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Derviş / Aziz (DİT)

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الفنية، وورقه وقشر ثمره مادة مرة مقوية لجدار المعدة، وزهره قابض في الإسهال، وثمره من الثمار الجافة الشتوية الغذائية يستخرج منها زيت صالح للأكل. طرابين الجوز شائعة الاستعمال تغلى وتشرب، ويستعمل المغلي حقناً لمنع السيالان. وتغسل بها الخيل في إنكلترا لمنع عقص الذباب وغيرها من الحشرات.

أثر الخطيب

مراجع للاستزادة: H. GAUSSEN, J. FLEROY & P. OZENDA, Précis de botanique, tome II végétaux supérieurs, Deuxième édition (Masson, Paris 1982).

السيد المسيح، يتضرعون إليه في الدعاء والصلاة، على أن تشهد قوانين الكنيسة بمقام هذا القديس أو القديسة في الجنة ليكون أهلاً للعبادة. وبهذا امتلأت العبادات المسيحية بطائفة كبيرة من الأرواح، ترافق الناس، وتشد عزائمهم، وتكون لهم إخوة على الأرض تقرّبهم إلى السماء. فكان لكل أمة ومدينة ودير، وكنيسة وحرفة ونفس ومولود وأزمة من أزمات الحياة وليها الشفيح النصير. فكان لإنكلترا القديس جورج St. George، وفرنسا القديس دنيس St. Denys، وكانت السيدة مريم العذراء [ر] أعظم من ظفر بلقب القديسة، خاصة بعد الموعدة الشهيرة التي ألقاها كبير أساقفة الإسكندرية سيريل Cyril في مجمع إفسوس Ephesus عام ٤٣١. ثم قررت الكنيسة [ر] في القرن السادس إقامة الاحتفال بعيد صعود العذراء إلى السماء، وحددته باليوم الثالث من شهر آب/أغسطس، وأضحت السيدة مريم القديسة الشفيعة للقسطنطينية وللأسرة الامبراطورية، وتصدرت صورتها مقدمة كل موكب

الجوز الملكي Juglans regia: شجرة أليفة الكلس والماء والرطوبة. اشتهرت بها غوطة دمشق، مستمدة من البلقان، مطلوبة لثمارها وأخشابها. من أسمائها المتداولة: جوز معربة من الفارسية، ناب التجل، عين الجمل في مصر، فجرم، خسف. خشب الجوز قاس، جميل اللون يصنع منه الأثاث الفاخر والقطع

مراجع للاستزادة:

H. GAUSSEN, J. FLEROY & P. OZENDA, Précis de botanique, tome II végétaux supérieurs, Deuxième édition (Masson, Paris 1982).

(أي الانطفاء)، وكذلك يوجد في القبالة Kabbalah اليهودية فكرة قريبة من فكرة القديس هي فكرة الصديق tzadik أي الشخص المستقيم والقدسي، وقد ذكر التلمود عددهم ٣٦. وفي المسيحية أطلقت صفة القديس على الشخص الفاضل والقدس، على الشخص التقى- الورع دينياً وأخلاقياً. واكتسبت شرعيتها في القرن الثاني عشر الميلادي (مجمع روما - ١٢٢٥). عندما أقرت الكنيسة البابوية Papacy [ر] رسمياً منزلة القديس القانونية، ومنحته شأناً مقدساً شمل حياته وأعماله ورفاته. فاعترفت الكنيسة الكاثوليكية الرومانية بمرتبة القديس، وكذلك الكنيسة الأرثوذكسية الشرقية والكنائس المستقلة Autocephalic. أما البروتستانتية [ر] Protestantism فقد رفضت الصلاة للقديسين، في حين سمح بها الأنغلو-كاثوليك Anglo-Catholic (الأنغليكانية Anglicanism) والأسقفيات Episcopalians. ويعد القديس عند النصارى (عامه الناس) وساطة الشفاعة لهم عند

وحيدة الفصيلة.

الفصيلة الجوزية Juglandaceae

أشجار مركبة الأوراق الريشية المتعاقبة عديمة الأذنان، مزودة بخلايا مفرزة زيتية وراتنجية. ثوراتها وحيدة المسكن. النورة المنكرة كثيرة الأزهار، قدية طويلة الهريرة، والمؤنثة قصيرة، ثنائية أو أحادية الأزهار في أغلب الأحيان. تضم ٨ أجناس و٥٨ نوع، ممثلة في الوطن العربي بتوع وحيد.

الموضوعات ذات الصلة: الجوز - الستديان.

