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ARTHUR JEFFERY: A Missionary Islamicist

Patrick J. Ryan, S.J.
Fordham University

Jeffery A. D313
100008

Türkiye Diyanet Vakfı Kütüphanesi İslam Araştırmaları Merkezi

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Arthur Jeffery, dead since 1959, might be somewhat surprised, if he came back from the grave, to find out how his scholarly writing has fared on the internet over the past decade. Online Islam-bashers have posted articles written by Jeffery nearly ninety years ago to support their high-decibel diatribes against Islam. At times the headlines labeling these articles have little or nothing to do with the attached writings of Jeffery.[1] Online Muslim apologists, on the other hand, have with equal vehemence leveled attacks on Jeffery's writings on the internet.[2] There is no doubt that much of Jeffery's Qur'an scholarship—not very different from certain types of textual and historical-critical Jewish and Christian scholarly work on biblical materials in his time—is difficult for devout Muslims to accept, and there is a definite edge to much of Jeffery's scholarly writing that betrays some hostility to Islam. But there are Muslims like the late Algerian scholar, Muhammad Arkoun (d. 2010), who have called for an Islamic scripture scholarship parallel to the scripture scholarship done by Jews and Christians with the Hebrew Bible and the New Testament.[3] It may be expected that a new generation of Muslim scholars will eventually take up the challenge of textual and historical-critical Quranic studies, although the experience of Nasr Abu Zayd (d. 2010)[4] at Cairo University in the 1990s, together with the current political mood in Egypt and elsewhere in the Islamic world, does not bode well for such a development.

[1] See "Islam Is Repackaged Polytheism: Documentation," available at www.bible.ca/islam/library/Jeffery/historical_mhd.htm. The article that appears under this headline is a 1926 survey by Jeffery of biographies of Muhammad, to be discussed below, that has nothing to do with the repackaging of polytheism, although the article is very critical of what can be known historically about Muhammad.

[2] For example, see Sam Zaatari, "Rebuttal to Arthur Jeffreys's [*sic*] book: The foreign vocabulary of the Qur'an," available at www.answering-christianity.com.

[3] Muhammad Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers*, tr. and ed. Robert D. Lee (Boulder, CO: Westview Press, 1994), 35–40.

[4] See Nasr Hamid Abu Zayd, with Esther R. Nelson, *Voices of an Exile: Reflections on Islam* (Westport, CT and London: Praeger, 2004). Of interest also is Abu Zayd's *Reformation of Islamic Thought: A Critical Historical Analysis* (Amsterdam: Amsterdam University Press, 2006), esp. 53–59.

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ANDIKTAN DOKUMEN

I. Arthur Jeffery: the Making of a Missionary Scholar

Arthur Jeffery, Australian-born (1892) and a Methodist minister and missionary with experience in the Solomon Islands and India, brought his extraordinary linguistic abilities with him from south India to the newly created School of Oriental Studies at the American University of Cairo in 1921, when he was 29 years of age. Previously he had pursued academic degrees in Australia (B.A., 1918, M.A., 1920) and had been rejected for military service during World War I, apparently on health grounds. He worked for five years at Madras Christian College in what is now Chennai, the capital of Tamil Nadu State, India, and it is said that during those five years he mastered several Indian languages. This work in Chennai was apparently undertaken concomitantly with some of his studies for degrees at the University of Melbourne; this would possibly account for the fact that he only received his first degree when he was 26.

It was probably in Cairo that Jeffery developed most of his expertise in Arabic between 1921 and 1938. He was considered, from the time of his arrival at the newly founded School of Oriental Studies at the American University, the academic star of that School, precisely because of his extraordinary linguistic abilities.[5] During those years in Egypt he also read for a degree in theology (B.Th., Melbourne College of Divinity, 1926) and completed the requirements for a Ph.D. (1929) and a D.Litt. (1938) from the University of Edinburgh. In a 1960 tribute to Jeffery written after his death, John S. Badeau, a former colleague in Jeffery's last years at the American University of Cairo,[6] mentioned that Jeffery was originally reluctant to go to Egypt in 1921 because, in Jeffery's own estimation, he "was not yet a qualified Arabic scholar and had only a working knowledge of some half dozen languages."[7] Needless to say, Jeffery made up for whatever deficiencies once existed in his knowledge of Arabic over the next seventeen years. Badeau, himself an ordained Presbyterian minister and Arabist, underlines in his posthumous tribute the missionary side of Jeffery's work in Cairo; it seems mainly to have been of an academic nature:

> As a minister of the Methodist Church, he was devoted to the missionary enterprise and exemplified in his own life and interests a deep Christian concern. His scholarship had a Christian purpose, for he believed that only by painstaking and exacting study of Islamic materials could the content of that faith be understood and a Christian contribution be made to those who followed it.[8]

[5] See Lawrence R. Murphy, *The American University in Cairo: 1919–1987* (Cairo: American University in Cairo Press, 1987), 34. The School of Oriental Studies was principally an Arabic language-learning center for missionaries.

[6] Badeau was a professor (1936–38), Dean of the Faculty (1938–45) and then President of the American University of Cairo (1945–53). The Kennedy administration appointed him to be the U.S. ambassador in Cairo (1961–64); subsequently he was director of the Middle East Institute at Columbia (1964–71), and, after his retirement, a professorial lecturer at Georgetown (1971–74).

[7] John S. Badeau, "Arthur Jeffery-A Tribute," in *The Muslim World* 50 (January 1960), 49–51.

[8] Badeau, "Arthur Jeffery: A Tribute," 51.

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447 IBN WARRAQ, *pseud.* Some additions to A. Jeffery and I. Mendelsohn, and some pages from the Samarqand Qur'ān Codex. *Vom Koran zum Islam: Schriften zur frühen Islamgeschichte.* Hrsg. Markus Groß und Karl-Heinz Ohlig. Berlin: Schiler, 2009, (Inārah, 4), pp. 582-605. Describes various kinds of variant readings in the paper leaves which replaced the damaged parchment folios of the Samarqand Codex.

30 Nisan 2018 MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

27 Nisan 2014

916 PENNACCHIO, Catherine. Les emprunts lexicaux dans le Coran. Les problèmes de la liste d'Arthur Jeffery. *Bulletin du Centre de Recherche Français à Jérusalem*, 22 (2011) [19-page article. Available online at http://bcrfj.revues.org/ . On The foreign vocabulary of the Qur'ân published by Jeffery in 1938.]

Jeffery Arthur
100008

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SONRA GELEN DOKÜMAN

٦- السؤال من غير حاجةٍ أو سؤال غير الحق يزيد رزق العبد لكنه يزيده حاجةً وفقراً فيكون كالذي يأكل ولا يشبع.

٧- الانصراف إلى الدنيا انصراف إلى ما يكره الله فيورث هذا إعراض الله عن العبد فيأتيه رزقه نكداً لا بركة فيه.

٨- إحصاء الصدقة خلق ينافي التوكل على الله في الرزق، فبقدر ما يكون في القلب من ذلك يذهب من بركة رزق العبد، وإن كان الإحصاء غير محرم.

٩- كيل الطعام في غير المعاملات وما تتعلق به حقوق العباد سبب في نقصان بركة الطعام، أما في المعاملات مع العباد فإن الكيل يبارك فيه.

١٠- يكره الأكل من ذروة الطعام أو وسطه لما يؤدي ذلك من ذهاب بركته.

١١- من الحلول التي يقدمها الشرع لمشكلة الفقر: الاجتماع على الطعام وترك الأكل من وسَطِه، وهذه الحلول لا كلفة فيها فهي باب عظيم من أبواب رحمة الله تعالى بعباده.

سنن الله عز وجل في الخلق والكون ثابتة لا تتبدل على مر الأجيال والعصور إلى أن يرث الله الأرض ومن عليها.

المستشرق آرثر جيفري، ومقدمة كتاب المصاحف «عرضاً ونقداً» بحث في الدفاع عن القرآن

للباحثة أسماء بنت محمد عبد الله السلومي[1]

23 Nisan 2016
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
٥٨١
Türkiye Diyanet Vakfı Kütüphanesi İslâm Araştırmaları Merkezi
(100008) Jeffery Arthur

المقدمة

إن الحمد لله، نحمده تعالى ونستعينه ونستغفره ونستهديه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، بلّغ الرسالة، وأدى الأمانة، ونصح الأمة، وكشف الله به الغمة، وجاهد في الله حق جهاده حتى أتاه اليقين، فصلوات الله وسلامه عليه وعلى آله وصحبه أجمعين.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ﴾ [آل عمران:١٠٢].

(١) أستاذ الحديث كلية الشريعة قسم أصول الدين، جامعة اليرموك إربد الأردن.

16 Temmuz 2016
Jeffery, Arthur (100008) MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

خلاصة مصر الحقیقة فی علم الجفر، چ تصویری موجود در کتابخانهٔ مرکز، شم ۲۴۵۹۰۶؛ نیز:
Ahlwardt; Fahd, T., *La Divination arabe*, Paris, 1987; GAS; *Pertsch*.

حسین روح‌اللهی

جِفْری، آرتور[1] (۱۸۹۲-۱۹۵۹م/۱۲۷۱- ۱۳۳۸ش)، قرآن‌پژوه و متخصص زبانها و ادیان سامی. وی در ملبورن استرالیا دیده به جهان گشود، تحصیلات مقدماتی و دانشگاهی را در همان شهر آغاز کرد، در میانهٔ تحصیلات و در آغاز جنگ جهانی اول به جای خدمت سربازی به کالج مسیحی مدرس در هند اعزام شد (بدو، 49) و حدود ۵ سال در آنجا به تدریس و مطالعه مشغول بود (بیشاپ، 51). علاقهٔ او به فقه‌اللغهٔ تاریخی از همان دوران تحصیل شدت یافت و این اقامت چند ساله در هند و سپس به سر بردنِ زمانی طولانی در مصر به وی امکان داد تا در حد ممکن در این مسیر پیشرفت کند (نک: بدو، 50؛ بیشاپ، 52-51).

