

21 Kasım 2017

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

PART I

— o —
Cain and Abel/Qabil and Habil

Habil ve Kabil
(080033)

02 Temmuz 2018

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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HAZIRAN 1996

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6741

IRCIKA

الاكتفاء في مغازي رسول الله والثلاثة الخلفاء
لسليمان بن موسى الكلاعي الأندلسي
تحقيق مصطفى عبد الواحد
مكتبة الخانجي 1970
Rasul
tion et
notes par Mostafa 'Abd al-Wahid, Le Caire, Khanji, t. 2, 1389/1970, 18x25,5, 448 pages.

Nous avons rendu compte du premier tome de cet ouvrage dans MIDEO t. 10 (1970), p. 137. Ce deuxième tome commence par :

شروح رسول الله صلى الله عليه وسلم في حرب المشركين ،
ذكر مغازيه التي أعزَّ الله بها الإيمان والمؤمنين .

et se termine par le chapitre suivant :

بعث أسامة بن زيد إلى فلسطين .

Le tome troisième, annoncé, commencera par :

ذكر الوفود على رسول الله صلى الله عليه وسلم .

Bork-Qaysieh, Waltraud: Die Geschichte von Kain und Abel (Habil wa-Qabil) in der sunnitisch-islamischen Überlieferung. Untersuchung von Beispielen aus verschiedenen Literaturwerken unter Berücksichtigung ihres Einflusses auf den Volksglauben. 1993. viii, 181 S.

10 SUPAT 1996

KABIL VE HABIL

- Adena (A.S.) um ofluwun. kussasi -

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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KHALIL 'ATHAMINA

Cain and Abel (Qābīl wa-Hābīl)

Cain and Abel (Ar. Qābīl wa-Hābīl)

are the two sons of Adam and Eve hinted at in a Qur'ānic passage exhorting the Prophet to recite the story of two sons of Adam (Q 5:27). Each brother offered a sacrifice, but the offering of only one of them was accepted, because the other was not God-fearing. The latter promised to kill the former (Q 5:28-9) and did so (Q 5:30). Then God sent a raven that dug up the earth to show him how to bury the corpse of his brother, and the murderer cried "Woe is me! Am I unable to be like this raven and so conceal my brother's vile body?" Then he regretted what he had done (Q 5:31). Qur'an 5:32 explains that it is for this reason that God ordained for the Israelites that whoever kills a man shall be looked upon as though he had killed all mankind. The context, construction, and style of the Qur'ānic verses that relate the story of Adam's two sons reflect the license typically accorded to dramatic construction as compared with straight narrative. Its moral purpose is specified in Q 5:32, which situates it in the context of a longer passage addressing the People of the Book (Q 5:19f.) (Zilio-Grandi; Busse, 72).

Muslim traditions gave a narrative setting to the Qur'ānic verses and added many particulars to the story of the sons of Adam and Eve. It is reported that Eve gave birth to many children, all born as twins, one son and one daughter for each pregnancy, for a total of forty children in twenty pregnancies or, according to other versions, as many as seventy (al-Majlisī, 11:224) or five hundred pregnancies (al-Khūshābī, 82). According to al-Ṭabarī (*Ta'riḫ*, 1:146-7) the names of fifteen

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Works about Cabasilas. *Die Mystik des Nikolaus Cabasilas vom Leben in Christo*, edited by Wilhelm Gass (1849; 2d ed., Leiden, 1899), was excellent in its time. The work of Myrna Lot-Borodine, *Un maître de la spiritualité byzantine au quatorzième siècle, Nicolas Cabasilas* (Paris, 1958), in spite of its oratorical style, is very interesting. Special aspects of Cabasilas's thought are treated in Ermanno M. Toniolo's *La mariologia di Nicola Cabasila* (Vicenza, 1955); Ihor Ševčenko's "Nicolas Cabasilas' 'Anti-zealot' Discourse: A Reinterpretation," *Dumbarton Oaks Papers* 11 (1957): 79-171; and Jean Vafiadis's *L'humanisme chrétien de Nicolas Cabasilas: L'épanouissement de la personne humaine dans le Christ* (Strasbourg, 1963). For readers of modern Greek, two important works are Athanasios Angelopoulos's *Nikolaos Kabasilas Chamaetos, Hē zōe kai to ergon autou* (Thessaloniki, 1970) and Panagiotēs Nellās's *Hē peri dikaiōseōs didaskalia Nikolaou tou Kabasila* (Piraeus, 1975).

PANAGIOTIS C. CHRISTOU

Translated from Greek by Philip M. McGhee

CAIN AND ABEL, the first two sons of Adam and Eve, the progenitors of the race according to the Bible, after their banishment from the garden of Eden (*Gn.* 4). Cain (Heb., Qayin), the elder, was a farmer; Abel (Heb., Hevel) was a shepherd. The biblical text jumps from their birth to a later episode when both made (apparently votary) offerings to the Lord: Cain presented a meal offering of his fruits and grains, while Abel offered up the firstlings of his sheep. The offering of Cain was rejected by the Lord, and that of Abel was accepted. No reason for this is given, and generations of pious attempts to justify this event have been made by contrasting the intentions of the donors and the nature and quality of their donations. Cain's despondency led to a divine caution to resist the temptation to sin (*Gn.* 4:6-7); presumably this refers to the jealous urges and hostile resentments Cain felt. But the elder brother was overwrought and killed his brother in the field. This led to the punishment of Cain: like his father, he would not farm a fertile earth; and, like him, he would be ban-

ished "eastward of Eden." Fearing further retribution, Cain was given a protective "sign," whose aspect delighted the fancy in later legends and art. There is a deliberate reuse of the language of the temptation and punishment of Adam and Eve (*Gn.* 3) in the ensuing account of the temptation and punishment of Cain (*Gn.* 4:1-17).

