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DİN PSİKOLOJİSİ BİLİM DALI

Yûşa (220361)  
- Türbe

**BEYKOZ YÛŞA TÛRBESİ BAĞLAMINDA TÛRBE ZİYARETLERİNİN  
PSİKO- SOSYAL YÖNDEN İNCELENMESİ**

( Yüksek Lisans Tezi )

ASIYE ALTAN

DANIŞMAN  
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Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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einhält, deren Beispiele kein Rechtgläubiger folgen wird, um wie viel mehr muss man den Volksverführern gegenüber diese Strenge walten lassen; denn sie verwüsten die ideelle Welt (الأرض المعنوية). während jene Raubmörder nur die sinnliche Welt (الأرض الحسية) beeinträchtigen <sup>1)</sup>.

Den Abschluss des Tractates <sup>2)</sup> bilden exegetische Ausführungen über Traditionsaussprüche, welche von den متفقين und den متفقرون gewöhnlich im Munde geführt werden, obwol ihr wahrer Sinn sich gerade gegen sie selbst und ihr Vorgehen kehrt.

1) Blatt 55 verso.

2) Bl. 56—74.

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Muhammedanische Traditionen über den Grabesort des Josua.

(ZDPV, II. 1879. S. 13—17). . . . . 39 - 43

## Muhammedanische Traditionen über den Grabesort des Josua.

Yusa (OIT)

Die Erwähnung der im Londoner Athenaeum Jahrg. 1877, p. 601) bekannt gemachten Identificirung des Grabesortes Josua's, (Thimmath Serah Jos. 24, 30) oder T. Heres (Richt. 2, 9) mit »Kefr Hārit« im Jahresberichte des Hrn. Prof. Socin (diese Zeitschr. Bd. I. p. 41) veranlasst mich, Gelegenheit zu nehmen, über die Orte zu sprechen, welche die muhammedanische Volkstradition dem Grabe Josua's anweist. In meinem »Mythos bei den Hebräern« p. 336—40 (engl. Bearbeitung p. 279—82) habe ich über die eifrige Geschäftigkeit der muhammedanischen Volkstradition in der Bestimmung der Grabesorte von Patriarchen, Propheten und Heiligen, sowie über die widersprechenden Daten, welche diesbezüglich die verschiedenen Localtraditionen bieten, indem sie das Grab einer und derselben Person an verschiedenen Orten nachweisen, weitläufiger gehandelt.<sup>1)</sup> Das hieher gehörige Traditionenmaterial liesse sich in grossem Zusammenhang und in voller Ausführlichkeit studiren, wenn uns einige auf Gräberwallfahrten (Zijārāt) der Muhammedaner be-

1) Zu den dort gegebenen literarischen Nachweisen füge ich hinzu Jākūt, Geogr. WB. Bd. IV, p. 184, 16 (Grab des Šālih). Zu vergleichen ist auch ein Kapitel über solche Traditionen in El-Muḳaddasi's Descriptio imperii moslemici ed de Goeje (Leiden 1877) p. 46. Ibn Ḥagar el-'Asḳalānī erwähnt in seinem Werke über die berühmten Muhammedaner des VIII. Jhd. d. H. (Handschrift der kais. Hofbibliothek in Wien Cod. Mixt. Nr. 245) Bd. I, fol. 191 recto einen Kaufmann aus Bagdad, Namens Ahmad b. Jūsuf b. Šajḳal, welcher grosse, bis nach Indien und China reichende Reisen unternahm und Sagen über die während seiner zwanzigjährigen Reisen besuchten heiligen Gräber erzählt.

'Abbās al-'Azzāwī has suggested another Zubaydah, viz., Zubaydah bint Hārūn al-Juwainī, the wife of Zāhir ad-dīn<sup>20</sup>, but also in this case we have no reference on the place where she was buried in. Other famous Zubaydahs were Zubaydah bint Niẓām ul-Mulk who died in Baghdād in 470 A. H., and was buried in a *dār* near the *Bāb al-'āmm* in the *Dār al-Khilāfah*<sup>21</sup>, and Zubaydah bint al-Muktafī who married the Sulṭān Mas'ūd ibn Muḥammad ibn Malik *Shāh*, died in 569 A. H.<sup>22</sup>.

Anyway, the best contribution is that of the late Muṣṭafā Jawād<sup>23</sup>.

The principal sources on which are based his views are al-Mutrakī and Sibṭ ibn al-Jawzī. The first clearly said that the mother of the caliph an-Nāṣir, Zumurrud Khātūn built a tomb in 1190 A. D., and all Arabic sources agree that it was situated near the shrine of Ma'rūf al-Karkhī, whose origins go back to the IX<sup>th</sup> century A. D.<sup>24</sup>. Zumurrud Khātūn built the tomb before her death in the year 599 A. H. She gave also many *waqfs* for the monuments<sup>25</sup>. Nearby a *madrasah* was built. Until 1195 A. H./1780 A. D. near the tomb was a mosque. But in this year it fell dawn, and Sulaimān Pāshā used its material for the new-built Baghdādī walls<sup>26</sup>.

VINCENZO STRIKA - JĀBIR KHALĪL  
 The Islamic Architecture of Baghdād  
 Napoli-1987, s. 23-26  
 IRCICA: 20584

<sup>20</sup> 'Abbās al-'Azzāwī, *al-'Irāq bayna al-iḥtilālāini*, I, p. 406.

<sup>21</sup> Ibn Khallikān, I, p. 97; II, p. 81; Ibn al-Athīr, *al-Kāmil*, X, p. 37.

<sup>22</sup> *Ibid.*, XI, p. 30.

