sacrificed for people's sin. However, since Christ offered the perfect sacrifice for sin (Heb. 10:11–14), this Old Testament command is no longer in effect. There is no contradiction between the later and the former commands.

Likewise, when God created the human race, he commanded that they eat only fruit and vegetables (Gen. 1:29). But later, when conditions changed after the flood, God commanded that they also eat meat (Gen. 9:3). This change from herbivorous to omnivorous status is progressive revelation, but it is not a contradiction. In fact, all these subsequent revelations were simply different commands for different people at different times in God's overall plan of redemption.

Of course, God cannot change commands that have to do with his unchangeable nature (cf. Mal. 3:6; Heb. 6:18). For example, since God is love (1 John 4:16), he cannot command that we hate him. Nor can he command what is logically impossible, for example, to both offer and not offer a sacrifice for sin at the same time and in the same sense. But these moral and logical limits notwithstanding, God can and has given noncontradictory, progressive revelations which, if taken out of its proper context and juxtaposed, can look contradictory. This is as much a mistake as to assume a parent is self-contradictory for allowing a sixteen-year-old to stay up later at night than a six-year-old.

After forty years of continual and careful study of the Bible, I can only conclude that those who have "discovered a mistake" in the Bible do not know too much about the Bible—they know too little about it. This does not mean, of course, that we understand how to resolve all the difficulties in the Scriptures. But we have seen enough problems resolved to know these also admit answers. Meanwhile, Mark Twain had a point when he concluded that it was not the parts of the Bible he did not understand that bothered him—but the parts he did understand!

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Bible, Canonicity of. *Canonicity* (Fr. *canon*, rule or norm) refers to the normative or authoritative books inspired by God for inclusion in Holy Scripture. Canonicity is determined by God (*see* BIBLE, EVIDENCE FOR). It is not the antiquity, authenticity, or religious community that makes a book canonical or authoritative. A book is valuable because it is canonical, and not canonical because it is or was considered valuable. Its authority is *established* by God and merely *discovered* by God's people.

Definition of Canonicity. The distinction between God's determination and human discovery is essential to the correct view of canonicity, and should be drawn carefully:

The Authority Relationship Between Church and Canon

Incorrect View	Biblical View
The church is determiner of the canon.	The church is discoverer of the canon.
The church is mother of the canon.	The church is child of the canon.
The church is magistrate of the canon.	The church is minister of the canon.

Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, 2002 Michigan, pp. 91-96.

Legitimate Editing	Illegitimate Redacting
Changes in form	Changes in content
Scribal changes	Substantive changes
Changes in the text	Changes in the truth

The redaction model of the canon confuses legitimate scribal activity, involving grammatical form, updating of names, and arrangement of prophetic material, with illegitimate redactive changes in actual content of a prophet's message. It confuses acceptable scribal transmission with unacceptable tampering. It confuses proper discussion of which text is earlier with improper discussion of how later writers changed the truth of texts. There is no evidence that any significant illegitimate redactive changes have occurred since the Bible was first put in writing. On the contrary, all evidence supports a careful transmission in all substantial matters and in most details. No diminution of basic truth has occurred from the original writings to the Bibles in our hands today (*see* OLD TESTAMENT MANUSCRIPTS; NEW TESTAMENT MANUSCRIPTS).

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Bible, Evidence for. The Bible claims to be and proves to be the Word of God. It was written by prophets of God, under the inspiration of God.

Written by Prophets of God. The biblical authors were prophets and apostles of God (*see* MIRACLES, APOLOGETIC VALUE OF; PROPHECY AS PROOF OF BIBLE). There are many designations for prophet, and these are informative about their role in producing Scripture. They are called:

1. A *man of God* (1 Kings 12:22), meaning chosenness.
2. A *servant of the Lord* (1 Kings 14:18), indicating faithfulness.
3. A *messenger of the Lord* (Isa. 42:19), showing mission.
4. A *seer* (*ro'eh*), or *beholder* (*hozeh*) (Isa. 30:9–10), revealing insight from God.
5. A *man of the Spirit* (Hosea 9:7 KJV; cf. Micah 3:8), noting spiritual indwelling.
6. A *watchman* (Ezek. 3:17), relating alertness for God.
7. A *prophet* (most frequently), marking a spokesman for God.

The work of a biblical prophet is described in vivid terms: "The Lord has spoken; who can but prophesy" (Amos 3:8). He is one who speaks "all the words which the Lord has spoken" (Exod. 4:30). God said to Moses of a prophet, "I will put my words in his mouth, and he shall speak to them all that I command him" (Deut. 18:18). He added, "You shall not add to the word which I command you, nor take away from it" (Deut. 4:2). Jeremiah was commanded: "This is what the LORD says: Stand in the courtyard of the LORD's house and speak to all the people. . . . Tell them everything I command you; do not omit a word" (Jer. 26:2).

A prophet was someone who said what God told him to say, no more and no less.

Moved by the Spirit of God. Throughout Scripture, the authors claimed to be under the direction of the Holy Spirit. David said, "The Spirit of the Lord spoke through me; his word was on my tongue" (2 Sam. 23:2). Peter, speaking of the whole Old Testament, added, "Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21).

Not all prophets were known by that term. David and Solomon were kings. But they were mouthpieces of God, and David is called a "prophet" in Acts 2:29–39. Moses was a lawgiver. He too was a prophet or spokesman for God (Deut. 18:18). Amos disclaimed the term "prophet," in that he was not a professional prophet, like Samuel and his "school of the prophets" (1 Sam. 19:20). Even if Amos was not a prophet by office, he was one by gift (cf. Amos 7:14). God used him to speak. Nor did all prophets speak in an explicit "Thus says the Lord" first-person style. Those who wrote historical narrative spoke in an implied "Thus *did* the Lord" approach. Their message was about the acts of God in relation to the people and their sins. In each case God made the prophet a channel through which to convey his message to us.

Breathed Out by God. Writing about the entire Old Testament canon, the apostle Paul declared:

Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, 2002 Michigan, pp. 86-91.

ISAM 92551

R. C. Sproul, "The Internal Testimony of the Holy Spirit," in N. L. Geisler, ed. *Inerrancy*
B. B. Warfield, *The Inspiration and Authority of the Bible*

Bible Criticism. *Criticism* as applied to the Bible simply means the exercise of judgment. Both conservative and nonconservative scholars engage in two forms of biblical criticism: *lower criticism* deals with the text; *higher criticism* treats the source of the text. Lower criticism attempts to determine what the original text said, and the latter asks who said it and when, where, and why it was written.

Most controversies surrounding Bible criticism involve higher criticism. Higher criticism can be divided into negative (destructive) and positive (constructive) types. Negative criticism denies the authenticity of much of the biblical record. Usually an antisupernatural presupposition (*see* MIRACLES, ARGUMENTS AGAINST; MIRACLES, MYTH AND) is employed in this critical approach. Further, negative criticism often approaches the Bible with distrust equivalent to a "guilty-until-proven-innocent" bias.

Negative New Testament Criticism. Historical, Source, Form, Tradition, and *Redaction* methods (and combinations thereof) are the approaches with the worst record for bias. Any of these, used to advance an agenda of skepticism, with little or no regard for truth, undermine the Christian apologetic.

Historical Criticism. Historical criticism is a broad term that covers techniques to date documents and traditions, to verify events reported in those documents, and to use the results in historiography to reconstruct and interpret. The French Oratorian priest Richard Simon published a series of books, beginning in 1678, in which he applied a rationalistic, critical approach to studying the Bible. This was the birth of historical-critical study of the Bible, although not until Johann Gottfried Eichhorn (1752–1827) and Johann David Michaelis (1717–1791) was the modern historical-critical pattern set. They were influenced by the secular historical research of Barthold Georg Niebuhr (1776–1831; *Romische Geschichte,* 1811–12), Leopold von Ranke (1795–1886; *Geshichte der romanischen und germanischen Volker von 1494–1535*), and others, who developed and refined the techniques. Among those influenced was Johann Christian Konrad von Hofmann (1810–1877). He combined elements of Friedrich Schelling (1775–1854), Friedrich Schleiermacher (1768–1834), and orthodox Lutheranism with historical categories and the critical methods to make a biblical-theological synthesis. This model stressed "superhistorical history," "holy history," or "salvation history" *(Heilsgeschichte)*—the sorts of history that need not be literally true. His ideas and terms influenced Karl Barth (1886–1968), Rudolf Bultmann (1884–1976), and others in the twentieth century. Toward the close of the nineteenth century, capable orthodox scholars challenged "destructive criticism" and its rationalistic theology.

Among more conservative scholars were George Salmon (1819–1904), Theodor von Zahn (1838–1933), and R. H. Lightfoot (1883–1953), who used criticism methods as the bases for a constructive criticism. This constructive criticism manifests itself most openly when it considers such matters as miracles, virgin birth of Jesus, and bodily resurrection of Christ (*see* RESURRECTION, EVIDENCE FOR). Historical criticism is today taken for granted in biblical studies. Much recent work in historical criticism manifests rationalistic theology that at the same time claims to uphold traditional Christian doctrine. As a result, it has given rise to such developments as source criticism.

Source Criticism. Source criticism, also known as literary criticism, attempts to discover and define literary sources used by the biblical writers. It seeks to uncover underlying literary sources, classify types of literature, and answer questions relating to authorship, unity, and date of Old and New Testament materials (Geisler, 436). Some literary critics tend to decimate the biblical text, pronounce certain books inauthentic, and reject the very notion of verbal inspiration. Some scholars have carried their rejection of authority to the point that they have modified the idea of the canon (e.g., with regard to pseudonymity) to accommodate their own conclusions (ibid., 436). Nevertheless, this difficult but important undertaking can be a valuable aid to biblical interpretation, since it has bearing on the historical value of biblical writings. In addition, careful literary criticism can prevent historical misinterpretations of the biblical text.

Source criticism in the New Testament over the past century has focused on the so-called "Synoptic problem," since it relates to difficulties surrounding attempts to devise a scheme of literary dependence that accounts for similarities and dissimilarities among the Synoptic Gospels of Matthew, Mark, and Luke. Theories tend to work with the idea of a now-absent *Q* or *Quelle* ("Source") used by the three evangelists, who wrote in various sequences, with the second depending on the first and the third on the other two. These theories were typical forerunners of the Two-Source theory advanced by B. H. Streeter (1874–1937), which asserted the priority of Mark and eventually gained wide acceptance among New Testament scholars. Streeter's arguments have been questioned, and his thesis has been challenged by others. Eta Linnemann, once a student of Bultmann and a critic, has written a strong critique of her former position in which she uses source analysis to conclude that no synoptic problem in fact exists. She insists that each

Süleyman Demirel Üniversitesi İlahiyat Fakültesi
Dergisi, sayı: 10, Isparta-2003, s. 97-129.

MADDE YAYINLANDIKTAN
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D.1535

BARTALOMEUS İNCİLİ

Yazan: W. SCHNEEMELCHER

Çeviren: Prof. Dr. Ekrem SARIKÇIOĞLU*

Kilise Babalarından Hieronymus havarilerden Bartolomeus adına apokrif bir incilin varlığından söz eder. Yine Pseudo-Dionysius Areopagita isimli eserde de Bartolomeus İncilinin adı geçer. Geç devirlerde nüshaları çoğaltılmış Yunanca, Latince ve Sılavca nüshalara rastlanır. Kopt dilindeki nüshaların sayıları daha çoktur. Bunların da 5. - 7. Yüzyıllardan kalma metinler olduğu tahmin edilmektedir. Bilim adamları metin tahlilleriyle orijinal nüshaya ulaşma çalışmalarından kesin bir sonuca ulaşamamışlardır.

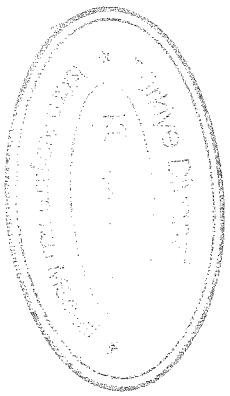
Tercümesini sunduğumuz metin Felix Scheidweiler'in çeşitli kaynaklardan yararlanarak hazırladığı, W. Schneemelcher'in *Neutestamentliche Apogryphen* isimli eserinin 5. Baskı, 1. Cildinde yayınlanan Almancasından çeviridir.

(Metin)

I. 1- Çarmıh (Passion) öncesinde Efendimiz İsa bütün havarileri ile bir kere toplanmıştı. Ona sordular ve rica ettiler: Efendimiz göğün sırlarını bize açıkla; dediler. 2- İsa cevap verdi: Bu etten bedenimi bıraktığımda, size hiçbir açıklamada bulunamam. 3- Ama o ıstırap çekip ve ölümden dirildikten sonra, havariler ona soru sormaya cesaret edemediler, çünkü onun görünümü önceki gibi değildi, o tamamen tanrısal tezahürünü göstermişti. 4- Buna rağmen Bartolomeus ona yaklaştı ve dedi: Efendim, sizinle konuşmak istiyorum. 5- İsa ona cevap verdi: Sevgili Bartolomeus, senin ne söylemek istediğini biliyorum. O halde sor! Senin istediğin şeylerin hepsine cevap vereceyim. Dile getirmediğin şeyleri de sana açıklayayım. 6- Bunun üzerine Bartolomeus ona dedi: Efendi, sen çarmıha asılmaya gittiğinde, ben seni uzaktan takip ettim ve çarmıha

* Süleyman Demirel Üniversitesi İlahiyat Fakültesi Dekanı

D.661



Islam and Christian–Muslim Relations, Vol. 14, No. 1, 2003 67-91 Carfax Publishing Taylor & Francis Group

The Gospels in the Muslim Discourse of the Ninth to the Fourteenth Centuries: an exegetical inventorial table (part I)

MARTIN ACCAD

ABSTRACT *Whereas it is generally accepted that Muslim polemicists against Christianity habitually condemned the Gospels as corrupt, a surprising number in fact quoted from all four Gospels, and employed them in arguments that were both directed against Christian beliefs and constructed to defend Islam. This article brings together in tabular form more than 1270 Gospel references from 23 works by 20 Muslim authors, from the early third/ninth century to the early eighth/fourteenth century, and by means of a system of keys shows how they were deployed in support of a range of doctrinal points.*

The article is divided into four sections that appear in the four issues of ICMR vol. 14 through 2003.

Introduction

At about the same time as I was completing my doctoral thesis on the Islamic exegesis of the Gospels in Muslim–Christian dialogue (eighth–fourteenth centuries), at the University of Oxford in July 2001, Professor Tarif Khalidi published a superb collection of Muslim traditions about Christ in a book entitled *The Muslim Jesus*.[1] The sayings and stories collected can be traced back for the most part to between the mid-first and mid-second centuries of Islam (*c.* 700–800 AD).[2] Comparable to the apocryphal gospels that arguably arose in early Christian circles as a result of felt lacunae in the canonical Gospels—lacunae attached to specific characters or intriguing passages in want of further development—the 'Muslim gospel' probably arose, as Khalidi explains, 'from a felt need to complement and expand the Qur'anic account of his [i.e. Christ's] life'. Indeed, as Khalidi asserts, the Qur'ān itself 'was primarily concerned with rectifying a certain doctrinal image of Jesus and had little to say on his ministry, teachings, and passion'.[3] Thus, the tone of the 'Muslim gospel' collected in *The Muslim Jesus* is serene from the perspective of Muslim–Christian relationships. It is more at the level of intra-Islamic relations that it has an axe to grind, various parties attempting to champion their own cause by trying to gain the support of, among others, Jesus, or simply one group holding Jesus as a supreme model for piety or asceticism.

