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AURORA SALVATIERRA OSSORIO

Abyaḍ, Yiḥye ben Shalom

Yiḥye ben Shalom Abyaḍ (1864–1935) was a reformist rabbi, scholar, and traditional physician in San'a, Yemen. He was closely associated with the work of his teacher Yiḥye Qāfiḥ. Together with Qāfiḥ, he provided new leadership for the community and worked to improve its spiritual and social conditions. He was especially active, in the spirit of his mentor, in developing programs and activities designed to counteract what they saw as the negative impact of the Kabbala on their Yemenite brethren. They both met with opposition from the conservative leadership of the community, which informed against them to the Turkish authorities, alleging that they were French agents, and in consequence they were arrested in 1917.

In 1932, after the death of Mori (Rabbi) Yiḥye Isaac, the chief rabbi and temporal head of Yemenite Jewry, Abyaḍ was elected to replace him. He initiated a series of regulations to ameliorate the situation of his community, but faced strong opposition until his death two years later. As was customary in Yemen, he did not make his living as a rabbi, but followed his family's traditional occupation as a master silver- and goldsmith. He adopted the Maimonidean path of Torah and science, and became one of the greatest traditional scholars of Yemenite Jewry, especially in Talmud and the writings of Maimonides. He was also skilled in medicine and astronomy, as expounded in medieval Jewish and Arabic sources, and

practiced as a doctor, free of charge, using traditional knowledge of natural herbal medications. In addition to medieval sources, he read books on modern medicine printed in Hebrew in the nineteenth century. He left many disciples, among them Rabbi Joseph → Qāfiḥ.

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YOSEF TOBI

Orayon talim 150212

Academic Study of Islamicate Jewry

alt - Norman A. Stillman

Prior to the second half of the twentieth century, much of the research devoted to the Jews of the Islamic world followed in the paths established by the Wissenschaft des Judentums scholars of the nineteenth century and dealt with the history, literature, and thought of the medieval period. Judeo-Arabic civilization was one of the major foci of Wissenschaft scholarship, as too were aspects of Hispanic Jewish history and culture—but only for the classical Islamic Middle Ages (ca. 850–1250) in the case of the former. In the case of the latter, the temporal period of interest extended somewhat further to nearly two centuries after the expulsion from Iberia down to the Sabbatean debacle, and the geographical range of interest included both the Eastern and Western Sephardi diasporas. For the German and Central European scholars of the Wissenschaft des Judentums school, the Jewish experience in the medieval Muslim world represented one of the high points of Diaspora history. Judaica scholars would occasionally publish a post-medieval or even modern → Judeo-Arabic or → Judeo-Persian text, but they did so only as a philological curiosity, and there was almost no interest in the recent or contemporary history or the social scientific study of Oriental Jewish

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Oryantalizm (150212)

THE NEW ORIENTALISTS
Postmodern representations of Islam
from Foucault to Baudrillard

Ian Almond

MADDE YAYIMLANDIKTAN
SONRA CELEN DOKÜMAN

03 Ağustos 2017

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	249167
Tas. No:	181.2 ALM-N

I.B. TAURIS
LONDON - NEW YORK

London, 2007

د. فتحي يوسف الشواورة

رحلة المستشرق فارتيماس إلى الجزيرة العربية

٩٠٨-٩١٤هـ / ١٥٠٣-١٥٠٩م نموذج عدائي للاستشراق

دراسة تاريخية تحليلية

Oryantalizm
150212
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180833

د. فتحي يوسف الشواورة (*)

الاستشراق ودوافعه:

-تعريف الاستشراق:

جاءت هذه الكلمة من الشرق إذ أورد ابن منظور (ت ٥ / م) أن شرق من شرقت الشمس شروفا وطلعت من موضع الشرق^(١) وهي مصدر من الفعل السداسي استشرق على وزن استفعل واستشرق على وزن استفعال ومعناها طلب الشرق^(٢) وقد جاء في المعجم الوسيط شرق الشمس شروفا إذ طلعت^(٣) وتأسيسا على ما تقدم فإن مدلول هذه الكلمة لغويا يفيد الدلالة على جهة الشرق الجغرافي. أما في اللغة الانجليزية فكلمة ORIENTATION تعني توجيه الحواس نحو اتجاه أو علاقة في مجال الأدب والفكر والاجتماع^(٤) وقد نبع هذا النوع من الدراسات والأفكار من أوروبا التي تقع إلى الغرب من البلاد العربية التي كانت مهدا للحضارات كالعراق ومصر وبلاد الشام والجزيرة العربية .

