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Murat, Necla: "Kötümserlik ve Hiçcilik Sorunu (Pascal, Schopenhauer, Kierkegaard, Nietzsche)", Doktora tezi (Danışman: Prof. Dr. Sevim TEKELİ), 186 s.
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SONRA GELEN DOKÜMAN

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3621 KAUSAR, Zeenath. Pessimism in modern scientific
method and in Fukuyama's hypothesis on democracy.
Islamic Quarterly, 59 iii (2015) pp. 247-267. With
reference to Islamic political thought.

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Traditions, do. 1914, pp. 28-32, *The Religion of Babylonia and Assyria*, Boston, 1895, pp. 48-144, *The Study of Religion*, London, 1901, pp. 101-103; A. Jeremias, *The OT in the Light of the Ancient East*, Eng. tr., do. 1911, pp. 1-141, *KATZ*, pp. 343-487; K. Marti, *Geach. der isr. Religion*, Strassburg, 1907, pp. 26-32, 101-105, 146-179, 284-270, 332-336; H. Meinhof, *Die Weisheit Israels*, Leipzig, 1903; C. Piepenbring, *Theol. of the OT*, Eng. tr., New York, 1893, pp. 137-140, 247-262; O. Pfeiderer, *Philosophy and Development of Religion*, Edinburgh, 1894, i. 102-136; W. R. Smith, *Rel. Sem.*, London, 1894, pp. 28-212; B. Stade, *Bibl. Theol. des AT*, Tübingen, 1908, pp. 82-102, 178-190; *HDB*, s.v. 'Holy Spirit', 'Logos', 'Wisdom', *PRE³*, s.v. 'Geist, heiliger', 'Weisheit', 'Wort Gottes'.

W. H. BENNETT.

PERU.—Our knowledge of the religion and mythology of Peru is gleaned chiefly from the writings of its Spanish conquerors, in whose records we are confronted with a bewildering array of religious types—animism, stone-worship, totemism, and fetishism appearing singly and simultaneously in different areas. A pantheon more or less developed exists side by side with these, and, if certain writers are to be believed, even monotheism and agnosticism made some headway in Incan times.

If it be admitted that the first four classes alluded to all fall to be included under the head of animism, then we may say that at the period of its destruction Incan religion had succeeded in evolving a pantheon possessing at least several anthropomorphic figures from an animism which still flourished side by side with it. This circumstance should render Peruvian religion a study of profound interest to students of comparative religion, as it exhibits a phase of peculiar value to the student. Moreover, there is perhaps no mythology in which compound myths exhibiting definite religious strata are so well exemplified.

At the time of the Spanish conquest Incan animism had reached the agricultural stage. The food compact with the crop-gods was not so well marked as in the case of ancient Mexico, but, although human sacrifice was rare, it is a mistake to consider it as altogether absent from Peruvian ritual. It is only reasonable to suppose that totemism, some relics of which remained, had preceded this agricultural cult, but there is perhaps no progressional existence of type in early religion, and two types may exist side by side and even overlap. Be that as it may, we are informed by Garcilasso de la Vega that in 'the idolatry of the first age' each district, family, village, and house possessed its own god, each different from the others, and that these were generally material objects, such as herbs, plants, trees, mountains, caves, precipices, large stones, small pebbles of different colours, and animals—jaguar, puma, bear, ape, fox, lynx, and cougar. The list includes examples of fetishistic, animistic, and totemistic worship, the first of which certainly survived until late times. Caves and precipices were worshipped as *paccariscas*, or places of origin, plants as the homes of animistic spirits, stones as fetish objects, and animals as totemic eponyms.

All things sacred were known to the Peruvians as *huaca*. The most common visible objects of veneration among the agricultural portion of the population were the *compas*, or gods of the irrigation channels to be found in every maize-field. The *compa* was sacrificed to at the planting of the seed and earnestly invoked during the growth of the plant, and no type of pagan worship was extirpated with greater difficulty. Others called *huancas* were situated in each plantation and were carved out of stone to represent a gigantic corn-stalk, which was placed there for the purpose of encouraging the plant to grow to the greatest possible size. 'Maize-mothers' were known as *uramamu*, 'potato-mothers' as *acsumama*, and 'cocoa-mothers' as *cocanama*. These remained

¹ *Historia general del Peru*, Lisbon, 1617, bk. i. ch. ix.

mere rustic fetishes and did not blossom into anthropomorphic gods of vegetation.