The centuries that followed the beginning of the second/ninth century witnessed, apart from further redactions of the early Islamic sayings, new usages of 'Christian' Jesus traditions. Much more in line with the early qur'ānic spirit that denounced Christian 'doctrinal heresy' by cleansing Jesus of all supra-prophetic connotations, Muslim authors of that second period were eager to exonerate Christ of all Christian doctrinal 'excesses' through a thorough reinterpretation of the Christian Gospels. If such treatises were often quite polemical against Christians, they were on the other hand, for the most part, quite positive about the Bible. In the light of our common

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Pezdevî, **Keşfü'l-esrâr alâ usûli'l-Bezdevî**, Dâru'l-kitâbi'l-Arabî, Beyrût, 1414.

Râzî, Ebu Bekir Muhammed b. Zekeriyya, **el-Hâvî fi't-tıbb**, Dâru ihyâi't-türâsi'l-Arabî, 1. baskı, 1422.

Remli, **Nihâyetü'l-muhtac**, Tab'atu Mustafa el-Babi'l-Halebî, Mısır.

Serahsî, Ebû Bekir Muhammed, **el-Mebsut**, Dâru'l-kütübi'l-ilmiyye.

Serahsî, , **Usûlü's-Serahsî** (thk., Ebu'lVefâ el-Efgânî), Daru'l-kütübü'l-ilmiyye, Beyrut 1. baskı, 1414.

Suyutî, Celalüddin, **el-Eşbah ve'n-nezâir**, Daru'l-kitabi'l-Arabî, Beyrut 1. baskı, 1407.

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William Berih, **Tecennübü ıskâti'l-haml**, 1. baskı, 1412.

Zerkâ, Mustafa, **Fetâvâ**, Dâru'l-kalem, 1. baskı, 1420.

08 AĞU 2008

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

D.1956

C.Ü. İlahiyat Fakültesi Dergisi
XII/1 - 2008, 485-491

(91584)

Türkiye Diyanet Vakfı Kütüphanesi İslâm Araştırmaları Merkezi

Hadis Kültüründe Yer Alan İncil Parçaları

Ignaz GOLDZIHER

Çev. Yrd.Doç. Dr. Sami ŞAHİN*

Mütercimin Takdimi

Batıdaki bilim adamları, doğu'nun dini, maddi-manevi kültürü, tarihi ve dilleriyle meşgul olmuşlar ve bu alanda pek çok yazılı neşriyat ortaya koymuşlardır. Bu çalışmalar daha çok 18 ve 19. asırlarda yoğunlaşmıştır. Özellikle bu yoğunlaşma döneminde yazılıp neşredilen kitap, makale ve daha başka araştırma yazılarına bakıldığında İslam'a ve İslam kültürüne karşı her zaman objektif davranılmadığı belirgin bir şekilde göze çarpmaktadır. Çalışmaların büyük çoğunluğu İslam kültürünün kendinden önceki Hristiyan ve Yahudi kültüründen etkilenerek iktibas yapıldığı vurgusunu taşımaktadır. Bu durum adeta bu hususları araştıran ilim adamları için bir önyargı olmuştur. Söz konusu önyargılarını gerçekleştirmek için bir hayli performans harcamışlardır. Ancak buna mukabil insaflı olanlar da mevcuttur.

İslam hakkında yazı yazan ve fikir beyan edenlerin en meşhur ve önde gelenlerinden birisi de Macar asıllı ve aynı zamanda Musevî olan Ignaz Goldziher'dir (1850-1921). Goldziher, kendinden önceki müsteşriklerin fikir ve düşüncelerinden de faydalanmak suretiyle bu alanla ilgili dört kitap ve yüzlerle ifade edilebilen makaleler yazmıştır. Yazdığı makalelerin genelinde, Müslümanların o güne kadar sahip olduğu dini kültürün ve medeniyetin Hristiyan ve Yahudi kültürlerine borçlu olduğu ana temasına yer vermiştir. Bu bakımdan bu tür çalışmalardan istifade edilirken ihtiyatla yaklaşmada fayda vardır.

Goldziher'e ait olan makalelerden biri de "*Neutestamentliche Elemente in der Traditionslitteratur des Islam*" başlığıyla 1902 yılında yayınladığı ve bizim tercüme ettiğimiz çalışmadır. Bu makalenin tercüme ediliş sebebi, sadece ilmi kaygılara dayanır. Bu neden-

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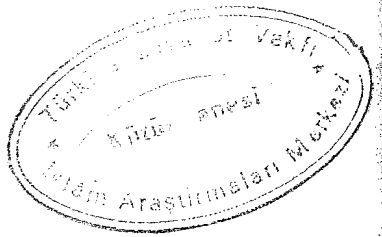
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Atatürk Üniversitesi İlâhiyat Fakültesi Dergisi, sayı: 26, Erzurum, 2006, sh. 11-26

KELAMİ AÇIDAN TEVRÂT VE İNCİL'DE TAHRİF MESELESİ

Doç. Dr. Arif YILDIRIM*

ÖZET

Mukaddes metinlerde tahrifat meselesi kelâm açısından önemli problem oluşturmaktadır. Bu problemin dinler tarihinde ortaya çıkışının bilinen ilk müsebbipleri Yahudiler ve Hıristiyanlardır. İnsanlığı sapıklık karanlığından kurtarmak için insanlığın Yaratıcısının seçtiği elçiler aracılığı ile gönderdiği aydınlatıcı mesajlar olan mukaddes metinlerin tahrifi cehalet bağnazlığının işlettiği bir cinayettir. Bundan daha çirkini ise yapılmış olan tahrifatı inkâr etmek ve sahte beşerî metinleri İnsanlığa İlâhî diye sunmaktır. Makalemizde bu konuyu ele alıp değerlendirmeye çalışacağız.

Anahtar Kelimeler: *Tevrât, İncil, Tahrif, Tashif*

ABSTRACT

The Problem of the Distortion in Holy Bible in Point of the Theological

The matter of the distortion in holy bible in point of the theological is very important problem. In the religions history, the first known causers of this problem are Jewish and Christians. The distortion of whole Bibles that Creator sent in humanity for the sake of salvation is a serious crime originating from ignorance. The more unbecoming than this crime is denial the made salvation and is presentation the human texts as the divine texts.

In this paper, we have dispute this distortion problem.

Keywords: *New Testament, Holy Bible, Distortion, Misreading*

* Atatürk Üniversitesi İlâhiyat Fakültesi Kelâm Ana Bilim Dalı Öğretim Üyesi

Today, there are many different ways in which people construct their Heathenry. Some focus in general on the deities of the Æsir and Vanir, others have particular associations with one or several deities. For all, the concept of wyrd is important. Those who work shamanistically engaging in *seidr*, deal with the tree Yggdrasill and with various wights, including ancestors, plant and animal spirits, land spirits, and their own *fylgja* (follower), a helper-spirit often seen in animal form. Most Heathens recognize some parallels between their (reconstructed) practices and those of shamanic Eurasian peoples. In particular, Heathens are coming to recognize similarities with Sámi religion.

In general, Heathen practitioners see their religion as reconstructed, and increasingly as shamanic or shamanistic. While some practitioners make common cause with adherents of Western Pagan religions (Druidry or Wicca), others do not. For models to "fill out the gaps," practitioners are likely to look to indigenous, particularly Sámi, religion, or to Shinto or Hinduism to indicate how Heathenry might have developed in the absence of "conversion." The basis of practice however remains the mythological stories from the Eddas, and from these Heathens draw ways of relating to their living landscapes.

Jenny Blain

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See also: Druids and Druidry; Elves and Land Spirits in Pagan Norse Religion; Odinism; Saami Culture; Trees (Northern and Middle Europe).

Hebrew Bible

Scattered through the normative, narrative and wisdom texts of the Hebrew Bible are many motifs now considered "environmental." Numerous laws refer to key categories of modern environmental concern, including protection of nature. The biblical laws should not be confused with Jewish law as it is interpreted in the rabbinic tradition. From Moses onwards, tradition believes that oral laws were passed down through the generations which accompanied and explained the written Torah. In the Jewish tradition, the written and the oral law are regarded as one, even though the latter was written down in the Mishnah early in the third century by Rabbi Judah the Prince. Since then, Jewish law has continued to develop through rabbinical interpretation.

Among these biblical laws is the prohibition against destruction of fruit trees when laying siege to a city (Deut. 20:19–20). Jewish tradition derives from this verse a prohibition against the destruction or waste of any resource. Another commandment refers to maintaining the constancy of species by forbidding the mating of two different types of animals, or sowing one's field with two different kinds of seeds (Lev. 19:19; Deut. 22:9).

Several laws are concerned with animal welfare. In the Decalogue, man is commanded not to work on the seventh day; one's ox and ass must also rest (Ex. 23:12; Deut. 5:13–14). Farmers are forbidden to plough with an ox and an ass yoked together, as this would impose hardship upon the weaker animal (Deut. 22:10).

The Jewish tradition relates a prohibition against eating a limb from a living animal to Gen. 9:4 and Deut. 12:23, which say one should not consume an animal's life, equated with blood, with its flesh. No animal should be slaughtered on the same day as its young (Lev. 22:28). When taking eggs from a nest, one must let the mother bird go free (Deut. 22:6–7). On the other hand, animals bear responsibility: an ox that kills a human must be stoned to death (Ex. 21:28).

Other biblical commandments refer to the preservation of natural resources. These include the laws of the sabbatical year: every seven years, the land must rest and lie fallow (Ex. 23:10–11). In the Jubilee year, which marked the end of seven sabbatical cycles, the same prohibitions apply (Lev. 25:23).

The Hebrew Bible also addresses land use: the Levite cities had to be surrounded by open space on which building and growing crops was forbidden (Num. 35:2–5). Several texts deal with the prevention of nuisance and pollution. After the exodus from Egypt there had to be an area outside the camp where one could relieve oneself; one's gear was supposed to include a spike for digging a hole and covering excrement (Deut. 23:13–14). After the priest had dealt with certain offerings in the Tabernacle, he

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SP Earth Bible

The Earth Bible is an international project, initiated in Adelaide, Australia, which attempts to read texts and traditions from the perspective of Earth, by employing a set of eco-justice principles. This five-volume series was published in England by Sheffield Academic Press and in the United States by Pilgrim Press. The central aims of the Earth Bible are to:

1. Develop ecojustice principles appropriate for an eco-justice hermeneutics (modes for interpretation) for understanding the Bible and for promoting justice and healing for Earth.
2. Publish these interpretations as contributions to current debates on ecology, eco-ethics and ecotheology.
3. Provide a responsible forum within which the suppressed voice of Earth and the Earth community can be heard.

Following the hermeneutics of the project, interpreters read the biblical text with the suspicion that it is probably anthropocentric rather than Earth-friendly, but they also allow the possibility of retrieving traditions in the text

SP Eco-justice Hermeneutics

This approach assumes that the posture of the reader influences what is found in the interpretation process. In an eco-justice hermeneutic, the reader acknowledges that he/she is part of Earth and seeks to read from the perspective of Earth. This hermeneutics is the approach employed in the Earth Bible project (see under Earth Bible). As a guide to this reading process, a set of eco-justice principles have been developed in dialogue with ecologists. These principles are not overtly religious and do not refer to God explicitly, but provide a basis for dialogue with a range of disciplines and religions on the way humanity has interpreted Earth.

These principles are:
The principle of intrinsic worth: The universe, Earth and all its components have intrinsic worth/value.
The principle of interconnectedness: Earth is a community of interconnected living things that are mutually dependent on each other for life and survival.
The principle of voice: Earth is a subject capable of raising its voice in celebration and against injustice.
The principle of purpose: The universe, Earth and all its components are part of a dynamic cosmic design within which each piece has a place in the overall goal of that design.
The principle of mutual custodianship: Earth is a balanced and diverse domain where responsible custodians can function as partners with, rather than rulers over, Earth to sustain its balance and a diverse Earth community.
The principle of resistance: Earth and its components not only suffer from human injustices but also actively resist them in the struggle for justice.

When reading the text, the interpreter asks critical questions rising from these principles to ascertain whether there is justice for Earth in the orientation, ideology or focus of the text. Typical questions are: Is Earth viewed merely as a human resource or as a subject with intrinsic worth? Is Earth treated as a subject with a "voice" or as an object to be exploited?

Some of the biblical psalms, for example, acknowledge the voices of Earth and call on Earth and its creatures to celebrate (e.g., Ps. 148). Other Psalms (e.g., Ps. 8) reflect a hierarchical view of the cosmos in which humans are on a level close to God and "all things" are located "under their feet." Employing a hermeneutics of suspicion and retrieval, the reader may assume that both the text and the interpreting traditions are likely to be anthropocentric, giving priority of voice and value to humans. In such contexts, Earth is at the mercy of human exploitation both by the original writers and modern interpreters.

Another feature of eco-justice hermeneutics is a consciousness that in the Western tradition patterns of dualistic thought have tended to devalue much of the natural world. Within dualistic oppositions between heaven and Earth, humanity and nature, spirit and matter, the material and natural world has been considered inferior. The task in this approach is to ascertain whether this dualism is maintained in the text and expose how the tradition has assumed this dualism to devalue Earth and the Earth community. Ultimately, the goal of this approach is to retrieve the voice and value of Earth in the context of the environmental crisis at the beginning of the twenty-first century.

Norman Habel

See also: Eco-justice in Theology and Ethics.

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امام صادق علیه السلام می‌فرماید:

اَلْمُؤْمِنُونَ خَدَمٌ بَعْضُهُمْ لِبَعضٍ. قُلْتُ وَكَيْفَ يَكُونُونَ خَدَماً بَعْضُهُمْ لِبَعْضٍ؟ قال: يُفِيدُ بَعْضُهُمْ بَعْضاً.

(اصول کافی: ۲/ ۱۶۷)

«مؤمنان خدمتگزار یکدیگرند، پرسیدم: چگونه یکدیگر را خدمت می‌کنند؟ فرمود: به یکدیگر فایده می‌رسانند.

رسول رضوی

انجیل*

انجیل

کتاب دینی مسیحیان انجیل نامیده می‌شود. واژه‌ی انجیل در لغت مغرب واژه یونانی(enangelion) به معنای مژده و بشارت است. (قاموس کتاب مقدس/ ۱۱۱).

در قرآن کریم و احادیث اسلامی انجیل نام کتاب حضرت مسیح است که از جانب خداوند به او وحی شده است امّا در کتاب‌های تاریخ ادیان و به ویژه نزد مسیحیان کتاب‌هایی که در سده‌های نخستین مسیحیت برای ثبت اقوال و اعمال حضرت مسیح نگارش یافتند انجیل نامیده می‌شود. نویسندگان انجیل‌ها در نگارش شرح زندگانی حضرت عیسی مسیح از مطالبی استفاده کرده‌اند که از طریق شاگردان او و شاهدان عینی وقایع در دسترس آنها قرار گرفته بود. (لوقا/ ۱ـ۴).

انجیل از دیدگاه مسیحیت

مسیحیان عقیده ندارند که عیسی کتابی به نام انجیل آورد(کلام مسیحی/ ۴۹ـ ۵۰) آنان معتقدند، ، بعد از عروج عیسی علیه السلام ، پیروان وی، اقوال، اعمال و حوادثی را که برای آن حضرت اتفاق افتاده بود به صورت روایت‌هایی شفاهی، نقل می‌کردند و یك سنت شفاهی در بین آنها، رایج بود. (تکوین

* از دانشنامه کلام اسلامی.