The murder of Abel by Cain in *Genesis* 4:1-17 is the first social crime recorded in the Bible, and it complements on the external level the inner temptation and misuse of will depicted in similar language in *Genesis* 3. The tradition of Cain's act of murder and his subsequent punishment is followed by a genealogical list that presents him as the progenitor of several culture heroes. His son, Enoch, founded the first city (*Gn.* 4:18); and two other descendants, Jubal and Tubal-cain, were respectively named the cultural ancestors of "all who play the lyre and the pipe" (*Gn.* 4:21) and those "who forged all implements of copper and iron" (*Gn.* 4:22). There is thus an anachronistic blending of Cain, whose name means "smith," with an ancient agricultural forebear. In so presenting Cain as the ancestor of technology and culture, the tradition displays a pessimistic attitude toward such achievements (complementing the attitude taken in the tower of Babel episode, in *Genesis* 10:1-9) and shows a profound psychological insight into the energies and drives that underlie civilization. The episode of *Genesis* 4:1-17 may reflect an old literary motif of debates between farmers and herdsmen as well as the fairly universal theme of fraternal pairs who represent contrasting psychological and cultural types.

Early rabbinic interpretation drew forth various elements of the story for moral and theological emphasis. The Midrash elaborates the psychology of fraternal strife (*Genesis Rabbah* 22.7), depicts Cain's impious rejection of divine justice when his offering is rejected but also notes his act of repentance in the end (*Gn. Rab.* 11.13), and shows the cycle of violence that was unleashed by Cain's act, since this deed led to his accidental death at the hands of his descendant Lamech who, in grief, accidentally killed his own son as well (*Gn.* 4:23-24). Early Christian tradition focused on Abel as the head of a line of prophets who were killed (*Mt.* 23:25) and emphasized his innocent blood (cf. *Heb.* 12:24); thus they set the framework for the typology that related Abel's innocent death to that of Jesus and saw Cain as representing the children of the devil (*1 Jn.* 3:12). For Augustine, Cain was furthermore identified with the Jews. The topos of Cain and Abel recurs in the medieval mystery plays, and the murder of Abel was a common iconographic motif in Christian and Jewish art.

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(G. VAJDA)

HĀBĪL ALLĀH (HĀBĪBULLĀH) **KHĀN** (1872-1919), son of the *amir* 'Abd al-Rahmān [q.v.] and of the concubine Gulriz, who came from the Wakhān; ruler of Afghānistān in succession to his father, from 1 October 1901 to 20 February 1919, when he was assassinated at Kalla-gūsh in the valley of Alingār not far from the residence of Kal'at al-Sirādj (Laghmān). In foreign affairs he adopted a pro-British policy, reinforced by frequent visits to India, by requests for British arbitration on the question of the frontier with Iran (MacMahon Mission, 1902-3, whose findings were accepted by both countries so far as the delimitation of the frontier was concerned, though the related question of the division of the waters of the Hilmand was to drag on at greater length), and by the signing, on 21 March 1905, of an agreement with Sir Louis Dane which confirmed the 'Abd al-Rahmān-Durand agreement of 1893. Great Britain pledged itself to guarantee Afghan independence so long as the *amir's* actions, in his relations with other powers, conformed with the advice given by the British government; to pay an annual subsidy of £ 160,000 sterling; to place no limitations on Afghānistān's importing of war materials; and accepted the presence, for an unlimited period, of a political agent at the court of the Viceroy of India and of Afghān commercial agents in India and in Great Britain itself. The *amir* pledged himself to friendship with Great Britain, and always to consult Britain in any consultations with a third power; accepted the presence at Kābul, for a period of three to five years, of an Anglo-Indian political agent chosen by the *amir* from among Muslims proposed by the Indian Foreign Office; he did not, however, accept the British request to construct fortifications on the Hilmand. This was the situation which was to form the subject of the Anglo-Russian convention of 31 August 1907 (not, however, formally accepted by the *amir*), which left Afghānistān under the British sphere of influence, recognizing Russia's interests as equal with those of Great Britain only in the field of commerce. In this field and in that of the local matters concerning frontiers there was also to be possible some direct contact between Russia and Afghānistān, but all political relations were to be left to the British Agent. During the First World War, however, Afghānistān's proclamation of neutrality (*farmān* of 24 August 1914) made it possible to accept a Turco-German mission and also the presence in Kābul of a "provisional Indian revolutionary government". In internal policy, the *amir*, who was rather less energetic than his father, embarked on a programme of pacification based on acts of generosity such as recalling exiles and the remission of tribute, but always within the framework of a process of irreversible state centralization, even though it was being carried on under the aegis of the *mullās* and of the military, and under the menace of the palace intrigues conducted by the *Sardār* Muḥammad 'Umar (b. 1889), the son of 'Abd al-Rahmān, and his mother Bibī Ḥalima, but above all by Naṣr Allāh (b. 1874), the *amir's* brother, commander-in-chief of the army and a claimant to the throne. The slackening of discipline in the army (whose strength in peace time was 150,000 men) was offset by new military supplies and by general material improvements. The *amir* took measures against the serious

economic situation of the country by means of a fiscal policy which permitted the increase of trade with India (and also with Russia, but without going so far as the establishment of the regular relations desired by the governor of Turkestan, Ivanov), and with Treasury loans to merchants. He carried out some public works, but it was in the field of education that most progress was made. With a military school supplementing it, there began to function from 1903 the high school called Ḥabībiyya, based on the type of the Anglo-Indian colleges and intended to train an administrative cadre: in its 12 classes, with local and Indian teachers, there were taught, together with literature and the religious sciences, geography, chemistry, physics, history, mathematics; while among the languages, together with Persian, were English, Hindustani and, more sporadically, Pashtu. A suitable *Dār al-ta'lis* attached to the school attended to the preparation of textbooks, most of which were lithographed in India. In Kābul a lithographical and printing works (the 'Ināyat press) was set up. For eight consecutive years from 1911, there appeared the 16-page fortnightly scientific, literary and political periodical *Sirādj al-akhbār-i afghāniyya*, with engraved illustrations and edited by the "father of modern prose", Maḥmūd b. Ghulām Muḥammad Ṭarzi (b. Kābul, 1285/1868-9, d. Istanbul 1353/1934-5). Thus schools and periodicals were the first two really modern manifestations of Afghān cultural life. The assassination of the *amir*, however, brought to an abrupt end this interim period of apparent tranquillity and of imposed friendship with Great Britain, and opened the way to new and more definite national claims by the country.

