

آیات توفی نفس مستقیماً به خدا نسبت داده شده است (انعام: ۶۰؛ نحل: ۷۰؛ زمر: ۴۲). مفسران در جمع این آیات چند دیدگاه مطرح کرده‌اند: برخی گفته‌اند از آنجا که خداوند خالق مرگ است توفی به خدای متعال منسوب شده، اما منظور از توفی ملک الموت این است که او ارواح را فرامی‌خواند و آنها استجاب می‌کنند، سپس به دستیاران خود دستور می‌دهد تا ارواح را قبض کنند. اما برخی دیگر از مفسران گفته‌اند که فرشتگان مرگ روح کسانی را قبض می‌کنند که به مقام «نفس» رسیده باشند، چه سعادت‌مند و اهل خیر باشند و چه شقاوت‌مند و اهل شر، که روح افراد شقی در واقع توسط قوای ملکوتی‌ای که به منزله نیروهای درونی خود آنهاست قبض می‌شود؛ بازگشت سعادت‌مندان به بهشت است و معاد شقاوت‌مندان آتش جهنم. اما ملک الموت وقتی به تنهایی قبض روح می‌کند، تنها روح کسانی را می‌گیرد که از حجاب نفس گذشته و به مقام «قلب» رسیده باشند. روح چنین کسانی به فطرت خود بازگشته و به نور آن نورانی شده است، بنابراین به دست نفس ناطقه کلیه یعنی قلب عالم گرفته می‌شود. اما خداوند سبحان فقط روح موحدان را قبض می‌کند که از مقام قلب به محل «شهود» رسیده باشند و حجابی بین آنها و پروردگارشان باقی نمانده باشد.

مؤلفان شیعه، در دیدگاهی نزدیک به دیدگاه اول، این آیات را بدین شکل جمع کرده‌اند که خدای متعال برتر و بزرگ‌تر از آن است که خود به قبض ارواح بپردازد. اگر فعل فرستادگان و ملائکه به خدا نسبت داده شده به این سبب است که آنها به امر خدا عمل می‌کنند. هر کس از اهل طاعت بود ملائکه رحمت روح او را قبض می‌کنند و هر کس از اهل معصیت بود ملائکه عذاب روحش را می‌گیرند. ملک الموت دستیارانی از فرشتگان رحمت و عذاب دارد که به امر او عمل می‌کنند و فعل آنها فعل اوست و فعل ملک الموت در نهایت فعل خداست. از آیات قرآن برمی‌آید که فرشتگان مرگ در هنگام گرفتن جان ستمگران و تکذیب‌کنندگان آیات الهی آنها را سرزنش می‌کنند (نساء: ۹۷؛ اعراف: ۳۷؛ انعام: ۹۳؛ نحل: ۲۸)، اما در هنگام قبض روح پارسایان آنها را با گفتار خوش و همراه با سلام و مژده بهشت قبض روح می‌کنند (نحل: ۳۰-۳۲).

در برخی از تفاسیر کهن گفته شده که نام ملک الموت

مشروطه خواهان از قبیل میرزا جهانگیرخان صوراسرافیل و ملک‌المتکلمین دستگیر می‌شوند و به باغ شاه برده می‌شوند. به دستور محمدعلی شاه آنها را خفه می‌کنند.

منابع: شرح حال رجال ایران، ۱۶۶ به بعد، ۳۴۷ به بعد؛ تاریخ ظهور الحق، ۱۷۱۸؛ خاطرات و خطرات، ۱۱۷ به بعد، سیاستگران دوره قاجار، ۳۲۰/۲ به بعد.

ملک محمد اصفهانی (م حدود ۹۸۴ق)، فرزند شمس‌الدین سلطان حسین، ریاضی‌دان، نویسنده و شاعر شیعی ایرانی. از زندگی وی آگاهی چندانی در دست نیست به جز آنکه در ۹۸۴ از علی‌بن هلال کرکی (م ۹۸۴م) و شاگردش محقق کرکی، نویسنده الطهاره، اجازه تدریس گرفت و در فقه، حکمت و ریاضیات دست داشت. از آثار اوست: فروع علم اعداد، به فارسی (نسخه‌ای در کتابخانه مجلس)؛ جبر و مقابله و قواعد استخراج مجهولات عددیه به فارسی (نسخه‌هایی در کتابخانه مرکزی دانشگاه تهران، کتابخانه مجلس و کتابخانه سپهسالار)، که بیشتر برای حل دشواری‌های مسایل مالی فقهی نوشته شده است؛ شرح میزان الحساب قوشچی به فارسی، که شاید همان جبر و مقابله او باشد؛ رساله فی الاستخراج سهام المیراث؛ شرح الجبر و المقابله ابوالعلاهی بهشتی، به عربی.

منابع: احیاء الدلائل، ۲۵۳؛ الذریعه، ۲۲۳/۱؛ ۸۶۷، ۸۸، ۶۵/۱۱؛ زندگینامه ریاضیدانان دوره اسلامی؛ فهرست مشترک نسخه‌های خطی فارسی پاکستان، ۱۸۵/۱؛ فهرست نسخه‌های خطی فارسی، حسن انوشه، ۱۵۶، ۱۸۱، ۱۸۵.

ملک الموت، عزرائیل، فرشته مرگ. واژه «ملک الموت» در آیه ۱۱ سجده آمده است: «قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ» (بگو شما را فرشته مرگ که بر شما گمارده شده می‌میراند. سپس به سوی پروردگارتان بازگردانده می‌شوید). در برخی آیات، به قرینه همتشین شدن تعبیری مانند «توفی» و «خروج نفس» با «ملائکه» و «رُسلنا» (نساء: ۹۷؛ اعراف: ۳۷؛ انعام: ۹۳؛ نحل: ۲۸)، می‌توان منظور از ملائکه و رُسلنا را «فرشتگان مرگ» دانست. در قرآن از سویی صراحتاً از فرشته مرگ با صیغه مفرد، یا در برخی آیات با قرینه و با صیغه جمع یاد شده و از سوی دیگر، در برخی

'Izrā'īl ('Azrā'īl)

02 Kasım 2018

'Izrā'īl (or 'Azrā'īl) is the name given in Islamic eschatology to the Angel of Death, one of the most prominent of the angels. The religious literature as a whole usually mentions him along with Gabriel (Jibrīl or Jibrā'īl), Isrāfīl, Michael (Mikāl), and the carriers of the Throne of God, as the angels closest to God. He is referred to in only one Qur'ānic verse (32:11) as the "Angel of Death" (*malak al-mawt*), but later exegetical works and traditions ascribe to him the name 'Izrā'īl or 'Azrā'īl, which is most probably connected to Jewish or Christian onomastics. Both vocalisations are attested in Islamic literature, which prefers to call him the Angel of Death (Burge, *Angels*, 36–7; cf. also Burge, *ZRL*).

The main function attributed to him in Islamic eschatological beliefs, namely that of taking people's souls when they die, is at the origin of the many narratives and traditions describing his behaviour and appearance. According to Islamic beliefs, 'Izrā'īl played a significant role in the creation of Adam. When God decided to create man, he asked Gabriel and Michael or other angels to descend to earth to bring him some earth, but they refused. The Angel of Death was the first to answer positively and was able to bring to God the earth from which Adam was created (see, for example, al-Kisā'ī, 22–3; Tha'labī, 26). The Angel of Death had a special relationship with the prophets who tried to delay their deaths (Burge, *Angels*, 78–9). It was 'Izrā'īl who came to Abraham (Ibrāhīm al-Khalīl) to announce to him that he, Abraham, was the friend (*khalīl*) of God. Abraham was surprised and terrified when he saw the angel's prodigious and terrible features (al-Suyūfī, 38–9). Other details are given in long narratives describing the meeting and

confrontation of the two (Abū l-Shaykh, 162–3). Another report has Jacob asking him if he himself was taking the soul from every dying person (al-Suyūfī, 39). Idrīs is said to have had discussions with him (al-Tha'labī, 49–50; al-Kisā'ī, 82–5), as did David (al-Tha'labī, 292; al-Kisā'ī, 277–8). Solomon is also said to have met him and in some reports is even described as being a friend of the Angel of Death (Abū l-Shaykh, 164). He is said to have asked 'Izrā'īl to let him know when he wanted to take his soul, and the Angel answered that he did not know when his time would be (al-Suyūfī, 41–2, 47). Moses reacted roughly to his visit, slapping him and gouging out his eye, so that the Angel of Death went and complained to God. God conceded to Moses that he would have as many more years to live as the number of an ox's hairs that he could take by passing his hands across the animal's hide, a year more for every hair. This story is attested in *ḥadīth* collections and in the major works on the stories and lives of the prophets (al-Tha'labī, 247). Narratives on the prophets and Islamic literature also mention meetings between the Angel of Death and other figures such as Adam, Eve, Noah, Eleazar (cf. al-Kisā'ī; al-Tha'labī; Burge, *Angels*, 78–9).