(*) أستاذ التاريخ المساعد في كلية العلوم والآداب بالرس - جامعة القصيم .

(١) لسان العرب ، مادة شرق .

(٢) الفيروز ابادي، القاموس المحيط، مادة شرق ؛ المصباح المنير، مادة شرق .

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٤٢٦ - ٣٨٧-



28 Mayıs 2017

مَجَلَّةٌ

كَلِمَاتُ أَرَاغُلُومِ

العدد ٩٧

صفر ١٤٣٨ هـ - نوفمبر ٢٠١٦ م

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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

٨. خلصنا في الدراسة إلى أن استعادة العافية الحضارية، والإمكان الحضاري، والشهود الحضاري يتوقف كل أولئك على حسن تمثّل الأمة وتعزيز وعي أبنائها بجملة من القيم الحضارية والمبادئ الحضارية، وتمثّل تلك القيم في الإيمان والتقوى، والعدالة والأمانة، والرحمة، والسماحة، والاعتدال. وأما المبادئ الحضارية، فإنّها تتمثّل في العلم الشامل المتمحور حول العلم بالدين، والعلوم بالطبيعة والكون بمستجداته وتطوراتها، والعلم بالواقع والحياة، والعمل الصالح، والتخطيط الرشيد، والالتزام الرصين بالنظام، والتوازن والشمول، والانفتاح الحكيم على الآخر والاعتراف به.

فهذه المبادئ تمثّل الأسس والقواعد التي يمكن أن تبني عليها الحضارات، وأن يعاد من خلالها بناء الحضارات الآفلة الغائبة.

وأخيراً: إنّ الأساس المنطقي لانتقائنا لتلك القيم والمبادئ يعود إلى تلك الرابطة القويّة بين القيم المذكورة من حيث كونها قيماً أخلاقيةً ومتكاملةً ومتداخلةً في بعض الأحيان، مما يجعل الفصل بينها تعسفاً واعتسافاً، وكذلك الحال في المبادئ الحضارية، فإنّها هي الأخرى متكاملة ومتراصة، فالعلم والعمل يتكاملان، وكذلك يتكامل التوازن والانفتاح، وأما التخطيط الرشيد، والالتزام الرصين بالنظام، فإنّهما يتكاملان ويتداخلان، ولذلك، فقد رأينا ضرورة ذكر هذه المبادئ المتكاملة والمتداخلة.

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29 Haziran 2018

الاستشراق في فكر محمد أركون بين الشعور بالمدونية والرغبة في التجاوز

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الحسن العياقي*

MADDE YAYIMLANDIKTAN
SONRA CELEN DOKÜMAN

مقدمة:

لقد بدأ الاهتمام بالاستشراق والمستشرقين مبكراً في عالمنا العربي الإسلامي، وكان عدد لا يستهان به من المفكرين والعلماء، يُتابعون ما أنتج حول الثقافة والحضارة الإسلامية من غير المسلمين، وقد اتخذت علاقة هؤلاء بهذا الإنتاج أشكالاً شتى؛ إذ عدّه بعضهم شراً مطلقاً، وخطراً مُهدّداً للأسس التي يقوم عليها كيان الأمة الإسلامية، ومنهم من بُهر بمنجزات الحضارة الغربية فدعا إلى الأخذ بكل ما أنتج هناك، وأصرّ على إعادة التجربة في العالم الإسلامي، شرطاً من شروط بلوغ التّحضر في نسخته الحديثة. ومنهم من اتخذ من الاستشراق مسافةً نقديةً، ودعاً إلى التوقف حتى يتم التأكد من غلبة نفعه على ضره، وعدم إطلاق حكم عام يشمل الجميع دون استثناء، وهو الموقف الذي نحسبه الأقرب إلى الصواب، مع أن للموقفين الأول والثاني ما يسوغهما؛ إذ لم يعد خافياً أهمية الدور الذي مارسته مؤلفات المستشرقين عن ثقافة الشعوب العربية الإسلامية وحضارتها، وعن تاريخها وجغرافية أوطانها، في تيسير عمل المستعمر، كما لا يُنكر أحدٌ السبق الذي حققته الحضارة الغربية على المستوى التقني والتكنولوجي عموماً، الشيء الذي ساهم في تسهيل الحياة وتقريب المسافات؛ ومع ذلك فهذان الأمران لا يعطيان المشروعية برأينا للموقفين الأولين المشار إليهما أعلاه.