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HĀBĪL WA KĀBĪL, names of the two sons of Adam [q.v.] in Muslim tradition: Heḥel and Kāyin in the Hebrew Bible (for the distortion and assimilation through assonance of the two words, compare the pairs of words *Djālūt - Ṭālūt*, *Hārūt - Mārūt*, *Yādjuḏi - Mādjuḏi*; Kāyin is, however, attested sporadically). Although the *Qur'ān* does not give these names, it tells however (CV, 27-32/30-5, Medinan period) the story of the two sons of Adam, one of whom killed the other because his own sacrifice was refused when his brother's was accepted. Unlike the Bible, the *Qur'ān* also tells how the murderer learned from the example of a crow how to dispose of his victim's body. From this episode the *Qur'ān* argues for the prohibition of murder, underlined by a consideration inspired, no doubt indirectly, from the *Mishna*, *Sanhedrin*, iv, 5: to take the life of an innocent being is as serious a crime as to cause the death of the whole of humanity; to save the life of a single person is as meritorious as to do so for all men. If an exegetical tradition is to be believed, *Qur'ān*, XXXIII, 72, is also referring to the first murderer: Kābil, having offered the trust (*amāna*) to Adam, broke his word and killed the brother entrusted to his care, but this interpretation, foreign to the context, does not rest on any serious basis. Several later authors certainly know the biblical story: Ibn Ḳutayba, *Ma'ārif*, ed. S. 'Ukāsha, 17 f.,

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sunnitisch-islamischen Überlieferung**

**Untersuchung von Beispielen aus verschiedenen Literaturwerken
unter Berücksichtigung ihres Einflusses auf den Volksglauben**

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	80075
Tas. No:	297.4 BOR.G

MADBE YATIMLANDIKTAN
SÖZLÜKÜMÜZÜN İZİNİ ALDI
11 MAR 2002

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KLAUS SCHWARZ VERLAG · BERLIN · 1993

(TT)

Habil
Kabul

Orientalia Lovaniensia periodica, 24, 1990 Leuven.

CAÏN ET ABEL
DANS LES LÉGENDES ISLAMIQUES*

L'aspect de l'exégèse moderne, qui traite de la partie narrative du Coran, est le refus absolu des légendes issues des traditions préislamiques¹. Si l'on considère, pourtant, les nombreux auteurs islamiques² qui, durant des siècles, ont transmis ces histoires des prophètes (*Qiṣaṣ al-Anbiyâ'*), on doit admettre que leur longévité est une preuve de leur grande popularité. L'auditoire, en effet, voyait dans ces personnages bibliques (devenus islamiques) des hommes et des femmes à qui ils pouvaient s'identifier, dont la vie devait leur servir d'exemple soit pour les détourner du Mal soit pour les inciter au Bien, selon la volonté divine.

C'est dans ce cadre qu'il faut voir les légendes des premiers deux frères du commencement, car Adam, sa femme Eve et leurs enfants Caïn et Abel furent confrontés à toutes les vicissitudes de la vie terrestre que nous, leurs lointains descendants, subissons encore aujourd'hui: naissance et mort, mésentente et réconciliation, exposition à l'esprit du mal, amour et haine, châtement des fautes et promesses de pardon.

Quel était donc le but de ces légendes religieuses qui racontent le premier fratricide de l'histoire de l'humanité? Devaient-elles faire connaître les péripéties de ce premier couple pour divertir à la veillée ou sur la place publique, ou voulait-on imposer à l'auditoire une leçon de morale?

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¹ Sur le refus voir: Rašid Ridâ, *Tafsîr al-Manâr*, II, Le Caire, 1904-1932, VIII, p. 356; J. Jomier, *Le commentaire coranique du Manâr*, Paris 1974, pp. 28, 61, 99, 112; R. Tottoli, *Nota su una moderna posizione critica nei confronti delle Isrâ'îliyyât*, «*Oriente Moderne*», LXX, N. 1-61990.

² Entre de nombreux autres: At-Ta'labî, *Qiṣaṣ al-Anbiyâ'*, Beyrouth, Al-Maktabat as-Ša'biyya, s.d.; Ibn Kafîr, *Qiṣaṣ al-Anbiyâ'*, Beyrouth, s.d.; Al-Kisâ'i, *Qiṣaṣ al-Anbiyâ'*, trad. I. Eisenberg, Leyde, 1922; Al-Balhî, *Le Livre de la Création et de l'Histoire*, trad. Huart, Paris, 1901; At-Tabarî, *Histoires des Prophètes et des Rois*, I, De la Création à David, trad. Zotenberg, Paris, 1984; Al-Mas'ûdî, *Murūğ ad-dahab wa-ma'âdin al-ğawhar*, Beyrouth, 1948; Al-Kulînî, *Al Kâfi fî 'ilm ad-dîn*, Beyrouth, s.d.

-Hidane

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declined as that of the Marāḥās had risen, and they were no longer able to protect the Sūrat shipping. The Marāḥās were however unable to establish any influence over Dījadjira by land, and when in the 19th century control of the Konkan coast passed to the British the internal affairs of the Ḥabshī colony were left undisturbed.

In Guḍjarāt there seems to have been a continuous supply of Ḥabshīs by sea through the ports of Bharōḍ, Sūrat-Randēr and Khambāyat. The sultan Bahādūr (933/1526-943/1537) especially welcomed foreigners to his service, and there were said to have been as many as 5000 Ḥabshīs in Aḥmadābād alone (Ḥādīdī al-Dabīr, *Zafar al-wāliḥ* . . ., ed. Ross, i, 97, 407, 447); many of these appear to have been prisoners taken in the Muslim invasion of Abyssinia in 934/1527. The able Ḥabshīs rapidly obtained positions of importance: thus Sayf al-Mulk Miḥṭāḥ was governor of the fort of Dāmān, with a force of 4000 Ḥabshīs, at the time of the Portuguese conquest; Shaykh Saʿīd al-Ḥabshī, a cultured and wealthy soldier, who had performed the Ḥādīdī and who maintained a fine library and a public kitchen (Ḥādīdī al-Dabīr, ii, 640-3), is remembered as the builder of the exquisite 'Sīdī Saʿīd's' mosque (980/1572-3) in Aḥmadābād; the titles Djudjīhār Khān and Ulugh Khān were borne by several Ḥabshī nobles, one Ulugh Khān being the patron of the historian Ḥādīdī al-Dabīr, in the 10th/16th century, especially after the disorders which began with the accession of Maḥmūd Shāh III in 943/1537. They formed a prominent faction opposed to the local Guḍjarātī nobility and the dissension of these rival nobles in the sultanate made possible the almost bloodless conquest of Guḍjarāt by Akbar in 980-1/1572-3. See further GUDJARĀT, also IKHTIYĀR AL-MULK, ULUGH KHĀN.