پس از این دوران، جفری به دعوت «مدرسهٔ مطالعات شرقی» ــ یکی از چهار مدرسهٔ اصلی وابسته به دانشگاه آمریکایی قاهره ــ به مصر رفت (بدو، 49). این مدرسه در آغاز تنها مرکزی برای تدریس زبان به مبلغان مسیحی و دیپلماتها بود، اما در ۱۹۲۱م با تغییر اساسی در ساختار و سیاست و با هدفِ تبدیل شدن به مرکزی دانشگاهی در حوزهٔ مطالعات اسلامی آغاز به کار کرد. جفری در طول سالهای تدریس و تحقیق در این مدرسه، تأثیر بسزایی در شکل‌گیریِ رویکردهای آموزشی ـ تحقیقاتی و نیز طرحهای مطالعاتیِ آن داشت و خود فعالانه در تهیهٔ منابع تحقیق و تشکیل کتابخانهٔ مدرسه سهیم بود. سیاست کلی دانشگاه آمریکایی قاهره و به‌ویژه مدرسهٔ مطالعات شرقی این دانشگاه، فراهم آوردن زمینه‌هایی برای گسترش درک متقابل میان اسلام و عرب، و ایجاد فضای گفت وگوهای علمی، دینی و فرهنگی میان اندیشمندان و پژوهشگران مسیحی بود (همانجا) و جفری خود نقشی اساسی در برقراری چنین گفت‌وگوهایی داشت و این نکته در بسیاری از مطالعات دانشگاهی او منعکس شده است (نک: دنبالهٔ مقاله). در همین سالها وی تحصیلات خود را ادامه داد و موفق شد تا در سالهای ۱۹۲۹ و ۱۹۳۸م دو درجهٔ دکتری در زبان‌شناسی تاریخی و ادبیات از دانشگاه ادینبرو دریافت کند (همو، 50-49).

در ۱۹۳۸م جفری کرسیِ استادیِ زبانهای خاورمیانه و خاور نزدیک دانشگاه کلمبیا در نیویورک را به دست آورد و بدانجا منتقل شد (گرانت، 52؛ بدو، 51). او تا پایان حیات در آنجا ماند و هم‌زمان نیز در یکی از مراکز مهم الهیات و علوم دینی مسیحیِ[2] نیویورک به‌تحقیق و تدریس اشتغال‌داشت (گرانت، 53).

گفته شده است: آرتور جفری که در زندگیِ غیر دانشگاهی خود کشیشی معتقد و وابسته به کلیسای متدیست بود، قصد داشت تا با مطالعات موشکافانه در متن *قرآن* و تاریخ پیدایش و شکل‌گیریِ اسلام، به مسیحیت خدمت کند و آن را میان اندیشمندان مسلمان رواج دهد (بدو، همانجا). وی گاه در مقالات تحقیقی خود، به صراحت به این اهداف تبلیغی دینی اشاره کرده است (مثلاً نک: «التقاط...[3]»، 246). نشریهٔ مشهور *مسلم وُرد*[4] ــ که جفری به‌عنوان ویراستار با آن همکاری داشت و بخش قابل ملاحظه‌ای از مقالات خود را در آن منتشر ساخت ــ نیز اساساً به هدف گفت‌وگو با مسلمانان، اما نه برای ایجاد درک و تفاهم متقابل، بلکه به قصد ترویج مسیحیت در سطح اندیشمندان و پژوهشگران مسلمان تأسیس شده بود؛ این نکته، یعنی تبلیغی بودنِ نشریه، تا ۱۹۲۹م/۱۳۰۸ش به صراحت در صفحهٔ عنوان هر دورهٔ سالیانهٔ آن ذکر می‌شد.

غالب همکاران جفری در مدرسهٔ مطالعات شرقی قاهره، خود از مبلغان مسیحی و در میان ویراستاران و مؤلفان اصلیِ نشریهٔ *مسلم ورد* بوده‌اند؛ از میان آنان می‌توان به ساموئل م. زوئمر[5] که سالها سر ویراستاریِ نشریه را به عهده داشت، اشاره کرد. درست به همین دلیل بود که یکی از علایق مطالعاتی جفری ــ که همواره تأثیر بسزایی در جهت‌گیری آثارش داشته ــ مطالعهٔ ریشه‌های تاریخی و مفهومیِ رابطهٔ اسلام و مسیحیت و نیز تحقیق در جنبه‌های مختلف رابطهٔ اسلام و جهان غرب و ادراک متقابل این دو از یکدیگر بوده است. از جمله مطالعات جفری در این زمینه مقاله‌ای است با عنوان «نزول [بازگشت] عیسیٰ [ع] در آخرت شناسی دین محمد [ص][6]» (نک: ما) که در دورهٔ تدریس و تحقیق در دانشگاه کلمبیا نوشت. این مقاله منعکس‌کنندهٔ زوایایی از نوع نگرش او به مسئلهٔ تأثر اسلام از اعتقادات و آموزه‌های مسیحی است. وی در این خصوص نیز نظر تکراری خود را به‌کار می‌گیرد و اندیشهٔ ظهور نجات‌بخشی به نام محمد المهدی (ع) را واکنش مسلمانان برای جبران کم‌رنگی نقش اسلام در مقابل مسیحیت در روایات مربوط به آخرالزمان قلمداد می‌کند («نزول ...»، 117-116).

مقالهٔ شایان ذکر دیگر جفری در این زمینه با عنوان «مسیحیان در مکه[7]» در ۱۹۲۹م در نشریهٔ *مسلم ورد* به چاپ رسید (نک: ما). این مقاله گزارشی از سفرهای دانشمندان و جهانگردان مسیحی به مکه و دریافت آنان از فضای دینی و فرهنگی شهر است. از دیگر مقالات او در این باره مقاله‌ای با

1. Arthur Jeffery 1. Union Theological Seminary 3. «Eclecticism ...» 4. *The Muslem World.* 5. Samuel M. Zwemer 6. «The Descent ...» 7. «Chrestians ...»

دائرة المعارف بزرگ اسلامی، ج ۱۸ ، تهران، ۱۳۹۳ . ISAM 2460441

2077

THE FOREIGN VOCABULARY OF THE QUR'ĀN

BY

ARTHUR JEFFERY

WITH A FOREWORD BY

GERHARD BÖWERING AND
JANE DAMMEN McAULIFFE

22 Mayıs 2015

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

BRILL

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JEF. F

LEIDEN · BOSTON
2007

Jeffery, A. 100008

PREFACE

Few works of modern scholarship on the Qur'ān have exerted an influence as enduring as this volume of lexical analysis produced by a quiet, unassuming Australian philologist. Arthur Jeffery, who was born in 1892, took his initial university degrees at the University of Melbourne, also receiving a theological degree from that institution in 1926. His academic studies were delayed by the first world war, much of which he spent in India. Unable to assume military service himself, he accepted teaching responsibilities at Madras Christian College as an alternate form of engagement that would free others for active duty. India proved to be fertile ground for someone of Jeffery's philological propensities and aptitudes and during his time there he learned several Indian languages.

In 1921 the American University in Cairo recruited Jeffery from his teaching post in Madras and he joined the faculty of AUC's newly-created School of Oriental Studies. He combined his years in Cairo with study for advanced degrees from the University of Edinburgh, securing his PhD in 1929 and his DLit in 1938. That latter date is significant for two other milestones in Jeffery's life. In 1938 Jeffery published his *Foreign Vocabulary of the Qur'ān*, a work which he had printed at the Oriental Institute in Baroda, India, and in the same year he moved from Cairo to a position at Union Theological Seminary and Columbia University. At Columbia he chaired the Department of Near and Middle East Languages, becoming ever more widely known for his erudition and his contributions to the field of Qur'ānic studies. Memorials written at the time of Jeffery's death in 1959 unfailingly mention both his penetrating intelligence and his utter lack of self-promotion. They portray a person whose life was dedicated to the deep linguistic learning and sustained investigation that must underlie any substantive analysis of the Qur'ānic text.[1]

Jeffery's *Foreign Vocabulary* and his parallel project, *Materials for the History of the Text of the Qur'ān* (Leiden 1937), constitute key,

[1] Biographical information about Arthur Jeffery has been drawn from "Arthur Jeffery—A Tribute," *The Muslim World* 50 (1960): 230–247.

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JEFFERY, Arthur

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1 MUSTAFA KÜÇÜKAŞÇI, Şarkiyatçı Arthur Jeffery ve Kur'an çalışmalarının değerlendirilmesi, Marmara Üniversitesi, Yüksek Lisans, 2002

10008 Jeffery W

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1574 CHAUDHARY, Mohammad A., 'Orientalism on Variant Readings of the Qur'ān: The Case of Arthur Jeffery'. *The American Journal of Islamic Social Sciences* (Herndon, VA), 12:2, 1995, pp.170–84

Jeffery Arthur
Kurlan (Literatür)
Şarkiyat

30 EKİM 1996

10 EKİM 1995

Jeffery Arthur 14516. ooo. 50

KUR'ĀN. - Selections

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pp. 678.

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10 EKİM 1995

Jeffery Arthur 14507. cc. 22

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KUR'ĀN. - Selections.

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pp. 231.

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Jeffery Arthur
Ibn Ebu Davud 14514. bb. 17/2.

JEFFERY (Arthur)

IBN ABI DĀ'ŪD al-SIJISTĀNĪ ('Abd Allāh ibn Sulaimān)

Index of Qur'ānic Verses to the English Part of Materials for the History of the Text of the Qur'ān. Edited by Arthur Jeffery. pp. 23.

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Printed for the Trustees of the "De Goeje Fund", no. XIa.

MADDE ... SONRA ... 2 KASIM 1995

ابوالقاسم سحاب، فرهنگ خاورشناسان،
(شرح حال و خدمات دانشمندان ایران شناس و مستشرقین)
ص، ،تهران د.ت.

26 ARALIK 1991

جفری - آرتور Jeffery - Arthur

یکی‌ازخاورشناسان است‌که مجموعه‌ای‌ازتاریخ متن قرآن را ازقدیمی‌ترین‌دستورات قرائت ازکتاب « مصاحف ابن ابی داود » (۱) به ضمیمه مجموعه‌ای ازقرائت‌های مختلفه « ابن مسعود » (۲) ، « ابـی » (۳) ، « علی (ع) » ، « ابن عباس » (٤) ، انس (۵) ، ابوموسی(٦) ومؤلفین اخیردیگرویك سلسله ازمتن‌های سابق مطابق قواعد دستورمصحف عثمان گردآورده و در ۱۹۳۷ با متن عربی چاپ نموده . فهرست‌کتابخانه بـریل از او و کارش نام برده است .

ژیوت Jewett

یکی ازمستشرقین معاصراست‌که جزئی ازکتاب « مرآت‌الزمان فی تاریخ‌الاعیان » ابن جوزی سبط شمس‌الدین را که مربوط به وقایع سال ٤۹۵ تا ٦۵٤ است در « شیکاگو » بچاپ رسانیده وانتشارداده وجلد سوم این‌کتاب هم ازحوادث ٤۵۰ تا ۵۳۲ بنام :
Recueil des Historiens des Croisades, Historiens Orientaux
چاپ شده.

ژیژاووس Jijavous

استاد آگاه خاورشناس‌که بزبان عربی مسلط شده ودرنتیجه دانش خودکتابی بلغت عربی ولاتین ضمن چهارمجلد نگاشته و درمیلان چاپ نموده و از خاورشناسان ایتالیائی بوده .