القديس

القديس saint، كلمة لاتينية الأصل مشتقة من sanctus وتعني المقدس holy، وهي ترجمة للكلمة اليونانية hagios وتعني أيضاً المقدس. والقداسة holiness- sainthood مفهوم ديني واجتماعي، يربطه الإنسان بالأشخاص والأمكنة والأشياء المادية، مثل تقديس الوالي، رئيس القبيلة، البطل، المسجد أو الكنيسة، ويعني الاحترام أو الإجلال، والظاهرة والورع، ويثير في النفس الرهبة والخشوع والقلق.

وقد ارتبطت فكرة التقديس عند الشعوب البدائية بالطوطم أو بفكرة «المانا» mana (القوة)، وكانت قداسة الشخص في كثير من الأمم والديانات ترتبط بقدرته على التنبؤ بالأشياء المستقبلية، وامتلاكه المانا أو القوة الخارقة. ولا تقف قداسته عند حياته بل تمتد إلى ما بعد مماته. وقد تبنت بعض الفرق الدينية هذه الفكرة وتوسعت فيها، ففي البوذية [ر] Buddhism تشير فكرة الدارما Dhamma (أي طريق الاستنارة) إلى كيفية بلوغ المرء مرتبة النيرفانا Nirvana

Madde: AZIZ.

Malta, the sailors lowered the dinghy; but the soldiers cut its ropes. Acts says that the sailors were attempting to escape from the ship (why, one would not know); but without the dinghy the ship's passengers could not make shore without running the ship aground.

Revelation records John's vision of the mourning of shipmasters and sailors over the destruction of Rome, for "all who had ships at sea grew rich by her wealth" (Rev. 18:19). See SHIPS AND SAILING.

B. H. THROCKMORTON, JR.

SAINT. A translation of חסיד, קדוש, and ἅγιος, meaning "holy" or "set apart" for God's use.

1. In the OT. As the covenant people, Israel is a holy nation, being consecrated as the peculiar possession of God, who is uniquely holy and the source of HOLINESS. This relationship to God is summed up in the "code of holiness": "You shall be holy; for I the LORD your God am holy" (Lev. 19:2).

The more general term "holy one(s)" (קדוש) is applied to those who are specially dedicated to God and consecrated to his service. The attendant angels of the Lord, or the company of the heavenly host or court, are so described in the "blessing of Moses":

The LORD came from Sinai,

he came from the ten thousands of holy ones
[KJV "saints"] (Deut. 33:2).

Let the heavens praise thy wonders, O LORD,
thy faithfulness in the assembly of the holy ones!

says the writer of Ps. 89:5 (KJV "saints" instead of "holy ones"). God is depicted "in the council of the holy ones" (Ps. 89:7; KJV "saints"); and the "holy ones" (KJV "saints") are to accompany the Lord in his self-manifestation in the last days (Zech. 14:5). The same conception of the appearance of the angels as ministers of the final judgment is found in the NT in a citation from Enoch 1:9: "Behold, the Lord came with his holy myriads [KJV 'ten thousands of his saints'], to execute judgment on all" (Jude 14). Daniel, in his vision, hears a "holy one"—speaking to another (8:13).

More commonly, the term is used of Israel as God's people. "You are a people holy to the LORD your God; the LORD your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth" (Deut. 7:6); hence, because God "loved his people," "all those consecrated to him [KJV 'saints'] were in his hand" (Deut. 33:3). "Saints" or "holy ones" is a general description of God's people, found in many passages such as:

Gather to me my faithful ones [ERV-ASV "saints"],
who made a covenant with me by sacrifice!
(Ps. 50:5).

Holiness is the special quality of the faithful remnant of Israel (cf. Isa. 4:3), and it is with reference to

the loyal nucleus of God's people, especially those who remained steadfast in the persecution under Antiochus, that the word *hasid* ("pious") is used. In a more general sense, this term describes the pious and God-fearing Israelite (II Sam. 22:26; Pss. 12:1; 85:9).

Love the LORD, all you his saints!
The LORD preserves the faithful
(Ps. 31:23);

The LORD loves justice;
he will not forsake his saints
(Ps. 37:28).

This occurrence of the term in certain psalms raises the difficult question whether or not some or all of the psalms which speak of *hasidim* may be of Maccabean date and allude to the loyalists of that time. On the whole, it is unlikely that the instances mentioned above are Maccabean, but the possibility is somewhat greater in the case of Ps. 79:2, where the "saints" have been slaughtered; Ps. 97:10, which speaks of God's delivering them from the hand of the wicked; and Ps. 149:5, 9 (*hasidim*; RSV "faithful" and "faithful ones"; ERV-ASV "saints"), in the context of the vengeance to be taken by God's people upon their foreign oppressors.