Muḥammad is described in a report as seeing the Angel of Death standing behind one of his Companions, and the Prophet talks with the Angel, asking him to be kind to his friend (al-Suyūfī, 38). During Muḥammad's own illness, when the Angel of Death came to him, Muḥammad asked for Gabriel or, in other traditions, the Angel of Death asked for his permission before taking Muḥammad's soul (al-Suyūfī, 47–8), an incident that is considered as highlighting the status of Muḥammad (Burge, *Angels*, 97). Furthermore, not only the prophets but also the

VOLUME 2
A-ANG

ENCYCLOPAEDIA
JUDAICA



result, in rabbinic literature, the term came to mean any act done unwillingly; cf. the statements that Israel accepted the Torah *be-simhah* ("joyfully") and not *be-angaria* (PR 21:99) and that the sun runs its daily course with delight, and not *be-angaria* (Mid. Ps. to 12:12), though here there is a subtly pointed allusion to the original connotation, the *cursus publicus*.

Bibliography: Pauly-Wissowa, 2 (1894), 2184-85, s.v. *Angaria* and *Angarium*; 8 (1901), 1846-63, s.v. *Cursus publicus*; Rostowzew, in: *Klio*, 6 (1906), 249-58; Preisigke, *ibid.*, 7 (1907), 241-77; Krauss, *Tal Arch*, 2 (1911), 327, 374, 461 (no. 340), 502 (no. 748), 677 (no. 162); O. Seeck, *Geschichte des Untergangs der antiken Welt*, 2 (1921²), 289ff.; Supplement, 2 (1901), 550ff.; Guttmann, *Mafte'ah*, 3 pt. 1 (1924), 216-7, M. P. Charlesworth, *Trade-routes and Commerce of the Roman Empire* (1926²); Allon, *Toledot*, 2 (1958³), 189-90; I. Hahn, in: *Acta Antiqua*, 7 (Budapest, 1959), 155; R. N. Frey, *The Heritage of Persia* (1966), ch. 3, no. 74, ch. 5, notes 65, 67; D. Sperber, in: *Antiquité Classique*, 38 (1969), 164-8. [Y.G./D.S.]

ANGEL, BARUCH (1595?-1670), talmudist, preacher, and kabbalist of Salonika. Angel, head of the Talmud Torah Yeshivah, was one of the outstanding scholars of his age. His disciples included David *Conforte, Solomon b. Samuel Florentin, and Isaac Florentin. In 1651 he was one of the seven foremost scholars of the city. He signed a regulation dealing with a tax on clothing. He was invited to accept the appointment of rabbi of Smyrna but refused, because he was unwilling to encroach upon the domain of the incumbent rabbi. His published works are *Hiddushei ha-Rav Barukh Angel* (Salonika, 1716), on selected chapters of various tractates, and responsa (*ibid.*). His glosses to the Shulhan Arukh, *Hoshen Mishpat*, are included in the *Doresh Mishpat* (Salonika, 1650) of his disciple, Solomon Florentin. A work on the tractates *Ketubbot* and *Shevu'ot* exists in manuscript in the Israel National Library.

Bibliography: I. S. Emmanuel, *Mazzevot Saloniki*, 1 (1963), 371-2, no. 840. [Ed.]

ANGEL, MEIR BEN ABRAHAM (c. 1564-c. 1647), rabbi and preacher. Angel was born in Sofia, where his father was a communal leader. His family emigrated to Safed in his youth and there he studied under Samuel *Uceda, Eleazar Ascari, and Hayyim *Vital; he also mentions Israel *Saruk as his teacher. Angel returned to his native town where he was appointed rabbi and preacher. He later served in other communities, including Belgrade. He visited Constantinople before 1620. His sermons were unique in form, as they were based on a homiletical explanation of the *Masorah Magna* of the Bible. He followed and developed the homiletic system of Jacob b. Asher and of Moses Alshekh, with his own kabbalistic comments. Angel published *Masoret ha-Berit* (Cracow, 1619) a commentary on more than 600 masoretic readings in alphabetical order, which was immediately in very great demand and was rapidly sold. He thereupon published *Masoret ha-Berit ha-Gadol* (Mantua, 1622) on 1,650 readings. His *Keshet Nehushah*, an ethical work in rhymed prose, was published at Belvedere near Constantinople in 1593 by the press of Donna Reyna, the widow of Don Joseph Nasi. According to Conforte, Angel returned to Safed after 1622 and died there. The high esteem in which Angel was held by his contemporaries can be seen in the eulogy of Solomon Algazi (printed in *Ahavat Olam* (1643), sermon 20).

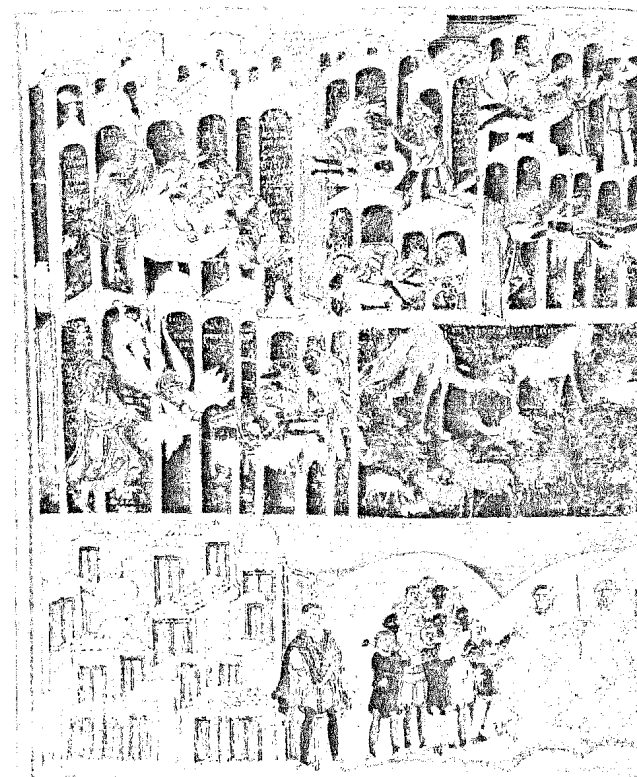
Bibliography: Conforte, *Kore* (1846²), 51b; Ghirondi-Neppi, 252-3. [Ed.]

ANGEL, SHEMAYAHU (1810-1874), Turkish banker, merchant, and philanthropist. Angel provided generous support for the Jews of Syria and other Jewish communities

throughout the Levant. He was born in Rosetta, Egypt, and settled in Damascus in 1832 after Muhammad Ali's occupation of Syria. There he used his wealth, reputation, and influence with the Ottoman authorities to help the local Jewish community, which suffered from the 1840 *Damascus Affair and the 1860 Druze revolt. Angel provided material assistance for the Ottoman troops engaged in suppressing the revolt and successfully extricated many Jews from alleged involvement in the uprising. Sultan Abdul Aziz decorated him and a guard of honor was present at his funeral.