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Gospel

In Christianity, the "good news" preached about Jesus Christ; in the Qur'ān, part of the divine message given to Jesus (q.v.). Of the twelve times the Gospel *(al-injīl)* is mentioned in the Qur'ān, in nine of them it occurs in conjunction with the mention of the Torah (q.v.; *al-tawrāt*), as a scripture sent down by God (see SCRIPTURE AND THE QUR'ĀN; BOOK). Together with wisdom (q.v.; *al-ḥikma*), the Torah and the Gospel appear to comprise the 'scripture' *(al-kitāb)* that the Qur'ān says God taught to Jesus (Q 3:48; 5:110). Twice the Qur'ān says explicitly that God brought Jesus the Gospel (Q 5:46; 57:27). And once the Qur'ān instructs the 'People of the Gospel' to judge in accordance with that which God sent down to them (Q 5:47; see CHRISTIANS AND CHRISTIANITY).

In a number of passages the Qur'ān clearly presumes in its audience a prior knowledge of Gospel characters and narratives (q.v.). In some passages the Qur'ān closely parallels narratives to be found in the canonical, Christian Gospel (cf. e.g. Q 3:45-7); in others one finds some motifs familiar from the apocryphal Gospels of the Christians, or other sources of early Christian lore (cf. e.g. Q 5:110). A number of qur'ānic sayings of Jesus, and narratives about him, have no known parallels in extant Christian texts. What is more, the Qur'ān clearly teaches that the future coming of Muḥammad was written in both the Torah and the Gospel and was foretold by Jesus himself (cf. Q 7:157; 61:6).

The Arabic word *injīl* is ultimately derived from the Greek *evangelion*, but the exact philological path by which the term in its present form came into Arabic is unclear (see FOREIGN VOCABULARY). Noting that all but one of the mentions of the Gospel in the Qur'ān are in sūras traditionally designated as 'Medinan' (see CHRONOLOGY AND THE QUR'ĀN), some scholars have suggested that the Ethiopic form of the word, *wangēl*, is not only philologically, but chronologically the most likely ancestor of the Arabic term.

Conceptually, in the Qur'ānic view, the Gospel is a scripture that God gave to Jesus, on the order of the Torah that God gave to Moses (q.v.), and even on the order of the Qur'ān that God gave to Muḥammad (cf. Q 9:111). Contrariwise, in the usual Christian view, the Gospel is the proclamation in the human community of the 'good news' of the salvation of all human beings that God has accomplished in Christ. Most Christians have believed that the Gospel was recorded under divine inspiration by the four evangelists in the four canonical texts: the Gospel according to Matthew, the Gospel according to Mark, the Gospel according to Luke, and the Gospel according to John, all of them written originally in Greek (see REVELATION AND INSPIRATION). Qur'ānic uses of the term *injīl*, however, are all in the singular and betray no awareness of multiple Gospels. The conceptual differences between the Christian and the Islamic views of the Gospel soon gave rise among Muslim commentators to the charge that Christian have 'distorted' *(al-taḥrīf)* the original Gospel of which the Qur'ān speaks, in the way that the Qur'ān suggests the Jews distorted the Torah (cf. Q 4:46; 5:13; see POLEMIC AND POLEMICAL LANGUAGE; JEWS AND JUDAISM). Some early Muslim writers say that the original Gospel was written in Hebrew, or in Aramaic, both of them languages in use in the Jewish community at the time of Jesus. As for the Gospel in Arabic, while one strand of Islamic tradition credits Waraqa b. Nawfal (see INFORMANTS) with a translation of the text into Arabic, the remaining textual evidence suggests that the earliest translations were made after the rise of Islam, from Greek originals, by Christian monks in Palestine, in the late eighth century.

There is some evidence that the term Gospel was also sometimes used in the early Islamic period to indicate the whole New Testament, in the same way that the name of the Torah was used not only for the Pentateuch, but for all the books of the Jewish scriptures. While passages were liberally quoted from the Christian Gospel by some early Muslim writers, such as Ibn Qutayba (d. 276/889) and al-Yaʿqūbī (d. 292/905), among others, in general, early Muslim writers referred to Gospel characters and Gospel narratives in the forms in which they appear in the Qur'ān or in other early Islamic texts. Many sayings of Jesus current in Islamic texts have no known Christian counterparts.

A text called the *Gospel of Barnabas* has had a wide circulation in modern times. It was discovered in an Italian manuscript in Amsterdam in 1709. Since its translation into Arabic in the early 20th century, some have claimed that it preserves the original Gospel, of which the Qur'ān speaks. In fact, the *Gospel of Barnabas* has been shown to have its origins in the western Mediterranean world, probably in Spain, in the 16th century.

Sidney H. Griffith

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Gossip

Idle discussion of an absent party's personal affairs. Although no exact equivalent to the English "gossip" is to be found in the Qur'ān, there are several explicit condemnations of the closely related phenomenon of backbiting, that is, deliberately spreading information, whether true or false, to someone's discredit; and two further passages address, somewhat obliquely, painful incidents of destructive talk involving the Prophet's wives (see WIVES OF THE PROPHET).

Backbiting (ightiyāb, lamz, hamz, namīm)

At Q 49:11-2 the believers are enjoined to avoid expressing disrespect for one another in a number of ways — mockery (q.v.), defamation *(lā talmizū anfusakum)*, the use of offensive nicknames, undue suspicion (q.v.), spying, and backbiting: "... and do not backbite *(lā yaghtab)* one another — would one of you like to eat the flesh of his dead brother (see DEATH AND THE DEAD; BROTHER AND BROTHERHOOD)? You would hate that!" Although the specific term used here for backbiting (from a root meaning "to be absent") does not recur elsewhere in the Qur'ān, the vaguer term for defamation, *lamz*, is attested. In two instances (Q 9:58, 79), concerning criticism directed at the Prophet and the believers over the distribution of alms (*ṣadaqāt*, see ALMSGIVING), it is generally understood by the

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JEWISH-CHRISTIAN GOSPEL TRADITION

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ENCYCLOPAEDIA OF THE HOLY QUR'AN, VOL. IV (EDIT. N. K. Singh, A. R. Agwan), DELHI 2000. pp. . İSAM KTP 79718.

The results obtained by the computer study of this *Ayat* proved that *the Qur'ân* could not have been composed by any person except Allâh. The alphabetic study of this *Ayat* has made startling revelation about this holy scripture.

This *Ayat* comprises 19 alphabets. There are some important properties of the number 19. For example this number consists of two numbers that is 1 and 9. It is also an odd number which cannot be divided by any other number The results obtained by the number 19 which is total number of alphabet in this first *Ayat* of *the Qur'ân* are wonderful and miraculous.

The word *Ism* (Name) came 19 times in *the Qur'ân* and the word *Bism* (with the name of) came thrice. The computer study of *the Qur'ân* disclosed that if the number of repetition of word *Ism* is multiplied by the number of word Bism, then the sum of the multiple is the number of repetition of the word *Irrehman* (Gracious) that is 57. In other words *Irrehman* came 57 times in the *Holy Qur'ân* and this number is the sum of the multiple of 3 and 19, 3x19=57.

Moreover, the word *Irraheem* (most merciful) which is one of the different names of Allâh came 114 times in *the Qur'ân* and this number is also the multiple of the number 19 that is 19x6=114. It is rare coincidence that the total number of *Surats* in *Qur'ân* is also 114. The word Allâh came 2698 times in *the Qur'ân* which can also be divided by the number 19, that is 19x142=2698.

Other interesting thing is that the complete Ayat *Bismillah Irrehma Ner Raheem* came 114 times in *the Qur'ân* which is the sum total number of Surats in *the Qur'ân*. Although, the Surat '*Tauba*' is devoid of this Ayat, the other Surat '*Namel*' had compensated it in which this Ayat came twice.

The most important and amazing thing discovered by the computersied study of *the Qur'ân* is that the first Ayat consists of 19 alphabets and the total number of each word of this ayat in the whole *Qur'ân* is also the sum of the number 19 only. Only this discovery proves that nobody else except Allâh, who so nicely, wonderfully and intelligently ordained the different words and alphabets in *the Qur'ân* can write such type of scripture. Some people may feel that the arrangements of verses and alphabets of *the Qur'ân* is a mere accidental occurrence that has happened in a normal course. But one does have to retrace one's conclusion when one finds that in *the Qur'ân* this occurance is a regular feature spread over the entire scripture. An accidental occurance may be once or twice but cannot become part of the regular feature that looks natural.

For further satisfaction take the example of the *Ayat* of *Surae Baqr* in which God says:

> "Those who believed and those who suffered exile and struggled in the path of Allâh they have the hope of the mercy of God. And Allâh is oft-forgiving, most merciful".

In this *Ayat*, the world *Raheem* has been very intelligently and purposefully placed. This becomes clear when we find that, had it not been used, the total number of recurrences of the word *Raheem* would have been 113 and consequently the proportion and relation with the first *ayat* would not have been strictly maintained.

Now we may consider a second instance which involves an *ayat* that comes only eight ayats after the former ayat in *Qur'ân:*

> "For those who take an oath for absention from their wives. A waiting for four months is ordained. If then they return God is oft forgiving, most merciful".

In this case the word *Raheem* (forgiving) has been preferred by *the Qur'ân* to the word

ENCYCLOPAEDIA OF THE HOLY QUR'AN, VOL. IV (EDIT. N. K. Singh, A. R. Agwan), DELHI 2000. pp. 109349. İSAM KTP 79718.

Haleem (forbearing). Both *Raheem* and *Haleem* which are the names of Allâh could have served his purpose. But the fact remains that the substitution of the word *Haleem* for the word *Raheem* would ahave greatly affected the systematic arrangement of the words and alphabets of *the Qur'ân.*

The entire system of arrangement of words and their construction in the book is based on alphabets. The computerised study of *the Qur'ân* has made many startling revelations. The study has proved that *the Qur'ân* is a divine revelation and could never have been a work of human mind. It also reveals that it has been free from any alterations even through the flow of ages.

This study also proves that the subtle and systematic arrangement of words and alphabets was to serve as a safeguard against any attempt in making alterations. It left no room for changes to be effected in the *Holy Qur'ân.* In the future also nobody will be able to make any change in *the Qur'ân* because God himself said in this scripture "*Inna Nah-no Nazzal-nazzikra va innal-laha la hafezoon*" (We have surely sent down the Holy Book of advice (*Qur'ân*) and we will certainly preserve the same from corruption.)

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— Dr. N. Ur. Rahman Khan

The Qur'ân and *the Bible*

The Qur'ân and *the Bible* are in agreement on a number of details. These include the story of creation, breathing of God's spirit into the first human being, Satan's temptation of Adam, the revelation of the Torah, the uniqueness of Psalms, the blessedness of the Virgin Mary, the divine birth of Jesus and the miracles he performed, his second coming and the Last Judgment. *The Qur'ân* refers to the Torah as an earlier revelation and calls it the Book:

> "Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allâh) judged the Jews, and the rabbis and the priests (Judged) by such of Allâh's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allâh hath revealed: such are disbelievers" (5:44).

The Qur'ân agrees with the Bible in saying that the Torah was written by God with his own hand: (Deut. 9:10, Sura 7.145). After revealing his message to Moses and to the Prophets, God took care of the Torah. God taught the Torah to Jesus, when he was in his mother's womb. Jesus learned it and "became its master, confirmed its teachings, and acted according to it" (Al-Tabari, 5:110, 3:48). *The Qur'ân* has a very high regard for the Hebrew and Christian Scriptures, and refers to them as The Book of God:

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a new his primordial nature, re-discover himself and see clearly the path of salvation".

Islam had a vital role in this renewal. Its *Tauhīd* was a total spiritual view of the universe and within it man's unity in Adam was a single, noble essence to master earthly reality in heaven-given wisdom. Surah 5:32 declared the inclusiveness of humanity, both for good and for ill. A private piety, nourished by personal devotion and *dhikr*, might produce deeply reverent personality, but if, in pursuit of its intimate Paradise, it repudiated the world, then, it could well conspire with tyranny and oppression.

Alternatively, the avid socialist who sacrificed his whole being to that one idea ignored whole dimensions of the human meaning and blighted even his own ends for lack of a spiritual vision. The existentialists did stand for a total self-awareness and so were delivered from illusion and pretension, but only at the price of atrophy of will.

Shariati wanted to find a return to man, to authentic humanity, by surmounting the negative factors in religious devotion, socialist action, and existentialist inaction, believing that the positives in each would then be released in unison. The mystic would save the socialist from thinking only of economics and politics. The socialist would save the mystic from evading real responsibility. Both would give the existentialist drive and purpose, while he would give them the true measure of their freedom.

Islam, he thought, truly understood, exemplified the harmony of spirit, action and freedom which these three, mutually related, could attain. It set man under God within a spiritual universe. It summoned him to social justice and communal responsibility. For did it not hate the usurer even more than the mushrik? It confronted man with his essential self-hood unconfused by enervating illusions whether or from religion or from ideology. Deploring what he called 'the inherited religious sensibility in both *Shī'ah* and Sunnī Islam', Shariati continued:

> "To the extent that the man of *Tauhīd* perceives his poverty, he perceives his wealth: to the extent that he feels humility, he feels a pride, a glory within himself: to the extent that he has surrendered to the service of God, he rises against whatever other powers, systems and relations exist. Thus, in Islam, there actually exists a paradoxical relation between man and God—a simultaneous denial and affirmation, a becoming nothing and all, essentially an effacement and a transformation into a divine being during natural, material life".

This remarkable passage in Marxism and Other Western Fallacies may be thought to bring Shariati, no doubt unawares, to close approximation to the Christian understanding of the paradox of baptism, of a self that dies in order that a self may live. Paradox is deep in the Christian faith but usually finds little acceptance with Muslims. Some repudiate it altogether. But Shariati sees clearly that the claims of social righteousness are costly to fulfil and require an end to the kind of insulation that unworthy religion buys, and also disallow the kind of impatient, merely activist, response which socialism is ready to bring.

The question which arises is whether the paradox demanded of the self may not be taken truly and reverently into our understanding of God. 'Shall the creature outdo the Creator?' Browning asked. The world in which self-giving is alone the true realism in being rightly 'on behalf of God as One' in the human situations is, surely, so constituted within the divine intention. When man, in a true Islām, must find 'transformation' only through 'effacement' it is so because God has made His

ENCYCLOPAEDIA OF THE HOLY QUR'AN, VOL. V (EDIT. N. K. Singh, A. R. Agwan), DELHI 2000. pp. 1491-1503 İSAM KTP 79719.

will to turn upon the human readiness—a readiness which means this radical experience, within the self. Since the readiness and the experience, as Shariati shows, are crucial to the realisation of *Tauhīd*, they are, therefore, bound up with the very nature of God, recognised by man. In that sense *Tauhīd* means human regeneration, since it will not be operatively acknowledged in the world, such human, personal transformation apart.

May we not ask, then, whether there is not in God and through Him some initative of grace and love which might undertake the cost of just that human remaking which His being all-in-all, His *Tauhīd* makes requisite? If so, may it not mean a divine counterpart to that glory through selfgiving which Shariati identifies with a creature-hood truely and realistically doing the Creator's will? May not such a divine counter-part be found to participate, to exemplify the role, to give us the earnest of its fulfilment and so to inaugurate a human community to which its reproduction can be hopefully entrusted? If so, are we not close to what the New Testament understands by the reality of Christ and the society of His church?

Whether that sequence of thought is acceptable or not, we are left firmly by Shariati's thought with the truth that Tauhīd the real Oneness, of God cannot be a bare assertion. It has to be an enterprise. It is not a concept of number but an issue of sovereignty. It is an active subduing of 'whatever powers, systems and relations' deny or defy it, and such subduing does not happen, so Shariati strenuously insists, without that active commitment to inward righteousness and self-transforming love which Christians call grace and which they understand only to be feasible in this human world by virtue of that same divine *Tauhīd* undertaking and enabling their human cost.

To urge that this is to take paradox into our thought of God will not avil against it. For the paradox is already there in what He has willed of man and yet given into his freedom, as the crux of His true worship in a right society.