The Ḥabshīs were similarly prominent in the neighbouring sultanate of Khāndēsh [q.v.; see also FĀRŪKĪPS], where the practice of the Ḥabshī Malik Yākūt Sultānī in keeping the male members of the royal house in restraint in the mountain fortress of Āsirgāth has led C. F. Beckingham, in *Amba Geṣen and Āsirgāth*, in *JSS*, ii (1957), 182-8, to suppose that this custom was imported from Abyssinia, the Ethiopian royalty having been detained in a similar way on mount Amba Geṣen; but this may be no more than a coincidence, as there are many instances of similar practices in India where no Ḥabshī influence is suspected.

The Ḥabshīs were dominant in the Guḍjarāt navies both as commanders and as men-at-arms, and their numbers in Guḍjarāt and on the Konkan coast seem to have been greatly augmented through the extensive Portuguese slave-trade (see *inter alia* K. G. Jayne, *Vasco da Gama and his successors*, 1910, 22 ff.; Jean Mocquet, *Voyages en Afrique, Asie, Indes* . . ., Paris 1830, 259-63), which certainly brought Ḥabshīs who were not Ethiopians. Their descendants are still recognized as a separate Muslim community in Guḍjarāt (S. C. Misra, *Muslim communities in Gujarat*, New York [1964], 77, s.v. *Sīdī*), and in 1899 the *Bombay Gazetteer*, ix/2, 11 ff., describes them as building round mud huts with circular grass roofs—an African rather than an Indian feature. Their chief object of worship then was Bābā Ghōr, an Abyssinian saint, whose shrine stands on a hill near the cornelian mines in Ratanpur near Rādīpīpla (where there was once a colony of Ḥabshī miners; *Trans. Bombay Geog. Soc.*, ii, 76); they are described as begging in small bands playing, besides drums and rattles, a fiddle ornamented with peacock feathers and sounded by a bow one end of which is

equipped with a coconut shell in which stones rattle.

The flow of Ḥabshī slaves into India continued through the Mughal period, and the names of individual Ḥabshīs occur frequently throughout the Mughal histories. They do not, however, seem to have been allowed to acquire enough power ever to have formed Ḥabshī factions of any importance; but they are certainly known as provincial governors, e.g. Ātish Ḥabshī, governor first of Bihār and later of the Deccan (d. 1061/1651); Ḥabash Khān Sīdī Miḥṭāḥ and his son Aḥmad Khān, both of whom attained high rank under Awrangzīb; Dilāwar Khān, (d. 1114/1703), also a governor of the Deccan. Biographies of these and many others are given in the register of Mughal nobility, the *Ma'āthir al-umarā'*, cf. index.

In modern India the word *habshī* is often heard applied in a pejorative sense to an Indian of dark skin, and also frequently to a man of gargantuan appetite.

Bibliography: in addition to the references in the article, see the bibliographies to the articles on the major regions of India. No systematic study of the Indian Ḥabshīs has yet been attempted, and much field-work, particularly anthropological and linguistic, is needed. R. Pankhurst, *An introduction to the economic history of Ethiopia*, London 1961, includes as Appendix E 'The Habshis of India', 409-22, incomplete and with dates unreliable. (J. BURTON-PAGE)

— HABŪS [see ZĪRIDS].

— HĀC OVASĪ [see MEZŌ-KERESZTES].

— HADĀNA, (A.), *hidāna*, in the technical language of the *ṣubḥā'*, is the right to custody of the child, a ramification of guardianship of the person, which though exercised as a rule by the mother or a female relative in the maternal line may in certain circumstances devolve upon the father or other male relative. This institution is of very great importance in judicial practice because of the numerous conflicts to which the subject gives rise, particularly where the spouses are "separated" and above all where the cause of separation is repudiation of the wife.

A.—In theory this right of custody begins with the birth of the child, whether boy or girl, the parents living together (al-Zaylaʿī, *Tabayīn*, iii, 46). However most authors, of whatever school, recognizing that difficulties on this point do not normally arise till dissolution of the marriage, confine their explanations to this hypothesis alone.

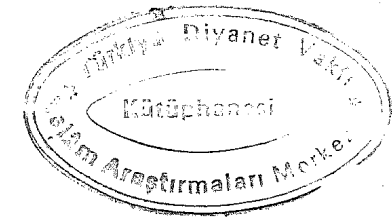
When the spouses are not separated there are only two sets of circumstances in which the right of custody sets husband over against wife. The wife has a domicile distinct from that of her husband, either because he permits this to her (Ḥanafī law), or because she has reserved this right to herself by a clause in the marriage contract (Mālikī and Ḥanbalī law); or else the husband decides to take his small child on a journey, unaccompanied by his wife. In these two cases it is only the Ḥanafīs who have drawn the logical conclusions from the principle that *ḥadāna* is a prerogative conferred upon the mother, even before dissolution of the marriage. Thus the husband is not entitled to travel with his child, still in custody of the mother, against the wishes of the latter (al-Kāsānī, iv, 44). Authors of the other schools pay less attention to this *ḥadāna* during the subsistence of the marriage and their doctrine on the subject is very unstable.

B.—In the majority of the schools *ḥadāna* ends at the age of seven for a boy, who can then "feed and clothe himself without the aid of a third party", and at pre-puberty for a girl (about the age of nine). In

begründet
von
Klaus Schwarz

herausgegeben
von
Gerd Winkelhane

24 ARALIK 1993



Waltraud Bork-Qaysieh

**Die Geschichte von Kain und Abel
(Hābīl wa-Qābīl) in der
sunnitisch-islamischen Überlieferung**

Untersuchung von Beispielen aus verschiedenen Literaturwerken
unter Berücksichtigung ihres Einflusses auf den Volksglauben

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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ily. As preparation to succeed his father in the firm, he traveled throughout Germany, Switzerland, France, England, Belgium, and Holland, studying freight and shipping techniques. In the ports of those countries and on ships, he saw the conditions of the emigrants from Europe to the American countries during the 19th century. As an active member of the St. Vincent de Paul Society, Cahensly became a pioneer and strong advocate of welfare and care for these emigrants. He collected data regarding conditions on ships, as well as in ports of exit and entry; spoke at the annual *Katholikentage* of German Catholics; initiated social action programs to alleviate conditions; established missions and chapels at ports; and addressed petitions to governments and bishops to control the chicanery of emigration agents, lodging proprietors, local police, ticket agents, ship lines, and money changers. In 1871 the *St. Raphael's Society for the protection of German Catholic emigrants was established and was later broadened to include Italian, Belgian, French, and other European representation. Cahensly was first secretary and then president (1899) of this pioneer 19th-century lay Catholic organization, which was without clerical membership or direction and was supported by annual dues. Despite opposition from governments and vested interests, as well as from the liberal and antireligious press, the movement gained momentum. Cahensly also served in local, regional, and national political positions, including membership in the Prussian House of Delegates (1885-1915) and the Reichstag (1898-1903), where he caucused with the Center party.

