



16 Ekim 2016

أخلاق المعرفة

أ. د. محمد كورماز

رئيس الشؤون الدينية التركية المساعد

Ahlak
010845

اعمال ندوة تطور العلوم الفقهية

الفقر الحَضْرِي، فقر العِمْرَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قيمة المعرفة

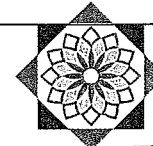
لا زلنا نؤمن ونكرر باستمرار أهمية المعرفة بالنسبة للإنسان، ومدى القيمة التي أضافها الدين الحنيف على المعرفة، ومدى أهمية اكتساب الفرد والمجتمع الإسلامي للحكمة والمعرفة. إننا نحن أبناء حضارة لم تكثر بنوعية المعرفة وطبيعتها بقدر اهتمامها بالمعرفة التي توفرت فيها ميزة الأخلاق والمسؤولية أو بالأحرى بالمعرفة التي تطابقت واندمجت فيها الحكمة بالمعرفة.

إن الموضوع الذي ينبغي التأكيد عليه هو أخلاق المعرفة، والبعد الأخلاقي في العلاقة بين الإنسان والمعرفة، وخصوصاً في يومنا هذا بعد أن استحوذت المعرفة بسبب تقنيات الاتصالات المعاصرة إلى معلومات بحتة، وغيرت طابعها فيما بعد لتصبح وسيلة للتسلية وأداة لسيطرة الجهل والتلوث المعلوماتي.

إن الأخلاق والإيمان بالقيم التي تجعل الإنسان إنساناً بكل معنى الكلمة قد أخفقت في مجازاة سرعة الاكتشافات التي سجلها العالم في هذه البسيطة.

إن كثرة معرفة شخص ما لا تعني أنه أكثر تهديباً أو أكثر تواضعاً أو حتى أكثر استقامة. وخير دليل على ذلك، هو إن العصر الحالي الذي يشهد التطورات التي تنتزع إعجاب العقول البشرية لم يجلب للإنسانية سوى الصراع والإرهاب عوضاً عن السلام والاطمئنان. إن التطورات التي شهدناها معاً في القرن الماضي في مجال العلوم والتكنولوجيا لم تستهدف خدمة السلام، بل على العكس وكأنها استهدفت خدمة الصراع والإرهاب بالذات؛ لأنها لعبت دوراً كبيراً في تحريض الإنسانية على القتل، وزودت المغفلين وأصحاب الأحقاد والضعفان بالأسلحة الفتاكة. ونتيجة لذلك، تحول الإنسان

471-473



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	239859
Tas. No:	297-5 AMAN

المنعقدة خلال عام:
1431 هـ - 2010 م

1433/2012 Uman

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

İçindekiler

Editörden
4-7

Makaleler

- Mircea Eliade'da Tarihsel Bilinç Sorunu
Burhanettin TATAR
9-19
- Hint Dinlerinde Kötülük ve Şeytan
Ali İhsan YITİK
21-39
- Millenarianist Bir Hareket Olarak Montanizm
Cengiz BATUK
41-71
- Güvenliğin Modern Mekanları ve Aleviler
Necdet SUBAŞI
73-91
- Yeni Dünya Düzenine Küresel Bir Din Modeli: Moonculuk
Mustafa BIYIK
93-114

Kitap Tanıtımı ve Tenkitler

- Christians in Society: Luther, The Bible, and Social Ethics
William H. Lazareth
115-120
- The Promise of Lutheran Ethics
Karen L. Bloomquist & John R. Stumme, Ed.
120-128
- Church and State: Lutheran Perspectives
John R. Stumme & Robert W. Tuttle, Ed.
128-137

Kısa Notlar

- Macuch Sempozyumu:
Mandaean and Samaritan Literature
in Memory of Rudolf Macuch (1919-1993),
Yayın Dünyasında Din İçerikli Eserler:
Türkiye I. Dini Yayınlar Kongresi
139-143

Kitap Tanıtımı ve Tenkitler

Hristiyanlık 081146
Luther me 120306
incil 091584

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 Hristiyan 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 evanjelikle prensipleri değer-

MİLEL VE NİHAL
İnanç, kültür ve mistikoloji araştırmaları dergisi
Yıl 1 Sayı 1 Aralık 2016

17 Kasım 2016

makalelerin tanımı "Luther, Martin" postmodern.