We can only guess what Ali Shariati's genius might have given to Qur'ânic relevance in the contemporary world had his life not been tragically cut off in his prime.

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— N. Hanif

Tawrat and *Injil*

It is difficult if not impossible in discussing a subject of this nature, to be completely neutral. I should therefore state that in the following article, when I refer, in regard to the words of *the Qur'ân* to Prophet Muhammad

MADDE YAYIMLANMAYAN SONRA GÖLGE DÜŞÜRMAN

Edit. Eric M. Meyers, THE OXFORD ENCYCLOPEDIA OF ARCHAEOLOGY IN THE NEAR EAST, Vol. V, NEW YORK 1997,pp.

Church College, Glasgow (1892–1909), Scotland, he delivered his Lyman Beecher Lectures at Yale University and published them as *Modern Criticism and the Preaching of the Old Testament* (New York, 1901). He was threatened with a trial for heresy in Scotland for this application of new criticism to biblical studies. He then published *The Twelve Prophets* (Expositor's Bible Series, 2 vols., 1896–1897) and later another work on historical geography, *Jerusalem* (2 vols., 1907). During his tenure as principal of Aberdeen University (1909–1935), he published *The Early Poetry of Israel in Its Physical and Social Origins,* his Schweich lectures (London, 1912) and commentaries on *Deuteronomy* (Cambridge Bible, 1918) and *Jeremiah* (1923).

[*See also* Historical Geography.]

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JOHN D. WINELAND

SOCIETY OF BIBLICAL LITERATURE. The Society of Biblical Literature and Exegesis was founded in 1880. In 1962, it became the Society of Biblical Literature (SBL). It is the world's largest professional society devoted to the academic study of the Bible and its cultural environment. The SBL grew in its first century from an initial membership of thirty-five to a total of nearly five thousand in 1980, with continual substantial additions. Most of its members are teachers and researchers based in colleges and universities in North America and, increasingly, elsewhere throughout the world. Its annual plenary meeting, widely attended by members, is supplemented with numerous other meetings at regional and international levels. The *Journal of Biblical Literature (JBL)* has been the society's flagship publication since it was launched in 1881. In addition, a major publication program has flourished since the society, together with the American Academy of Religion, founded Scholars Press in 1974. The society also supports numerous collaborative research projects, with members convening at the annual meetings to advance their work.

Interest in the material culture of the Near East expressed itself early in the history of the society, and articles dealing with archaeological matters appeared in *JBL* from the start. The impetus to start an American school of Oriental studies in Palestine came in 1895 from Joseph Henry Thayer, president of the society, after the Archaeological Institute of America established the American School of Classical Studies in Athens (1882) and the School of Classical Studies in Rome (1895). The SBL, joined by the AIA and the American Oriental Society, instituted the procedures that eventuated in the founding of the American School for Oriental Study and Research in Palestine in 1900 (incorporated in 1921 as the American Schools of Oriental Research [ASOR]). According to ASOR's charter, these three societies continue to hold one seat each on the ASOR board of trustees. There has always been considerable overlap in the membership and interests of the SBL and ASOR, although in terms of historical scope the SBL is focused on biblical antiquity and ASOR encompasses the range from prehistoric to modern times. The two societies hold a joint annual meeting, thus affording members easy access to the latest research in the respective fields.

[*See also* American Schools of Oriental Research; Archaeological Institute of America; *and the biography of Thayer.*]

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DOUGLAS A. KNIGHT

SOHAR (Ṣuḥār), coastal town located on the Gulf of Oman, today located in the Sultanate of Oman. The seaport is renowned for its Early Islamic heyday, reputed to have been the home of "Sinbad" the sailor. The town occupies a strategic position on the Arab Batinah coast leading to the Straits of Hormuz and connects through minor wadis to the Wadi al-Jizzi and the Omani interior.

Archaeological work approximately 4.5 km (3 mi.) south of Sohar revealed an Early Iron Age town, Ghayl Shabul (which has the site designation SH 11) (Humphries, 1974, fig. 1; Kervran and Hiebert, 1991, p. 337; Yule and Kervran, 1993, pp. 84–89, 94–95; Potts, 1990, pp. 374–375; for other Iron Age sites in the Sohar region, see Costa and Wilkinson, 1987, figs. 87–91; Potts, 1990, p. 272, n. 28). The ceramics, soft-stone vessels, and metal suggest a first-millennium BCE date. The town of Sohar is an occupation tell some 2 km long and 500 m wide. It was investigated in 1958 (Cleveland, 1959), 1975 (Peter F. Farries in Kervran, 1984), and 1984–1986 (Kervran, 1984; Kervran and Hiebert, 1991). Soundings in various locations along the tell, inside the fort, and along the moat walls outside the fort yielded artifactual re-

DEFINITIONS

Baril = B = Unité de mesure du pétrole brut = 159 litres

1 Tonne = 7,3 barils; Mt = Million de tonnes = 7,3 Millions de barils

1 Million de barils/jour = 50 millions de tonnes/an

Densité = 0,9 = 14,3 kg = 0,140 T

= 0,85 = 13,5 kg = 0,135 T

= 0,8 = 12,7 kg = 0,130 T

T/an/hab = Tonne par an par habitant (unité de ration de pétrole)

Off-shore = au-delà du rivage (domaine maritime)

$ = Dollar Etats-Unis = 8 Dirhams

km2 = kilomètre-carré; Mm3 = Millions de mètres-cube; MB = Millions de barils.

EQUIVALENCES

B/j	m3/j	l/s	T/j	B/an	T/an
10	1.6	0.02	1.5	3.650	550
100	16	0.2	15	36.500	5.500
1.000	160	2.0	150	365.000	55.000
10.000	1.600	20	1.500	3.650.000	550.000
20.000	3.200	40	3.000	7.300.000	1.100.000
30.000	4.800	60	4.500	10.950.000	1.650.000
40.000	6.400	80	6.000	14.600.000	2.200.000

B/j = baril/joour; m3/j = mètre-cube/jour; l/s = litre-seconde;

T/j = tonne/jour; B/an = baril/an; T/an = tonne /an.

Mt/an	MB
0.1	0.74
1.0	7.4
10	74
100	740
200	1.480
300	2.220
400	2.960

9 TEMMUZ 2002
MADDE YAPIMLANDIKTAN SONRA GELEN BÖKÜMAN

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LA SYMBOLIQUE DE LA LUMIERE DANS LES ECRITURES SAINTES (BIBLE ET CORAN) ET LES TRADITIONS MYSTIQUES

Haïm Zafrani

LA LUMIERE DANS LA BIBLE

Le substantif *'or* y apparaît 124 fois, sans parler des formes verbales et d'autres formes nominales dérivées signifiant "éclairer, illuminer, luminaires, grand et petit luminaires," les lumières de la Genèse et de la Création opposées à ténèbres, la lumière du jour et les ténèbres de la nuit, la lumière du soleil et la lumière de la lune, la lumière de la face divine, la lumière semée sur les pas du juste (saddiq), lumière désignant la Torah "la Loi", l'âme de l'homme, celle représentant Israël; il est même fait allusion à une "lumière des impies" (Job XVIII,5) etc.

Toujours dans les textes bibliques, le mot *'ur* signifie flamme, et au pluriel, nous avons les *'urim* et les *tummim*, les "lumières et les perfections" qui appartiennent déjà à un vocabulaire mystique. Il s'agit de ces "choses" indéfinies, fixées au pectoral du grand prêtre, associées aux douze pierres précieuses représentant les douzes tribus d'Israël. Le grand prêtre s'en servait pour consulter Dieu; un mode de consultation auquel il est référé dans plusieurs textes, les plus anciens (Pentateuque et Rois), comme les plus tardifs (Esdras et Nehemie). Ces *" 'Urim et tummim"* sont ainsi appelés, dit un texte talmudique (Yoma 73 b) parce qu'ils délivrent des décisions, non ambiguës

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المملكة العربية السعودية
الجامعة الإسلامية بالمدينة المنورة
مركز البحث العلمي
(٢٥)

تحكيل من حرف
التوراة والأنجيل

Devrat
Incil

تأليف
الإمام القاضي أبي البقاء
صالح بن الحسين الجعفري الهاشمي المتوفى سنة ٦٦٨هـ

دراسة وتحقيق
د. محمود عبد الرحمن قدح

عضو هيئة التدريس بالجامعة الإسلامية
المدينة المنورة

الجزء الأول

مكتبة العبيكان

1419/1998 Riyad

MADDE [illegible]'TAN
SONRA GELEN DOKÜMAN

25 SUBAT 1993

Welsh *Ystorya Bown de Hamtwn.* Statements in some handbooks and survey articles to the effect that *Bevers saga* is a translation of a Middle English text are based on a tentative and incorrect suggestion in the first edition of the saga (1884).

Bevers saga survives only in Icelandic manuscripts: two fragments (*ca.* 1350 and *ca.* 1400), two almost complete texts (*ca.* 1400 and *ca.* 1470), and a copy (1690) of a medieval manuscript that is now lost (Sanders, 1979). Other copies in paper manuscripts all derive from the surviving medieval texts.

Because *Bevers saga* belongs to the genre of translated romances *(riddarasǫgur)* that is mainly associated with Norway, it has been assumed to be a Norwegian translation. In the absence of a Norwegian text or any internal proof to support this assumption, the possibility that *Bevers saga* was translated in Iceland cannot, however, be excluded.

Various suggestions have been made concerning when *Bevers saga* was translated, but none of them is satisfactory. Cederschiöld's adduction of linguistic features is of limited help, since these may reflect the norms of later copyists rather than the usage of the translator. Kölbing suggested that part 2 of *Karlamagnús saga, Af fru Olif ok Landres* (translated, according to its prologue, in the winter of 1286–1287), borrowed a number of features from *Bevers saga,* which must therefore be the elder of the two works. Later work on *Olif ok Landres* (by Smyser) suggests, however, that it follows its lost original closely; thus the common features in *Bevers saga* and *Olif ok Landres* must also have been common to their respective originals, and the one Norse work cannot be proved to be dependent on the other.

The Anglo-Norman *Boeve de Haumtone* survives in two manuscripts from the thirteenth and fourteenth centuries; and at the points at which they overlap, they are sufficiently similar for them to be described as belonging to one and the same version. Earlier scholarship (by Kölbing) has suggested that *Bevers saga* was translated from a version of *Boeve de Haumtone* different from the one that survives, but an examination of the material suggests that the text used for the Norse translation need have been only slightly different from the existing Anglo-Norman work.

The principal surviving texts of *Bevers saga,* while consistently abbreviating the Anglo-Norman poem, reproduce its narrative content quite faithfully, with only a few significant deviations; there are a greater number of changes in the second half of the saga, where the narrative structure in the original is in any case repetitive. The style of the surviving texts of *Bevers saga,* with the exception of the text from 1690, is comparatively free of rhetorical ornament.

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CHRISTOPHER SANDERS

[See also **Boeve de Haumtone.**]

BIBLE

THE HERITAGE OF THE BIBLE AT THE BEGINNING OF THE MIDDLE AGES

The Masoretic text of the Hebrew OT. The canon of the Hebrew OT was established in the second century A.D. and is attributed to Rabbi Akiba ben Joseph. The twenty-four books included in the text were divided into three main groups: Pentateuch, Prophets, and Hagiographa. The most ancient extant Hebrew text is the Ben Asher manuscript, originally of Aleppo, dating from the ninth century and based on earlier traditions. The Masoretic (traditional) text was widely diffused among Jewish communities, serving liturgical and scholarly purposes. Its holy character imposed uniformity on the text, making possible the development of a common Jewish exegetical tradition.

Jewish translations. From the second century B.C., Bible texts were translated into Aramaic and Greek, in response to the needs of those communities where Hebrew ceased to be spoken. Gradually complete translations emerged, such as the Aramaic translation of the Masoretic text by Aquila (Onkelos) and the Greek Septuagint, produced in Egypt. The Septuagint was a translation of a pre-Masoretic version, with differences both in the text and in the order of the forty books included. Adopted by Christian com-

JOSEPH R. STRAYER, DICTIONARY of the MIDDLE AGES, Vol. II, PP. 210-217, 1989 NEW YORK

Renart, Stephan and Nendt, CEAC, 5.92–94, 1959 (Amsterdam)

inciL.

BIBLE TRANSLATIONS. The need for an Arabic version of at least part of the Bible seems to have been felt for the first time about the VIIth cent. when their evangelizing zeal took Melkite*, Jacobite* and Nestorian* wandering monks all over the Arabian peninsula among the pagan Bedouin tribes. None of the manuscripts of Arabic Bible texts, extant to-day can be ascribed with certainty to this period; but there are strong reasons to assume that a good many of them are later copies of the work done in Syrian and Palestinian monasteries for the use of those pre-Islamic missionaries. Yet before this early translating activity could progress beyond the stage of sporadic and haphazardly undertaken individual efforts, the triumphal advance of Islam marked the end of evangelization. Thus vanished for the translators most of the incentive to further development of those modest beginnings.

Motives of a very impelling nature however brought about its revival a hundred years later. By then Arabic was far on its way to superseding in Syria, Palestine, Iraq and Egypt the native idioms in public as well as every-day life. The Christian communities realized that the rendering of the Scriptures into the new common language had become a primary condition of self-preservation. The task was assumed, as before, by the monasteries, but this time systematically and on a steadily increasing scale. Of the New Testament *(al-ʿAhd al-Jadīd*, the New Covenant) it was the Gospel *(al-Inǰīl*, from the Greek euangelion) and the Epistles of St Paul, of the Old Testament *(al-ʿAhd al-ʿAtīq)* the Psalms*, to which they first turned their attention. They used Hebrew, Greek, Syriac and Coptic originals; often the final elaboration in Arabic was preceded by a preliminary translation into Syriac with which, as with Latin in the West, most of the learned clergy were conversant. A similar work of translating, based on Latin texts, set in simultaneously among the Mozarab Christians in Spain. A number of such manuscripts written between the VIIIth and Xth centuries, the majority fragmentary have come down to us. One of the

Muḥammad's encounter with Baḥīrā the monk

Probably the most important story of encounters between Christians and Muḥammad is that of Baḥīrā the monk.[11] It is said that when Muḥammad was a young boy, he accompanied his uncle Abū Ṭālib, one of the notables of Mecca, on a trading trip to Syria. The Meccan caravan stopped on the outskirts of the city of Buṣra, south of Damascus, near the cell of a Christian monk named Baḥīrā. The monk, who had never before paid any attention to Meccan traders, noticed an extraordinary phenomenon occurring around the boy Muḥammad (depending on which story one reads, it was either a cloud following him or a tree bending its branches to shade him). He spoke to the boy and was further perplexed as he realized he was not talking to an ordinary person. So the monk proceeded to examine Muḥammad's body, and he noticed a mole between the boy's shoulders. This was the final proof that, according to what the monk had learned regarding the descriptions of prophethood, Muḥammad was to become a prophet. Baḥīrā informed Abū Ṭālib that he was to take the boy back to Mecca and protect him, especially from the Jews, who would conspire to kill the boy if they found out about him.[12]

A variant version of this story identifies the monk as Nestorius and gives the age of Muḥammad as 25.[13]

The description of Muḥammad in the Gospel

Besides the legend of Baḥīrā, there is the story that says Muḥammad is described in the Gospel.[14] This claim, to which there is a vague reference in the Qur'ān (Q 7:157), is first articulated in the *Sīra* of Ibn

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[11] On Baḥīrā, see A. Abel, art., 'Baḥīrā', in *EI2*, which includes helpful references. For an analysis of the legend of Baḥīrā's encounter with Muḥammad, see also Rubin, *Eye of the beholder*, pp. 49-52, and B. Roggema, *The legend of Sergius Baḥīrā*, Leiden, 2009, ch. 2.