A daughter branch of the St. Raphael's Society was established (1883) in the U.S.; 8 years later a turmoil broke out among American Catholics concerning the rights of Catholic immigrants to their native language and customs that was termed "Cahenslyism" by opposition partisans. The controversy stemmed from a petition to Leo XIII in 1890, signed by 51 members of European boards of directors of the St. Raphael's Society from seven nations, requesting separate churches for each nationality, appointment of priests of the same nationality as the faithful, parochial schools where the mother tongue would be taught, and representation in the American hierarchy of the immigrant races. The petition, unacceptable to the Americanizing members of the Catholic Church in the U.S., was discredited in an extended journalistic and pamphlet exchange. This Lucerne memorandum was never acted upon by the Holy See, although it continued as a partisan factor in the tension leading to the *Americanism controversy in the Church of the U.S. at the end of the 19th century. Cahensly was eventually personally vindicated and recognized internationally, with honors from Church and state, under the title of "Father of the Emigrant."

[C. J. BARRY]

CAIN AND ABEL, the first two sons of Adam, the elder a fratricide, the younger a martyr. The redactor of Genesis sees in them the eponymous ancestors of the nomad and the seminomad (Gn 4.1-24). Cain's name (Heb. *qayin*) is explained in the sacred text by folk etymology that links it to *qānā* (to give birth to; Gn 4.1; cf. Prv 8.22), though it is noteworthy that it is similar to *qānā'* (to be jealous). The word *qayin* means smith, and in Nm 24.21-22 Cain may be re-



God accepts the sacrifice of Abel, 12th-century carved Romanesque capital from Moutier-Saint-Jean, France.

garded as the eponymous ancestor of the *Cinites (see Gray, "The Sacrifices of Cain and Abel," 19), a nomadic tribe with an obscure relationship to metalworking (Gn 4.22). There is no etymological explanation of Abel's name (Heb. *hābel*) in the sacred text; at various times it has been linked to *hebel* (breath, transitoriness), *'ābēl* (meadow), *'ābēl* (mournful), and even the Sumerian *ibila* and the Akkadian *aplu* (son).

Cain was a tiller of the soil, while Abel was keeper of flocks (Gn 4.2). Urged on by jealousy and anger because God preferred the sacrifice of Abel, Cain slew his younger brother. After the fratricide, Cain was condemned to the life of the nomad, and God put a sign on his forehead signifying that blood revenge will be exacted if he is killed. The narrative utilizes the theme of gratuitous election, gives sanction to the desert law of blood revenge, and seeks to demonstrate the proliferation of evil after the original sin. Presupposing the existence of the cultures of the nomad, seminomad, and farmer, the story weaves into the narrative etiological hints of their origin.

Later writers presume ethical or religious qualities that distinguish Abel from Cain, whence God accepts the younger and rejects the older. In the NT, Abel is extolled for his righteousness (Mt 23.35) and faith (Heb 11.4) and is looked upon as a type of Christ (Heb 12.24), and so the Canon of the Roman Mass see a symbol of Christ's sacrifice in that of Abel's. On the other hand, the Christian who does not love his brother is "like Cain, who was of the evil one" (1 Jn 3.10-12).

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[E. H. PETERS]



C. Ü. İlahiyat Fakültesi Dergisi, Cilt 4, Sayı 1, Ocak-Haziran 2004, Adana, 119-164.

KUR'AN, KİTAB-I MUKADDES VE SÜMER MİTOLOJİSİNDE HÂBİL-KÂBİL KISSASI

↳ 0 800 33

Yrd. Doç. Dr. Mustafa ÖZTÜRK*

Giriş

Hâbil-Kâbil kıssası, Kur'an ile Kitab-ı Mukaddes arasındaki ortak temalardan biridir. Bu kıssa, ana fikir veya tema itibariyle Sümer mitolojisinde de mevcuttur. Kıssanın anılan kaynaklardaki versiyonlarını incelemeye geçmeden önce *Hâbil* ve *Kâbil* kelimelerinin -ki geleneksel olarak Âdem'in ilk iki oğlunun isimleri olarak kabul edilen bu iki sözcük Kur'an'da zikredilmez- anlam içerikleri hakkında bilgi vermek gerekir.

Hadislerin yanısıra İslâm tefsir ve tarih kaynaklarında *Hâbil* şeklinde geçen kelime, bir telakkiye göre İbranca *Hebel* (*Hevel*) kelimesinin muarreb (Arapçalaşmış) formudur. Doğruluk derecesi daha kuvvetli olan bir başka telakkiye göre kelime, Akkadca'da "oğul" anlamına gelen *ablu-aplu* veya *hablu-habaldan* türetilmiştir. *Hâbil* kelimesi, pek kabul görmeyen bazı rivayetlere göre ise, "soluk, nefes, buhar" gibi anlamlar içermektedir. Ebeveyni *Hâbil*'in kısa ömürlü olacağını sezdiği için ona bu ismi vermiştir. Yahut *Hâbil*'in asıl adı başka olduğu halde hayatı adeta bir nefes ve buhar gibi çabucak bittiği için sonradan ona bu ad verilmiştir.¹

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¹ Ömer Faruk Harman, "Hâbil ve Kâbil", *DİA*, İstanbul 1996, XIV. 376.