Bibliography: M. Franco, *Essai sur l'histoire des Israélites de l'Empire Ottoman* (1897), 209-10. [J.O.R.]

ANGEL OF DEATH (Heb. מַלְאֲכֵי הַמָּוֶת; *malakh ha-mavet*). The polytheistic concept of a specific deity of *death who is responsible for the origin and constant occurrence of death on earth (cf. the Canaanite idea of the god *Moth*) was rejected by Jewish monotheism. According to the Bible, God is the master of death and of life. The origin of death is motivated, not by the actions of an anti-human supernatural being, but through man's own sin (cf. the formulation of Adam's punishment in Gen. 3:22-23). Death, however, is often personified in the Bible; the fact that he has emissaries and a host of angels alludes to his independence of God (cf. Prov. 16:14; Hos. 13:14). These allegorical notions, probably survivals of a polytheistic influence on the Bible, are dominated by the more pervasive concept that only God possesses the power to return mortal man to dust (cf. Job 10:9). This power He delegates to a "messenger" (*malakh*), one of his many angel servants. A cruel snatcher of souls, the "Angel of the Lord" who "smites" and "destroys" human beings (cf. II Sam. 24:16; Isa. 37:36) is called the destroyer (Ex. 12:23; II Sam. 24:16), and is described as standing between earth and heaven, with a drawn sword in



A page from the *Ashburnham Pentateuch* with illustrations of the tenth plague (death of the firstborn). The miniatures show (in the upper section) lamentation over Pharaoh's dead son (left) and lamentation in Egyptian homes; (in the middle section, left) the Angel of Death with sword in hand reporting to the Lord; and (below) Pharaoh sends Moses, Aaron, and the Israelites from Egypt. Paris, Bibliothèque Nationale, Nouv. Acq. Lat. 2234, fol. 65v.

to this mosque, which was the first *medrese* in the Ottoman Empire (Dorn, *op. cit.*, p. 10). Another building erected by Orkhān is a small mosque, bearing his name, outside the city walls some 400 m. from the Yenişehir Gate. Previously it was believed that it dated from before the occupation of the town, but excavations there in 1963 and 1964 revealed an inscription giving its date as 735/1334 (Oktay Aslanapa, *Iznik'te Sultan Orhan İmaret Camii Kazısı*, . . ., 16-31; also Aptullah Kuran, *The Mosque in early Ottoman architecture*, 78-9, figs. 77-78). Another mosque dating from the reign of Sultan Orkhān is the Hādīdī Özbek Djāmi'ī (also known as the Čarshī Mesdīdī). This is the earliest Ottoman mosque where the original dating inscription has been preserved, giving the date of construction as 734/1333. (Otto-Dorn, 15-18, *abb.* 5-6, Tables 4-5; Kuran, 34-5, figs. 6-8). The mosque and *türbe* complex of Hādīdī Ḥamza Beg were erected in 746/1345 and 750/1349 respectively (Otto-Dorn, 18-20, *abb.* 6, Tables 5/3, 6/1-2). It is interesting to note that none of these early mosques had minarets. Later mosques, like the Yeshil Djāmi'ī (780/1378-794/1391), the Kutb al-Dīn Djāmi'ī (c. 821/1418), the Mahmūd Čelebi Djāmi'ī (846/1442) and the Eshrefzāde-i Rūmī Djāmi'ī (874/1469) have minarets built in the Saldjūk style. Of these perhaps the Yeshil Djāmi'ī, which has faience tile decoration inside and on the minaret, is the most significant. The *mihrab* is built of marble and is richly carved, the earliest of its kind in Ottoman mosque architecture (Otto-Dorn, 20-33, *abb.* 7-11, Tables, 6/3-17; Kuran, 61-33, figs. 52-7). It was erected by Khayr al-Dīn [see DJANDARLI]. The dating inscription gives the name of the architect as a certain Hādīdī Mūsā. The Kutb al-Dīn Djāmi'ī has no date, but Otto-Dorn reasonably dates it to 821/1418, the year when Kutb al-Dīn died (Otto-Dorn, 33-5, *abb.* 12, Tables 19-20). The Mahmūd Čelebi Djāmi'ī is well preserved and its minaret has glazed blue and green faience tiles (Otto-Dorn, 35-9, *abb.* 13-15, Tables 21-2). The Eshrefzāde-i Rūmī Djāmi'ī is actually part of a complex, which included a *türbe* and a *tekke* (monastery). It was erected for Eshrefzāde, a holy man who lived for 120 years (779/1377-899/1493). It is very much ruined and only its minaret, parts of the walls and the *kibla* wall survive with the *mihrab* (Otto-Dorn, 39-48, *abb.* 16-18, Table 23). Out of the few secular buildings that have survived in Iznik the Hādīdī Ḥamza *hammām* should be mentioned, dating from the late 8th/14th or early 9th/15th century (Otto-Dorn, 89-95, *abb.* 39-40, Tafeln 34-5).

Iznik was once a flourishing pottery centre. Excavations there between 1963 and 1966 have established that the so-called "Miletus ware" was manufactured in Iznik. This ware had a red clay body and the designs were painted in blue, turquoise-green and purple (Oktay Aslanapa, *Türkische Fliesen und Keramik in Anatolien*, 29-32, *abb.* 4-58, Tables 1231, in colour). This red ware was suddenly replaced, obviously under outside influence, by a sophisticated white-bodied faience which resembled porcelain. The classification of Iznik faience was first attempted by Arthur Lane, who divided it into three groups (*Later Islamic Pottery*, London 1957, 40-60; *idem The Ottoman pottery of Iznik*, in *Ars Orientalis* ii (1957), 254-81). Chinese influence is clearly visible on the earliest group, which can be dated to the late 9th/15th and early 10th/16th centuries. At a later stage purple and green colours were added (Lane's second group), while around the middle of the 10th/16th century, a lively red colour appears

on them (third group). The Iznik excavations revealed shards, kiln-wasters and pottery kilns as well, attesting that all these groups were manufactured locally (Oktay Aslanapa, *Pottery and kilns from the Iznik excavations*, 140-6). Manufacture of tiles and pottery still continued at Iznik in 1736 (Otter, *Voyage en Turquie*, i, 44), but it soon came to an end and was forgotten. It seems that potters moved to Kütahya, where they tried to revive the old Iznik traditions in pottery making.

Bibliography: Ibn Khurradādhbih, 17; Ibn Battūta, ed. Paris, ii, 323-5; Eng. tr. ii, 452-4; Busbecq, *Epistolae*, ed. Plantin 1585, fol. 31r; Grelot, *Relation nouvelle d'un Voyage à Constantinople*, 45-7; Ewliyā Čelebi, *Seyāhatnâme*, iii, 7-10; Kātib Čelebi, *Dihānuumā*, 662 f.; Paul Lucas, *Voyage dans la Grèce, l'Asie Mineure etc.*, Amsterdam 1714, i, 65-72; Pococke, *Description of the East*, ii, 2, 121-3; Sestini, *Voyage dans la Grèce asiatique*, Paris 1789, 213-20; v. Hammer, *Umblick auf einer Reise von Constantinopel nach Brussa*, Pest 1818, 99-125; *id.*, *Gesch. d. Osm. Reiches*, i, 101-8; Kinneir, *Journey through Asia Minor*, 23-31; Mehmed Edib, *Manāsik al-Hādīdī*, Istanbul 1232, 26-7; Prokesch von Osten, *Denkwürdigkeiten und Erinnerungen aus dem Orient*, iii, 105-23; Leon de Laborde, *Voyage de l'Asie Mineure*, 36-44; Texier, *Descr. de l'Asie Mineure*, i, 30-58; *Ausland* 1855, p. 686 f.; Sālnāme-i Khudāwendigār, xii, 414-6; v. d. Goltz, *Anatolische Ausflüge*, 406-45; Oktay Aslanapa, *Iznik'te Sultan Orhan İmaret Camii Kazısı*, in *Sarat Tarihi Yıllığı*, Istanbul 1964, 16-31; *idem, Türkische Fliesen und Keramik in Anatolien*, Istanbul, 1965; *idem, Pottery and kilns from the Iznik excavations*, in *Forschungen zur Kunst Asiens in Memoriam Kurt Erdmann*, Istanbul 1970, 140-146; Aptullah Kuran, *The Mosque in Early Ottoman Architecture*, Chicago and London 1968; Katharina Otto-Dorn, *Das islamische Iznik*, Berlin 1941. Views and plans in Pococke, de Laborde and Texier. On the Greek Church: Oskar Waif, *Die Koimesiskirche in Nicaea und ihre Mosaiken*, Strassburg 1903; also: 'Από Κωνσταντινουπόλεως εις Νικαιαν υπό Θ. Καβαλιέρου Μαρζουζου, Constantinople 1909.