This arrestment was probably due to the fact that throughout Peru there existed a definite conception of a universal spirit of animated things (Pachacamac) and the close association of this conception with those of a creator-god (Pacharurac) and a ruling or directing god (Pachayachac).

The Pachacamac was the great spirit from whom proceeded the lesser spirits of animistic type who inhabited the various vegetable plants, whilst his consort Pachamama was supposed to have originated all those who haunted larger physical objects such as mountains and rivers. Pachacamac came to be identified with the creative agency (Pacharurac) from the circumstance that the function of both was regarded as the bestowal of the breath of life. He was represented in the *cooricancha*, or temple, at Cuzco by a stone statue in the form of a man, and his evolution into the form Pachayachac, in the late Incan period, may safely be ascribed to the growth and stability of Incan rule. Indeed, Inca Pachacutic built for the new god a separate shrine at Cuzco, known as the *Inisuarcancha*, in which he is said by Molina to have placed a golden statue of the universal deity, thus, perhaps, attempting to further a monotheistic ideal. Older forms died hard. Viracocha, a deity representative of water and its powers of fertilization, was sometimes identified with Pachayachac, and is perhaps anterior in origin to the cult of Pachacamac, as was Con, or Cun, the thunder-god of the Collao. Fish deities were also prominent in the coastal districts.

Sun-worship.—It remains only to mention sun-worship in a sketch of a religion which has already been dealt with in art. ANDEANS. The name 'Inca' means 'people of the sun.' They gave the sun an anthropomorphic shape, but did not derive racial or royal descent from him, calling themselves 'children of the sun' *honoris causa*; and it was only at a comparatively recent date that this connexion with the sun was embodied in a religious form, having probably been introduced by the great-grandfather of the Apu-Capac-Inca, who ruled at the conquest. The figure at Cuzco representing the sun was attired in the robes of a monarch, and a special ritual was attached to its worship. The warrior class practised a private and esoteric worship of the sun, totally distinct from the popular form, the idol which they adored being called *Huaina-Punchau*, 'the young sun,' representing an infant a year old moulded in solid gold.

LITERATURE.—See literature at art. ANDEANS.

LEWIS SPENCE.

PESSIMISM AND OPTIMISM—These rival interpretations of existence have one circumstance in common: both are designated by superlatives; and the loose employment of the terms in ordinary phraseology renders it needful to point this out. To justify their use in a philosophical sense it is not enough that a given view of things should dwell by preference on their more forbidding or more engaging aspect respectively. The terms are more strictly opposed than this, and each is to be understood in its literal sense. For pessimistic theory this is the worst of worlds; if it were to be a world, it could not have borne to be worse than it is. Some rudiments of order and well-being Schopenhauer himself will allow to it, since otherwise it could not cohere or continue in existence at all. But, so much being granted, the contention is that its irrationality, misery, and worthlessness could not be more than they are. And optimism also expresses itself in the same unqualified way, maintaining that all is for the best in this best of all possible worlds.

Balbin file

ERE. IX. 2, s. 803-814, 1980 (NEW YORK)