- Habil
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97207

Children of Adam and Eve

Prophets in the Quran

An Introduction to the Quran and Muslim Exegesis

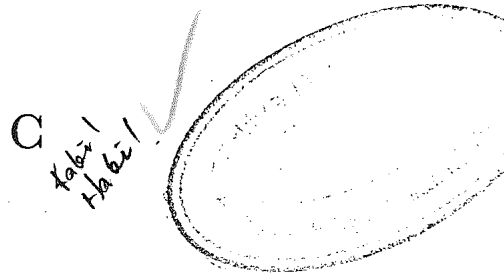
Selected and translated by
BRANNON M. WHEELER

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	97207
Tas. No:	209 PRO-Q

Q 5:27 Recite to them the story of the two sons of Adam, in truth, when they each presented a sacrifice. One of them was accepted but the other was not. He [Cain] said: "I will certainly kill you!" He [Abel] said: "God accepts only from the upright. **28** "If you stretch out your hand against me, to kill me, I will not stretch out my hand against you, to kill you. I fear God, Lord of the worlds. **29** "I intend to let you take my sin and your sin, for you will be among the people of the Fire. That is the reward of those who do wrong." **30** His [Cain's] soul led him to the killing of his brother, so he killed him and became one of the losers. **31** God sent a crow which scratched in the earth to show him how to hide the exposed body of his brother. He said: "Woe is me for I was unable to be like this crow and hide the exposed body of my brother." He became regretful. **32** Because of this, we wrote for the Israelites that if someone kills another person, by himself or spreading corruption in the land, then it is as if he killed the whole people. If someone spares a life, then it is as if he spared the whole people. Our messengers have come to them with clear signs, yet even after that, many of them were transgressing on the earth.

Cain and Abel

Ibn Kathir: It is reported that Adam used to marry the sons of one pregnancy to the daughters of another and that Abel wanted to marry the twin sister of Cain. Cain was older than Abel and his twin sister was more beautiful than Abel's. Cain wanted to possess her alone instead of her brother. Adam ordered Cain to give her in marriage to Abel but he refused, so he ordered both Cain and Abel to offer sacrifices. Adam went on a pilgrimage to Mecca and asked for the protection of the heavens over his sons, but the heavens refused. Then he asked the lands and the mountains but they refused. So Cain accepted the obligation of this protection. When they went to offer their sacrifices, Abel offered a fattened she-camel, for he was in charge of the livestock. Cain offered a bunch of produce from the undesirable part of his



Cain and Abel

The sons of Adam and Eve (q.v.). The qur'anic account of Cain and Abel (Q 5:27-32) closely follows the narrative in the Bible (*Gen* 4:1-16; see **SCRIPTURE AND THE QUR'ĀN**). Each of the two sons of Adam and Eve — whose names are not mentioned in the Qur'an — offers a sacrifice (q.v.): Only Abel's was accepted while Cain's was rejected because he was not God-fearing. Upon Cain's threat to murder Abel, the latter remained passive, wishing only that Cain be held responsible for the sins of both (*innī urīdu an tabū'a bi-ithmī wa-ithmika*, Q 5:29) and punished accordingly (see **CHASTISEMENT AND PUNISHMENT**). Having followed the guidance of a raven about the burial of Abel's body, Cain repents. The story closes by directing the *Banū Isrā'īl* (see **CHILDREN OF ISRAEL**) that murder (q.v.) is unlawful (see **LAWFUL AND UNLAWFUL**). Whoever kills someone for a reason other than justified punishment (*man qatala nafsan bi-ghayri nafsin aw fasādīn*, Q 5:32) should be viewed as though he has killed all humanity (*fa-ka'annamā qatala l-nāsa jamī'an*); the opposite applies to those who save human life (*man ahyāhā*).

Since the *Banū Isrā'īl* are mentioned toward the end of the story, some qur'anic

exegetes have offered the opinion that by "the sons of Adam" is meant not Adam's own sons but the Israelites. Most exegetes, however, reject this view. That the story was addressed to the Jews of Medina (q.v.) can be concluded from its context (see **OCCASIONS OF REVELATION; JEWS AND JUDAISM**). On the other hand, the exegete Muqātil (d. 150/767; *Tafsīr*, i, 468) explains "recount to them" (*wa-tlu 'alayhim*, Q 5:27) at the beginning of the narrative to mean: "Oh Muḥammad! Recount to the people of Mecca." According to Nöldeke (*GQ*, i, 61, 229), Q 5:15-38 is a textual unit probably antedating the conquest of Khaybar (q.v.) in 7/628. Bell (i, 154) proposed an earlier date because of Abel's inaction. In support of this suggestion, one can adduce that *wa-tlu 'alayhim* was used as an opening clause already in the late Meccan period.

The exegetes were acquainted with the biblical account. To this they added a variety of details drawn from relevant Jewish and Christian traditions, much of which goes back to old Oriental and/or Greco-Roman mythology and folklore including, for instance, the story of Cain's punishment which recalls the myth of Prometheus (see **MYTHIC AND LEGENDARY NARRATIVES**). To render many of these additions authoritative, they were couched in

the shape of a ḥadīth (see **ḤADĪTH AND THE QUR'ĀN**). It should also be remembered that the borrowing also went in the other direction: Islamic elements did ultimately find their way into Jewish folklore.

Different locations for the events have been suggested (see **GEOGRAPHY IN THE QUR'ĀN**): The sacrifice took place on Jabal Nawdh in India or at Minā (near Mecca). The fratricide was committed on the "Holy Mountain" (al-Jabal al-Muqaddas) from which Cain is said to have descended to the Land of Nawdh; Jabal Qāsyūn near Damascus; Jabal Murrān in the Ghūṭa of Damascus; Jabal Thawr or 'Aqabat al-Hīrā' near Mecca; and, finally, in the Friday Mosque of al-Baṣra.

The importance of the story for Muslim thinking is obvious and its moral and theological dimensions have been discussed in exegetical and other relevant literature. Most exegetes tell us that Cain was to marry Abel's twin sister on the order of Adam. Others, who consider this objectionable, opt for a variant tradition according to which God sent a virgin (*ḥūriyya*, see **HOURIS**) from paradise (q.v.) to Abel and a female demon (*jinnīyya*, see **JINN**) in human form to Cain, an account apparently based on the biblical story of the sons of God who married the daughters of man (*Gen* 6:1-4).

Abel's inaction and passivity (cf. Q 5:28) is evidently a Christian element since, according to Christian tradition, the murder (q.v.) of Abel is considered a prefiguration of the crucifixion of Jesus. Traditional Muslim exegesis asserts that killing in self-defense was prohibited at the time of Cain and Abel but that this prohibition was later abolished. In support of this interpretation a ḥadīth is cited in which it is declared forbidden for a Muslim to kill another Muslim in self-defense. If he prefers to fight and dies, both he and his opponent will be condemned to the fire (q.v.) of hell (q.v.).