ولا بد من الإشارة هنا، إلى الأهمية البالغة التي تكتسبها عملية رصد أثر ما أنتجه المستشرقون في تحديد مواقف المفكرين والعلماء منهم، فكثيراً ما ساهمت كتاباتهم في

* دكتوراه في وحدة التكوين والبحث: "المناظرات الدينية في الفكر الإسلامي"، الكاتب العام لجمعية الإمام ابن

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Early Orientalism


Imagined Islam and the notion
of sublime power

Ivan Kalmar

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Dem. No:	264078
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 **Routledge**
Taylor & Francis Group
LONDON AND NEW YORK
2012

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Orientalizm
150212

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01 Ocak 2019

Leiden Studies in Islam and Society

Oryantalizm
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Oryantalizm (150212)

TARİHSEL BİR KURGU ÜRÜNÜ OLARAK İSLAMOFOPYA

Hakan Olgun *



Özet:

İslamofobia, İslâm dinine ve Müslümanlara yönelik korku ve önyargı anlamında yeni bir tanımlamadır. Ancak İslamofobia tarihsel Hıristiyan polemik yazılarından kaynaklanan güçlü bir teolojik temele sahiptir. Bu teolojik temel siyasal ve kültürel gerekçelerle zaman içinde güçlenmiştir. Günümüzde İslamofobia gerekçelerinin en önemlisi ise Batıdaki Müslüman nüfusunun artışıdır. İslamofobia sorunuyla mücadele ederken politik önlem ve hukuki düzenlemelerin yanı sıra tarihsel İslâm karşıtlığı düşüncesinin batı zihninde sorgulanması sağlanmalıdır. Müslümanların bireysel ve sosyal yaşamlarındaki İslâm kaynaklı erdemliliklerinin batı düşüncesinde yeniden oluşturulmalıdır. Bu metodun Müslümanları tanımlayan "orta ümmetlik" bilincinin de ge-geği olduğu söylenebilir.

Anahtar Kelimeler: İslamofobia, dinsel önyargı, oryantalizm

Islamophobia as a Product of Historical Imagination

Abstract:

Islamophobia is a neologism that is used to refer to a fear or prejudice towards Muslims and the religion of Islam. But Islamophobia has a long established theologic basis from the Christian polemical texts. Its theologic bases have got strong with politic and cultural causes in the course of time. Today, the main cause of Islamphobia is

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YAHUDİ-HİRİSTİYAN İLİŞKİLERİ TARİHİ Ve ANTI-SEMITİZM-ORYANTALİZM İLİŞKİSİ

Bülent ŞENAY*

This article looks at the history of Jewish-Christian relations in terms of how the emergence of anti-Semitism within the Latin Catholic Christian world can also be linked to the existence of a strong anti-Islamism in the Western Christian world throughout the middle ages up until the nineteenth century. The roots of this anti-Islamism can be traced back to the popular belief among the Christians that 'Jews and Muslims were allies with each other against the Kingdom of Christ' as they both were 'Semites'. Both popular and academic as well as art culture reflect the 'anti-Semitism and anti-Islamism'. The 18th and 19th century Orientalism seems to have borrowed this anti-Semitism and anti-Islamism as subtle attitudes in dealing with the Biblical and Islamic sources. The orientalist arguments on Islamic history, the Qur'an, the Sunnah and Muslim societies can be taken as examples of anti-Semitic representations of the so-called exotic Middle Eastern religion and culture, namely Islam.

* * * * *

1964 yılının Ocak ayında Hindistan'ın Yeni Delhi şehrinde yapılan 26. Uluslararası Şarkiyatçılar Kongresi ile ilgili izlenimlerini, 1970'de İstanbul Üniversitesi Edebiyat Fakültesi İslam Tetkikleri Enstitüsü Dergisi'nde anlatan Zeki Velidi Togan şöyle der: "Oryantalizm, Garp uleması için bir ilmi 'kuryozite' (merak) olmuştur."¹ Edward Said ise yıllar (Oryantalizm'in ilk baskısı 1978'dir) sonra Togan'ın bu yorumundan tamamen farklı bir değerlendirme yapmaktadır. *Orientalism* adlı eserinde, Oryantalizmin sadece Avrupalı ilim adamlarının "ilmi merak"ndan değil, tarihî-siyâsî bir arka plandan kaynaklandığını belirtir.² Bunu belirtirken, Yahudiler ve Latin Katolik Hıristiyanları arasındaki ilişkileri şekillendiren Anti-Semitizmin Oryantalizm ile doğrudan "sebepler-sonuç" ilişkisi olduğuna dikkat çeker. Anti-Semitizmin Batı'da artışı ve devanında da Latin Katolik Hıristiyanlığının anti-İslamizminin etkisi kayda değer bir husustur.