و ١٥٢ و ٤٧٩؛ رابع ص

تر - ك ٢٥ ب ١٥

* لا يَنْتَبِعُ عَوْرَةَ أَخِيهِ -

حم - ثان ص ١٨٥ و ٢٠٧ و ٢٢٢

بد - ك ٤٠ ب ٣٧

* أَنْزَلُوا النَّاسَ مَنَازِلَهُمْ -

تر - ك ٢٥ ب ٨٥

بد - ك ٤٠ ب ٢٠

مى - ك ١٩ ب ٣

* النَّهْيُ عَنِ الْقَوْلِ فِي الشَّاءِ -

حم - رابع ص ٤٢٤

انظر : الشَّاءِ الْمُدْحَجِ ~~HASET~~

* لا يَسْتَرْقِي النَّظَرَ فِي دَارِ أَخِيهِ

انظر : العَقْلُ

* النَّهْيُ عَنِ التَّدْبِيرِ وَالتَّحَاكُمِ -

* إِنْ اللَّهُ يُعِيبُ الرَّفِيقَ فِي الْأَمْرِ كَلَّهُ -

بخ - ك ٧٨ ب ٥٨ و ٥٧

مس - ك ٤٥ ب ٢٣ و ٢٤ و ٢٨

- ٧٠ و ٣٢

بد - ك ٤٠ ب ٤٤ و ٤٧

تر - ك ٢٥ ب ٢٣ - ٢٥

ك ٣٥ ب ٥٦

مج - ك ٣٧ ب ٢٢

ما - ك ٤٧ ح ١٤ - ١٧ ق

حم - أول ص ٤٠ و ثان ص ١٧٦

و ٢٢٢ ق ٢٣ و ٢٧٧ و ٢٨٧

و ٢٨٨ و ٣٠٣ و ٣١٢ و ٣٤١

و ٣٦٠ و ٣٨٩ و ٣٩٣ و ٣٩٤

و ٤٤٦ و ٤٦٥ و ٤٦٩ و ٤٧٠

و ٤٨٠ و ٤٩١ و ٥٠١ و ٥١٢

و ٥١٧ و ٥٣٩؛ ثالث ص

١١٠ و ١٦٥ و ١٩٩ و ٢٠٩

و ٢٢٥ و ٢٧٧ و ٤٨٣؛ رابع

ص ٢٢٧

ط - ح ١٩٣ و ٢٠٩١ و ٢٥٣٣

* لَأَحْسَدُ إِلَّا فِي اثْنَتَيْنِ -

بخ - ك ٣ ب ١٥؛ ك ٢٤ ب ٥

حم - أول ص ٣٨٥ و ٤٣٢؛ ثان

ص ٨ و ٣٦ و ٨٨ و ١٣٣

٣٥ ب ٧٨

تر - ك ٤٠ ب ١٢ ق

ما - ك ٤٧ ح ٤١ و ٦ - ٨

* مَا جَاءَ فِي الرَّفِيقِ -

تر - ك ٢٥ ب ٦٧

مى - ك ٢٠ ب ٧٥

* حُسْنُ الظَّنِّ -

بد - ك ٤٠ ب ٨١

حم - ثان ص ٣٠٤

* الرَّحْمَةُ -

تر - ك ٢٥ ب ١٦

حم - ثان ص ٢٤١ و ٢٦٩ و ٤٤٢

و ٤٦١ و ٥١٤ و ٥٣٩؛ ثالث

ص ٤٠؛ رابع ص ٣٥٨ -

٣٦٦

ط - ح ٣٥ و ٦٦١ و ٦٦٢

* الْأَنَاةُ وَالْحِلْمُ -

تر - ك ٢٥ ب ٦٦

حم - ثالث ص ٢٣

* عِرْفَانُ حَقِّ الْكَبِيرِ -

٠ ٤ EKIM 1996

RIYĀ

IVIMSERLIK

ZAN

BANHAET

HILIM

WENSINCK AREN JEAN, MIFTAHU KUNUZÜ's-SÜNNE.

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KISALTMALAR:

بخ = صحيح البخاري، مس = صحيح مسلم، بد = سنن أبي داود، تر = سنن الترمذي، نس = سنن النسائي، مج = سنن ابن ماجه، مى = سنن الدارمي، ما = موطأ مالك، ز = مسند زيد بن علي، عد = طبقات ابن سعد، حم = مسند احمد بن حنبل، ط = مسند الطيالسي، هش = سيرة ابن هشام، قد = مغازي الواقدي

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İYİMSERLİK

1 CİHAN YALÇINKAYA, İslam düşüncesinde iyimserlik, Ankara Üniversitesi, Yüksek Lisans, 2003