یوهام - ژان Johamme - Jahn

خاورشناس مشهورکه آثار و مؤلفاتی زیاد دارد و زبـان عربی را فراگرفته و در لغت مذکور تتبع وتخصص پیدا نموده وفرهنگی بزبان عربی ولاتینی نوشته .

۱ــ ابن ابی داود سلیمان بن اشعث بن اسحق فقیه متوفی ۳۱۶ صاحب‌کتاب « ناسخ ومنسوخ »
۲ــ ابن عبدالله بن غافل هذیلی صحابی متوفی ۲۶ هجری
۳ــ ابی بن‌کعب بن قیس انصاری خزرجی متوفی ۲۲ هجری
۴ــ ابن عباس عبدالله بن عباس بن عبدالمطلب ملقب بترجمان القرآن متوفی درطائف ۶۸ هجری
۵ــ انس بن مالك صحابی‌که ازصحابه رسول خدا بوده.
۶ــ ابوموسی اشعری عبیدالله بن قیس بن سلیم‌کوفی متوفی ۴۴ هجری

D 1

Türkiye Diyanet ... İslâm Araştırmaları Merkezi

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

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Arthur Jeffery ve Kur'ân Çalışmaları Üzerine

Mesut OKUMUŞ
Yrd. Doç.. Dr, Gazi Üniversitesi Çorum İlâhiyat Fakültesi

On Arthur Jeffery and His Qur'anic Studies. *Arthur Jeffery is a famous philologist and a minister of the Methodist Church. At the begining of his carrier, he performed some Biblical studies, but then, most of his works concentrated on the Islamic sciences, especially the Qur'an and its variant readings. Collaborating with some German researchers, he tried to collect all variant readings of the Qur'an in order to publish it as a complete text with a critical apparatus. However their attemp didn't succeed. In this article we described Qur'anic studies of Jeffery and his thoughts on the Prophet, the Qur'an and the variant readings. Also we summarized evaluations of some muslim and western scholars about Jeffery's studies and thoughts.*

Key Words: *Orientalism, Jeffery, Qur'an, textual critisism, variant readings*

Giriş

Batı dünyasında İslâm dini ve onun en temel kaynağı olan Kur'ân'a duyulan ilginin çok eskilere dayandığı bilinmektedir. Bazı araştırmacılar son İlâhî dinin kutsal kitabı olan Kur'ân üzerine yapılan ilk oryantalistik

mektedir. Burada, tarihsel pratikleri ile toplumsal değişimlerle eş zamanlı biçimde dinamizmini koruyabilecek kavramsal ve kurumsal yeterliliğe sahip olduğunu kanıtlayan İslam hukukunda, ideolojik oryantalist söyleme kurban edilişini görmekteyiz.

Nitekim, çoğunlukla bir hukukî spekülasyon ürünü olmayan ve hiçbir biçimde teorik ve hipotetik olmayan ilk fetvaların kaynağı, Müslüman toplumların karşılaştıkları aktüel gerçeklikler olmuştur. Hukuk ekollerinin furû çalışmalarına giren fetvalar, hukuk ekolünün doktrinindeki gelişim ve değişimini yansıtır. Böylece fetva, pozitif hukuku güncelleme ve tadil etmede bir araç olarak ortaya çıkmıştır.[62] İslam hukukunda doktriner gelişim ve değişimin baş aktörü fetva olmuştur. Klasik oryantalist söylemde fiilî gereksinimler ve yargısal uygulamaların ürettiği bir hukuk değil, 'hukuk bilginlerinin hukuku' olarak nitelendirilen İslam hukuku,[63] gerçekte *müft*ilerin hukuku olarak karakterize edilebilir.[64]

SONUÇ

Batılı zihin dünyasının Doğu tasarımı olan oryantalist söylemin temel belirleyicileri, doğal olarak o düşünsel evrenin sosyal teorileri olmuştur. Sosyal teorilerle oryantalist söylem arasındaki bu diyalektik, klasik oryantalizmin İslam hukukuna yaklaşımında da kendini göstermektedir. Batı modernitesinin temel karakteristiği olan düzçizgisel ilerlemeci paradigmanın oryantalist söylem üzerindeki hegemonyası, Batı zihin dünyasının ürettiği kavram ve kurumların idealize edilmesi ve 'öteki'nin buna göre tasarımlanmasını doğurmuştur. Oryantalist çalışmalar, bir takım kavramsal dikotomiler kullanma yöntemiyle, negatif değer yüklü olan 'öteki' ile pozitif değer yüklü olan 'berikini' tanımlamayı, daha doğrusu idealize etmeyi amaçlamışlardır. Bu zihinsel sürecin kaçınılmaz olarak, genelleyici ve indirgemeci bir tutumu sergiliyor olması da önemsenmemiştir.

Bu tutum, İslam hukukunda can damarı olan ictihad etkinliğinin ilk iki yüzyıldan sonra sona erdiğini ve hukuk bilginlerinin (*müctehidler*) kalmadığını ifade eden yaklaşımda kendini gösterir. İslam hukukunda temel karakteristiklerinden biri olarak teori-pratik ikileminin öne sürülmesi de bu tutumun bir göstergesidir. Yine, İslam hukukunu hukuk bilginlerinin hukuku olarak gören ve bu hukukun ne fiilî gereksinimler ve ne de yargısal uygulamalardan çıktığını öne süren tutum da aynı zaafiyetle maluldür.

Tarihsel süreçte İslam hukuk doktrinleri, toplumsal gereksinimler ve sosyal değişimler karşısında esnekliğini ve dinamizmini sağlayacak kendine özgü kavramsal ve kurumsal gelişimini ortaya koymuştur. Hukuksal formalizmin aşılmasında yöntemsel bir araç olarak istihsan ve ıstıslah gibi kavramlar yer alırken, İslam hukukunda devingenliğinin bir aracı olarak da fetva kurumu varlığını sürdürmüştür.

Ne yazık ki, klasik oryantalist söylemin Şark tasavvuru, Batı'ya özgü olanın biricikliğinin ortaya konulmasının teminine dönük bir çaba olduğu için, 'ötekine' negatif bir değer yükleme gerekliliğini doğurmuştur. Bu temel yargı üzerine kurulan tasavvur da kaçınılmaz biçimde akademik dürüstlükle bağdaşmayan öznellikle malul olmuştur.

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[62] Hallaq, "From *Fatwas* to *Furu*: Growth and Change in Islamic Substative Law", s. 61.

[63] Bkz., Schacht, An Introduction to Islamic Law, s. 209. Coulson, Conflicts and Tensions in Islamic Jurisprudence, s. 19.

[64] Hallaq, "From *Fatwas* to *Furu*: Growth and Change in Islamic Substative Law", s. 65.

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KUR'AN'DA YABANCI KELİMELER MESELESİNE ORYANTALİST BİR YAKLAŞIM

Bilal GÖKKIR*

ARTHUR JEFFERY AND THE FOREIGN VOCABULARY OF THE QUR'AN

Arthur Jeffery (1893-1959), an Anglo-Saxon orientalist, was trained as a Methodist priest and worked for Christian mission all his life. The Foreign Vocabulary of The Qur'an, was his PhD thesis submitted to the University of Edinburgh (1929) and later published in 1938 (Baroda). In his book, Jeffery listed 325 words of the Qur'an as foreign. The most influential foreign language on the Qur'anic vocabulary, for him , was Aramaic-Syriac, the language of Christian religious literature at the time of the Prophet and, he claims, of the Jews of Madina. He seemed to have approached the issue with some religious and linguistic presuppositions.

Giriş

Arthur Jeffery'nin *The Foreign Vocabulary of The Qur'an* (Baroda 1938) adlı eseri yayınlandığı tarihten itibaren oryantalist literatür içinde önemli bir ilgi görmüş ve günümüze kadar da bu ilgiyi koruyagelmiştir.

Jeffery'nin bu eserine bilhassa İslamî kavramların ele alındığı çalışmalarda[1] sıkça atıfta bulunulmaktadır. Batılı olsun Doğulu olsun, Kur'an'da yabancı kelimeler konusunu işleyen her çalışmada bu eserin daima hatırı sayılır bir yeri olagelmiştir. Jeffery'nin bu eserini referans göstermeksizin veya ondan destek almaksızın Kur'an'da yabancı kelimeler mevzuunu işlemek adeta imkansız gibidir. Bütün bunlara rağmen eserin tahlil ve tenkidinin pek fazla yapıldığı da söylenemez.

Biz bu çalışmamızda faydalı olacağı kanaatiyle Jeffery'nin dinî ve akademik alt yapısı üzerinde durduktan sonra onun söz konusu eserini eleştirel bir yaklaşımla tahlil etmeye çalışacağız.

* Dr., Süleyman Demirel Üniversitesi İlahiyat Fakültesi, bgokkir@hotmail.com

[1] Örnek olarak oryantalistlerce hazırlanan *İslam Ansiklopedisi*'ne bakıldığında Kur'an terimlerinin etimolojisinde Jeffery'nin eserine sıkça yer verildiği görülür.

ARTHUR JEFFERY - A TRIBUTE

Arthur Jeffery began his service in Cairo in 1921 as a Professor in the newly-formed School of Oriental Studies (S.O.S.) of the American University at Cairo. The S.O.S. had been preceded by and grew out of the Language Study Center of the American Mission, a non-academic institution training missionary candidates for service in Egypt. When the Language Study Center was transformed into the School of Oriental Studies, the scope of its work was broadened. The American University at Cairo had been conceived as a "bridge of understanding," linking the Muslim world and the West. In the other faculties of the institution, Egyptian and eastern students would be introduced to the best in western educational experience. It was the conviction of the University's first President (Dr. Charles R. Watson) that there should also be a faculty in which the westerner would be introduced to the best in eastern and Islamic culture. To meet this need the S.O.S. was launched in 1921, becoming one of the four major departments of the University's work. While it continued as a center of practical language study for missionaries, business men and diplomats, its larger objective was to become a center of research in Islamic subjects, where scholars of the Muslim community could meet scholars of the Christian community within the atmosphere of university life.

In the staff of the newly-formed S.O.S. much of the teaching was carried by members of the various mission groups operating in Egypt, chief among them being Dr. Samuel Zwemer, Dr. Earl E. Elder, and Canon Temple Gairdner. But in addition to such part-time work the School needed the services of a competent orientalist with professorial status. After careful search Dr. Watson selected Arthur Jeffery, a young scholar then unknown in the circles of Islamic studies. At the time Mr. Jeffery was teaching at Madras Christian College, in India. It was typical of his quiet modesty that, when approached by Dr. Watson, he disclaimed the ability he felt the position offered would require. In answer to the University's invitation, Arthur Jeffery wrote that he had doubts about his own fitness for the position since he "was not yet a qualified Arabic scholar and had only a working knowledge of some half dozen languages" — which he considered insufficient preparation for the position. Arthur Jeffery never lost this modesty, which was based upon both true humility of spirit and high regard for the rigorous standards of scholarship. Even when he became widely recognized as one of the most brilliant and penetrating students of Islam and headed the Department of Near and Middle East Languages at Columbia University, he never put his erudition on display, keeping it for the quiet and exacting tasks of teaching and research.