(J. H. MORDTMANN-[G. FEHÉRVÁRI])
IZRA'IL (in European literature one also finds 'Azra'īl), the name of the angel of death, one of the four archangels (next to Djibrīl, Mikhā'il, Isrā'īl). Like Isrā'īl, whose office of trumpet-blower at the last judgment is sometimes given to him, he is of cosmic magnitude; if the water of all the seas and rivers were poured on his head, not a drop would reach the earth. He has a seat (*sarīr*) of light in the fourth or seventh heaven, on which one of his feet rests; the other stands on the bridge between paradise and hell. He is however also said to have 70,000 feet. The description of his appearance agrees almost exactly with that in Jewish literature: he has 4,000 wings and his whole body consists of eyes and tongues, the number of which corresponds with that of the living. He, however, is also said to have four faces.

At first he was an angel like the others. When Allāh wanted to create man, he ordered Djibrīl to snatch from the earth for this purpose a handful of its main constituents. The earth, however, stirred up by Iblīs, offered resistance, so that neither Djibrīl, nor Mikhā'il nor Isrā'īl could carry out the commission. But 'Izra'īl managed to do it. Because of his pitilessness (*kīllat al-raḥma*) Allāh then appointed him angel of death.

Because of his strength he is also master of death. When Allāh had created Death, he summoned the angels to look at him. When they saw his astonishing strength, they fell down unconscious and remained lying for a thousand years. Then they awakened and said "Death is the most powerful of creatures". But Allāh said: "I have appointed 'Izra'īl to be lord over him".

Several angels of death are mentioned, as in Jewish literature; and it is said that 'Izra'īl deals with the souls of the prophets while the souls of ordinary men are under his *khalīfa*. Special stress is laid on the beginning of Sūra LXXIX, as authority for a number of angels of death: "By those who tear forth and by those who draw forth" etc. The former are said to be those angels who drag the souls of the unbelievers by force from their bodies, while by the latter are meant those who have to separate the souls of the believers from their bodies. The explanation of the verse however is not certain. In Sūra XXXII, 11 mention is made of the angel of death (in the singular).

'Izra'īl keeps a roll of mankind. But he does not know the date of death of the individuals. Whether one belongs to the blessed or the damned he sees from the fact that the names in the first category are surrounded by a bright and those in the second by a dark circle.

When the day of a man's death approaches, Allāh causes to fall from the tree below His throne the leaf on which the man's name is written. 'Izra'īl reads the name and has to separate the person's soul from his body after 40 days.

But there are some people who strive against the separation, and object that the angel of death is acting arbitrarily. The latter then goes back to Allāh and tells him his experience. Allāh then gives him as credential an apple from paradise on which the *basma* [q.v.] is written; when the man sees this, he yields.

Man also has other means of making it difficult for the angel of death to carry out his task. If the latter wants to creep into his throat to fetch out his spirit, the dying man recites a *dhikr* [q.v.] and thus closes the entrance. The angel then returns to Allāh, who advises him to try to take the dying man's hand. If the latter however is just making a *ṣadaqa* [q.v.] the angel's entrance is again impossible. Finally, however, 'Izra'īl writes the name of God on the man's hand. Then the bitter feeling of separation disappears and the angel can enter to fetch the spirit. It is also said that he pierces men with a poisoned lance. Another account is as follows: When a believer is on his deathbed, the angel of death stands at his head and draws his soul out as gently as water runs out of a skin. He hands it to his assistants, who carry it through the seven heavens up to the highest and then place it with the body in the grave (the soul's journey to heaven; cf. Bousset in *Archiv. f. d. Religionswissenschaft*, iv).

If an unbeliever dies, the angel of death tears the soul out of his body in the roughest fashion. The gate of heaven closes before the soul as it is carried up, and it is thrown down to earth again.

Characters like Idris, Ilyās, 'Isā and al-Khādir [q.v.], as is well known, were not subject to death. As regards Moses the same thing could not be asserted; but the Bible throws a veil over his death. Muslim tradition accordingly says that Moses defended himself against the angel of death, who came with the fatal message to him, and bruised his eye. Allāh said to the angel when he came back: "If he places

his hand on a cow, as many years are to be granted him as his hand covers hairs". "And then?" asked Moses. "Death", said Allāh. It is also related that the angel of death came to Moses with an apple from paradise; when he had smelled this, he died.

On an experience of Solomon's with the angel of death, see al-Bayḍāwī on Sūra XXXI, 34; on his visit to Idrīs, see that article.

Bibliography: The Commentaries on Sūra II, 28; XXXII, 11 and LXXIX, 1; M. Wolff, *Muhammedanische Eschatologie*, 11 ff.; al-Ġhazālī, *al-Durra al-Fākhira*, ed. L. Gautier, 7 ff.; al-Kisā'ī, *Adjā'ib al-Malakūt*, Leiden Ms. 538 Warn., f. 26 f.; al-Tabarī (ed. Leiden), i, 87; al-Mas'ūdī, *Murādī al-Dihāb* (ed. Paris), i, 51; Ibn al-Athīr (ed. Tornberg), i, 20; al-Diyārbakrī, *Ta'rikh al-Khamīs*, Cairo 1283, i, 36; al-Tha'labī, *Kiṣaṣ al-Anbiyā'*, Cairo 1290, 23, 216 f.; Muḍjir al-Dīn al-Ḥanbalī, *K. al-Uns al-djalīl*, Cairo 1283, i, 16 f.; al-Bukhārī, *Djānā'iz*, bāb 69; (Muḥahhar b. Ḥabīb al-Maḳḍisī), *Kitāb al-Bad' wa-l-Ta'rikh*, ed. Huart, i, 175, ii, 214; *Mishkāt al-Maṣābih*, tr. by A. N. Matthews, i, 365 ff.; Bodenschütz, *Kirchliche Verfassung der heutigen Juden*, Erlangen 1748, iii, 93; J. Macdonald, *Islamic Eschatology i-iv*, in *Islamic Studies*, iii (1964), 285-308, 485-519, iv (1965), 55-102, 137-79. (A. J. WENSINCK*)

IZZ AL-DAWLA, an honorary title (*laḳāb* [q.v.], pl. *alḳāb*) of the kind which came into being at the beginning of the 4th/10th century, conferred by caliphs and later also by other sovereigns. The first person to receive an honorary title composed with *dawla* was the vizier of the caliph al-Muktafi (902-8), al-Kāsim; in 289/902 he was entitled *Walī al-Dawla* (Friend of the Dynasty). Originally *dawla* [q.v.] signified: turn, reversal (especially in battle), then it became the designation of the old Mahdī propaganda, and from the middle of the 3rd/9th century attained the meaning still in force today: "dynasty, state". With this meaning *dawla* became an element of those honorary titles which began to be granted shortly before the middle of the 4th/10th century, became customary at the time of the Būyids [q.v.], and are a marked characteristic of this period.