Certainly in Daniel the term denotes the faithful to whom the kingdom will be given in the approaching day of judgment and vindication, who are represented in Daniel's vision by "one like a son of man" (Dan. 7:18, 21-22; cf. vs. 13). These "saints of the Most High" are the pious upholders of the law who as a definite party formed a fanatically loyal body of support for the Maccabean rising so long as the movement retained its character as a holy war for the law and the rightful high priesthood (I Macc. 2:42; 7:13; II Macc. 14:6).

The word is also used in a restricted sense of the priesthood (II Chr. 6:41; Ps. 132:9, 16).

2. In the NT. The faithful of pre-Christian times are called "saints" in Matt. 27:52. Generally, the term describes the Christian community as those who have inherited the covenant privileges as the holy people of a holy God (cf. I Pet. 1:15-16; 2:9). Christians are "saints" by virtue of being "in Christ Jesus" (Phil. 1:1), Christ as Son of man being pre-eminently the "Holy One of God" (Mark 1:24; Luke 4:34; cf. Luke 1:35; Acts 3:14). Their holiness is in respect of God's calling; they have a vocation as a consecrated people. Hence Paul addresses those who are "called to be saints" (Rom. 1:7). The Corinthian church consists of those "sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). The "saints," as the covenant people, now include Gentiles, who have been made "fellow citizens with the saints" (Eph. 2:19); and as the faithful people they are to fulfil the part of Daniel's "son of man" in the last day: there will be a manifestation of those who are in Christ when Christ is manifested in glory, the "coming of our Lord Jesus with all his saints" (I Thess. 3:13; cf. Col. 3:4), when he will "be glorified in his saints" (II Thess. 1:10). Thus the saints will be associated with Christ in the final judgment of the world, including the angels (I Cor. 6:2-3).

"Saints" naturally becomes a common term for the

Aziz. "Kutsal" veya "Tanrı'ya adanmış" mânâsına gelen ve kelimelerinin tercümesidir.

1. Eski Ahit'te. Misak kavmi olarak, İsrail kutsal bir millettir. Emsalsiz şekilde kutsal olan ve KUTSALLIĞIN kaynağı olan TANRI'nın zatî mülkü olarak takdis edilmiştir. TANRI ile olan bu münasebet "kutsallık kanununda" şöyle özetlenmiştir: "sen kutsal olacaksın, çünkü Ben Ulu Tanrınız kutsalım. (Eev. 19:2).

Daha genel bir mefhum olan "kutsal olan(lar)" mefhumu, hususiyle TANRI'ya adananlar ve hizmetine tahsis edilenler için kullanılır. Ulu Tanrı'nın hizmetçisi melekler, veya refakatçi melekler Musa'nın dualarında şöyle tarif ediliyor:

Efendimiz Sina'dan geldi.

Onbinlerce kutsal olanlar arasından geldi.

(KJV "azizler") (Deut. 33:2).

Kutsal olanların meclisine olan imanınızla

Tanrı mucizelerinizi övgüye layık kılsın, Ah Efendim.

diyor, Ps.89:5'in yazarı (KJV "kutsal olanlar" yerine "azizler").

Tanrı "kutsal olanları konseyinde" tavsir edilmekte (P.s.89:7;

KJV. aziller");ve "kutsal olanlar" (KJV "azizler") Peygambere

kıyamet gününde papaz hizmeti görecek olan meleklerin zuhuru ile

ilgili aynı mefhum Eski Ahit'te Enoch I:9'den yapılan bir ikit-

basta görülmektedir. "İşte, Efendimiz kalabalık kutsal mahiyeti

ile nihai hükmü herkes üzerinde icra atmak üzere geldi."(Jude 14).

Daniel başkası ile konuşan, bir "kutsal olan"ı işitir.

Daha yaygın olarak azizler terimi Tanrı'nın kavmi olarak İsrailiiler hakkında kullanılır: "Siz Ulu Tanrınız için kutsal olan bir kavimsiniz; Ulu Tanrınız "arz üzerindeki bütün kavimlerden sizi zatının mülkünde olan bir kavim olarak seçti. (Deut.7:6).

al-Anwā') were among those versions, though not the only ones.

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MIQUEL FORCADA

Canon and canonisation, in classical Arabic literature

The concept of a **canon**, derived from debates in Christianity about which parts of the Old and New Testaments should be accepted as authentic and authoritative, can be applied to any literary tradition, religious or secular. In Islam there is a broad consensus on the canonical text of the Qur'ān, Islamic sects have their canonical collections of *ḥadīth*, and legal schools have their sets of authoritative textbooks and compilations. The present article treats the Arabic literary canon, in the sense of a body of texts or a cultural repertory deemed worthy, by a more or less general critical consensus, of admiration and scholarly study, or of emulation.