Dr. Jeffery's service in India began during the First World War. Being rejected for military service he found in the Madras Christian College an opportunity to relieve British personnel, as well as render

The Muslim World, (c. 50, 1960), (sagit) s. 49-54, 1968 (NEW YORK)

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Arthur

Orientalism on Variant Readings of the Qur'an: The Case of Arthur Jeffery

Mohammad A. Chaudhary

Arthur Jeffery, an Australian–American orientalist who conducted research on various aspects of the Qur'an, was interested in the variant readings of the Qur'an. Among his works, the most celebrated is his *Materials for the History of the Text of the Qur'an.*[1] Jeffery also contributed a number of articles pertaining to Qur'anic studies to *The Muslim World* and other journals.

Along with his invaluable work on biblical studies, he pursued his research on the Qur'an while serving in Cairo as the director of the American Research Center, as a professor of Semitic languages at Columbia University, and as an adjunct professor at the Union Theological Seminary.[2] Besides his studies on variant readings, he wrote on such topics as foreign vocabulary in the Qur'an and the collection of Judeo–Christian sources of the Qur'an. He also translated selected *sūrah*s of the Qur'an and devised a new arrangement to establish "development in Muhammad's thought."[3] In fact, Jeffery belongs to that category of orientalists who, in postcolonial times, shifted to textual and philological studies and, unlike their predecessors, had no chance to act as advisor to the colonial masters of Muslim Asia and Africa.[4] Many contemporary orientalists, such as Bernard Lewis and John O. Voll, have shifted further to area studies and Islamic culture.

Sources

Jeffery, whose field of interest is the Qur'an, is fully aware of what it actually means for the Muslims: "It is sometimes said that Christianity could exist without the New Testament, but Islam certainly could not exist without the Qur'an."[5] Probably the central and pivotal position of the Qur'an in the religious schema of Islam induced and encouraged him to choose it for life-long study. To establish that "the Qur'an is Muhammad's book [and] the impress of his personality is on it from the first word to the last,"[6] he translated selected *sūrah*s under his own new arrangement and collected about six thousand variant readings from books dealing with commentary (*tafsīr*), linguistics (*lughah*), literature (*adab*), and reading styles (*qira'āt*). His main source was the *Kitāb al Maṣāḥif* of Ibn Abī Dāwūd (d. 316 A.H.).

Jeffery cherishes and applauds the "independent studies" of Bell and Torry and their application of the principles of "higher criticism" to the Qur'an, which led to their reaching the "remarkable" conclusion that "Muhammad had been gathering, recasting, and revising in written form the material he planned to issue as his Book . . . [but] the Prophet, however, died before he had issued the Book."[7] Following Bell and Torry, he applies the principles of higher criticism to his textual studies of the Qur'an and contends that the committee to whom 'Uthmān ibn al 'Affān entrusted with making recension produced an official recension that is genuinely from the Prophet, with the exception of a very few passages of doubtful authenticity.

However, he claims, the committee left out quite a bit of material contained in the "metropolitan codices" at the time of 'Uthmān and included a good deal of material that the Prophet would not have included had he lived to issue his book.[8] But he is unable to furnish us with any examples of information that would fit into the latter category and that are accompanied by an authentic chain of transmission (*isnād*). A large number of variant reading entries listed in his *Materials* lack proper and authentic chains of transmission, a fact which he himself realizes.[9] He also gives no evidence to support his contention concerning "the Prophet's awkwardness of expression" in the Qur'an.[10] Moreover, while listing variant readings in his *Materials*, Jeffery never mentions his source. As for his earliest basic source, Ibn Abī Dāwūd's *Kitāb al Maṣāḥif*, he concedes that its *isnād* is weak and that the orthodoxy may not accept it.[11]

Primary and Secondary Codices

Jeffery, after having spent many years collecting the variant readings in order to prepare a critical edition of the Qur'an, began to collaborate in 1926 with Professor Bergstrasser, who established a Qur'anic Archive in Munich. After the professor's death in 1933, he continued his collaboration with the Archive's new director, Dr. Otto Pretzl. Unfortunately, Pretzl was killed in Sebastopol during World War II and the Archive was destroyed during the Allied bombing campaigns and the subsequent fires. The gigantic task of publishing his critical edition of the Qur'an could not, therefore, be realized. Jeffery expresssed his pain and anguish: "It is thus extremely doubtful if our generation will see the completion of a really

Muhammad A. Chaudhary is director of the Institute of Islamic Studies and Arabic and dean of the Faculty of Islamic Studies and Languages at the Bahauddin Zakaria University, Multan, Pakistan.

Yet, ultimately, he believes that in Medina it was the great religion of the Roman empire which most deeply attracted his attention.[1] In early Islam the eternal uncreated Qur'ān takes the place of the Christian's eternal Son of God or uncreated Word.[2] The source of much of what Muhammad borrowed was greatly from the Old Testament mediated through both Christians and Jews and is seen most clearly in the narrative sections.[3] On vocabulary sources Bell points out that of the 275 foreign words Jeffery had collected, only 70 were new or not in previous Arabic use. Of these 35 came from Christian languages, Syriac and Ethiopic, 25 from Hebrew or Jewish--Aramaic and the rest (of small religious value) came from Persian, Greek or unidentified sources.[4]

C. Arthur Jeffery (1893-1959)

Jeffery has concentrated on Qur'ānic studies, producing significant works. In The Qur'ān as Scripture,[5] he

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[1]Bell, Origin, p. 137.

[2]Ibid., pp. 210, 211.

[3]Bell, Introduction, pp. 148-163.

[4]Ibid., pp. 80-81.

[5]Arthur Jeffery, The Qur'ān as Scripture (New York: Russell F. Moore Company Incorporated, 1952).

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EACH OTHER'S SCRIPTURE

THE MUSLIMS' VIEWS OF THE BIBLE AND THE CHRISTIANS' VIEWS OF THE QUR'ĀN

A THESIS

Submitted to the Faculty

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Aligarh

مستشرقین پر علمائے اسلام کی خدمات کا جائزہ

محمد جرجیس کریمی

یہ ایک اہم موضوع ہے جس پر بیشتر عربی و اردو تصانیف اور اردو رسائل و جرائد میں شائع ہونے والے مقالات کو مرتب نے حروف تہجی کے اعتبار سے یکجا کر دیا ہے۔ اس پر اضافہ کا امکان موجود ہے۔ موجودہ شکل میں بھی اس موضوع پر کام کرنے والوں کے لیے یہ ایک مفید کوشش ثابت ہوگی۔ (ادارہ)

استشراق اور مستشرقین کا موضوع نہایت ہی سنجیدہ موضوع ہے، لیکن اس کی طرف توجہ کم کی گئی ہے۔ علمائے اسلام میں چند ہی نے اس کو اپنی تحقیق کا مستقل موضوع بنایا ہے ورنہ عام طور سے اس کو نظر انداز کر دیا گیا۔ بظاہر اس موضوع پر جتنا کام ہونا چاہیے تھا اس کا عشر عشیر بھی نہیں ہوا ہے۔

کسی بھی موضوع پر کام کرنے کے لیے سب سے پہلے یہ معلوم کر لینا ضروری ہوتا ہے کہ اس پر باعتبار معیار و مقدار کتنا کام ہو چکا ہے۔ اگر یہ چیز سامنے نہ رہے تو نہ صحیح طور پر کام ہو سکتا ہے اور نہ آسانی کے ساتھ۔ استشراق اور مستشرقین کا موضوع بھی اس کا متقاضی ہے اس کے تحت عربی اور اردو کی ان تمام کتابوں، مقالوں اور مضامین کے حوالے جمع کر دیے گئے ہیں جو راقم کے علم میں آئے اور جو مستشرقین کے تعارف، ان کے خیالات کے تجزیہ تنقید یا ان کی کسی تصنیف کی تردید و جواب میں لکھے گئے ہیں۔

میری اس کوشش کو مکمل اور آخری تو نہیں کہا جا سکتا تاہم اتنا ضرور ہے کہ مجھ جیسے مبتدی کے لیے انشاء اللہ یہ ایک فہرست کا کام دے گی۔ اہل تحقیق و ارباب نظر سے اصلاح کی درخواست ہے۔

عربی کتابیات

کتاب	مصنف	مطبع، سن طباعت
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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN
26 EKİM 2008
Jeffery Arthur

منابع: ابن‌اثیر، *اسدالغابة فی معرفةالصحابة*، چاپ محمدابراهیم بنا و محمداحمد عاشور، قاهره ۱۹۷۰ـ۱۹۷۳؛ همو، *الکامل فی التاریخ*، بیروت ۱۳۸۵ـ۱۳۸۶/ ۱۹۶۵ـ۱۹۶۶، چاپ افست ۱۳۹۹ـ۱۴۰۲/ ۱۹۷۹ـ ۱۹۸۲؛ ابن‌تغری بردی، *النجوم‌الزاهرة فی ملوک مصر و القاهرة*، قاهره [?۱۳۸۳]ـ۱۳۹۲/ [?۱۹۶۳]ـ۱۹۷۲؛ ابن‌حوقل؛ ابن‌خرداذبه؛ ابن‌سعید مغربی، *کتاب بسط‌الارض فی‌الطول و العرض*، چاپ خوان قرنیط خینیس، تطوان ۱۹۵۸؛ ابن‌عبدالحق، *مراصد الاطلاع*، چاپ علی‌محمد بجاوی، بیروت ۱۳۷۳ـ۱۳۷۴/ ۱۹۵۴ـ ۱۹۵۵؛ ابن‌عبدالحکم، *کتاب فتوح مصر و اخبارها*، چاپ محمد حجیری، بیروت ۱۴۲۰/۲۰۰۰؛ ابن‌عساکر، *تهذیب تاریخ دمشق الکبیر*، از عبدالقادر بدران، بیروت ۱۳۹۹/۱۹۷۹؛ ابن‌فقیه؛ رجب نصیر ابیض، *مدینة مرزق و تجارة القوافل الصحراویة خلال القرن التاسع عشر*، طرابلس ۱۹۹۸؛ محمدبن محمد ادریسی، *کتاب نزهةالمشتاق فی اختراق الآفاق*، قاهره: مکتبة الثقافة الدینیة، [بی‌تا.]؛ اصطخری، عبداللّه‌بن عبدالعزیز بکری، *کتاب‌المسالک و الممالک*، چاپ ادریان فان لیوفن و اندری فری، تونس ۱۹۹۲؛ نیکالای ایلیچ پروشین، *تاریخ لیبیا: من نهایة القرن التاسع عشر حتی عام 1969*، ترجمة عماد حاتم، بیروت ۲۰۰۱؛ عبداللّه‌بن محمد تجانی، *رحلة التجانی*، چاپ حسن حسنی عبدالوهاب، تونس ۱۹۸۱؛ تیسیربن موسی، *المجتمع‌العربی اللیبی فی العهد العثمانی*، طرابلس ۱۹۸۸؛ محمدبن عبداللّه حمیری، *الروض‌المعطار فی خبرالاقطار*، چاپ احسان عباس، بیروت ۱۹۸۴؛ محمود شیت خطاب، *عقبةبن نافع‌الفهری*، [بی‌جا]: دارالفکر، ۱۳۹۷/۱۹۷۷؛ محمدبن ابی‌طالب دمشقی، *کتاب نخبةالدهر فی عجائب البر و البحر*، بیروت ۱۴۰۸/۱۹۸۸؛ طاهر احمد زاوی، *تاریخ‌الفتح العربی فی‌لیبیا*، بیروت ۱۹۷۲؛ نیکلا زیاده، *افریقیات: دراسات فی المغرب العربی و السودان‌العربی*، لندن ۱۹۹۱؛ عبدالرحمان‌بن ابی‌بکر سیوطی، *کتاب تاریخ الخلفاء من الخلافة الراشدة الی سنة ۹۰۳ هـ*، چاپ رضوان جامع رضوان، قاهره ۱۴۲۵/۲۰۰۴؛ فرانچسکو کورو، *لیبیا: اثناء العهد العثمانی الثانی*، تعریب خلیفه محمد تلیسی، طرابلس ۱۳۹۴/۱۹۸۴؛ لئوی آفریقایی، *وصف افریقیا*، ترجمه عن‌الفرنسیة محمد حجی و محمد اخضر، بیروت ۱۹۸۳؛ حسین مؤنس، *تاریخ المغرب و حضارته*، بیروت ۱۴۱۲/۱۹۹۲؛ یاقوت حموی؛ یعقوبی، *تاریخ*؛