According to their meanings, concepts and words (*muḍāfāt*) linked with *dawla* can be divided into six groups: 1) verbal forms which describe an activity of the bearer in connection with the dynasty, e.g., Mu'īn (helper) al-Dawla, Naṣīr, Mu'izz, Muḥarrif, etc.; 2) metaphors, mostly weapons or parts of the body, e.g., Sayf, Ḥusām, 'Aḍud (and developed from these: Yamīn, 'Ayn) etc.; 3) concepts from the cosmos, e.g., Nūr, Diyā', Bahā, and Ṣhams al-Dawla, Samā' al-Dawla (borne in this sequence by father and son, so that the development and intensification becomes especially clear); 4) concepts from architecture, e.g., 'Amīd, 'Imād, Rukn, Sanad, 'Umda, Ḳawām, etc.; 5) insignia and titles of sovereigns, e.g., Tāḍī (crown), and Sulṭān (a title which until then belonged only to the caliph), also Za'im; 6) the concepts fame, glory, honour: Faḳhr, Djalāl, Madīd, Ṣharaf, 'Alā', 'Izz.

In 348/959-60, while still crown prince, Baḳhtiyār [q.v.], the son of the Būyid chief amīr Mu'izz al-Dawla, was granted the title 'Izz al-Dawla, clearly as a modification of the *laḳāb* of his father. This tradition was continued when Baḳhtiyār named his son al-Marzubān, governor of Baṣra, as his successor, and the caliph bestowed upon him the honorary title of I'zāz al-Dawla. When 'Aḍud al-Dawla appeared in Baghdād, decisively wiped out the Būyids of Baghdād in 977 and Baḳhtiyār met with an inglorious end,

DIA ism tarandi
A. Social

Azrail (14-20)

30 MAYIS 195

كتاب شجرة اليفيين

بتخليق نور سيد المرسلين وبيان هلال الخلائق
يوم الدين

تأليف

شيخ الإمام العالم العلامة
ابي الحسن الاشعري

Türkiye Diyanet Vakfı İslam Ansiklopedisi Müdürlüğü	
Kayıt No. :	11501
Tastif No. :	297.4 EŞA.Ş

تحقيق وترجمة الى الاسبانية وفهارس
للدكتورة كوني شي كاستيلو

امانة الدولة للتعاون الدولي ولإيدير يا واميركا
المعهد الاسباني العربي للثقافة

مدريد 1987

يَسْتَقْبِلُونَ ﴿ سورة الأعراف ٣٤ ﴾ . ثم يأخذ روحه . إن كان مؤمناً فعل سعادة وإن
كان منافقاً فعل الشقاوة لقوله تعالى : ﴿ كَلَّا إِنَّ كِتَابَ الْأَنْبِيَاءِ لَفِي عِلِّيِّينَ ﴿ [14r] سورة
المطففين ١٨ ﴾ . وفي آية أخرى ⁽¹⁵²⁾ ﴿ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴾ سورة
المطففين ٨ ﴾ .

[٤] باب في ذكر ملك الموت - عليه
السلام - وكيف يأخذ الأرواح

وذكر في كتاب السلوك ⁽¹⁵²⁾ عن مقاتل بن سليمان - رحمه الله تعالى - أن ملك الموت كان
في سرير في السماء السابعة ويقف في السماء الرابعة . خلقه الله تعالى من نور وله سبعون ألف
دائمة وله أربعة آلاف جناح . يملؤه جميع جسده بالعبور والألثة وليس أحد من خلق الله
تعالى من الأدميين ⁽¹⁵³⁾ والطيور وكل ذي روح إلا وله في جسده وجه وعين ويد يمددهم فيأخذ
بتلك ⁽¹⁵³⁾ [14v] اليد الروح وينظر بالوجه الذي يحاذيه ⁽¹⁵⁴⁾ وكذلك يقبض أرواح المخلوقين [14v]
في كل مكان فإذا مات الإنسان في الدنيا ذهب عينه ⁽¹⁵⁵⁾ من جسده .

ويقال إن له أربعة أوجه ⁽¹⁵⁶⁾؛ وجه أمامه ووجه على رأسه ووجه على ظهره ووجه تحت
قدميه فيأخذ أرواح الأنبياء والملائكة على الوجه الذي على رأسه وأرواح المؤمنين ⁽¹⁵⁷⁾
أمامه وأرواح الكافرين من وراء ظهره وأرواح الجن من تحت قدميه وإحدى ⁽¹⁵⁸⁾ رجله على
جسر جهنم والأخرى على سرير الجنة .

152.-R y S الآية الاخرى

153.-L الملوك

154.-L الامين

155.-L الله

156.-S يجلده y R يجلده به

157.-R عينه

158.-Ly S وجه

159.-Ly S om.

160.-LR y S واحد

فَتَاوَى

Azrail

5- 109- 119

الحافظ ابن حجر العسقلاني

في

العقيدة

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

Demirbaş No: 128407

Tasnif No: 297.4
HAC.F

تحقيق ودراسة

محمد تامر

دار الصحابة للنوازل

للتنوير والتحقيق والتوزيع

ت. ٢٣١٥٨٧ - ص ب ٤٧٧

[السؤال الحادي والثلاثون]^(١٩٥)

ورد أن لملك الموت أسماء في سنن الشافعي - رواية المزني -^(١٩٦) في باب صدقة الفطر أن اسمه « إسماعيل » فلم سُمى « عزرائيل » . فأجاب بما قرأته^(١٩٧) بخطه .

الحديث^(١٩٨) الذي وقع في السنن المروية عن الشافعي من طريق الطحاوي عن المزني عنه فقد أخبرني به الشيخ الثقة المسند القدوة أبو الفرج عبد الرحمن ابن أحمد بن المعروف بن حماد العربي التنوخي بقراءتي عليه بمنزله ظاهر القاهرة في أواخر ذي القعدة سنة ٧٩٦ - أنا أبو الحسن علي بن إسماعيل بن إبراهيم ابن^(١٩٩) سماعاً عليه في شعبان سنة ٧٢٨ وهو آخر من حدث عنه بالسماع أنا أبو محمد عبد المحسن بن عبد العزيز بن علي بن الصيرفي سماعاً عليه سنة ٦٥٤ وهو آخر من حدث عنه بالسماع أنا أبو عبد الله محمد بن حمد ابن حامد الأرتاحي سماعاً عليه سنة ٥٩٣ أنا أبو الحسن علي بن عمر الفراء الموصلی إجازة أنا أبو الحسن عبد الباقي بن فارس بن أحمد المقرئ أنا المعمود بن حمزة الحسيني ثنا أبو جعفر أحمد بن محمد بن سلام الطحاوي ثنا أبو إبراهيم إسماعيل بن يحيى بن إسماعيل المزني ثنا أبو عبد الله محمد ابن إدريس بن العباس الشافعي عن القاسم بن عبد الله بن عمر بن حفص عن

(١٩٥) صيغة السؤال أصلاً « هل ورد أن لملك » وليست مناسبة .

(١٩٦) المزني هو « أبو إبراهيم إسماعيل بن يحيى بن إسماعيل المزني المصري كان إماماً ورعاً زاهداً مجاب الدعوة من مصنفاته المبسوط ولد سنة خمس وسبعين ومائة انظر طبقات

الشافعية (١ / ٣٤) .

(١٩٧) أي ناقل الأسئلة والأجوبة .

(١٩٨) بدأ الحافظ إجابة هذا السؤال بقوله : « وأما الحديث الرابع الذي وقع في

السنن فلم يتناسب ذلك والترتيب الذي أحدثته .

(١٩٩) بياض بالأصل بمقدار كلمتين .