Other ḥadīths recommend the abandonment of self-defense. In emulation of Abel, the caliph 'Uthmān (q.v.; d. 35/656) is said to have renounced self-defense when his murderers entered his house. According to other commentators, the issue of self-defense is of no relevance in this context because Abel was murdered treacherously.

The interpretation of Q 5:29, "Verily I wish you to become liable for my sin and for your own" (*innī urīdu an tabū'a bi-ithmī wa-ithmika*), is problematic because the Qur'an teaches that nobody can bear another's burden of guilt (Q 6:164, and parallels). Often "for my sin" (*bi-ithmī*) is said to refer to Cain's sin of murdering Abel and "for your sin" (*bi-ithmika*) to Cain's other sins. According to others, the point under discussion is the punishment, not the sin (see **SIN, MAJOR AND MINOR**). It is held that the phrase in Q 5:29 has to be explained by adding *lā* to *an* (*allā*), i.e. by supplying an implied negative, as is also the exegetical situation in Q 12:85 and Q 16:15. Another ḥadīth on the last judgment (q.v.) offers yet another explanation; the ḥadīth states that a murderer will be charged with the sins of his victim.

Many interpretations of "as though he has killed all humankind" (*ka'annamā qatala l-nāsa jamī'an*) have also been offered: The practice of blood revenge (see **BLOOD MONEY; RETALIATION; VENGEANCE**) must be applied in all cases regardless of whether the murdered victim was a single person or the whole of humankind; everyone is bound to avenge the blood of a victim; as the very first human being to have taken the life of another, Cain made killing customary (*sanna al-qatl*).

The quarrel between Cain and Abel has also been explained allegorically. In Sunni tradition, "whoever kills someone" (*man qatala nafsan*) means he "who seduces somebody to polytheism" (*shirk*, see **POLYTHEISM**

Habil ve Kabil (32-34)

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M. S. 2

شهاب الدين أحمد بن عبد الوهاب النويري

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السفر الثالث عشر

نسخة مصورة عن طبعة دار الكتب

مع استدراقات وفهارس جامعة

وزارة الثقافة والارشاد القومي
المؤسسة المصرية العامة
للتأليف والترجمة والطباعة والنشر

الجزء الثالث عشر

٢٢

كل نجوى . (ص): حمد صادق الوعد . (ض): ضياء السموات والأرض ، ضمن لأوليائه المغفرة . (ط): طاب من أخلص له من المطيعين ، طوبى لمن أطاعه . (ظ): ظهر أمره ، وظفر أهل محبته بالجنة . (ع): عليم عالم علام علا بالربوبية . (غ): غياث المستغيثين ، غنى لا يفتر . (ف): (فما لم يرد) ، فرد ليس له شريك . (ق): قيوم ، قائم على كل نفس بما كسبت ، قدير قاهر . (ك): كريم كان قبل كل شيء ، كائن بعد كل شيء ، كافي كل بلية . (ل): (له ما في السموات وما في الأرض) ، وله الخلق والأمر . (م): مالك يوم الدين ، متكبر محسن محمود متين معبود من قبل ومن بعد . (ن): نور السموات والأرض ناره معدة لأهل عذابه . (و): ولي المؤمنين ، ويل لمن عصاه ، (ويل للظلفيين) . (ه): هادي هدى من الضلالة من قدر له ذلك برحمته ومشيبته ، (لا) : لا إله إلا الله الواحد القهار ، الذي لا إله إلا هو العزيز الحكيم . (ي): يعلم ما في السموات والأرض وما بينهما وما تحت الثرى وما تخفى الصدور .

قال : فلما نزلت هذه الحروف علمها آدم ولده ، فتوارثها ولده ، إلى أن بعث الله تعالى إدريس ، وأنزل عليه خمسين صحيفة ، وأنزل عليه هذه الحروف .

ذكر قتل قابيل هابيل

قال : ودعا آدم آبيه (هابيل) (وقابيل) — وكان يجبهما من بين أولاده — فذكر لها ما كان من أمره ودخوله الجنة ، وسبب خروجه ، وغير ذلك ، ثم أمرهما أن يقتربا قربانا ، وكان هابيل صاحب غنم ، وقابيل صاحب زرع ، فأخذ هابيل من غنمه كبشا سمينا لم يكن في غنمه خير منه ، بفعله قربانا ، وأخذ قابيل من زوجه أدناه فقتر به ، فزلت من السماء نار بيضاء لا حر ولا دخان فيها ، فأحرق قربان

٢٣

من نهاية الأرب

هابيل ، ولم تحرق قربان قابيل ، فداخله الحسد من ذلك ، وقال : إن أولاد هذا تفتخر على أولادي من بعدى ، فوالله لأقتله . قال الله تعالى : ﴿ وَأَنْزَلَ عَلَيْنَا نَبَأَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدَيْكَ إِنِّي كَلِمَاتُكَ أَنَّى أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴾ .

قال : ثم رجعا من متى — وهو موضع القربان — يريدان أباهما وهابيل أمام قابيل ، فعمد قابيل إلى حجر فضرب به رأس أخيه (هابيل) فقتله ، ثم سر على وجهه هاربا . قال الله تعالى : ﴿ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الظَّالِمِينَ ﴾ ، وإذا هو بنرايين قد أقتلا ، فقتل أحدهما الآخر ، وجعل يبحث في الأرض برجليه حتى حفر حفرة ودفن فيها المقتول ، فقال قابيل في نفسه ما أخبر الله تعالى به عنه : ﴿ يَا وَيْلَتَى أَعَجَزْتُ أَنْ أَكُونَ مِنَ الَّذِينَ يُرَى سَوَاءَ أَخِي فَأَصْبَحَ مِنَ الظَّالِمِينَ ﴾ .