<sup>23</sup> Muṣṭafā Jawād, *al-'Imārah al-islāmiyyah*, *Sūmer*, 1947, pp. 39-50; *Dalil Baghdād*, pp. 170-71; 207.

<sup>24</sup> *Ibid.*, p. 38.

<sup>25</sup> Zumurrud Khātūn was a slave girl brought from Turkey and bough by the caliph al-Mustaḍī (Muṣṭafā Jawād, *Sayyidāt al-balāṭ al-'abbāsiyyah*, Beirut 1950, p. 181).

<sup>26</sup> L. Massignon, *Mission*, p. 108.

#### 4. AL-QUMRIYYAH MOSQUE AND NABĪ YŪSHA' TOMB

by Jābir Khalīl

##### I. Al-Qumriyyah Mosque

The Qamariyyah (or Qumriyyah)<sup>1</sup> is one of the outstanding mosques from the late 'Abbāsid period, (Fig. 3b). It has been frequently restored. From the original building we have only the minaret. The mosque is important also for having the best oriented *mihrāb* among the mosques of Baghdād<sup>2</sup>. The *muṣallā* is rectangular directed from East to West, 28.25 m long and 12.45 m wide. There are two aisles parallel to the *qiblah* wall, separated by huge rectangular piers (Pl. Va). In the middle of the *qiblah* wall is the *mihrāb*, a deep structure having at the top a pointed arch. Then comes a marble slab with some verses related to the 1230 A. H. restoration. Besides it, there are blind rectangular niches also ending with pointed arches. There is a window at the top of each arch and two smaller ones in the lower part. Each ceiling is divided into three domes almost semicircular. The domes are carried on square piers and pendentives. The north wall is divided into three arches, the middle one is larger. On the higher part there are four openings. Nearby is situated the *maḥfal*. On the right side of the *mihrāb* is the *minbar*, whose lower part is covered with marble, then the *kāshī* green tiles with geometrical motifs.

The minaret is found in the east corner of the *muṣalla* (Pl. Vb). Its base is square, each side being 3.25 m long. In the upper part there is a brick decoration. As already said this is the oldest part of the building, although it must have been frequently restored. The pinnacle is, however, new. During our visit to the mosque, the building was under restoration by the Directorate of the *waqfs*, apparently according the original plan.

To the right of the mosque is situated the *madrasah* 'Omariyyah<sup>3</sup>,

<sup>1</sup> On this mosque see: Kāzīm al-Jānabī, *Masjid Qumriyyah: takhṭituhu wa 'imāratuhu*, *Sūmer*, 1972, pp. 187-192; Jābir Khalīl, *Jāmi' Qumriyyah ta'rikhuhu wa 'imāratuhu*, *Bayna an-nahraini*, 1973, pp. 89-102. To these recent works we may add: Muṣṭafā Jawād, *Sūmer*, III, 1947, pp. 50-54; *Arch. Reise*, II, p. 146; Massignon, *Mission*, pp. 103-104.

<sup>2</sup> Jābir Khalīl, *l.c.*, pp. 89 etc.

<sup>3</sup> We were not able to find any information on this building. Perhaps the best study is found in Shukrī al-Alūsī's *Masājid* (p. 134-135).

لولا سَيِّدِي فلان<sup>1)</sup> ما جينا أَيَّاحا  
 ” ولا وَقَفْنَا وَحَوِينَا  
 ” أَيَّخْلِي الكيس وَيُودِينَا  
 ” يُودِينَا ما يُودِينَا<sup>2)</sup>  
 ” يُودِينَا مَئْتين رِيال<sup>3)</sup>  
 ” نروح بها بلاد الشام  
 ” نجيب الخوخ مع الرمان  
 ” ونجيب جنبيحة<sup>4)</sup> العصفور  
 ” اللى ينادى فوق السور  
 ” ونقول يا ناصر يا منصور  
 ” أَحْطَفُ عَمَّالِي  
 ” يَاللَّه خَلِيَّةُ  
 ” يَالْقَاضِي يَالْقَاضِي يَالْقَاضِي  
 ” ” يَاللِي كتبت كتابي  
 ” ” جاب لي قديحة يا جيران  
 ” ” غَرَّبَلْتَهَا ما جاتش حَقَّان  
 ” ” نَحَلْتَهَا قال طيَّاتِي  
 ” عَجَنْتَهَا قال مَرَقْتِي  
 ” خَابِرْتَهَا قال حَرَكْتِي  
 ” خَدَّتْ المَحَرَّك في كُمِّي  
 ” وَرَحَّتْ بُه بيت أُمِّي



- 1) Hier wird der Name des Hausbesitzers eingeschaltet.  
 2) وَيُودِينَا, يُودِينَا ausgesprochen jeddîna, we-jeddîna.  
 3) رِيال = Fünffrankenstück.  
 4) Lies: wangib genêhet el-'uṣṣûr.