¹ Z. V. Togan (1970) "Delhi Müstesrikler Kongresi", İ.Ü.E.F. İsl.İtk.Enst.Dergisi, c. IV, 1-2, s. 91.

² E. Said (1978/1995) *Orientalism: Western Conceptions of the Orient*, s. 2-4.

Edward Said "*Orientalism*"i yazarken "*anti-Semitizmin tarihini yazdığını farkettiğini*"³ söylemiştir. Bir başka ifadeyle, Yahudi-Hıristiyan ilişkilerinin tarihini inceleyen bir kimse, kendisini Anti-Semitizmin tarihini okurken bulur.

Yahudi-Hıristiyan ilişkileri denilince akla önce Anti-Semitizmi gelmektedir. Hıristiyanlığın I. yüzyılından günümüze kadar geçen 2000 yıllık süreçte, yani Yahudi-Hıristiyan ilişkilerinin şekillenmesinde ve anti-Semitizmin ortaya çıkışında şüphesiz teolojik yani inançlarla ilgili ihtilaflar kadar, sosyal, siyasal ve hatta ekonomik faktörler de birlikte düşünülmelidir. Batı Hıristiyan geleneğindeki Yahudi düşmanlığının sebepleri incelendiğinde dört başlık ortaya çıkmaktadır. (1) Dini sebepler: Yahudilerin Hz. İsa'ı öldürdüğü veya öldürttüğü inancı (*deicide charge*) ve Hz. İsa'nın "İkinci Gelişi"nden önce tür Yahudilerin ya Hıristiyan olmaları ya da ya da Deccal taraftarlar: yok edilmelerini öngören Hıristiyan Mesihî inanç.⁴ (2) Ekonomik sebepler: Yahudilerin ekonomik rekabette önde oluşları ve "faizli borç verme" uygulamaları.⁵ (3) Sınıf çatışması: Monarşi, asiller, orta ve alt-sınıflar arasındaki çatışmalarda Yahudilerin hep ezilen tarafta olmaları.⁶ (4) Psikolojik sebepler: pek çok bireysel-toplumsal sorun karşısında her taşın altında suçlu olarak bir Yahudinin aranması.⁷ Anti-Semitizm, bu faktörlerin hepsi üzerinde oluşmuştur.

Anti-Semitizmin tarihini ve Oryantalist geleneğin oluşumundaki yerini anlamak, bizzat Oryantalizmin anlaşılması açısından önemlidir. Ancak, aynı derecede önemli ve bu makalenin temel fikri olan husus, *Batı Hıristiyan tarihinde anti-Semitizmin yukarıda bahsedilen sebeplerden olduğu kadar anti-İslamizmin de kaynaklandığı, dolayısıyla Oryantalizmi şekillendirdiği* gerçeğidir. Bu husus, 2000 yıllık Hıristiyan tarihi bağlamında değerlendirildiğinde Hıristiyan Batı

³ E. Said (1978/1995) a.g.e., s.27-28.

⁴ Bu konuda bkz.: Flannery, Edward H. (1985) *The Anguish of the Jews: Twenty-Three Centuries of Antisemitism*, N.J: Paulist Press, s. 3-24; S. W. Baron (1952-1983) *A Social and Religious History of the Jews*, 2nd ed., I-XVIII, Philadelphia: Jewish Publication Society of America, 1957, c. IV, s.102.

⁵ Lester A. Little (1978) *Religious Poverty and the Profit Economy in Medieval Europe*, Ithaca: Cornell University, s. 42-57.

⁶ A. & H. Cutler (1986) *Medieval Roots of Anti-Semitism*, Notre Dame, Ind., s. 394.

⁷ Cohn, Norman C. (1962) *Pursuit of Millennium: Revolutionary Messianism in Medieval and Reformation Europe and Its Bearing on Modern Totalitarian Movements*, London: Mercury Books, s. 69-74.