MADDE YAYIMLANDIKTAN
SONRA CELEP DÖKÜLMÜŞ

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMANTAN
EN DOKÜMAN

27 Kasım 2016

2783 GÜNTHER, Sebastian. Bildung und Ethik im Islam. *Ahlak*
Islam: Einheit und Vielfalt einer Weltreligion. Hrsg. 010845
Rainer Brunner. Stuttgart: Kohlhammer, 2016,
pp. 210-236.

04 Arauk 2016

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

3648 GILLAINI, Aftab Hussain & TAHIR, Muhammad.
Ethics of Islamic state. *Research Journal
Ulum-e-Islamia / Tahqiqi Majallah 'Ulüm-i Islāmiya*,
19 (2014) pp. 24-33. Ethics of administration in
an Islamic state.

Ahlak
010845

Ahlak 3451 CHAPRA, Muhammad Umer. *Morality and justice
in Islamic economics and finance*. Cheltenham: Elgar,
2014. 277 pp.

010845

11030 MAHALLATI, Mohammad Jafar. Ethics of war and
peace in the *Shahnameh* of Ferdowsi. *Iranian
Studies*, 48 vi (2015) pp. 905-931.

Ahlu
010845
Shahnameh
182335

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

18 Subat 2017

A Note on the Origins of Hali's

Musaddas-e Madd-o Jazr-e Islām*

EVE TIGNOL

Published in 1879 in the *Tahzīb ul-Akhlāq* as well as in book form, Maulana Altaf Husain Hali's *Musaddas on the Ebb and Flow of Islam* (better known as *Musaddas-e Hālī*) is a unique text. The poem, which recalls a glorious Islamic past and mourns its decline in India, both drew on the Urdu *shahr āshob* tradition that had developed since the eighteenth century as well as innovatively developed a very Arabic "flavour" and style that was uncommon at the time. While C. Shackle and J. Majeed have analysed Hali's use of typical Arabic literary devices in their excellent study and edition of the *Musaddas*, they conceded that "the overt influence of Arabic poetry is less easy to establish".¹ However, new evidence from the *Aligarh Institute Gazette* of 1878 brings another piece to the puzzle and enables us to situate Hali's *Musaddas* in its broader historical and literary context: indeed, two articles written by Sayyid Ahmad Khan in January of that year show that Hali's masterpiece was in fact conceived as an Urdu re-adaptation of an Arabic classic, al-Rundi's famous *Lament for the fall of Seville*.

T. G. Bailey noted in his study of Urdu literature about Hali's *Musaddas* that "no poem has had so great an effect on the Urdu-speaking world".² In 1879, its publication "took the public by storm"³ and Hali himself was amazed at the success of what he had called a "dry, insipid, plain and simple poem".⁴ When he reworked the text in 1886, the *Musaddas* had been republished six times, recited in innumerable gatherings (including celebrations for the birthday of the Prophet), introduced in school curricula, used as warm-up for religious assemblies and acted out in dramatic performances.⁵ The poem received immediate and widespread appraisal; it provided the New School of Urdu Literature with a model which

*I would like to express my sincere gratitude to Professor Francis Robinson for his encouragements and for enriching my understanding of the topic. I am also thankful to Professor Tariq Ahmed, the History Department at AMU and the staff of the Maulana Azad library for facilitating my stay in Aligarh in March-April 2014 in every possible way. Research for this article was conducted with the support of the Friendly Hand Trust and the History Department at Royal Holloway University of London.

¹ C. Shackle and J. Majeed, *Hali's "Musaddas": the flow and ebb of Islam* (Oxford, 1997), p. 31.

² T. G. Bailey, *A History of Urdu Literature* (Karachi, 2008), p. 93.