## Muhammedanische Traditionen über den Grabesort des Josua.

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Ignaz Goldziher  
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(*ghinā' zayānibī*). As a singer, he seems to have been one of the *murtaǧǧil* singers who used to accompany themselves by beating the musical metre (*ikā'*) with a wand (*kaḏīb*). Yūnus left several books on music and musicians. Among them was a record of the tonal system of the Medinan music school, called *K. al-Naǧham*. From this book, a quotation on the division of the octave seems to have survived. He also composed a book on the renowned female singers (*K. al-Kūyān*), a collection of his own song texts (*K. Muǧǧarrad Yūnus*), and an extensive systematic collection (*taḏwīn*) of song texts (*K. fi 'l-Aǧhānī*), also called *Dīwān Yūnus*. The latter contained, in the redaction known to Ibn Khurraǧǧib [q.v.], 825 song texts by 35 male and female singers of the first two "classes" (*tabakāt*) in Islam. In a redaction described by Ibn al-Ṭahhān (d. after 449/1057 in Cairo), the number of song texts is said to have increased to 6,300. They were in alphabetical order, followed by complete musical indications, and by the names of the poet and the composer. Abu 'l-Faraǧǧ al-Iṣfahānī [q.v.] quoted the book frequently in his *K. al-Aǧhānī al-kabīr*. He made use of this "fundamental source" (*asīl*) in a redaction by al-Hiṣhāmī (3rd/9th century) who had supplied the musical indications (*adǧnās, tarā'ik*) omitted by Yūnus. The advanced and extensive literary production of Yūnus al-Kātib proves in itself that he cannot have been "the first" to write on music in Islam, as was often stated.

*Bibliography*: Ibn Khurraǧǧib, *Mukhtār min K. al-Lahw wa 'l-malāhī*, Beirut 1961, 40-43 and *passim*; *Aǧhānī*<sup>3</sup>, i, 42-3, 251, ii, 231-3, iv, 398-404, v, 230, vi, 152, 171, viii, 220-1, xii, 126, xvii, 223, xix, 133, and indices; Ibn al-Nādim, *Fihrist*, 145; Ibn al-Ṭahhān, *Hāwī al-funūn wa-salwat al-mahzūn*, facs. ed. Frankfurt 1990, 37-8; Nuwayrī, *Nihāyat al-arab*, Cairo 1923 ff., iv, 292-3; Ibn Faḏl Allāh al-'Umarī, *Masālik al-abyār*, facs. ed. Frankfurt 1988, x, 132-3; Ṣafadī, xxix, 390-2; A. Caussin de Perceval, *Notices anecdotiques sur les principaux musiciens arabes*, in *JA*, série 7, vol. ii, 399-592, esp. 507-10; H.G. Farmer, *A history of Arabian music*, London 1929, 83-4, and index; idem, *The minstrelsy of "The Arabian Nights"*, Bearsden, Glasgow 1945, 18-19; idem, *The sources of Arabian music*, Leiden 1965, nos. 1-4; Sezgin, *GAS*, i, 368-9; E. Neubauer, *Zur Bedeutung der Begriffe Komponist und Komposition in der Musikgeschichte der islamischen Welt*, in *ZGAIW*, xi (1997), 307-63, esp. 311-12, 318; idem, *Arabische Musiktheorie von den Anfängen bis zum 6./12. Jahrhundert*, Frankfurt 1998, index. (H.G. FARMER-[E. NEUBAUER])

**YURT** [see KHAYMA. iv].

**YŪRŪK** [see YŌRŪK].

**YŪSHA'** b. NŪN, the Joshua of the Bible. The *Qur'ān* does not mention him by name but alludes to him. When Moses wished to lead his people into the holy land and Israel was afraid to fight with the giants, they were encouraged by two God-fearing men (V, 20-6) who may be recognised as Joshua and Caleb. Neither can it be doubted that the young man (*fatā = na'ar*, Exod. xxxiii. 11) who accompanies Moses on a journey to al-Khaḏīr [q.v.] (not named) in XVIII, 60-64, is any other than Joshua (see al-Ṭabarī, i, 428).

Al-Ṭabarī was certainly well informed of the features of the biblical tradition concerning Joshua: the crossing of the Jordan with the ark, the spies, the fall of Jericho, the dishonesty of Achan, the artifice of the Gibeonites, the solstice, Bezek. However, Muslim legend has also supplied the figure of Yūsha' with features not found in the Bible, most of which paralleled the material in the Haggada. Yūsha' was given the task of summoning the Children of Israel to the true faith

(al-Ṭabarī, i 503-4). To enable Moses to depart this life without anxiety, Yūsha' was installed as a prophet in his lifetime (see L. Ginzberg, *The legends of the Jews*, Philadelphia 1909-38, iii, 436-9). He was present at Moses's death and Moses's garments remained in Yūsha's hands when Moses died. Yūsha' was suspected of having killed Moses but all the Israelites had a dream in which Moses refuted the suspicion to calm the affair. Yūsha' conquered the giants in Jericho, but the traditions vary as to whether the victory was won in the time of Moses or not until after his death. Balaam [see BAL'AM] supported the battle against the Israelites. In Ibn al-Athīr, the story is embellished; Balaam's wife was bribed to incite him to evil (see H. Schützinger, *Die arabische Balaam-Erzählung*, in *Isl.*, lix [1982], 195-221). *Qur'ān*, VII, 175-7 is also connected to Balaam. Yūsha' could not cross the Jordan for 40 days. He then prayed and the two hills on the banks became a bridge across which people could pass (al-Kisā'ī). Jericho was besieged for six months, and in the seventh the walls fell down at the blowing of the trumpets. The miracle in which Yūsha' makes the sun stand still is mentioned sometimes in connection with the conquest of Jericho and sometimes in the war against the united kings. In both cases, the story is told that Friday evening was close to arriving. If the sabbath began, the fighting could not be continued and the victory would be incomplete. Yūsha' wished to stop the sun; at first it refused, saying it was fulfilling divine orders just as Yūsha' was; finally, the sun agreed. After the victory, Yūsha' collected the booty and desired to offer it as a sacrifice but no flame came down from heaven to consume it (cf. Lev. ix. 24; I Kings xviii. 23-4; I Chr. xxi. 26; II Chr. vii. 1). There must have been some dishonesty. The lot pointed to Achan as the sinner. According to another tradition, Yūsha' summoned the heads of the tribes. The hand of the sinner stuck to the hand of Yūsha'. Al-Kisā'ī records another divine judgment; each tribe had a mark on Aaron's robe and the mark of the guilty tribe became distorted. A bull's head studded with pearls and jewels was found in the sinner's possession and was added to the booty. Flames then consumed the booty, including the bull's head, along with the sinner.