[12] This story and variant versions are recorded in Ibn Hishām, *Sīra*, i, p. 147/*The Life of Muhammad*, pp. 79-81; Ibn Sa'd, *Kitāb al-ṭabaqāt al-kubrā*, Beirut, 1958, i, pp. 120-21; al-Ṭabarī, *Ta'rīkh*, i, pp. 519-20/*The History of al-Ṭabarī*, vi, pp. 44-46. See also al-Balādhurī, *Ansāb*, i, pp. 96-97.

[13] Ibn Sa'd, *Ṭabaqāt*, i, 130-31.

[14] For an examination of Ibn Isḥāq and his use of this Gospel narrative, see Griffith, 'The Gospel in Arabic', pp. 137-43; A. Guillaume, 'The version of the Gospels used in Medina c. A.D. 700', *Al-Andalus* 15 (1950) pp. 289-96; and J. Schacht,

Edit. David Thomas, Barbara Roggema, *Christian – Muslim Relations: A Bibliographical History*, Leiden: E.J. Brill, 2009.
BÜ. Near BP172.C4196 2009 V.1.

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JOHANNES BRONKHORST

BHĀVAVIVEKA *see* BUDDHISM, MĀDHYAMIKA: INDIA AND TIBET

BIBLE, HEBREW

Although the Bible is not a work of systematic philosophy, it none the less contains a wide variety of philosophical and theological ideas which have served as the framework for rabbinic speculation through the centuries. Although these views about the nature and activity of God are not presented systematically, they do provide an overview of the ancient Israelite understanding of the Godhead, creation, divine providence and human destiny. Throughout rabbinic literature these notions served as the bedrock for theological speculation, and with the emergence of systematic Jewish philosophy in the Middle Ages, they came to preoccupy a variety of thinkers. Similarly, in the post-Enlightenment period until the present, scriptural teaching has served as the starting point for philosophical and theological reflection.

Foremost among scriptural beliefs is the conviction that one God has created the cosmos. As the transcendent creator of the universe, he reigns supreme throughout nature and is intimately involved in earthly life. God is both omnipotent and omniscient and exercises divine providence over all creatures – from on high he oversees all the inhabitants of the earth. In exercising his providential care, Scripture repeatedly asserts, God is a benevolent ruler who shows compassion and mercy to all. Furthermore, as lord of history, he has chosen Israel to be his special people and has revealed the Torah to them on Mount Sinai. The Jewish people are to be a light to the nations, and from their midst will come a Messianic redeemer who will inaugurate a period of divine deliverance and eventually usher in the world to come. Israel thus plays a central role in the unfolding of God's plan for all human beings.

1 **Divine unity**
2 **Transcendence and immanence**
3 **Omnipotence and omniscience**
4 **Creation and providence**
5 **Goodness, revelation and sin**
6 **The chosen people**
7 **The Messiah**

1 Divine unity

Pre-eminent among scriptural ideas is belief in the existence of one God. In the Hebrew Bible, the Israelites experienced God as the lord of history. The

Edit. Edward Craig, Routledge Encyclopedia of Philosophy, vol. 1, 1998 London. s. 766-763

Dicenso, J. (1990) *Hermeneutics and the Disclosure of Truth: A Study in the Work of Heidegger, Gadamer and Ricoeur*, Charlottesville, VA: University of Virginia Press. (A sound work on these important figures.)

* Dilthey, W. (1981) *Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften* (The construction of the historical world in the human sciences), ed. M. Reidel, Frankfurt am Main: Suhrkamp. (Dilthey's main work on the application of hermeneutics to history.)

* Ernesti, J.A. (1761) *Institutio interpretis Novi Testamenti*, Leipzig: Weidmann; trans. M. Stuart as *Elements of Interpretation*, Andover: M. Newman, 1827: trans. C.H. Terrot as *Principles of Biblical Interpretation*, Edinburgh: T. Clark, 1832–3. (A work of biblical interpretation which helped to refine grammatical analysis and influenced Schleiermacher's early lectures on hermeneutics.)

Gadamer, H.-G. (1960) *Wahrheit und Methode*, Tübingen: J.C.B. Mohr; trans. W. Glen-Doepel as *Truth and Method*, London: Sheed & Ward, 1975. (Surveys modern aesthetics and the theory of historical understanding, and presents Gadamer's own 'philosophical hermeneutics'.)

—— (1976) *Philosophical Hermeneutics*, trans. D. Linge, Berkeley, CA: University of California Press. (A selection of Gadamer's essays on hermeneutics, phenomenology and Heidegger.)

Grondin, J. (1994) *Introduction to Philosophical Hermeneutics*, New Haven, CT: Yale University Press. (A wide-ranging historical introduction that considers the major hermeneuticists from antiquity to Habermas.)

—— (1995) *Sources of Hermeneutics*, Albany, NY: State University of New York Press. (A difficult but rewarding work on the contributions to hermeneutics of Heidegger and Gadamer.)

* Heidegger, M. (1927) *Sein und Zeit*, Halle an der Salle: Max Niemeyer; trans. J. Macquarrie and E. Robinson as *Being and Time*, New York: Harper & Row, 1962; trans. J. Stambaugh, Albany, NY: State University of New York Press, 1996. (Heidegger's first major work, which initiated the modern interest in philosophical hermeneutics.)

—— (1988) *Ontologie (Hermeneutik der Faktizität)* (Ontology (Hermeneutics of facticity)), ed. K. Bröcker-Oltmans, Frankfurt am Main: Vittorio Klostermann. (Volume 63 of Heidegger's collected works contains his lectures from the summer of 1923, in which he examines Dasein's self-interpretation.)

Laks, A. and Neschke, A. (eds) (1990) *La naissance du paradigme hermeneutique: Schleiermacher, Humboldt, Boeckh, Droysen* (The birth of the hermeneutical paradigm: Schleiermacher, Humboldt, Boeckh, Droysen), Lille: Presses universitaires de Lille. (Collection of essays focusing on the lesser known hermeneuticists, especially the linguist Wilhelm von Humboldt.)

Mueller-Vollmer, K. (ed.) (1986) *The Hermeneutics Reader*, Oxford: Blackwell. (A judicious selection of hermeneutical writings in translation, from Schleiermacher to the present.)

Palmer, R.E. (1969) *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer*, Evanston, IL: Northwest University Press. (A good historical introduction, which also discusses the philosophical problems in hermeneutics.)

* Schleiermacher, F.D. (1959) *Hermeneutik*, ed. H. Kimmerle, Heidelberg: Carl Winter, Universitätsverlag; trans. J. Duke and J. Forstmann as *Hermeneutics: The Handwritten Manuscripts by F.D. Scleiermacher*, Missoula, MT: The Scholars Press, 1977. (The definitive edition of Schleiermacher's manuscripts on universal hermeneutics.)

* Spinoza, B. de (1670) *Tractatus Theologico-politicus* (Theological-Political Treatise), in *The Chief Works of Benedict de Spinoza*, vol. 1, trans. R.H.M. Elwes, New York: Dover, 1951. (A pioneering work of rational interpretation and criticism of the Old Testament.)

Tully, J. (ed.) (1988) *Meaning and Context: Quentin Skinner and his Critics*, Cambridge: Polity Press. (A collection of essays by and about Skinner, concerned with interpretation in political philosophy and the history of ideas.)

* Wolf, F.A. (1831) *Vorlesung über die Enzyklopädie der Altertumswissenschaft* (Lectures on the encyclopedia of classical studies), ed. J.D. Gurtler, Leipzig: Lenhold. (A great classical scholar's ideas about the interpretation of ancient texts.)

MICHAEL INWOOD

HERMENEUTICS, BIBLICAL

Hermeneutics has traditionally been defined as the theory of interpretation. Biblical hermeneutics concerns the interpretation of biblical texts. But 'interpretation' tends to reflect the nature of the discipline only from ancient times to about 1960. Increasingly it has come to be seen not as a tool used for difficult or obscure texts, or even for the application of such texts to the present, but as a theory of understanding in the broadest sense. It currently also relates to views of contextual theories

Edit. Edward Craig, Routledge Encyclopedia of Philosophy, vol. 4, 1998 London. 389-395

Joyce Moss, Middle Eastern Literatures and Their Times, 2004 Detroit. s. 165 - 175 BÜ 601481.

İncil

The Gospel According to Matthew

A form of ancient biography, the gospel of Matthew proclaims the "good news" of God's salvation of the world manifested in Jesus. The gospel does not identify its author. Second-century Christian writers associate it with the name "Matthew," but their reason is unclear. Twice the gospel identifies a Matthew as one of Jesus' disciples (Matthew 9:9; 10:3); however, he is probably not the author since the gospel was likely written after his death. One theory proposes that the name symbolically evokes the similar Greek word for "disciple" or "learner" (*mathetes*) to suggest that the gospel's ideal reader is a disciple learning to follow the ways of Jesus. Another theory argues that indeed the name honors the disciple Matthew, who played an important role in teaching and leading the community of followers from which and for whom the gospel was written after Jesus' death. Similarly the gospel does not identify its place of writing. Most scholars locate its origins in Antioch, capital of the Roman province of Syria, though some suggest Galilee. Support for Antioch comes from references the gospel itself makes to Syria in Matthew 4:24; the prominence it gives to the disciple Peter, who was influential in the Antioch church (Galatians 1-2); and the gospel's influence on later Christian writings from Syria. Finally, the gospel does not state its date of writing. Two clues point to a likely window. First, a couple of Syrian Christian writings from around 100 C.E.—the letters of Ignatius and a teaching manual (*Didache*)—cite material that appears only in Matthew, which indicates that it was written *before* 100. Second, since Matthew refers to Rome's catastrophic burning of Jerusalem in 70 C.E. (22:7), it must have been written *after* 70. Supporting this last deduction, Matthew reworks the gospel of Mark, which was written around 70 C.E. Allowing time for Mark's gospel to circulate and to be rewritten, a date in the 80s C.E. seems likely. Given this date of composition, some 50-60 years separate Matthew's story about Jesus from the time in which Jesus lived.

THE LITERARY WORK

A gospel, or ancient biography, set in the first 30 years or so of the first century C.E. in Roman-controlled Jerusalem and Galilee; written in Greek in the 80s C.E.; first translated into English in 1382.

SYNOPSIS

The words and actions of Jesus, an artisan-peasant from Nazareth in Galilee, attract a group of followers and challenge the ruling elite. The elite crucifies Jesus, but he rises from the dead.

07 OCAK 2007

MADDE YAYINLANDIKTAN SONRA GELEN PUKTUMAY

Events in History at the Time the Gospel Takes Place

Roman imperial rule. Matthew's story of Jesus takes place in a world dominated by Roman rule. The Roman general Pompey took control of the community of Jerusalem and the surrounding territory of Judea in 63 B.C.E. Some three decades later (in 37 B.C.E.), after a series of conflicts, the

احتشام‌السلطنه، ۳۴۴ـ۳۴۵).

مردم به علت خارج شدن احتشام‌السلطنه از انجمن، دیگر حاضر به کمک مالی به انجمن نشدند (دولت آبادی، ۲۴۴/۱). این موضوع و همچنین افشای سوء استفاده‌های مالی از بودجهٔ انجمن سبب شد تا مفتاح‌الملک هم خود را از ادارهٔ انجمن دور سازد. نتیجهٔ نهایی آن بود که در شوال ۱۳۱۸، انجمن در عمل، به حالت انحلال و تعطیل افتاد (همو، ۲۴۱/۱، ۲۴۴، ۲۸۲).

مآخذ: احتشام‌السلطنه، محمود، *خاطرات*، به کوشش محمد مهدی موسوی، تهران، ۱۳۶۶ش؛ دولت آبادی، یحیی، *حیات یحیی*، تهران، ۱۳۶۲ش.

علی میرانصاری

انجمنهای ادبی، مجالس گردهمایی شاعران و ادیبان فارسی‌زبان که هدف از تشکیل آنها پرورش فکری و گسترش هنر و ذوق شعری دوستداران شعر و ادب است. در این انجمنها شاعران، سروده‌های خود را می‌خوانند و رئیس مجلس و دیگر حاضران درباب آن اظهار نظر می‌کنند و به اصلاح شعر آنان می‌پردازند.

این انجمنها در ایران پیشینه‌ای کهن داشته، و به طور معمول دارای دو شکل بوده‌اند: یکی دوستانه و خصوصی که برپایهٔ هماهنگی مشرب و سلیقه و یا به تناسب سن و سال در محلهایی مانند منازل، خانقاهها، مدارس، آرامگاهها، قهوه‌خانه‌ها و در دوره‌های اخیر، در کتابفروشیها و کتابخانه‌ها برپا می‌شد، و دیگری، رسمی که بنابر تکلیف دیوانی و به صورت گروههای ناهمگون، در حضور پادشاهان شکل می‌گرفت (افشار، «انجمنهای ادبی»، ۷۹۶، ۷۹۷، ۷۹۹؛ درخشان، ۲۳۴۸).

شعرخوانی، طرح غزل و دیگر انواع شعر و معارضات شاعرانه، سرودن اخوانیات و مطایبات از مسائل عمده در این انجمنها بود (افشار، «انجمنهای ادبی در ایران»، ۳۷۷). انجمنهای خصوصی و دوستانه، برخلاف انجمنهای رسمی عمری بسیار کوتاه داشتند، زیرا با کناره‌گیری یا درگذشت شاعران برجستهٔ هر انجمن، ناهماهنگی میان افراد، مشکلات مالی و سیاسی، کم بودن وسایلی که پدیدآورندهٔ ارتباط فرهنگی میان افراد است، پافشاری بر حفظ روشهای سنتی و میدان ندادن به جوانان، دورهٔ انجمنها به سر می‌رسید (همو، «انجمنهای ادبی»، ۸۰۴).

از نخستین انجمنهای ادبی شناخته شدهٔ دارای هدف و سازمانی منظم، انجمنی بود که به همت سیدعلی مشتاق اصفهانی در اوایل سدهٔ ۱۳ق، برای نقد سبک هندی، در اصفهان تشکیل شد. پس از آن در دورهٔ قاجار و پهلوی، انجمنهای گوناگون ادبی برپا شد که از آخرین آنها می‌توان به محفل صادق هدایت در کافهٔ فردوسی تهران اشاره کرد (همان، ۸۰۰ـ۸۰۴).

انجمنهای ادبی بیشتر در شهرهای اصفهان، شیراز، تهران، تبریز، مشهد، همدان و یزد، برپا شده است. انجمن مشتاق (اعضای مشهور: طبیب اصفهانی، آذربیگدلی، هاتف و عاشق اصفهانی) و انجمنهای واله، نشاط، ابوالفقرا، دانشکده (شیدا)، کمال، صائب، عنقا، سرتیپ، سعدی، حکیم نظامی، وحید دستگردی و سرای سخنوران از مهم‌ترین انجمنهای اصفهان به شمار می‌آیند (سپنتا، ۳۸۵ـ۳۹۶).

نخستین انجمن ادبی شیراز در سدهٔ ۱۰ق و در دکان میر محمود طرحی شیرازی تشکیل شد که اعضای آن کسانی مانند عرفی شیرازی، عارف لاهیجی، حسین کاشی و غیرتی شیرازی بودند. پس از آن انجمن صباحی بیدگلی (اعضای مشهور: محمدصادق نامی و میرزا نصیر اصفهانی)، انجمن محمد مسیح فسایی متخلص به معنی (اعضای مشهور: شفیعا و اثر شیرازی)، انجمن وصال (اعضای مشهور: قاآنی، همای شیرازی و رضا قلی‌خان هدایت) و انجمنهای ادب فارسی، دانش پارس، داور، صدر، عالی، حافظیون، فرصت، شوریده و... بود (امداد، ۲۶۰۴ـ۲۶۱۹).