³ M. Sadiq, *A History of Urdu Literature* (Delhi, 1995), p. 347.

⁴ First Introduction to the *Musaddas*, C. Shackle and J. Majeed, *op.cit.*, p. 95.

⁵ See Second Introduction to the *Musaddas* (1886) in C. Shackle and J. Majeed, *ibid.*, p. 99 and S. A. Sandelvi, *Hali bahāsiyyat-i sha'ir* (Lucknow, 1971), p. 263 quoted in S. Anjum, *Monograf Khwajah: Altaf Husain Hali* (Delhi, 2007), p. 75.

Ahlat (010845)

09 Nisan 2017

MAADE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN



AHLĀK

Muqim, Muhammad Sayeed, S. A.

A brief report on the seminar on "Ethics in Islam" .-- 1989 : Aligarh Journal of Islamic Thought, vol. 2 pp. 103-106, (1989)

Ethics | Philosophy | Conferences, congresses, symposia, etc.

Sajoo, Aryn B.

A companion to Muslim ethics, Edit. Aryn B. Sajoo .-- Tauris, in association with the Institute of Ismaili Studies, London & New York, 2010 :

Ethics | Theology | Philosophy

Alibhai, Shabbir M. H. Gordon, Michael

A comparative analysis of Islamic and Jewish end-of-life ethics: a case-based approach .-- Sense, Rotterdam, 2011 : Muslim medical ethics: from theory to practice

Edit. Jonathan E. Brockopp and Thomas Eich , pp. 182-193,

Minorities (Muslim) / Muslims in non-Muslim societies | Great Britain - 21st century | Youth, adolescence & teenagers

Marmura, M. E.

A medieval Islamic argument for the intrinsic value of the moral act .-- Sahitya Akademi, Delhi, 1998 : Corolla Torontonensis: studies in honour of Ronald Morton Smith

Edit. E. Robbins, S. Sandahl , pp. 113-131,

Gujarati

Amjad, Moiz

A narrative regarding man's potential of goodness after accepting Islam .-- 2012 ISSN: 1606-9382 : Renaissance (a Monthly Islamic Journal), vol. 22 v pp. 27-31, (2012)

Hadīth; Muhammad, the Prophet

د. فردوس أبو المعاطي المرسي الجابري

المفهوم الكلي للأخلاق عند بديع الزمان

سعيد النورسي

د. فردوس أبو المعاطي المرسي الجابري^(*)

المقدمة :

إن التقدم المادي، والازدهار المعاشي من شأنهما أن يزجا بالإنسان في حالة من الترف والاستكبار والاعتداد بالقوة، والتتكّر لموازين الحق، وهذا هو مصداق لقوله تعالى: ﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا مُرْكَبٌ ﴾^(١).

ومن ثم فإن المجتمع الإنساني مدعو بل مضطر إلى أن يجدد نفسه دائماً كي لا يقع آفة التراجع إلى الاستبداد والطغيان من جراء تألق الحياة المادية، وازدهار المعيشة وبخاصة أن حضارة اليوم تعتمد على تسييد القوة بمفهومها الشامل، وتسعى إلى صياغة منظومة قيمية شمولية تقوم على مبادئ وأخلاقيات الرأسمالية الأمريكية وانغلاق جميع السبل المناهضة لها^(٢).

ومن مخاطر ذلك التقدم تغير النسق القيمي من جهة، وفقد الهوية للإنسان من جهة أخرى؛ حيث لا انتماء له، ولا مرجعية له، فينقطع تواصله مع الأهل،

(*) أستاذ الفلسفة الإسلامية المساعد بقسم الدراسات الفلسفية كلية البنات - جامعة عين شمس .

(١) سورة العلق : [الآيات ٦-٧] .

(٢) د. عبد العظيم أحمد عبد العظيم : دور الأخلاق في تغيير الواقع المعاصر من خلال فكر الإمام النورسي. بحث منشور في المؤتمر العالمي السابع بعنوان: (ممارسة حياة إيمانية فاعلة في سلام ووثاق في - عالم متعدد الثقافات من خلال رسائل النور) استانبول - تركيا ، سنة ٢٠٠٤ م ، ص ٣٨٧ .



Ahlak
010845
Said Nursi
180281

28 Mayıs 2017



MADE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

مَجَلَّةٌ

كَلِمَاتُ أَرَاغُلُومِ

العدد ٩٣

شوال ١٤٣٧ هـ - يوليو ٢٠١٦ م

Ahlak
010845

المبادئ الأخلاقية للمُعَلِّم الجامعي في ضوء الكتاب والسنة

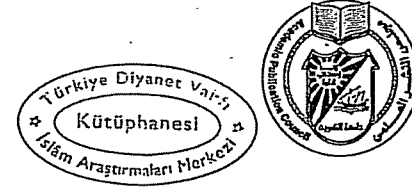
د. هدى بنت دليجان الدليجان (*)

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

28 Mars 2017

(*) أستاذ مشارك في التفسير وعلوم القرآن - بقسم الدراسات الإسلامية - كلية التربية
- جامعة الملك فيصل بالأحساء - المملكة العربية السعودية.

٣٨٩ - ٤٦٢



D 163

مَجَلَّةُ الشَّرْعِ وَالْإِسْلَامِ

فصلية علمية محكمة تصدر عن مجلس النشر العلمي بجامعة الكويت
تُكفَى بالبحوث والدراسات الإسلامية

ربيع الآخر: ١٤٣٣ هـ
مارس: ٢٠١٢ م

السنة: السابعة والعشرون
العدد: الثامن والثمانون

medicine, which is inextricably bound up with the practical business of healing human bodies. This close association of practical affairs with medicine is, again, something we've seen before in al-Fārābī, with his comparison of the ideal ruler to a doctor. We find a similar idea in other authors of this period. In and around the tenth century, a number of authors put forward the idea that ethics is like medicine, or rather, is medicine—a kind of medicine that aims at treating souls rather than bodies.

03 Agustus 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMANAhlak
010845

BALANCING ACTS ARABIC ETHICAL LITERATURE

Next to the room where I am writing this, there is a bathroom in which you can currently see a bar of soap, still in its wrapping. The label promises that this soap can help to “re-establish the balance between the mind and the body.” Amazingly, it was only slightly more expensive than normal soap, which contents itself with helping you wash your hands. We’re fortunate to live in a day and age when one can not only get soap for one’s mind, but also “chicken soup for one’s soul,” as in the title of a line of popular self-help manuals. This sort of thing hasn’t been possible since the ‘Abbāsīd empire. During the formative period of philosophy in the Islamic world, we find several authors writing their own popular self-help manuals, with titles like *On Dispelling Sadness*, *Benefits for Bodies and Souls*, *Refinement of Character*, and most tellingly of all, *Spiritual Medicine*.

That last one is a work by Abū Bakr al-Rāzī, which may come as a surprise after his controversial, even provocative, theory of Five Eternals. On a casual reading his *Spiritual Medicine* seems to be a rather harmless, if rather hectoring, collection of ethical advice. It was written as a partner piece to one of al-Rāzī’s large medical treatises, the *Book for al-Manṣūr*, the patron to whom both texts were dedicated. The *Book for al-Manṣūr* tells you everything you need to know to have a healthy body, and the *Spiritual Medicine* completes the job by telling you how to have a healthy soul. To some extent, this parallel still has currency. We routinely talk about “mental” or “psychological” health. Less familiar, though, is the idea that ethics itself might be a kind of medicine.