EI[1], s.v. "Djofra" (by G. Yver); *The Middle East and North Africa 2002*, 48th ed., London: Europa Publications, 2002, s.v. "Libya" (by W. B. Fisher).

/ بهزاد لاهوتی /

جفری[1]، آرتور، خاورشناس و قرآن‌پژوه. [به احتمال قوی در ۱۸۹۲] به دنیا آمده است (← بادئو[2] و همکاران، ص ۵۰). وی کشیش کلیسای مِتُدیست شد و در دانشگاه مِلبورن به تحصیل پرداخت (همان، ص ۵۰ـ۵۱). خدمت سربازی‌اش را در جنگ جهانی اول (۱۹۱۴ـ۱۹۱۸) در هند گذراند و هم‌زمان در آنجا به تدریس در کالج مسیحی شهر مدراس مشغول شد (همان، ص ۴۹). در ۱۳۰۰ش/ ۱۹۲۱، مرکز مطالعات زبان وابسته به هیئت تبشیری امریکایی در قاهره توسعه یافت و با عنوان مدرسهٔ مطالعات شرقی[3]، زیرنظر دانشگاه امریکایی قاهره، به فعالیت پرداخت. چارلز واتسون[4]، رئیس این دانشگاه، جفری را به همکاری با این نهاد تازه تأسیس دعوت کرد و این امر به اقامت جفری در قاهره انجامید (همانجا).

جفری تحصیلات خود را در دانشگاه ادینبورو ادامه داد و در ۱۳۰۸ش/ ۱۹۲۹ موفق به اخذ درجهٔ دکتری شد (همان، ص ۵۰). او در ۱۳۱۷ش/ ۱۹۳۸ قاهره را ترک کرد و بقیهٔ عمر خود را در کلمبیا، در سمت رئیس و استاد دانشکدهٔ زبانهای خاورمیانه و خاور نزدیک در دانشگاه کلمبیا، سپری نمود (همان، ص ۴۹، ۵۱). وی در ۱۰ مرداد ۱۳۳۸/ ۲ اوت ۱۹۵۹ درگذشت (<گزیده‌ای دربارهٔ اسلام>[5]، ص ۱۰، یادداشت شاخت).

پژوهشهای جفری را، براساس موضوع، می‌توان به چهار دستهٔ کلی تقسیم کرد: پژوهشهای قرآنی، مطالعاتی دربارهٔ سیرهٔ پیامبر اسلام، مقالاتی دربارهٔ رابطهٔ اسلام و مسیحیت، و ترجمهٔ متون اسلامی به انگلیسی. ظاهراً علاقه‌مندی جفری به مطالعات قرآنی به‌سبب معاشرت وی با گوتهلف برگشترسر[6]* بوده است (← *مقدمتان فی علوم‌القرآن*، مقدمهٔ جفری، ص ۳). در ۱۳۰۶ش/ ۱۹۲۷، برگشترسر و جفری تصمیم به چاپ قرآن گرفتند، حاوی تمام قرائات. به این منظور به گردآوری و بررسی نسخه‌های کهن قرآن، جستجو در کتابهای معتبر قرائات و استخراج قرائات گوناگون قرآنی پرداختند (← رضوان، ص ۴۶). مرگ برگشترسر در ۱۳۱۲ش/ ۱۹۳۳، به انجام رسیدن این طرح را متوقف نمود. مقالاتی که جفری در این دوره و با چنین هدفی تألیف کرده است، عبارت‌اند از: <«قرائات ابن‌مِقْسَم»>[7]، <«قرائات زیدبن علی»>[8] و <«چند قرائت دیگر زیدبن

1. Arthur Jeffery 2. Badeau 3. School of Oriental Studies (S.O.S) 4. Charles R. Watson
5. *A Reader on Islam* 6. Gotthelf Bergstrasser
7. "The Quran readings of Ibn Miqsam", *Goldziher Mem.* vol.1 (1948), 1-38.
8. "The Quran readings of Zaid b. Ali", *Revista degli studi Oriental*, 16 (1936), 249-289.

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İLAHİYAT ANABİLİM DALI
TEFSİR BİLİM DALI

ŞARKİYATÇI ARTHUR JEFFERY VE KUR'AN ÇALIŞMALARININ DEĞERLENDİRİLMESİ

(YÜKSEK LİSANS TEZİ)

26 MAYIS 2003
MADDE ... SONRA GELEN DOKÜMAN

İSAM Kütüphanesine hediyemdir.
09.12.2002
M. KÜÇÜKAŞÇI

MUSTAFA KÜÇÜKAŞÇI

DANIŞMAN
Doç. Dr. MUSTAFA ALTUNDAĞ

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
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Tas. No: 297.1 KÜÇ. Ş

İSTANBUL - 2002

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یہ تقابلی تقویم پندرہویں صدی ہجری کے اختتام تک آپ کو یہ جاننے میں مدد دیتی ہے کہ ہر ہجری مہینہ کی پہلی تاریخ کو عیسوی سن کی کیا تاریخ اور ہفتہ کا کون سا دن تھا، اس طرح کسی صدی کی کوئی ہجری تاریخ معلوم ہو تو اس کے مقابل عیسوی تاریخ معلوم کی جا سکتی ہے اور بالعکس عیسوی تاریخ معلوم ہو تو اس کے مقابل ہجری تاریخ دریافت کی جا سکتی ہے ۔ طلباء اور محققین کیلئے ایک بیش قیمت تحفہ ہے۔

پچھلی موجودہ صدیوں میں اہم تاریخی واقعات مزید برآں بعض مشاہیر اسلام کی وفات کا ذکر بھی متعلقہ تاریخوں کے ساتھ کر دیا گیا ہے۔

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S.55-82

Jaffery, A

اختلاف قراء آت قرآنیہ اور مستشرقین ☆

(آرتھر جیفری کا خصوصی مطالعہ)

پروفیسر ڈاکٹر محمد اکرم چوہدری ☆☆

ترجمہ: علی اصغر سلیمی ☆☆☆

آرتھر جیفری ایک آسٹریلوی نژاد امریکی مستشرق ہے۔ اس نے قرآن حکیم کے دیگر مختلف پہلوؤں کے ساتھ ساتھ اس کی مختلف قرأتوں پر بھی قابل ذکر کام کیا ہے۔ قرآن حکیم کی مختلف قراءتوں کے اسی موضوع پر مضمون ھذا میں بحث کی جائے گی آرتھر جیفری کے علمی کاموں میں نمایاں ترین کام Materials For the History of the Text of the Quran ہے جو ای جے برل (E.J.Brill) نے لیڈن سے ۱۹۳۷ء میں جاری کیا۔ یہ ابوبکر عبداللہ بن ابی داود سلیمان السجستانی متوفی ۳۱۶ھ کی "کتاب المصاحف" کے ساتھ پیش کیا گیا۔ جس کو آرتھر جیفری نے مدون کیا۔ اس نے قرآن حکیم کی تدوین اور اس کی مختلف قراءتوں کے مضامین پر مشتمل دو مزید مسودات بعنوان مقدمتان فی علوم القرآن بھی مدون کیئے۔ ان میں سے ایک کتاب المبانی کا مقدمہ جس کے مصنف کا علم نہیں ہے۔ کیونکہ مقدمہ کا پہلا صفحہ غائب ہے۔

البتہ مسودہ کے دوسرے صفحہ پر مصنف کا یہ نوٹ موجود ہے کہ اس نے اس کتاب کو ۴۲۵ھ میں

☆ پروفیسر ڈاکٹر محمد اکرم چوہدری کا یہ مقالہ "Orientalism on variant Reading of the Quran: The case of Arthur Jaffery" ایسوسی ایشن آف مسلم سوشل سائنٹسٹ کے تحقیقی مجلہ The American Journal of Islamic Social Sciences کے شمارہ بارہ ۱۹۹۵ء میں طبع ہوا تھا۔

☆☆ پروفیسر شعبہ عربی، ادارہ علوم اسلامیہ، بہاوالدین زکریا یونیورسٹی، ملتان

☆☆☆ اسسٹنٹ پروفیسر ادارہ علوم اسلامیہ و عربیہ بہاوالدین زکریا یونیورسٹی ۔ ملتان

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تقويم جهد المستشرق "آرثر جيفرى"
في تحقيقه لمقدمة كتاب ((المباني لنظم المعاني))

بحث مكمل
لنيل درجة الماجستير

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Orientalism on Variant Readings of the Qur'an: The Case of Arthur Jeffery

Mohammad A. Chaudhary

Arthur Jeffery, an Australian–American orientalist who conducted research on various aspects of the Qur'an, was interested in the variant readings of the Qur'an. Among his works, the most celebrated is his *Materials for the History of the Text of the Qur'an*.[1] Jeffery also contributed a number of articles pertaining to Qur'anic studies to *The Muslim World* and other journals.