از انجمنهای ادبی تهران، می‌توان به انجمن ادبی ایران و حکیم نظامی اشاره کرد که هر دو به همت حسن وحید دستگردی تشکیل شده بود که در اولی، محمدعلی ناصح، سعید نفیسی، غلامرضا رشید یاسمی، کریم امیری فیروزکوهی و بدیع‌الزمان فروزانفر، و در دومی، فرخی یزدی، ملک‌الشعرا بهار و صبوری نائینی فراهم می‌آمدند. دیگر انجمنهای مهم این شهر، عبارت بودند از: صائب، آذر آبادگان (تا ۱۳۳۵ش در تبریز بود، آنگاه به تهران انتقال یافت)، تهران، قلم و حافظ (میرزا زمانی، ۲۴۲ـ۲۸۳).

از مهم‌ترین انجمنهای ادبی خراسان می‌توان به انجمن ادبی بهار (اعضای مشهور: غلامحسین یوسفی، تقی بینش و محمد قهرمان) و انجمن ادبی خراسان (اعضای مشهور: محمد ملک زاده، محمود فرخ، عبدالله سیار و ادیب بجنوردی) اشاره داشت (سیار، ۲۸۰۸ـ۲۸۱۱؛ فرخ، ۲۷۶ـ۲۷۸).

دیگر شهرهای ایران، مانند همدان (انجمنهای اتحاد و همدان) و یزد (انجمنهای فرساد، ادارهٔ فرهنگ و هنر، و کتابخانهٔ وزیری) نیز دارای انجمنهایی بودند که سابقهٔ تشکیل برخی از آنها به پیش از مشروطه می‌رسید (نک: درخشان، ۲۳۵۲ـ۲۳۵۶؛ قلم سیاه، ۲۲۹۲ـ۲۲۹۹).

مآخذ: افشار، ایرج، «انجمنهای ادبی»، *آینده*، تهران، ۱۳۶۳ش، س ۱۰، شم ۱۲؛ همو، «انجمنهای ادبی در ایران»، همان، ۱۳۶۵ش، س ۱۲، شم ۷ـ ۸؛ امداد، حسن، «انجمنهای ادبی شیراز»، *ناموارهٔ دکتر محمود افشار*، به کوشش ایرج افشار، تهران، ۱۳۶۸ش، ج ۵؛ درخشان، مهدی، «انجمنهای ادبی همدان»، همان، ج ۴، ۱۳۶۷ش؛ سپنتا، ساسان، «انجمنهای ادبی اصفهان»، *آینده*، تهران، ۱۳۶۵ش، س ۱۲، شم ۷ـ ۸؛ سیار، عبدالله، «انجمنهای ادبی خراسان»، *ناموارهٔ دکتر محمود افشار*، به کوشش ایرج افشار، تهران، ۱۳۶۸ش، ج ۵؛ فرخ، محمود، «یادی از انجمنهای ادبی خراسان»، *یادگار نامهٔ حبیب یغمایی*، تهران، ۱۳۵۶ش؛ قلم سیاه، اکبر، «انجمنهای ادبی یزد»، *ناموارهٔ دکتر محمود افشار*، به کوشش ایرج افشار، تهران، ۱۳۶۷ش، ج ۴؛ میرزا زمانی، محمدرضا، *سالنامهٔ کشور ایران*، تهران، ۱۳۴۳ش، س ۱۹.

ملیحه مهدوی

انجیل، هر یک از ۴ کتاب اول عهد جدید که به ترتیب منسوب به

الموسوعة العربية, المجلد الثالث, دمشق 2001,
ص. 787-792 ..İSAM KTP 92181

القسطنطينية وسقطت المدينة في ١٧ تموز عام ١٢٠٣ وهرب ألكسيوس الثالث وتولى ألكسيوس الرابع.

ألكسيوس الرابع: بدا عاجزاً عن تنفيذ وعوده التي قطعها لحلفائه في كورفو وأخذ يماطلهم. وكان شعبه ناقماً من تصرفاته وبيعه المملكة إلى اللاتين. ومع نهاية كانون الثاني سنة ١٢٠٤ جاءت الضربة القاضية وسقط ألكسيوس الرابع عن عرشه وانتهى عهد آل آنج وتحولت القسطنطينية في ١٣ نيسان عام ١٢٠٤ إلى عاصمة لامبراطورية لاتينية لمدة سبعة وخمسين عاماً قبل أن تعود إلى النفوذ البيزنطي في عهد آل باليولوغوس آخر الأسرات الحاكمة في بيزنطة.

محمد حسن عبيد

■ أنجلو (ميكيل-) ← ميكيلانجيلو

■ إنجنييري (ماركو أنطونيو-)
(نحو ١٥٤٧-١٥٩٢)

ماركو أنطونيو إنجنييري Marco Antonio Ingegneri مؤلف موسيقي إيطالي وُلد في فيرونة واستقر في كريمونة (إيطالية) عام ١٥٦٨ وعُين فيها عام ١٥٧٦ قائداً لجوقة chorus كاتدرائيتها الغنائية وظل مقيماً فيها حتى وفاته.

كان ماركو إنجنييري تلميذاً لروفّو V.Ruffo وأستاذاً لمونتفيردي[ر] C.Monteverdi الشهير الذي كان يفتخر بمعلمه على الدوام. ومارس تأليف مختلف الصيغ الموسيقية الشائعة في زمانه كالمادريغال madrigal والقداس mass، والموتيت motet، وأغاني الآلات وغيرها. إلا أن معظم أعمال إنجنييري كان في الموسيقى الدينية. وقد ألف عدة كتب (ومثل هذا العمل كان نادراً في تلك الحقبة) ضمّنها بعضاً من مؤلفاته الموسيقية التي أبرزت حذقه ومهارته في التأليف الموسيقي. وقد شاع الظن، لمدة غير قصيرة، أن بعض ألحانه المستلهمة من الدين responsorio التي ألفها عام ١٥٨٨ هي من أعمال معاصره بالسترينا[ر] G.Palestrina الذائع الصيت، ولكن التدقيق فيها انتهى إلى زوال الظن والاعتراف لإنجنييري بها.

تتصف موسيقى إنجنييري، وخاصة الدينية منها، بغنى ألوانها وبراعة توزيعها على الآلات؛ إذ يمكن أن تؤديها جوقتان أو ثلاث في آن واحد، ويبلغ عدد أصواتها الغنائية ستة عشر صوتاً.

حسني الحريري

■ الإنجيل

الإنجيل Evangile كلمة يونانية معناها البشارة، وتحتوي على سيرة السيد المسيح عليه السلام وتعاليمه ومعجزاته. والإنجيل عند المسلمين أحد الكتب السماوية، أُنزل على المسيح عيسى بن مريم عليه السلام، ودوّنه تلاميذه من بعده. وقد ذكر الإنجيل في القرآن الكريم اثنتي عشرة مرة، منها ﴿نزّلَ عليك الكتاب بالحق مصدقاً لما بين يديه وأنزل التوراة والإنجيل من قبل هدى للناس وأنزل الفرقان إن الذين كفروا بآيات الله لهم عذاب شديد والله عزيز ذو انتقام﴾ (آل عمران ٣).

والإنجيل في المفهوم المسيحي إلهام إلهي وبشرى بميلاد المسيح وتعاليمه التي نشرها، وسيرته كما سجلها تلاميذه من بعده. وقد اتخذت هذه الكلمة مدلولها الأولي في المسيحية على أنها بشرى الخلاص (مر١/١) وإعلان هذه البشرى. الإنجيل إذن هو التبشير بالخلاص وتجسيد ملكوت الله في شخص يسوع المسيح، وهو المفهوم الذي أشار إليه الرسول بولس في رسائله.

وفي القرن الثاني الميلادي أصبحت كلمة إنجيل تعني عند آباء الكنيسة الكتاب الذي يحتوي البشارة السارة المعلنة شفهياً، التي تشمل ميلاد يسوع ومعجزاته وتعاليمه وأعماله وموته وقيامته، في حين قد تطلق الكلمة جمعاً على الأسفار المعروفة بالأناجيل الأربعة المنسوبة إلى مؤلفيها: متى ومرقس ولوقا ويوحنا، وتمتد أحياناً لتشمل جميع أسفار العهد الجديد.

يجب مراعاة عنصرين مهمين في دراسة الأناجيل Gospels هما عنصر الوحي الإلهي Revelation وعنصر الفهم والتأويل الإنساني بغية الكشف عن الأحوال العامة التي تساوقت مع كتابة هذه الأناجيل إذ إنها كُتبت بعد نحو أربعين عاماً من وفاة السيد المسيح.

إن دراسة الأناجيل بتسلسلها الزمني الذي كُتبت فيه ذو فائدة كبيرة لأنه يمكّن من تعقب مسيرة تطور الفكر المسيحي إبان مرحلة تكوين العهد الجديد New Testament. فالأدب المسيحي نتاج الحركة المسيحية وليس سبباً لها. ولابد من أجل فهم العهد الجديد والأناجيل فهماً جيداً من فهم محتويات كل إنجيل مع مراعاة الأوضاع التاريخية التي كُتب فيها، ومعرفة مصادر كل منها على حدة، والطريقة التي نُظِم بها، إضافة إلى معرفة هدف كاتب كل إنجيل ومنهجه في تحقيق هذا الهدف.

مراحل تكوين الإنجيل

من المؤكد أن يسوع المسيح لم يكتب أو يترك شيئاً سوى حضور ذاته سيرة وتعليماً ومآثر نقشها في نفوس أتباعه الحواريين الذين اختارهم على اختلاف بيئاتهم ليحملوا البشارة كما تلقوها فيبشروا بها في كل مكان. وهؤلاء هم تلامذته الاثنا عشر الذين واكبوا أعماله ومعجزاته فكانوا بذلك شهوداً لتعاليمه وحياته، وهم الإنجيل المقول، لأنهم حفظوا جميع تفاصيل حياته ومآثره، وصار لهم في كل أرض يطؤوها جماعات من المسيحيين يترأسهم كاهن يهتم بشؤونهم. وقد نمت تلك

No matter how old it is, Truth is never obsolete

Muhammad in the Bible – V

Muhammad is the Son-of-Man

Prof. Abdul Ahad Dawud

This is the fifth of a series of articles on the prophecies about the advent of Prophet Muhammad in the Old and New Testaments of the Christian Scripture. These articles are the outcome of a life-long research by a prominent Christian priest who was raised and educated in the Christian faith. He spent the major part of his life in study and contemplation, and when he realized the Truth he was as brave as all men of God to identify himself with it.

These valuable articles were published in the form of a book by the Presidency of Shariah Courts and Religious Affairs in the State of Qatar. With this tribute and acknowledgement, we take the liberty of republishing the material in its original form, because we believe that Truth is never old or obsolete, that it should never be obscured and that it ought to be presented to all generations.

— H.R.A.

In the previous discourse we perused and commented upon the marvellous vision of the Prophet Daniel (Dan. vii.). We saw how the four beasts that represented the four kingdoms succeeding one another were the Powers of Darkness and how they persecuted the Jews and the early Church of Jesus, which was constituted of true believers in the One God. We also remarked that those Powers were pagan and allegorically described as ferocious brutes. Further, we saw that the "Eleventh Horn," which had eyes and mouth, which uttered blasphemies against the Most High had fought and overcome His Saints had changed the times and the Law of God, could be no other than Constantine the Great, who in A.D. 325, promulgated his imperial rescript proclaiming the creed and the decisions of the Nicene General Council.

In this article let us follow our researches patiently with regard to the glorious BARNASHA, or the "Son-of-Man," who was presented upon the clouds to the Most High, to whom was given the *Sultaneh* (Sholtana in the original text, i.e. "dominion" or "empire") honour and kingdom for ever, and who was commissioned to destroy and annihilate the terrible Horn.

Now let us proceed forthwith to establish the identity of this "Barnasha."

Before finding out who this Son-of-Man is, it is but essential that we should take into consideration the following points and observations:

(a) When a Hebrew Prophet predicts that "all the nations and peoples of the earth shall serve him" (i.e. the Barnasha) or "the people of the Saints of the Most High." we must understand that he means thereby the nations mentioned in Genesis xv. 18-21, and not the English, the French, or the Chinese nations.

(b) By the phrase "the people of the Saints of the Most High" it is understood to mean first the Jews and then the Chris-

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Muhammad in the Bible — VII

Islam is the Kingdom of God on Earth

Prof. Abdul Ahad Dawud

In examination of that marvellous vision of the Prophet Daniel (Chap. vii.) we saw[1] how Muhammad was escorted by the myriads of celestial beings and conducted to the glorious presence of the Eternal; how he heard the words of honour and affection which no creature had ever been favoured with; (2 Cor. xii.) how he was crowned to the dignity of the Sultan of the Prophets and invested with power to destroy the "Fourth Beast" and the "Blasphemous Horn." Further, we saw how he was authorized to establish and proclaim the Kingdom of God on earth; how all that human genius can possibly imagine of the highest honours accorded by the Almighty to a beloved Servant and to His most worthy Apostle could be ascribed to Muhammad alone. It should be remembered that among all the Prophets and Messengers of Allah, Muhammad alone figures like a tower above all; and the grand and noble work he accomplished stands as a permanent monument of his honour and greatness. One cannot appreciate the value and importance of Islam as the unique bulwark against idolatry and polytheism unless the absolute unity of God is earnestly admitted. When we fully realize that Allah is the same God whom Adam and Abraham knew, and whom Moses and Jesus worshipped, then we have no difficulty in accepting Islam as the only true religion and Muhammad as the Prince of all the Prophets and Servants of God.

We cannot magnify the greatness of Allah by conceiving Him now as a "Father," now as a "Son," and now as a "Holy Ghost," or to imagine Him as having three persons that can address each other with the three singular personal pronouns: I, thou, he. By so doing we lose all the true conception of the Absolute Being, and cease to believe in the true God. In the same way, we cannot add a single iota to the sanctity of the religion by the institution of some meaningless sacraments or mysteries; nor can we derive any spiritual food for our spirits from feeding upon the corpse of a prophet or an incarnate deity; for by so doing we lose all idea of a true and real religion and cease to believe in the religion altogether. Nor can we in the least promote the dignity of Muhammad if we were to imagine him a son of God or an incarnate deity; for by so doing we would entirely lose the real and the historical Prophet of Makkah and fall unconsciously into the abyss of polytheism. The greatness of Muhammad consists in his establishing such a sound, plain, but true religion, and in the practical application of its precepts and principles with such precision and resolution that it has never been possible for a true Muslim to accept any other creed or faith than that which is professed in the formula: 'I believe there is no god but Allah, and that Muhammad is the Apostle of Allah. And this short creed will continue to be the faith of every true believer in Allah to the day of the Resurrection.

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Muhammad in the Bible - IV

The Mystery of the "Mispa"

Prof. Abdul Ahad Dawud

This is the fourth of a series of articles on the prophecies about the advent of Prophet Muhammad in the Old and New Testaments of the Christian Scripture. These articles are the outcome of a life-long research by a prominent Christian priest who was raised and educated in the Christian faith. He spent the major part of his life in study and contemplation, and when he realized the Truth he was as brave as all men of God to identify himself with it.

These valuable articles were published in the form of a book by the Presidency of Shariah Courts and Religious Affairs in the State of Qatar. With this tribute and acknowledgement, we take the liberty of republishing the material in its original form, because we believe that Truth is never old or obsolete, that it should never be obscured and that it ought to be presented to all generations.

— H.R.A.