Here, al-Rāzī is looking back to his chief influence from the Greek tradition, who was neither Plato nor Aristotle, but Galen. The greatest of ancient doctors, Galen wrote voluminously on every area of his art, creating a body of work that would underlie medical literature for many centuries.¹ Galen also expressed an idea that was prevalent in the ancient world: that the soul, like the body, can be ill or healthy. The Epicureans lived by a “fourfold remedy” of ethical precepts that summed up their hedonist ethics. In Galen, ethical advice is part of what a skilled physician is able to offer his patient. Indeed, there can be no sharp divide between caring for the

010845

DIA

AHLÂK

Madde Yayınlandıktan Sonra Gelen Doküman

21.08.2017

Azmi, Sabahuddin

An Islamic approach to business ethics .-- 2005 ISSN: 1606-9382 : Renaissance (a Monthly Islamic Journal), vol. 15 v pp. 25-40, (2005)

South Asia - 20th century (before Partition) | Philosophy: modern

Madde Yayınlandıktan Sonra Gelen Doküman

21.08.2017

Choudhury, Masudul Alam

An Islamic theory of moral entitlement in comparative perspective .-- Oxford University Press, Kuala Lumpur, 1983 : On the condition of labor and the social question one hundred years later: commemorating the 100th anniversary of Rerum Novarum, and the fiftieth anniversary of the Association for Social Economics

Edit. T. O. Nitsch, J. M. Phillips, E. L. Fitzsimmons , pp. 351-366,
Malaysia

22 Ekim 2017

YAYINLANMISINIZ
NRA GELEN DOKÜMAN

698 NANJI, Azim. Ethical issues in the Qur'ān and
Hadīth. *The Routledge companion to Islamic
philosophy*. Ed. Richard C. Taylor and Luis Xavier
López-Farjeat. New York: Routledge, 2016,
pp. 31-41.

Ahlak
010845

1284 REINHART, A. Kevin. Islamic law as Islamic ethics. *Islamic legal theory*. Ed. Mashood A. Baderin. Farnham & Burlington (VT): Ashgate, 2014, (Islamic Law, 1), pp. 59-76. Originally published in *Journal of Religious Ethics*, 11 (1983), pp. 186-203.

Ahlak
010845
Dr. P
150167
Fikih
060356

22 Ekim 2017

MADE YAYIMLANDIKAN
SUNRA GELEN DOKUMAN

22 Ekim 2017

MADDE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

764 ATTAR, Mariam al-. The ethics and metaphysics of
Ahlak
010845 divine command theory. *The Routledge companion
to Islamic philosophy*. Ed. Richard C. Taylor and
Luis Xavier López-Farjeat. New York: Routledge,
2016, pp. 315-324. With a focus on early Mu'tazilī
and Ash'arite thought.

2/1 Enmü - 11

NANJI, Azim. Ethical issues in the Qur'ân and
Hadîth. *The Routledge companion to Islamic
philosophy*. Ed. Richard C. Taylor and Luis Xavier
López-Farjeat. New York: Routledge, 2016,
pp. 31-41.

Ahlak
010845

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

993 YAZAKI, Saeko. Morality in early Sufi literature.
The Cambridge companion to Sufism. Ed. Lloyd
Ridgeon. New York: Cambridge University Press,
2015, pp. 74-97.

Ahlak

010845

22 Ekim 2017

MADDE YAYIMLANDIKTAN
SONRA CELEN DOKUMAN

2593 GADA, Mohd Yaseen. Environmental ethics in
Islam: principles and perspectives. *World Journal
of Islamic History and Civilization*, 4 iv (2014)
pp. 130-138.

Ahmad
019845

21 Kasım 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

1727 RAMADAN, Tariq. *Introduction à l'éthique
islamique: les sources juridiques, philosophiques,
mystiques et les questions contemporaines.* Paris:
Presses du Châtelet, 2015. 230 pp.

Ahlak
010895
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

21 Kasım 2017

1293
Fikih
060356
Ahlah
010845

ABDULLAH, Ahmad Badri. An analysis of Islamic jurisprudence (*fiqh*) as applied Islamic ethics. *Islam and Civilisational Renewal*, 5 ii (2014) pp. 183-203.

26 Kasım 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

21 Kasım 2017

2737 OTHMAN, Khatijah. Work ethics and quality
workplace: an observation from the conventional and
Islamic application. *Ulum Islamiyyah: the
Malaysian Journal of Islamic Sciences / 'Ulüm
Islāmīya*, 17 (2016) pp. 79-102.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

1297 ATTAR, Mariam al-. The ethics and metaphysics of divine command theory. *The Routledge companion to Islamic philosophy*. Ed. Richard C. Taylor and Luis Xavier López-Farjeat. New York: Routledge, 2016, pp. 315-324. With a focus on early Mu'tazili and Ash'arite thought.

Ahlak
010845

HALLAQ, Wael B. Groundwork of the moral law: a new look at the Qur'an and the genesis of shari'a. *Islamic legal theory*. Ed. Mashood A. Baderin. Farnham & Burlington (VT): Ashgate, 2014, (*Islamic Law*, 1), pp. 85-125. "Qur'an was a source of Islamic law since the early Meccan period". Originally published in *Islamic Law and Society*, 16 iii-iv (2009), pp. 239-279.

Ahlak
010845

21 Kasım 2017

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

4741 ISLAM, Tazul & AMANULLAH, Muhammad.
Ethics of disagreement and its impact on Muslim
unity. *Hamdard Islamicus*, 36 iii (2013) pp. 49-63.

Ahtale
010845

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

30 Nisan 2018

FATIMA, Saba. An examination of the ethics of *Ahlak*
submissiveness. *Journal of Islamic Philosophy*, 4
(2008) pp. 3-20. Focus on the submission of *010845*
humans to God in Islam.

30 Nisan 2018

MADDE YAYIMLANDIKTAN
ONRA GELEN DOKÜMAN

Ahlak
010845

1131 NANJI, Azim. Ethical issues in the Qur'an and Hadith. *The Routledge companion to Islamic philosophy*. Ed. Richard C. Taylor and Luis Xavier López-Farjeat. New York: Routledge, 2016, pp. 31-41.

Ahlak
010845

1172 SAEED, Abdullah. Some reflections on the contextualist approach to ethico-legal texts of the Quran. *Islamic legal theory*. Ed. Mashood A. Baderin. Farnham & Burlington (VT): Ashgate, 2014, (Islamic Law, 1), pp. 159-175. Originally published in *Bulletin of the School of Oriental and African Studies*, 71 ii (2008), pp. 221-237.

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

RAHIMI, Simin. Divine command and ethical duty:
a critique of the scriptural argument. *Journal of* Ahlak
Islamic Philosophy, 4 (2008) pp. 77-108. Sections 010845
three and four of this article consider some historical
controversies over the ethical teachings of the Qur'ân.

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

YAZAKI, Sacko. Morality in early Sufi literature.
The Cambridge companion to Sufism. Ed. Lloyd
Ridgeon. New York: Cambridge University Press,
2015, pp. 74-97.

Ahlak
010843

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

2599 SHA'AR, Nuha al-. *Ethics in Islam: friendship in Ahl al-*
the political thought of al-Tawhīdī and his 010824
contemporaries. New York: Routledge, 2015 (Culture *Ebu Hanifi*
and Civilization in the Middle East, 46). 252 pp. 050105

2600 TŪSĪ, Naṣīr al-Dīn al-. *The Nasirean ethics* / Naṣīr
ad-Dīn Ṭūsī; transl. from the Persian by G.M.
Wickens. London: Routledge, 2011 (Routledge
Library Editions. Iran, 23). 352 pp. First pub.
1964.

Ahlak
010845

Tus: Nasiruddin
191038

30 Nisan 2018

MADDE YAYIMLANDIKTAN
NRA GELEN DOKÜMAN

2769 O'MEARA, Dominic. Moral virtue in late antique
Platonism. Some elements of a background to ethics
in early Arabic philosophy. *Mélanges de l'Université
Saint Joseph*, 65 (2013-14) pp. 71-85;10.
Abstract(s): French.

Ahlak
010845

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

2301 ABD RASHID, Adnan. Punishment in the *Shari'ah*:
its educational implications for the development of
akhlāq. *Hamdard Islamicus*, 31 i (2008) pp. 25-32.