فلما أبطأ على آدم نوح في طلبهما ، فأصاب هابيل مقتولا ، فسأه ذلك وأعتم غمما شديدا ، وكانت الأرض لما شربت دمه تغيرت الأشجار عن نصارتها ، فيقال : إن آدم قال :

تغيرت البلاد ومن عليها * فوجه الأرض مغبر فبيح
تغير كل ذي لون وطعم * وقيل بشاشة الوجه المليح
قتل قابيل هابيل أخاه * فوا أسقى على الوجه الصبيح

(١) تنكين اللام في قوله : « قتل » للضرورة ، وقد ورد هذا البيت في كثير من الكتب بروايات أخرى رزيادات على هذه الآيات

قصص القرآن

تأليف

محمد أبو الفضل إبراهيم

محمد أحمد جاد المولى

السيد شحاتة

على محمد البجاوي

١٤٠٥ هـ - ١٩٨٤ م

الطبعة الثالثة عشر

Habul

٩-١٦

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

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Türkiye Diyanet Vakfı	
Kitap No. :	1525
Tamamı No. :	892.7 KAS.K

مكتبة
دار الشراة
٢٢ شارع الجمهورية - القاهرة

- ٨ -

نبأ ابني آدم^(١)

بدأ نظام الحياة يستكمل حينما تهيات حواء لتستقبل أولادها ، أول زهر
تفتح في رياض الإنسانية ، وأول نعمة من نعمات البشرية ، وبهم تأتس
وتسعد مع زوجها آدم . وقد كانا شديدى الحب والشفقة : أن يربا فلذات
أكبادها على ظهر البسيطة ، فتتملى جوانب الأرض بنسليهما ، يمشون
في مناكبها ، ويأكلون من رزق الله . ولقد كان آدم حفيًا بأبنائه ، وحواء
مستبشرة بقدمهم ، رغم ما قاست من أهوال وآلام ؛ هي لزام على الأم
دائمًا في مثل هذه الحال ، إلا أنها لا تلبث حتى تنفث برؤءاء العطف والحنان ،
فإذا هي قريرة العين ، باردة الفؤاد .

وضعت حواء توأمين : قابيل وأخته ، وها بيل وأخته ، وشب الإخوة في
رعاية الأبوين ، حتى ملأتهم نضارة الحياة ، وقوة الشباب ؛ فنزعت^(١) البنات
إلى منازع النساء ، وانبت الولدان يضربان في الأرض كسبًا للرزق ، وابتغاء
للخير ؛ فكان قابيل من زراع الأرض ، وكان أخوه من رعاة الأغنام .

لأن للأخوين مهاد الحياة ، وسهل عيشها ، وانتشر رواق السلام والأمان
على هذه الأسرة السعيدة الطاهرة . وعلى امتداد الزمن ، وتتابع فسحة الأجل ،
قويت في كلا الفتين غريزة الرجولة ، ومال كل منهما إلى أن تكون له زوجة
ليسكن إليها ويطمئن بصحبتها ، وتملقت نفسه بذلك الأمل الخلو المسول ،
وراحت تتفقد وتتمس كل سبيل حتى تصل إليه ، وإرادة الله جلت حكمته

(*) سورة المائدة ٣١ - ٣٥

(١) نزع : مال .

قصص القرآن

تأليف

محمد أبو الفضل إبراهيم

محمد أحمد جاد المولى

السيد شحاتة

على محمد البجاوي

Habib ve Kabil

١٤٠٥ هـ - ١٩٨٤ م

الطبعة الثالثة عشر

Kabil 9-14

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

Türkiye Diyanet Vakfı İslâm Araştırmaları Enstitüsü	
Kitap No. :	1525
Enstitü No. :	8927 KAS.K

مكتبة
دار الشراكت
٢٢ شارع الجمهورية - القاهرة

- ٨ -

فجعل له مأرباً في الحياة، وأملاً يسمي إليه، وأخبره أنه قد انتهى طَوْرُ
التَّعْمِيمِ الخالص والراحة التامة، وأنه بعد خروجه من الجنة وجرِّمانه نعيمها
قد دخل في طَوْرٍ له فيه طريقان: هُدَى وضلال، إيمان وكفر، فلاح وخُسران،
فمن اتبع هُدَى الله الذي شَرَعَهُ، وسلك الصراط المستقيم الذي حدَّدَهُ،
فلا خوف عليه من وَسْوَسَةِ الشَّيْطَانِ وإغوائه، ومن أَعْرَضَ عن ذِكْرِ اللَّهِ،
وحاد عن سبيله، فسيكون عَيْشُهُ ضَنْكاً^(١)، وسيكون من الذين ضلَّ سَمِيحُهُمْ
في الحياة الدنيا، وهم يحسبون أنهم يحسنون صنْعاً.

نبأ ابني آدم^(*)

بدأ نظامُ الحياة يستكمل حينما تهيأت حواء لتستقبل أولادها، أولَ زهر
تفتتح في رياض الإنسانية، وأولَ نَفْثَةٍ من نَفْثَاتِ البشرية، وبهم تأنس
وتسعد مع زوجها آدم. وقد كانا شديدي الحب والشفقة: أن يربوا فلذات
أكبادهما على ظهر البسيطة، فتعتلى جوانب الأرض بنسليهما، يمشون
في مناكبها، ويأكلون من رزق الله. ولقد كان آدم حفيّاً بأبنائه، وحواء
مستبشرةً بتدومهم، رغم ما قاست من أهوال وآلام؛ هي لِزَامٍ على الأم
دائماً في مثل هذه الحال، إلا أنها لا تلبث حتى تنشئ برُخاء العطف والحنان،
فإذا هي قَرِيْرَةٌ العين، باردة الفؤاد.

وضعت حواء توأمين: قابيل وأخته، وهاييل وأخته، وشب الإخوة في
رعاية الأبوين، حتى ملأتهم نضارة الحياة، وقوة الشباب؛ فنزعت^(١) البنات
إلى منازع النساء، وانبعث الولدان يضربان في الأرض كسباً للرزق، وابتغاء
للخير؛ فكان قابيل من زُرَّاعِ الأرض، وكان أخوه من رعاة الأغنام.

لأن للأخوين مهادُ الحياة، وسهّل عيشها، وانتشر رِوَاقُ السلام والأمان
على هذه الأسرة السعيدة الطاهرة. وعلى امتداد الزمن، وتتابع فُسْحَةِ الأجل،
قويت في كلا الفتيتين غريزة الرجولة، ومال كلُّ منهما إلى أن تكون له زوجة
ليسكن إليها ويطمئن بصحبتها، وتملقت نفسه بذلك الأمل الخلو المسول،
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(*) - سورة المائدة ٣١ - ٣٥

(١) نزع: مال.