Yūsha' rooted out the inhabitants of Canaan, but a fraction of them migrated under the leadership of Ifriḳīs to Africa; their king *Djirdjir* (i.e. Gregory) was killed; from the others, the North African Berbers are descended.

In al-Ṭabarī, i, 558, the isolated tradition is found that the dead man conjured up by Ṭālūt (Saul) was Yūsha' rather than Samuel (cf. I Sam. xxviii. 11-19). The tomb of Yūsha' is a pilgrimage site, probably dating from pre-Islamic times, in Ma'arrat al-Nu'mān [q.v., at Vol. V, 926b].

*Bibliography*: Ṭabarī, i, 414-29 (on al-Khaḏīr), 498-9, 503-16, tr. W. Brinner, *The History of al-Ṭabarī*, iii, *The Children of Israel*, Albany 1991, 1-18, 80-2, 86-98; Ibn al-Athīr, *Kāmil*, Būlak 1290, i, 78-9; Tha'labī, *Kiṣaṣ al-anbiyā'*, Cairo n.d., 191-4, 199-203; Kisā'ī, *Kiṣaṣ al-anbiyā'*, ed., Eisenberg, Leiden 1922-3, 240-2; Abū Rifā'a al-Fārisī, *Bad' al-khalk wa-kiṣaṣ al-anbiyā'*, in R.G. Khoury (ed.), *Les légendes prophétiques dans l'Islam*, Wiesbaden 1978, 51-9; J. Horowitz, *Jewish proper names and their derivatives in the Koran*, in *Hebrew Union College Annual*, ii (1925), 179, on the use of the name Yūsha' in al-Wāḳidī.

(B. HELLER-[A. RIPPIN])

**AL-YŪSĪ**, ABŪ 'ALĪ AL-HASAN b. Mas'ūd, Moroccan man of letters (1040-1102/1631-91).

Of the Berber tribe of Ait Yūsī, he was born in

112-700A

the papacy. This was particularly true when she thought the Pope was making bad appointments to Spanish benefices or in any way encroaching on the customary rights of the crown over the Spanish churches. For the vacant see of Cuenca in 1478, for instance, she rejected the Italian cardinal appointed by the Pope, who four years later accepted her alternative Spanish candidate. Subsequently, she successfully rejected the suggestion that the Pope's nephew should become archbishop of Seville. In seeking to control appointments to Castilian sees, the Queen was not simply inspired by national sentiments. She also sought candidates of high standards; judged by her choices of men such as Talavera and Cisneros, Isabella was, indeed, remarkably effective in achieving her objective.

Isabella was almost as interested in education as she was in religion. After she reached the age of 30, she set herself the task of acquiring proficiency in Latin and succeeded in her aim. At court she encouraged such notable scholars as Pietro Martire d'Anghiera, whom she set up as the head of a new palace school for the sons of the nobility. Naturally, many of the outstanding literary works of her reign, such as Antonio de Nebrija's *Gramática Castellana* (1492; "Castilian Grammar"), were dedicated to her. She was also the patron of Spanish and Flemish artists; part of her extensive collection of pictures survives.

Family sorrows at the end of her reign

The last decade of her reign took place against a background of family sorrows brought about by the successive deaths of her only son and heir, Juan (1497), of her daughter Isabella, queen of Portugal, in childbirth (1498), and of her grandchild Miguel (1500), who might have brought about a personal union between Spain and Portugal. Instead, her daughter Joan, wife of Philip I and mother of the Emperor Charles V, became the heiress of Castile; but this offered little comfort to the Queen because Joan had already, by 1501, shown signs of the mental imbalance that would later earn her the title of "the Mad."

One of the achievements of Isabella's last decade was undoubtedly the success with which the Catholic Kings, acting on her initiative, extended their authority over the military orders of Alcántara, Calatrava, and Santiago, thus giving the crown control over their vast property and patronage. These orders had been for too long exploited by the nobility and were the subject of intense rivalry among those who sought to be elected master of one or other of them. In 1487 Ferdinand became grand master of Calatrava, and by 1499 he had acquired the grand masterships of Alcántara and Santiago. With the capture of Granada, the main work of the orders had been done; and a process that envisaged their ultimate absorption into the lands of the crown was logical and sensible.

**Assessment.** Good sense and statesmanship were equally reflected in Isabella's will and codicil. Because she left no memoirs, her will is in many ways the most reliable picture of her. In it she sums up her aspirations and her awareness of how much she and Ferdinand had been unable to do. With prudence she comments on the basis of her political program—the unity of the states of the Iberian Peninsula, the maintenance of control over the Strait of Gibraltar, a policy of expansion into Muslim North Africa, of just rule for the Indians of the New World, and of reform in the Church at home. If the overall impression is inevitably piecemeal, it is also clear that she gave to her successors an exceptional document. It assures scholars that, in allotting to Isabella the foremost place among their rulers, Spaniards do not misjudge this remarkable woman. She died in the castle of Medina del Campo on November 26, 1504.

**BIBLIOGRAPHY.** The standard biography in English remains W.H. PRESCOTT, *History of the Reign of Ferdinand and Isabella, the Catholic* (1838; rev. ed. by J.H.F. KIRK, 1908). Though antiquated it is reasonably reliable. There are good modern summaries of the reign by J.M. BATISTA I ROCA in *The New Cambridge Modern History*, vol. 1 (1957); and J.H. ELLIOT in *Imperial Spain, 1469-1716* (1963).