[السؤال التاسع والخمسون]

[سئل رحمه الله]

هل خسف القمر في عهده - صلى الله عليه وعلى آله وسلم - ؟
وأى سنة خسف ؟

[فأجاب رحمه الله]

قد ذكرت في فتح الباري في باب الصلاة في « خسوف القمر »^(١٩٣) أن ابن حبان ذكر في تاريخه أنه وقع في السنة الخامسة وأن النبي - صلى الله عليه وعلى آله وسلم - صلى عند ذلك ركعتين ، وساق ذلك في صحيحه من غير تعيين السنة ، فقال في النوع الرابع والثلاثين من القسم الخامس من طريق أشعث عن الحسن عن أبي بكره عن النبي - صلى الله عليه وعلى آله وسلم - أنه صلى في خسوف الشمس والقمر ركعتين مثلاً صلاتكم « قال : معناه مثل صلاتكم في الكسوف »

[السؤال الموفك ثلاثين]^(١٩٤)

هل خسف القمر في عهده - صلى الله عليه وعلى آله وسلم - ؟

[فأجاب بقوله]

خسوف القمر سبق الجواب عنها [أي المسألة] في الكرامين الذي أحضره

الشيخ زين الدين رضوان .

(١٩٣) فتح الباري (ج ٢ / ص ٦٣٧) .

(١٩٤) تكرر السؤال لأنه عُرض عليه مرتين في وقتين مختلفين وهذا يدل على أن أسئلة هذا المخطوط لم تعرض عليه مرة واحدة .

Azrail,

KLM

Alusi, "Ruhul-Madani, XXI, 125
DIA Ktp 287-211 ALU-R

مَلَكُ المَوْتِ

-Azrail

MADDE YAYINLANDIKTAN
SONRA GELEN DOZÜMAN

الهادي الى موضوعات نهج البلاغة ٥٣٣ - ٥٣٤

22 JAN 1895

519

الشناوي، عبد العزيز . (١٢٦)

ملك الموت والأنبياء / عبد العزيز

الشناوي . ط 1 . المنصورة : مكتبة

الإيمان للنشر والتوزيع ، 1996 .

128 ص ؛ 24 سم .

يشتمل على إرجاعات ببليوجرافية

(ص 122 - 123)

٢٤٢

ب ٨١٩٧٠ - ٨١٩٧١

Azrail

MADDE
SONRA
GELEN
DOZÜMAN

AZRAIL (KLM)

925 MACDONALD, J. The Angel of
Death in late Islamic tradition. *Islamic
studies* 3 (1964), pp. 485-519

Muabhar Islâm gelenesinde
melekut mert. (shim meliki)

to this mosque, which was the first *medrese* in the Ottoman Empire (Dorn, *op. cit.*, p. 10). Another building erected by Orkhān is a small mosque, bearing his name, outside the city walls some 400 m. from the Yenışehir Gate. Previously it was believed that it dated from before the occupation of the town, but excavations there in 1963 and 1964 revealed an inscription giving its date as 735/1334 (Oktay Aslanapa, *Iznik'te Sultan Orhan İmaret Camii Kazısı, . . .*, 16-31; also Aptullah Kuran, *The Mosque in early Ottoman architecture*, 78-9, figs. 77-78). Another mosque dating from the reign of Sultan Orkhān is the Hādīdjī Özbek Djāmi'ī (also known as the Ćarşhī Mesdjīdī). This is the earliest Ottoman mosque where the original dating inscription has been preserved, giving the date of construction as 734/1333. (Otto-Dorn, 15-18, *abb.* 5-6, Tables 4-5; Kuran, 34-5, figs. 6-8). The mosque and *türbe* complex of Hādīdjī Hāmza Beg were erected in 746/1345 and 750/1349 respectively (Otto-Dorn, 18-20, *abb.* 6, Tables 5/3, 6/1-2). It is interesting to note that none of these early mosques had minarets. Later mosques, like the Yeshil Djāmi'ī (780/1378-794/1391), the Kuṭb al-Dīn Djāmi'ī (c. 821/1418), the Maḥmūd Ćelebi Djāmi'ī (846/1442) and the Eshrefzāde-i Rūmī Djāmi'ī (874/1469) have minarets built in the Saldjūk style. Of these perhaps the Yeshil Djāmi'ī, which has faience tile decoration inside and on the minaret, is the most significant. The *mihrāb* is built of marble and is richly carved, the earliest of its kind in Ottoman mosque architecture (Otto-Dorn, 20-33, *abb.* 7-11, Tables, 6/3-17; Kuran, 61-33, figs. 52-7). It was erected by Khayr al-Dīn [see DJANDARLI]. The dating inscription gives the name of the architect as a certain Hādīdjī Miūsā. The Kuṭb al-Dīn Djāmi'ī has no date, but Otto-Dorn reasonably dates it to 821/1418, the year when Kuṭb al-Dīn died (Otto-Dorn, 33-5, *abb.* 12, Tables 19-20). The Maḥmūd Ćelebi Djāmi'ī is well preserved and its minaret has glazed blue and green faience tiles (Otto-Dorn, 35-9, *abb.* 13-15, Tables 21-2). The Eshrefzāde-i Rūmī Djāmi'ī is actually part of a complex, which included a *türbe* and a *tekke* (monastery). It was erected for Eshrefzāde, a holy man who lived for 120 years (779/1377-899/1493). It is very much ruined and only its minaret, parts of the walls and the *kibla* wall survive with the *mihrāb* (Otto-Dorn, 39-48, *abb.* 16-18, Table 23). Out of the few secular buildings that have survived in Iznik the Hādīdjī Hāmza *hammām* should be mentioned, dating from the late 8th/14th or early 9th/15th century (Otto-Dorn, 89-95, *abb.* 39-40, Tafeln 34-5).

Iznik was once a flourishing pottery centre. Excavations there between 1963 and 1966 have established that the so-called "Miletus ware" was manufactured in Iznik. This ware had a red clay body and the designs were painted in blue, turquoise-green and purple (Oktay Aslanapa, *Türkische Fliesen und Keramik in Anatolien*, 29-32, *abb.* 4-58, Tables 1231, in colour). This red ware was suddenly replaced, obviously under outside influence, by a sophisticated white-bodied faience which resembled porcelain. The classification of Iznik faience was first attempted by Arthur Lane, who divided it into three groups (*Later Islamic Pottery*, London 1957, 40-60; *idem The Ottoman pottery of Iznik*, in *Ars Orientalis* ii (1957), 254-81). Chinese influence is clearly visible on the earliest group, which can be dated to the late 9th/15th and early 10th/16th centuries. At a later stage purple and green colours were added (Lane's second group), while around the middle of the 10th/16th century, a lively red colour appears

on them (third group). The Iznik excavations revealed shards, kiln-wasters and pottery kilns as well, attesting that all these groups were manufactured locally (Oktay Aslanapa, *Pottery and kilns from the Iznik excavations*, 140-6). Manufacture of tiles and pottery still continued at Iznik in 1736 (Otter, *Voyage en Turquie*, i, 44), but it soon came to an end and was forgotten. It seems that potters moved to Kütahya, where they tried to revive the old Iznik traditions in pottery making.

Bibliography: Ibn Khurradādhbih, 17; Ibn Baṭṭūta, ed. Paris, ii, 323-5; Eng. tr. ii, 452-4; Busbecq, *Epistolae*, ed. Plantin 1585, fol. 31^r; Grelot, *Relation nouvelle d'un Voyage à Constantinople*, 45-7; Ewliyā Ćelebi, *Seyāhatnāme*, iii, 7-10; Kātib Ćelebi, *Djihānnumā*, 662 f.; Paul Lucas, *Voyage dans la Grèce, l'Asie Mineure etc.*, Amsterdam 1714, i, 65-72; Pococke, *Description of the East*, ii, 2, 121-3; Sestini, *Voyage dans la Grèce asiatique*, Paris 1789, 213-20; v. Hammer, *Umblick auf einer Reise von Constantinopel nach Brussa*, Pest 1818, 99-125; *id.*, *Gesch. d. Osm. Reiches*, i, 101-8; Kinneir, *Journey through Asia Minor*, 23-31; Mehmed Edib, *Manāsik al-Hādīdjī*, Istanbul 1232, 26-7; Prokesch von Osten, *Denkwürdigkeiten und Erinnerungen aus dem Orient*, iii, 105-23; Leon de Laborde, *Voyage de l'Asie Mineure*, 36-44; Texier, *Descr. de l'Asie Mineure*, i, 30-58; *Ausland* 1855, p. 686 f.; Sālnāme-i Khudāwendigār, xii, 414-6; v. d. Goltz, *Anatolische Ausflüge*, 406-45; Oktay Aslanapa, *Iznik'te Sultan Orhan İmaret Camii Kazısı*, in *Sanat Tarihi Yıllığı*, Istanbul 1964, 16-31; *idem*, *Türkische Fliesen und Keramik in Anatolien*, Istanbul, 1965; *idem*, *Pottery and kilns from the Iznik excavations*, in *Forschungen zur Kunst Asiens in Memoriam Kurt Erdmann*, Istanbul 1970, 140-146; Aptullah Kuran, *The Mosque in Early Ottoman Architecture*, Chicago and London 1968; Katharina Otto-Dorn, *Das islamische Iznik*, Berlin 1941. Views and plans in Pococke, de Laborde and Texier. On the Greek Church: Oskar Wulff, *Die Koimesiskirche in Nicaea und ihre Mosaiken*, Strassburg 1903; also: Ἀπό Κωνσταντινουπόλεως εἰς Νίκαιαν ὑπὸ Θ. Καβαλιέρου Μαρξουλίζου, Constantinople 1909.

(J. H. MORDTMANN-[G. FEHÉRVÁRI])

'IZRĀ'IL (in European literature one also finds 'Azrā'il), the name of the angel of death, one of the four archangels (next to Djibrīl, Mikhā'il, Isrāfil). Like Isrāfil, whose office of trumpet-blower at the last judgment is sometimes given to him, he is of cosmic magnitude; if the water of all the seas and rivers were poured on his head, not a drop would reach the earth. He has a seat (*sarīr*) of light in the fourth or seventh heaven, on which one of his feet rests; the other stands on the bridge between paradise and hell. He is however also said to have 70,000 feet.

The description of his appearance agrees almost exactly with that in Jewish literature: he has 4,000 wings and his whole body consists of eyes and tongues, the number of which corresponds with that of the living. He, however, is also said to have four faces.

At first he was an angel like the others. When Allāh wanted to create man, he ordered Djibrīl to snatch from the earth for this purpose a handful of its main constituents. The earth, however, stirred up by Iblīs, offered resistance, so that neither Djibrīl, nor Mikhā'il nor Isrāfil could carry out the commission. But 'Izrā'il managed to do it. Because of his pitilessness (*khillat al-rahma*) Allāh then appointed him angel of death.

Azerai

23. *ibid.*, VIII: 129.
 24. *ibid.*, I: 52.
 25. *al-Fiṣal*, V: 108-9.
 26. *ibid.*, III: 76 and 116, V: 109, 114 and 125.
 27. *ibid.*, IV: 38-9.
 28. *al-Iḥkām*, VIII: 112-3.
 29. *al-Fiṣal*, Or. 843, folio 143r.
 30. *al-Iḥkām*, IV: 157-162.
 31. *ibid.*, II: 99 and 134.
 32. *al-Fiṣal*, V: 1191-2.
 33. *ibid.*, V: 131.
 34. *ibid.*, V: 27 ff.
 35. *ibid.*, V: 92 ff.
 36. *ibid.*, V: 65 and 78, Or. 843, folio 143r.
 37. *al-Iḥkām*, VIII: 131.
 38. *al-Fiṣal*, V: 58.
 39. *ibid.*, V: 56.
 40. *ibid.*, II: 99.
 41. *ibid.*, V: 55.
 42. *ibid.*, V: 57.
 43. *al-Iḥkām*, VII: 85.
 44. *al-Fiṣal*, II: 94 and IV: 221.
 45. *ibid.*, V: 58.
 46. *ibid.*, V: 35.
 47. *ibid.*, V: 109.
 48. *ibid.*, II: 116.
 49. *ibid.*, V: 44.
 50. *ibid.*, III: 52 ff.
 51. *ibid.*, IV: 45-6 and 54.
 52. *ibid.*, III: 135.
 53. *ibid.*, V: 17.
 54. *al-Iḥkām*, VII: 124.
 55. *ibid.*, VII: 202-3.
 56. *al-Fiṣal*, IV: 76.
 57. *al-Iḥkām*, II: 66 and III: 59.
 58. *al-Fiṣal*, IV: 60.
 59. *ibid.*, IV: 167.
 60. *al-Iḥkām*, V: 129.
 61. *ibid.*, VI: 174.
 62. *ibid.*, IV: 163.
 63. *ibid.*, IV: 164.
 64. *al-Fiṣal*, V: 17.
 65. *al-Iḥkām*, VI: 159-60.
 66. *ibid.*, II: 38.
 67. *al-Fiṣal*, III: 260.
 68. *ibid.*, III: 256.
 69. *ibid.*, III: 74 ff.
 70. *ibid.*, III: 162.

ISLAMIC STUDIES, c. III (3.4)

E. bulkeys es-Semerkandi 2.485-519, 1964 (KAZAN)

Islamic Eschatology—II

THE ANGEL OF DEATH IN LATE ISLAMIC TRADITION

JOHN MACDONALD

The first article¹ in this series of studies of the later Islamic eschatological traditions ended with the Angel of Death confronting Man. At this point Man asks the question—an eternal one—"Who are you and what do you want?" As yet humanity does not know the meaning of the *modus operandi* of death. Our text had proceeded from the creation of Man, Man's relationship to the higher beings was nil, with the exception that a relationship with one such being was provided for in God's scheme of things.

The second article in this series is concerned with speculations about the state of death and particularly how it takes place. In this part of the text it is the act of death and the state of death that are dealt with. In the third part (next issue) we are taken beyond death to the interim state between the grave and the resurrection. Thereafter the text deals with traditions concerning the resurrection and what lies beyond. The cycle and purpose of creation are thus fulfilled.

Traditions, hearsay and folklore are grouped together by the compiler on the authority of Abu 'l-Layth (al-)Samargandī. These data are on the whole admirably classified, so that the reader is enabled to follow, step by step in logical order, the path which stretches from creation through life and death to the summit of creation, i.e., the Garden of Eden.

The text, existing in a manuscript in the possession of the University of Leeds, is dated to the Muslim year 1062.² There is a title (in a later hand): *Kitāb Ḥaqā'iq al-Daqā'iq*. The manuscript contains many mistakes, chiefly minor, and in several places words or letters are quite illegible. Notes to this effect are placed below the text where relevant. Qur'ānic references are to the Flügel edition (Leipzig, 1858) and the translation of Qur'ānic quotations is that of N. J. Dawood (Penguin Classics, 1956).

The second part of Abu 'l-Layth's text, contained in this issue, continues where the first part is left off. The numbering of sections

NOT: Makale "E. bulkeys es-Semerkandi"
 Početnik



SEMAVİ DİNLERDE DÖRT BÜYÜK MELEK
(CEBRAİL, MİKAIL, İSRAFİL, AZRAİL)

The Four Major Angles in The Heavenly Religions
(Gabriel, Michael, Saraphiel, Azrael)

Dr. Murat SERDAR

Erciyes Üniversitesi İlahiyat Fakültesi

Summary: In the Islamic terminology Islam, Judaism and Christianity are named with "The Celestial Religions". In these religions the belief in angels is a common subject of the faith. There are many passages that build the angelic beliefs in their sacred texts. Exist of the Angels and their natures, types, classes and names are discussed in of their angelologies. The Major angels announced their names have been seen in every one of them. There are some similar creeds and knowledges about these angels among these religions. But also there are some different and contrary creeds among them. The Muslims believe in that Gabriel, Michael, Saraphiel, Azrael are four major angels. Gabriel and Michael mentioned with these names in The Koran and Torah and The Bibles. Azrael is not mentioned in the sacred books with this name. He is mentioned as "The Angel of Death" only. Also Seraphiel isn't mentioned in the sacred books. But he talked about himself in the jew's apokryphic books and Prophet Muhammed's hadiths. The beliefs of religions about their works or duties and characteristics sometimes are similar and sometimes are different. When we compare Islam's angelic creeds with the other's, we can say that Judaism and Christianity have got some opposite beliefs. Also we can say that there are some Marks demonstrate the Judaic effects on some of Muslim's angelic accepts. From the Kalamic perspective applying to Koran is necessary for distinguishing between right and wrong beliefs about the major angels.

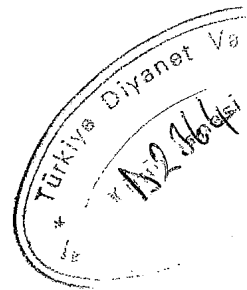
Key Words: Angel, the major angels, archangels, Gabriel, Michael, Saraphiel, Azrael, angelology

GİRİŞ

Allah tarafından gönderilen ilâhî dinlerin hepsi, meleklerin varlığını kabul eder ve bunu iman akidesi olarak sayarlar. Günümüzde Yahudi ve Hristiyan teolojilerinde melekler, "Angeloji" olarak ifade edilen bilim

EKİM 2009

SONRA BELEN DOKÜMAN



27 AZRÂİL, AZRÂ'İL, İZRÂ'İL: *Kur'ân-ı Kerim*-de (XXXII, 11) "Melekü'l-mevt" (ölüm meleği) zikredilmekte ise de Azrâil adı geçmemektedir; hadislerde de vaziyet aynıdır. Lane, bu adı "Azrâ'il" veya "İzrâ'il" şeklinde almakta ve "herkesçe bilinen ölüm meleği" diye tanıtmaktadır. Kazimirski ise, Azrâil'i "ölüm meleği" olarak ele

2366

Küçük Türk-İslam Ans.

(s.4), s. 277-278, 1981, (157)

almaktadır. Şemseddin Sâmî, "Melâike-i Mukarrebîn" den olduğunu, husûsî adının İbrânî kökten geldiğini, "Melekü'l-mevt", yâni kabz-ı ervâha memur melek, olduğunu belirtmektedir. Müslümanlık inancına göre, Tanrı'ya en yakın sayılan dört büyük melekten biri olup, vazifesi, insanların ecelleri gelince ruhlarını almaktır. Azrâil, Avrupa dillerine Azrael imlâsıyla geçmiş olup, Batılı ressamların tablolarında, elinde tırpan bulunan mitolojik bir şahsiyet olarak tasvir edilmiştir.

Sonraki *Kur'ân* tefsirleri, el-Melâiketü'l-Mukarrebîn (Allah'a yakın melekler)'la alakalı âyetlerin tefsirinde, Cebrâil (Cibril), Mikâil, İsrâfil ile birlikte Azrâil'i de anarlar. Peygamber, hadislerinde, bunlardan ilk ikisini "benim iki vezirim" diye anarsa da Azrâil'den bahsetmez. Yine *Kur'ân*'da (XXXV, 1) "iki, üç, dört kanada sahip melekler" den söz edilir ve aynı âyette bunların rûsûl (elçiler) olduğu belirtilir.

Hadislerde verilen bilgilere göre, bu Melekü'l-mevt, insanın rûhunu almak üzere gelen melek şeklinde târif edilebilir.

Gerek *Kur'ân-ı Kerim* ve gerek hadislerde, Azrâil adının yer almamasına bakılarak, bunun Peygamber'den sonraki devirlerde islâmî edebiyata girdiği düşünülebilir. Azrâil adı altında ölüm meleği (Melekü'l-mevt)'nin, gerek sahâbe ve gerek sonraki müslüman nesiller devrinde islâma giren bâzı Yahudi veya hıristiyan âlimler vâsıtasıyla "İsrâiliyyât" çerçevesi dâhilinde islâmî eserlere veya *Kur'ân* tefsirlerine girmiş olması ihtimâli kuvvetlidir.

Kur'ân-ı Kerim'de ölümle alakalı âyetlerden (ölümün gelmesi: II, 133, 180; IV, 18; V, 106; VI, 61; XIV, 17; XXIII, 99; LXIII, 10; ölümü tatmak: III, 185; XXI, 35; XXIX, 57; XLIV, 56; ölümün insanı bulup yakalaması: IV, 78, 100; V, 106; ölümünden kaçmak: XXXIII, 16; LXII, 8; ölümün Allah tarafından bir kimseye yazılması: XXXIV, 14; XXXIX, 42; LVI, 60; Sekeretü'l-mevt: L, 19; ölüm ve hayatın Allah tarafından yaratılması: LXVII, 2) yalnız birinde ölüm meleği (XXXII, 11) zikredilir.

Semâvî dinler dışında kalan çeşitli dinler ile Eski Yunan mitolojisinde, insanları öldürme işini üzerine alan, ölüm zamanını tâyin eden, ölümler diyârına hükmeden ve ölüm ile alakalı işlere bakan "husûsî tanrılar" vardır. Semâvî dinlerde ise, bu gibi vazifeleri husûsî melek veya melekler, Allah'ın emri üzerine yerine getirirler.

Gerek İsrâiliyyâtta ve gerek bunları kaynak edinmiş olan islâmî eserlerde Azrâil, bütün dünyayı kaplayacak kadar büyük, 70.000 ayaklı, 4.000 kanatlı, canlıların sayısınca dili ve gözü, dört yüzü olan bir melek olarak târif edilir; bu gibi efsanevî bilgilere göre, can almakla vazifeli melek çoktur. Bu

AZRAİL

EĞİLİM, 292-293

IA, II, 156-157

Aynı

IZRAİL. (Avrupa Literatüründe Azrail adıyla da bulunabilir)

Dört önemli melekden (Cebrâîl, Mikail.ve İsrâfil) bari olan ölüm meleğinin adı.Hüküm gününde sur çalma görevi alan İsrâfil gibi bütün evreni kaplayacaktır.

Eğer bütün denizlerin ve ırmakların suları onun başının üzerine dökülse,yeryüzüne bir damla bile düşmez. Azrail yedinci katın dördüncüsünde bir ışık sedirine sahiptir.Ayaklarından birini onun üzerine koyar. Diğerini cennet ve cehennem arasındaki köprü üzerine uzatır.Ayrıca onun 70.000 ayağı olduğu da söylenir.

Onun görüşünün tasviri Yahudi Literatürü ile son derece fazla uygunluk gösterir . Sayısı tüm canlıları ile kıyaslanacak şekilde bütün vücudu gözlerden ve dillerden müteşekkildir ve 4000 kadanı vardır. Bundan başka dört yüzü olduğu da söylenir.

O, herşeyden önce diğerleri gibi bir melekdi. Allah insanı yaratmak istediği zaman Cebraile bu amaçla, insanın yaratıldığı temel madde olan bir avuç toprağı (yerden) almasını emretti. Fakat toprak İblis tarafından karıştırılmıştı,bu sebepten (toprakta) bir direniş peyda oldu, öyle ki ne Cebrail, ne Mikail, ne de İsrail bu görevi yerine getiremediler. Fakat Azrail bu işi becerdi. Merhametsizliği dolayısıyla (killat el rahma) Allah onu ölüm meleği olarak tayin etti.

Gücü dolayısıyla o aynı zamanda ölümün masterıdır.(?) Allah Ölümü yarattığı zaman , buna (ölüme) bakması için melekleri topladı. Onlar ölümün şaşırtıcı gücünü gördükleri zaman , bilinçlerini yitirdiler ve bin yıl öylece kaldılar. Sonra uyandılar ve " Ölüm yaratılmışların en güçlüsüdür " dediler. Fakat Allah " Azraili onların üzerine hâkim kıldım " dedi.

Yahudi literatüründe olduğu gibi muhtelif ölüm melâkleri zikredilir ; Azrailin peygamberlerin ruhlarıyla ilişkiliğinde olduğu ve sıradan insanların ruhlarının onun hafifliği altında bulunduğu söylenir. Ölüm meleklerinin sayısını en yetkili kaynak olarak veren LXXIX. surenin başlangıcı özel bir önemi haizdir;