There is no clear Arabic equivalent of the literary term "canon." The Arabic word *qānūn* (from Grk. κανών) has many technical senses in law and administration and has even been used in literary contexts, as in al-Fārābī's (d. 339/950) *Risāla fī qawānīn ṣinā'at al-shu'arā'* ("Treatise on the rules of the art of the poets") and Abū Ṭāhir al-Baghdādī's (d. 517/1123) *Qānūn al-balāgha* ("The standard of eloquence"), but it does not mean "(literary) canon." In modern Arabic, the phrase *adab al-turāth* (lit., heritage literature) covers some aspects of "literary canon." For poetry, the term *'amūd al-shi'r* (pole, or mainstay, of poetry), derived from fourth/tenth- and fifth/eleventh-century works of criticism, especially al-Marzūqī's (d. 421/1030) commentary on Abū Tammām's (d. 231/845 or 232/846) *Ḥamāsa*, is often used in modern times in a sense approximating "canonical."

The basis of the Arabic literary canon was laid by the transmitters, philologists, and anthologists of the early Islamic cen-

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Chatton, Walter

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Chrysoloras, Manuel

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Church Fathers

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Abstract

The Church Fathers are the early Christian authors who were considered the authentic witnesses of Christian life and belief. The first of these writers were the Apostolic Fathers, those closest to the time of the Apostles, and thus the earliest noncanonical witnesses to the Church's understanding of the Christian Scriptures. As the Church grew in numbers and became more noticed, it also became the target of criticism and needed to be defended against charges that were opposed to it. This work was done by the next generation of Church Fathers, the Christian Apologists. When the Church grew and spread even more, it gathered into its flock people of different cultural levels. This demanded that the Church develop schools and also sound teachers. These teachers, both in the East and the West, manifested the strength of Christian truth and the power of Christian life in their writings that marked this period as the Golden Age of the Fathers. The end of the Patristic era is generally marked in the West with the death of St. Isidore of Seville (d. c. 636) and in the East with the death of St. John of Damascus (d. c. 750). The writings of

the Fathers have been given great respect both in their role of establishing the Christian tradition of beliefs and patterns of living and also as works that provide a deeper grasp of the meaning of Christian truths or provoke questions that lead Christians to a deeper understanding of their beliefs.

The Church Fathers, whose lives and writings were exemplary in building Christian community life and decisive in matters of doctrine, were the early Christian writers who were considered by the Church to be models of Christian living and authentic witnesses of the Christian faith. Their sermons, letters, and treatises fostered understanding of Christian truths, fought against detractors and heretics, and encouraged strong moral habits and trust in God's grace and providential guidance.

Meaning of the Expression "Church Father"

St. Clement of Alexandria (d. c. 213), in the opening chapter of his *Stromata* (*Tapestry* or *Miscellanies*) (PG 8, 687–690), explains the meaning of the expression by acknowledging the importance of spiritual fathers: "It is a good thing, I reckon, to leave to posterity good children. This is the case with children of our bodies. But words are the progeny of the soul. Whence we call those who have instructed us, fathers." According to Clement, the Fathers of the Church replaced the fathers of the pagan world, Homer, and the other "theologians of vice" (*Logos protreptikos* (*Exhortation to the Heathen*), 4; PG 8, 133–164). St. Basil (d. 379), speaking for those attending the Council of Nicea (325), wrote: "What we teach is not the result of our personal reflections, but that which we learned from the holy Fathers" (*Ep. 140*, 2; PG 32, 588). These early Christian Greek writers sensed themselves as simply following the advice given in the *Book of Deuteronomy* (32, 7) that admonished the covenant people to "ask your fathers, and they will inform you; your elders, and they will tell you." Yet, even more, they viewed the Church Fathers as imitating the example of Saint Paul, who in his *First Letter to the Corinthians* (4, 14–15) said: "I am not writing this to make you ashamed, but to admonish you as my beloved children. For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel." In the West, St. Augustine (d. 430), in his late battle with the Pelagian, Julian of Eclanum, refuted the latter's charge that he was an innovator in his teaching about marriage by appealing to Sts. Irenaeus (d. c. 202), Cyprian (d. 368), Hilary (d. 397), Ambrose (d. 397), John Chrysostom (d. 407), and Jerome (d. 420) (*Contra Julianum Pelegianum* 1, 7, 30–34: PL) as those supporting

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012588 AZÎZ

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Kilisesi'nde azizlerle ilgili inanış ve

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