Along with his invaluable work on biblical studies, he pursued his research on the Qur'an while serving in Cairo as the director of the American Research Center, as a professor of Semitic languages at Columbia University, and as an adjunct professor at the Union Theological Seminary.[2] Besides his studies on variant readings, he wrote on such topics as foreign vocabulary in the Qur'an and the collection of Judeo–Christian sources of the Qur'an. He also translated selected *sūrah*s of the Qur'an and devised a new arrangement to establish "development in Muhammad's thought."[3] In fact, Jeffery belongs to that category of orientalists who, in postcolonial times, shifted to textual and philological studies and, unlike their predecessors, had no chance to act as advisor to the colonial masters of Muslim Asia and Africa.[4] Many contemporary orientalists, such as Bernard Lewis and John O. Voll, have shifted further to area studies and Islamic culture.

Sources

Jeffery, whose field of interest is the Qur'an, is fully aware of what it actually means for the Muslims: "It is sometimes said that Christianity could exist without the New Testament, but Islam certainly could not exist

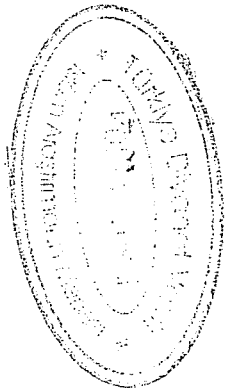
Muhammad A. Chaudhary is director of the Institute of Islamic Studies and Arabic and dean of the Faculty of Islamic Studies and Languages at the Bahauddin Zakaria University, Multan, Pakistan.

02 MART 1996

without the Qur'an."[5] Probably the central and pivotal position of the Qur'an in the religious schema of Islam induced and encouraged him to choose it for life-long study. To establish that "the Qur'an is Muhammad's book [and] the impress of his personality is on it from the first word to the last,"[6] he translated selected *sūrah*s under his own new arrangement and collected about six thousand variant readings from books dealing with commentary (*tafsīr*), linguistics (*lughah*), literature (*adab*), and reading styles (*qira'āt*). His main source was the *Kitāb al Maṣāḥif* of Ibn Abī Dāwūd (d. 316 A.H.).

Jeffery cherishes and applauds the "independent studies" of Bell and Torry and their application of the principles of "higher criticism" to the Qur'an, which led to their reaching the "remarkable" conclusion that "Muhammad had been gathering, recasting, and revising in written form the material he planned to issue as his Book . . . [but] the Prophet, however, died before he had issued the Book."[7] Following Bell and Torry, he applies the principles of higher criticism to his textual studies of the Qur'an and contends that the committee to whom 'Uthmān ibn al 'Affān entrusted with making recension produced an official recension that is genuinely from the Prophet, with the exception of a very few passages of doubtful authenticity.

However, he claims, the committee left out quite a bit of material contained in the "metropolitan codices" at the time of 'Uthmān and included a good deal of material that the Prophet would not have included had he lived to issue his book.[8] But he is unable to furnish us with any examples of information that would fit into the latter category and that are accompanied by an authentic chain of transmission (*isnād*). A large number of variant reading entries listed in his *Materials* lack proper and authentic chains of transmission, a fact which he himself realizes.[9] He also gives no evidence to support his contention concerning "the Prophet's awkwardness of expression" in the Qur'an.[10] Moreover, while listing variant readings in his *Materials*, Jeffery never mentions his source. As for his earliest basic source, Ibn Abī Dāwūd's *Kitāb al Maṣāḥif*, he concedes that its *isnād* is weak and that the orthodoxy may not accept it.[11]



Primary and Secondary Codices

Jeffery, after having spent many years collecting the variant readings in order to prepare a critical edition of the Qur'an, began to collaborate in 1926 with Professor Bergstrasser, who established a Qur'anic Archive in Munich. After the professor's death in 1933, he continued his collaboration with the Archive's new director, Dr. Otto Pretzl. Unfortunately, Pretzl was killed in Sebastopol during World War II and the Archive was destroyed during the Allied bombing campaigns and the subsequent fires. The gigantic task of publishing his critical edition of the Qur'an could not, therefore, be realized. Jeffery expresssed his pain and anguish: "It is thus extremely doubtful if our generation will see the completion of a really

A unique project in connection with this adult literacy program is the publication of a weekly newspaper designed particularly for the new literates. Its title is *Manār al-Maghrib* (Lighthouse of Morocco, Shāriᶜ Tamārah, Rabāṭ). It has eight pages measuring twelve inches by fifteen and three-quarters. The characters are large and are completely vowelled. Articles are short and varied, educational in value and touching on those aspects of daily life that are bound to hold the interest of new readers. Illustrations enhance its attractiveness. Its sale price is modest. As a vowelled newspaper it is probably unique in the Arab world. Undoubtedly this program will be the means of opening to thousands new vistas and affording new insights into the wonders and possibilities of the modern world.

Miscellanea The Heads of the various Christian bodies in Cairo met recently to concert the publication of a life of our Lord for Arab countries. The Rev. Father Jaques Jomier, O.P. was commissioned to write it. He has lately visited Jerusalem in connection with the work. He is wellknown for his publications on current Islamic topics and has regularly contributed to *Melanges de l'Institut Dominicain des Etudes Orientales aux Caire*, notably a research article on the observance of Ramadan in Cairo.

In response to the request brought before him by the Hongkong Muslim workers and officials of the local United Nations Association during his four-day stay in the crown colony on his way home from a state visit to Japan, Tengku Abdul Rahman, Prime Minister of the Federation of Malaya, offered to help resettle most of the estimated 3,000 to 4,000 Chinese Muslim refugeees in Hongkong by opening the gates of the Federation to them.

The offer made by the Malayan Prime Minister was hailed by Muslim and civic leaders as a "good gesture" of sympathy and friendship. Commenting on the Tengku's action, Mr. Ma Man Fei, chairman of the U.N.A. said, "This is the first step by any government to help Hongkong Chinese refugees. If countries of Christian, Buddhist, and other faiths followed Malaya's example, the refugee problem in Hongkong would have an easy solution."

Readers and friends of this Quarterly have been saddened to learn of the death, at his summer residence in Nova Scotia, on August 2nd last, of the Rev. Dr Arthur Jeffery, Professor of Arabic at Columbia University, New York, a very eminent Quranic scholar and for many years one of our most valued Associate Editors. His work on the *Foreign Vocabulary of the Qurʾan* had become a classic in the field and the fruits of his life work on the Quranic text had been eagerly awaited. His loss is irreparable in the field of Islamic and oriental scholarship. Born in Melbourne in 1893, he received his M.A. and B.D. degrees from the University of his home town and took his Ph. D. and D. Litt. degrees at the University of Edinburgh. It is hoped in a later issue of the Quarterly to print a more extended summary of his life and achievement. His passing leaves a great gap in the whole area of thought and study with which his name had come to be so intimately and honourably associated.

SURVEY OF PERIODICALS

SUE MOLLESON FOSTER

I. GENERAL

L'ARABE LITTÉRAL ET LA LANGUAGE DE HAMMOURABI. E. Dhorme. *Mélanges Louis Massignon II*, Paris. pp. 7-15. Compares ancient literary Arabic with Akkadian form.

DIE ARABISCHEN PAPYRI DES TOPKAPI SARAYI-MUSEUMS IN ISTANBUL. Albert Dietrich. *Der Islam*, Berlin. October, 1957. pp. 37-50.

DIE ARABISCHEN URKUNDEN DES STAATSARCHIVS VON DUBROVNIK (RAGUSA). F. Bajraktarevic. *Der Islam*, Berlin. October, 1957. pp. 135-141. Describes a collection of 10,000 Turkish and 23 Arabic items of the 16th-18th centuries.

BAGHDAD TO ISTANBUL. W. O. and M. H. Douglas. *The National Geographic Magazine*, Washington, D. C. January, 1959, pp. 48-87. Illustrated account of a two months' trip.

CHANT POPULAIRE ET MUSIQUE SAVANTE EN PROCHE ORIENT ARABE. Simon Jargy. *Orient*, Paris. 1958, part 2. pp. 107-122. Deals with various types of Arab popular music.

CONTEMPORARY COLLECTORS, XVIII. R. J. Hayes. *The Book Collector*, London. Autumn, 1958. pp. 253-264. Surveys the Chester Beatty Library, now in Dublin, which has an outstanding collection of Arabic, Armenian, Persian, Greek, and Indian MSS.

THE DAWN OF HISTORY IN SOUTHERN PALESTINE. Jean Perrot. *Archaeology*, New York. March, 1959. pp. 8-15. An illustrated account of diggings and finds (4th millenium B.C.) near Beersheba.

ÉTUDES SUR LE VERBE ARABE. H. Fleisch. *Mélanges Louis Massignon II*, Paris. pp. 153-181.

EXCAVATING THE CITY WHICH ALEXANDER THE GREAT'S TROOPS BESIEGED FOR A MONTH. Sir Mortimer Wheeler. *Illustrated London News*, London. February 7, 1959. pp. 232-235. Describes work and discoveries in the Mound of Charsada near Peshawar.

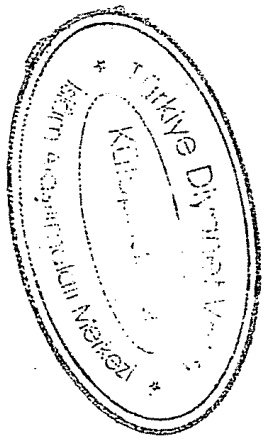
HEINRICH BARTH AND THE WESTERN SUDAN. R. Mansell Prothero. *The Geographical Journal*, London. September, 1958. pp. 326-339. The article commemorates the centenary of the principal explorations of Barth (1821-1865), one of the great African pioneers.

ISLAMIC STUDIES IN INDIA. A. A. A. Fyzee. *Mélanges Louis Massignon II*, Paris. pp. 183-214.

EIN JAHRHUNDERT MORGENLÄNDISCHES STUDIEN AN DER MÜNCHENER UNIVERSITÄT. F. Babinger. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Wiesbaden. August, 1958. pp. 241-269. Covers 1826-1926.

STRESS CONTINUITY IN IRANIAN. Eric P. Hamp. *Journal of the American Oriental Society*, Baltimore. April-June, 1958. pp. 115-118.

STUDIEN ZUR GEOGRAPHIE DES ALTEN MESOPOTAMIEN. Margrete Falkner. *Archiv für Orientforschung*, Graz. 1957. pp. 1-37. An elaborate study with maps.



Editör: Ahmet Yücel
Oryantalistlerin Gözüyle İslâm
İstanbul -2003 , s. 77- 134
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Mesut Okumuş.