Ah lak
010845

30 Nisan 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Ahlalaki
010845

الفكر الأخلاقي في التراث الإسلامي

محمد الكتاني

D1282



دواعي طرح هذا الموضوع

في الندوة الأخيرة التي نظمتها الأكاديمية، حول تخليق الحياة العامة في المغرب ظهرت لي، من خلال الحوار الذي دار فيها حول الأخلاق ونظرياتها ملاحظة أساسية، وهي أنّ كلّ تصوّر عن الأخلاق في الإسلام يظلّ تصوّراً سطحياً، إذا ما تمّ عزله عن أسسه الاعتقادية. ولذلك يُعدّ الأساس الديني أو الفلسفي منطلقاً لا مناص منه لبناء أخلاق ثابتة. وقد قيل في هذا الصدد إنّ علماء المسلمين المتقدمين لم يتناولوا في مباحث الأخلاق سوى المظاهر السلوكية، كالحثّ على الفضائل والنهي عن الرذائل، بمعنى أنّهم لم يؤسّسوا الأخلاق على مرتكزات عقلية أو اعتقادية، تضي عليها الأصالة والعمق. وهذا ما لاحظته بعض المستشرقين، ومنهم المستشرق البارون كارادوفو CARRA DE VAUX (ت. 1953م) في بحثه حول الأخلاق في (دائرة المعارف الإسلامية للمستشرقين)، حيث ذكر

هذا من غير أن نغفل دور علماء هذا الدين الذين هم في حاجة ملحة إلى تعديل رؤاهم وتطوير معارفهم وتجديد مناهجهم ليكونوا قادرين على تشخيص الواقع المتردي، عن معرفة وبموضوعية، وقادرين كذلك على إبداء الرأي الصحيح واتخاذ الموقف الصائب. ولن يتسنى ذلك إلا بالاستناد إلى فكر أصيل نقدي وعقلاني متفتح على ما عند الآخرين، ومؤهل بهذه المقومات للمراجعة، بدءاً من مراجعة التاريخ الإسلامي وما واكبه من تراكمات سلبية أدت إلى شحذ التنازعات المذهبية والطائفية وإلى بروز ظاهرة الغلو. كما أنه لن يتسنى إلا بتقوية المواجهة الفكرية - وليس الأمنية فقط - للذين يحرفون الخطاب الديني، ويستغلونه للتفريغ أو لإثارة الفتنة والفوضى، أو لتحقيق مصالح خاصة، فيسيئون للإسلام ويسيعون للسياسة كذلك، ويلقون ببعض المغرر بهم إلى برائن التطرف والعنف باسم الدين.

MADDE YAYIMLANDIKTAN
SONRA GULEN DOKÜMANI

02 Temmuz 2018

Islamic Literatures

TEXTS AND STUDIES

Edited by

Jamal J. Elias (*University of Pennsylvania, Philadelphia*)
Feras Hamza (*American University, Dubai*)
Walid Saleh (*University of Toronto*)
Roberto Tottoli (*Università degli Studi di Napoli L'Orientale*)

VOLUME 1

02 Kasım 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

The titles published in this series are listed at brill.com/ilts

Ethics and Spirituality in Islam

Sufi adab

Edited by

Francesco Chiabotti
Eve Feuillebois-Pierunek
Catherine Mayeur-Jaouen
Luca Patrizi

261416

Ahlak
010845
Edop
050520

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	261416
Tas. No:	297.7 ETH.5



BRILL

LEIDEN | BOSTON

2017

Ahlak

010 845

17033 ZARINEBAF, Fariba. Policing morality: crossing gender and communal boundaries in an age of political crisis and religious controversy. *Living in the Ottoman realm: empire and identity, 13th to 20th centuries*. Ed. Christine Isom-Verhaaren and Kent F. Schull. Bloomington: Indiana University Press, 2016, pp. 194-208. Late 17th century Ottoman Empire.

MADDE YAYIMLANDIKTAN
KURUMUN GELEN DOKÜMANI

01 Ocak 2019