(J.R.L.H.)

## Isaiah

Isaiah (Hebrew *Yeshā'yahu*, "God is salvation") was a prophet of ancient Israel, after whom one of the great prophetic books of the Bible is named. (Only some of the first 39 chapters are now considered to be his work; see BIBLICAL LITERATURE.) He was reputed to be in touch with God and gifted with the capacity to speak for God, and his image of himself was in accord with his repute. His message constitutes a significant and lasting contribution to the Jewish and Christian spiritual traditions.

**Personal life.** The earliest recorded event in his life is his call to prophecy as now found in the sixth chapter of the Book of Isaiah; this occurred about 742 BCE (before the Common Era = BC). The vision (probably in the Jerusalem Temple) that made him a prophet is described in a first-person narrative, for only Isaiah could tell of this intimate personal experience.

Initial vision and mission

According to this account he "saw" God and was overwhelmed by his contact with the divine glory and holiness. He became agonizingly aware of God's need for a messenger to the people of Israel, and, despite his own sense of inadequacy, he offered himself for God's service: "Here am I! Send me." He was thus commissioned to give voice to the divine word. It was no light undertaking; he was to condemn his own people and watch the nation crumble and perish. As he tells it, he was only too aware that, coming with such a message, he would experience bitter opposition, willful disbelief, and ridicule, to withstand which he would have to be inwardly fortified. All this came to him in the form of a vision and ended as a sudden, firm, and lifelong resolve.

Presumably, the man Isaiah was already prepared to find meaning in the vision. It would be good to know about his life before the arrival of that decisive moment. There is, unfortunately, little direct information, mainly inferences to be drawn from the biblical text. At times the prophet's private life shows through the record as an aspect of his public message. Once when he went to confront a king, he took with him, to re-enforce his prophetic word, a son with the symbolic name Shear-yashuv ("a remnant shall return"). Again, to memorialize a message he sired a son on the "prophetess" (his wife) and saddled him with his message as a name: Maher-shalal-hash-baz ("Speed-spoil-hasten-plunder"), referring to the imminent spoliations by the Assyrians. If the sons had not been wanted as walking witnesses to the prophet's forebodings, posterity would not know of this wife or these sons.

Of Isaiah's parental home it is known only that his father's name was Amoz. Since he often spoke with kings, it is sometimes suggested that Isaiah was an aristocrat, possibly even of royal stock. The same reasoning, however, might apply to any number of prophets; from Nathan in David's time onward, prophets had dealings with kings and were, like Isaiah, well informed about public affairs. Moreover, Isaiah's sympathies were emphatically with the victimized poor, not with the courtiers and well-to-do. Also, it is sometimes argued that he was of a priestly family; but his knowledge of cultic matters and the fact that his commissioning seemingly occurred in the Temple in Jerusalem are slender evidence for his priestly descent as against his unreserved condemnation of the priests and their domain; "I am fed up with roasting rams and the grease of fattened beasts," he has God proclaim in a famous passage in the first chapter.

Relation to other prophets

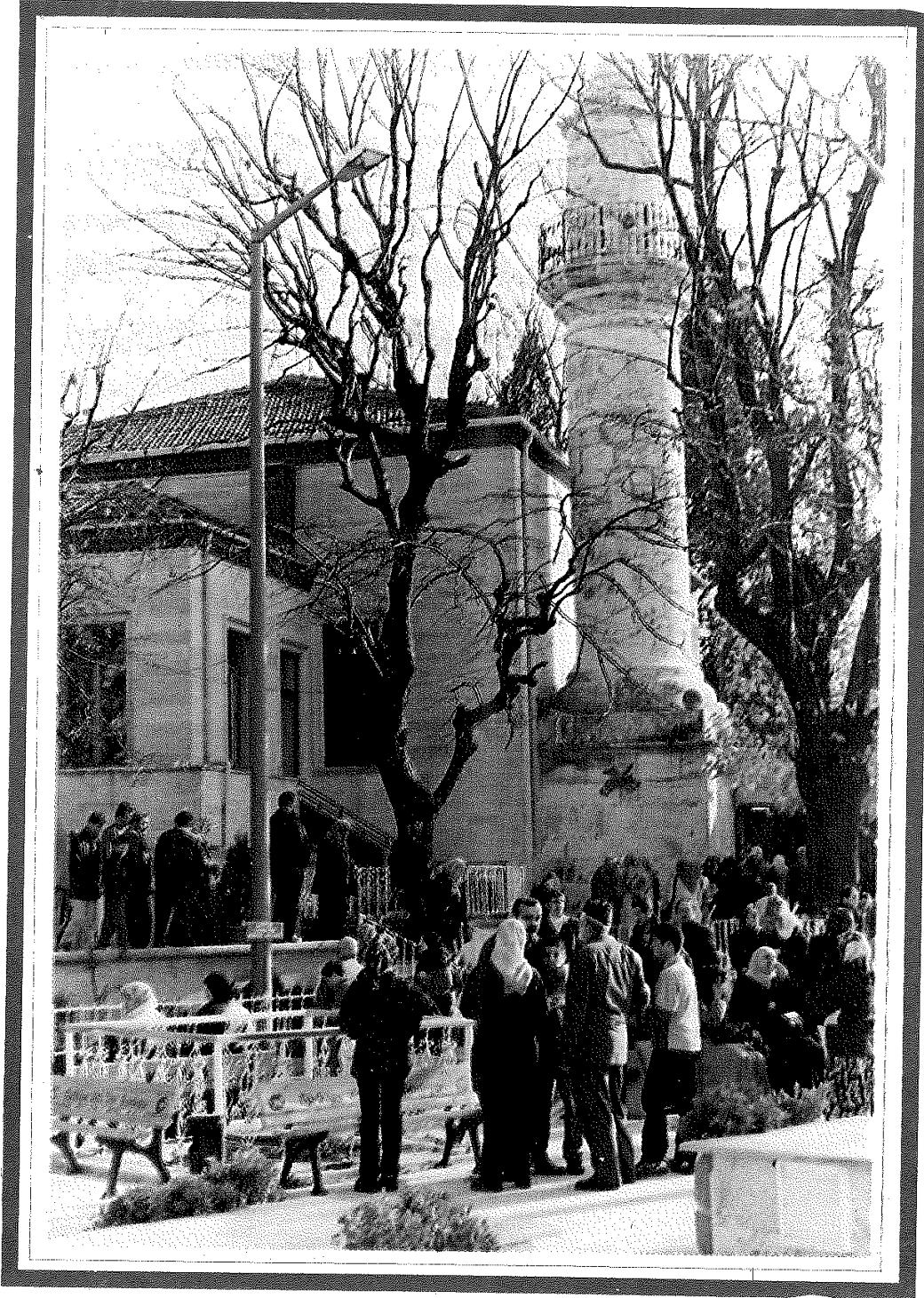
One could argue with equal force that Isaiah is descended from a family of prophets (though his father, the otherwise unknown Amoz, is not to be confused with the prophet Amos). He is thoroughly schooled in the traditional forms and language of prophetic speech. It is an educated speech—strong, vivid, the finest of classical Hebrew. Isaiah is particularly well acquainted with the prophetic tradition known to his slightly older contemporary, Amos. Four eminent Hebrew prophets addressed themselves to the people of Israel and Judah in the latter half of the 8th pre-Christian century: Amos, Hosea, Micah, and Isaiah. Strangely, no evidence suggests that any of these knew in person any of the others. Seemingly,

E.Br. C-9, s. 908-910, 1881, Chicago

*Posete*  
T.C.

*YUŞA'*

**BAŞBAKANLIK  
DİYANET İŞLERİ BAŞKANLIĞI  
BEYKOZ İLÇE MÜFTÜLÜĞÜ  
YUŞÂ CAMİİ VE TÜRRESİ**





HAZRETİ

**YÛŞÂ**

**(ALEYHİSSELÂM)**

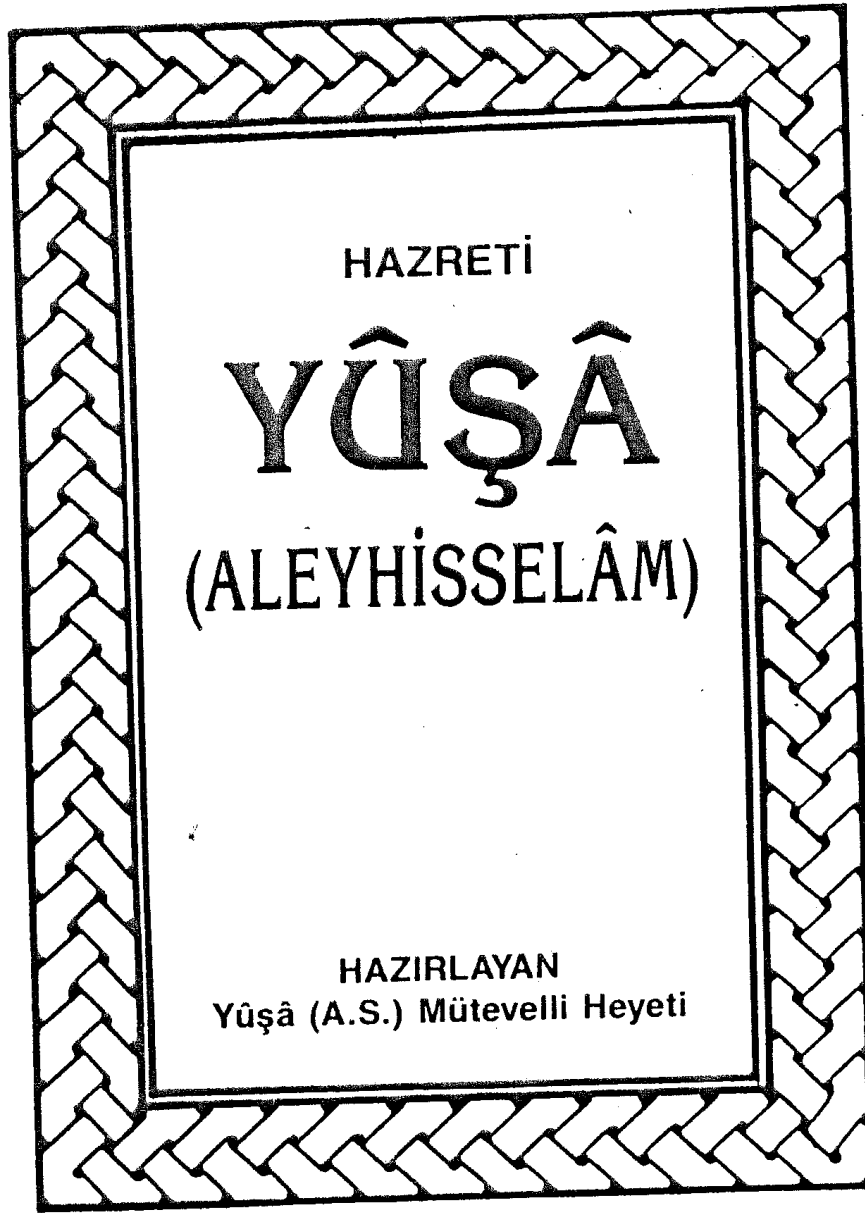
HAZIRLAYAN

Yûşâ (A.S.) Mütevelli Heyeti

# HZ. YÛŞÂ ALEYHİSSELÂM YÛŞÂ TEPESİ, CAMİİ VE TÛRBESİ



Hazırlayan: Emin ARIK  
(Beykoz Müftüsü)  
2001



### Muhterem Okuyucu!

Bu kitapçığı kaleme almamızın çeşitli sebepleri vardır. Beykoz'un Yuşa Tepesi'ndeki kabri ziyarete gelenlerle yaptığımız mülakatlarda bu zatın kim olduğu hususunda çok değişik ve hiç ilgi ve bağlantısı olmayan bilgiler edindik. Şöyle ki;

Bazıları: "Bu zat Telli Baba'nın arkadaşı" dediler.

Bazıları: "Bu zat Eyüp Sultan hazretlerinin kardeşiymiş" dediler.

Bazıları: "Evliyaullahtan birisiymiş" dediler.

Bazıları: "Kim olduğu hususunda hiç bir bilgimiz yok" dediler.

Bazıları da: "Bu zat Yuşa (a.s.)dır." dediler.

Yani ziyarete gelenlerin bir çoğu ziyaret ettikleri zatı bilmiyor ve tanımıyorlardı.

Bu durum biz Yuşa (a.s.) mütevelli heyetini düşündürdü ve böyle bir kitapçığı hazırlamaya mecbur etti. Biz de bu zat hakkındaki ayet meallerini, hadis-i şerifleri, yazılı belgeleri ve sözlü belgeleri toplayarak, önce sevabını Cenab-ı Hak'tan bekleyerek sonra Yuşa (a.s.)'ın şefaatine nail olmayı umarak, daha sonra da ziyaretçilere sıhhatli bilgi vermek maksadıyla bu kitapçığı ele aldık. Çalışmak bizden, tevfik Allah'tan...

20.8.1991/İST.

Yuşa (a.s.) Mütevelli Heyeti  
20.8.1991

āfusā b. Nūn  
1-5

تراثنا

# نهاية التراتيب

فنونه الأدب

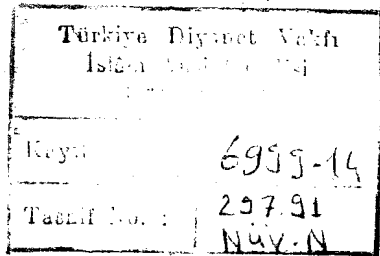
تأليف

Shahab al-Din Ahmad bin Abd al-Wahab al-Nuri

شهاب الدين أحمد بن عبد الوهاب النوري

٧٢٢-٦٧٧ هـ

الجزء الرابع عشر



نسخة مصورة عن طبعة دار الكتب  
مع استدراقات وفهارس جامعة

وزارة الثقافة والإرشاد القومي  
المؤسسة المصرية العامة  
للتأليف والترجمة والطباعة والنشر

فهرس الجزء الرابع عشر

(ح)

صفحة	
٢٨٥	الباب الثالث من التذييل على القسم الثالث من الفن الخامس في ذكر ما يكون بعد وفاة عيسى بن مريم عليه السلام الى أن ينفخ إسرافيل في الصور النفخة الأولى
٢٨٥	ذكر خروج الدابة وطلوع الشمس من مغربها
٢٨٦	ذكر خبر قيام الساعة والنفخة الأولى
٢٨٨	الباب الرابع من التذييل على القسم الثالث من الفن الخامس في أخبار يوم القيامة والحشر والمعاد والنفخة الثانية في الصور
٢٨٨	ذكر يوم القيامة وأسمائه
٢٨٩	ذكر الحشر والمعاد والنفخة الثانية
٢٩٢	حديث لقيط بن عاصم
٢٩٨	القسم الرابع من الفن الخامس في أخبار ملوك الأصقاع وملوك الأمم والطوائف وخبر سبل العرم ووقائع العرب في الحاهلية ويشتمل على خمسة أبواب
٢٩٨	الباب الأول في أخبار ذى القرنين الذي ذكره الله عز وجل في كتابه العزيز في سورة الكهف
٢٩٨	ذكر أخبار ذى القرنين
٣٠٩	ذكر خبر دخول ذى القرنين الظلمات مما يلي القطب الشمالي لطلب عين الحياة
٣١٩	الباب الثاني من القسم الرابع من الفن الخامس في أخبار ملوك الأصقاع وهم ملوك الهند والصين والترك وجبل الفتح وملوك مصر
٣١٩	ذكر أخبار ملوك الهند
٣٢١	ذكر تنصيب ابن البرهمين وهو الباهبود
٣٢٤	ذكر أخبار ملوك الصين
٣٣٢	ذكر أخبار ملوك الترك
٣٣٤	ذكر جبل الفتح وما عليه من الملوك والأمم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## الباب الثاني

من القسم الثالث من الفن الخامس

فما كان بعد موسى بن عمران عليهما السلام

وهو أخبار يوشع بن نون وحزقيل وإلياس وإليسع وعيلي<sup>(١)</sup>

وأشموييل وداود وطالوت وجالوت وسليمان بن داود

عليهم السلام

ذكر خبر يوشع بن نون - عليه السلام - وفتح أريحا وغيرها

قال أبو إسحاق الثعلبي - رحمه الله تعالى - : اختلف العلماء فيمن تولى

حرب الجبارين وفيمن كان على يده الفتح، فقال قوم<sup>(٢)</sup> : إنما فتح أريحا موسى

ملاحظة - الأرقام الموجودة بالهامش تشير إلى رقم الصفحة وعدد الجزء من نسخة ١ التي اعتمدا عليها في الطبع، وقد راجعنا هذا الجزء أيضا على نسختين أخريين رمزنا لهما بحرفي ب، ج وسنفة ج بها عدة خروم .

(١) كذا في الأصل، وقصص الأنبياء للطنطاوي وتاريخ الطبري (ص ٥٥١ من القسم الأول) وفي الكتاب المقدس (ج ١ ص ٤٥٠ وما بعدها) «عالي» .

(٢) هكذا يرد هذا الاسم في الكتب العربية والشعر العربي؛ قال أبو تمام :

فوانه ما أدري أحلام قائم .. أملت بنا أم كان في الركب يوشع

وفي الكتاب المقدس في كل المواضع التي وورد فيها : « يوشع بن نون » .

(٣) أريحا (بالفتح ثم الكسر) يا ساكنة والحاء المهملة والنصر، وقد رواه بعضهم بالحاء المعجمة لغة عبرانية) : مدينة الجبارين في الغور من أرض الأردن بالشام، بينها وبين بيت المقدس يوم للنفوس في جبال صعبة المسلك . سميت فبا قيل بأريحا بن مالك بن أرغشنة ... (راجع معجم البلدان لياقوت) .

# بلادنا فلسطين

الجزء السادس - القسم الثاني

في ديار الخليل - جنرالاردن

(١)

٧٥٤٣ (٢٢١ ٢٢٩)

« كانت يضرب المثل بجمانك »  
فيقال جمانك بجمانك لاردنك»  
الطبري ، النويري

دار الطائفة للطباعة والنشر  
بيروت

يوشع وعلى البناية الضخمة التي أقامها البريطانيون في جوارها لحماية شرطتهم وجنودهم . وكان المجاهدون العرب قد استولوا عليها ، لأن حماة القرية والبناية اضطرت اليهود المهاجمين للارتداد على أعقابهم تاركين وراءهم قتلاهم وسيارة مليئة بالمتفجرات . وأخيراً سقطت هذه البناية بيد الأعداء على أثر هجومهم عليها بما آتاهم من نجمات ضخمة مما اضطرت العرب للإنسحاب منها . ولما دخلها الأعداء ، في ١٧ أيار ١٩٤٨ ، وجدوها خالية .

تقع « عين بيسمون » في ظاهر « النبي يوشع » الشرقي . وهي على بعد كيلومترين للشمال من قرية بيسمون .

الكيلومترات الآتية تبين بعد « النبي يوشع » عن بعض الأماكن المجاورة :

سبع	: ٢٥ .
راموت نفتالي	: ٢ .
تل حي	: ٧ .
يفتاح	: ٢ .
علما	: ١٠ .

## هونين

بالضم ثم السكون ونون ثم ياء ونون أخرى . تقع على الحدود الشمالية وعلى بعد ثلاثة كيلومترات للشمال الغربي من قرية « الخالصة » وعلى تسعة كيلومترات من المطلة . مساحتها ٨١ دونماً وترتفع ٦٥٧ مترًا عن سطح البحر . ويرتفع جبل الشيخ عبّاد ، في جنوبها ، ٩٠٢ مترًا عن سطح البحر .

ولقرية هونين وحصنها ذكر في الحروب الأفرنجية منها :

## النبي يوشع

قرية صغيرة ١٦ دونماً . تقع في شمال صفد على بعد ٢٢ كم عنها ؛ وفي ظاهر قرية جاحولا الجنوبي الغربي . ترتفع ٣٥٠ متراً عن سطح البحر .

ذكر النبي يوشع صاحب خطط جبل عامل ١ : ٣٠٧ بقوله : « يوشع ؛ قرية فيها مزار منسوب الى يوشع بن نون وصي موسى عليه السلام مشرف على الحولة من شرفها على طرف الجبل المطل على الحولة الذي هو منتهى جبل عامل من تلك الجهة تسمى باسمه ، وساكنوها هم قوام المشهد وخدامه يبلغون ٥٠ نفساً من آل الغول . وأول من بنى عليه قبة هو الشيخ ناصيف بن نصار ... ولم يكن فيه عمران قبل بناء ناصيف له ولم يكن سوى القبر ، وإنما حدثت القرية بعد بناء المشهد وصار له خدام يستغلون الأرض التي حوله ولا تأخذ الحكومة منهم شيئاً من ذلك العهد الى عهد الحاقه بفلسطين . وكان أولاً من عمل صور . فأخذت منه حكومة فلسطين الإنكليزية النشر والويركو . وسبب بناء ناصيف هذه القبة وتعمير المشهد هو أنه نذر لله حين جاءت جنود الشام مع أبي الذهب لمحاربة جبل عامل ان دفع الله عنه غائلتها ان يبني هذا المشهد فمات الباشا الذي يقود العساكر من ليانته وهرب عسكر الشام فوفى بنذره وأرخ بناءه الشيخ ابراهيم بن يحيى العاملي بقوله :

مقام شريف أطلع اليوم شمسه خليفة نصار المؤيد بالنصر  
فلذ بحماه طالباً الذي بسني من الله طول العمر مع وافر الأجر  
وقل عند اهداء السلام مؤرخاً عليك سلام الله يا ثاوي القبر  
وبني بجانبه من الغرب مسجداً وبني حوله حجراً للزائرين . وكان قبل بناء ناصيف له محاطاً بحائط فقط .