I. HAYATI VE ESERLERİ

A. Hayatı

Arthur Jeffery, sömürgecilik sonrası döneme ait Avusturalya doğumlu müsteşriklerden birisidir. Avusturalya'nın Melbourne kentinde 1893 yılında doğmuş, ilk ve orta tahsilden sonra üniversite eğitimini Melbourne Üniversitesi'nde almıştır. Edebiyat Fakültesi Diploması (B.A.1918) Master of Arts (M.A.1920) ve Teoloji Fakültesi diploması (B.Th.1926) aldıktan sonra mezun olduğu üniversitede hizmet vermeğe başlamıştır[1].

Birinci Dünya Savaşı esnasında askeri hizmet talebi reddedilen Jeffery, Hindistan'da bulunan ve bir misyoner okulu olan Madras Christian College'de bir süreliğine öğretmen olarak hizmet verme imkanı bulmuştur. Öğrencilik yıllarından itibaren filolojiye ilgi duyan Jeffery, Hindistan'daki hizmeti esnasında da öğretim faaliyetine ilaveten doğu dillerine yönelik lenguistic ve filolojik ilgisini devam ettirmiş, bir çok yerel dil alanında master yapma imkanı bulmuştur. Hindistan'da bulunan Madras Christian College'deki hizmeti esnasında Mısır'a davet edilen A. Jeffery, 1921 yılından itibaren Kahire'de Amerikan Üniversitesi'nin yeni kurulan School of Oriental Studies bölümünde hizmet vermeğe başlamıştır.

School of Oriental Studies, önceleri Amerikan misyonuna misyoner adaylar yetiştiren ve eğitimi akademik düzeyde olma-

1 Badeau S. John, *Arthur Jeffery-A Tribute*, The Muslim World, 50 (1960) s.50-51

18 KASIM 2008

Jefferson, M. M., born 20th cent., an author who received a M.A. in 1957/59 from Bedford College, University of London, for *The place of Constantinople and the Straits in British foreign policy, 1890-1902.* Sluglett

100008

Jeffery, Arthur, born in 1892, he was educated at the University of Melbourne (B.A., 1918, M.A., 1920, B.Th.) He served under the Australian Methodist Church on the staff of the Madras Christian College from the first World War until 1921, when he joined the School of Oriental Studies, AUC. His scholarly ability placed him in the first rank of Western Orientalists. In 1929, he received a Ph.D. from Edinburgh University, and followed this with a D.Litt (*summa cum laude*) in 1938 from the same institution. His major interest was the textual criticism of the Koran, and on this he continued to work throughout his career. In 1938 he went to the Union Theological Seminary and Columbia University, N.Y.C. He offered courses in general history of religions, Biblical literature, and early Eastern Christianity. He not only headed the Department of Semitic Languages at Columbia, but was also chairman of the section on history of religions in the joint Committee on the Ph.D. degree in the field of religion, offered and administered by the Union Theological Seminary and Columbia University. His writings include *Materials for the history of the text of the Qurān* (1937), *The Foreign vocabulary of the Qur'an* (1938), *The Qur'ān as scripture* (1952), *The Koran: selected suras* (1958), and *A Reader on Islam* (1960). He died in 1959. BioIn, 3; *Journal of Biblical literature*, 79 (1960), pp. viii-ix; MW, 50 (1960), pp. 49-54; NYT, 5 August 1959, p. 27, col. 3

Jeffery, George H. Everett, born 19th cent., he was an architect and curator of ancient monuments. In 1892 he served as architect to Rt. Rev. Bishop in Jerusalem and the East. His writings include *A Description of the historic monuments of Cyprus* (1918), and he was a joint author of *An attempt at a bibliography of Cyprus* (1929). He died in 1935. *Who's who*, 1929; *Who was who*, 3

Jeffrey, Anne E. F., born 18 November 1941, she graduated in history from the University of Toronto in 1966. In second marriage she was married to the Montreal cardiologist Allan Sniderman, with whom she had two children, Sarah, born in 1969, and a son, born about 1972. After a successful business career with Anne Jeffrey & Associates in Prince George, B.C., she taught art, particularly modern, at the University of Tampa, Florida, a post which she still held in 2006, concurrently serving as a lecturer at the Museum of Fine Arts in St. Petersburg, Fla. She was a joint author of *Art lover's guide to Florida* (1998). LC; NatFacDr, 2003; Note; Private

Jeffrey, Thomas E., born in 1911, he received a Ph.D. in 1957 from the University of Chicago for *A factorial study of three space factors.* NUC, pre-1956

Jeffreys, Mervyn David Waldgrave, born 15 May 1890 at Johannesburg, South Africa, he was a Rhodes scholar at Oxford and received a Ph.D. from the University of London. He served as a magistrate and judge in British West Africa, before teaching social anthropology at the University of the Witwatersrand, Johannesburg, from 1945 to 1956. His writings include *Old Calabar and notes on the Ibibio language* (1935), *Some Semitic influence in Hottentot culture* (1968), and *Man and mythology* (1970). He died in Johannesburg on 21 March 1975. AfrBioInd (2); DSAB, vol. 5, pp. 383-384; Unesco; *Who's who in British science*, 1953

Jeffries, Joseph Mary Nagle, born in 1880 or 85, he was a journalist and a war correspondent of the *Daily Mail.* His writings include *The Palestine deception* (1923), *Front everywhere* (1935), and *Palestine, the reality* (1939). CathWW, 1920; NUC, pre-1956

Jehel, Georges, born 20th cent., his writings include *Aigues mortes, un port pour un rois; les Capétiens et la Méditerranée* (1985), *Débauche d'une stratégie pour un empire* (1993), *La ville médiévale de l'Occident chrétien à l'Orient musulman* (1996), *L'Italie et le Maghreb au Moyen âge; conflits et échanges du 7e siècle au 15e siècle* (2001); and he was a joint author of *Le christianisme; début du VIIe siècle - milieu du XIe siècle* (1997), and *Les relations des pays d'islam avec le monde latin* (2000). *Livres disponibles*, 2004

Jehenne, Aimable Constant, born 11 September 1799 at San-Malo-de-la-Lande (Manche), France, he was educated at the École spéciale de la marine, Brest (Finistère). A navy commander in 1830, he participated in this year's landing of troops for the conquest of Algeria; in the Crimean war he distinguished himself during the assault of Sebastopol (Sevastopol); and in 1861 in Syria, he assured the safety of the Lebanese Christians from Turkish persecution. In the same year he was made *grand officier* of the Légion d'honneur. He retired in 1863 and died in the same year at Brest. DBF

Jelavich, Barbara Brightfield, born 12 April 1923 at Belleville, Ill., she began her academic career in 1948 with a doctoral dissertation on the German Alliance system from 1939-41. In 1962 she started her teaching career at Indiana University, where the fruits of her labour helped make the University one of the premier centres of East European studies. Her writings include *Russia and the Rumanian*

WOLFGANG BEHN, CONCISE BIOGRAPHICAL COMPANION TO INDEX ISLAMICUS: *AN INTERNATIONAL WHO'S WHO IN ISLAMIC STUDIES FROM ITS BEGINNINGS DOWN TO THE TWENTIETH CENTURY : BIO-BIBLIOGRAPHICAL SUPPLEMENT TO INDEX ISLAMICUS, 1665-1980,* **VOL. II(H-M), LEIDEN 2006.**

MADDE KAYMALARDAN SONRA GELEN DOKÜMA

دراسات: علوم الشريعة والقانون, المجلد. ٢٤, العدد, ١, عمان ١٩٩٧/١٤١٨.
IRCICA KTP.

Qur'an
-Jeffery Arthur

Jeffery's Views Regarding the Collection of the Qur'an
(A Critical Study)

Mohammad Kh. Al-Majali, and Ahmad Kh. Shukri*

ABSTRACT

Some orientalists adopt the view that the text of the Qur'an was not written during the Prophet's life, this is according to some accounts which support this view; 'Umar's words to Abu Bakr that he is worried about the Qur'an, thus, there is no need for worry if the text is really written, and according to the idea that the arrangement of the Qur'an wasn't the doing of the Prophet but of the Companions, which indicates that there was no written text.

In this research, we have discussed these accusations and others, and concluded that there is no account to support this opinion. All accounts support that it was written, also there are other explanations to 'Umar's words, we can simply say that those recitalists may have some of the text, or they are the witnesses of this text, or that 'Umar desired that by this work, the text will be saved from any corruption. The account itself which mentions 'Umar's words ended by Zayd's task towards the collection of the text, which indicates that the text was indeed written. As for the Qur'anic arrangement, the fact is, in many accounts, that it was indicated that the Prophet supervised these arrangements.

INTRODUCTION

In his edition to *Kitab al-Masahif* by Ibn Abi Dawud al-Sijistani, Dr. Arthur Jeffery demonstrated some points about what orientalists have reached concerning the history of the text of the Qur'an, particularly the matter of the collection of the Qur'an. Dr. Jeffery declared that the text was not written during the Prophet's life, there are some evidences to support his opinion, they are:

1. The accounts which indicate the writelessness of the text of the Qur'an or at least some of it.
2. 'Umar's words to Abu Bakr which indicate that they were worried about the text because of the death of the recitalists.
3. The idea that the arrangement of the Qur'an was not the doing of the Prophet.

In fact, Jeffery was not the first to declare this, he himself mentioned that some orientalists adopted this view, among them are Noldeke, Schwally, Bergstrasser and Pretzl. In addition to these names, I found that many other orientalists hold the same opinion, such as Ritchard Bell, William Montgomery, Watt and John Burton. We can simply say that these points mentioned by Jeffery represent the main accusations regarding the history of the text of the Qur'an. Other points are to be presented and discussed in this research. Our final aim will be to see whether these allegations are true or that there are other views concerning them.

METHODOLOGY

According to the introduction, we can say that there are three basic points for the opinion adopted by Dr. Jeffery and other scholars. Generally speaking, the accusations based on certain accounts (if they exist) will be discussed carefully according to the Traditionalists' bases in order to see whether they are sound or not, and if they are sound, what are their exact meanings. Those accounts will be compared with others to give the clear opinion on this matter. As for 'Umar's words, they must be compared with other different accounts regarding the collection of the text, also with the words at the end of the same account, where more details can give the exact concept adopted by Muslim Scholars. With regard to the arrangement problem, we will mention the exact opinion according to historical studies. Finally, the discussion will depend on both reasoning and relation. For that purpose, the research will be divided into the following:

1. The critics raised by Jeffery and others regarding the collection of the text of the Qur'an, this includes:
   a. The accounts which they depend in the support of their views.

* Assistant Professors, Department of the Foundations of Religion, Faculty of Shari'ah, University of Jordan. Received on 11/11/1996 and Accepted for Publication on 30/3/1997.

AKIKI, Necip. "el-Müsteşrikûn"
c. ,s. 1980(KAHİRE)
III. 158-159,

جفرى ، أرثر — Jeffery. A.