Jacob, the grandson of Abraham, is lying sick in bed; he is in his 147th year, and the end is approaching rapidly. He summons his 12 sons and their families to his bedroom; and he blesses each son and foretells the future of his tribe. It is generally known as the "Testament of Jacob," and is written in an elegant Hebrew style with a poetic touch. It contains a few words which are unique and never occur again in the Bible. The Testament recalls the varied events in the life of a man who has had many ups and downs. He is reported to have taken advantage of his brother's hunger and bought his right of birth for a dish of pottage, and deceived his blind old father and obtained the blessing which by birthright belonged to Esau. He served seven years to marry Rachel, but was deceived by her father, being married to her elder sister Liah; so he had to serve another term of seven years for the former. The massacre of all the male population by his (Jacob's) two sons Simon and Livi for the pollution of his (Jacob's) daughter Dina by Schechim, the prince of that town, had greatly grieved him. The shameful conduct of his first-born, Reubin, in defiling his father's bed by lying with his concubine was never forgotten nor forgiven by him. But the greatest grief that befell him after the loss of his beloved wife Rachel was the disappearance for many years of his favourite so Joseph. His descent into Egypt and his meeting with Joseph caused him great joy and the recovery of his lost sight. Jacob was a Prophet, and surnamed by God "Israel," the name which was adopted by the 12 tribes that descended from him.

The policy of usurpation of the birthright runs through the records of the Book of Genesis, and Jacob is represented as a hero of this violation of the rights of other persons. He is

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THE MOSLEM WORLD

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OUR EVANGEL AND ISLAM

The New Testament word for evangel very early became a commonplace word in the Arabic Koran and in the religious vocabulary of all Moslems. It occurs twelve times in Mohammed's revelation and refers either to Christ's teaching or to "a book" which He brought down from heaven.[1] It does not occur in the earlier chapters, but when Mohammed was in close contact with Jews and Christians later in his life, the word was often on his lips. "We gave (Jesus) the evangel (*injîl*) and we placed in the hearts of those who followed him kindness and compassion." (57:27). "Ye rest on naught until ye stand fast by the Law and the Evangel and what is revealed to you from your Lord." (5:72). Such is the high praise given to the message of Jesus. It is a word of truth and produces the spirit of adoration (48:29).

But although the Gospel is so highly spoken of and declared to be the very word of God, yet neither in the Koran nor in Moslem Tradition have we anywhere an adequate account of the real content of Christ's message. On the contrary, both deny His deity, the finality of His teaching, the fact of His death for sin on the Cross, and His glorious resurrection. This is, therefore, at once an invitation and a rebuff to evangelism among Moslems. An invitation, because they too love Jesus the son of Mary and are always glad to hear more about Him; a rebuff, because the deepest truths meet with denial, and the Cross

[1] Surahs 7:156; 3:2; 3:43; 3:58; 57:27; 48:29; 9:112; 5:50, 51; 5:70, 72; 5:110 and perhaps 19:31.

weighty but they touch the very heart of the subject. He wrote in the *Church Missionary Intelligencer*:

"The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan, not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood, constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and those of the Bank of England is all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule; for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin, for fear it should show base color; that numerous incidents coming into their memory all confirmed the news. What in that case would happen to such a messenger? Even today he would not be safe from pistol or dagger.

"And it is precisely such a message as that which the Christian missionary brings to those who all their lives have supposed that the five daily prayers, and the fasting month, and the pilgrimage to Mecca, are the service which God desires. They have to be told that all this is of no value; that what God requires of them is something very different, and far less flattering to their vanity; and that even so, what their discharge of it will represent is not assets, but a deficit. 'When ye have done all, say, "We are unprofitable servants."'

"And if the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiae of those childish rites, and whose profession is thought to be the most honourable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear."

The task of evangelism may be exceedingly difficult but it is increasingly imperative, for the heart of our message is winning its way, in spite of all misunderstandings, to the heart of Moslems. In this number of our

No matter how old it is, Truth is never obsolete

Muhammad in the Bible-VI

The Lord and the Apostle of the Covenant

Prof. Abdul Ahad Dawud

The last book of the Canonical Jewish Code of the Bible bears the name of "Malachai," which looks to be more a surname than a proper noun. The correct pronounciation of the name is Malakhi, which means "my angel" like the Arabic "malak," like the Greek term "anghelos" from which the English name "angel" is derived, signifies "a messenger," one commissioned with a message or news to deliver to somebody.

Who this Malakhi is, in what period of the Jewish history he lived and prophesied, is not known either from the book itself or from any other portion of the Old Testament. It begins with the words: "The 'missa' of the Word of Yahweh the El of Israel by the hand of Malakhi," which may be translated: "The discourse of the Word of Yahweh, God of Israel, by the hand of Malakhi." It contains four short chapters.

The oracle is addressed, not to a king and his courtiers, but to a people already settled in Jerusalem with the Temple and its services. The sacrifices and oblations are of the meanest and worst kind; the sheep and cattle offered at the altars are not of the best quality; they are blind, lame, and lean animals. The tithes are not regularly paid, and if at all paid are of the inferior material. The priests, too, naturally, cannot devote their time and energy to perform their sacred duty. For they cannot chew the beefsteaks and roasted mutton-chops of the lean old, crippled sacrifices. They cannot live on the scanty tithes or insufficient stipends. Yahweh, as usual with this incorrigible people, now threatens, now holds out promises, and at times complain.

This discourse, or oracle, seems to have been delivered by the Prophet Malakhi in about the beginning of the fourth century before the Christian era, when the people of Israel were also tired of Yahweh; and used to say: "The Table of the Lord (Yahweh) is an abomination, and His meal is contemptible" (Mal. i. 12). "He who doeth evils is good in the eyes of Yahweh, and He is pleased with them; or, where is the God of the judgment?" (Mal. ii. 17).

The Book of Malakhi, notwithstanding its being of a *post captivitatem* date, is, however, written in a seemly good Hebrew style. To say that this "misa," or discourse, has come down to us intact and unadulterated is to confess ignorance of the language. There are several mutilated sentences, so that it is almost impossible to understand the exact sense they intend to convey.

The subject of our discussion in this article is the famous prediction couched in Mal. iii. 1. The prophecy runs thus:

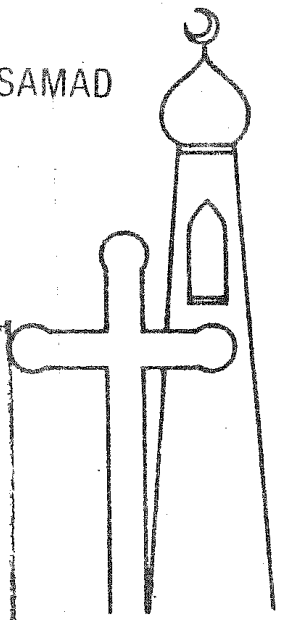
> "Behold, I send My Messenger, and he shall prepare the way before Me; and suddenly shall come to his temple the Adon whom ye are seeking, and the Messenger of the Covenant whom ye desire. Behold, he cometh, says the Lord of Hosts" (Mal. iii. 1).

This is a well-known Messianic prophecy. All Christian Saints, Fathers, Popes, Patriarchs,

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A Comparative Study of CHRISTIANITY & ISLAM

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Chapter I

THE GOSPELS AND THE QURAN

Both Christianity and Islam claim to be revealed religions. Jesus Christ declared that the message he was delivering was not his but God's: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (St John, XII, 49). He described himself as "a man that hath told you the truth, which I have heard of God" (St John, VIII, 40). In the same way it is claimed in the Holy Quran that the revelation which came to the Prophet Muhammad was from the Lord of the Worlds: "Verily this is a Revelation from the Lord of the Worlds: with it came down the Spirit of Faith and Truth—to thy heart and mind (O Muhammad), that thou mayest admonish in the perspicuous Arabic tongue" (xxvi, 192-95). From this it follows that the truth of either religion depends on the accuracy with which the inspired words of its founder have been recorded and on the textual purity of its Scripture. If the message which was revealed by God to a Prophet has not reached us exactly as it was delivered, but has been misreported and altered, then to that extent that religion

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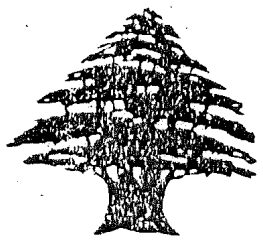
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كتاب

هم ... ونحن ...

او

"الدر المنضود
في المبدع الواجب الوجود"



حقوق الطبع محفوظة

١٩٥٢

ز ـ اعتراضات القوم

١ تحريف التوراة والانجيل

يعترض البعض زاعمين ان النصارى واليهود حرّفوا كتبهم وبدّلوها منتزعين منها الآيات الدالة على نبوة محمد ورسالته .

قبل ان نخوض في هذا الموضوع علينا ان ننبّه ان الشرح المجازي ـ كما سنبيّن ذلك مفصلا ـ يعود الى ثلاثة انواع فقط . اولها طبيعي كالدخان فهو دليل على النار ـ وثانيها اصطلاحي كقرع الجرس فهو اشارة الى وقت الصلاة ـ وثالثها اتفاق سابق كمن يسبق ويخبر انه يعني بالاكل عكسه ـ وفي ما عدا ذلك تشرح الجمل بمعناها الحقيقي طبقاً لوضعها ـ ولو جاز المجاز دوماً لتشوش النظام وتعذّر التفاهم فيصبح معنى الخبز لحماً والحشب حديداً والابيض اسود ـ وعليه نقول

ان الكتب المقدسة التي هي اليوم بين ايدي النصارى واليهود هي مطابقة بالاساس للنسخ القديمة الفاتيكانية (١٠) والسينائية (١١) والاسكندرية (١٢) والافرامية (١٣) والبازية (١٤)

«لا اكراه في الدين» من سورة البقرة ٢٥٦

ولو شاء ربك لجعل الناس امة واحدة» من سورة هود ١١٨ وسورة النحل ٩٣

(١٠) النسخة الفاتيكانية هي في مكتبة قصر الفاتيكان صرح البابا وهي من القرن الرابع

(١١) النسخة السينائية هي ايضاً من القرن الرابع ـ اكتشفها السيد تشاندرف Tischendorf في جبل سينا . كانت في متحف بطرس برج ثم باعها الشيوعيون للانكليز سنة ١٩٣٣ وهي الآن في متحف لندن

(١٢) النسخة الاسكندرية هي في متحف لندن وهي من القرن الخامس

(١٣) النسخة الافرامية موجودة في متحف باريس وهي ايضاً من القرن الخامس

(١٤) النسخة البازية Codex Bezae موجودة في كلية كنتربري وهي من القرن السادس

والكليرمونتية (١٥) وغيرها من النسخ التي يرجع عهدها الى قبل ظهور محمد بمئات من السنين . ومن ثم فقد اقرّ القرآن بعدم تحريف التوراة والانجيل في زمانه اذ قال كما سبق «وانزل التوراة والانجيل من قبل هدى للناس . والذين آتيناهم الكتاب يتلونه حق تلاوة ويعرفونه كما يعرفون ابناءهم» ـ فاذا التوراة والانجيل التي هي اليوم بين ايدي المسيحيين واليهود والتي يرجع عهدها الى قبل ظهور محمد ولدى ظهوره هي غير محرفة ولا مبدلة وهي تذكر صريحاً ان السيد المسيح هو ختام الرؤيا والنبوة (١٦)

(١٥) النسخة الكليرمونتية "Codex Clermont" ـ موجودة في باريس وهي ايضاً من القرن السادس

يقول ترتليانس ان رسائل مار بولس الاصلية كانت موجودة في الاسكندرية ويقول بطرس اسقف الاسكندرية ان كتب يوحنا الاصلية كانت موجودة في افسس

فقدت هذه الكتب مثلما فقدت مؤلفات كتّاب اليونان والرومان والعرب الخ الاقدمين اولا لان الورق البردي (البابيرس) ـ الذي كانت تكتب عليه عادة الكتب المقدسة ـ يتلف في الهواء والرطوبة مع تمادي الزمان وثانياً لان اليهود كانوا ايضاً يتلفون الكتب القديمة غير الصالحة للقراءة احتراماً لكلام الله ويضمونها في حفرة قرب كنيسهم . واخيراً بسبب الاضطهادات المرة التي قاساها المسيحيون في الاجيال الاولى بحيث انهم كانوا يطردون من موضع الى موضع وبسبب احتراق مكتبة الاسكندرية وقيصرية حيث كانت بعض الكتب الاصلية ونسخ عديدة من التوراة والانجيل ومنها خصوصاً نسخة العلامة اوريجانيس المعروفة بالستة الحقول « Hexaples » فكان في الحقل الاول النص العبراني وفي الحقل الثاني النص اليوناني ومن بعده نص اكويلا فنص سماكوس فالسبعينية واخيراً تيودوسيان . كانت نسخة اوريجانيس هذه تحتوي على خمسين مجلداً ضخماً لدينا منها اليوم بعض اجزاء صغيرة لا غير

اما النسخ الآنفة الذكر وغيرها من النسخ القديمة فانها تعرف من شكل حروفها وتاريخها انها كتبت قبل العهد المحمدي وبعضها قبل ذلك باكثر من مئتين وخمسين سنة .

(١٦) دانيال ٩ ـ ٢٤

Incil (091584)

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ناصر فروهی

انتظار بشر از دین ← دین

۹۰. انجیل: کتاب الهی نازل شده بر حضرت عیسی علیه‌السلام و همچنین نوشته‌های اولیّهٔ مسیحیان شامل زندگی و سخنان حضرت عیسی علیه‌السلام. واژهٔ انجیل در لغت مغرب واژه یونانی (enangelion) به معنای مژده و بشارت است. (قاموس کتاب مقدس، ۱۱۱). در قرآن کریم و احادیث اسلامی، انجیل نام کتاب حضرت مسیح است که از جانب خداوند به او وحی شده است اما در کتاب‌های تاریخ ادیان و به ویژه نزد مسیحیان، کتاب‌هایی که در سده‌های نخستین مسیحیت برای ثبت اقوال و اعمال نگارش یافتند، انجیل نامیده می‌شود. نویسندگان انجیل‌ها در نگارش شرح زندگانی حضرت عیسی مسیح از مطالبی استفاده کرده‌اند که از طریق شاگردان او و شاهدان عینی وقایع در دسترس آنها قرار گرفته بود. (لوقا، ۱ـ۴).

انجیل از دیدگاه مسیحیت

مسیحیان عقیده ندارند که عیسی کتابی به نام انجیل آورد (کلام مسیحی، ص۴۹ـ۵۰) آنان معتقدند، بعد از عروج عیسی علیه‌السلام پیروان وی، اقوال، اعمال و حوادثی که برای آن حضرت اتفاق افتاده بود را به صورت روایت‌هایی شفاهی، نقل می‌کردند و یک سنت شفاهی در بین آنها، رایج بود. (تکوین الاناجیل، ص۲۴ و کلام مسیحی، ص۴۳) تنها در نیمه دوم قرن اول میلادی بود که فکر کتابت این سنت شفاهی در میان پیروان مسیحیت، قوت گرفت و عده‌ای به نوشتن اقوال و اعمال عیسی علیه‌السلام، که در آن زمان، رایج بود و از سوی حواریان و شاگردان آنها نقل می‌شد، پرداختند. (تکوین الاناجیل، ص۳۰) و این نوشته‌ها را «انجیل» نامیدند.

نوشته شدن این انجیل‌ها زمانی شروع شد که مسیحیت توسط پُولس (polus) که سال‌ها بعد از حضرت عیسی به این دین ایمان آورد (تاریخ جامع ادیان، ص۶۱۴) در مناطق مختلفی از اروپا و آسیای

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BRILL

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

The Gospel of the twelve Apostles

Incil
091584

Unknown author

DATE OF BIRTH Unknown; probably 1st half of or mid-7th c.
PLACE OF BIRTH Unknown
DATE OF DEATH Unknown; late 7th or early 8th c.
PLACE OF DEATH Unknown

by Lutz Greisiger - 2007 -

BIOGRAPHY

Nothing is known about the life of the anonymous author. He was probably a monk living in or near Edessa. Apart from the very scanty hints to be gathered from the *Gospel of the twelve Apostles* itself, no further information is available about the author.

MAIN SOURCES OF INFORMATION

Primary —

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Ēwangelīyōn d-tre'sar shlīḥē qaddīshē w-gelyānau(hy) d-kul-ḥad ḥad menhōn, 'The Gospel of the twelve holy Apostles and the revelation of each one of them'. Modern title: 'The Gospel of the twelve Apostles'

DATE Between 692 and 705
ORIGINAL LANGUAGE Syriac

DESCRIPTION

The Gospel of the twelve Apostles fills 22 pages in the manuscript and 21 pages in Harris's edition. The text is composed of four parts, beginning with the *Gospel* itself, which is a summary of the four canonical Gospels and the beginning of Acts, complemented by an apocalyptic prophecy (c. 10 pp.). The following three parts constitute the

222 - 225

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Türkiye Diyanet Vakfı Kütüphanesi İslâm Araştırmaları Merkezi

22 Şubat 2014

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Intellectual History of the Islamicate World

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An Early Fragmentary Christian Palestinian Rendition of the Gospels into Arabic from Mār Sābā (MS Vat. Ar. 13, 9th c.)*

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Abstract
Our aim in the present paper is to show that the translator of the oldest portions of the Gospels preserved in MS Vat. Ar. 13 used at least two texts, Greek and Syriac. Our analysis is based exclusively in the fragment represented by Matthew 11:1–19. According to our analysis of the translation strategies adopted by the Melkite translator the Greek text was used as the base text for the translation into Arabic. At the same time, the Syriac text/s was/were consulted for revising the previous translation made from Greek, a task which may have taken place during the very translation process. As we shall attempt to show in the present paper the revision made through Syriac text/s, together with the exegesis added by the translator, influenced the final Arabic version in some concrete parts of the texts.

Keywords
Melkite translation, Bible in Arabic, Arabic Gospel, Greek *Vorlage*, Syriac Interferences, Exegesis

Introduction

The importance of the MS Vat. Ar. 13 has always resided, primarily, in its early date. This feature was stressed from the outset, when Guidi in the nineteenth century and later Mai—who catalogued the collection of which the codex formed part—dated it to the eighth century CE.[1] This dating was initially accepted by the German scholar Graf,[2] although years later he placed it in the

*) The present study was prepared within the framework of the Research Project FFI2011–25460: 'Aramaic and Arabic manuscripts kept in the Maronite Library and the Fundation Salem of Aleppo (Syria). Cataloguing and Study', funded by the Spanish Ministry of Science and Innovation (actually Ministry of Economics and Competitiveness). I wish to thank the two readers for the valuable comments.

1) Guidi, "Le traduzioni degli Evangelii".

2) Graf, *Die christlich-arabische Literatur*, p. 10.

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Intellectual History of the Islamicate World

An Early Copy of the Pentateuch and the Book of Daniel in Arabic (MS Sinai—Arabic 2): Preliminary Observations on Codicology, Text Types, and Translation Technique*

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b) Research Unit Intellectual History of the Islamicate World, Freie Universität Berlin, ronnyvollandt@gmail.com

Abstract
This jointly written article provides a preliminary description of a Christian Arabic manuscript, today preserved at St Catherine's monastery. MS Sinai—Arabic 2 exhibits ancient Arabic versions of the Pentateuch and Daniel. A codicological and palaeographical study of this unique manuscript is presented, along with an investigation into the respective provenances, textual affinities and translation techniques of the two translations.

Keywords
Christian Arabic versions of the bible, Pentateuch, Daniel, St Catherine's

With its date 328 AH (939–940 CE) MS Sinai-Arabic 2 (hereafter MS S2), today preserved at St Catherine's monastery, contains the earliest dated representative of the Pentateuch and a very early version of the book of Daniel in Arabic. The manuscript brings together in the most natural way our interests in research and calls for collaboration in its study. This joint contribution therefore sets out to present a brief, preliminary account of the codicology, text types, and translation technique of this important, yet hitherto neglected, document of Christian Arabic literature. Whereas the Pentateuch is based on the Peshiṭta (with a few exceptions the *textus receptus*), Daniel was translated from a Hebrew-Aramaic *Vorlage* of a Masoretic text type. At some point in its history, the narrative of *Bel and the Dragon* was translated from the Peshiṭta and

*) This contribution was written jointly. Much of the codicological and palaeographical details were gathered by Vollandt and appended with additional observations by Lindgren, who examined the codex *in situ* in 2011. The sections on the different parts of the codex were written separately (Vollandt on the Pentateuch and Lindgren on the book of Daniel).

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When Did the Bible Become an Arabic Scripture?

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Abstract
While the circumstances were favorable to the translation of the Jewish and Christian scriptures into Arabic in writing in pre-Islamic times, there is no compelling evidence to support the conclusion that such a translation was ever made. Rather the evidence of the Qur'ān along with other considerations suggests that prior to the rise of Islam, Jewish and Christian scripture texts circulated orally in Arabic and that the earliest Arabic translations in writing appeared first among the Christians in the monastic communities in Palestine and probably in part at least in response to the appearance of the Arabic Qur'ān itself in writing at the turn of the seventh and eighth centuries.

Keywords
Bible, Qur'ān, Arabic script, oral transmission, translation, Palestine

The study of the Bible in Arabic is in its infancy. There are hundreds of extant manuscripts containing portions of the Bible in Arabic translations produced by Jews and Christians in early Islamic times and well into the western Middle Ages. Unfortunately, they have been of little interest to biblical scholars, most of whom are of the opinion that the Arabic versions are too late to reward the attention of those interested in the history of the text of the Hebrew Bible or of the Greek New Testament. One nineteenth-century scholar is even quoted as having said, "There are more Arabic versions of the Gospels than can be welcome to theologians, pressed as they are with other urgent tasks."[1] Happily, this disinterest among scholars has begun to wane in recent years, if not yet among theologians, at least among those who are interested in Judaeo-Arabic and so-called "Christian Arabic", the stages of Middle Arabic appearing textually in early Islamic times that Joshua Blau and his colleagues have studied so helpfully since the mid-1960's.[2] During the ensuing fifty years a number of scholars have published detailed studies of the texts of Arabic translations of various books

1) De Lagarde, *Die vier Evangelien arabisch*, p. iii, as paraphrased in Metzger, *Early Versions*, p. 260.
2) One thinks in particular of Blau, *Emergence and Linguistic Background*; idem, *Grammar of Christian Arabic*.

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Some Historiographical Remarks on Medieval and Early-Modern Scholarship of Biblical Versions in Arabic: A *Status Quo*

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Abstract

In this article I trace the modern study of biblical versions to its Medieval and Early-Modern predecessors. My approach to this genre is largely historiographical, presenting the means by which comparative medieval scholarship around Arabic translations of the scriptures—Jewish, Christian and Muslim alike—was continued in Early-Modern times in the form of printings and eventually became absorbed by the practitioners of biblical textual criticism, as part of the larger historiography of biblical versions. After the early, influential works of Ignazio Guidi and Georg Graf, however, scholarship stagnated in the 20th century, a situation that is beginning to change in recent years.

Keywords

Bible in Arabic, Judaeo-Arabic, Christian Arabic

In the field of Arabic translations of the biblical scriptures, much more is unknown to us than is known. Although Arabic versions emerged over many centuries, from a wide range of source languages, in varying contexts, used in liturgy, studied, copied and transmitted by different communities—Jewish, Samaritan, and Christian, in their manifold denominations—, and even welcomed and perused with great interest by some medieval Muslim authors, the most basic research tools are still deplorably absent to date. There exists no comprehensive bibliography; critical editions are largely lacking; and an inventory of manuscripts and penetrating studies remains a serious scholarly *desideratum*.

This is all the more surprising since the study of these versions has traditionally occupied a prominent place, both in the Middle Ages and Early-Modern times. Among Jews, the *Tafsīr* of Saadia (b. 882, d. 942 CE), which had become the authoritative translation among Rabbanite congregations, was subjected to a close scrutiny and at times incurred severe critique by subsequent generations. The Iraqi scholar Mubashshir ha-Levi, a later contemporary of Saadia,

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أبصَرَتْ مُستبدلا من طرْفه قائدًا يسْعى بـه حَيْثُ سَعَى
بالعصا إنْ لم يقده قائدٌ وسؤالُ النَّاس يمشي إنْ مشى
وإذا ركبٌ دنوا كان لهم هَوْجَلا في المهْمة الخرق الصُوى

Cuando la ceguera sobreviene a un hombre que antes vio,
queda –aunque vivo- como un muerto sepultado
y aquel que disfruta de una vida alegre y dulce
deja de estar alegre cuando se encuentra con la muerte.
Ella contempla a un hombre al que cambiaron sus ojos
por un lazarillo que lo conduce a donde quiere ir
y si no hay lazarillo que lo lleve, va con el bastón,
suplicando a las gentes que lo guíen, cuando quiere caminar
Antes, cuando venían las caravanas, era para ellas
el hombre fuerte que las guiaba en el desierto interminable

El uso que hace Abu l-Majsi de las partículas condicionales en el poema le ayuda mucho a la hora de representar lo que sufre con la ceguera, describiéndola como una experiencia humana general de todos aquellos afectados por la pérdida de la vista y por la desgracia de la ceguera. Ninguna de las partículas condicionales del poema se asocia a la propia persona del autor de una manera directa, sino que la expresión alusiva es la tónica general, participando de manera activa el espacio semántico que dibujan las partículas condicionales en este significado que desea el poeta.

CONCLUSIÓN

El dominio que tiene el poeta de sus herramientas poéticas, en especial con aquellas que se refieren a la construcción lingüística y a la ingeniería de las palabras para su creación poética, le proporcionan excelencia y riqueza para su experiencia poética. Esto es lo que observamos en la experiencia poética de Abu l-Majsi. La casida *La ceguera* no es la única muestra de ello, sino que encontramos, en lo que ha quedado de su producción poética, lo que confirma este punto de vista.

En mi opinión, esta lectura refleja algunos de los significados connotativos de las palabras del poema *La ceguera* de Abu l-Majsi, la excelente capacidad técnica de nuestro poeta a la hora de emplear la mayor energía semántica en las palabras usadas en este poema. La casida *La ceguera* se presenta en un molde técnico-artístico excepcional a través del cual las palabras canturrean las palabras y sus significados para componer una imagen técnica creativa que describe las diferentes dimensiones de la amarga experiencia del poeta con la desgracia de la ceguera.

Traducciones árabes de la Biblia

Arab Translations of the Bible

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RESUMEN
El artículo trata de la las versiones árabes de la Biblia hechas después de la llegada del Islam. Las traducciones árabes son estudiadas según las lenguas de origen, hebrea, griega, siríaca, que son la base de la lectura ahora vigente, y según la línea samaritana. Enumero los manuscritos árabes que he localizado en las distintas bibliotecas.

Palabras clave: Biblia, traducciones árabes, manuscritos de la Biblia.

ABSTRACT
The article deals with the Arabic translations from the Bible made after the arrival of Islam. The study is organized according to the three languages, Hebrew, Greek and Syriac, on which the translations are based, and according to the Samarian tradition. I enumerate the Arabic manuscripts that I have located in the various libraries.

Key words: Bible, Arabic translations, Biblical manuscripts.

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The Study of Religion and the Training of Muslim Clergy in Europe

Academic and Religious Freedom in the 21st Century

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5 The Historical Method of Biblical Interpretation: Its Nature, Use, Origin and Limitations

Henk Jan de Jonge, Professor Emeritus of New Testament Exegesis and Early Christian Literature, Leiden University

This paper will deal with what is called the 'historical method' of biblical interpretation. It is the method now almost generally used in European and North American universities, but also in universities elsewhere. It is certainly the most successful and prestigious form of biblical scholarship at the present day. It used to be styled 'the historical-critical method', a term that originated in the seventeenth and eighteenth centuries and became current in the nineteenth and twentieth centuries.[1] But the designation of the method as 'historical-*critical*' is perhaps less fortunate since any discipline that asserts a claim to academic standing is supposed to be 'critical', that is, designed to promote discriminating analysis and understanding.[2] Nowadays the historical method also goes under the name of 'contextual interpretation', a rather happier term since the aim of the method is to understand ancient texts within the historical, social and cultural context in which they originated.

The rest of this paper will be divided into five sections. In the first section I shall discuss some important characteristics of the historical method. In the other sections I shall say something about the origins, the use and the limitations of this method. I shall take most of my examples from the Bible from its second part, that is, its more recent, Christian, part, the so-called New Testament; but my methodological observations apply equally to the first part of the Bible, known as the Tenach, the Hebrew Bible or the Old Testament.

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XVII. YÜZYILA AİT BİR İNCİL TERCÜMESİ

(İnceleme – Metin – Sözlük)

Ali Ufki

Dr. Funda TOPRAK

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ANKARA – 2006

Maftuh Basyuni (Minister of Religious Affairs, 2004–9), Hasyim Muzadi (leader of Indonesia's largest religious organisation, the traditionalist Nahdlatul Ulama, 2000–10), and Din Syamsuddin (national leader of the modernist Muhammadiyah, 2007–15).

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AZYUMARDI AZRA

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Gospel, Muslim Conception of

The **Muslim conception of the Gospel** (Ar. *Injīl*) is of a revelation originally given to Jesus for the Christian community but later either corrupted in some way or lost and reconstructed and therefore no longer accessible in its original form. Muslims have adopted a range of attitudes towards the Gospel as Christians hold it, ranging from acceptance, depending on proper interpretation, to wholesale rejection because the text is distorted beyond recovery.

The Qur'ān refers to the *Injīl* (the original, true Gospel) in several places, always as a revelation sent down by God. It was revealed in the same way as the Torah and other scriptures, including the Qur'ān (Q 3:3; 3:65; 5:66; 5:68; 7:157; 9:111; 48:29), and it was given by God to Jesus (3:48; 5:46; 5:110; 57:27) as "a confirmation of the Torah that was before him" (5:46). The Qur'ān says little about its contents—Q 3:49 and 5:110 recount Jesus's miracles of healing and reviving the dead and touch upon his teaching, but they do not connect these with the *Injīl*—although it implies that, because the Gospel was revealed from the same source as other revelations, it originally contained effectively the same teachings. In general, it comprised "guidance and light" *(hudā wa-nūr)* (Q 5:46), and it mentioned, more specifically, "the unlettered prophet" *(al-nabī l-ummī)* (7:157), who—from Jesus's prediction of a messenger "whose name is Aḥmad" in Q 61:6—is identifiable as Muḥammad. It is dependable enough for the People of the Gospel to be asked to judge by what God has revealed in it (Q 5:47).

From these scattered references it can inferred that the *Injīl* is understood, in the Qur'ān, as a single revelation given by God to Jesus, confirming the Torah and other previous scriptures and anticipating the Qur'ān. Jesus delivered it to his community, where it was received in the form of written scripture, *kitāb* (Q 5:48), and could be used as a source of discernment. It also foretold the coming of Muḥammad, frequently prompting Muslims to search the text and provoking them to reject the Gospels when they were not successful in that search.

In addition to these direct references to the *Injīl*, the Qur'ān also mentions ways in which the People of the Book interfered with their scriptures (e.g., Q 2:75; 2:140; 5:15; 5:41). While Christians are not specifically named as perpetrators of these fraudulent acts, they are implicated circumstantially when they are accused

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