أسترالى عين أستاذاً فى الجامعة الأمريكية بالقاهرة ، ثم فى جامعة كولومبيا .

آثاره : حقّق كتاب المصاحف للسجستانى مع مقدمة بالإنجليزية (مؤسسة دى خويه ، الجزء ١١ ، ليدن ١٩٣٧) ، وله عن نصوص القرآن الكريم وقراءاته دراسات وافرة أشهرها : القرآن (العالم الإسلامى ١٩٢٤ — ٢٥ — ٤٠ ، والصحيفة الأمريكية للغات والآداب السامية ١٩٢٤ ، والشرق الحديث ١٩٣٢ ، وصحيفة الشرق الأوسط ١٩٤٧ ، وذكرى جولد صيهر ١٩٤٨) ، ونصوص من القرآن (العالم الإسلامى ١٩٣٥) ، ودراسة عن مختصر شواذ القراءات لابن خالويه (الدراسات الإسلامية ١٩٣٨) ، وأبو عبيد والقرآن (العالم الإسلامى ١٩٣٨) ، والفاتحة (المصدر السابق ١٩٣٩) ، وقراءة زيد بن على (مجلة الدراسات الشرقية ١٩٣٧ و ١٩٤٠) ، وبمعاونة مندلسون : طريقة كتابة القرآن فى سمرقند (الصحيفة الأمريكية الشرقية ١٩٤٢)

وله : كتابة القرآن (العالم الإسلامى ١٩٥٠) ، ثم فى العالم الإسلامى : الاختيار فى الإسلام (١٩٢٢) ، والجدل الإسلامى المسيحى (١٩٢٥) ، وتاريخ محمد (١٩٢٦) ، والأدب المناهض للنصرانية (١٩٢٧) ، ونصارى مكة (١٩٢٩) ، ونبى الإسلام

(١٩٣٨) ، والإسلام (١٩٤٠) ، ومرجليوث (١٩٤٠) والحركات الإسلامية (١٩٤٣) ، وميجل آسين (١٩٤٥) ، وفى غيرها : محمد إقبال (الشرق الحديث ١٩٣٤) ، والرسائل المتبادلة بين عمر الثانى وليون الثالث (مجلة هارفارد اللاهوتية ١٩٤٤) ، والبيرونى ومقارنة الأديان (ذكرى البيرونى ١٩٥١) ، وحول الدراسات القرآنية ١٩٥٧) وابن عربى (الدراسات الإسلامية ١ — ١١ ، ١٩٥٩)

1939

Jewery, Arthur
Kurian (Dictionaries)

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M DCCCC XXXIX

Some Additions to Professor Jeffery's *Foreign Vocabulary of the Qur'an*

By Professor D. S. MARGOLIOUTH

In the 38th section of his *Itqān* the polygraph Suyūṭī furnishes a summary of a monograph called *al-Muhadhdhab fī mā waqa'a fi'l-Qur'ān min al-mu'arrab*, in which he dealt with the question whether the Qur'an contained any foreign words, and if so, to what language they belonged. The orthodox felt some difficulty about admitting the existence of such an element in the language of the Sacred Book, which claims to be in perspicuous Arabic; it was, however, difficult to maintain that the proper names which occur in the volume were all of Arabic origin, and certain other words have an obviously foreign appearance. Suyūṭī himself compromises by admitting in such cases the foreign etymology, but maintaining that the words had received Arabic naturalization.

Professor Jeffery's work, forming volume lxxix of the Gaekwar of Baroda's Oriental Series, and dated 1938, is practically an exhaustive treatment of the subject, based on extraordinarily wide linguistic knowledge and no less wide acquaintance with what has been previously written about the words in question. The soundness of his judgment is throughout conspicuous. A good many puzzles indeed remain, e.g. the connection of the word *Ḥanīf* with natural religion and in particular with Abraham. We are scarcely better off in the case of *Nazoraios* in the New Testament.

I propose to suggest a few additions to Professor Jeffery's list.

1. In Surah xxxiv, 13 the Jinn learn that Solomon is dead because of a termite gnawing his منسأة; in consequence of which Solomon collapsed. This word has occasioned difficulty: certainly the Prophet's uncle and protector is

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KRAUS REPRINT CO.
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1968

Were I to make Saraswati dictate for millions of ages, were I to write with the hand of Ganesh,
O Thou who holdest the destroying sword, I could not please Thee even a little without offering Thee homage."
(*Gobind Singh*, Macauliffe's translation.)

In its form, too, the poetry of the Granth has been influenced by Persian poetry forms. The rhyming of all the lines is unlike Hindi poetry, but like Persian.[8] The Persian *ghazal* is specially mentioned as having influenced Punjabi poetry.

We may conclude, then, that although the foundation of Sikhism in the Adi Granth is Hindu, in that it everywhere assumes karma and transmigration and accepts the Hindu pantheon, yet the superstructure is pervaded with Sufi materials, which blend, on the whole, harmoniously with those of Hindu mysticism of the *bhakti* type.

Hartford, Conn. C. H. LOEHLIN.

[8] "Dictionary of Islam," art. *Sikhism*.

JEFFERY'S "FOREIGN VOCABULARY OF THE QUR'ĀN" [1]

The relative importance of this subject in any critical study of the Qur'ān has been recognized in steadily increasing degree. In recent years many scholars have discussed various branches of the main theme, bringing forward new material or offering new interpretations. Nothing comparable to the present work, however, has hitherto appeared. As to extent, the distance from the twenty-seven pages of Fraenkel's *De Vocabulis . . . in Corans peregrinis* (1880) to the thick volume now before us is significant enough; more important still are the thoroughness, accuracy, and mastery of the material which are here in evidence. The author expresses in his Foreword the hope that students may eventually be provided with a dictionary of the whole Qur'ān on a par with those which they already have for the study of The Old and New Testaments. The time for this will certainly come, though it does not now seem to be near; in the meantime, the special lexical need which is most pressing is admirably met.

An Introduction of some forty pages deals mainly with the treatment of the foreign words, known or supposed to be such, by the Muslim scholars. A very full Bibliography lists the literature, both oriental and occidental, bearing upon the subject; a very helpful feature of the book, as the material is so widely scattered.

The words discussed are presented in alphabetical order, in each case transliterated and translated, with the Qur'ānic references. In the discussion which then follows, account is taken of previous investigations or theories with

[1] The Foreign Vocabulary of the Qur'ān, by Arthur Jeffery. A volume of The Oriental Series published under the authority of the Maharaja Gaekwad of Baroda. Baroda, 1938. pp. xiv, 311.

الدكتور محمد حسين علي الصغير

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İslâm Araştırmaları Merkezi
Kütüphanesi

المستشرقون والدراسات القرآنية

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المؤسسة الجامعية للدراسات والنشر والتوزيع

ونشر : الاتقان في علوم القرآن ، لجلال الدّين السيوطي .

4 ـ المستشرق الانكليزي السير وليم موير (1819 م-1905 م) حقّق كتاب : شهادة القرآن لكتب انبياء الرّحمٰن ، نشر (1960 م) .

5 ـ المستشرق الأمريكي آرثر جفري ، قام بتحقيق ونشر : 1 ـ كتاب المصاحف للسجستاني (مؤسسة دي خويه ، ليدن ، (1937 م) .

2 ـ مقدمتان في علوم القرآن ، لأبن عطيّة ومجهول ، طبع في دار الصاوي ، القاهرة ، 1972 م .

إنّ هذه القوائم المتقدمة لا تمثل كل نتاج المستشرقين في عالم التحقيق ، بل تمثل ابرز الاعمال وأهّمها من خلال استقراءنا فحسب .

(ب) ـ الفهرسة :

وأمّا فهرسة القرآن الكريم فقد ظهرت بشكلها البدائي في أواخر القرن السادس عشر وأوائل القرن السابع عشر حينما وضع المستشرق الانكليزي وليم بدويل (1561 م-1632 م) فهرساً للقرآن باللّغة التركيّة ، مع تعداد تفاسير القرآن ، وطبع في ليدن ، (1615 م) [2] .

أمّا فهرسة القرآن باطارها العلمي المنظّم فقد بدأت في أوائل القرن التاسع عشر ، وقد تأصّلت ـ فيما وصل الينا ـ عند المستشرق الالماني الاستاذ جوستاف فلوجل (1802 م-1870 م) حينما ألّف أوّل معجم مفهرس للقرآن الكريم في اللّغة العربيّة ، عني بألفاظ القرآن ومفرداته وأسماه :

(نجوم الفرقان في أطراف القرآن) وطبع لأوّل مرة عام (1842 م) في ليبزيج ، وقد كان هذا الكتاب نواة صالحة ، بل أساساً محكماً ، إعتمد عليه محمّد فؤاد عبد الباقي في وضع : (المعجم المفهرس لألفاظ القرآن الكريم) فتعقب عليه ما فاته ، واستدرك فيه ما خفي عليه من وجه الصواب[3]. ولقد كان عمل الاستاذ فلوجل من اعمال المستشرقين الجليلة حتّى أننا لم نجد مثله في فهرسة مواد القرآن وألفاظه ، حتى أذا جاء المستشرق الالماني ماليز (1857 م / 1945 م) وجدناه قد استند على معجم فلوجل ، فألّف (دليل القرآن) وقد جمع فيه مفرداته وأفعاله حتّى حروف الجر والعطف ، وقد رقمت فيه السور والآيات لهذه الغاية ، وطبع للمرة الثانية في باريس 1925 م .

ولقد قام المستشرق الفرنسي (جول لابوم) بوضع (تفصيل آيات القرآن الكريم) باللغة الفرنسية ، وذلك بترتيب الآيات الخاصّة بالموضوع الواحد في فصل واحد ، فكأنه قد فرق القرآن نجوماً بحسب موضوعاته فجمعها موضوعاً موضوعاً ، ولقد قام الاستاذ محمّد فؤاد عبد الباقي صاحب المعجم المفهرس لألفاظ القرآن الكريم بترجمة هذا العمل الجليل الى اللغة العربية بأشارة من السيد محمّد رشيد رضا صاحب المنار ، وقضى في ترجمتها سبعة شهور كاملة ، كان نهايتها يوم (8 مارس سنة 1924 م) وطبعت عدّة مرّات ، ولقد ذيّلها بعد نفاد الطبعة الأولى بفهرس تفصيلي وضعه المستشرق الفرنسي الاستاذ إدوار مونتيه وسمّاه بالمستدرك بعد أن نقله الى العربية أيضاً ، وقد وفّر الاستاذ عبد الباقي رحمه الله للباحثين فرصة كبيرة حينما ترجم هذين العملين الخالدين ، فكان احدهما مكمّلاً للآخر وان لم يستوعبا موادّ القرآن وموضوعاته ولا آياته بعامة .

Jeffery
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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN