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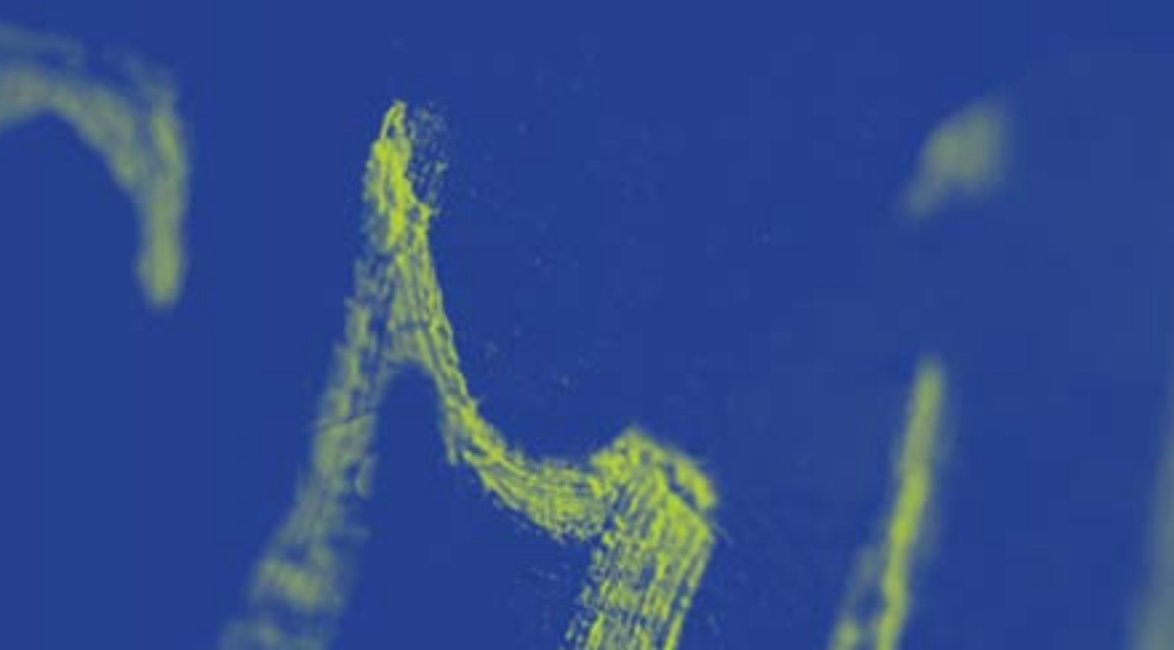
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Muslim Civilisations Abstracts

ENCYCLOPEDIAS ABOUT MUSLIM CIVILISATIONS

Edited by

Aptin Khanbaghi



Encyclopedias about Muslim Civilisations

Muslim Civilisations Abstracts
Series Editor: Aptin Khanbaghi

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Edited by

Aptin Khanbaghi

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This volume is divided by language into three sections: English, Turkish and Arabic.

Bu cilt, ingilizce, Arapça ve Türkçe dillerine göre üç bölüme ayrılmıştır.

إن هذا الجزء مقسم حسب اللغة إلى الأنجليزية و التركية و العربية

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Aptin Khanbaghi
London, February 2009

Introduction to the Catalogue

The Muslim Civilisations Abstracts project invites you to an intellectual journey across borders. It endeavours to open some of the many hidden doors of the Orient and to introduce civilisations which have often been overlooked and misunderstood.

Here we present some of the myriad facets of the Muslim world through the intellectual toils of hundreds of scholars from around the globe. The plethora of encyclopaedias that have appeared on Muslim civilisations in the past 150 years is testimony to the importance of this topic. Each encyclopaedia has involved a huge amount of labour and it is not fortuitous that this project pays tribute to the countless scholars and editors who have invested their time in producing such colossal books of reference. This project, like the encyclopaedias themselves, has overcome organisational challenges, requiring the coordination of administrative tasks and the collaboration of international scholars in a wide range of disciplines.

Raison d'être of the MCA Project

In the past few decades, publications on Islam and the Muslim world have proliferated in Europe and North America, and yet much of this written material does not take into consideration scholarly work from the rest of the world. Academic institutions need to create access to the wealth of knowledge produced in Asia and Africa for both scholars and other interested individuals around the globe.

There is a serious need to reach out to scholars working in Muslim societies and to engage

them in current intellectual debates about the Muslim world. By working together we can build a large academic network, which would benefit all. European and North American scholars can enhance the objectivity of their research by exchanging ideas with their African and Asian colleagues. Scholars could leverage their efforts to engage African and Asian peers, whose research has suffered due to general apathy. African countries in general have not had the financial resources to promote either their culture or the work of their researchers.¹

The general public would also be better informed if school teachers had access to books from other horizons. By integrating this often-neglected material into school curricula, educators could help to broaden the minds of society. However, even before this literature can reach schools and popular bookstores, it needs to receive academic recognition. Every year, in countries such as Egypt, Turkey and Iran, many quality academic works appear, waiting to be unveiled. In Iran alone publications have increased tenfold between 1980 and 2000, culminating in 20,642 titles.² It is difficult to evaluate the publishing industry in Egypt and Lebanon as there is little reliable statistical data; however, there are at least 250 active publishing houses in Egypt and more than 150 in Lebanon, producing thousands of new titles every year.³ As publishers will support translation and dissemination of these works only if reviews of such literature are available to them, a deliberate effort to render these works visible is necessary.

The Aga Khan University (AKU-ISMC) is pursuing its mandate of promoting the scholarship of Muslim societies, and has launched the MCA

(Muslim Civilisations Abstracts) project. The MCA seeks to galvanise efforts to motivate global understanding and promote harmony by sharing knowledge across linguistic and cultural divides. First, the project will seek to strengthen research and instruction on the heritage of Muslim societies in all their historical diversity, in moral and ethical thought, forms of governance and public life, and also in artistic and creative expression in all forms. Second, it will seek to create contexts for the interaction of academics, traditionally trained scholars, professionals and others in furthering understanding of the pressing issues of public life.

In the past, collaborative encyclopaedic works, such as the voluminous *Encyclopaedia of Islam*, have brought together scholars from around the world. The ambition of such endeavours has been to provide brief and authoritative articles on topics related to Islamic civilisations;⁴ however, a great cultural and linguistic divide in terms of access to scholarly resources on Muslim civilisations still prevails in the academic world. More combined efforts are necessary to promote the scholarship undertaken in Muslim societies, for it has remained largely unknown in Europe and America, and even within the Muslim world.

There are digital resources through which publications and dissertations produced in Europe and North America can be accessed. For example, the Index Islamicus is a major reference resource on publications in European languages,⁵ the database JSTOR gathers academic articles produced in Europe and North America, and the Centre for Research Libraries includes a selection of dissertations produced in Europe.⁶ In addition to the works available online and on CD-ROM, a wealth of literature is produced in Europe and North America. Many African and Asian countries lack the technological and financial resources to access these works.⁷ This deficiency, however, is not caused by linguistic ineptitude. English has established itself as the *lingua franca* par excellence, and an increasing number of scholars around the world are learning the language. Scholars in Muslim countries are no exception. However, more often than not they will choose to write in their native language

rather than English, since they have been educated in the national language of their country. Since non-European languages are not widely understood around the world,⁸ their scholarship tends to be overlooked not only in Europe and North America, but also in the Muslim world, where preference is given to the acquisition of Western languages, particularly English.

The Persian periodical *Ketab-é Mah-é Oloumé Ejetmai* confirms the fact that Arab and Turkish Studies is a neglected field in Iran and other West Asian countries. Scholars of African and Asian subjects resort to translated books written originally in European languages, due to a great degree of linguistic handicap. Younger generations are not interested in learning non-European languages and studying the civilisations of their neighbouring countries. In effect, it is difficult to obtain an Arab view of Iran or an Iranian view of Turkey.⁹ Cultural exchange between Muslim countries is scarcely encouraged at all by governments and academic institutions, and tense relations greatly inhibit communication between academics in the region. This situation is reflected in the languages studied in the Muslim world. In Arab countries for example, the study of Persian, Turkish or Urdu is neglected in favour of English, even by scholars undertaking research on Central Asia, Turkey or the Indian subcontinent. In Iran, even though Arabic classes are compulsory at school, the language is simply part of religious education and not studied for research purposes in the fields of history or political science.¹⁰ This lack of scholarly exchange has led to a deficiency in the Muslim world, where Muslim cultures and societies do not benefit from the insights of their own perspectives.¹¹ This linguistic barrier has to be circumvented, as communication and mutual exchange of knowledge is vital for establishing cordial relations between countries.

The MCA's strategy for promoting such an exchange is to eliminate this linguistic barrier by creating a platform for scholars from the Muslim world, regardless of their religious or ethnic background, to share their work with the international community. Thus, perspectives and subjects from under-studied cultures can be brought into the international domain of research.

MCA Past and Present: Background and Description of the Project

The MCA was initially conceived in 2003 under the title of “Annotated Bibliography Project”, with the aim of facilitating access to scholarly resources on Muslim civilisations. A survey was conducted to evaluate the feasibility of a project focusing on books concerning the Muslim world published in the twentieth and twenty-first centuries. The experiment had the following objectives:

- To elicit bibliographical contributions from a variety of scholars within the well-defined parameters of the study;
- To test various information-gathering tools;
- To estimate response rate to requests; and
- To develop future strategies based on the results of the pilot.

Twenty-four scholars were selected based on their language abilities, country of residence and subject areas of expertise. Six languages (Arabic, Bengali, English, Malay, Persian, Russian) were chosen based on their association with studies on Muslims. Six subject areas were selected to reflect a mix of the social sciences and humanities as well as those subjects that are traditionally associated with studies of Muslims (Philosophy, Law, Contemporary Debates, Literary Criticism, Social History). The MCA was further inspired by the conference on encyclopaedias, “Organising Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Muslim World”, organised in June 2003 at AKU-ISMC in London. Due to the fact that in recent years Muslim societies have experienced a resurgence in the production of encyclopaedic works, it was proposed that the project explore this area in the initial phase, and a programme of thematic research was suggested for the later phases.

Locating specialists and convincing them to participate in this new project has been a challenging task. In order to communicate our enthusiasm and convey the importance of a project on Muslim civilisations we have had to contact a wide range of people from around the world and even travel widely to present our objectives

to both new and established scholars. We have located researchers through conferences, cultural events and the internet. We have succeeded in mobilising selected thinkers around a set of wide-ranging themes related to Muslim civilisations. Before inviting scholars to collaborate with us, we have ensured that their academic credentials and linguistic abilities match the themes of our project, and that they have had access to relevant publications. We also investigated the bibliographical details of the publications suggested to us, so as to evaluate their relevance to the project before asking scholars to work on them. A number of scholars have gone out of their way to guide us on the literature produced in their country. All of our collaborators have assisted us in presenting the intellectual endeavours of their peers working on the Muslim world. They have sent us abstracts of quality, describing the scope and contents of encyclopaedias. In return, we have duly recognised them for their efforts on our website and rewarded them for their contribution. Our concern has been to gather both books and abstracters from different regions. Thus, this project serves as a catalyst for the better understanding of Muslim civilisations and the diversity of the Muslim world in both Europe and Asia.

Interestingly, among the countries in the Muslim world, Turkey is the place where our project has had the strongest resonance. In past decades Turkish politicians and intelligentsia have striven to demonstrate that Islam and secularism are compatible and could fit within Europe.¹² It seems that many Turkish scholars have realised the potential of the MCA as a tool for building bridges and for presenting their civilisation to the wider world in a positive light.

We have now successfully completed the initial stage of our project by creating a bibliographic index of encyclopaedias on the Muslim world. This bibliographic compendium not only keeps track of recent publications but also includes a concise critical summary (an abstract) of each one. As English is the academic *lingua franca*, it has been chosen as the default language of the project. However, as one of the main mandates of the project is to reach out to scholars within the Muslim world, we have selected seven other languages for the project.

These languages are deemed to be the most representative of the Muslim world. All the abstracts are available in English, Arabic and Turkish. Many of them have also been sent to us in one or more of the following languages: Bengali, Indonesian/Malay, Persian, Russian and Urdu. These abstracts have been translated by translators with a background in humanities. The long-term aim is to have all the abstracts available in eight languages (Arabic, English, French, Indonesian/Malay, Persian, Russian, Turkish and Urdu).

Even though the abstracts have been accepted solely in these eight languages, the project's initial stage has covered encyclopaedias published in any language. Our mandate has been to render these works accessible to as many people as possible. Through the concerted efforts of scholars around the world, we hope to expand the languages included in the MCA project in the future.

By covering all topics related to Muslim civilisations, and by focusing on encyclopaedic works, we have engineered a multidisciplinary project. Scholars working on an array of topics related to Muslim civilisations have been involved in the first stage of the project, and, thanks to their dedication and insight, the MCA catalogue is equipped with the best intellectual tools for the benefit of researchers.

We wish to build upon this foundation and to reinforce collaboration with these researchers to promote scholarship produced in the Muslim world. The MCA's annotated bibliography is one method by which research from the Muslim world has been brought to the attention of scholars. In addition to the bibliography, we are looking for other channels to assist us in supporting research and involving academics, especially from less well-known regions. We welcome feedback and suggestions from all our contributors in the aim of developing our network and expanding our themes.

Beyond Encyclopaedias

The pilot project on encyclopaedias provided an excellent opportunity to set a paradigm for the MCA project as a whole. Despite covering a

broad range of fields, this exercise has given us the necessary time to refine and focus upon our goals, and to select themes for the second stage. The MCA team organised several meetings with faculty members and researchers at the Aga Khan University in London to discuss and analyse current academic trends. It was recommended that the MCA's new themes trigger reflection on the convoluted relationship of modernity to religion; on the significance of major historical moments in constructing knowledge; and on the issues linking ethics and law. The university has chosen three themes: *Knowledge Construction, Social and Cultural Change, and Societies and Modernities*. We hope that our present contributors will participate again not only in presenting the works of their peers, but also in monitoring scholarly production in their field and recommending current and classical literature.

Globalisation can benefit the academic world if knowledge is shared, and if scholars of different regions are equitably represented. Although the aim of this project is to introduce scholarly work from Muslim regions, its success depends on the collaboration of scholars from all five continents. We invite all researchers to contribute through reviews and works of translation, in order to make this marginalised scholarship available to a wider audience. Islam and the Muslim world have become critical issues beyond the academic sphere. They have generated passionate debate in the political and social arenas. The ill-informed statements and perspectives of the media in recent years make the need for the dissemination of the finest insights of scholarly research more compelling than ever. As the Aga Khan said during his speech at the Tutzing Evangelical Academy, it is effectively a "*Clash of Ignorance*" which has led people to believe in a "*Clash of Civilisations*".¹³

Intellectual activity is essential to promote intercultural dialogue and to build a foundation for enhanced cultural cooperation between scholars around the world. Although the challenges facing this project are monumental, through the MCA the vibrant perspectives of Muslim societies, largely unfamiliar outside their region and countries, may become accessible to the wider academic community and to the world at large.

Notes

1. Isabel Hoving, Frans-Willem Korsten, Ernst van Alphen (eds), *Africa and its Significant Others: Forty Years of Intercultural Entanglement*, Amsterdam: Rodopi, 2003, p. 10: "Africa's academic infrastructure is often inadequate, and therefore incapable of supplying African scholars with enough academic means to consistently develop African insights into theories that respond to African agendas. Instead African discourses are taken up by academics outside of Africa, in the US and Europe, where they are translated to fit in with their cultural and academic agendas"; Claude Ake, *Democracy and Development in Africa*, Washington, DC: The Brookings Institution, 1996: p.1: "For most Africans, real incomes are lower than two decades ago, health prospects are poorer, malnourishment is widespread, and infrastructure is breaking down, as are some social institutions."
2. Stefan Winkler, "Buchproduktion und Verlagswesen im Iran" (Book production and publishing in Iran), *Orient: Deutsche Zeitschrift für Politik und Wirtschaft des Orients*, 2001, Issue 42 IV pp. 662–3: In 1994, 8,230 new titles were released; in 2000 the number was 20,642.
3. Stefan Winkler, "Distribution of ideas: book production and publishing in Egypt, Lebanon, and the Middle East", *Mass Media, Politics, and Society in the Middle East*, ed. Kai Hafez, Cresskill, NJ: Hampton Press, 2001, pp. 165, 168.
4. Stephen Humphreys, *Islamic History: A Framework for Inquiry*, London, I. B. Tauris, 1991 (reprint 1999), p. 4.
5. Humphreys, 1991, p. 7: "... the index has serious gaps ... it does not include listings in Oriental languages".
6. "Some Resources on Islam and Judaism held by CRL", *Focus Newsletter*, Summer 2007, vol. 26, no. 4, ISSN 0275-4924.
7. Robert Darnton, "The Library in the New Age", *The New York Review*, 12 June 2008, vol. 55, no. 10, p. 76: Darnton refers to the great digital divide that separates the poor from others. Their lack of access to computers prevents them from gaining knowledge.
8. Colin Day, "Enabling Intra-Asian Conversation", ICAS (The International Convention of Asian Scholars), ICAS 5, Kuala Lumpur, 2–5 August 2007, p. 7: Of course, in most cases there are local language media for publishing academic work. But because of language barriers and because such media tend not to have international distribution, they do not reach interested scholars across the region let alone globally. So there is an enforced dependence even for intraregional dissemination on Anglo-American publishers."
9. Paul H. Kratoska, "English-Language Academic Publishing in Asia", ICAS (The International Convention of Asian Scholars), ICAS 5, Kuala Lumpur, 2–5 August 2007, p. 6: "Academics in Asia track research trends in English-language literature and strive to contribute to these discussions. However, an article based on literature in an Asian language sometimes emerges from a different discussion and may not make an obvious contribution to anything taking place in English. For example, regionalism and the significance of "areas" have been pushed aside in Western scholarship in favour of studies based on globalisation, but remain important in Asian scholarship, where active discussions are underway concerning regional identities and the creation of transnational economic and cultural zones. There are also academic exchanges that are difficult for outsiders to enter. While radical Islam is a topic of great interest throughout the world, it would be difficult for non-Muslims or non-Indonesians to participate in the radical Islamist discourse found in Indonesian religious writings. The same can be true of discussions of national identity, the integrity of a national space, or the evaluation of political leaders."
10. Seyed Abd al-Amir Nabavi, "Khavarmiané Mantagheyé Nashenakhté (The Middle East: The Unknown Region)", *Ketab-é Mah-é Oloum-é Ejtemai (Persian Social Science Monthly Review)*, Iranian Book Review and Information Journal, vol. 9, no. 10–11–12, p. 4.
11. "Khavarmiané Shenasi – Goftegou ba Dr Mahmoud Sari al-Qalam", *Ketab-é Mah-é Oloum-é Ejtemai (Persian Social Science Monthly Review)*, vol. 9, no. 10–11–12, p. 5:

خاورمیانه شناسی، گفتگو با دکتر محمود سریع القلم: موانع فرهنگی، سیاسی و اجرایی فراوانی وجود دارد تا محققان از ایران بخواهد به مصر برود یا به عربستان برود و بر عکس. ۵

11. Mahmoud Javad Javid, “Khavarmiane-ye Oroupai, Naqdi bar Ensan Shenasi-ye Qarbi”, *Ketab-é Mah-é Oloum-é Ejtemai (Persian Social Science Monthly Review)*, vol. 9, no. 10–11–12, pp. 10–13:

خاورمیانه اروپائی، نقدی بر انسان شناسی غربی، •تاب ماه علوم اجتماعی.

The author of the article refers to the book of Akbar S. Ahmad (*Toward Islamic Anthropology: Definition, Dogmas and Directions*, Lahore:

Vanguard, 1987), where it is argued that the study of the Muslim world should be undertaken from an Islamic perspective. This theory might also be problematic, as there is not a uniform Islamic perspective per se.

12. Belma Akçura, “Intelligentsia to government: you have no more excuses”, *Turkish Daily News*, Monday, 3 March 2008: on the Turkish intelligentsia’s desire to be part of the European Union.

13. Address by His Highness the Aga Khan at the Tutzing Evangelical Academy, “*The Ismaili United Kingdom*”, July 2006, p. 8.

Abstracts

Uykucu, Kürşat Ekrem. *1919'dan günümüze Türkiye Cumhuriyeti tarihi ansiklopedisi*. Ankara: Toker Yayınları, 1994.

ABSTRACT

Encyclopaedia of the History of the Turkish Republic from 1919 to the Present

1919'dan Günümüze Türkiye Cumhuriyeti Tarihi Ansiklopedisi

This is an enthusiastic and on the whole successful attempt to provide more than basic information about the first 70 years of the Turkish Republic's political history in a single Volume of 434 pages in Turkish. Uykucu deals with the history in question with regard to events, institutions and personalities (statesmen, parliamentarians and army officers). The entries are not classified into separate sections, but are presented to the reader in an alphabetical arrangement. Some of the entries are accompanied by representative pictures that may be of some interest especially to non-Turkish readers. Notwithstanding the author's claim to objective historical writing, and his use of both right-wing and left-wing sources, the encyclopaedia is occasionally permeated with official rhetoric. This is particularly palpable in Uykucu's examination of the Republic's institutions, in which value judgements representative of the worldview of that rhetoric are conspicuous. One also comes across the use of epic language particularly in those entries concerning the foreign relations of the pre-Republican/late-Ottoman (1919–23)

period. Although these value judgements and the usage of an epic style may strike the reader as unconventional, these volumes may have implied social and/or political purposes, such as the advocacy or legitimisation of a particular system of governance or worldview.

Additionally, the entries do not always exhibit a standard form in the presentation of information. For instance, there is a lack of consistency, particularly in regard to the basic details given for personalities (e.g. missing dates or places of birth), or there is insufficient information in some entries about events (e.g. no dates). As for the language, there are some spelling and grammatical mistakes. Thus, the reader may have the feeling that the encyclopaedia was not proof-read prior to publication.

Nevertheless, the above-mentioned defects are compensated for the reader by a rather comprehensive survey of the history in question, whose aspects – little or well known – are in general successfully depicted and/or explained. As such, this encyclopaedia can be recommended as a useful guide for Turkish as well as non-Turkish readers with different levels of knowledge about Turkey's political history.

Sevilay Aksoy



كابل، روبرت ب. أعلام الأدب العربي المعاصر: سير و سير ذاتية. بيروت: يطلب من دار النشر فرانتس شتاينير، 1996، 2 مجلدات.

Campbell, Robert B. *A'lam al-Adab al-'Arabi al-Mu'asir: siyar wa-siyar dhatiyah*. Beirut: Yutlabu min Dar al-Nashr Frants Shataynir, 1996, 2 Volumes.

ABSTRACT

Prominent Figures of Contemporary Arabic Literature: Biographies and Autobiographies

أعلام الأدب العربي المعاصر: سير وسير ذاتية

This two-volume bio-bibliographical encyclopaedia is written in Arabic under the auspices of the German Orient Institute of Beirut. It lists 380 mostly contemporary authors – poets, critics, short-story writers, novelists and playwrights – from all over the Arabic-speaking world. Hence it is a handy reference tool for the student and scholar of Arabic literature as well as the general reader with an interest in modern Arab culture. The entries are arranged in alphabetical order and range on the average from two to six pages in length. Each entry includes a photograph or sketch of the author; date and place of birth; education; the literary genre(s) in which he/she specialises; a thumbnail sketch of his/her biography and a longer biographical or autobiographical essay. These essays have either been penned especially for the encyclopedia, or have been extracted from previously published material. In addition, each entry concludes with a bibliography of the author's work (including translations made from foreign languages into Arabic) and, where relevant, a short list of biographical references – mostly interviews published in the Arab press.

The first volume (710 pages) opens with six substantial introductory essays by noteworthy Arab critics (pp. 18–162), most of which have been translated from English: An essay on bibliographical criticism by George 'Atiyya, "The Arabic Short Story" and "The Contemporary Arabic Novel, 1945–1985" by Mahmoud Shurayh, "The Arab Drama" by M. M. Badawi, "Contemporary Arab Poetry" by Salma Khadra Jayyusi, and "Modern Arabic Criticism" by

Sabry Hafez. The second volume (pp. 711–1421) ends with an alphabetical list of authors and a table of contents.

The encyclopaedia covers a wide range of major and minor authors. A substantial effort has been made to include authors from North Africa, the Gulf, Yemen, Iraq and Sudan. While poetry and fiction make up the lion's share of genres covered, the encyclopaedia includes a large number of noted literary critics (80 in all). Of the 380 authors listed, only 37 are women. The encyclopaedia is easy to use and informative. Its (auto)biographical essays are, at times, literary works in their own right. It may appear somewhat dated, however, as the bulk of the editing and compilation took place in the late 1970s and early 1980s. Consequently, some of the authors included have today fallen out of view. Bibliographical data for authors who are still living only goes up to 1992.

Samah Selim



مجاهد، زكي محمد . الأعلام الشرقية: - في المائة الرابعة عشرة الهجرية. بيروت: دار الغرب الاسلامي، 1994، 3 مجلدات.

Mujāhid, Zakī Muḥammad. *Al-Alām al-Sharqīyah: fī al-mīah al-rābi'atah ash-ratah al-hijrīyah*. Beirut: Dar al-Gharb al-Islami, 1994, 3 Volumes.

ABSTRACT

Notable Men of the East in the Fourteenth Century AH

الأعلام الشرقية في المئة الرابعة عشرة الهجرية

This work contains the biographies of prominent "Eastern" figures, who died in the fourteenth Islamic century between 1301/1882 and 1365 *hijrī* /1946; there appear to be no entries on any prominent women. The work gives the standard biographical information: dates and places of birth and death, education, posts held, countries of residence, activities, and works, both published and manuscripts, and sometimes comments on the personality's qualities

(*manāqib*). It is predominantly about the Arab world: there are *ca* 521 entries on Egypt; *ca* 186 Lebanon; *ca* 166 Syria; 77 Iraq; 76 Turkey and its dependencies; 48 Saudi Arabia and its dependencies and the Hadramawt; 36 Tunisia; 34 Morocco; 23 Palestine; 17 Iran; 16 Yemen and Oman; 16 Libya; 16 India; 14 Sudan; 10 Algeria, 10 Bosnia and Herzegovina; 5 Ethiopia, and a few entries for the other Arab countries. There is the odd entry for Afghanistan, Albania, Armenia, Bukhara, Cambodia, China, Crete, Cyprus, Greece, Indonesia, Malta, the Maldives, Pakistan, Russia and Siam (Thailand).

The second edition has been corrected and expanded, and then revised by Dr Muḥammad al-Ya'lāwī of the University of Tunis. Part One is divided into five sections (*qism*): the first section embraces "Kings and princes" (60 entries); the second, "Ministers and ambassadors" (117); the third section, "Leaders of the nationalist movement" (38); fourth section, "Prominent figures in the army and navy" (118); fifth section, "ulamā' of Islam" (185). Part Two includes the sixth section, "Judges and lawyers" (146); seventh section, Sufi biographies (54); eighth section, non-Islamic personalities (58); ninth section, "Literati" (writers and poets) (168); tenth section, "Historians and travellers" (167), and Part Three has the eleventh section, "Men of the press" (187). All sections are alphabetical by first name. There are 49 pages of indexes, 21 pages of bibliographical sources; 13 pages of illustrations, photos and drawings. The work utilises and supersedes to a certain extent the standard reference works; it cites biographical studies on individuals listed, and biographical information taken from their own works and from magazine and newspaper sources. Often only one or two sources are used; no Western sources are utilised. No page numbers are given for the sources. The entries are short, most less than a page, and some just a few lines. It is a useful and conveniently sized quick-reference work, now a little out of date.

Dr Philip Sadgrove



سيد عبد الحي. الإعلام بمن في تاريخ الهند من الأعلام المسمى بنزهة الخواطر وبهجة المسامع والنواظر. بيروت، لبنان: دار ابن حزم، 1999، 8 مجلدات.

Sayyid, Abdulha. *Al-I'lam bi-man fi tarikh al-Hind min al-a'lam al-musammā bi "Nuzhat al-khawātir wa-bahjat al-masami' wa-al-nawāzīr"*. Lebanon: Beirut: Dar Ibn Ḥazm, 1999, 8 Volumes.

ABSTRACT

Information on Eminent Scholars in the History of India

الإعلام بمن في تاريخ الهند من الأعلام

Al-I'lām bi-man fī tāriḫ al-Hind min al-A'lām, formerly known as *Nuzhat al-khawātir wa-bahjat al-masāmi' wa-al-nawāzīr* [Promenade of ideas and delight of the ears and the eyes], is an Arabic encyclopaedia written by a great Islamic scholar of India, Abdul Hai, with the sole aim of introducing Indian Muslim scholars to Arabs. It consists of eight unequal volumes covering scholars of fourteen centuries, from the first century AH [seventh century CE] to the fourteenth century AH [middle of the twentieth century CE]. Entries are arranged in alphabetical order by century.

The first volume contains essays on 251 personalities from the first to sixth centuries AH; the second covers 298 personalities from seventh to eighth centuries AH; the third consists of essays on 245 personalities of the ninth century AH. The fourth and fifth volumes cover 592 and 760 personalities from the tenth and eleventh centuries respectively. The sixth contains essays on 774 personalities of the twelfth century AH, and the seventh volume, the largest one, covers 1,031 personalities of the thirteenth century AH. The eighth and last volume contains 563 scholars of the fourteenth century AH. Thus all eight volumes contain essays on a total of 4,514 scholars of the Indian subcontinent who have written on Arabic and Islamic studies. Many of these scholars have also contributed in the fields of history, medicine, Sufism, logic, philosophy etc. It is surprising to know that the first volume of this encyclopaedia was published in 1947, sixteen years after the publication of the second volume.

The eighth volume came out of the press in 1970. The entire work was reprinted in Beirut in 1999.

This is the only such reference work on scholars of Arabic and Islamic studies of India. Despite its defects and shortcomings, it has remained an authentic source for researchers working in these fields. It has been written in traditional fashion by a single author. Every article appears as an essay and not a piece of research. But the author has tried to cover briefly all aspects of the lives of individuals and analysed their contributions in their fields of study.

Although the author claims to cover all scholars of India writing in the Arabic language, he has ignored scores of excellent writers not belonging to the Ḥanafī and Shāfi‘ī schools of Sunni Islam. Similarly, he has not covered many writers from the southern states of India. Unlike many encyclopaedias, no references or bibliography have been provided.

Rizwanur Rahman



Нурғалиев, Р.Н. *Алматы: энциклопедия*. Алматы: Гл. редакция «Қазақ энциклопедиясы», 1996.

Nurghaliev, Rymghali. *Almaty: entsiklopediia*. Almaty: Glav. redaktsiia Qazaq entsiklopediiasy, 1996.

ABSTRACT

Almaty: Encyclopaedia

Алматы: энциклопедия

This encyclopaedia is devoted to the former capital of the Republic of Kazakhstan, the city of Almaty. It consists of two main parts: the first comprises introductory sketches of the city, and the second consists of articles arranged in alphabetical order.

The encyclopaedia opens with a foreword “From the Editorial Board”, containing concise information about the contents. This is followed by introductory sketches dedicated to Almaty and its history, economy, natural fea-

tures, population, intellectual life, architecture, public schooling, etc.

The second part of the encyclopaedia consists of 1,579 articles reflecting the history of the city’s origins, development and growth. Information is given about famous people, significant historical events, streets, squares, academic institutions, cultural establishments and architectural monuments of the city. The titles of the articles are printed in emboldened capital letters.

In order to include as much information as possible, abbreviations are widely used, and a list of them is located at the end of the book. A system of references is also used in the encyclopaedia, to help the reader to obtain more detailed information. Titles of articles which are referenced are printed in cursive script.

The encyclopaedia contains a large number of black-and-white illustrations and colour insets, as well as maps which help to explain the articles more fully. At the end of the book is a very useful chronological table of the most significant events. A list of the authors of the articles is also given.

The lack of information about Almaty’s religious life can be considered one of the most serious drawbacks of this encyclopaedia. But it remains a valuable source for the study of Almaty’s history, despite the fact that the information which it contains may become obsolete with time.

Akram Khabibullaev

Translated by Karena Avedissian



الطاهري، حمدي. الموسوعة العربية. القاهرة: س.ن.، 1995، 3 مجلدات.

Tahiri, Hamdi al-. *Al-Mawsu‘ah al-‘Arabiyah*. Cairo: sn, 1995, 3 Volumes.

ABSTRACT

The Arab Encyclopaedia

الموسوعة العربية

This is a three-part work in three volumes, with the primary objective of exploring the various

challenges and obstacles which have confronted, and still confront, Arab unity.

The first part covers Arab history and the current political realities. It divides the Arab world into its regional geographic components: North Africa, the Nile Valley, the Arab East, the Arabian Peninsula, and the Horn of Africa. Each region is subdivided into its nation-states. Among the topics it covers are: the economic conditions in each country, its political realities, its geography and its history. It contains maps of all Arab states. It also has a number of appendices pertaining to Saudi Arabia only.

The second part addresses the general problems of the Arab world. It focuses on the Palestinian question, the history of Palestine and the current status of the Palestine problem. Among the other topics covered in this part are: the problems of borders among the Gulf States; the Iraq–Iran war; the Lebanese crisis; the dispute between Libya and Chad; Aden and Oman; the crisis of the Western Sahara; the conflict between Ethiopia and Somalia; and the conflict in Southern Sudan.

The third part concentrates on the attempts at Arab unity and the unification movements in the Arab world. It is divided into three sections. Among the issues discussed in the first section are: England and the Arabs; experiences of Arab unity; the League of Arab States and the question of Palestine; the covenant of the League of Arab States; the Arab Common Market; industrial cooperation among the Arab countries; and the Iraqi calls for Arab unity. The second section deals with the proposals and experiments for Arab Unity before 1958. It is dedicated to the study of the Iraqi proposal, the Union between Egypt and Syria, and Yemen and the Arab union. The third section deals with the various co-operation councils among Arab states. It includes such topics as: the Gulf Cooperation Council; the Maghrib Cooperation Council; the Union of the Arab Maghrib; the normalisation of relations between Egypt and Algeria; the effectiveness of the Arab Maghrib Union; and the economic situation within the Arab Cooperation Council.

This work lacks proper documentation and indices. It has no footnotes and no proper lists of

sources. It is driven by ideological motivations and interests. Nonetheless, it is useful for those interested in Arab unity, its past, and the obstacles facing it thus far.

Ibrahim Ali



الموسوعة العربية. الموسوعة العربية، دمشق، 1998، 18 مجلدات. -الجمهورية العربية السورية، رئاسة الجمهورية، هيئة

Al-Jumhūrīyah al-Arabīyah al-Sūrīyah, Riāsat al-Jumhūrīyah, Hayat al-Mawsu‘ah al-Arabīyah. *Al-Mawsu‘ah al-Arabīyah*. Damascus, 1998, 18 Volumes.

ABSTRACT

The Arabic Encyclopedia

الموسوعة العربية

This is a very ambitious project, so it is not surprising that its development, from an idea put forward at the conference of Arab ministers of education convened by the Arab League in 1953, has taken so long to become a reality. This may be one of the most, if not the most, comprehensive published to date in Arabic. It covers almost every field related to human culture and civilisation: (1) Arabic and Islamic civilisations, (2) Foreign languages and literatures, (3) Humanities and social sciences, (4) Theoretical and applied sciences, (5) Medical sciences, (6) Economics, (7) Law, (8) Education and (9) Arts.

It is important to note here that this encyclopaedia is a very valuable scholarly work, not only because it is comprehensive, but also because most of its entries are written by the most famous scholars in their fields in the Arab world.

The entries differ in the amount of detail provided. However, it is important to note that the later volumes are more detailed. It is also noteworthy that, according to the Introduction, the length of each entry was left to the writer. This policy has its disadvantages. If minimum and maximum limits are not set, some entries may be shorter or longer than needed, which

negatively influences the scholarly value, if the entries are shorter than needed, and the cost of the encyclopaedia if they are longer than needed. The encyclopaedia includes maps, charts, diagrams, pictures and paintings. Additionally, at the end of each entry, other topics in the encyclopaedia related to that entry are listed, as well as a very short list of bibliographical references. The latter can be considered one of the very few shortcomings of the encyclopaedia: more references would have added to its richness and usefulness for a greater variety of users.

Each volume has a detailed introduction explaining how the entries were selected, organised and spelled, together with detailed explanations of all terms and symbols. Additionally, more than one conversion table of different types of measurements is provided.

As is usual in encyclopaedias, this one is arranged alphabetically, with the first and the last entries of the volume identified on the cover and the title page. However, in spite of the detailed explanation of the alphabetical arrangement of the entries in the introduction to each volume, which indicates the importance of this subject for those who are responsible for the encyclopaedia, it is necessary to direct the attention of the reader to some inconsistency in the alphabetical arrangement of the entries. For example, Abū Bakr, the first Rightly Guided Caliph, is listed under “Abū”, while the ‘Abbasid poet Abū Tammām is listed under “Tammām”. Though such occurrences are rare, it is important to note them, so that the reader can search in different places if the desired entry is not found in the correct place according to the alphabetical arrangement explained in the Introduction.

The last entry in Volume 18, the latest volume published to date (March 2008) and issued in 2007, is *al-ma‘ādīn* (‘ilm), “metals (science)”. We can therefore anticipate several more volumes to come.

Finally, it is important to emphasise here that any shortcomings indicated above do not lessen the value and the usefulness of such a much-needed scholarly work.

Ghada Jayyusi Lehn



مؤسسة أعمال الموسوعة للنشر والتوزيع. الموسوعة العربية العالمية. الرياض: مؤسسة أعمال الموسوعة للنشر والتوزيع، 1999، 30 مجلدات.

Mu’assasat Amal al-Mawsu’ah lil-Nashr wa-al-Tawzi’. *Al-Mawsu’ah al-‘Arabiyyah al-‘alamiyah*. Riyadh: Mu’assasat A‘mal al-Mawsu’ah lil-Nashr wa-al-Tawzi’, 1999, 30 Volumes.

ABSTRACT

Global Arabic Encyclopedia

الموسوعة العربية العالمية

This claims to be the first encyclopaedia of general knowledge in the Arabic language and from an Arab and Muslim perspective. It is in large part a translation of the American *World Book Encyclopedia* (edns 1992, 1993, 1994) with the addition of 3,309 new entries, omission of some 6,081 original entries, and a “harmonisation” of existing entries – bringing its total to more than 20,800 (unsigned) entries. It was published in 1996 (1416 AH) in 30 volumes and represented a breakthrough in the field of modern Arabic encyclopaedias on account of its general nature and sheer size. Published in Riyadh, the encyclopaedia project was funded by the Saudi Crown Prince Sultan bin Abdul Aziz. In addition to its 27 volumes of entries, it includes an Arabic-English, English-Arabic lexicon (Volume 28) referencing entries found in the work, and two index volumes (Volumes 29–30). The *Global Arabic Encyclopedia* is now also available online.

Replete with illustrations and diagrams, as well as a special section on how to study and present one’s findings, the encyclopaedia would seem to have the secondary-school student and the general non-academic public as its intended readership. Articles are cross-referenced, and larger articles end with a list of related encyclopaedia entries, a table of contents, and a number of questions (e.g. “How is the soccer game resumed when the ball leaves the playing field?”). There are no suggestions for further reading, nor a list of sources.

As befits a general encyclopaedia, coverage is very wide ranging. Geography and biography are particularly well represented. Although it is

difficult to quibble about the too general nature of a general-knowledge encyclopaedia, some observations are in order: many articles of seeming lesser consequence to Arab interests, such as Etrick and Lauderdale, a district in southern Scotland, and Hume Dam, in New South Wales, have been retained, while presumably newly added entries of more significance, such as that on Abū al-Layth al-Samarqandī, a tenth-century Ḥanafī jurist, which provide date and birth and little else, stand in odd juxtaposition with original articles, such as that on John Kay, the British inventor of the flying shuttle, which is four times as long. The same structural complexity arising from the genesis of the encyclopaedia is found in the (fairly perfunctory) coverage of Shi‘ism, which at one column is seven times shorter than the entry on “Democracy” – presumably a vestige from the original work – but is made up for by separate articles on the Twelvers, Seveners, and Zaydiyya, possible additions. As is to be expected, the encyclopaedia reveals a subtle Saudi-centric stance, as illustrated e.g. in entries on the King Fahd National Library and the King Abdul Aziz Public Library, both in Riyadh, inserted in the company of other world-renowned libraries such as the Vatican Library, the Bodleian Library, and the Library of Congress.

Although a stated aim of the encyclopaedia is to provide balanced and factual information, a perusal of articles that concern some sensitive subjects reveals that objectivity is lacking. Homosexuality, for example, is treated in an apparently newly written article entitled “Sexual Deviances”, in which it is condemned in no uncertain terms, supported by Qur’anic verses and a Prophetic tradition. Articles in the encyclopaedia on poets whose oeuvre was marked by their homosexuality, such as Gerald Manley Hopkins and W. H. Auden, make no mention of it, while the article on Abū Nuwās, the renowned classical Muslim poet famous for extolling the love of young boys, also avoids the subject completely, highlighting only his hunting poetry. Likewise, the Palestinian–Israeli conflict poses problems of impartiality, and the Holocaust is nowhere mentioned.

Peri Bearman



طوقان، صبحي سعيد. الموسوعة الفلسطينية، القاهرة: 1969.

Ṭūqān, Ṣubḥī Sa‘īd. *Al-Mawsu‘ah al-Filasṭīniyah*. Cairo: n.p., 1969.

ABSTRACT

The Palestinian Encyclopaedia

الموسوعة الفلسطينية

This is a 591-page single large volume, which aims to introduce the ramifications of the Palestinian cause. The author is the Jaffa-born Professor Ṣubḥī Sa‘īd Ṭūqān, who served as a member of the first Palestinian National Council in exile. He has placed a photo of the late Egyptian and Arab nationalist, President Jamāl ‘Abd al-Nāṣir [Gamal Abdul Nasser] at the beginning of the volume, symbolising the Arab struggle for the liberation of Palestine. This is followed by the Palestinian flag and a map.

The encyclopaedia is divided into three parts: introduction, content and references. The Introduction, written by ‘Alī Mukhtār Khayrī, the former under-secretary of the Egyptian Ministry of Education and director of Al-Naṣr College in Alexandria, mentions the Palestinian cause and the various related events and “conspiracies against it”.

The information pertaining to Palestine – its politics, armed forces and struggle – is arranged in Arabic alphabetical order to facilitate access to specific subjects. The author mentions the names of many important figures, battles and events and explains in detail all the elements covered. The encyclopaedia lists 73 references to books, as well as speeches by President Nasser between 1958 and 1965, periodicals from the various Arab countries and a group of Arab newspapers and magazines.

The encyclopaedia is a work of historical, political and geographical research which focuses on the political and military aspects of Palestine and the Palestinians. The author demonstrates the dimensions of the Palestinian cause in the form of a one-volume textbook. Being a Palestinian refugee, his approach is coloured with the discourse of “memory and loss” rather than being purely

factual. He could have discussed the survivors of the *Nakbah*, such as those Palestinians who managed to stay in their homeland.

Makram Khoury-Machool



وزارة الأوقاف والشئون الإسلامية. الموسوعة الفقهية، الكويت: وزارة الأوقاف والشئون الإسلامية، 1986–2006، 44 مجلدات.

Wizārat al-Awqāf wa-al-Shuūn al-Islāmīyah. *Al-Mawsu'ah al-Fiqhīyah*. al-Kuwait, Wizārat al-Awqāf wa-al-Shuūn al-Islāmīyah, 1986–2006, 44 Volumes.

ABSTRACT

Encyclopaedia of Jurisprudence

الموسوعة الفقهية

Al-Mawsū'ah al-fiqhīyah is the most recent and most successful of a series of Islamic law encyclopaedias. Its predecessors were *Mawsū'at Jamāl 'Abd al-Nāṣir fī l-fiqh al-Islāmī* (renamed *Mawsū'at al-fiqh al-Islāmī*) (Cairo, 1386/1966–, 27 volumes so far), and *Mawsū'at al-fiqh al-Islāmī*, ed. Abū Zahrah (Cairo, 1967–, 2 volumes). Neither of these works has gone beyond the letter *alif*. By contrast, the Kuwaiti encyclopaedia is nearing completion, having reached its 44th volume in 1427/2006 (*waḍī'ah* to *waqf*). The immediate impetus for these works was a conference of Western and Middle Eastern jurists in July 1951 which called for a dictionary of Islamic law. Unlike its predecessors, which sought to cover Twelver Shi'ism, Zaydism, Ibādism and Zāhirism in addition to the four Sunni schools, the Kuwaiti encyclopaedia limits itself to the latter.

Al-Mawsū'ah al-fiqhīyah is a cross between a dictionary and an encyclopaedia. The entries are ordered not by Arabic root but by word as pronounced. Thus *tawā* (with a *yā'*) precedes *tawātur*. Attention is given to establishing the everyday meaning of each word prior to discussing its technical sense. The main entries consist of

digests of various areas of Islamic law. Some of the main articles are monographic in length. The exposition is synthetic – the law of each school is not treated in separate sections. As far as possible the treatment identifies the main approaches (*ittiḥāt*) to the various disputed issues, although these sometimes cut across school lines. The approach of the perceived majority of jurists is given prominence. In addition to the main articles, there are typically shorter articles of a more lexical character. Since the focus in such articles is verbal, not conceptual, they frequently bring together otherwise unrelated material from disparate areas of the law. The article on *lu'lu'*, for example, treats pearls in the rules of *zakāt*, the *ḥajj*, sales, and male dress.

The breadth of coverage of the articles reflects the scope of Islamic law. The articles also include place names of particular legal interest and in some instances even go into architectural details. Although the promised Appendix on Legal Theory has yet to appear, there are already numerous substantial contributions on *uṣūl al-fiqh*.

The encyclopaedia strives for an air of complete objectivity, taking pains to present itself as a collective enterprise that rises above the inter-school disputes that divided Muslims in the past. None of the articles is signed. Given the focus on the traditional law, there is in principle no place for personal preferences on controverted questions. In point of fact, however, some entries are devoted to topics on which there is virtually no existing law of the schools. In such cases, the articles have been constructed from the primary sources of Qur'ān and *ḥadīth*.

At the back of each volume there are short biographies of the jurists cited in that volume, as well as a detailed table of contents, which greatly facilitates access to the longer entries. The articles are supported by extensive, if not always adequate, footnote references to authoritative sources. However, in the absence of a comprehensive bibliography, some effort may be required to determine the precise editions cited.

A pioneering work of this scale is unlikely to escape criticism. One obvious drawback of the longer articles is that they will intimidate readers without extensive prior knowledge of Islamic law. The absence of modern schemes of legal

classification means that many readers will not readily find what they are looking for. The many cross-references are not entirely adequate. The electronic version of the work now available on the website of the Kuwaiti Ministry of Awqāf and Islamic Affairs is searchable, but sadly, omits the footnotes.

Aron Zysow



زقزوق، محمود حمدي. الموسوعة الإسلامية العامة. القاهرة : وزارة الأوقاف، مجلس الأعلى للشؤون الإسلامية، 2001، 1488 ص.

Zaqzūq, Maḥmūd Ḥamdī. *Al-Mawsu'ah al-Islāmīyah al-Ammah*. al-Qāhirah: Wizārat al-Awqāf, al-Majlis al-Alā lil-Shuūn al-Islāmīyah, 2001.

ABSTRACT

General Islamic Encyclopaedia

الموسوعة الإسلامية العامة

This one-volume Arabic encyclopaedia has two major aims. The editor-in-chief, Dr Zaqzūq, Egyptian Minister of Awqāf, tells the reader that the encyclopaedia aims firstly to distribute the Islamic message to Muslims and non-Muslims so that they can understand Islamic civilisation, its history and literature. Secondly, it aims to expand knowledge of the political, social and cultural environment and the Islamic community (*Ummah*), a necessity for a specific encyclopaedia of Islam. Emphasising various Islamic communities that have emerged from the period of the Umayyad dynasty to the present day, and the existence of different struggles for the civilisation of Islam, Zaqzūq claims that this encyclopaedia covers these struggles.

A total of 109 'ulamā' and academics have contributed 770 entries in a total of 1,468 pages. These cover a wide selection of Islamic religious, legal, cultural, philosophical, educational and historical topics, ranging alphabetically from *Allāh* (God) to *al-Yahūdīyah* (Judaism). There

are also essays on other religions and sects, such as Baha'ism, Buddhism, Jehovah's Witnesses and Yazidism.

There is a useful alphabetical list of the articles at the end. Entries vary in length, but contain on average around 700 words. The encyclopaedia adopts, in general, an Azhari-oriented Sunni orthodox approach, but without excessive rigidity. It will be a useful work of reference for teachers, students and policy makers in education and related areas around the world and those who are interested, in particular, in Sunni orthodox Islamic knowledge.

Huda Y. al-Khaizaran



الندوة العالمية للشباب الإسلامي. الموسوعة الميسرة في الأديان و المذاهب المعاصرة. الرياض: الندوة العالمية للشباب الإسلامي، 1988.

Al-Nadwah al-'Alamiyah lil-Shabab al-Islami. *Al-Mawsu'ah al-Muyassarah fi al-Adyan wa-al-Madhahib al-Mu'asirah*. Riyad: Nadwah al-'Alamiyah lil-Shabab al-Islami, 1988.

ABSTRACT

Simple Encyclopedia of Contemporary Religions and Denominations

الموسوعة الميسرة في الأديان و المذاهب المعاصرة

This one-volume Arabic encyclopedia has 575 pages, with 11 pages of contents and preface. It has been prepared on behalf of al-Nadwah al-'Ālamīyah li-l-Shabāb al-Islāmī [World Council of Islamic Youth], Riyadh. There is no specific editor or supervisor. The edition under consideration here came out in 1989 from the press of al-Nadwah itself.

The encyclopedia covers 58 religions, movements and schools of thought, from *al-Ibādīyah* to *al-Yahūdīyah*. The *Nadwah* has focused only on those which have a continuing existence today, not those which have died out. The entries are in alphabetical order for ease of reference and updating.

The entries are structured as follows:

1. Introduction: a brief survey of the religion, denomination or school of thought.
2. Foundation and prominent personalities: the background and personalities which played an important role in its development.
3. Ideas and beliefs: a discussion of its major ideas and basic doctrines.
4. Intellectual roots: a discussion of the main sources from which it drew its sustenance.
5. Diffusion: an account of the spread of the religion/denomination/school in different areas and countries.
6. Bibliography: at the end is a list of the most useful references. These vary in number from four to fifteen.

This encyclopedia is very comprehensive and provides useful information about living religions, denominations and schools. It is a handy guide for those who want to know basic facts, as well as researchers into such topics.

Aurang Zeb Azmi



زهيلي، وهبة. الموسوعة القرآنية الميسرة : - القرآن الكريم، التفسير الوجيز، أسباب النزول، أحكام التجويد، معجم المعاني، معجم الكلمات، لمحات عن علوم القرآن. دمشق : دار الفكر، 2004، 4 مجلدات.

Zuhayli, Wahbah. *Al-Mawsu'ah al-Qur'āniyah al-Muyassarah: al-Qur'ān al-Karīm, al-Tafsīr al-wajīz, Asbāb al-nuzūl, Aḥkām al-tajwīd, Mujam al-maānī, Mujam al-kalimāt, Lamaḥāt an ulūm al-Qur'ān*. Dimashq: Dār al-Fikr, 2004, 4 Volumes.

ABSTRACT

Simple Qur'anic Encyclopaedia

الموسوعة القرآنية الميسرة

This four-volume work, written in Arabic, is not a detailed encyclopaedia, but covers all relevant topics, along with the biography of the Prophet Muhammad.

In the first volume (319 pages), entitled *Hayāt al-Rasūl* [Life of the Messenger], the compiler has given the biography of the Prophet, with a short discussion of the Arabian Peninsula. He covers all related topics from the birth of the Prophet up to his death, focusing on his wars, friends and relatives. At the end he has written a comprehensive conclusion. The main source of this volume is *Sirat Ibn Hishām*.

In the second volume (192 pages), entitled *Al-'ulūm al-Qur'āniyah* [Qur'anic sciences], the author discusses the beginning of the revelation of the Qur'ān, the number of its verses and chapters, reasons behind its revelation, its different names, its notions and different scientific characteristics, its compilation, several styles of recitation, its stories, etc.

In the third volume (390 pages), entitled as *Al-mu'jam al-Qur'ānī* [The Qur'anic dictionary], a glossary of the Qur'ān has been given. Words have been discussed first according to their roots, then alphabetically. It is very simple and is not the product of any research. But it covers all Qur'anic words.

In the fourth and last volume (348 pages), entitled *Al-Tafsīr* [Commentary], Dr Abyārī has given a commentary on the whole Qur'ān, beginning from the opening chapter (*Al-Fātiḥah*) and reaching as far as *Al-Mu'awwidhatayn*. The commentary is very simple and is not based on any research. His method is to take one or two verses and then give their meaning, pointing to their difficult aspects. Each volume has a table of contents.

As a whole this encyclopaedic work provides handy but comprehensive notes about the Prophet, to whom the Qur'ān was revealed, the compilation of the Qur'ān, its sciences, a glossary and a commentary. It seems that the author's thinking is purely Islamic.

Aurang Zeb Azmi



عكاشة، ثروة. ا لمعجم الموسوعي للمصطلحات الثقافية، انجليزي-فرنسي-عربي : مع مسردين ورسوم. مصر: لانگمن 1990.

Ukashah, Tharwat. *Al-Mu'jam al-Mawsu'i lil-Mustalahat al-Thaqafiyah: Injilizi-Faransi-'Arabi: ma'a masradayn wa-rusum = An encyclopaedic dictionary of cultural terms.* Dokki, Guiza, Egypt: Egyptian International Publishing Co./Longman, 1990.

ABSTRACT

Encyclopaedic Dictionary for Cultural Terms

English–French–Arabic

المعجم الموسوعي للمصطلحات الثقافية

إنجليزي - فرنسي - عربي

This dictionary was compiled by Dr Tharwat Akashah and printed in Egypt in 1990. It is among the rare specialised dictionaries for cultural terms addressing the content and superior Arabic style.

The dictionary is comprised of one large, thick volume of above average size, and in the manner of academic reference texts. It is compiled for a non-specialised reader and includes entries about art, drawing, dance, sculpture, prominent science, well known figures, and key moments of religious and cultural history. However, it does not include portraits and landscapes in its scope.

The impetus for this work is author's belief that for the Arabic reader information is lacking about metaphors and their meanings, legends and famous figures.

The author takes the following approach:

- The terms are arranged alphabetically, as in the English language. The introduction is written in Arabic and French; however the main text is in Arabic only. The author elaborates or is concise, depending on the subject matter, managing to balance between the two rather well.

the main text of the encyclopedia covers the following:

- the visual arts of painting, sculpture and architecture
- the expressive arts of theatre, music and song
- world and religious legends across a range of different regions and time periods
- In the realm of art: legends, religious or contemporary.

The dictionary is furnished with explanatory illustrations which are compiled separately from the text. It is appended with 40 pages of 715 colour and non-colour images with corresponding references in the margins.

Notes:

- The dictionary is from left to right, following the format of the English arrangement.
- Illustrations in the text itself are scarce in comparison to the size of the book. It is also devoid of decorative graphics.
- The classification system is quite strict, mentioning only relevant cultural terms. The author fails to mention some very important entries of Islamic and Arab culture. Furthermore, his classification of the dictionary is very weak.

The book concludes with a praiseworthy listing of Arabic and French terms which appear in the dictionary, followed by an index of Arabic sources.

The work as a whole deserves recognition and is a reference of extreme importance for the Arab student with a specific interest in specialised modern studies, the visual and literary arts, and theatre.

Ayub Saleh Harun
Translated by Franak Hilloowala



Korkmaz, Esat. *Ansiklopedik Alevilik ve Bektaşılık Terimleri Sözlüğü. İstanbul: Ant Yayınları, 1994.*

ABSTRACT

A Glossary of Alevism and Bektashism

Ansiklopedik Alevilik ve Bektaşılık Terimleri Sözlüğü

This is a single-volume work written in Turkish by Esat Korkmaz. The latest edition, published in 2005, is an extended version of the first three editions. The first edition, published in the early 1990s, was the first work to compile the terms of Alevism and Bektashism. The author claims that the work is still the only source on Alevi and Bektashi societies, which depend mostly on oral traditions.

The author has searched 103 related sources in order to establish the terms concerning Alevism and Bektashism to be included in the glossary, and he provides these sources as a bibliography at the end of the work. The author includes not only single-word terms but also set phrases and expressions. The terms used in the work are included in the index at the end.

The terms, expressions and set phrases are ordered alphabetically. The entries consisting of more than one word are arranged according to the first word. Furthermore, the headwords considered important are given extended explanations. Sunni and dictionary equivalents and etymological explanations of some of the headwords, set phrases and expressions are also included in the glossary.

The author not only provides dictionary equivalents of the words, expressions and set phrases, but also explanations in terms of the religious and cultural background of Alevism and Bektashism. Also, valuable oral features of this culture are rendered in written form, along with discussion of the significant historical, cultural and political developments in Alevi and Bektashi societies.

Although Alevism and Bektashism differ from one another in terms of their doctrines and methods of religious observance, they have much in common in relation to their philosophy

and culture. Today, in Turkey, Alevi/Bektashi culture is considered to be integral. The author, sharing the same idea, is very successful in composing a common glossary of Alevism and Bektashism. However, the idea that Alevism and Bektashism are integral leads to a lack of discussion about the differences between them, and to a dearth of information about Bektashi doctrines and religious observances in the work. This can be considered the only weakness of this glossary.

Ecehan Koç
Translated by Gülşah Dindar



Karataş, Turan. *Ansiklopedik Edebiyat Terimleri Sözlüğü. Ankara: Akçağ, 2004.*

ABSTRACT

Encyclopaedic Dictionary of Literary Terms

Ansiklopedik Edebiyat Terimleri Sözlüğü

Turan Karataş's *Ansiklopedik edebiyat terimleri sözlüğü* has been published in two editions. This abstract is based on the expanded second edition, published in 2004 with 53 new entries. The dictionary covers literary terms from both Turkish and Western literatures. It has no index. At the end, the author has added a very limited bibliography which consists only of Turkish sources, except for René Wellek and Austin Warren's *Theory of Literature*.

Although Karataş states in the preface to the dictionary that he has not included the lexical meanings of the terms, every entry does start with the lexical definition. Examples are provided for some entries, but this does not seem systematic.

One of the drawbacks of the dictionary is that entries are not followed by bibliographies or recommendations for further reading. The need for bibliographies becomes pressing, especially for important entries that are not discussed in detail such as "Divan literature", "Short story", "Oral literature", "Post-Tanzimat Turkish literature", etc. "Novel" is the most sig-

nificant entry of many which are not adequately discussed: not only is the definition brief, but also different types of novel are not covered in the dictionary, with the exception of “anti-novel” and “historical novel”. The definitions for these are kept very brief and no examples are provided.

Another important point about the dictionary that should be mentioned is that the writer does not follow an objective approach: he clearly states his personal opinion on some terms. For the “Pornography” entry, for instance, instead of explaining how and when pornographic literature emerged, Karataş points out the dangers of this genre and states that he himself does not approve of such works. To have such a subjective approach in a dictionary of literary terms is unacceptable.

To sum up, this *Encyclopaedic Dictionary of Literary Terms* fails to meet the requirements that come with the adjective “encyclopaedic” in its title. Entries in the dictionary are not discussed at length and readers are not provided with suggestions for further reading. The dictionary could be a helpful source not for literature scholars, but for non-literature majors and high school students.

Burcu Karahan



Albayrak, Nurettin. *Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü*. Çağaloğlu (Istanbul): L&M Yayınçılık, 2004.

ABSTRACT

Encyclopaedic Dictionary of Terms in Folk Literature

Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü

This is a one-volume encyclopaedia of literary terms of Turkish folk literature, written in Turkish. It is a comprehensive study, useful for both students of folk literature and academic researchers. The dictionary has 513 entries arranged alphabetically in an easy-to-follow layout. Each entry provides definitions, etymological information, and several illustrative examples of the term and the form from folk literature. A wide-ranging

bibliography follows each entry. The dictionary does not have an index.

The entries in the dictionary fall into several broad categories: literary genres in folk literature, recurring fictitious characters, and terms whose symbolic meanings in the context of Turkish folklore extend beyond their strict lexical definitions. After each entry is defined within the contexts of anonymous literature, *âşık* literature, and religious/mystical literature, examples are given to show how it was used in works of those aforementioned literatures. The literary examples help contextualise the entry, giving the dictionary the quality of an anthology. Although the examples consist of the works of numerous figures in folk literature, such as *Âşık Mahzunî*, *Âşık Veysel*, *Dadaloğlu*, *Derûn Abdal*, *Erzurumlu Emrah*, *Gevheri*, *Karacaoğlan*, *Köroğlu*, *Pir Sultan Abdal* and *Yunus Emre*, these figures do not get their own entries in this dictionary. Similarly, the major works of folk literature cannot be found among the entries.

Each literary form listed and defined in the dictionary, whether in depth or in brief, is always followed by its literary representation. The major literary forms of folk literature, like the epic, folk song, legend, *mani* or traditional Turkish theatre, are defined in much detail and conveniently exemplified with full-text references in their entirety. For example, the reader can find epic tales, folk songs, and traditional Turkish plays within the entries.

An important aspect of the dictionary is the inclusive bibliographies given after each entry. In the bibliographies, Albayrak cites not only major works like *Divanü Lügat-it Türk*, *Kutadgu Bilig*, *Orhun Abideleri*, and *Seyahatname* but also works by researchers and folklore scholars from different schools of thought.

Overall, this encyclopaedic dictionary is a well-designed, comprehensive guide. Yet it should be noted that not all entries are treated in the same detail: while some of the terms are explained in long articles, others are defined very briefly.

Burcu Karahan



Hasol, Doğan. *Ansiklopedik Mimarlık Sözlüğü*. İstanbul: Yapı-Endüstri Merkezi, 1975.

ABSTRACT

Encyclopaedic Dictionary of Architecture

Ansiklopedik Mimarlık Sözlüğü

Written by Doğan Hasol, this is a 500-page dictionary listing Turkish architectural terms and construction jargon. These are discussed not only in terms of architectural practice but also in relation to architectural movements and their historical development. Some entries are supported by illustrations, most of which are technical drawings. Furthermore, entries on architectural movements are very comprehensive and are enriched by examples, which make them easy to follow. It is interesting to note that these examples of architectural movements, most of which are Western in origin, are used to comment on buildings in Turkey as well, making it very relevant for Turkish readers. Although the etymology of the words is not the primary focus of the work, most of the entries are given together with the roots of the words and sometimes the originals. For instance, when a word has a Latin or Greek origin this is mentioned. However, the same is not true for words with a Persian or Arabic root.

One of the main aims of this publication is to nullify the supposition that Turkish is an inadequate language for the discipline of architecture (and for science in general). For this reason the dictionary includes terms currently out of use or words of which the use is either restricted to a region or to a specific area of architecture. This is done with the intention of "bringing these words back into the used language". Although nearly half of the entries are historical, this work cannot be regarded as a comprehensive work of history. Some elements, which do not correspond with the definitions and classifications used in academic circles, necessitate a more critical approach towards its encyclopaedic content. For instance, some outdated views are expressed about some construction types and components which are questionable in terms of

their definitions, functionality and their historical development (such as those in Ottoman and ancient Greek societies) in a misleading language which leaves no room for any doubt about them. With regard to the entries on architectural movements, which make up the other half of the comprehensive entries, early twentieth-century movements and their examples occupy a large place in the encyclopaedia, whereas there is little on post-1970 movements. On the other hand, when the disproportionate attention paid to some words is examined, it seems clear that the purpose is to prove and highlight the fact that there are many words in Turkish construction jargon which are Turkish in origin and are commonly used.

However, despite such shortcomings, this dictionary is the first to collect Turkish architectural terms, and is therefore a useful work. It contributes to the practice, history and philosophy of architecture and it can be used as a dictionary by designers, historians and architects at different levels of knowledge. Its short but essential encyclopaedic contents benefit the reader, and it might even be used for academic purposes, subject to a critical reading.

Zeynep Oğuz

Translated by Mahmut Erbay



Korkmaz, Esat. *Ansiklopedik Şeytan Tasarımı Terimleri Sözlüğü*. İstanbul: Anahtar Kitaplar, 2006.

ABSTRACT

Dictionary of Devil-related Terms

Ansiklopedik Şeytan Tasarımı Terimleri Sözlüğü

This is a single-volume work written in Turkish by Esat Korkmaz. It is the fourth endeavour by the writer to compile and discuss terms related to a particular subject. In this book, he has compiled and discussed terms related to devils and evil in different civilisations and religions throughout history.

The book starts with an introduction that is unusually long for a dictionary. This is intended by the author to ensure that the purpose of the book is understood clearly by the reader. In it, he provides a historical discussion of devils and evil, to ensure that the content of the book is better understood. It starts with a general discussion of the concept of evil, and then goes on to discuss the idea of evil/devil in primitive societies in Africa, America and Europe and how these ideas have contributed to the idea of devils in later civilisations. In this introduction the author succeeds in including discussions of evil/devil in all major civilisations and religions throughout history (Hellenic, Roman, Egyptian and Asian civilisations; Hinduism, Buddhism and all the monotheistic religions). This comprehensive discussion provides a historical background on which the readers can build when they read the book.

To compile the terms discussed in the book, the writer has gone through 57 sources, which are provided as a bibliography at the end. The writer discusses not only single words or terms, but also sayings and idioms related to the subject. The entries in the book are listed at the end as an index and the material is ordered alphabetically. The entries which are made up of more than one word are listed alphabetically according to the first word of the phrase, which is also discussed if deemed important.

The book, by including an extensive discussion of relevant terms in different civilisations and religions throughout the ages, provides a valuable and comprehensive resource on the idea of devils and evil. However, in this form, the book is likely to be confusing for the inexperienced reader. Given its topic and long period of focus, a historical arrangement, discussing the devil idea in different historical periods or for different civilisations/religions would have been more user friendly.

Ecehan Koç



Wassouf, Hassan; Marzolph, Ulrich; Leeuwen, Richard van. *The Arabian Nights Encyclopedia*. Santa Barbara: ABC-CLIO, 2004, 2 Volumes.

ABSTRACT

The Arabian Nights Encyclopedia

This is a two-volume comprehensive encyclopaedia of *Alf Laylah wa-Laylah* (the Thousand and One Nights), edited by Ulrich Marzolph and Richard van Leeuwen. The first volume consists of a concise introduction by Marzolph, and 14 essays (pp. 1–61) written by prominent scholars of the *Nights* on contrastive and complementary subjects that interrogate various essential aspects of the book. For example, the essays analyse narration and composition devices in the *Arabian Nights*; its oral, written and visual history; homosexuality and masculinity; the depiction of Jews; the work's folk and sociological roots; and its connection with popular epics, modern Arabic literature and the concept of Orientalism. Naturally, these essays do not investigate every aspect of the *Nights*, owing to the nature of the work; however, an essay treating the relationship between the *Thousand and One Nights* and European literature would have made a significant addition to this collection.

Part Two, "The phenomenon of the *Arabian Nights*", constitutes the bulk of the first volume (pp. 63–464). This part consists of an alphabetical list of the 551 tales that make up the Arabic and European editions of the *Nights* along with their manuscripts. Each entry in this list includes a synopsis of a tale's plot and a number of points comparing and relating the tale to the other tales in the list.

Part Three makes up most of the second volume (pp. 465–741). It consists of a comprehensive, alphabetically arranged lexicon of the *Nights* that comprises recurrent terms, phrases, themes and motifs in the *Nights*, with reference to their historical and cultural contexts. Included in this part are also the names of compilers, editors and scholars of the *Thousand and One Nights*. The lexicon also makes reference to Western and Eastern authors whose works were inspired by the tales in various languages.

The editors reserve the remainder of the second volume for appendixes. Appendix 1 is a concordance of the cited texts (pp. 743–82). It provides the location of each tale of the *Nights* in the most

important editions, manuscripts and translations. Appendix 2 (pp. 783–86) compiles the texts cited within *The Arabian Nights Encyclopedia* itself. Appendix 3 (pp. 787–94) provides a concordance of Chauvin's quotations. Appendix 4 (pp. 795–800) includes a comparison table for similar story types. Appendix 5 (pp. 801–8) is a table of *Thousand and One Nights* motifs according to Stith Thompson's *Motif-Index*. Finally, Appendix 6 lists the texts cited from *Arabia ridens*. These appendixes are followed by an extensive bibliography of the *Nights* (pp. 811–52), the importance of which lies in its inclusion of references to the Arabic sources in addition to the foreign-language ones.

This publication is a milestone in the methodical study of the *Thousand and One Nights* on every level. Through its essays, appendixes and comparison charts this encyclopaedia will undoubtedly become an indispensable reference book for researchers for many years to come.

Bilal Orfali

Translated by Yasmeen Hanoosh



Makhmudov, Iagub. *Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası*. Baku (Bakı): Lider Nəşriyyat, 2004–5, 2 Volumes.

ABSTRACT

Encyclopaedia of the Republic of Azerbaijan

Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası

This two-volume encyclopaedia is published in the Azerbaijani language. The first volume (439 pages) was published in 2004, and the second volume (467 pages) was published in 2005 by Lider publishers, Baku. Circulation of this encyclopaedia numbers 25,000. The main editor is Iagub Makhmudov. The encyclopaedia contains around 1,500 articles dedicated to the history of the formation and the development of the Republic of Azerbaijan and includes numerous illustrations. There are colour and black-and-white maps, photographs, portraits, tables, diagrams, etc. many

of which, according to the publishers, have been published for the first time. At the end of each article there are references to sources. A list of authors is placed at the end of each volume.

The encyclopaedia was realised in coordination with and with the support of the Department of Humanitarian Policy of the executive branch of the government, the Directorate of State Archives, the State Academy of the Sciences, Baku State University, the Museum of History, the Museum of Independence and other academic, state and cultural organisations. According to the publishers, "This encyclopaedia is the first fundamental scientific work of research reflecting all aspects of the history of the Republic of Azerbaijan".

The encyclopaedia therefore sets itself the task of comprehensively and objectively describing the various stages of the formation of the Republic of Azerbaijan from a scientific point of view. According to the Foreword, many of the articles are the result of independent research on under-studied aspects of the history of the modern Republic of Azerbaijan. At the same time, the editors point out that, because of the prohibition of the objective study of the history of Azerbaijan by the Communist regime, the destruction of a large number of documents, and also the difficult access to limited archives, this edition of the encyclopaedia cannot be considered complete.

The encyclopaedia is interesting mainly because of the presence of numerous records related to the first period of independence (1918–20). At the same time, it is necessary to point out that while the majority of the articles are oriented towards elucidating social and political aspects of the development of the Azerbaijani state, economics, science and culture are insufficiently represented. This disproportion is manifested particularly in the biographical material. Of course, the publishers include a number of well-documented biographical articles, often provided with archival photographs. From these, however, are missing the names of well known figures of Azerbaijan's Soviet and modern period, such as Samed Vurgun, Iusif Samedoglu, Kara Karaev, Polad Biul'biul'oglu, Vagif and Aziza Mustafazade, Mikail Rzaguluzade, Zeinab Khanlarova,

Bakhtiar Vakhbade, El'bek Rzakuliev, Mir-Ali and Oktai Mir-Kasimov, Gabil' Aliev, Alim Gasymov, and many others.

However, in the Foreword the editor himself makes a note of the necessity for an expanded and enhanced edition in the future.

Orkhan Mir-Kasimov
Translated by Karena Avedissian



Sajahan, Miah and Islam, Sirajul. *Banglapedia: national encyclopedia of Bangladesh*. Dhaka: Asiatic Society of Bangladesh, 2003, 10 Volumes. <http://banglapedia.search.com.bd>

ABSTRACT

Banglapedia: National Encyclopedia of Bangladesh

Banglapedia, the national encyclopaedia of Bangladesh, is a successful effort to fill the long-standing need for a reference work of the encyclopaedic genre in the field of Bangladesh studies which presents the most comprehensive knowledge about Bangladesh, both historical and modern. *Banglapedia* combines both the approaches of a modern encyclopaedia, namely, a comprehensive fact-book for quick reference or easy use, and a complete library of essays on most aspects. Like other scientific national encyclopaedias, *Banglapedia's* function is to provide access to information and to be a guide to general knowledge about all aspects of Bangladesh. As a reference work, this unique compendium of indigenous knowledge is useful to students, general readers and specialists, as well as those who are unfamiliar with Bangladesh.

It has over 6,000 entries from 1,200 local and international scholars on Bengal up to 1947 and on Bangladesh till the present time. It furnishes data, facts and information about all branches of knowledge. From the earliest geological era to the present, this region has been undergoing continuous changes that have altered its natural and political landscapes and led to the present state of Bangladesh. Historically, it features the whole of

Eastern India of ancient times, Subah-i-Bangla of the mediaeval period, Bengal Presidency of the British period, East Bengal, East Pakistan and Bangladesh. *Banglapedia* has 1,592 illustrations, 2,063 cross-references, cartographic information, tables and statistics. The entries are compiled and edited in six different editorial categories: arts and humanities, history and heritage, state and governance, society and economy, natural science and biological sciences.

The *Banglapedia* is all-encompassing only in the sense that it has incorporated subjects deemed important in the context of Bangladesh as a nation, how it came about and in what political, cultural and geographical context this land and its people are seen today. Many specialist subjects are not there but other subjects have been given full coverage. Not only the 64 districts, but each of the 451 *upazilas* (sub-districts) has been described in detail: from the topographical account of the areas to the number of hatchery and dairy farms, from the main crops of the area to the communication facilities, from great personalities to great places or institutions, little has been left out.

This encyclopaedia has avoided some politically and theologically controversial issues. Some readers consider that the project shows signs of being influenced by the BNP-Jamat government's political tilt; others are unhappy about the inadequate or incorrect information on certain subjects, like ethnic minorities, the freedom movement, architecture and art. However, this should not in any way lessen the importance of such a unique endeavour. According to the chief editor, Prof. Sirajul Islam, as a comprehensive project it has some weaknesses, and a Banglapedia Trust has been formed to take up the task of bringing out updated additions.

The printed version of *Banglapedia*, which is in 10 volumes, is in two languages: Bengali and English, to serve both vernacular and international users. It is also available online and on CDs only in English. The electronic version has about 65 video clips, 49 audio clips, 2,714 images and thumbnails, 647 maps.

Biswajit Chanda



Öztuna, Yılmaz. *Başlangıcından Zamanımıza Kadar Büyük Türkiye Tarihi: Türkiye'nin siyasi, medeni, kültür, teşkilat ve sanat tarihi*. İstanbul: Ötüken Yayınevi, 1977, 14 Volumes.

ABSTRACT

History of Greater Turkey, from the Beginning to the Present Time: the history of Turkey's politics, civilisation, culture, institutions and art

Başlangıcından Zamanımıza Kadar Büyük Türkiye Tarihi: Türkiye'nin siyasi, medeni, kültür, teşkilat ve sanat tarihi

This 14-volume work investigates the politics, institutions, culture and art history of Turkish states, founded in a region from Anatolia to India and China, including the Ottoman Empire, throughout the centuries, beginning from pre-historic times. The work is divided into two parts, the first of which consists of Volumes 1 to 7 under the title "The political history of Turks and Turkey". Volumes 8 to 14 constitute the second part, entitled "The history of the civilisation of Turkey". Each part has also been separated into "books", of which there are fifteen in the first part (Volumes 1–7) and seven in the second (Volumes 8–14). At the end of Volume 7, there is a genealogy of the Ottoman rulers, including a schema which shows the dates of each Sultan's reign, the estimated population of continents, states and big cities in the period 1453–1914, a brief history, glossary, additions and corrections and an index of Volumes 1–7. The index for Part 2 (Volumes 8–14) comes in volume 14. The work contains a rich, 199-page bibliography, composed of Ottoman archive documents, inscriptions, chronicles, foreign and Turkish monographs, travel books and the like. After the bibliography, there are additions and corrections to Part (Volumes 8–14).

The first part of the encyclopaedia (Volumes 1–7), whose language seems a bit old-fashioned to the present-day reader, not only investigates the Turkish hordes, Khanates, states, Seljuks and Ottomans in a historical framework, but also looks at the civilisations that

settled from Stone Age times where the Turkish Republic is situated today, such as Sumerians, Hittites, Phrygians, Ionians, Lydians, Persians, Macedonians, Hellenes, Romans, Byzantines and the Anatolian Crusader states. It therefore offers detailed information on the history of this region back to ancient times. The author of the work occasionally underlines that he has no attachment to any ideology, but openly expresses his discontent with Marxism, while stating that his sole purpose is to present historical information.

The work examines all Turkish hordes, khanates and states of the pre-Islamic and post-Islamic eras. It presents information on the Oghuz Turks and their origin in the first volume, claiming that the Oghuz constitute all Turkey's Turks today. Ottoman history is covered in the second part of the encyclopaedia (Volumes 8–14), "History of Turkish civilisation: the history of civilisation, institutions, culture and art in the Ottoman period". These volumes constitute a good example of an old-fashioned and clichéd Ottoman historiography, i.e. it examines the history of politics, the military, institutions, culture, art and diplomacy by classifying it according to the reigns of the Sultans. Although it presents information about all past and present Turkish hordes and states from Europe to China, its main focus appears to be Ottoman history. The work narrates Ottoman history by linking it to the pre-Ottoman or even pre-Islamic Turks. It is very interesting to note that the author entitled his work "History of Greater Turkey" in consideration of the fact that travellers and diplomats used the term "Turkey" in their writings both for the Ottoman lands and the area within the borders of the Turkish Republic, and also that he expands Ottoman history to such a wide geographical extent and uses the term "Turkey" instead of "Ottoman" while speaking of the period of the Ottoman empire. For instance, the work uses the terms "Turkey–Iran" and/or "Turkey–Russia" instead of the well-known Ottoman–Iranian or Ottoman–Russian wars, which are commonly recognised terms in historiography. It also prefers to name the period from the Ottoman principality until Mehmet II's ascent

to the throne as “mediaeval Ottoman Turkey”, whereas it calls the following period, when the Ottoman state was expanding its borders and becoming an empire after the reign of Mehmet II, the “Turkish World Empire” (Volume 3, Book 5). The author’s stress on the Turkishness of the Ottomans is a debatable issue in academic studies.

Feryal Tansuğ

Translated by Mahmut Erbay



Delgado, Jorge Lirola and José Miguel Puerta Vílchez. *Biblioteca de al-Andalus*. Almería: Fundación Ibn Tufayl de Estudios Árabes, 2004–2007, Volumes 3–5.

ABSTRACT

Muslim Spain Library

Biblioteca de al-Andalus

This seven-volume work has been created under the direction of Dr Jorge Lirola and Dr José Puerta and funded by *Grupo de Investigación Andalucía y sus relaciones con el Magreb* under the auspices of several Spanish regional governments (Andalucía, Murcia, Extremadura, etc.). Written in Spanish, it attempts to gather the work of all the intellectuals who lived in Al-Andalus (Muslim Spain, 711–1516). The encyclopaedia is divided into seven volumes, although only the third, fourth and fifth volumes have so far been published; the fifth volume, however is still not available on the market. In the introduction to the third volume the directors of the study announce that they have initiated the publication with the third and fourth volumes, but the first and the second ones will follow in the coming years.

The whole work will make use of 420 experts working on this *Biblioteca de Al-Andalus*, which is considered as “the study of a nation and its intellectual dimension”. Most of the researchers involved in the project are Spanish, although we can also find people of other

nationalities, mainly French and Arab. The authors have personal numbers that identify their contributions to the different volumes. At the end of the programme, when the whole seven volumes have been published, more than 1,600 authors and more than 10,000 articles will be contained in this wide-ranging research project.

Jorge Lirola and José M. Puerta also make it clear that the encyclopaedia has been prepared using original sources in Arabic, something that enriches this ambitious work. Moreover, the directors point out that the work uses both Christian and Muslim calendars. In every entry, the encyclopaedia gives us information on the author’s life (place of birth, profession etc.) and main works. At the end of each volume there are several indexes (authors, places, *nisbahs*, *nasabs*, *laqabs*, etc.) that help the reader to find accurate information.

The third volume (787 pages), the first to be published (2004), provides an extensive account of the authors who lived in Al-Andalus from 711 to 1516. It presents them in alphabetical order (in Spanish) from Ibn-al-Dabbag to Ibn Kurz, the first and the last in this volume. A total of 72 researchers have participated in the elaboration of this work.

The fourth volume (699 pages), the second in order of publication (2006), is organised in the same way as the third volume, going from Ibn al-Labbana to Ibn al-Rujuli. This volume has been prepared by a total of 67 researchers, most of whom also participated in the third volume.

In general terms, we can affirm that the *Biblioteca de Al-Andalus* is a huge and ambitious project created by a group of experts in Arabic studies. Though the order of publication is quite chaotic (beginning as it does with the third volume), and there is no methodological explanation, the work is very well done and could be very useful for those who want to study Al-Andalus and its peoples.

Alberto Priego



Galland, Antoine; Herbelot, Barthélemy d'; Visdelou, Claude de; Schultens, Henrik Albert; Reiske, Johann Jacob. *Bibliothèque Orientale, ou Dictionnaire universel contenant tout ce qui fait connoître les peuples de l'Orient*. The Hague: J. Neaulme & N. van Daalen, 1777–9 [1782], 4 Volumes.

ABSTRACT

Oriental Library

Bibliothèque Orientale

This work is a monument of Oriental Studies and one of the first encyclopaedias ever produced in the West. Its four volumes were written in French and provided an essential guide for a restricted number of experts at the time of its compilation in the seventeenth century.

A wide range of themes are analysed and divided into five chapters: “*The peoples of the Orient*”, referring to history, traditions and legends; “*Religions and sects*”, dealing with government, politics, law, morals, customs and revolutions; “*Arts and sciences*”, including theology, medicine, mythology, magic, physics, mathematics, natural history, chronology, geography, astronomical observations, grammar and rhetoric; “*Lives of the saints*”, focusing on philosophers, poets and historians; “*Critical remarks*” on Arabic, Persian and Turkish books.

The material is divided thematically and geographically. At the end of each volume there is a list of plates and maps. The first (Al-Ezzi, 663 pages), second (Fadhayl-Mouzeni, 754 pages) and third (Nabathand Nabathi-Zouzeni, 624 pages) volumes include entries and errata at the end of each volume. The supplementary fourth volume (765 pages) contains extensive entries/essays on various important geographical, historical and philological aspects of themes, such as “Faghfour” (p. 7), “Kara Kum” (p. 298), “Turk” (pp. 312–22), “Feridoun” (p. 331), “Christianity in China” (p. 371), “Description of China” (pp. 431–52), “Land of Tartars” (pp. 46–276) etc. It includes useful chapters on important Oriental expressions and maxims (pp. 453–524), and Oriental maxims

(pp. 525–84), followed by a table of important Oriental expressions (pp. 585–600) and a table of contents (pp. 601–79), as well as additional entries for the encyclopaedia and critical observations on various entries (pp. 685–64).

In methodological terms, information is provided in an elementary, comprehensive and precise way. Each entry consists of the main text and the comments made by the author of the entry, e.g. “*Feridoun*” (pp. 331–2). Footnotes are, as one might expect, not employed. Annotation is lacking and is replaced by a list of names of Eastern authors, such as Abu Reyhan Biruni. The transliteration system is not systematic. Another feature is that only the Latin script is used, except in the fourth volume, where the Arabic script is also used selectively. Various typographical and other errors occur, as is to be expected in such a ground-breaking work.

The authors’ worldview is evident in the title, reflecting the exotic image of the East in the Western mind. The encyclopaedia reflects the primary stage of knowledge that Western scholars developed in the process of introducing the civilisations of the Islamic world to a Western readership.

Evangelos Venetis



Leaman, Oliver. *The Biographical Encyclopaedia of Islamic Philosophy*. London: Thoemmes Continuum, 2006, 5 Volumes.

ABSTRACT

The Biographical Encyclopaedia of Islamic Philosophy

This two-volume work contains approximately 300 entries by various contributors on important philosophers, theologians, Sufis and other figures in Islamic intellectual history who are no longer alive. In addition, it includes a relatively small number of entries on the main intellectual trends and schools of thought and on some related themes, such as “Neoplatonism”, “*Kalam*”, “Fundamentalism”, “Atomism”, “The

philosophy of religion”, and “Modern Islamic philosophy”.

Biographical entries first provide the dates of birth and death, where known, and other biographical details, and then discuss the thinker’s work, writings, ideas and contribution to Islamic thought. A brief bibliography of select primary and secondary sources, where available, is then be provided. The entries seem to include all the important pre-modern philosophers in Islam, as well as some of the most important theologians and Sufis. Though many who fall under these last two categories are not philosophers as such, they are often relevant to the history of philosophy; so it seems justifiable to include them in such a reference work dedicated to Islamic philosophy. There are also a number of entries for modern thinkers, ranging from Jamāl al-Dīn al-Afghānī to Ziya Gökalp and Tāhā Husayn. It has to be added that a comprehensive biographical reference work on Islamic thought would be many times larger than this publication.

Entries are often cross-referenced, and an index of names is provided. A brief general bibliography on Islamic philosophy also forms a useful resource for the general user (pp. xxi–xxxii).

Most entries are very basic. Therefore, entries on major thinkers will be of greatest use to the non-specialist reader. The specialist in Islamic intellectual history, however, should find entries on the more obscure figures helpful, at least to situate them roughly in their historical contexts. As regards the wider context of entries within these two volumes, one point worth highlighting is proportionality. While Mullā Ṣadrā, deservedly, receives 11 pages, and Jalāl al-Dīn Rūmī receives 9.5, Ibn Sīnā (Avicenna), the most important mediaeval Islamic philosopher, receives about 6. Fakhr al-Dīn al-Rāzī receives about 1.5 pages, and Sayf al-Dīn al-Āmidī a mere page. The user, therefore, should not take the length of entries as indicative of the importance of their subjects in the history of Islamic philosophy.

Ayman Shihadeh



Gordon D. Newby; Pere Balañà i Abadia (trans). *Breve Enciclopedia del Islam*. El libro de bolsillo. Biblioteca de consulta Madrid: Alianza Editorial, 2004.

ABSTRACT

The Concise Encyclopedia of Islam

Breve Enciclopedia del Islam

The *Breve Enciclopedia del Islam* is the Spanish translation of the work of the same title in English, produced for a Spanish-speaking audience and arranged in one pocket-sized volume. This work is 375 pages and contains nearly one thousand entries.

The first four pages of the work, after introducing and explaining the contents of the encyclopedia, include the transliteration conventions and a summary of terms. Next is an 18-page introduction by the author, Gordon D. Newby, which covers general issues about the Islamic worldview as well as Islamic history, geography, sects and principles.

The main content of the work is made up of all of the terms that may in some way be related to Islam or to understanding Islam: *Fiqh*, *Akhlaq*, *Ahkam*, sects and tribes, historical figures from the Qu’rān or the traditions, stories and fables (such as One Thousand and One Nights, Zoleikha, etc.), some ancient and new figures (such as Rahil, Shaul, etc.), the prophets and Shia Imams, contemporary figures and scholars (such as Seyed Hassan Nasr, etc.), places and cities, even those with no direct relation to Islam (such as the United States, Brazil, etc.), sciences and phrases that may find some relation to Islam (such as astrology, internet, etc.), historians, poets, and philosophers (such as Tabari, Sahrverdi, etc.). All of these are included.

Many of the words and terminology are Arabic in origin. But given that the author paid special attention to Shi’ism and the Iranian Islamic culture, after Arabic, most of the terminology is in Persian (such as *Namaz*, *Chador*, *Imamzadeh*, *khanqah*, *Rowze Khani*). In addition to Arabic and Persian, there are also words from Urdu, Turkish (*Tekke*), and sometimes Hindi (*Ginan*).

The Spanish transliteration of terms is not without fault. At times, “ch” is used for the sound

“sh”, such as in *derviche*. Other times, “ch” is used for the sound “j” as in the case of *chin*. Yet other times, “ch” is used for the sound “ch” as in China.

In Spanish, the letter “Y” is pronounced like the letter “J”, so in this sense the use of the word *Yihad* can be read as correct, but this is not so with *Yahya* or *Ibn Hayyan*.

After the main contents of the book, the ninety nine names of God are included with a footnote that the one hundredth name, the great name, is hidden. There follows a twelve page chronology of a brief history of Islam and events in the world of Islam from the birth of the Prophet through 1425/2005. All dates in this chronology and in the entire work are cited both in the Gregorian and Lunar *Hejri* calendars.

The bibliography includes a list of books in English, French and Spanish categorised under sections general, religion, and history and art. The bibliography also introduces several internet sources for understanding Islam and its culture.

The last section of the book includes a number of terms arranged thematically (such as art, science, figures, etc.).

The book’s author has a deep understanding and knowledge of issues and debates in the Islamic world. Despite its small size, *The Breve Enciclopedia del Islam* is a work that is solid, precise and useful.

Rouhollah Amanimehr
Translated by Niki Akhavan



Tüzüner, Çetin; Akpul, Recai; Kılıçoğlu, Safa.
Meydan Larousse: Büyük Lûgat ve Ansiklopedi.
1990–1, 15 Volumes.

ABSTRACT

Grand Dictionary and Encyclopaedia (Meydan Larousse)

Meydan Larousse: Büyük Lûgat ve Ansiklopedi

The Meydan Larousse *Grand Dictionary and Encyclopaedia* is one of the widest and most

comprehensive visual encyclopaedic dictionaries of the Turkish language in terms of both the range of subject matter and content. It was published in numbered issues between the years 1969 and 1973 by Meydan Gazetecilik ve Neşriyat Limited Şirketi [İstanbul]. It was one of the most important sources of objective information and reference for mass consumption until the period when internet usage became widespread. The work is a version adapted for Turkey of the *Grand Larousse Encyclopédique* published by the famous French publishing house *Larousse*. It has been composed by abridging or taking out long and detailed parts concerning French history, geography and culture from the 1960–1964 French edition and inserting entries about Turkish history, geography and culture instead. In a similar way, instead of the French dictionary, a lexicon of the living Turkish language has been inserted. The publication consists of three major sections: universal topics, subjects related to Turkish and Islamic culture and an etymological Turkish-Turkish dictionary.

The first edition of the Meydan Larousse *Grand Dictionary and Encyclopaedia* was introduced to Turkey’s educational, scientific and philosophical circles through the joint work of 156 writers and translators, and was completed within a period of five years, a record time under the conditions then prevalent in Turkey, by a team consisting of 101 members working under Safa Kılıçoğlu, Nezihe Araz and Hakkı Devrim, who were responsible for the publication. It has been reprinted twice, in 1985 and 1990, in 12 volumes without any changes either in its format or in its content. Appendix volumes that brought the readers subsequent developments in Turkey and the world, in the fields of politics, economics, law etc., were also published in 1976 [Paris, 1975] as Appendix 1, in 1985 [Paris, 1982] as Appendix 2 and in 1990–1991 as Appendix 3. The *Grand Dictionary and Encyclopaedia* was also distributed as promotion by the *Sabah* newspaper to its coupon-collecting readers in 24 volumes, but without any changes in its original form and content.

The entries in the *Grand Dictionary and Encyclopaedia* have been printed in alphabetical

order in 6 pt characters in 3-column pages. The publication runs into 12,000 pages and includes more than 50,000 black-and-white illustrations and photographs, 576 pages in colour and 2,900 tables and charts. The entries in the publication are placed under headings such as “Biology and Medicine”, “Geography”, “Literature”, “Education and Training”, “Philosophy”, “Physics and Chemistry”, “Fine Arts”, “Law and Economics”, “Mathematics, Astronomy, Applied Sciences”, “Music”, “Army and Military”, “Natural Sciences”, “History”, “Visual Arts and Sports”, and “Agriculture”. In the *Dictionary* section of the *Grand Dictionary and Encyclopaedia*, all the words used in the written and spoken Turkish language since the *Tanzimat* Era have been included, without any discrimination as to their etymological origins, and sample sentences have been introduced where necessary to clarify their usage. Words of Arabic and/or Persian origin have been shown with their transliterations, and some proverbs and idioms have also been included under the title “*Proverbs*”. At the end of each volume the contributing authors are listed. The entries that have been directly translated from the French original have been marked with [L] and the entries authored under the copyright of Meydan Publications have been marked with [M]. Entries with sources both in the original *Larousse* and *Meydan* have been designated with [LM] or [ML] according to the respective weight of each source.

The entries in each volume of the publication begin with the following initial letters: Volume 1 [A–Ayr], Volume 2 [Ayr–Cis], Volume 3 [Cisi–Düra], Volume 4 [Dürb–Gari], Volume 5 [Gark–Hol], Volume 6 [Hom–Kard], Volume 7 [Kare–Limo], Volume 8 [Limp–Mati], Volume 9 [Moto–Peda], Volume 10 [Pede–Sara], Volume 11 [Sarב–Teçh], Volume 12 [Ted–Zwi; Teda– Zyth], Appendixes 1, 2, 3 [A–Z].

Although this *Grand Dictionary and Encyclopaedia* is somewhat behind the times today in both its language and style, and some of its contents are outdated and have lost their functionality in the face of internet usage, its entries, especially those concerning historical

themes, still maintain their importance as reference points.

Süier Eker

Translated by Ariana Ferentinou



Dumper, Michael R. T. and Bruce E. Stanley. *Cities of the Middle East and North Africa: a historical encyclopedia*. Santa Barbara, CA: ABC-CLIO, 2006.

ABSTRACT

Cities of the Middle East and North Africa: a Historical Encyclopaedia

This is a one-volume encyclopaedia, published by the ABC & Clio group in 2007 and edited by Michael R. T. Dumper and Bruce E. Stanley. The Foreword is written by a well known expert on Islamic cities, Janet Abu-Lughod. As stated by the editors, the encyclopaedia examines the cities from two angles, the first of which is their historical dimension and the other their ties and connections with each other. Almost every entry includes a reference in parentheses to articles on other related cities.

Nineteen academics and researchers have contributed to the encyclopaedia and have between them examined 100 cities. Although both the editors and the other contributors have an educational background that inclines them to look at “cities” from a Western perspective, Michal Dumper specifically states that, as far as this encyclopaedia is concerned, they adopted an anti-Orientalist approach towards climatic, regional, sociological and logistical data and architectural techniques (pp. xviii–xx). The cities researched also include some archaeological sites, such as Ephesus, Ugarit, Ur and Uruk, as well as living cities.

The Foreword is followed by introductory articles by the editors; then come city entries, in alphabetical order. Articles are aligned in two columns in A4 format and cover 400 pages. The articles are preceded by eight maps, and followed by a glossary, a timeline and an index.

Geographically, the encyclopaedia covers cities in the region between Morocco in the west and Iran in the east, and Turkey in the north and Zanzibar in the south, i.e. Turkey, Israel, Iran and Cyprus in addition to the 22 member-states of the Arab League. The articles first provide general information on each city, such as its name and population, then a brief summary of the text.

The body of the articles covers geographical location, climate and historical development of each city. Within this framework, the socio-economic and cultural data, the political and social dynamics of the cities and their relations with other cities are discussed. Every article concludes with a list of suggested further reading. Most of the articles are supported by illustrative materials such as photographs, engravings or maps.

Overall, this encyclopaedia is a good reference book for researchers, but it is interesting to observe that the further reading suggestions at the end of some articles hint at a certain political bias.

There are plans to publish an online digital version.

Zeynep Aygen

Translated by Mahmut Erbay



Glassé, Cyril. *The Concise Encyclopaedia of Islam*. London: Stacey International, 2001.

ABSTRACT

The Concise Encyclopaedia of Islam / The New Encyclopedia of Islam

This single-volume publication is a revised edition of a work originally published in 1989. The new edition appears under the title *The New Encyclopedia of Islam* in North America. The author has the unique advantage of being a Western scholar of Islamic faith and civilisation, who is acknowledged for straddling the cultures with an understanding and respect for the themes and topics covered, as testified in the Introduction by Huston Smith, the doyen of “wisdom literature”.

The author scrutinises the political and social environment of seventh-century Arabia during the time of the Prophet Muhammad and examines converging forces that continued to shape the Islamic world after the Prophet’s death. Extending over 1,300 entries, all aspects of religious belief, ritual practices, significant political movements, spiritual and political leaders, art, architecture, sects, jurisprudence, social institutions, history, ethnography, nations and states, languages, medicine, science and major cities and centres of learning are covered. But the orientation is towards the spiritual and metaphysical dimensions of Islam. Detailed cross-references lead the reader into deeper knowledge of Islam, whatever the starting point. Many quotations, and hitherto untranslated prayers, supplement the religious and philosophical entries.

It is fair to say that there is no other single-volume work that encompasses the beliefs, practices, history and culture of the Islamic world, whose followers number some 1.5 billion today. Given the present “clash-oriented” global politics, a volume such as this can contribute to an environment of “civilisational” dialogue of understanding and reconciliation.

The encyclopaedia proper extends over 495 pages, including 12 pages of pictures. The remainder includes four appendices that provide historical and contemporary maps, diagrams of Mecca and the *Hajj*, “family trees” of various branches of Islam, and genealogical tables. A 15-page chronology is followed by a brief bibliography; there is no index, however.

The author’s tone suggests that the volume is intended for well-informed general readers and researchers with little prior knowledge of the subject.

Abolghasem Ghazanfar



Atiya, Aziz S. *The Coptic Encyclopedia*. New York: Macmillan, 1991, 8 Volumes.

ABSTRACT

The Coptic Encyclopedia

The Coptic Encyclopedia was the brainchild of Professor Aziz Suryal Atiya, the prominent medievalist and founder of the Higher Institute of Coptic Studies based in Cairo. Three editors died before the completion of the weighty eight-volume encyclopedia, which took over 11 years to compile. The result however, is a unique and comprehensive academic endeavour with over 2,800 articles in English, covering Coptic communities in Egypt, Nubia (including parts of modern-day Sudan) and Ethiopia.

The encyclopedia is concerned with addressing four main subject areas in relation to the Copts: Early Christian history, biography, art and architecture, and archaeology. All contributions are listed alphabetically, and are attributed to their respective authors, who come from a range of disciplinary backgrounds. The entries are also followed by a bibliography listing sources for further reading: classical texts, which can be found in a variety of modern editions, as well as modern works. Articles are also linked by a comprehensive set of cross-references at the end of the entries. "Blind entries" where readers looking for specific information are directed to another relevant part of the encyclopedia listed alphabetically also provide a useful source for cross-referencing.

Volumes 1 to 7 of the encyclopedia address a wide range of topics in relation to the Coptic community and are particularly useful as biographical tools. For example, there are over 400 entries for *Dayr* monasteries alone, ranging from active institutions to archaeological ruins. Similarly, the articles on various structures of the church, including their religious and historical development, are clearly set out (see "*Majlis al-Milli*" or Community Lay Council for an excellent example). Volume 8 contains an appendix of Coptic linguistics. This is an invaluable resource, as it discusses all available knowledge about the origin of the Coptic language and its various sub-dialects. Volume 8 also contains an extensive index of the first seven volumes which facilitates locating of articles, including the blind entries.

Overall, two criticisms can be made of *The Coptic Encyclopedia*. The first concerns the transliteration and translation of Arabic names and societies; most names are transliterated rather than using their common Egyptian/Coptic spellings, making certain entries difficult to locate. Similarly, organisations and societies are interchangeably located under either their Arabic name or its English translation. For example, *Jam'iyyah Asdiqa' al-Muqaddas* is found under "The Friends of the Holy Bible Society", while the Tawfiq Society is located under "*Jam'iyyah al-Tawfiq*". Second, the ideological bias of the editors becomes evident in the trivialisation and even omission of articles concerning Copts who have attempted to challenge the power and authority of the Patriarch in modern history. For example the *Jama'at al-Ummah al-Qibtiyyah*, who abducted Pope Yusab II in 1954, are referred to only in reference to the emergence of new radical societies during King Farouk I. While this ideological approach reveals the hierarchical and preservationist agenda of the contributors, *The Coptic Encyclopedia* is nonetheless an important and unique source in understanding various subjects in relation to this Egyptian Christian minority.

Vivian Ibrahim



Cumhuriyet Ansiklopedisi, Istanbul: Arkin Kitabevi, Cumhuriyet ansiklopedisi yayınları, 1968, 11 Volumes.

ABSTRACT

Encyclopaedia of the [Turkish] Republic

Cumhuriyet Ansiklopedisi

Cumhuriyet Ansiklopedisi can be regarded as one of the Turkish equivalents of the *Americana* or *Britannica* type of encyclopaedia. Written under the supervision of 19 Turkish scholars, eminent figures in their own fields, and published by Arkin Kitabevi

between 1968 and 1972 in Istanbul, it is aimed at readers of different age groups (from teenagers to adults) with different levels of knowledge. The encyclopaedia, comprising 3,520 pages in 11 volumes and written in Turkish, is a valuable reference source for Turkish-speaking readers, and it provides basic (and in some entries more than basic) information on an array of topics.

The issues covered in these volumes are multifarious, concerning the main branches of almost all of the social and natural sciences. The nearly 15,000 individual entries, ranging from philosophy to zoology, are not organised thematically but presented in alphabetical sequence. They offer a wide range of subjects to inform the reader, including, for instance, personalities, places, institutions, ideologies, movements, animals, plants, machinery and works of art. Because the targeted readership is Turkish, the entries that concern Turkey, and especially its Republican history and institutions, are not only given more space – e.g. each of the Turkish cities is assigned a separate entry whereas only the capitals and the best-known cities of other countries are presented – but some of them are also treated in more detail than the rest – e.g. more information is given about some of the leading Ottoman and Turkish statesmen than about their foreign counterparts. Thus Atatürk, the founder of the Turkish Republic, receives fuller treatment than the other state leaders mentioned.

One of the other distinguishing characteristics of this encyclopaedia is that coloured and large pictures printed on glossy paper accompany some of the entries. On almost every page there is a representative picture, photograph, map, graphic or diagram, to which are attached brief explanatory notes. These illustrations, being very eye-catching, are likely to stimulate the interest and the enthusiasm for learning of readers, regardless of their age group and knowledge level. On the other hand, the most significant shortcoming is that it has not been updated since it was published between 1968 and 1972. Thus readers who want to get access to the latest knowledge, particularly about natural science-related matters, are likely to find this source inadequate for their purpose. Otherwise,

Cumhuriyet Ansiklopedisi can be recommended as a valuable general reference guide for a Turkish readership.

Sevilay Aksoy



İletişim Yayınları. *Cumhuriyet Dönemi Türkiye Ansiklopedisi*. Çağaloğlu, İstanbul: İletişim Yayınları, [1985?]-1996, 10 Volumes.

ABSTRACT

Encyclopaedia of Republican-era Turkey

Cumhuriyet Dönemi Türkiye Ansiklopedisi

This 10-volume, 2,862-page work was published by İletişim Yayınları, a Turkish cooperative publishing house that also publishes the journal *History and Society* [*Tarih ve Toplum*]. The encyclopaedia contains approximately 100 entries. Each entry consists of a number of sub-articles written by different scholars, and includes relevant documents, charts, illustrations, maps, black-and-white photographs and lists of important films, plays, books, politicians etc. For example, the entry on foreign economic relations includes articles on foreign trade, foreign debt, the IMF and foreign capital. Similarly, the entry under law and order contains articles on justice and judicial opinion, martial law and censorship. Some of the entries continue over into subsequent volume. The main subject entries are listed at the beginning of Volume 1 and at the end of Volume 10, which also includes a more general subject index. While there are no footnotes, some articles do include a list of sources or recommended reading at the end.

The Introduction notes that, as 60 years have passed since the establishment of the Turkish Republic, the period can now legitimately be considered a historical epoch and thus be the subject of historical analysis and study. Although most of the articles concern themselves with Republican-era events, some entries look back to the nineteenth-century Tanzimat period in Ottoman history and thus ensure a historical

continuity between the Ottoman Empire and the Republic of Turkey. The publishers argue that their motivation in compiling this encyclopaedia was not simply to list facts about a topic, but also to provide a framework within which different points of view could be disputed and which would contribute to the establishment of a truly democratic culture in Turkey after the 1980 military coup. These comments, together with the topics selected for inclusion, suggest that the overall perspective of the encyclopaedia is one that emphasises the importance of republicanism, democracy, freedom and academic enquiry in Turkey. The publisher's slant towards questions of freedom and democratisation is evident in the topics of some of the sub-articles: for example, contained under the main entry on the Turkish press is a list of Turkish journalists who have been killed, an article on press freedom and the constitution, and another on the press and the courts.

The articles are authored mainly by scholars and experts in their field who often have not only a national, but also an international reputation. However, the language is not overly complex, thus it appears to be directed at a reasonably well-educated but popular audience.

Among the entries in the various volumes are the following topics:

- Volume 1: the Turkish Constitution, the UN, archaeology, Atatürkists, the EEC, the bank and finance system, the press, westernisation and the scientific and technical world.
- Volume 2: bureaucracy, religion-state relations, environmental problems, children and the family, state institutions and foreign affairs.
- Volume 3: literature, education, energy, tradesmen and small artisans, philosophical works, folklore, photography and youth.
- Volume 4: economic organisation, sculpture, law and order, governments and their programmes.
- Volume 5: unemployment, women, public expenditure, urbanisation, the cooperative system, mining, the Masons, sects and religious orders, and architecture.

Volume 6: museums, music, NATO, population, forestry, police-gendarmerie, advertising and art.

Volume 7: health, industry, elections, trade unionism, the armed forces, cinema, civil society and associations, trends in political thought, political life and political parties.

Volume 8: social politics, sociology and sport.

Volume 9: town planning, companies, agriculture, the study of history, technology, trade, theatre, tourism and the Turkish language.

Volume 10: the grand Turkish State Council, Turkish State Television, charities, tax, old age, the publishing world and local administration.

Claire Norton



سعیدیان، عبد الحسین. دائره المعارف ادبی : شامل ادبیات ملتہای جهان. تهران: علم و زندگی، ص 1074 . 1995 = 1374.

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ABSTRACT

Literary Encyclopaedia: Including Literatures of the World's Nations

دايره المعارف ادبی

This *Literary Encyclopaedia* is compiled by 'Abd al-usayn Sa'idiyān, who has also published a few other encyclopaedias and translated several books. In this *Literary Encyclopaedia* there are entries on the literatures of Asia, Africa, Latin America, Europe and Australia, and then on the literature of each country within these continents. This literary history constitutes the content of the first of the three sections of the book and it is entitled "Literatures of the world's nations". It includes ancient, classical and contemporary traditions.

The second section is entitled “Encyclopaedia of literature”, in which literary terms and concepts, literary schools, grammatical terms and the terminology related to poetry and prosody are explained. This section resembles a dictionary of literary words.

Section Three is entitled “Selected works of world literature”, in which synopses of literary works by famous authors from around the world and from different languages are presented in Persian translation. Examples include novels, epics, short stories and plays.

The book includes a very short Introduction in which there is no information about the content of the book and the author’s methodology and approach in collecting the information. In the Introduction, the author says of the last section of the book that “50 plots, novels, plays, collections of verse, 20 short stories from twenty nations are translated”. There is no other explanation about the sources of these works and the extent to which they have been condensed. At the end of section one, there is a list of sources that includes only their titles, with no other bibliographical information, yet other sections do not have any information about the sources in which the information was found. The table of contents is somewhat confusing and the page numbers in it do not match the actual page numbers in the book.

Nevertheless, this book is perhaps beneficial to Persian speakers who do not otherwise know western languages. It provides them with quick information about the field of literature and world literary traditions.

Kamran Talattof



موسوی بجنوردی، کاظم. دائرة المعارف بزرگ اسلامی. مرکز دائرة المعارف بزرگ اسلامی، 1996، 13 مجلد.

Musavī Bujnūrdī, Kāẓim. *Da‘irat al-Maārif-i Buzurg-i Islāmī*. Tehran: Markaz-i Dāirat al-Maārif-i Buzurg-i Islāmī, 1996, 13 Volumes.

ABSTRACT

The Great Islamic Encyclopaedia

دائرة المعارف بزرگ اسلامی

On the initiative of Sayyid Kāim Mūsavī Bujnūrdī, a political activist turned resourceful administrator and scholar, *Dā‘irat al-Ma‘ārif-i Buzurg-i Islāmī* (DMBI) was originally conceived to fill a gap that Bujnūrdī perceived to exist in other encyclopaedias dealing with Islam and Shiism (and to a lesser degree, Iran), most notably the *Encyclopedia of Islam* (EI), Ehsan Yarshater’s (never completed) *Dānishnāmah-i Īrān va Islām*, and Ghulamusaḡn Muāib’s *Dā‘irat al-Ma‘ārif-i Fārsī*. While emphasising the positive elements of those projects, Bujnūrdī outlined, in a 1984 book-length plan for the publication of his new encyclopaedia, some of the inaccuracies as well as lack of objectivity and critical attention to theological or philosophical issues that he had identified in those works. He maintained that he found traces of efforts to attack Islam in some articles of the EI (both editions), or excessive reliance on non-Muslim scholarship in *Dānishnāmah-i Īrān va Islām*. He also found *Dā‘irat al-Ma‘ārif-i Fārsī*’s entries on Iranian history to be permeated with nationalistic sentiments, and its treatment of Islamic topics too brief, trivial and simplistic.

The subsequent publication of the first volume of DMBI, five years later, heralded the beginning of a surprisingly impressive, up-to-date, and reliable undertaking, encompassing Islamic history and culture in its broadest sense. It was guided by a careful and systematic methodology that aspired to be even handed and inclusive in its approach to both the subjects covered and the sources used. The volume was published by a centre that Bujnūrdī had established in Tehran in 1983, without any direct government assistance but with funds from the centre’s investments in agricultural projects on government lands, which have continued not only to support the centre financially but to secure its independence and apolitical status. The centre has since grown into a substantial

organisation with a Board of Trustees, an Executive Board (Bujnürdī serving as chairman of both), its own research library (currently at 500,000 volumes, and doubtless much richer after Īraj Afshār, Manūchihr Sutūdah, and Amad Munzavī bequeathed their extensive personal libraries to it), staff and full-time and visiting scholars. There is an Advisory Board (of Iranian scholars) working with 11 other related sections, e.g. Entry Selection, Editing, Foreign Sources, DMBI Arabic and English Versions, and Subject Area Studies. The latter itself is divided into 14 sub-sections including literature, theology, history, geography, jurisprudence, philosophy, Islamic theosophy, art and architecture, law and linguistics, each with its own staff of authors, experts and editors. Bujnürdī serves both as the director of the centre and editor-in-chief of DMBI, which is planned in at least 35 large volumes of approximately 750 double-column pages for the Persian and Arabic versions, and 20 volumes for the English version.

As of January 2007, 13 Persian volumes, covering Āb اب to Pūryā-yi Valī ولی پوری (with nearly 5,000 main entries), and five Arabic volumes, under the title *Dā'irat al-Ma'arif al-Islāmīyah al-kubrā*, have been published. The first volume of the English version is in preparation at the Institute of Ismaili Studies in London. Most of the articles of the first 12 volumes are now available online through the centre's website at www.cgie.org.ir/.

Despite the absence of any explicit reference to Iran in its title, DMBI pays significant attention to Iranian matters even where there is hardly any "Islamic" facet to justify the treatment. The primary emphasis, however, has been to include every aspect of Islamic civilisation and to consult and use as many reliable resources on each selected topic as possible. This has produced unparalleled articles, but has occasionally led to the inclusion of some entries (or sections) that may have at first seemed appropriate, but are not in fact suitable in such a specialised work. Another upshot of this approach is that bibliographies at the end of articles become of great value in themselves (usage of non-Arabic/Persian sources is improving with each

volume as the centre's library expands; however, greater acknowledgement of the contributions of *Encyclopædia Iranica* would be desirable). Article lengths are usually well determined (although over-elaborations do happen), and they depend on the availability of resources or existence of original work on a given topic. Rigorous attempts have been made to standardise the writing style of the articles, with relative success – but there is room for improvement. Illustrations (often in colour) and tables accompany some articles.

Kambiz Eslami



عطية الله، أحمد. دائرة المعارف الحديثة: موسوعة عامة في العلوم والآداب والفنون. القاهرة: مكتبة الانجلو المصرية، ١٩٧٥، ٢ مجلدات.

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ABSTRACT

The Modern Encyclopedia

General Encyclopedia of Science, Literature, and the Arts

دائرة المعارف الحديثة

موسوعة عامة في العلوم والآداب والفنون

This encyclopaedia is of significant value and great benefit. Ahmad Atiyallah compiled this work, which apparently comprises more than two volumes because there is a reference to a third volume at the end of Volume 2. However, this abstracter was able to locate only these two volumes. The first edition appeared in 1952 and the second in 1975 and each volume is 500 pages – above average in size.

The encyclopaedia was compiled – as the author mentions – as a substitute for similar

works that rely more on non-Arabic sources. The basis for producing this encyclopaedia was to produce a solid work with high standards of language and methodology.

The goal of the encyclopaedia is to serve the interests and needs of the Arab Muslim reader through a variety of political, economic, linguistic, cultural, historical and philosophical articles. It does not discriminate in terms of religion, ethnic heritage or sect. The language is relatively simple and avoids vagueness. The topics are organised in alphabetical order.

The strength of the methodology lies in the author's efforts to illustrate his arguments with authoritative sources and to offer an unbiased opinion when dealing with the Islamic doctrine. He has supported his argument with examples when explaining anything in the Qu'rān or taking on the subject of jurisprudence, such as with the words "ab" and "az" (p. 3). His methodology may not always be consistent, but the entries seem to have been edited. In addition, the pictures, drawings, architectural diagrams, maps and even political and historical records have been meticulously selected. The written information is supported comprehensively with visual material.

There are, however, a few shortcomings in these volumes. The author sometimes alludes to information which he assumes exists in the encyclopaedia, but which in fact does not. He neglects to mention the foreign equivalent of a non-Arabic word, such as *Apatid* i.e. "Apartheid", which might confuse readers.

On the final page, the author has reproduced an abbreviated list of symbols used in the encyclopaedia.

Ayub Saleh

Translated by the MCA Editorial Board



رشیدی، حمید. دائرة المعارف حقوق نیرو. تهران: نشر دادگستر، اهواز سازمان آب و برق خوزستان، 2003.

Rashidi, Hamid. *Dā'irat al-Ma'arif-i Huquq-i Niru*. Tehran: Nashr-i Dadgustar, Ahvaz: Sazman-i Ab va Barq-i Khuzistan, 2003.

ABSTRACT

Encyclopaedia of Energy Rights

دائرة المعارف حقوق نیرو

This book covers legal and other topics presented in the form of an encyclopaedia based on different Persian sources, such as dictionaries and religious and legal resources, as well as the author's personal notes and memoranda. The book mainly concerns topics that are somehow related to the control and ownership of natural resources and the possession of natural energy sources. Although the author has not provided any explanation of the criteria and methodology behind the selection of the entries, we can, by assessing the compilation of the entries and the choice of subjects discussed below, conclude that the author is most concerned with topics and subjects related to energy supplies, although sometimes the relationship seems not to be a very close one. The entries have therefore been selected from a wide range of topics related to different types of power and energy, such as water, electricity, oil and nuclear energy.

The book contains 1,055 entries. By looking at the list of entries, we can easily compare some sections with others. For example, entries 472 to 482, on *jāddah* (road), do not appear to be closely related to the topic of energy and power, and they just provide descriptions of some cities, such as Abadan and Behbahan, and organisations, such as the water and electricity company of Khuzistan. On the other hand, some entries in the same sequence are entirely related to the question of energy and power from a legal point of view. In addition to this, it is apparent from the content of the book that the author wanted to augment the number of the entries as much as possible and presumed that there should be some entries for each letter. As a result, when he does not find any entry for the letter "Y", he adds the word *yak* ("one") to the beginning of three headwords – "hydrological year", "pond", and "aqua hectare" – in order to create some short entries for the letter "Y".

In some entries, the author has provided only short descriptions along with imprecise equivalents in French or English. This makes the book more like a dictionary than an encyclopaedia. In some cases, the headwords and content do not have much legal relevance or significance, contrary to what might be assumed from the title of the book. Such entries could be more useful as general knowledge, rather than as legal documentation.

Also, at the end of each article, some sources have been mentioned very briefly, but more in-depth and reliable references have not been listed anywhere in the book. In general, the author's personal efforts in gathering articles about power, particularly water and electricity, and presenting them in the form of an encyclopaedia are commendable, but he does not adopt the recognised and requisite standards of an encyclopaedia. The author has a BSc degree from the Azad University of Eizeh (in Khuzistan province).

Said Edalatnejad

Translated by Mohammad Gharipour



شرف الدين، جعفر، حاطوم، أحمد، أبو علي، محمد توفيق. دائرة المعارف القرآنية. بيروت: دار التقريب بين المذاهب الإسلامية. مجلد واحد، 1995.

Sharaf al-Din, Ja'far, Hatum, Ahmad and Abu 'Ali, Muhammad Tawfiq. *Dā'irat al-ma'arif al-Qur'āniyah*. Beirut: Dar al-Taqrīb bayna al-Madhahib al-Islamiyah, 1416 = 1995.

ABSTRACT

Encyclopaedia of the Qur'an: the Particularities of the Sūrah's of the Qur'an

دائرة المعارف القرآنية: خصائص السُّور

This is the first and to date (December 2007) the only volume of a large and ambitious project noted in the Introduction. This project includes two encyclopaedias: one is the *Encyclopaedia of the Qur'an* and the other is the *Encyclopaedia of*

Islam. Each encyclopaedia is divided into topics, specified by the sub-title.

The first volume begins with an introductory chapter, "The particularities of the sūrah's". In this chapter, the author lists the sūrah's of the Qur'an with the different names given to them, and their topics. In addition, he notes the books written in Arabic on the Qur'an until the tenth century, as listed by Ibn al-Nadīm (d. 384 AH/995 CE) in his book *Al-Fihrist*.

The first two sūrah's, *Al-Fāṭihah* ("The Opening") and *Al-Baqarah* ("The Cow"), are then discussed in eleven chapters:

1. The aims and meanings of the sūrah
2. The cohesion of the verses in the sūrah
3. The secrets of the arrangement of the sūrah
4. The hidden contents of the sūrah
5. The language of revelation in the sūrah
6. Every question has an answer in the sūrah
7. The Seven Readings [of the Qur'an]
8. The linguistic meanings in the sūrah
9. The metaphorical meanings in the sūrah
10. The obscure verses (*al-mutashābihāt*) in the sūrah
11. Reason in the sūrah

This volume contains very useful information, especially since it makes extensive use of classical Arabic works. However, it is not easily accessible because in many cases the titles of the chapters do not reflect what is actually discussed in them. For example, the first chapter does not explain what is meant by the term "aims" (*al-ahdāf*) of the sūrah. Chapter 4, which discusses the hidden meanings, is merely a repetition of the interpretation given in Chapter 1. To give another example, among the expressions which the author characterises as having hidden meanings is *Yawm al-Dīn*, "the Day of Judgement"; but what is hidden in this meaning is not known, and not explained. Mixing and repeating information is a frequent feature of this volume: this could have been avoided by combining similar chapters into one, with sub-sections if needed. Outstanding examples of this are chapters 5, 8 and 9.

These shortcomings may be the reason for the delay in publishing other volumes.

Ghada Jayyusi-Lehn



خرمشاهی، بهاء الدین؛ فانی، کامران؛ جوادی، احمد صدر
حاج سید. دایرة المعارف تشیع. تهران: بنیاد اسلامی طاهر،
11 مجلد، 2005–1988.

Khurramshāhī, Bahā al-Dīn; Fānī, Kāmran,
Javādī; Aḥmad Ṣadr Ḥājj Sayyid. *Dā'irat al-
Ma'arif-i Tashayyu*. Tehran: Bunyād-i Islāmī-i
Tāhir, 1988–2005, 11 Volumes.

ABSTRACT

The Encyclopaedia of Shi'ism

دایرة المعارف تشیع

This encyclopaedia was launched in 1983, thanks to the financial support of the late Sayyid Abu al-Fazl Trust and its trustees, Mrs Tahirah Ghafari, Abbas Taj, Dr Muhammad Mahdi Ja'fari, Dr Taqi Tahiri, Husayn Hariri, Akbar Tahiri Qazvini, Ali Tahiri and Ahmad Sadr Hajj Sayyid Javadi. The names of the members of the editorial board appear on the cover and in the Preface.

In the voluminous Introduction to the encyclopaedia, its founders have stated that the purpose of this corpus is to present the Twelver Shi'ite culture and literature, as well as the wider Iranian culture. This is due to the Trustees' belief that the European and Islamic encyclopaedias have been less concerned with Shi'ism and occasionally have been hostile to it. According to the editors of the *Encyclopaedia of Shi'ism*, the encyclopaedias that have been produced in the last 50 years in Iran and the Arab world have been incomplete and deficient in their treatment of Shi'ism. In this long prologue the shortcomings and inaccuracies of every single encyclopaedia have been outlined. The entries in previous Iranian encyclopaedias are generally criticised either for not being relevant to Shi'ism

or because their link to Shi'ism has not been established (e.g. the entry on Hafiz). The goal of the introduction is to raise awareness of the necessity for compiling the *Encyclopaedia of Shi'ism*.

Likewise in the Introduction, there are references to the general rules on the composition and compilation of the encyclopaedia. Among other things, the presentation of the articles is in alphabetical order, with reliable documents and evidences – documents that are descriptive, analytical and sometimes critical in tone. Most of the articles are meant to be short or medium length and dedicated to single subjects, but there are also longer articles divided into sub-categories. All the articles are descriptive and translations are avoided.

The first volume was printed in 1988 and the second volume in 1990 in the name of its financial supporter, the Tahir Islamic Foundation. The third volume was published in 1993 in the name of the Shat Cultural and Charity Foundation. The fourth (1995), fifth (1997), sixth (1998), seventh (2000), eighth (2001), ninth (2003), tenth (2005), eleventh (2006) up to the article "*al-'ayun wa al-mahasin*" with a preface by the martyr Sa'id Muhibbi were published thanks to an endowment left by the martyr himself. These benefactors have not been mentioned anywhere, while we are told that the editors of the encyclopaedia have encountered serious financial problems. The affiliation of the encyclopaedia with Iran's Freedom movement and the person of Sadr Hajj Sayyid Javadi, who was a member of the late Bazargan's cabinet, has been used systematically as a pretext by the Iranian government for depriving the *Encyclopaedia of Shi'ism* of financial support.

With regard to the quality of the articles, and in particular the choice of sources and the literary style, unfortunately one has to say that this encyclopaedia is far from meeting the expected methodological standards mentioned in the Introduction. The references leave much to be desired, as at the end of each article there are relevant and irrelevant sources, as well as outdated, second-rate and third-rate sources. In fact the reader has no alternative but to rely on the author's words. In the bibliography the details

of source materials are not properly recorded. For example with regard to *al-Zari'ah* and *Kashf al-zunun* neither the name of the author, nor the date and place of publication are specified. It would be difficult for the readers to find the desired page in a range of the recently published books which are cited. In general, instead of the names of the authors, only the titles of the books have been mentioned in the references. This is not the case in all of the articles, and this demonstrates that the *Encyclopaedia of Shi'ism* has not adopted a consistent bibliographical system.

In the first two volumes, the names of the authors of the articles have not been mentioned; however, from the third volume onwards a list of more or less permanent authors has been provided. A number of articles are lengthy, others have been included without any regard for the true purpose of an encyclopaedia, which is to outline a systematic and brief historical view. In the articles on philosophy and ethics, Arabic expressions have been translated into literal Persian and strike the reader as odd. The tone of the authors in many of the articles is subjective and has no analytical character. Although the purpose of this work has been to present the Shi'ite culture, there is no mention of Shi'ite groups like Amal and Hizbullah, and likewise all non-Iranian Shi'ite groups have been ignored. The way the new terms have been employed and linked to Shi'ism projects the articles as human rights treatises. With all due respect to the editors and the editorial board, it is hoped that with more attention, patience and budget, the encyclopaedia will meet the necessary standard in the long run and the second edition.

Saeid Edalatnejad

Translated by Aptin Khanbaghi



لنگرودی، محمد جعفر جعفری. دائرة المعارف علوم اسلامی قضائی. تهران: کتابفروشی گنج دانش، 1984، 3 مجلد.

Langarudi, Muhammad Ja'far Ja'fari. *Dā'irat al-Ma'arif-i 'Ulum-i Islami-yi Qaza'i*. Tehran: Kitabfurushi-i Ganj-i Danish, 1984, 3 Volumes.

ABSTRACT

Encyclopaedia of Islamic Judicial Sciences

دائرةالمعارف علوم اسلامی قضائی

This encyclopaedia aims to explain the terms and expressions related to legal procedures in Islamic jurisprudence. The author claims that this literary work has been written for non-specialists. However, the appearance of numerous Arabic legal words and expressions make this encyclopaedia difficult to use for non-specialist Persian readers.

The author has compiled and explained 358 words relevant to the title of the encyclopaedia. These terms have been sorted into alphabetical order. Thirty-one of them stem from modern secular law. As these terms are commonly used by the public, and as 17 of them have equivalents in Islamic jurisprudence, the author has classified them as scientific Islamic terms.

On looking at this literature more closely, we notice that not all the entries carry the same weight. For example in the first volume the following entries: record of civil cases (*Adillah-i asbāt-i da'wā*), judicial authority (*Imārah yad*), apportionment claim (*Da'wā-yi Taqsim*) are exhaustive; however, in the same volume there are entries such as rule (*Hukūmat*), public prosecutor (*Dādsitān*), court (*Dādgāh*), which are very concise and not more than two lines. In some cases, there are entries referring back to each other, such as the entries on judgement tribunal (*Majlis al-Qazā*) and the court of law (*Majlis al-Hukm*), both of which only contain an abridged version of a few lines on the subject. Likewise, the entry on claims on inheritance (*Da'wā bar Miyat*) is not in an encyclopaedic format, and instead gathers quotations from various *fatwās*. Some legal expressions have been ignored altogether and have no entries: e.g. committal to prison (*Haq-i abs*), objection to claim (*I'tirāz az Da'wā*) and legal competence (*Ahliyat*).

One of the strengths of this book stems from the author's use of reliable sources written by experts in Sunnite and Shi'ite jurisprudence. The book should be praised for the concise and precise explanations provided on the subject. The author

believes, like many, that Shi'ite authority in jurisprudence is marginal compared with the Sunnite interpretation of this science. The author has demonstrated much skill in compiling different views and rulings of Islamic jurists and has taken into consideration the principles and history of jurisprudence; nonetheless, he has not examined all the different sources produced by Sunnite and Shi'ite schools at different stages of history. Among other things, the author has relied excessively on secondary sources, such as the questions and answers of Muammad Bāqir Shaftī-yi Isfahānī (d. 1844) and Sayyid Muammad Kāim Tabātabā'ī-yi Yazdī (d. 1919). In many cases, there are references to sources such as lithographic publications, of which the date and place have not been mentioned. As a result, 70 per cent of the sources and references in this encyclopaedia are not useful to the scholar. In a number of cases the writer claims to have compared French laws and Roman laws to Islamic jurisprudence; however in the bibliography there are no references to Latin sources.

All the legal discussions of this book have been placed in two volumes. The third volume is called *Logic in Law*. The author claims that by knowing Aristotelian logic in general and rationality in law in particular, misjudgements can be avoided, for in effect the judge's decisions are arbitrary and unjust. He believes that the rules of logic differ from one science to another, and therefore his goal in this book is to focus on a logic which can be understood in legal terms. This type of debate on rationality frequently takes place in intellectual circles and is considered to be a part of jurisprudence. In the third volume, perhaps for the first time, there are references in Persian to arguments on the philosophy of law, philosophy of language and epistemology.

In the third volume, there are again references to lithographic sources with no mention of their dates. Even though the composition style and the format of the entries are based on foreign encyclopaedic models, some of the entries such as without prejudice (*Lā zarar*) have the form of a chapter.

Saeid Edalatnejad

Translated by Aptin Khanbaghi



معظمی گودرزی، اسد الله، آموزگار، ژاله؛ اجتهادی، مصطفی؛ بهلولی فسخودی، محسن. دایرة المعارف زن ایرانی. تهران: بنیاد دانشنامه بزرگ فارسی، وزارت علوم، تحقیقات فن آوری، 2003–2004، 2 مجلد.

Mu'azzami Gudarzi, Asad Allah; Amuzigar, Zhalah; Ijtihadi, Mustafa; Buhluli Faskhudi, Muhsin, *Da'irat al-Ma'arif-i Zan-i Irani*. Tehran: Bunyad-i Danishnamah-'i Buzurg-i Farsi, Vizarat-i 'Ulum, Tahqiqat-i Fann'avari, 2003 or 2004, 2 Volumes.

ABSTRACT

Encyclopaedia of the Iranian Woman

دائرةالمعارف زن ایرانی

This is the product of the cooperative efforts of the Centre for the Partnership of Women's Affairs, an organisation of the Office of the Presidents, which ordered the project, and the Foundation for the Great Persian Encyclopaedia, which carried it out. The work was published in book form in 2003 in Tehran. It consists of two volumes totalling 1,398 pages of content and 64 pages of introduction. In addition to the role of the supervisor, the commissioning director and the chief editor, the scholarly and human effort that went into the encyclopaedia also included the cooperation of three groups totalling nearly 200 individuals: the scholars' council; authors, consultants and editors; and the scholar support team. Among this group one can find the names of many great scholars, reputable authors and experienced researchers. The depth and diversity in the specialities of these individuals assures confidence in the encyclopaedia and the comprehensiveness of its contents.

One of the important features of this encyclopaedia is that it follows the conventions and Methods of Writing as outlined on page 75, the last page of the introduction of the first volume. Without such rules to give order and harmony to the work, the contents of the encyclopaedia, which covers history, linguistics and culture, could have easily become disordered and scattered. In 2,222 entries, the encyclopaedia provides the reader with the most salient basic information about the various aspects of the "Iranian woman", including those concerning science, politics, society,

economics and culture, from the distant past to the present time. The intended readership of this encyclopaedia is neither the uninformed masses nor the cultured few, but the wide spectrum in between. For this reason, the work provides neither commonplace information nor technical or specialised nuances; rather, it aims to be up to date and new, while providing basic information.

Each entry in the encyclopaedia is an article (occasionally covering another related entry), of 1,000 and more rarely 2,000–3,000 words (e.g. woman: marriage). Sometimes the size of the entry does not go beyond half a column or a few lines (e.g. names: *Sariti*, *Dīvān-i Gawharīyah*, *Mahafarid*). However, most of the entries are in between the two, neither very long nor very short, and they usually do not exceed one or two pages. Each entry is relatively independent and reading one is not required for reading another. The article writers have drawn from reliable and up-to-date sources in Persian, Arabic and English, and the list of sources appears separately at the end of each article.

Based on its self-description (e.g. Volume 1, pp. 25 and 28), this encyclopaedia is “national and religious”, meaning that the entries have been selected on these two criteria and the more an entry fits both standards, the more likely it is to have a detailed article. In addition, any links with Iran from a national or religious perspective can result in the inclusion of an entry. As a result, a number of entries on persons, events, historical structures and such are not Iranian from a national perspective, but have been historically linked to Iran’s identity, culture and life from a religious perspective, and vice versa.

The encyclopaedia is not exclusively focused on historical entries but also has many articles concerning women’s contemporary issues. The latter are also addressed in many of the historical entries, which are careful to indicate the contemporary status of their topics.

A brief look at the organisation of the entries indicates their notable diversity in topics and fields of enquiry and research; this of course befits an encyclopaedia such as this, which is a unique and unprecedented work on the subject. In addition to personalities and places, events, books, periodicals and articles, industries, arts

and crafts, which are the most common and traditional entries for such an encyclopaedia, the work also covers some issues related to the traditions, habits and common cultural beliefs that are linked to the lifestyles of the women of this culture and these territories. These include a variety of topics such as *sufrah* events, oblation (e.g. ‘*ajl mushkil-gushā*), customary rules and laws, as well as *Sharī‘ah* or civil laws pertaining to women, from the time before Islam to the present.

The encyclopaedia rarely makes use of images, and this is particularly the case in the first volume. This can be considered a serious flaw for an encyclopaedia such as this, which covers well known individuals and deals with history, society and everyday culture; however, it would not be difficult to rectify this.

Mohammad Mojahedi

Translated by Niki Akhavan



سرمدی، عباس. دانشنامه هنرمندان ایران و جهان اسلام از مانی تا معاصرین کمال الملک، تهران: انتشارات هیرمند، 2001.

Sarmadī, Abbās. *Dānishnāmah-i Hunarmandān-i Īrān va Jahān-i Islām az Mānī tā muāṣirīn-i Kamāl al-Mulk*. Tehran: Intishārāt-i Hīrmand, 2001.

ABSTRACT

Encyclopaedia of Artists of Iran and the World of Islam: from Mani (3rd Century CE) to Kamāl al-Mulk (20th Century CE)

دانشنامه هنرمندان ایران و جهان اسلام، از مانی تا معاصرین کمال الملک

In the long Introduction (74 pages) of the book, the author provides a brief chronological history of art in general and then Iranian art from the beginning until the late nineteenth century. In the second part of the Introduction, he addresses the various forms of art which are included in the book. They mainly consist of visual arts, including painting, miniatures, illumination, calligraphy, crafts and architecture. However, he does

not mention other forms of art which have also been included in the encyclopaedia, such as: music, poetry, and other traditional crafts including woodwork, textiles etc., even though there are many entries on them throughout the book. Although the title of the book suggests that it includes artists from the Islamic world, in fact it concentrates on those from Iran, with some Indians and Ottomans.

The time-frame of the encyclopaedia is mainly tenth to thirteenth centuries AH (sixteenth to nineteenth centuries CE). However, it includes entries from the post-Kamāl al-Mulk era in painting, music and miniature painting. In general, although the book provides a very useful source of materials on which very little information is available, in many cases it lacks detail. In several entries there is no precise date or historical information about the related artist, although in some cases these may not be available. Also there are several spelling mistakes and inconsistencies (e.g. Āghāsī also appears as Āqāsī in places), as well as unfinished sentences, in particular in some footnotes. The illustrations are mostly unnumbered, and no information about the images is provided. In some cases, they have been misplaced, away from the relevant page, and there is no indication of where they belong in the text.

Hamid Keshmirshekan



لازاريان، زانیت د. دانشنامه ایرانیان ارمنی. تهران : هیرمند، 2003.

Lazariyan, Zhanit D. *Danishnamah-i Iraniyan-i Armani*. Tehran: Hirmand, 2003.

ABSTRACT

Encyclopaedia of Iranian Armenians

دانشنامه ایرانیان ارمنی

This is a one-volume reference book, consisting of 528 pages plus an additional unnumbered

46 pages of photographs. The editor is Janet Lazarian, a musicologist by training and a journalist by profession. She undertook the preparation of this work in 2000 with the aim of presenting it in time for the commemoration of the 1700th year of Armenia's conversion to Christianity in 301 CE. The editor appeals to the leniency of the reader, pointing out that the shortcomings of this work are due to both lack of time and budgetary constraints. The objective was not to produce a comprehensive encyclopaedia, but rather to make a courageous attempt to put together a reference book in recognition of such a special occasion, and destined for a readership of Iranian officials. As might be expected, the Foreword conforms to the language used by the Islamic Republic (e.g. referring to the victims of the Iraq–Iran war as the martyrs of the “imposed war”) and while revisiting history, the editor is cautious not to disturb the Iranians' nationalist sentiments. So the Avarayr battle (451 CE) is not depicted as a war pitting Armenians against Persians, but as an Armenian struggle against Zoroastrianism. On the other hand, there is an entry on the clergyman Tatevos Mikaelian, despite his opposition to the policies of the Islamic regime towards Muslim apostates; however, there is neither any mention of his friction with the government nor of his being assassinated.

The book opens with a nostalgic map of greater Armenia, which stretches beyond the “formal boundaries”¹ of Armenia, and which survived perhaps about 20 years under Tigranes II (95–55 BC). This is followed by a foreword and an introductory section covering the history of Armenia and Armenians in general. The contents themselves are divided into 28 main sections. At the end, there is an index of names, and photographs of Armenian personalities, paintings, sculptures and buildings – all the work of Armenians.

Each section covers one profession or skill, except the last two, one entitled *Miscellaneous*, and the other *Famous people of Armenia*. The title of the last section could be misleading, as it might seem irrelevant to this book; however, all the people discussed here were born in Iran and subsequently migrated to Armenia. Each section contains an introduction prior to being divided into entries.

After browsing through a few sections, it becomes clear that this book not only focuses, on notable Armenians, but also refers to an array of Armenian professionals and artists, unknown to most Iranian Armenians themselves. Considering that there are sections on Armenian presses (pp. 192–208) and businesses (pp. 324–6), a more suitable title could have been “Almanac of professional Armenians”. A number of famous historical figures from the Qajar era (such as Mirza Melkum Khan, Hovhanes Khan Masehyan, and Yeprem Khan Davitian) appear; however, despite the fact that the Armenians played major roles under the Safavids, only four Armenian figures have been mentioned from this period (Arakel, David, Simeon and Minas). Oddly, the editor supplies an entry of two pages on herself, while the famous Armenian chronicler of the Safavid era, Arakel of Tabriz, and the famous photographer of the Qajar era, Antoine Sevrugin, are only granted one page each. Since the book is also meant for an Iranian audience, it would have been more appropriate to Persianise names such as Arakel Davrijetsi and Simeon Jughayetsi, since the former is “of Tabriz” and the latter “of Julfa”. Among the famous pop singers, only Vigen (p. 385) has been remembered with a brief paragraph, whereas Martik and Andy have been completely ignored.

Most entries are brief and none mentions any sources. The names of the individuals and places are written in both Roman and Arabic script; however occasionally the transliteration is wrong (e.g. Alex آلن ; South Hamilton سوت هاميتون). The book has also been poorly arranged, as the entries appear neither in alphabetical nor in chronological order. The index is not very helpful either, as the names cannot all be found at the corresponding listed pages.

Despite any flaws detected, Mrs Lazarian should be commended for her initiative, as she could hardly have had access to many experts on Armenian culture and civilisations, most having emigrated from Iran after 1979.

Aptin Khanbaghi



متحدین ، ژاله؛ محجوب، محمد جعفر. دانشنامه کوچک ایران : اساطیر تاریخ، جغرافیا و نامداران علم و ادب ایران. تهران، نوس، 2002.

Muttahidīn, Zhālah; Mahjūb, Muḥammad Jafar. *Dānishnāmah-i Kūchak-i Īrān: asāṭir, tārikh, juḡhrāfiyā va nāmdārān-i ilm va adab-i Īrān*. Tehran: Tūs, 2002.

ABSTRACT

Short Encyclopaedia of Iran

دانشنامه کوچک ایران

This *short* illustrated encyclopaedia is written in Persian by Dr Jaleh Mottahedin [Zhālah Muttahidīn] and edited by Dr Muammad Ja'far Majūb. The topics are the history, culture and civilisation of Persia and Iran and it includes 14 chapters, with sections on mythology, history, geography, religion, science, literature, arts and popular culture in different historical periods from the ancient period to modern times, totalling nearly 5,000 years. In other words, the subjects and topics are divided and categorised thematically and historically. For example, under the section on history, there are sub-topics such as Ancient Iran [Persia], Iran after Islam, and then sections on historical wars and social movements, leaders and famous politicians. Overall, there are about 300 entries and each contains a concise explanation and body of relevant information. There is a bibliography at the end of each chapter, which testifies to the research orientation of the book, and there is also an index of names at the end of the text.

This encyclopaedia, which is also accessible online, has been especially written for Iranian diaspora youth who are interested in learning more about their ancestors' land and for this reason it is written in simple and clear Persian. At the beginning of the encyclopaedia there are three introductions written by the publisher, author and editor. In all three of them, the writers emphasise the importance of reaching out to young Iranians outside the country to teach them about Iranian culture. However, only those young Iranians who read Persian fluently will be able to use the book.

This encyclopaedia was originally published by the Foundation for Iranian Studies [Bunyād-i Muālī'āt-i Īrān], which is committed to the preservation, study and promotion of Iran's cultural heritage, and has also published other books on Iranian culture and arts.

Kamran Talattof



کاظمینی، محمد. دانشنامه مشاهیر یزد. یزد: بنیاد فرهنگی پژوهشی ریحانة الرسول، انجمن آثار و مفاخر فرهنگی استان یزد، 2003، 3 مجلد.

Kazimayni, M. *Danishnamah-'i Mashahir-i Yazd (Encyclopaedia of Yazd famous men)*. Yazd: Bunyad-i Farhangi, Pizhuhishi-i Rayhanat al-Rasul; Anjuman-i Asar va Mafakhir-i Farhangi-i Ustan-i Yazd, 2003, 3 Volumes.

ABSTRACT

Encyclopaedia of Renowned People from Yazd

دانشنامه مشاهیر یزد

According to the publisher's note (p. 10), this work is a result of four years of collaborative effort among a group of researchers working with the esteemed editor Mīrzā Muḥammad Kāzīmāyī and it was published in 2003 by the Rayḥānat al-Rasūl Yazd Cultural and Research Foundation. The first volume (pp. 1–777) includes letters *alif* to *sīn*. The second volume (pp. 778–1558) covers letters *shīn* to *mīm*. Volume 3 (pp. 1559–2322) covers letters *nūn* to *yā'*.

Scattered information about renowned and famous persons has been recorded in biographical works, especially those about poets and scholars, but until now reliable and trustworthy information based on a variety of sources has not been available. This encyclopaedia was compiled to meet this need.

Although the useful Introduction to the book, explaining how it was compiled, may eliminate certain ambiguities, nonetheless anyone who reads this collection will have some important questions. The doubts that arise are as follows.

In this work one can find many familiar names, from 'Abd al-Karīm Ḥā'irī (p. 389), the founder of the Qom seminary, to Moshe Katsav (p. 1197), the former President of Israel who lived in Yazd until the age of 7 and who speaks fluent Persian with a Yazdi accent. Among these names, some are well known national figures such as: Āyat Allāh Muḥammad Ṣadūqī, Dr Muḥammad 'Alī Islāmī-Nudūshan, Dr Īraj Afshār, Dr Muḥammad-Karīm Pirniyā, Sayyid Muḥammad Khātāmī, Dr Rīzā Dāvar Argānī, Āyat Allāh Miṣbāḥ-Yazdī, and even names such as Sayyid Zīyā' al-Dīn Ṭabāṭabā'ī and others who have lived for years in Yazd and have brought countless benefits to the people, such as Ḥujjat al-Islām Sayyid 'Alī Muḥammad Vazīrī Yazdī, Sayyid Mahdī Chīṭī, Ākhūnd Mullā Aqdāyī, etc. Yet, what will come cause some uncertainty in the mind of every reader is the question of what criteria were used to determine the 5,200 names recorded in these three volumes and the 2,600 names that are to be published in the fourth volume, which is supposed to supplement Volumes 1–3 (p. 17).

When reading this book, one feels that no consistent criteria govern the choice of subjects, since one finds countless examples which seem anomalous. For example, there are a number of individuals recorded here who have no links to Yazd. The editor notes this in his introduction and says that in the book there are descriptions of a number of individuals who were not Yazdi but who lived for years in Yazd and made administrative or cultural contributions (p. 23). Their inclusion was because of these favoured individuals' relationship with Yazd and, according to the writer, if their names had not been included, that would have been a shortcoming in the work. Even if we agree with this explanation by the editor, there remains a flood of names whose relationship with Yazd is unclear.

One group of such names comprises those who were born in neighbouring provinces, but whose entries make no reference to their having lived in Yazd or having had Yazdi ancestors (for example, pp. 346, 488, 54, 513, 530 and 531). There is also a group who may have had Yazdi ancestors, but were born and raised elsewhere and whose cultural links were to other places (for example, p. 1049). This is most noticeable when we come to renowned figures such as Mahdī Akhāvān

Sālīs (p. 95) and Muḥammad Rizā Shajariyān (p. 803), neither of whom as born in Yazd.

It seems that although the compilation of this collection, as noted in the Introduction, involved a great amount of research and is worthy of respect in this regard, nevertheless, for reasons such as those noted above, the results of these efforts are not very easy to justify, especially not under the title of Encyclopaedia of Renowned Persons from Yazd.

It would have been better if the book had been organised according to the 17 categories that the editor mentioned in compiling the names and gathering the entries, such as: renowned historical and political figures, poets and writers, religious scholars, artists, industrialists etc. In its current alphabetical form, one sometimes finds dissonant groupings of personalities on a given page, from either a social or a scientific perspective. It would have been better if this system of classification had been used, with an alphabetical name index. Such an index is currently available at the end of Volume 3; however, given that the names already appear in alphabetical order in the text, this is superfluous, and it unnecessarily occupies an additional 211 pages.

Abolqasem Dadvar

Translated by Nikki Akhavan



خرمشاهی، بهاء الدین. دانشنامه قرآن و قرآن پژوهی. تهران: دوستان، 2003، 2 مجلد.

Khurramshāhī, Bahā al-Dīn. *Dānishnāmah-i Qur'ān va Qur'ānpizhūhī*. Tehran: 2003, 2 Volumes.

ABSTRACT

Encyclopaedia of the Qur'ān and Qur'anic Studies

دانشنامه قرآن و قرآن پژوهی

This work consists of two volumes and 2,382 pages. The 3,600 articles are written by contemporary Iranian scholars and cover a wide

variety of subjects related to the Qur'ān as well as to Qur'anic studies in general. Most of the entries are rather short and concentrate on basic facts, while the bibliography attached to each article suggests further reading. This is in accordance with the editor's aim as described in the Foreword: to prepare a "quick reference" guide rather than a full encyclopaedia.

Nevertheless the work at hand is quite impressive, given the large scope it covers. The following is a list of major subjects, with one or two examples given in parentheses.

There are entries for all proper names of persons (Abū Lahab, Zayd) and places (Mecca) as well as for key terms mentioned in the Qur'ān itself, whether related to literary symbolism (fire in the Qur'ān), issues of the community (*Anṣār*, *Muhājirūn*), theology (*khalq*, *Kitāb*), law (*zinā*, *irtidād*), ethics (*ihsān*, *infāq*) and eschatology (*bihisht*, *barzakh*) or to other faiths (Yahūd, Sabī'in). Names not mentioned explicitly, but generally thought to be alluded to (such as Khizr, Zulaykhā, Banū Naẓīr) or said to be of special significance (the cave of Hīrā') are also covered. Some of the stories or symbols commonly associated with Qur'anic figures have received attention in respective entries, such as the Fire of Abraham and the Garment of Joseph. A number of Islamic sects that have specific views about the Qur'ān have been covered as well (Ḥurūfīs, Akhbārīs).

Each of the 114 Suras of the Qur'ān has an individual entry which gives basic information, such as its place of revelation according to traditional exegesis and, wherever applicable, its special significance in ritual observance. Individual entries have been provided for certain verses that have received prominence under a given title (Throne-, Light-verse).

One of the outstanding features is the description of 300 works of Qur'ān commentary by Sunni and Shi'i authors. Translations of the Qur'ān are listed as well, grouped by language (translation of the Qur'ān in German). In addition, entries have been provided for the *termini technici* of classical Qur'anic exegesis (*nāsikh wa mansūkh*, *asbāb al-nuzūl*). Also worthy of note: under the heading "*Kitābshināsī*" there is an extensive bibliography of classical Qur'anic studies.

The work also serves as an encyclopaedia of significant personalities of Islamic history and civilisation, as many well known philosophers, theologians and exegetes have been covered under their respective entries. Another remarkable feature is a number of biographies of well known Western and Eastern scholars who have written on or translated the Qur'an (Nöldeke; A. Yusuf Ali). Some of these entries are in fact autobiographies, written by contemporary scholars themselves. It is to be noted, however, that the controversial theories of authors such as Wansbrough or Cook/Crone are not dealt with.

There are also a number of entries that do not seem to bear a direct relationship with the Qur'anic text (*Banū Umayya*) but are nevertheless informative.

Altogether, the work is a very convenient and well-written, well-arranged reference work which not only covers virtually all areas of Qur'anic studies, but can also be deemed a "shorter encyclopaedia of Islam" in Persian.

Armin Eschraghi



آشوری، داریوش. دانشنامه سیاسی. تهران: انتشارات سهروردی؛ انتشارات مروارید، 2004.

Ashuri, Daryush. *Danishnamah-i Siyasi*. Tehran: Intisharat-i Suhravardi; Intisharat-i Murvarid, 2004.

ABSTRACT

Political Encyclopaedia

دانشنامه سیاسی

This work (henceforth called *Encyclopaedia*) has been published, unchanged, twelve times in the last two decades. It is a new version of the *Political Dictionary* (henceforth called *Dictionary*), from the same author, which was first published in 1967.

In the *Encyclopaedia* distinguished politicians, common places, periods, books, dynasties and

personalities have not been included. It seems the selection of entries is mostly the result of the author's random and partial preferences (among idioms, ideologies, world organisations, international treaties and leading world parties).

Although the Preface promises sufficient emphasis on political ideologies and theories, it seems that the promise has not been kept, in terms of the quality of theoretical idioms or the quantity of explanations. Thus we can call the *Encyclopaedia* simply an observation of politics in the international arena. For example: while the usual and essential phrases of political theory (such as power, satisfaction, public welfare, realism etc.) are missing, the author has frequently used expressions which are less common in diplomatic relations, international and regional treaties and world organisations.

The book contains 350 entries and, like most encyclopaedia entries, they contain explanations beyond the literal meaning of the terms, which vary from one line to six pages. The explanations of the headwords are not consistent. Some start with reference to the root of the term, then continue with historical explanations, and some go beyond the definitions of the terms. However, in defining the changing course of concepts, norms, organisations and treaties, there is no comparable work that can fulfil the expectations of today's readers.

Although in the Introduction the sources have not been mentioned, the core body of the volume is adopted from its origin, the *Dictionary*. Nonetheless, the sources, which were new 40 years ago, today do not serve their purpose any more. Except for a few articles written by the author and added to the *Encyclopaedia*, five-sevenths of this volume stem from the *Dictionary*, which is a work of translation. This consideration alone would add to the reader's expectation and curiosity in looking for the sources.

The author's reason for not referring to the sources is that "to mention the sources in this kind of dictionary is not common. And it would not help Persian-language readers, since they would not have access to the sources". On the contrary, it is normal to reveal the sources in an encyclopaedia, and omitting them requires an

explanation. Incidentally, the same author, in the *Dictionary of Humanitarian Science*, his other valuable work, considers *dānīshnāmah* as the equivalent of encyclopaedia and *farhang* as the equivalent of dictionary.

The author's characteristic style in writing Persian pays insufficient regard to the cultural background and milieu of the Iranians who read the book. While *Blanquism*, *Babeufism*, the *Act of Chapultepec*, *Anarcho-Syndicalism* etc. have separate entries in the *encyclopaedia*, topics like the *Gulistān Treaty*, the *Turkamānchāy Treaty*, the *Régie Incident*, the *Iranian Constitutional Revolution*, the *Oil Industry Nationalisation Movement*, the *1979 Revolution* and many others do not get the same attention. This is also valid for the chapters about the policies of Middle Eastern governments and the Islamic world, which have likewise been ignored.

However, in the past few years, readers' continuous interest in the book has not only demonstrated its success, but has also indicated the level of political consciousness among Iranian readers.

Muhammad Mahdi Mujahidi
Translated by Massoudeh Edmond



سعادت، اسماعیل. دانشنامه زبان و ادب فارسی. تهران: فرهنگستان زبان و ادبیات فارسی، 2005–2006.

Sa'adat, Isma'il. *Danishnamah-i Zaban va Adab-i Farsi*. Tehran: Academy of Persian Language and Literature), 2005–6.

ABSTRACT

Encyclopaedia of Persian Language and Literature

دانشنامه زبان و ادب فارسی

Dānīshnāmah-i Zabān va Adab-i Fārsī is a specialised encyclopaedia in the field of Persian literature and includes entries about idioms of usage, books, authors, poets and everything that is related to Persian language and literature.

The first volume of this encyclopaedia (*āb-burzūyah*) is 760 pages long and includes about 360 entries. The chief editor of the encyclopaedia is Professor Ismā'il Sa'adat, who has been engaged in writing and translating for more than half a century. In the last two decades, his efforts have been focused on translation of classical philosophical texts and editorship of *Ma'arīf* magazine.

Other than Sa'adat, the scientific committee of the encyclopaedia consists of 'Abdulmuhammad Āyatī, Qiysar Amīnpūr, Nasrullah Pūrjavādī, Hasan Habībī, Ghulām'alī Haddād Ādel, Muhammad Khānsārī, Bahman Sarkārātī, Ahmad Sāmī'ī (Gīlānī), Alī Ashraf Sādiqī, Kāmran Fānī, Muhammad Alī Muvahhid and Abulhasan Najafī. The chief editor, Zīynul'ābidīn Mu'tamin is also a member of this committee. Many people have taken part in writing entries for this work, from the younger generation of researchers to those who have been involved for many decades in research and publications.

Some of the entries, which have been referred to by many users, are new, meaning that they have not been included in Persian encyclopaedias in the past.

The page layout of the book is in two columns and it has a "large *vazīrī*" cut, which is smaller than most encyclopaedias that are published in Iran nowadays. I think this size is easier for readers to use. It is planned that the encyclopaedia will be published in six volumes. The publisher is Farhangistān e Zabān va adab-i Fārsī and the price is 120,000 Rials.

My only criticism is that the common style of reference books, listing the date of birth and death before each entry, is not followed in this work. In some cases researchers refer to reference books specifically to look up dates of birth and death, and the above-mentioned style provides such information in a easily accessible manner.

Farrukh Amirfaryar
Translation by Flora Mahdavi



علاونة، أحمد؛ زركلي، خير الدين. ذيل الأعلام: موسوعة تراجم لأشهر الرجال والسيدات من العرب، المستعربين والمستشرقين. جدة: دار المنارة للنشر والتوزيع، 1998–2002، مجلدات 2–1.

Zirikli, Khayr al-Din, 'Alawinah, Ahmad. *Dhayl al-A'lām: qamus tarajim li-ashhar al-rijal wa-al-nisa' min al-'Arab wa-al-musta'ribin wa-al-mustashriqin*. Jiddah: Dar al-Manarah lil-Nashr wa-al-Tawzi', 1998–2002, Volumes 1–2.

ABSTRACT

Continuation of *Al-A'lām*: Biographical Dictionary of the most Famous Men and Women among the Arabs, Arabists and Orientalists

ذيل الأعلام: موسوعة تراجم لأشهر الرجال والسيدات من العرب، المستعربين والمستشرقين

This dictionary contains the biographies of prominent Arabs, non-Arab Muslims and Orientalists who died between 1976 and 2000. The entries are in alphabetical order. They are relatively short and give the standard biographical information: nationality, main occupation, dates and places of birth and death, education, posts held, countries of residence, activities and published works. The style is concise and modern, the entries do not include *manāqib* (comments on the person's qualities) that are characteristic of the traditional Islamic biographical genre. Published references are mentioned at the bottom of each entry. Many entries are accompanied by a picture of the person concerned.

As indicated by the title, the book is a continuation of the monumental *al-A'lām* [*The Great Men*] of the Syrian Khayr al-Dīn al-Ziriklī (1893–1976), one of the most famous Arabic biographical dictionaries of the twentieth century. That is why the dictionary begins with people who died in 1976, the year al-Ziriklī stopped writing and then himself passed away. Ahmad Al-'Alāwinah, a Jordanian, also wrote a biography of al-Ziriklī himself. Like the latter, who worked as a diplomat for the Saudi Kingdom, and like many Syrian writers of the mid-twentieth century, the author is very close to the networks

of exiled Damascene Salafi-oriented Islamists. For instance, much of this book's information was provided by Zuhayr al-Shāwīsh, a former Syrian Muslim Brothers' leader and owner of the Beirut-based Salafi publishing house al-Maktab al-Islāmī. Consequently, even though *Dhayl al-A'lām* contains biographies of politicians and intellectuals of every ideological persuasion, particular importance is given to Muslim scholars, as well as Islamic writers and activists. Al-'Alāwinah's *A'lām* are mainly Arabs, in addition to some non-Arab Muslims familiar with the Arabic language (in particular South Asian '*ulamā'*') and Orientalists, that is, Westerners. The book includes the biographies of several women, mostly writers, journalists and Islamic activists.

This dictionary will be very useful to students of Arab intellectual – especially religious and literary – life during the second half of the 20th century. Its interest in the realm of non-strictly Islamist politics is more limited because it focuses less on figures with other kinds of ideology.

Thomas Pierret



Dictionnaire de l'Islam: religion et civilisation. Encyclopedia Universalis. Paris: Albin Michel, 1997.

ABSTRACT

Dictionary of Islam: Religion and Civilisation

Dictionnaire de l'Islam: religion et civilisation

This lexicon represents one of many efforts to introduce Islamic civilisation, and this aim is apparent from the two-page Preface by Ismail Kadare, on one whole page of which he stresses the importance of making every effort to attempt to understand and accept each other, according to liberal principles of tolerance. The second page is concerned with presenting the book as an encyclopaedic work, dealing with the Islamic world and its civilisation not only from

a religious perspective but through a comprehensive view of the culture in its entirety. He condemns strict adherence to rules, inflexibility, and the spirit of provocation in dealing with cases of growing animosity in the Islamic world.

There is also a two-page introduction by Claude Gilliot, who presents the work as a compilation of Islamic scholarly material available in many atlases, dictionaries and encyclopaedias, condensed into one volume, making it easier to browse through. It includes a large number of his own entries and articles, grouped by subject specialisations and intended to present as complete a view as possible of Islam as religion, society, culture and an ingredient of human life.

Many of the major figures in the field of French Oriental studies, who appear in this work, are now deceased. It is clear to the expert reader that research in Islamic studies has developed a lot since the publication dates of these articles, or since they were collected in this dictionary approximately 10 years ago.

The dictionary consists of 923 pages. The content of the work is light weight, not characterised by the great depth that originates from good intentions but draws on a lot of experience and academic knowledge. The dictionary includes approximately 150 entries organised alphabetically according to the Latin script, despite the diversity of subjects. Thus, the reader often becomes aware of the irrationality of moving around, looking up the different subjects alphabetically.

Under the letter "A" we find Adab, Afghanistan, Akhtal, Alicante etc.; under "H", Hanafite and Hanbalite schools, Haqiqa, History and Geography, Homs; under "L", Arabic language, Arabic Andalusian literature; under "M", Mathematics and other sciences. So there is confusion between the headwords transliterated from Arabic and those in French. We therefore find some of the entries where we do not expect them: for example, instead of finding *al-Dawlah al-Sa'dīya* (the Sa'dī dynasty of Morocco) under "D" or "S", we find it only under the heading "Marrakech"; *Ahl al-Kahf* is under "Sept dormants d'Éphèse". Thus it is absolutely necessary to use the dictionary's index and also the guide for using the index available in the Introduction (p. 9).

This use of specialised academic transliteration is one of the faults of this dictionary. A second flaw is that the subjects are not treated according to typological categories. Thus we find, for example, that an entry discussing art and architecture is divided into different Muslim countries.

We also observe that some of the articles lack objectivity and the writers' ideological, political or personal orientations appear blatantly. For example, the article which discusses women in Islam (under "Femme", pp. 308–11) is marked by many attacks, much crudeness and presentation of the negative aspects, without indicating the rights which Islam gave to women or the pioneering role which Muslim women played in the religious, political and literary history of Islam.

Some of the articles lack scholarly substance, such as the entry "Habous" by Christine Barthelet. First appears the mistake of writing the word *warf* instead of *waqf*. Furthermore, it does not give any explanation of the origin of the word *habous* or *ahbās* in the Islamic West, which is the equivalent of the term *waqf* or *awqāf* in the Islamic East. More serious articles include the one on "Religion" by Jacques Jomier.

On the whole, this dictionary is better suited to those who are not experts and have not delved deeply into Islamic studies. It is quite appropriate for school students, because of its simplicity of language and the conciseness of the articles.

The dictionary concludes with a small number of appendices between pages 856 and 923, including lists of the names of caliphs, dynasties and rulers in the Islamic states until the eighteenth century. However, it is not comprehensive and some of the states of the Islamic East and West are missing.

The last appendix lists the 110 contributing authors. We notice that some of them have the lion's share, like Roger Arnaldez, who compiled more than 40 entries, whereas others have only one each, such as Richard Goulet.

Rasha Ali



Amir-Moezzi, Mohammad Ali. *Dictionnaire du Coran*. Paris: R. Laffont, 2007.

ABSTRACT

Dictionary of the Qur'ān

Dictionnaire du Coran

This is a concise one-volume encyclopaedia that includes a number of articles on the history, structure, symbolism, personages and the fundamental concepts of the holy book of Islam and its role in the development of various components of Islamic culture. These components include philosophy, mysticism, art, jurisprudence etc. Despite the fact that the publication is meant for the public at large, a number of articles are written by well known Islamic studies specialists from various countries, a fact that guarantees the high academic standard of the publication.

The dictionary does not claim to give exhaustive coverage of topics and questions related to the Qur'ān. Its main task is to give inexperienced readers the most objective information possible in a field that, unfortunately, in the light of the relatively recent rise and strengthening of militant Islamic fundamentalism, frequently becomes the possession of political propaganda. In the Foreword, the editor reminds us that the Qur'ān lies at the foundation of a culture that, over the course of many centuries, was one of the richest and best endowed in the history of mankind. This dictionary of the Qur'ān is thus a valuable working tool for people who would like to form their own unprejudiced view of the origins of Islamic civilisation.

The publication comprises around 400 articles laid out in alphabetical order. A list of authors, with an indication of all the articles written by each, can be found on the first pages of the dictionary. The publication is provided with a detailed subject index that substantially facilitates searches by topic. The number of bibliographical references at the end of each article is limited to five or six works most representative of that topic, plus encyclopaedias and reference books widely known to specialists, which were omitted from the list of recommended literature. At the beginning of the dictionary, dates of main

events of the first centuries of Islam and some maps (Arabian Peninsula and the Near East during the time of Muḥammad, 'Umayyad and 'Abbasid caliphates) are given. At the end there is a short terminological dictionary.

Orkhan Mir-Kasimov

Translated by Karena Avedissian



Campanini, Massimo. *Dizionario dell' Islam: religione, legge, storia, pensiero*. Milan: Biblioteca Universale Rizzoli, 2005.

ABSTRACT

Dictionary of Islam: Religion, Law, History, Thought

Dizionario dell' Islam

This one-volume work (390 pages) has been written in Italian by four prominent scholars of Islamic studies. It is addressed, as a reference work, to a wider audience and is structured as a dictionary, with the entries in alphabetical order. It provides, in a simple but comprehensive manner, without footnotes or annotations, a variety of information on Islam, conceived as religion and society, but excluding, by editorial choice, Islamic arts and literatures.

The entries give essential data on different themes of Islamic history, theology, philosophy, jurisprudence and social institutions, including several short biographies of the most eminent Muslim intellectuals (e.g. 'Abd al-Jabbār) and historical characters (e.g. Abū Bakr). There are specific entries on pivotal events (e.g. the Crusades), institutions (e.g. the Arab League), movements and associations (e.g. the Muslim Brotherhood) and dynasties (e.g. the Safavids). The chronological scope includes Islamic history from the seventh century to the present. Most of the entries are interrelated through a careful use of keywords.

At the end of the volume there are three notable appendices which enrich the contents of the

dictionary: a short essay on the Islamic languages (Arabic, Persian and Turkish), a comprehensive chronology of the history of Muslim civilisations (610–2003) and an annotated bibliography of works on Islam in Italian.

As a whole, this dictionary offers a clear and easy overview of key issues in Islamic studies, designed as a companion for students and scholars. The main perspective of this dictionary is a historical one, but it provides a good coverage of institutional issues as well.

Andrea Duranti



Dünden Bugüne İstanbul Ansiklopedisi (1993–5). İstanbul: Kültür Bakanlığı ve Tarih Vakfı, 1993–5, 8 Volumes.

ABSTRACT

Encyclopaedia of Istanbul: From the Past to the Present

Dünden Bugüne İstanbul Ansiklopedisi

This encyclopaedia builds on the accumulated information and experience of *İstanbul Ansiklopedisi* [*Encyclopaedia of Istanbul*, by Reşat Ekrem Koçu, 11 volumes, İstanbul 1958–1974], *Resimli Büyük İstanbul Ansiklopedisi* [*Great Illustrated Encyclopaedia of Istanbul*, by Mithat Sertoğlu, İstanbul 1968] and *İstanbul Kültür ve Sanat Ansiklopedisi* [*Culture and Arts Encyclopaedia of Istanbul*, Tercüman Gazetesi, 4 volumes, İstanbul 1982]. However, the new encyclopaedia is rich in its *content*, as it includes subjects previously overlooked, not considered and not written about. It also differs in terms of *style* as it makes use of boxed information, both verbal and visual, besides entries including documents that deal with the period in different ways (these make up 25 per cent of the encyclopaedia's bulk).

Entries dwelling on people, time and place exceed 10,000, and have been written by over 200 experts in their fields. The last volume

has been divided into three indexes: *subjects*, *authors* and *visuals*. Most of the entries are signed, but some of them have been published unsigned, either because major changes have been made by the editors or upon the author's wishes.

One of the strengths of this encyclopaedia is that, while it deals with individual structures and formations, it also includes thematic entries that are connected to them. For instance, the Amcazade and İpsilanti *yalıs* (waterside mansions on the Bosphorus) are given in separate entries, but both are also included under the heading “*Yalı*” under the “*Y*” section of the encyclopaedia.

As a result of the long history of the city, the entries belong to the Byzantine, Ottoman and Republican eras. Natural, political and administrative structures, plus official, semi-official and private buildings make up 45 per cent of the entries, while history, religion, literature, language (Peddler Words etc.), fine arts, music, printing press, industry (Lighting etc.), education and folklore entries make up 30 per cent, and the communal structures (Family etc.), life (Habitual Drinking etc.) and biographical entries make up 25 per cent of the encyclopaedia.

It is natural that a work dealing with a city such as İstanbul, which has a long history, covers a wide area spanning two continents, has been capital to three large empires and has a deep religious and cultural heritage, should encounter major difficulties and problems. These are:

1. Directions to readers to search under surnames rather than first names have sometimes been omitted. For example, there is no information regarding Mehmet Akif Ersoy under “*M*”.
2. For non-Muslims living before the surnames law, their familial affiliations have been taken as surnames, which is a debatable choice. But there is in any case no consistency in using this system, as it has not been applied to the Byzantine era. For instance, those called Ioannes have been listed without regard to their family names.
3. Although it has been stated that those people known by their nicknames will be listed

under the nicknames (Volume 1, p. x), this rule has been broken in many entries. For example, Othello Kamil is listed under “K” and Basiretçi Ali Efendi can be found under “A.”

4. Persons’ names have been written with different spellings, depending on whether they died before or after the Latin alphabet was put into use, such as Said Pasha and Sait Faik. Furthermore, there is no consistency, again, between the two styles. For instance, although they should follow each other, there are 91 pages between “Bayezid Külliyesi” (complex of buildings adjacent to a mosque) and “Beyazıt”. Again, while “Abasıyanık, Sait Faik” is in the first volume, “Sait Faik Museum”, his former mansion, is in the sixth volume. Also, Greek, Serbian and Byzantine names have been written according to their Turkish pronunciations. For these reasons, the universality of the work can be debated.

There is an index as a solution to the four problems listed above. However, the index itself poses some difficulties as well:

5. It is misleading to readers that over 100 entries not included in the first seven volumes have been listed and dealt with in the index of the eighth volume, presumably because sufficient information about them could not be gathered.
6. In the encyclopaedia, district names have been written together, while the features that gave the district the name have been written separately. For example, “Rumeli Hisarı” and “Rumelihisarı” or “Anadolu Hisarı” and “Anadoluhisarı”. For this reason, there are six different entries (five pages) between the fortress “Anadolu Hisarı” and the district “Anadoluhisarı”.

In spite of all these problems, the work fills a major gap and deserves to be applauded.

Teyfur Erdogdu
Translated by Berkem Gürenci



Hasol, Doğan; Özer, Bülent; Gevgili, Ali. *Eczacıbaşı Sanat Ansiklopedisi*. İstanbul: Yapı-Endüstri Merkezi Yayınları, 1997, 3 Volumes.

ABSTRACT

Eczacıbaşı Encyclopaedia of Art

Eczacıbaşı Sanat Ansiklopedisi

This encyclopaedia was prepared and published by Yapı-Endüstri Merkezi (YEM) Publications in 1997 as a three-volume work. As stated in the Preface, one of the first undertakings of the Dr Nejat Eczacıbaşı Foundation was to initiate the preparation of this encyclopaedia. The Foundation was established in 1978 for the purpose of contributing towards the needs and demands for culture, art, education and scientific research in Turkey. Striving towards this goal, the Foundation has produced this 4,400-article encyclopaedia as the outcome of its 15 years’ work.

The three volumes contain 2,043 pages in total. The Introduction sets out the objectives of the encyclopaedia and its content, followed by a list of contributors. The terms included in the encyclopaedia are related to plastic arts and architecture, and are arranged alphabetically. Although the world’s art and architecture are embraced within the scope of the encyclopaedia, the work aims to create a model that focuses on Turkish art, while also taking cognisance of the Islamic and Eastern worlds.

Beginning from the prehistoric periods of Turkey, the arts of Anatolian civilisations, Byzantium, the principalities, and the Ottoman and Republican periods are studied comprehensively. The articles can be categorised as follows: 1. General topics: main issues, such as architecture, painting, statuary; 2. The arts and architectures of particular countries and civilisations; 3. Artistic and architectural movements, styles and schools; 4. Biographies of architects, artists and art historians; 5. The cities, regions and historical settlements of Turkey; 6. Terminology: articles giving the definitions of art jargon such as oil colour and perspective.

Most of the articles in the encyclopaedia were originally written by experts in their own fields, whereas the remaining ones were compiled by the editors from a wide range of sources. In the originally composed articles, the name of the author is given in bold type at the end. The articles on biographies, particular countries, cities, most of the terminology, some of the ruins, art movements, schools, groups and organisations are of the collective kind. Particularly noticeable are the detailed biographies of even lesser-known but significant Turkish artists, alongside the well known ones. The bibliography at the end of the volume III gives a list of sources for the articles in the encyclopaedia. The work concludes with English–Turkish, French–Turkish and German–Turkish art glossaries.

As the *Eczacıbaşı Encyclopaedia of Art* benefits from clarity of expression in its text and uses the living language of Turkish, it can be recommended to students of fine arts or architecture at university level, and to the general reader who is interested in those fields.

Filiz Adigüzel Toprak
Translated by Mahmut Erbay



Lirola Delgado, Jorge; Puerta Vílchez, José Miguel. *Enciclopedia de al-Andalus*. Sevilla: Junta de Andalucía, Consejería de Cultura; Granada: Fundación El Legado Andalusi, 2002.

ABSTRACT

Encyclopaedia / Library of Al-Andalus

Enciclopedia de al-Andalus

This work is an ambitious project originally started by the Fundación El Legado andalusí and the Consejería de Cultura of the Government of Andalusia, Spain. The main objective is to contribute to a better understanding of the Muslim cultural legacy in mediæval Spain by producing a systematic reference guide to the authors

and books that survived from that culture (711–1492 CE). The work contains biographies and information about the literary productions of Arabic authors in Spain, and it also includes writers born within the borders of Al-Andalus but who, for whatever reason, developed their literary works outside the Iberian Peninsula, as well as those who, after being born somewhere else, moved to Al-Andalus during the above-mentioned period.

The entries are organised alphabetically by author's name, and by title in the case of anonymous works, and there are separate indexes of names of authors, titles of the works, subjects and places. In the *Biblioteca* (see below) the indexes of places and subjects are cumulative in each volume. Full indexes will be provided in the final volume.

The first volume (717 pages) of the collection was published, by the Fundación El Legado andalusí in Granada in 2002, under the title *Enciclopedia de al-Andalus*, with the subtitle *Diccionario de autores y obras andalusíes, A–Ibn B*. Then in 2004 the Fundación Ibn Tufayl de Estudios Arabes in Almería published, under the same editors, Volume 3, *De Ibn al-Dabbāg a Ibn Kurz* of what is now entitled *Biblioteca de Al-Andalus*, stated to be part of an *Enciclopedia de la cultura andalusí*. Of this, Volume 4, *De Ibn al-Labbāna a Ibn al-Ruyūli* was published in 2004 and Volume 5, *De Ibn Sa'āda a Ibn Wuhayb* in 2007. The Fundación Ibn Tufayl has also announced that the *Biblioteca* will be completed in seven volumes, including the first two covering al-Abbadiya to Ibn Busrā, which will presumably supersede Volume 1 of the original *Enciclopedia*.

The *Encyclopaedia/Library* is potentially a good tool for researchers interested in the literary production of Al-Andalus. The completion of the set will make this work a comprehensive reference source for the cultural life of Muslim Spain.

Bruno De Nicola



Galindo Aguilar, Emilio. *Enciclopedia del Islam*. Madrid: Darek-Nyumba, 2004.

ABSTRACT

Encyclopaedia of Islam

Enciclopedia del Islam

This *Encyclopaedia of Islam* is the first work in Spanish with such a title and such a general and comprehensive scope. Nevertheless, it has been compiled in only one volume with 569 pages and 700 entries. Thirty of the authors and editors of this encyclopaedia – including the chair of its editorial board, Dr Galindo Aguilar – are from Spain and most if not all of them are professors in Arabic and Islamic studies and teach at universities in Spain or other countries.

The authors and editors of this encyclopaedia have selected a comprehensive range of Arabic terms from different fields such as the Qur'anic lexicon, ethics, jurisprudence, customs and toponymy, as well as Spanish religious vocabulary that has an equivalent meaning in Islam. A few pages of the book are taken up by pictures, charts and maps.

The greater part of the book, however, presents important people in the history of Islam. In doing this it has focused more on Andalusian Islam and its personalities, owing to the vision and perception of the local authors. The book also assesses the Christians and Jews in the history of Al-Andalus as well as their important churches and synagogues. Some non-religious architecture and buildings of the same era have also been covered. Even though several scholars and researchers in Islamic studies from different universities in Spain have entries in the encyclopaedia, some important Islamic figures (such as some of the Shī'ah Imams: Ja'far Ṣādiq, Mūsā al-Kāzim etc. and some leaders like Khumaynī etc.) have not, and their names have just been mentioned briefly in some entries. The book is not well balanced from this perspective.

The main problem for Spanish speakers has been the pronunciation of letters that have no equivalent in Spanish (especially *jīm* and *shīn*).

But, in this book, it is possible to read all words and characters correctly, thanks to the precise and standardised transliteration scheme used.

There is no index, and alphabetical searching is therefore confined to the headwords. Also, all dates are given only according to the Christian, not the Islamic calendar.

The last 60 pages of the book include five appendices that may not be necessary for an encyclopaedia, but they are useful. These appendices are: a chronology of the political history of Islam, the ten significant periods of the Arab presence in Spain, the mutual agreement for collaboration between the government and the Islamic association in Spain, a dictionary of Islamic words in Arabic that have entered the Spanish language, and an introduction to Islamic books in Spanish and Catalan.

Although many topics have not been discussed in this book, it will still satisfy the general needs of a Spanish reader. It should be noted that everything in this book seems to be free of personal motives and bias.

Rouhollah Amanimehr

Translated by Mohammad Gharipour



Glassé, Cyril; Kovač, Mirnes; Pašanović, Fikret; Imamović, Zijad; Murtić, Haris; Handžić, Dženan. *Enciklopedija Islama*. Sarajevo: Libris, 2006.

ABSTRACT

Concise Encyclopaedia of Islam

Enciklopedija Islama

Enciklopedija Islama is a translation into Bosnian of *The Concise Encyclopaedia of Islam*, revised edition, written by Cyril Glassé (London, 2001), also published as *The New Encyclopedia of Islam* (Walnut Creek, USA, 2001). Published in 2006 by a small, private publisher specialising in Islamic literature, it is significant for being only the second Islamic encyclopaedia to be published in Bosnia. (See: *Leksikon islama*.)

The Bosnian translation departs from the English edition in several respects. To begin with, it is much more copiously illustrated, containing some 950 colour photographs, many of them related to Bosnia. However, the Bosnian edition does not include the charts and maps found at the end of the original edition. The author's preface and the introduction by Professor Huston Smith are also left out.

An occasional footnote is added, usually to clarify outdated information, such as to remind readers that the Ba'ath Party is no longer in power in Iraq (p. 71), or more commonly to make clear that entries on various rituals may not reflect the prevailing Ḥanafī rite of Bosnia (e.g. footnote on p. 213 concerning *hajj* or on p. 428 on *ṣalāt*), perhaps out of concern not to confuse a Bosnian Muslim reader.

In the Introduction to the Bosnian translation, the editor mentions three features that recommended Glassé's *Encyclopaedia* for translation: the fact that it contains more entries than the *Leksikon*; the fact that the author is a Muslim living in the West, which would suggest a balanced approach; and finally, its easy-to-handle, one-volume format. As for perceived shortcomings, the editor points to an overemphasis on the esoteric aspects of Islam and the inclusion of entries of marginal importance compared with other, more deserving subjects, but he does not give any examples.

The encyclopaedia suffers from a number of flaws. Most importantly, some entries appear to have been altered without acknowledgement so that, e.g. the entry on *wuḍū'* (*abdest* in Bosnian) on p. 12 has an entire passage missing, while the description of how to perform *wuḍū'* has been shortened.

The quality of translation varies and at times is poor. Transliteration of Arabic, Turkish and Persian terms is often inconsistent. Captions under illustrations are not always clear. Finally, the enthusiasm to provide illustrations seems to have overwhelmed the editor, since some illustrations appear more than once, as is the case with the photograph of Sayyid Aḥmad Khān, which appears on pp. 37 and 192. More dubiously, there are

"pictures" of a number of Islamic luminaries such as Ghazālī (p. 71), Ibn Sīnā (p. 241) and Yunus Emre (p. 140).

Asim Zubčević



Agwan, A. R. Singh, Nagendra Kr. *Encyclopaedia of the Holy Qur'ān*. Delhi: Global Vision Publishing House, 2000, 5 Volumes.

ABSTRACT

Encyclopaedia of the Holy Qur'ān

Composed of 265 entries, the work covers many Qur'anic themes organised by English keywords, ranging from "Adverse circumstances: way to overcome" through "Words about God". Certain key Qur'anic words (e.g. *amr*, *aql*, *ayat* etc.) are treated along with central figures (Abraham, Bilqis, Ishaq, etc.). Some articles focus on the life of Muḥammad rather than the Qur'ān (e.g. Banu Qainqa', Banu Quraidhah etc.). Additional coverage includes entries on a selection of exegetes (although some notable absences include people such as al-Ṭabarī and al-Zamakhsharī); many of those entries focus on the exegete's treatment of Jesus's crucifixion, because they are all portions extracted from a single article, "The Crucifixion of Jesus in the Qur'an and Qur'anic commentary: a historical survey" by Benjamin T. Lawson. However, none of these entries is attributed to that author; rather, people with a variety of different names are given credit for them (this is true of at least six entries in Volume 1 alone). Some articles are direct reprints from other sources, including journal articles (e.g. entries on "Abd al-Ra'uf of Singkel" and "Asbab al-Nuzul") and the *Encyclopaedia of Islam* (e.g. entry on "Angels"). No information is provided about the authors of the articles beyond their names and no copyright issues are addressed; given the unacknowledged use of the work of Lawson as a source of some articles, doubts arise about the authorship of many of the entries. Each article features a bibliography of Arabic and European language sources. There is no comprehensive

index. Overall, the scholarly quality must be judged variable, given that the source of the material is sometimes incorrectly indicated and the text of the entries has been severed from their original context. The editorial principles behind the selection of entries appear to have been dictated more by the available material than by an intellectual overview of the topic.

Andrew Rippin



Yar-Shater, Ehsan. *Encyclopædia Iranica*. Costa Mesa: Mazda; New York: Bibliotheca Persica; Encyclopædia Iranica Foundation, 1992–2006, 13 Volumes.

ABSTRACT

Encyclopædia Iranica

The *Encyclopaedia Iranica* (EIr) (1985–) is a significant scholarly and ground-breaking endeavour not only in the field of Iranian studies but in humanities generally. Chronologically it reaches from prehistory to contemporary times and geographically it extends from Asia Minor to India and from Central Asia to the Arabian Peninsula. The EIr has an interdisciplinary approach within Iranian studies, ranging from humanities to natural sciences (art, architecture, archaeology, anthropology, astronomy, biography, bibliography, botany, chemistry, demography, economics, ethnology, folklore, popular culture, geography, geology, history, linguistics, law, lexicography, literary history and criticism, mathematics, medicine, meteorology, philology, political science, public administration and government, sociology, technology, zoology). The editors and authors are more or less highly distinguished scholars in the various fields of Iranian studies and humanities. The articles are well chosen, researched, annotated, written and edited. The sequence of articles is alphabetical and the number of articles and the size of each volume depend in each case on the needs and challenges that a field, topic and entry pose. In

some cases entries form original contributions to research. The themes which are covered in each volume are especially balanced in terms of content and layout, covering almost all or most aspects of an item in an interdisciplinary way.

The EIr includes substantial entries of particular interest. These are co-authored in various extensive sections. These entries include the most up-to-date treatment of the topic available anywhere. They provide factual information enabling the reader to avoid extensive original research in the sources in order to find mere facts.

To attempt a general assessment of the project, it is necessary to focus on statistics. The first five volumes of the encyclopaedia are voluminous (Volume 1: 1012 pages, Volume 2: 0126 pages, Volumes 3–5: 896 pages), whereas the following ones are reduced to 672 pp. each. The years of publication of each volume reveal a relatively consistent time framework. Also the EIr has changed publisher three times: Mazda Publishers (Volumes 5–8), Bibliotheca Persica Press (Volumes 9–10) and Encyclopaedia Iranica Foundation (Volumes 11–13). This fact indicates the financial and technical difficulties that such a huge project involves.

Concerning the number of entries and the contributors, figures are of particular importance. Volume 5 includes 170 entries authored by 179 scholars; Volume 6: 196 entries – 161 scholars; Volume 7: 327 entries – 210 scholars; Volume 8: 258 entries – 199 scholars; Volume 9: 315 entries – 174 scholars; Volume 10: 282 entries – 175 scholars; Volume 11: 298 entries – 186 scholars; Volume 12: 306 entries – 170 scholars; Volume 13: 133 entries – 87 scholars. These figures suggest that the number of scholars is more stable than that of entries. Some scholars write more entries than others, sometimes beyond their area of expertise. In some entries contributors are not named and instead they are just attributed to EIr. This seems meaningless and serves little purpose apart from declaring that the main authors were apparently unable to complete the entries on their own.

More or less all volume include minor errors, mostly typographical. The majority of these errors have been detected and corrected in the

errata list. Another point of criticism is the transliteration system, which is different from the well-established ones, e.g. in the *Encyclopaedia of Islam*. Given that the majority of scholars, readers and contributors of the encyclopaedia are accustomed to pre-existing transliteration systems, the EIr transliteration system does not seem to be popular.

Its format is generally exemplary, but there are some deficiencies, e.g. the quality of images, which are all in black and white. In some cases coloured images are necessary, especially in entries referring to nature, environment and art. The EIr is also available online. Interested parties can access a number of entries which have not been printed yet, due to their alphabetical sequence. On the other hand, not all the entries available in the printed version appear online. The transliterations are not displayed automatically online, and one needs to download a special font for this purpose.

With a generally high level of scholarship throughout all the volume, the EIr has been so far a major contribution to scholarship and a substantial work of reference in Iranian studies and the humanities.

Evangelos Venetis



The International Union of Academies. *The Encyclopaedia of Islam*. Leiden: Brill, 1960 [1954] – 2004, 12 Volumes.

ABSTRACT

Encyclopaedia of Islam

Encyclopaedia of Islam (EI) is a standard reference work for all fields of Islamic studies, written by an international team of contributors, published in two editions (EI¹: 1913–38, in English, French and German versions, as well as translations in Turkish, Arabic, and Urdu; EI²: 1954–2007, in English and French versions). Work on the third edition was started in 2007. The entry on *mawsū'a* (EI²: VI. 903a, “encyclopaedia”) attributes “its existence to the renewed

interest in Islam and the Islamic peoples which manifested itself in Europe at the turn of the twentieth century”.

It offers compact overviews of all aspects of Muslim civilisation, i.e. geography, history, religious terms, notable personalities, institutions, literature, philosophy, science, art etc. EI² covers most of the lands which for different periods were dominated by Islam between the proclamation of the faith and the present day. Its scope comprises the Eurasian landmass from the Middle East and South East Europe to South East Asia but excludes the Americas, as well as those European countries which have experienced a growth of Muslim population in recent times. Alphabetical order explains some omissions and inclusions: Uzbekistan, Tajikistan and Turkmenistan (EI², X 66a, 685a, 960b), for example, constitute separate entries, whereas other Central Asian republics, i.e., Kyrgyzstan and Kazakhstan, do not. The long publication histories of EI¹ and EI² not only account for a progressive reflection of subsequent historical changes, but also show a constant broadening of scope, and a growing range of contributors. EI² has sought a partial shift away from purely Orientalist perspectives and includes some Muslim authors (unlike EI¹).

With the publication of EI³ these discrepancies will be obviated. First, the electronic edition does not depend on alphabetic order; second, it is produced by a large editorial board with section editors for sub-fields. Most headwords (except for names) in this new version appear in English rather than in Arabic. It is noteworthy that no French version of EI³ has been produced. EI¹ was published in five volume (more than 5,000 double-columned pages), EI² consists of twelve volumes (over 10,000 double-columned pages), and the newest edition is planned to be longer by a third than its predecessor. EI² is also available online and on CD-ROM; however, the electronic version leaves a lot to be desired.

Looking at EI¹, Islam in Sub-Saharan Africa and Europe is dwarfed by the Middle East. EI² still gives more weight to the “central” Islamic lands but it no longer epitomises the earlier European academic view of Islam. In the entry on *islām* (EI², IV 171b) the terms *al-islām* and

Islam are sharply differentiated, the first being reserved for an innate religious meaning, while the second is used to denote Western perceptions about the religion and its geographic, historical, cultural and social spheres. Accordingly, the latter form features throughout the work, unless *al-islām* is specifically required.

Terminological shifts between transliteration styles have some practical implications as well. “*Makka*” stands for the entry about the holy city but within the text the name is written in the commonly used English form, Mecca. Personal names, however, always appear in the Arabic form (e.g. *Ibn Bādjdja* for Avempace, *Ibn Ruṣhd* for Averroës), even if borne by a non-Arab (e.g. *Gardīzī* for Gardēzī). Non-Arabic geographical names, with the exception of Indonesian, are also written in Arabicised form, e.g. *Tihrān*, *Ḳawāla*, etc. EI² continues the rather old-fashioned romanisation system of EI¹ with minor changes (EI¹: Zainab bint Djaʿlsh, EI²: Zaynab bt. Djaʿlsh; EI¹: Wahnābiya, EI²: Wahnābiyya). Underlines are no longer used in EI³, except for Urdu.

EI altogether contains several thousand entries, as well as indices, glossaries (in fact, that of EI² is a dictionary on its own), and addenda. Both editions include photographic plates, figures and maps. The length of the entries varies between a few lines and many pages. Longer entries comprise a table of contents, sub-chapters, and a bibliography. In many instances EI is the only Western resource for a respective topic. All these characteristics make it an essential aid for the student of the Islamic world.

Iván Szántó



Khan, Masood Ali and Iqbal, Shaikh Azhar eds. *Encyclopaedia of Islam*. New Delhi: Commonwealth, 2005, 10 Volumes.

ABSTRACT

Encyclopaedia of Islam (Delhi)

This is a comprehensive and informative work on Islam from its emergence to modern times.

Consisting of 10 volumes, it accurately delineates about 189 topics in approximately 3,000 pages. Unlike most general encyclopaedias, its articles are not arranged alphabetically but rather each volume focuses on certain Islamic issues and themes or traces the history of Islam and Muslim societies.

The first volume deals with the birth of Islam and its origin. It also has articles on various military campaigns, the Crusades, the battle of Manzikert, the fall of Granada and tragedy of Moorish civilisation, the intellectual legacy of Muslim Spain, the travels of Marco Polo and Ibn Baṭṭūṭah, and religious decrees related to the day-to-day life of Muslims. The second volume concentrates on the rise and growth of Islam. Its articles focus mainly on the expansion of the empire and a few crucial campaigns and treaties, e.g. the ditch, Ḥudaybiyah, Khaybar, etc. The latter part of this volume deals with compilation of *Ḥadīth*, jurisprudence, *ijtihād*, international law and the history of the Ottoman Empire.

The third volume focuses mainly on the biography of the Prophet Muḥammad, while the fourth covers the holy Qurʾān and its various interpretations. The next two volumes are devoted to Islamic thought, philosophy and doctrines. The seventh volume deals with the traditions (*Aḥādīth*) of the Prophet and their various versions (such as *Ṣaḥīḥ* al-Bukhārī, Muslim, Ibn Daʿūd), the propagation of religion and local influences on Islam. The eighth volume is mainly on the history of Islam in the Arab world, Europe and Turkey. The same volume also focuses on the Umayyads. The last two volumes are important as they deal with Islamic law, philosophy, the impact of West and East in the making of Islamic and Arab thought, slavery and its abolition, Islamic literatures, and theories on the rise and fall of nations. They also deal with Islamic civilisation in Turkey, Pakistan, India, China and Indonesia.

Among the encyclopaedic works already existing, this encyclopaedia creates a special place for itself and is considered by scholars as an authentic and outstanding work on this subject. It has covered all aspects of this great religion: the preaching of the Prophet, history,

politics, theology, literature, the impact of local culture on Islam, Islamic thought and the contribution of Muslims to other cultures. Each volume contains a comprehensive bibliography and index. But although it is comprehensive and informative, it is not arranged properly, but in a seemingly haphazard manner.

Rizwanur Rahman



Mohammad Khan, Tauqir; Ali Khan, Arif; Khan, Tauqir Mohammad; Khan, Arif Ali. *Encyclopaedia of Islamic Law*. Delhi: Pentagon Press, 2006, 10 Volumes.

ABSTRACT

Encyclopaedia of Islamic law

This is an allegedly comprehensive work on Islamic law; it is not based on A-Z articles, but each volume focuses on a certain topic or topics. It comprises the majority of the traditional themes of Islamic law as covered by the standard *fiqh* texts, as well as some contemporary themes introduced into it from the twentieth century onwards. Although the two editors do not specify this anywhere in the 10 volumes, the chapters and even sub-chapters seem to have been written by different authors, as there are many overlaps in the text, which also lacks a coherent and consistent structuring both in general outlook and within the individual volume.

Each of the 10 volumes has a sub-title, though this does not always correspond with the contents of the volume. The first volume is sub-titled "Concepts of Islamic law", where the historical background of Islamic law in the Arab and Indian context is explored, together with the sources and the nature of law in Islam. It also devotes a great deal of space to the famous "Medinan Document", which the authors call "the Constitution of Medina", emphasising its constitutive rôle in the scheme followed by the authors in this work. Issues related to law, morality and religion are also dealt with in this volume.

The second volume is sub-titled "Foundations of Islamic law", in which the purely legal dimension of Islamic law in reference to the Qur'an and the early Muslim legacy is discussed. Here the authors propose their own way of structuring Islamic law on the basis of traditional as well as contemporary classifications. Some preliminary ideas regarding criminal law, the status of Muslims and non-Muslims, the judiciary and international law are discussed.

The third volume is sub-titled "Islamic law in practice", under which are discussed themes such as the law of individuals, permissible and prohibited things, property laws and the concept of ownership, social laws and laws leading to an ideal life.

The sub-title of the fourth volume is "Civil law in Islam", wherein the authors deal with laws of inheritance, especially the two different attitudes to inheritance based on Sunnī and Shī'ī interpretations. Dower (*mahr*) is another topic dealt with in this volume.

The fifth volume, with the sub-title "Family law in Islam", is in fact a continuation of the previous one, in which the authors treat laws related to children, guardianship, obligation towards the parents, wife, relatives and guests.

The sixth volume is sub-titled "Law of marriage and divorce in Islam".

The seventh volume, carrying the sub-title of "Law of Waqf in Islam", treats laws governing endowments and other types of donations.

The eighth volume is devoted to "Criminal law in Islam".

The ninth volume, with the sub-title of "Jurisprudence in Islam", returns to theoretical expositions, this time of issues related to legal theory, history and the schools of law, including the Shī'ī/Ja'farī school.

Finally the tenth volume, with the sub-title "Law of governance in Islam", is devoted to administrative issues.

Although it is not expressly stated by the authors, this work is mostly based on Sunnī-Ḥanafī legal heritage; *al-Hidāyah* of al-Marghīnānī is one of the principal sources for the authors. The authors, however, do not confine themselves to a specific tradition but freely draw material from Islamic legal books,

Qur'anic commentaries, Sufi writers such Ibn 'Arabi, contemporary Muslim and non-Muslim sources, especially the English legal and philosophical texts. Nevertheless, the knowledge of the authors, who seem to be professional lawyers, is mainly drawn from the secondary sources. They declare in the Preface that they intend to correct misunderstandings and misinformation regarding Islamic law which they think prevalent in the world today; however, it is not clear whether the authors themselves correctly understand the nature of law in Islam and its rich heritage throughout history.

Murteza Bedir



Kamal, Hassan. *Encyclopaedia of Islamic Medicine, with a Greco-Roman Background*. Cairo: General Egyptian Book Organization, 1975.

ABSTRACT

Encyclopaedia of Islamic Medicine, with a Greco-Roman Background

This work covers a research area of considerable significance not only for the history of medicine in the Islamic world but also for the history of medicine as a whole. In particular, at the time of its compilation, it made an important contribution worldwide, because the field of Islamic medicine was, and to some extent still remains, a largely unexplored area.

In the Introduction the author provides a systematic and informative account of pre-Islamic medicine in Egypt; the relations between the Greeks and Pharaonic Egypt; the Alexandrian school of medicine in Hellenistic times and medicine in the Byzantine period. The rest of the Introduction includes brief passages on Islamic medicine, the noble Qur'an, the Islamic traditions, the school of Jundishapur in Sassanid Iran and during the early Islamic period, as well as the translation process of various books into Arabic from Greek, Middle Persian and Syriac. A list of the leading Muslim physicians of pre-

modern times, along with a brief history of the early Islamic period, is provided in the last part of the Introduction.

The encyclopaedia covers a wide range of themes in the form of entries which are arranged alphabetically according to the Latin alphabet. These themes include housing and sports, hygiene, nutrition, town planning, public health and water supply. The content of each entry is usually organised in a systematic layout, covering the most important aspects of the subject. At the end of each entry there is a useful bibliography on the subject, and a useful dictionary of key terms in Islamic medicine both in Latin-Arabic and vice versa concludes the encyclopaedia.

The author of the encyclopaedia remains largely true to his academic mission of documenting a history of medicine in the Muslim world and linking it to its Greco-Roman foundations and there is generally no sign of a biased attitude in the content and the methodology of this work. The English text, however, lacks adequate editing. In spite of various drawbacks in the way the work has been produced, this encyclopaedia is a work of wide utility in its field.

Evangelos Venetis



Afridi, M. R. K.; Khan, Arif Ali. *Encyclopaedia of Islamic Philosophy*. New Delhi: Pentagon Press, 2006, 5 Volumes.

ABSTRACT

Encyclopaedia of Islamic Philosophy

This encyclopaedia, consisting of five volume and a total of 2,232 pages, concentrates on five broad areas of Islamic philosophy. It covers approximately 72 philosophical topics, which, however, are not arranged in alphabetical order as in normal encyclopaedias. Each volume focuses on certain themes, i.e. perception of Islamic philosophy, history of Islamic philosophy, religious, social and educational philosophy of Islam.

The first volume deals with the basic perception of Islamic philosophy, its concept, Qur'anic wisdom, oneness of *Allāh*, scholarship and knowledge, and perception of governance in Islam. The second volume focuses on the history of Islamic philosophy, also throwing some light on pre-Islamic, Greek, Alexandrian, Syriac, Persian, Chinese, Indian and Arabian philosophy; but then it goes on to repeat a few topics of the previous volume on Qur'anic wisdom. The same volume also deals with major schools of Islamic jurisprudence and the thought of Jalāl al-Dīn Dawwānī, Jamāl al-Dīn Afghānī, Shāh Walī Allāh and Shaykh Muḥammad 'Abduh. The third and fourth volume cover religious and social philosophies of Islam, dealing with vital questions of faith, the existence of *Allāh* and commands of the Prophet, creation, social guidelines, ethics, social obligations, etc. The fifth and last volume concentrates on educational philosophy and deals with the concept of learning in Islam, philosophical features of education, the role of philosophy in education, philosophy and the family and, most importantly, women's education.

This encyclopaedia claims to cover all dimensions of Islamic philosophy but, like other Islamic encyclopaedias, it has ignored many issues which should fall under its purview. Only oft-discussed popular Islamic issues feature in these volume. The authors have not discussed the many new schools of Islamic thought and ideas which have developed in some Arab and non-Arab countries, and have failed to provide the basis for their philosophy. At the same time a number of subjects have been repeated under different headings. At the end of each volume a comprehensive bibliography and index have been provided. Despite its various shortcomings this encyclopaedia is worth consulting.

Rizwanur Rahman



Kuwait: Ministry of Planning. *Encyclopaedia of the Islamic World*. Kuwait: Ministry of Planning in the State of Kuwait, 1991, 3 Volumes.

ABSTRACT

Encyclopaedia of the Islamic World

This three-volume work is written in English under the auspices of the Kuwaiti government. It is a practical guide only, for the wider audience. The type of information is elementary and is provided in a simple and comprehensive manner, generally without footnotes and annotation. The material is divided thematically and geographically. At the end of each volume there is a list of plates and maps.

In the first volume (224 pages) various issues are addressed, such as the historical background of Islamic civilisation (political history of Islam, the cultural contact between the Islamic world and the West, European colonisation in the Islamic world and the liberation process in Asia and Africa). Emphasis is given to geographical aspects of the Islamic world, population, food production, economic conditions, education, health care system and social conditions (role of sexes, family, children and social care). Then the analysis shifts to the Islamic minorities in Asia, Europe, the Soviet Union and Central Asia and Africa.

The second volume (pp. 233–496) focuses on Arabic-speaking Muslim states, providing comprehensive details about the population (growth, distribution, age), economy, education (objectives and policies, administration), society (labour, state social support, social education, homes, etc.), food (production, requirements, nutrition levels, problems, resources and development projects), health (basic health policy, administration, etc.).

In the third volume (pp. 503–917) the analysis moves similarly to non-Arabic-speaking Muslim states in Asia and Africa. The last part of the encyclopaedia deals with the Islamic Conference Organisation, highlighting details on population, food, health and social care of ICO members. A list of the names of the technical administrator of the encyclopaedia and the entry authors, an index of proper names and places as well as a general bibliography of works mostly in Arabic are cited in the third volume.

As a whole this encyclopaedia gives an overall view of its content in a comprehensive way. Yet

it presents its material from the Arab point of view. Emphasis is given to the Arabic-speaking Muslim states in terms of both the layout of contents (Arab countries are analysed first) and geographical approach. The authors do not follow the well-established concept of the Middle East in which Iran and Turkey are included. Instead they follow the geographical pattern: Muslim Arabs, non-Arab Muslims in Asia and Africa.

Evangelos Venetis



Singh, Nagendra Kr. *Encyclopaedia of Muslim Biography: India, Pakistan, Bangladesh*. New Delhi: A. P. H. Pub. Corp., 2001, 5 Volumes.

ABSTRACT

Encyclopaedia of Muslim Biography: India, Pakistan and Bangladesh

This is a commendable work, as it includes all the great personalities of India, Pakistan and Bangladesh who are known as history makers of the sub continent. The names, as in any other encyclopaedia, have been arranged alphabetically from A to Z. The five volumes contain approximately 2,962 pages altogether (590, 651, 622, 549 and 552 respectively). The first volume has biographies of 484 personalities beginning with A, while the second volume contains 554 beginning with B to H. The third, fourth and fifth volumes have respectively 527 (I–M), 423 (N–R) and 515 (S–Z). So the total amounts to approximately 2,500 biographies, although in the preface the editor claims to have included about 4,000.

This work provides comprehensive biographical information on eminent Muslim personalities of the sub continent from the advent of Islam to the modern age. They belong to various fields, e.g. politics, religion, science, literature etc. Entries have details about the personalities' births and deaths, their contributions to the development of society, their writings and actions. In some entries only the year of death is mentioned, as a credible record of year of birth is not available. Efforts have been made to cover all aspects

of the lives of these luminaries. The entries included in these volumes comprise a wide range of competent biographical surveys written by the contributors and compilers. Supporting information has also been taken from various sources such as monographs, biographical notes, personal interviews and journals. As in any standard encyclopaedia, bibliography and sources and references have also been recorded at the end of each article. However, the names of the writers of the articles have not been recorded.

But despite the efforts of the editor, many important personalities of Pakistan and Bangladesh have not been covered.

Rizwanur Rahman



Syed, M. H. and Bahl, Taru. *Encyclopaedia of Muslim World*. New Delhi: Anmol Publications, 2003, 15 Volumes.

ABSTRACT

Encyclopaedia of Muslim World

This encyclopaedia, consisting of 15 volumes – big and small – is a very useful reference work for students and scholars alike. With approximately 3,780 pages in total, it is, by any standard, a comprehensive work on the Muslim world. It has covered so far only 19 out of about 40 Muslim countries. The publisher in the Foreword states that it is an ongoing project, but despite the passage of five years since the first edition not a single further volume has come out of the press.

Throughout the volumes, countries have been arranged in alphabetical order. The first volume contains information about Afghanistan, covering the people, history, society, culture, political background, human rights and the role of Afghanistan's neighbours. The second and third volumes are on Albania and Algeria respectively, where two additional topics, trade and defence forces and security, have been added. The fourth volume deals with the history, people, trade, government, defence and religion of Azerbaijan and Bahrain. The fifth volume is on Bangladesh,

where similar topics have been covered. The sixth covers two countries, Chad and Comoros. The next two volumes deal with Egypt and Ethiopia, but the author has ignored the important topic of human rights in Egypt. The ninth, tenth, eleventh and twelfth volumes, which are on Indonesia, Iran, Iraq and the Ivory Coast respectively, also cover much the same topics. The fourteenth volume gives general information about Kazakhstan and Kuwait, while the fifteenth deals with Kyrgyzstan and Lebanon. Each volume has an index and comprehensive bibliography which includes hundreds of books written on each topic.

Despite its claim to be comprehensive, it is far inferior to similar encyclopaedias published by European and American publishers. Although it claims to cover all major subjects, such as history, culture, society, economics, science etc., it is still far from being truly comprehensive. Moreover, the information provided in these volumes is not up to date, as claimed by the authors. Statistical data and figures provided for the various countries are from many years before 2003. It seems that the authors entrusted with the job of writing these volumes, or the articles within them, used older data; or else these volumes were not published until several years after their compilation. But despite its shortcomings this work is very informative and it will be helpful for readers.

Rizwanur Rahman



McAuliffe, Jane Dammen. *Encyclopaedia of the Qurān*. Leiden: Brill, 2001–6, 6 Volumes.

ABSTRACT

Encyclopaedia of the Qur'ān

From Brill comes this long awaited encyclopaedia. It is a six-volume reference work that attempts a comprehensive presentation of the latest scholarly achievements in Qur'anic hermeneutics and exegesis as well as general thematic studies. Written by a wide international and multi-religious group of world-class scholars

in the field of Islamic studies, it combines in a balanced way encyclopaedia entries alphabetically ordered, along with longer, more detailed and carefully written articles on major areas of research or themes from the field of Qur'anic studies.

The encyclopaedia follows the policy of using English-language entry words instead of the conventional policy of transliterated Arabic entry words (as in *The Encyclopaedia of Islam*, for instance). This makes it much easier to use for English-speaking researchers and general readers. In order, however, to win the Arabists' and the Islamicists' attention, the editors of the encyclopaedia provide these latter readers with a final volume that contains an adequate index of the English and the transliterated Arabic words side by side. The volumes, anyhow, already include in every entry or article many Arabic-language lemmata that are useful to readers.

Thematically, though the encyclopaedia takes the exegesis of the Qur'ān as one of its main concerns, instead of offering studies on the Qur'anic commentaries, it focuses primarily on the content of the Qur'anic texts *per se*. It speaks about issues related to its message (i.e. persons, concepts, places, values, actions and events) in such a general and open manner as to make the message accessible to a broad range of students in the fields of humanities and social sciences. Each entry begins with a definition of the subject it studies. It then records the presence of this subject in the Qur'anic verses and Sūrah as well as in extra-Qur'anic referential texts (e.g. *Ḥadīth* and *Ṣaḥīḥ*). This is followed by a sketch of various interpretations and counter-interpretations of each theme in the Islamic exegetical tradition. Then it ends with a conclusion and a useful bibliography of primary and secondary sources.

It is almost impossible to find in one encyclopaedia, no matter how large it is, everything about anything. Yet it is tenable to say that *The Encyclopaedia of the Qur'ān* offers reliable, holistic information for launching a thorough, scientific study of any of the Qur'anic themes. It fills in a gap in Qur'anic studies in the West, where the amount of reference material on the Qur'ān that can be read in one of the European

languages is still small, and where the information available about the Qur'ān is still partial.

Najeeb G. Awad



Khan, Abdul Mabud and Singh, Nagendra Kumar. *Encyclopaedia of the World Muslims: tribes, castes and communities*. Delhi: Global Vision, 2001, 4 Volumes.

ABSTRACT

Encyclopaedia of the World Muslims: Tribes, Castes and Communities

This four-volume encyclopaedia project embarks upon the categorisation and classification of Muslims along ethnic lines. Its stated aim is to attempt to discover what defines these “castes, tribes and communities” as Muslim in the broad sense, while simultaneously attempting to elaborate on those “patterns of living” that would mark them as distinctive. In the process, however, the editors’ attempt at comparison is one that is fraught with a conceptual problematic, for by their own admission, the very definition of *ethnicity* is a highly contentious issue. In the process of elaborating the terms, caste, tribe and community – defined in rather debatable terms – become interchangeable categories as tools through which to domesticate the complexity of groups in the Muslim world and to delineate their ways of life.

The encyclopaedic entries are arranged in alphabetical order, with a short bibliography provided at the end of each entry. However, the very notion of *ethnicity* undergirding the entire project serves as a means of categorising and fixing a certain gridded space for each group, according to which they can be compared and contrasted with each other. For the editors, living Islam in other words becomes the basis for both confusion and a singularity of vision. It is a kaleidoscope which the project aims to dissolve into a meaningful order.

However, in the bid to map clarity and order, the members of each Muslim group are conceived as occupying a particular cultural

identity that lies outside the shaping influence of historical forces. Beliefs, rituals and customs are embodied in their followers, without regard to the transforming effect of globalised modern structures and relations of power. By way of an example, the Arab Bedouins are still defined as nomadic, breeding sheep and goats for a sedentary population that apparently has not changed at all over time. No mention is made of the transformative effects that colonial governance, the rise of the modern Arab states, and oil production have had on Bedouin everyday lives and socio-political identities in the past 50 years. The assignment of each group’s position is premised on a nineteenth-century anthropological template, with the use of such categories as geographical features, a basic way of life (nomadic, sedentary, rural village and urban), practices of religion (city vs. folk, popular vs. formal) and a truncated official history. In sum, these groups are effectively depoliticised.

Although the encyclopaedia is explicitly geared towards the English-speaking academic or layman, its entries convey a rather monolithic and stagnant vision of the ways of life of Muslims around the world. Many of the bibliographic references at the end of each entry in fact date from the nineteenth and early twentieth centuries and were prepared under the auspices of colonial administrative authorities in order to facilitate the calculations of governance. How relevant these sources might be towards understanding the lives of these groups today is an open question.

Amal Sachedina



Taher, Mohamed. *Encyclopaedic Survey of Islamic Culture*. New Delhi: Anmol Publications Pvt. Ltd, 1997–8.

ABSTRACT

Encyclopaedic Survey of Islamic Culture

This is a comprehensive survey of Islamic culture, arranged according to various themes,

viz. society, economy, institutions, law, religion, revival, reform, literature, architecture, sciences, philosophy, warfare, modernism and personalities, and it presents a handy source for study and research. Its 20 volumes consist of a total of 316 articles in 5,712 pages. It seeks to anthologise the most important primary and secondary materials on a wide variety of topics. The various volumes contain selections of reprinted articles on Islamic culture written by great scholars such as D. S. Margoliouth, Khair-ul-Nisa Sarawak, Abdulahad Davoud, al-Baydawi, J. Pedersen, N. A. Baloch, Issa J. Boullata, Bruce B. Lawrence, Irfan Habib, Walter J. Eisenbeis and others.

The first volume contains scholarly articles on Islamic theology, beginning with its history and going on to biographies of great theologians like al-Ghazālī and al-Zamakhsharī. The second volume has articles focusing on studies of the Qur'ān, including its significance, message and interpretation. The third volume contains details of educational developments in the Muslim world. In its 20 chapters it has articles on education from antiquity to the modern era in major countries and cities, e.g. Hijaz, Turkey, Pakistan, Iran, Najaf, Jerusalem, India and the Arab world. It also discusses the state of libraries and archives located in various parts of the Muslim world. The fourth and fifth volumes consist of articles on Arabic literature and thought and mediaeval Muslim historiography respectively. The former covers Islamic thought and literature from pre-Islamic times to Abū al-'Aṭā' al-Sindī and from Abū al-'Alā' al-Ma'arrī to al-Fārābī. Under mediaeval historiography, the writers have discussed the concept of history in the modern Arab world, Ibn Khaldūn and his history, various historical events, different Arabic historical manuscripts, etc.

The sixth volume discusses Muslim rule in Deccan and highlights its history and culture, the development of Urdu poetry, the life of Ḥaidar 'Alī, Akbar's social and economic reforms, etc. Sufism, its various orders and Sufi texts are discussed in the seventh volume. The eighth volume deals with Islamic economics - theory and practice - *jizyah*, trade, solutions to basic economic problems. The next two volumes are

devoted at great length to the social, cultural and economic conditions of Mughal India. The eleventh volume discusses the growth and development of Islamic thought, and covers the path of God, devotion, religious life, *Ḥadīth* literature and important books of Islamic association thought.

The twelfth volume deals with the ideal way of life, while the thirteenth consists of biographies of sixteen important Sufi saints from Imām Mūsā al-Khawārizmī to Sarmad. The fourteenth volume discusses Muslim political thought in India, where, among other issues, the role of the '*ulamā*', the thought of Shāh Walī Allāh and declining role of *qāḍīs* in India are elaborated. Islam and the Western world is the focus of the fifteenth volume, where contributions of Muslims to the European Renaissance, Muslims in the Western world and Europeans in the Islamic world and their interactions with the locals are discussed at length. The next volume discusses Islamic political thought in general, and the contributions of Iqbāl, Jalāl al-Dīn al-Dawwānī, al-Māwardī, Ibn Sinā, al-Fārābī, etc.

The seventeenth volume deals with Islamic institutions under titles like learning, culture, youth and moral education, the institution of *waqf*, etc. The next volume has thirteen articles on perspectives in Islamic law, where writers have discussed the structure of the law, the significance of *Ḥadīth*, Muslim personal law in India, the role of *Sunnah*, divorce in the Islamic context, Muslim law in Sri Lanka and Nigeria. The nineteenth volume highlights Islamic influence in the world under topics like the Caliphate and kinship in mediaeval Persia, cultural life and administration in Persia, Islamic elements in Turkey, Portugal, Ottoman society and the conquest of Egypt. The last volume focuses on Islam and its nature as submission.

Most of the articles of this encyclopaedia can be considered pieces of research, where writers have used primary sources and sometimes manuscripts to make their points. Although this work is detailed, it has not covered the Muslim culture of China, the Philippines, Burma and the central Asian republics, which are unique and different from other parts of the Islamic world. But despite

its shortcomings, it is unique in its focus on the Islamic world and worldview, and is therefore an invaluable source.

Rizwanur Rahman



Versteegh, Kees. *Encyclopedia of Arabic Language and Linguistics*. Leiden: Brill, 2005–8, 4 Volumes.

ABSTRACT

Encyclopedia of Arabic Language and Linguistics

Arabic studies enjoy a variety of reference tools, such as the *Encyclopaedia of Islam*, now entering its third edition, the *Encyclopaedia of the Qurān*, the *Encyclopedia of Arabic Literature*, the *Cambridge History of Arabic Literature*, the *Handbuch der arabischen Dialekte*, the *Grundriss der arabischen Philologie*, etc. However, nothing comparable existed for Arabic linguistics. Hence, the above editors assembled some 100 specialists of international renown to cover all relevant aspects of this thriving and expanding discipline, spanning the entire period of Arab history and all levels of the language: pre-Islamic Arabic, Classical, post-Classical and Modern Standard Arabic, Arabic dialects, mixed varieties of Arabic.

The four-volume set, to be completed in 2008, will include almost 3,000 (handsomely printed) pages and contain roughly 500 entries of varying length, all of them rounded off by fairly detailed bibliographical references. The order of entries is, of course, alphabetical; the selected key words denoting indigenous concepts (grammatical, etc.) belong for the most part to Western semiotic tradition – thus, for example, “agent”, not *fāil*, “compound”, not *naḥt*, and “parts of speech”, not *aqsām al-kalām* – but *ḍamīr*, not “pronoun”. Isolated cross-references help to find one’s way within entries, but they have been used sparingly. In the introduction, the editor promises that the index at the end of Volume IV will make all relevant items accessible to the reader.

As indicated, the Arabic language is approached both according to its indigenous tradition and using Western linguistic concepts. A special feature of this encyclopedia is the inclusion of more than 40 dialects, described in identical templates, which allows for easy cross-dialectal comparisons. In addition, a linguistic profile is presented for all Arabic-speaking countries that situates them socio-linguistically and dialectologically.

The relations between Arabic and the other Semitic languages are treated in collective articles like “Northwest Semitic languages”, “South Semitic languages”, etc. The relations between Arabic and other languages in the Islamic world, like Persian and Swahili, are dealt with in two directions: under the entry “Persian” one would find Arabic linguistic influence in this language, and under entries containing the term “loanwords”, as in “Berber loanwords”, one is presented with evidence for the influence of Berber on Arabic. Perhaps the most ambitious feature of the encyclopedia is a number of articles constituting general introductions to fields like syntax, morphology, diglossia, and multilingualism; and veritable essays on problems such as language and culture, language and ethnicity, language and nationalism. Finally, there are real *trouvailles* such as articles on “Braille” and “Dysphemism”, which is described as the use of a specific lexeme to express the negative attitude of the speaker towards the referent, to name only two.

The *EALL*, as it calls itself, is a major achievement and will serve students of Arabic and Semitic languages, general linguists and linguists working with Arabic, as well as students of Islamic studies, Arabic literature, social sciences, whose fields of research overlap with the field of linguistics.

Hinrich Biesterfeldt



Meisami, Julie Scott; Starkey, Paul. *Encyclopedia of Arabic Literature*. London; New York: Routledge, 1998.

ABSTRACT

Encyclopedia of Arabic Literature

This is a bio-bibliographical survey of Arabic authors from the earliest period till 1980, with a selection of articles on literary genres or succinct regional surveys. For the mediaeval period the focus is on *Schrifttum* (texts of all kinds) rather than *belles-lettres* (imaginative literature and poetry), with numerous entries on history, geography, philosophy, science etc. The modern period is limited to authors who had already come to prominence before 1980, and the inclusion of contemporary authors is, as the editors admit, slightly arbitrary. Missing are, for instance, authors like Liyānah Badr, Murīd al-Barghūṭī, Muḥammad Barrādah, Muḥammad Murābiṭ and Mamdūḥ Udwan, all of whom made their debut before 1980. Arabic literature is a vast area, and with its 857 pages the *Encyclopedia of Arabic Literature* is a relatively short work, with articles of limited length.

Both the editors and the contributors are well-established scholars in their field, which is reflected in the overall high quality of the entries. Yet it must be noted that the list of contributors (pp. vi–ix) comprises almost exclusively scholars from Europe or North America. Likewise, the books, journals and reference works listed on pp. xiii–xvi are mainly the products of Western scholarship.

According to the editors, “there has been no work in English (or *any other language*, to our knowledge [italics mine, AV]) which has covered in a single volume the most important authors, works, genres, key terms and issues in the Arabic literary tradition” (p. x). One could argue that there exist earlier bio-bibliographical encyclopaedias in Arabic, such as ‘Umar Riḍā Kaḥḥālāh’s *Mu’jam al-mu’allifīn* [Dictionary of writers] and Khayr al-Dīn al-Ziriklī’s *al-A’lām* [Notable persons] which is also a rich bibliographical source. For the modern period one could note Robert B. Campbell’s two-volume *Contemporary Arab Writers / A’lām al-adab al-‘Arabī al-mu’āṣir* (2 volumes, Beirut 1996). None of these three works appears to be mentioned in the book under review.

For reasons of space, no attempt has been made to compile exhaustive bibliographies for individual entries (p. xi). The bibliography at the end of each entry is divided into “Text editions” (mainly for the classical period) and “Further reading”. Translations are listed under “Text editions”. Under “Further reading” one finds secondary literature in English, with a minority in Arabic, French and German, and only isolated examples of works in other languages. For the classical period the manuscript tradition appears to be excluded, and only in some cases are references given to Brockelmann’s *Geschichte der arabischen Litteratur* or Fuat Sezgin’s *Geschichte des arabischen Schrifttums* (p. xi).

Volume 2 contains a glossary of Arabic terms (pp. 830–34); chronological tables of selected Islamic dynasties (omitting, for instance, the Ottoman dynasty (pp. 835–41)); and an index, which is, like the glossary, mostly devoted to Arabic technical terms (pp. 842–57).

Arnoud Vrolijk



Hillauer, Rebecca, translated by Allison Brown, Deborah Cohen, and Nancy Joyce. *Encyclopedia of Arab Women Filmmakers*. Cairo: American University in Cairo Press, 2005.

ABSTRACT

Encyclopedia of Arab Women Filmmakers

This one-volume publication is a revised and updated edition of the original German encyclopaedia, made possible through support from the Goethe-Institut Inter Nationes and the Berlin Senate Administration for Labour, Vocational Training, and Women.

This is a practical guide intended for a wide Arab and non-Arab readership. The material is divided geographically among nine Arab countries (Egypt, Iraq, Lebanon, Palestine, Syria, Yemen, Algeria, Morocco, Tunisia), while other countries (Jordan, Kuwait, Saudi Arabia, UAE) receive treatment in a single section at the end (pp. 415–19). With the exception of the chapter on Egypt,

which comes first, the nine chapters representing the nine countries are grouped geographically under two headings, “The Mashreq” (the Eastern Arab world) and “The Maghreb” (the Western Arab world), and organised alphabetically in each of the two groups.

Each chapter opens with a brief introductory essay offering an overview of the history of cinema and film-making in a given country, followed by a biographical list of the representative women film-makers, their filmography, synopses and available reviews of each of their important films. The material is gathered mostly through narrative interviews with the Arab women directors whose works are represented in the *encyclopedia* or with other directors from the same country. The inclusion of these interviews in the publication, although a bit unconventional as far as the format of a typical encyclopaedia goes, is in fact one of the most attractive features of the volume. The film-makers discuss their own work and their experience as Arab women filmmakers in the male-dominated and highly politicised industry.

In addition to the critical notes (pp. 449–58), bibliography (pp. 459–68) and photographic credits (p. 484), the encyclopedia also contains five alphabetically arranged indexes: Arabic film titles (pp. 469–72), English film titles (pp. 473–6), French film titles (pp. 477–80), German and Dutch film titles (p. 481), and film-makers (pp. 482–83).

Sergiy A. Sychov



Juynboll, G. H. A. *Encyclopedia of Canonical Hadith*. Leiden: Brill, 2007.

ABSTRACT

Encyclopedia of Canonical Hadith

This encyclopedia by the famous *hadith* scholar Gautier Juynboll includes all the traditions found in the six canonical Sunni *hadith* collections. In the Introduction the author presents his methodology of evaluating the historicity of traditions, elaborated in his previous publications.

He explains the nature of the so-called “common links”, i.e. transmitters in whom *isnād* strands of the same tradition found in different collections converge; and shows their importance in the verification of authorship and historicity of individual *hadith*. He introduces the main terminology used in traditional, as well as modern *hadith* scholarship, and concludes with an exposition of the methodology used in composing this book.

The bulk of the book consists of an alphabetically arranged list of all the “common links” found in the six canonical *hadith* collections. Each entry includes the name of the “common link”, biographical information about it, and all the traditions to which it is related. The traditions are either translated into English or paraphrased, preceded by their *isnāds*. The author presents the various possible readings, if these are deemed important. Then he lists all the collections where the *hadith* is found, the canonical ones, as well as some pre- and post-canonical references. Furthermore, all the legal, theological, or social aspects of these *hadith* are explained and commented upon, with the help of medieval biographical commentaries and lexica.

The book is furnished with an index of names and concepts, and a list of Qur’anic passages, making the *encyclopedia* very simple to use.

Like Juynboll’s previous studies on *hadith*, the *Encyclopedia of Canonical Hadith* is an important contribution to the field of *hadith* studies, which demonstrates that, despite the scepticism of some Western scholars, early Islamic *hadith* can indeed be regarded as a legitimate source for the study of early Islamic history. It is an indispensable work of reference for all those working in the field of Islamic *hadith*, and early Islamic history in general.

Mushegh Asatryan



Martin, Richard C. *Encyclopedia of Islam and the Muslim World*. New York: Macmillan Reference USA, 2004, 2 Volumes.

ABSTRACT**Encyclopedia of Islam and the Muslim World**

The editor-in-chief of this two-volume encyclopaedia is Richard C. Martin, Professor of History of Religions and Director of Islamic Studies at Emory University, Atlanta, who worked together with Saïd Amir Arjomand (Professor of Sociology at the State University of New York, Stony Brook), Marcia Hermansen (Professor of Theology at Loyola University, Chicago) and Abdulkader Tayob (from the Department of Religious Studies, University of Cape Town) as the associate editors. Some 500 scholars have contributed to the work.

The first volume of the encyclopaedia contains entries A–L; the second M–Z, plus a dictionary and index. The 504 alphabetically arranged articles vary in length between 200 and 5,000 words. Each article is followed by a bibliography and the name of the author of the article.

A synoptic outline on pages xxiv–xxxI gives a guide to the reader about what can be found in the encyclopaedia by following the subject headings and sub-headings. These comprise the following: under the heading “Biographies” are sub-sections on “Political and other Public Figures” and “Religious and Cultural Figures”; “Culture” has sub-sections such as “Art, Architecture and Culture”, “Disciplines and Spheres of Knowledge”, “Concepts”, “Language and Literature”, “Regional Cultures” and “Others”. Furthermore, under the general headings “Family, Ethics and Society”, “Groups, Organizations, Schools and Movements” and “History”, the following sub-topics have been examined: “Religious and Historical Concepts”, “Events”, “Historical Institutions”, “Historical Periods”, “Dynasties”, “States” and “The Catalysers of Change, Law, Politics and Society”. Also contained under the heading “Religion” are the sub-subjects “Groups, Movements and Sects”, “Views, Faiths, Concepts and Doctrines”, “Institutions, Religious Places and Areas”, “Practices and Customs”, “Relations with non-Muslims” and “Titles and Posts”. The authors of the articles are listed in a brief index of contributors.

Approximately 170 photographs, drawing, maps and tables are dispersed in the two volumes. The maps have titles such as “Africa in Islam”, “Arabian peninsula before Islam”, “Islam in the Balkans”, “Crusades”, “Islam in Europe”, “The expansion of Islam”, “Ibn Batuta”, “Law”, “Hz Muhammad”, “Communication networks”, “Islam in Southeast Asia”, “Sultanates” and “Ayyubids”. The dictionary at the end of the second volume gives brief English explanations of the frequently used Islamic terms, from Arabic or other languages.

The encyclopaedia was prepared by an international team of scholars from North America, Europe, Africa, Asia and the Middle East. It adopts an approach that deals with Islamic history and modern Islam together and aims at conceptualising both within the same framework. Although it sometimes lapses into generalisations as it tries to address a wide-ranging spectrum of readers, the encyclopaedia constitutes an interesting source for Islam-related concepts. The variety of the cultural backgrounds of the contributors causes conceptual contradictions in some articles.

Zeynep Aygen

Translated by Mahmut Erbay



Netton, Ian Richard. *Encyclopedia of Islamic Civilisation and Religion*. London: Routledge, 2007.

ABSTRACT**Encyclopedia of Islamic Civilisation and Religion**

This is a comprehensive one-volume work that attempts to emphasise the richness and diversity of Islamic societies across the ages. Its specific aim is to undermine many of the essentialist and monolithic tropes that typify the conception of Islam in the mass media today. This encyclopaedia is thus designed to underline the diversity of the religion’s perspectives and approaches within the constraints of certain key beliefs and doctrines such as the Five Pillars.

As such, it is specifically geared to the use of the beginning student of Islam as well as the non-expert.

Organised alphabetically, a variety of themes, personages, doctrines and events may be found. These include coverage of Arabic and Islamic texts and theological concepts, major personages, history, law and socio-political movements. Topics pertain to both the mediaeval and the modern ages of the Islamic world. Each entry is written by a scholar specialising in that particular area. In order to facilitate the reader's search, each entry is also accompanied by alternative terminologies as well as important references for further study. There are two categories of citations in the bibliographies at the end: (i) A thematic bibliography which is divided into rather broad-ranged topics and (ii) A bibliography which is linked to the author-contributors' reference citations.

Attempting to move away from a definition of religion that is narrowly based on faith or theology, Netton attempts to conceptualise Islam as encompassing diverse ways of life and practice. The division between the sacred and the secular makes no sense in this context, and Islam is presented as an adaptive set of practices, ethics and beliefs across time and space. In tracing the development of Islam, Netton undergirds the encyclopaedia's attempts to go beyond the Middle East by paying due attention to regions such as West Africa and East Asia. Overall, the encyclopaedia does succeed in covering a range of doctrines, figures and beliefs that go far beyond the "Middle East" that is arguably the usual focus of such encyclopaedic works on Islam. Although not exhaustive in its reference recommendations or in its material, it would serve as a good starting point to launch a scholarly enquiry or merely to acquire added information.

Amal Sachedina



Kabbani, Muhammad Hisham. *Encyclopedia of Islamic Doctrine*. Mountainview, CA: As-Sunna Foundation of America, 1998, 7 Volumes.

ABSTRACT

Encyclopedia of Islamic Doctrine

This work consists of six parts in seven volumes, covering various aspects of Islamic doctrine from the perspective of a pious Muslim author. Heavy emphasis is placed on the role of faith and conviction in addressing the various topics approached in this work.

Part One, Volume I, focuses on the unity of Islamic doctrine, defending it against its enemies: the divine attributes according to mainstream Islam, the sayings of the first generation of scholars (*salaf*) and the succeeding generations (*khalaf*) on the understanding of the divine attributes, the views of the Wahhābīs regarding the mainstream Muslim attitudes towards the question of the divine attributes, and a concluding chapter on the author's critique of the positions of *salaf* and pseudo-*salaf*. Part Two, Volume II, deals with several questions of belief such as: the repetition of the name of God, the recitation of poetry honouring the Prophet, the place of the Prophet's parents in the hereafter, the precedence of the Prophet's family, and the merits of the Prophet's companions.

Part Three, Volume III, addresses issues pertaining to the commemoration of the Prophet's birthday, the visitation of his shrine in Medina, and the Prophet's and the saints' knowledge of the unseen (*'ilm al-ghayb*). Part Four, Volume IV, addresses the notion of intercession in Islamic doctrine (*shafā'ah*). It covers the proofs of intercession, the endeavour to gain access to God (*tawaṣṣul*), the endeavour to approach God through saints, the refutation of those who compare this aspect of Islamic doctrine to the Christian worship of Jesus and the saints, and of those who try to limit the amount of permissible invocation of blessings on the Prophet. The author ends this part with a rebuttal of those who question the validity of seeking blessings from the Prophet's relics, and those who cast doubt on his companions who sought blessings from his person and relics.

Part Five, Volume V, focuses on the question of self-purification and Sufism or

Islamic mysticism (*Taşawwuf*). It begins by offering a historical overview and explaining the terminology of Sufism, then seeks to support this spiritual conviction and practice with evidence from the Qur'ān, the traditions of the Prophet (*Ḥadīth*), and from the sayings of scholars and Imams about this subject. The author ends this part with a lengthy chapter about the history and meaning of Sufism. Part Six, volumes VI and VII, covers what the author calls the forgotten aspects of Islamic worship. It tackles such topics as: the sufficiency of reciting the creed (*al-Shahādah*), performing the funeral prayers *in absentia*, donating one's rewards to a deceased person, fasting and voluntary worship in the months of Rajab and Sha'bān and the wearing of the turban, as well as the wearing of protective verses and supplications.

Volume VII is entirely dedicated to the discussion of Islamic jurisprudence (*fiqh*). It begins with questions and answers on mainstream Islamic views on various issues, then proceeds to discussing the juridical aspects. Among the topics raised are: the following of received opinion (*taqlīd*), consensus (*ijmā'*) and the differences among jurists (*ikhtilāf al-fuqahā'*). The differences among the various Muslim schools of law (*madhāhib*) are also discussed. This part ends with a chapter in defence of the ninth-century scholar and jurist Abū Ḥanīfa against the claims that he was weak in the use of the traditions of the Prophet (*Ḥadīth*).

Each volume in this work has a glossary and indexes of Qur'ān and *Ḥadīth*, as well as a general index. The author uses both original Muslim sources and secondary Western sources. He also footnotes his citations and provides a general bibliography.

Ibrahim Ali



Reinhart, Kevin and Bakhtiar, Laleh. *Encyclopedia of Islamic Law: a Compendium of the Views of the Major Schools*. Chicago: ABC International Group, 1996.

ABSTRACT

Encyclopedia of Islamic Law: a Compendium of the Views of the Major Law Schools

This work is an adaptation of al-Mughniyah's *Al-fiqh 'alā al-madhāhib al-khamsah* [Jurisprudence according to the five schools], though the Preface claims two primary Arabic sources: this and *Al-fiqh 'alā al-madhāhib al-arba'ah* [Jurisprudence according to the four schools].

The text is organised into four parts, with a very detailed table of contents. Part I concerns 'Ibādāt matters (translated as "Personal Issues"), discussing issues of prayer, fasting, purity etc. Part II, under the heading of "Economic Issues", discusses welfare tax, endowments, inheritance, wills and bequests and legal disability. Part III is concerned with family law (with the heading of "Social Issues"), including the topics of marriage (marriage contract, dowry, lineage, guardianship, custody etc.) and divorce (including the waiting period, divorce by a wife who pays her husband to divorce her, inheritance issues arising in cases of divorce etc.). Part IV contains notes to Parts I–III, and there is in addition a useful glossary and index.

As its sub-title suggests, the encyclopedia seeks to outline the views of the "major schools" of Islamic law on the above-noted topics. Here this means the opinions of the four major Sunni schools (Hanafi, Shafi'i, Hanbali and Maliki), to which is added the views of the Ja'fari (Twelver Shi'i) school. The views of the different schools on each particular topic are stated in a generally clear and matter-of-fact prose, with differences and particularities noted. As such, the style and approach taken here are not dissimilar from those of Ibn Rushd in his primer (*Bidāyat al-mujtahid wa-nihāyat al-muqtaṣid*).²

The work benefits from a very readable Introduction by Prof. Kevin Reinhart, who suggests that this work "can be considered by the reader as a kind of *Reader's Digest* of Islamic law, and also as a meditation on its rich diversity". Indeed, earlier in the Introduction Prof. Reinhart invites the reader to consider the

“distinctive features of Islamic law and then the pluralism of Islam – the *madhabs* or legal schools”. While this work seems to perform the “*Reader’s Digest*” function fairly well, it presents Islamic law in a very positivist manner, simply elaborating the rules and opinions of the five major schools it considers. While not to be faulted for this *per se*, it deals with the diversity of Islamic law, and of Islam more generally, only implicitly, leaving this for the readers to contemplate by themselves.

Arif Jamal



Abdul Rahman, Nik; Hassan, M. Kamal; Gong Wooi Khoon; Shuhaimi, Nik Hassan; Ong Jin Eong; Soepadmo, E.; Bin Basri, Ghazali; Sham Sani; Chen Voon Fee; Yong Hoi Sen; Cheah Boon Kheng. *The Encyclopedia of Malaysia*. Singapore: Archipelago Press, 1998–2005, 12 Volumes.

ABSTRACT

The Encyclopedia of Malaysia

With its copious photographs and illustrations, and its clear and succinct text, the *Encyclopedia of Malaysia* is likely to appeal more to the general reader than to the academic, and would be particularly attractive to school children. The 12 volumes that have so far appeared (out of a projected 16) address distinct topics, with a uniform editorial and graphic style throughout. Each volume is edited by a Malaysian expert in the field, and each includes a glossary of technical terms, bibliography for further reading and an index. Within the volumes, entries are organised conceptually rather than alphabetically, with a typical entry consisting of a double-page spread and some 500–600 words.

Volume 1, *The Environment*, addresses the physical geography of Malaysia. Laudably, it does not shy from discussing in an even-handed manner such controversial topics as the Bakun Dam project, pollution and deforestation. Volume 2, *Plants*, and Volume 3, *Animals*, make

particular reference to the interaction between humans and flora and fauna, whether that be economic uses of a particular crop or folklore about a particular animal.

Volume 4, *Early History*, covers prehistory to the early Islamic period, with an emphasis on archaeology. Note that there is little material here on the glory days of the Malay city states, most notably Melaka, in the fifteenth and sixteenth centuries (it is assumed that this will be provided in Volume 15, *The Malay Sultanates*, which has yet to appear). Volume 5, *Architecture*, ranges from houses constructed by the indigenous peoples of Malaysia’s forests to the “mega-projects” of the 1990s. The evolution of vernacular forms is a running theme.

Volume 6, *The Seas*, covers Malaysia’s diverse coastline, from a variety of aspects, including history, physics and chemistry, biodiversity and the management of marine resources. Volume 7, *Early Modern History*, charts the period 1800–1940, chronicling the rise and fall of European influence and power in the region. Volume 8, *Performing Arts*, catalogues the rich diversity of performance traditions from Malaysia’s many ethnic groups, from traditional verse, song and musical forms, to contemporary dance and commercial television drama.

Volume 9, *Languages and Literature*, has a particular emphasis on indigenous languages and literary traditions, both oral and written, but does neglect those of Malaysia’s immigrant communities. A large proportion of Volume 10, *Religions and Beliefs*, is dedicated to Islam, as the majority religion in Malaysia. Some readers may find the vision of Islam here somewhat limited (for instance, the claim that any prophets after Muhammad are “considered as heretics in Islam” and the unanalysed comment that “the Shiite group is not recognised in Malaysia”). Buddhism and Chinese religions, Hinduism, Sikhism and indigenous belief systems are also discussed.

Volume 12, *Peoples and Traditions*, is an ethnographic survey of the peoples of Malaysia, including history, beliefs, customs and cuisine, to some extent recapitulating sections to be found elsewhere in the encyclopaedia. Volume 13, *The Economy*, traces the development of the

country's economy from one based on agriculture, to industrialisation and beyond.

In sum, the series is a useful and engaging introduction to Malaysia, but not one to be relied upon uncritically.

[Please note that Volume 11, *Government and Politics*, to cover the period 1940–2005, and Volume 14, *Crafts and Visual Arts*, were unavailable to this abstracter, and that Volume 15, *The Malay Sultanates*, and Volume 16, *Sports and Recreation*, have not appeared at the time of writing (17 February 2007).]

Mulaika Hijjas



Mattar, Philip. *Encyclopedia of the Palestinians*. London: Fitzroy Dearborn, 2000.

ABSTRACT

Encyclopedia of the Palestinians

The encyclopaedia aims to provide a “comprehensive, one-volume compendium of knowledge about modern Palestinian history and society”. A total of 48 contributors have written 400 entries, representing what they perceive to be the most important historical summaries, cultural surveys and biographies that have defined the Palestinians in the modern world. For the most part, modern refers here to the twentieth century, although there are limited references to the earlier period from the brief Egyptian occupation of the area in late Ottoman times (1831–40) until the British conquest in 1917. In the four-page Preface, Mattar acknowledges the limitations of existing scholarship, which have shaped this volume: earlier periods are scarcely recorded and the scholarship that does exist on the modern period is overwhelmingly weighted in favour of political history and society. Inevitably, this has resulted in the contents of the encyclopaedia being similarly thematically biased, although there has been a significant effort to broaden the content to include references to cultural, literary, economic and artistic developments. The selection of entries, and the assessments

provided, reflect the authors' general sympathy with a Palestinian political narrative, although also including some of the assertions of “new” Israeli history and successfully avoiding rhetorical prejudice. Perhaps the most useful category of entries, and the one which most frequently offers insights not already well established in the domain of scholarship, is the biographical entries. A composite picture emerges of a society dominated by family connections, but in which individuals have been able to play profoundly significant roles in their national history.

Entries are offered in alphabetical order (with the definite article *al-* or *el-* not being taken into account), and the volume uses a transliteration system loosely based on that of the *International Journal of Middle East Studies*, but accommodating that which is most familiar to the native English speaker.

Emma C. Murphy



Shami, Seteney; Joseph, Suad; Najmabadi, Afsaneh; Smith, Jane I.; Peteet, Julie; Siapno, Jacqueline. *Encyclopedia of Women & Islamic Cultures*. Leiden: Brill, 2003–7, 6 Volumes.

ABSTRACT

Encyclopedia of Women & Islamic Cultures

In this massive compilation, the editors have managed to bring together a wealth of information. With a grand scope of topics, one literally needs to spend some time figuring out how to navigate through the five-volume series (six, counting its cumulative index). In sum, the cumulative work manages to survey all facets of women's life in Muslim societies, including: society, economy, politics, religion, the arts, popular culture, sports, health, science, medicine, environment and so forth.

The first volume *alone* contains 68 topics, looking at methodologies for the study of women and Islamic cultures. The contributors of this first volume were charged with the task of bringing to the fore the tools and sources for researching

women throughout the history of Islamic cultures.

Volumes 2 to 5 are organised somewhat differently. The second is entitled *Family, Law, and Politics*, and includes among its array of themes such discussions as family relations, gender socialisation, household division of labour, motherhood and rape, among others. The third volume is entitled *Family, body, sexuality, and health*. In this one can find topics such as childhood, courtship, genital cutting, marriage practices, abortion, sexual harassment, virginity, and the list goes on. The fourth volume is entitled *Economics, education, mobility and space*. Here, readers can find discussions of education and female space; economics, as one would infer, constitutes a major portion of this volume. And finally in the fifth volume on *Practices, interpretations, and representations*, the topics of the arts, representations, film, fiction and modern music are all found, not to mention religious practices such as ablution, purification, prayer, fasting and piety. Comprehensively, a total of 341 topical issues are covered in these five volumes.

One of the most effective features of this encyclopedia is that it offers its readers the opportunity not only to examine the topic of their interest (say, family law), but also to see that the issue manifests itself differently in various Muslim societies. This feature is valuable in that it illuminates the complexity of the so-called Muslim world.

The editors hope that an online version of the encyclopedia will enable wide-reaching access to the work. They also believe that making it available online will enable the frequent updating, addition and expansion of languages (for it is to be translated into Arabic).

Mitra Shavarini



Rahardjo, M. Dawam; Rachman, Budhy Munawar. *Ensiklopedi al-Qur'an: tafsir sosial berdasarkan konsep-konsep kunci*. Jakarta: Diterbitkan oleh Penerbit Paramadina bekerjasama Jurnal Ulumul Qur'an, 1996.

ABSTRACT

Encyclopaedia of the Qur'an: Social Interpretation Based on Key Concepts

*Ensiklopedi al-Qur'an: tafsir sosial
berdasarkan konsep-konsep kunci*

This book is a non-conservative social interpretation (*tafsir sosial*) of 27 Qur'anic key terms written according to Indonesian social and political contexts. Each of the terms is explained in depth from sociological, linguistic and historical perspectives, using the method of thematic exegesis (*tafsir maudhu'i*). The author, Prof. M. Dawam Rahardjo, a scholar in social sciences, aims to initiate progress in the domain of Qur'anic exegesis in order to contextualise the meaning of the Qur'an in the light of recent developments. The purpose of the book is to open a new approach to the Qur'an that can be carried out by anyone, and not only by Muslim scholars of Qur'anic exegesis.

The book is published in Indonesian in a 764-page edition. The 27 key terms are presented in thematic order, rather than alphabetically. The entries are organised according to two main themes: a Spiritual-Religious Dimension (*Fithrah, Hanif, Ibrâhîm, Dîn, Islâm, Taqwâ, 'Abd, Amânah, Rahmâh, Rûh, Nafs and Syaithân*) and a Social-Religious Dimension (*Nabi, Madînah, Khalîfah, 'Adl, Zhâlim, Fâsiq, Syûrâ, 'Ulû al-Amr-i, Ummah, Jihâd, 'Ilm, 'Ulû al-Albâb, Rizq, Ribâ, and Amr Ma'rûf Nahy Munkar*). The selection of the terms is probably based on their popularity in the Indonesian context. The number of entries in the book is somewhat limited. However, as a compilation of published articles, it is well edited and enlightening.

The explanations are related to an Indonesian context, as the book is aimed at Indonesian readers. For example, the term *'Ulû al-Amr-i* has four sub-titles: "*'Ulû al-Amr-i* in Indonesian Politics", "*'Ulû al-Amr-i* in the Qur'an", "Islamic theories on State and Society", and "From *'Ulû al-Amr-i* to *Ummah*". The book is provided with a constructive introduction, a complete

index, cross-references, and a bibliography, using a modified Indonesian system of Arabic transliteration.

Amelia Fauzia



Hadikusuma, Hilman. *Ensiklopedia Hukum Adat dan Adat Budaya Indonesia*. Bandung: Alumni, 1977.

ABSTRACT

Encyclopaedia of the Customary Law and Culture of Indonesia

Ensiklopedia Hukum Adat dan Adat Budaya Indonesia

Indonesia is characterised by a pluralism of language, culture and law. Just as there is a diversity of cultures, so there is a diversity of customary law (*adat*) in Indonesia. For the autochthonous Indonesians, *adat* is a living system that has regulated their social, political and legal affairs, since long before the introduction of Islam and Western legal systems. During the colonial period, the Dutch colonial authorities formalised a legal system under which each racial group was governed by its own law. To organise the plurality of Indonesian *adats*, Cornelis van Vollenhoven (1874–1933), a Dutch scholar, divided the archipelago into 19 *adat* law areas. In this seminal work, Hilman Hadikusuma divides Indonesian *adat* law into 40 regions.

The present encyclopaedia is written wholly in the Indonesian language and documents in only one volume of 223 pages the legal and cultural terms of *adat* communities throughout Indonesia. The explanation of most terms is elementary and aimed at readers already familiar with the social life of Indonesian communities in general. The length of description for each term is uneven; the shortest is in two words and the longest is a paragraph of 19 lines. The work is presented in alphabetical order, so that the reader will find on each page various terms from different *adat* regions. Each term is fol-

lowed by the abbreviation of the *adat* region in brackets. In addition to indigenous terms, those derived from Sanskrit, Hinduism, Buddhism, Islam and Christianity are also included. Apart from the symbols of the ancient Indonesian alphabet (*aksara*), no illustration or map are given. Footnotes, annotations and bibliography are also lacking.

It is acknowledged by the writer in his Introduction that many terms of Indonesian *adat* and culture are not covered in the work. However, this encyclopaedia will give readers a deep impression of the richness of Indonesian *adat* and culture on marriage, commerce, transactions, land, farming, rituals, family and social structure. The work was also in congruence with the movement to establish a national legal system, of which *adat* law constitutes one of the sources. The inclusion of customary law into the Indonesian Land Law of 1960 (pp. 61, 65, 140) is a significant proof of the state acceptance of *adat* norms and spirit.

Cecep Yasin



Dahlan, Abdul Azis (ed.). *Ensiklopedi Hukum Islam*. Jakarta: Ichtiar Baru van Hoeve, 2007, 6 Volumes.

ABSTRACT

Encyclopaedia of Islamic law

Ensiklopedi Hukum Islam

This encyclopaedia is a reference work on Islamic law in Indonesia. It provides overviews of general and technical terms and concepts that are significant in the discourse of Islamic law in the Indonesian context. It encompasses discussions on the broad aspects of Islamic law (*Sharī'ah*) and its specific aspects (*fiqh*). It provides discourses related to society (*mu'āmalah*), as developed in Indonesia, rather than on ritual (*'ibādah*).

The strength of this encyclopaedia lies in its ability to respond to the problems faced

by Muslims living in modern society. It provides legal explanations on various issues such as *in vitro* fertilisation and blood donation (health), Islamic banking and insurance (economics), *adat* (custom), National Marriage Law (jurisprudence) and pornography (society). Overviews of these issues are based on the Qur'an, *Hadīth* and various scholars' opinions in jurisprudence across different Islamic schools.

The encyclopaedia consists of 846 entries, written in the Indonesian language, in six volumes, 2,163 pages. Entries are in alphabetical order, and vary in length. They cover the elements of Islamic and Indonesian law, including studies of Muslim scholars from Indonesia and the Muslim world; concepts and terms in Islamic jurisprudence; practices (such as *zakat*); institutions (such as *Majma' al-Buḥūs al-Islāmiyyah* and *Badan Hisab dan Ru'yah*); and places.

The quality of entries is varied. Some are simply a compilation of opinions taken from *fiqh* books; some provide accounts which are supported by social and intellectual histories; some provide legal opinions. Most entries are well written and relevant. A few entries which relate to gender and women's issues, such as on *jilbab* (Volume 3, pp. 820–2) and *pornografi* (Volume 4, pp. 1412–15) are less sensitive and are overlaid with the ideology of developmentalism. A few others which relate to sensitive issues of race, religion and politics may have to be read carefully.

Unfortunately none of the entries gives the contributor's name. Contributors and editors are listed only once, in Volume 1. Bibliographical references are not provided in the entries either. All references are collected in a bibliography presented in Volume 6 (pp. 2035–79).

There are some errors of transliteration, arising from the use of an uncommon transliteration system, but these are not very important for Indonesian readers. It is to be noted that Arabic terms which have been adopted by the Indonesian language are used as they are (for example *Ulumul Qur'an, kitab*). The remaining Arabic terms are transliterated (for example *asbāb al-wurūd, talfiq*).

The work also has an index (Volume 6, pp. 2081–63) and illustrations.

Amelia Fauzia



Bisri, A. Mustofa (Kiai Haji); Habieb, Sa'di Abu; Wahid, Abdurrahman; Machfudz, K. H. A. Sahal. *Ensiklopedi Ijmak: Persepakatan Ulama Dalam Hukum Islam*. Jakarta: Pustaka Firdaus, 1987.

ABSTRACT

Encyclopaedia of Ijmā' [Consensus]

Ensiklopedi Ijmak: Persepakatan Ulama Dalam Hukum Islam

This single-volume work is a translation of an Arabic *mawsū'ah* (encyclopaedia) written in 1974. The author and title of the original are not mentioned in the translation. It took several years for the author to finish compiling the texts of *ijmā'* (consensus) on legal, ritual, ethical and eschatological issues, derived from nine classical books on Islamic jurisprudence (*fiqh*). To give the reader an insight into *ijmā'*-related issues, the author has written an Introduction of 17 pages on definition, variety, possibility, level and legal status of *ijmā'*. The texts covered in the work amount to 9,588, and are divided into six criteria. As a compiler, the author merely presents the wording of the *ijmā'* texts, as written in their sources.

Printed in 1987, the Indonesian translation of the *Mawsū'ah* begins with an eight-page introductory statement by Abdurrahman Wahid, at that time the head of Nahdlatul Ulama (NU), the biggest traditionalist Muslim organisation in Indonesia, who was elected President of the country in 1999. Then a two-page note from the translators, K. H. Ahmad Sahal Machfudz and H. A. Mustofa Bisri, follows. They mention that a significant number of the Arabic headwords have no equivalents in the Indonesian language. Therefore the translators do not render about 115 Arabic terms into Indonesian, and explain their

meaning in footnotes instead. Since the work is arranged in alphabetical order, the changing of the order of entries in translation is inevitable: the entry on *yamīn*, an Arabic word for “oath”, for instance, is placed under the letter “S” for “*Sumpah*”, an Indonesian translation of *yamīn*.

The explanation of each entry varies in length: “*Salat*”, for example, is the longest, covering 49 pages, and the shortest is one sentence of two or three lines. Many entries are provided with cross-references. For “*Islam*”, the reader is redirected to “*Iman*” (faith). The explanation of each heading or sub-heading ends with an abbreviation of the source cited: so “B 1/15” refers to *Bidāyat al-Mujtahid*, volume 1, page 15. Some entries end with a person’s name, indicating that the consensus mentioned in the source is based on the authority of this particular person.

This work is highly informative and allows the reader to gain easy access to Islamic substantive laws, which is otherwise not feasible for the majority of Indonesian Muslims, because of the mass of scholastic *fiqh* contained in voluminous works still couched in the mediaeval style. By reading this encyclopaedia, students who are interested in exploring substantive rulings of *fiqh* have very reliable information at their fingertips; they do not have to delve into voluminous books of *fiqh*, an activity that could be time consuming.

Raden Cecep

Translated by Lukman Yasin



Armando, Nina M. *Ensiklopedi Islam*. Jakarta: Ihtiar Baru van Hoeve, 2005, 5 Volumes.

ABSTRACT

Encyclopaedia of Islam (Indonesian)

Ensiklopedi Islam

This Islamic encyclopaedia was first published in 1993 by Ihtiar Baru van Hoeve in five volumes with Hafizh Dasuki as editor-in-chief. Then, in 1996, as many as 313 supplementary entries

were added, in two separate volumes. Finally, in 2005, 100 entries were added to the existing volumes, and then all those supplementary entries were combined with the main entries, making this the eight-volume encyclopaedia which appears today. The last edition was published in 2005, with Azyumardi Azra as editor-in-chief.

When this encyclopaedia was being compiled, Indonesia boasted only two Islamic encyclopaedias written in Bahasa Indonesia. These two encyclopaedias were very simple and less comprehensive. So in due course there arose the idea of producing a more comprehensive and higher-quality Islamic encyclopaedia.

The contributors to this encyclopaedia come from a variety of different Islamic disciplines. Generally, they are by profession researchers in religious affairs and senior lecturers in Islamic state universities. The reason for this choice was that they were focusing on writing and devoting their time to studying Islamic sciences and were easy to contact. Unfortunately, their names appear only on the first page, rather than on each entry which they contributed, making it difficult to trace who is the author of any given entry.

The purpose of the compilation is to provide people from all walks of life, whether they be laymen or scholars, with information of a general nature concerning Islamic sciences, offering easy and ready access, since it is written in Bahasa Indonesia. The encyclopaedia is expected to help readers obtain preliminary information on Islam and its varied aspects and thereby it is expected to become a guiding light for those who wish to develop wider and more in-depth knowledge of Islamic sciences.

The encyclopaedia presents Islam in a wide range of aspects, including *tauhid*, *syaria*, *tasawuf*, history, culture and civilisation, politics and state institutions, economics, laws and Islamic legal systems. This information is alphabetically ordered. In addition to the international Muslim world, the encyclopaedia also presents a wide range of topics related to Islam in Indonesia, especially concerning the Islamic kingdoms of the twelfth to the nineteenth centuries. Also presented is information on Indonesia’s eminent Muslim leaders, Muslim-based organisations and institutions, as well as multifarious Indonesian

arts and cultures which have played an extensive and very significant role in developing and promoting Islam.

The encyclopaedia is also furnished with indexes, coloured pictures and attractive illustrations, as well as a list of references containing the main sources from which each article or entry is taken and developed.

Musdah Mulia



Nasution, Harun. *Ensiklopedi Islam Indonesia*. Jakarta: Institut Agama Islam Negeri Syarif Hidayatullah, 1992, repr. 2002.

ABSTRACT

Encyclopaedia of Islam in Indonesia

Ensiklopedi Islam Indonesia

The initial vision for this work emerged in the 1960s, and a preliminary set of articles was produced at that time, but owing to delays and various obstacles, the project ground to a halt. When it was resurrected in the mid 1980s, the initial articles were updated and supplemented by a substantial number of additional articles, resulting in the significant volume published in 1992.

As suggested by the title, *Ensiklopedi Islam Indonesia* is a general encyclopedia of Islam, covering history, biography, doctrine, law, Sunni and Shi'i features, and a host of other subjects, covering the period from the birth of Muhammad to the 1990s. However, the work places particular emphasis on the Indonesian context and Indonesian Islamic personalities and events, making it a particularly valuable resource for students of South East Asian Islam.

The work begins with a useful nine-page introductory guide to transliterating Arabic, presenting the system followed in this work. The main body of the work consists of 1,000 pages of articles, organised alphabetically. The articles vary in length; for example, the article on "Israfil" consists of only 16 words, whereas the article entitled "Nabi" consists of approximately

650 words. The work concludes with a 12-page index. The text is interspersed with occasional black-and-white maps, diagrams and photos, which add good visual effect. The sources for these visual aids are identified on the last page of the work

Ensiklopedi Islam Indonesia is presented in a very user-friendly manner, in single-volume form, large but manageable. The balance between Islam in Indonesia and Islam elsewhere is appropriate, providing the reader with both detail on South East Asia and a helpful window into the broader Islamic world. The work does not hesitate to draw on both Muslim and non-Muslim "orientalist" sources, which is one of its strengths.

The information presented is valuable, but with each passing year gaps in content become more evident, especially given the dramatic changes on the Indonesian Islamic stage since 1992. For example, the absence of references to contemporary radical movements in Indonesia is increasingly evident. Nevertheless, for the period that its articles cover, this work maintains a freshness which will ensure that it has a useful role to play in the study of Indonesian Islam for some time to come.

Peter G. Riddell



Armando, Ade. *Ensiklopedi Islam Untuk Pelajar*. Jakarta: Ichtiar Baru van Hoeve, 2002, 6 Volumes.

ABSTRACT

Encyclopaedia of Islam for Students

Ensiklopedi Islam Untuk Pelajar

This six-volume encyclopaedia is based on the collaboration of Malaysian and Indonesian scholarship, and compiled under the direction of a panel including the late eminent Muslim intellectual Dr Nucholish Madjid (1939–2005). Despite the fact that this reference is mainly aimed at students, with an emphasis on approachable graphic presentation, it should not be underesti-

mated or overlooked. There is much to say about the actual content of the articles themselves, which cover a wide range of topics. Articles on well known historical Muslim political entities such as Malacca and Aceh exist alongside less well known Sultanates such as Banten and Bima. Similarly, scholars from Islam's classical past are treated, as well as regional figures such as Nuruddin al-Raniri and Abdul Rahman Wahid. The wide coverage does not mean compromise on depth, though, and it is surprising to find good, brief sub-articles on the main works of Abdul Rauf of Singkel, as well as a treatment of both Salafi and Sufi influences on the founder of the Muslim Brotherhood Hasan al-Banna. South East Asian Islam's Shafi'ite Ash'arite dominance does make itself felt through the heavier coverage given to scholars within this tradition, but the question of bias hardly arises in the quality of scholarship. Sensitive, balanced treatment is not only found in articles touching on internal Islamic controversies such as on the Sunni-Shi'a division, al-Hallaj and the Wahhabi school, but also in articles on other faiths such Sikhism and Baha'ism. There is no doubt that a panel including Dr Madjid spent a good amount of time and effort compiling articles about liberal or modernist thinkers such as Sayyid Ahmad Khan and Muhammad Arkoun, but the modernist tendency does make itself felt more obviously at times, most notably in the article on Evolution Theory. Unsurprisingly, the layout has been formulated with young readers in mind. The format of the articles is neat and easy to read, with sub-articles on specific topics on the same page. The listing of related key topics on the top of each page is also a commendable move. Finally, mention must be made of the book's other strong point, which is the artwork and imaginative rendering of historical figures and events in tastefully chosen colours. In summary, this encyclopaedia manages to balance the need for brevity and appeal to younger readers with the depth and quality that would interest more mature readers.

Harith Bin Ramli



Yusuf, M. Yunan. *Ensiklopedi Muhammadiyah*. Jakarta: RajaGrafindo Persada, 2005.

ABSTRACT

The Muhammadiyah Encyclopaedia

Ensiklopedi Muhammadiyah

Established in 1912 by Ahmad Dahlan, the Muhammadiyah proved itself to be an influential organisation in the life of the Indonesian nation, long before Indonesia got her independence in 1945. This present work is considered as a historical document of the Muhammadiyah's contribution to the development of the nation, especially in the field of education. In recognition of this particular role, a Minister of National Education was one of the important figures to write a Foreword for the work; the other two Forewords are by the Head of the Muhammadiyah and the Chairman of the People's Assembly.

It took 11 years to complete this single-volume encyclopaedia. It was initiated in 1994, when no fewer than 60 entries were produced by a team of 17 individuals. After years of delays, the project was reactivated in 2000, resulting in the present work published in 2005. The work comprises 135 entries on individuals, activities and events within the Muhammadiyah. Organised in alphabetical order and set in two-column pages, the articles vary in length: the shortest is two pages and the longest six pages. The work also includes black-and-white photos of personalities and emblems of organisations affiliated to the Muhammadiyah. There are 37 contributors, whose names are mentioned on page iii, rather than under each entry, making it difficult for readers to identify the author of any given entry. Following the bibliography, there is an Appendix of Muhammadiyah annual meetings, including dates, places and heads and also its organisational structure, bureau, secretary and addresses throughout the country. The work concludes with short biographies of the three editors. There is no index, which would have been an invaluable means of collating related information from diverse articles.

Putting particular emphasis on distinguished personalities and their ideas and thought, this

work gives comprehensive information to readers from all walks of life on Who's Who in the Muhammadiyah and their contributions to the development of the organisation. This encyclopaedia has served its initial purpose of presenting the long history and experience of the Muhammadiyah. For some years to come, it will undoubtedly remain an important source for readers interested in the development of Islam and Muslims in Indonesia.

Raden Cecep Lukman Yasin



Ensiklopedi Nasional Indonesia. Jakarta: Cipta Adi Pustaka, 1988–91, 18 Volumes.

ABSTRACT

National Encyclopaedia of Indonesia

Ensiklopedi Nasional Indonesia

This work was designed as a general encyclopaedia, and covers diverse topics for a wide-ranging readership. When first printed it was the largest and most complete encyclopaedia available in the Indonesian language.

The work has a Foreword by Fuad Hassan, Minister for Education and Culture at the time of production. The editors drew on hundreds of contributing writers, all specialists in their particular areas. The result is a monumental work of 18 volumes, organised alphabetically as follows: Volume. 1: A; 2: A2; 3: B; 4: C, D; 5: E, F; 6: G, H; 7: I, J; 8: K1; 9: K2, L; 10: M; 11: N, O; 12: P1; 13: P2; 14: Q, R, S1; 15: S2; 16: T; 17: U, V, W, X, Y, Z; 18: index. In order to assist the reader, the preliminary pages carry a helpful eight-page guide on how to use the work.

The 18 volumes of the *Ensiklopedi Nasional Indonesia* include some 10,500 pages, of which 20 per cent carry photos, diagrams or illustrations. Many of the photos, diagrams and maps are in colour, enhancing the visual effect of the work.

Altogether around 150,000 topics are addressed. Some 60 per cent of these are connected with Indonesia, with the remainder

included by the editorial team as they were considered as relevant to the Indonesian people. The articles address five topic areas: Science and Mathematics; Life Sciences; Social Sciences; Humanities; Other. Most articles carry the names of their author/s at the end.

There is some cross-referencing between articles, as well as redirection (so for "A charge", the reader is redirected to the article on "Saksi"). Many articles are collected together under a common head word: so Volume 7, pp. 247–55 present articles on "Islam", "Islamic Architecture", "Darul Islam" (with redirection to Volume 4 under D), "Islamic law" (with redirection to Volume 5 under "Fikih"), "Pillars of Islam", and "Sarekat Islam".

The articles are of varying lengths. For example, Djohan Effendi's article on the "Pillars of Islam" covers only 13 lines, whereas Masyhuri's important article on the "Sarekat Islam" fills 10 columns, extending over six pages.

The work is very user friendly. The alphabetical ordering would be sufficient in itself to assist the reader. However, the index filling the final volume is invaluable as a means of collating related information from diverse articles, further assisting the reader. For example, if searching for information on Aristotle, the index will point the reader to 38 related articles.

The preliminary pages clearly state that this is just the first edition of this work. Given the effort that went into it, it is a pity that it did not undergo regular updates in the form of further editions. Furthermore, while the type size of Volumes 1 to 17 is manageable for most readers, the small font in the index would make it difficult to use for some readers with partial sight impairment.

However, despite its age, and with many articles now out of date and many recent events and personalities not mentioned, the *Ensiklopedi Nasional Indonesia* is still a useful work. Indonesia's education authorities should be encouraged to produce a second edition of this work for the benefit of the Indonesian people and of others who follow Indonesian life and society.

Peter G. Riddell



Majid, Nurcholish; Rachman, Budhy Munawar. *Ensiklopedi Nurcholish Madjid: Pemikiran Islam di kanvas peradaban*. Jakarta: Paramadina, 2006, 4 Volumes.

ABSTRACT

Encyclopaedia of Nurcholish Madjid

Ensiklopedi Nurcholish Madjid: Pemikiran Islam di Kanvas Peradaban

This work assembles the thought and teaching over many years of Nurcholish Madjid. It was published the year after Madjid's death, as testimony to his great influence upon liberal Islamic thought in Indonesia.

Volume 1 begins with 288 pages of introductory material covering wide fields, written by the editor. This material is primarily designed to provide the broad intellectual, social and spiritual context to Madjid's writings, as well as to process systematically his copious output. It serves as a valuable introduction to the work, and is of great assistance in orientating the reader to what is to follow.

The editor explains that this work is designed less as a traditional encyclopaedia and more as testimony to Madjid's huge intellectual contribution over many years. The introductory material also contains an essay by the family of Madjid, addressing the topic "Building Indonesia in the future".

This encyclopaedia is assembled from teaching materials and handouts developed by Madjid over many years at the Paramadina Foundation, which he himself founded. The diverse articles are organised alphabetically, and distributed across the volumes as follows: Volume 1 covers the introductory material and letters A–G; Volume 2, letters H–L; Volume 3, letters M–P; and Volume 4, letters Q–Z. The entire work fills 3,741 pages.

There are also many diagrams throughout the work, adding to the visual impact. Many of these diagrams are in fact cartoons using tongue-in-cheek humour to make a particular point. The work also presents frequent Qur'an

verses and *Hadith* references, which are set at the centre of the page, with discussions of the issues at hand surrounding them. Volume 4 concludes with a 54-page index, including key topics and personalities referred to in the complete work

The style is sometimes narrative, almost anecdotal (cf. article on "Abduh dan Orientalisme"). There are no footnotes, and infrequent identification of source texts, except the Qur'an. This makes the work very accessible to most readers, without sacrificing the rigour of the discussion.

The work engages with the big issues of the day, and draws extensively on both Western and Islamic scholarship. It reflects scholarly debates where they exist: e.g. article "Makna Umat Islam", which reflects the debate between Clifford Geertz and later Western scholars.

In the frequent citing of Qur'an verses, the method of hermeneutical engagement is rationalist rather than literal. Madjid's preference for this approach is clear in his article "Rasionalitas Sebagai Kemestian".

The work is huge and the selection of themes addressed by Madjid's writings is vast. What is lacking is a sense of the evolution of his thought over many years. For this to have been achieved it would have been necessary to identify the date of each entry, and order them chronologically. However, such an arrangement would have prevented the alphabetical listing of entries, which is more user friendly in many ways.

The title should have been reversed, to have "Pemikiran Islam di Kanvas Peradaban" as the main title, with Madjid's name appearing in the sub-title. There are some spelling errors in English terms (e.g. p. 3614: "Commandement"), and occasional inaccuracies in page references in the index.

However, such defects do not compromise the overall value of the work as a testimony to one of Indonesia's greatest post-independence Islamic thinkers.

Peter G. Riddell



Harahap, H. A. H. and Poerbakawatja, Soegarda. *Ensiklopedi Pendidikan*. Jakarta: Gunung Agung, 1981.

ABSTRACT

Encyclopaedia of Education

Ensiklopedi Pendidikan

In the Preface, the editors acknowledge that the educational foundations of the colonial period were important for developing education resources in independent Indonesia. But these foundations, “enjoyed by the privileged few”, needed to be supplemented by resources from the Western world, especially Germany, England, the Netherlands and the USA. To this end the work draws heavily on American and Dutch writings in various fields of education, and a roll call of prominent Western educationists is given as sources. The editors also point out their debt to some extent to Indonesian writings as well, with a list provided in the Preface.

Speaking of the overall goal of the work, the editors write that “the *Ensiklopedi Pendidikan* . . . represents a modest, transitional contribution to assist parents, people at large, and practical workers – as well as university students and instructors in the teacher training colleges – to be able to follow educational developments in today’s world; furthermore it might also serve as a point of reference in examining educational issues, both general and specific”.

The *Ensiklopedi Pendidikan* presents diverse educational terms in alphabetical order. Also included are key names in the history of education, both Indonesian and foreign. Articles range from one line in length (e.g. “Acrophobia”) to some covering several pages (e.g. “Taman Siswa”, “Kartini”). Some terms are drawn from distinctly Islamic pedagogical contexts, such as *taqlid*, *zikir* and *syahid*.

After the main body of the work presenting the alphabetical entries, five appendices are included which respectively address General Philosophy and the Philosophy of Education, Psychology, Pedagogy, Didactics, and Educational Administration. The work con-

cludes with a detailed listing of the names of Ministers of Education and Culture in successive Indonesian governments between 1945 and the time of publication of the work.

A few of the entries seem out of place in a work carrying the title of *Ensiklopedi Pendidikan*, such as “Zionisme”, “YMCA” and “YWCA”. However, this is not a major problem. The value of the work lies in the way it brings together terms and concepts from diverse settings: Western educational contexts, Indonesian contexts, Islamic contexts. As such, it represents a still useful resource for students of education.

However, it was largely written in the 1960s and 1970s, with the result that the overall tone is one of dependence on Western thinking, rather than confidence in Indonesia’s own contribution to the field of education. Therefore the work needs to be updated. A further edition would, however, be useful, and it is hoped that resources can be found for a new edition to be produced, reflecting Indonesian thinking on education in the early 21st century.

Peter G. Riddell



Cipta Loka Caraka. *Ensiklopedi Populer Politik Pembangunan Pancasila: dari A–Z*. Jakarta: Yayasan Cipta Loka Caraka, [1983]–ca 1984, 4 Volumes.

ABSTRACT

Popular Encyclopaedia of Politics and Pancasila Development

Ensiklopedi Populer Politik Pembangunan Pancasila

In the Foreword to the three-volume fifth edition (1984), reproduced in the seventh edition, the editors see the work as providing an opportunity to reflect on the fortieth independence anniversary of the Republic of Indonesia, as well as a chance to consider the nature of Indonesian national development during its early decades. So the many articles are of primary relevance to Indonesia, though

they encompass world issues of both a historical and a contemporary political and social nature. Some articles are quite specific to Indonesia (e.g. the entry on the “ABRI Masuk Desa” programme of 1980, the first article in the work) while others have worldwide significance (e.g. “Tolerance”). Nevertheless, the latter are always related back to Indonesia, especially to the national philosophy of *Pancasila*. The articles included are both descriptive and analytical, and are of significantly varying lengths according to importance.

The seventh edition comprises four volumes, with each initially presenting a list of titles of articles included in the entire work. Each volume covers a set of articles, arranged according to letters of the alphabet (Volume 1: A–E; Volume 2: F–Ker; Volume 3: Kes–Par; Volume 4: Par–Z). In addition to the many articles assembled by the editors, the work also includes translations into Indonesian of excerpts from relevant scholarly works in other languages. The work also includes photos, diagrams, maps and graphs, in both black and white and colour, all providing visual support to the text.

The work suffers from several flaws, though none is major. It is clearly written from a pro-*Pancasila* standpoint, a view which was officially sanctioned in the 1980s and 1990s but which has been challenged increasingly by Islamist groups in the early twenty-first century. The editors themselves point out the approximate nature of some statistical data included, a problem which can only increase with time. As is to be expected, some of the material is now dated; e.g. the articles on Gross National Product (*Pendapatan Nasional*) and General Elections (*Pemilihan Umum*), the latter of which does not consider elections after 1982.

Nevertheless, the work is still an important resource for providing a window into Indonesian history, especially given that some of the articles address key moments in the nation’s political history, such as the excellent 22-page article on the 1945 Constitution (*Undang-Undang Dasar 1945*), as well as the 50-page article on *Pancasila*.

Peter G. Riddell



Abdullah, Taufik. *Ensiklopedi Tematis Dunia Islam*. Jakarta: Ichtiar Baru van Hoeve, 2002, 7 Volumes.

ABSTRACT

The Thematic Encyclopaedia of the Muslim World

Ensiklopedi Tematis Dunia Islam

This encyclopaedia is intended to respond to the increasingly dynamic challenges of the present era. The dynamics of modern life have posed new questions about Islam and the Muslim world: whether Islam is compatible with modern issues such as democracy, human rights and gender. It is also aimed at responding to biased accusations against Islam, especially regarding currently rampant acts of violence and terrorism. Through an all-inclusive and holistic portrayal of Islam, it is hoped that this encyclopaedia can lessen the tension in society resulting from the misconception of Islam.

This is the fourth in a series of encyclopaedias published by Ichtiar Baru van Hoeve, a publisher specialising in such works in Indonesia. This encyclopaedia took almost seven years of preparation by a team of 82 authors, mostly coming from the disciplines of Islamic history and Islam-related sciences. Most of the authors are lecturers at Indonesia’s institutions of higher learning, especially the State Islamic University of Syarif Hidayatullah, Jakarta. Each of the volumes is coordinated by two editors. The Chief of Editorial Board, Taufik Abdullah, is a distinguished expert in Islamic history.

This first thematically arranged Islamic encyclopaedia in Indonesian is presented in the form of essays. The grouping of themes is chronological and subject based, for the reader’s ease and convenience when searching desired themes and their interrelatedness with others. Each of the articles is arranged in the following layout: the title of the chapter is followed by the opening text which briefly summarises the content; then the topics of the paragraphs are placed on the left and right sides of the page for the readers’ direct and fast access to the core of the article, furnished

with a selection of facts, a variety of illustrations, a bibliography and the authors' names.

The seven volumes contain a diverse array of themes, as follows:

Volume 1: *Islamic Roots and Origins*, discloses the process of the creation of Islam: pre-Islamic Arab society and monotheistic tradition; the delineation of the figure of the Prophet Muhammad, ranging from his ancestral lineage, his birth, to his *Hijrah* from Mecca to Medina, and concluding with particulars of the Qur'an, *Ḥadīth* and *Sunnah*, the development of Islam-related scientific knowledge and the formation of Islamic civilisation in the golden age of Islam.

Volume 2: *Caliphs*, relates Islamic development and the life of the Muslim community, with the spotlight on political aspects. The discussion is focused on the modes of leadership and power, starting from the leadership of the first four Caliphs (*al-Khulafā' al-Rāshidūn*), and ranging from great dynasties like the Umayyads, 'Abbasids, Ottomans, Safavids and Mughals to the small-time dynasties.

Volume 3: *Islamic Teachings*, describes the basic principles of Islamic doctrine, consisting of *akidah* (belief), the teaching of total submission to *Allāh*, the system of jurisprudence, the legal foundation of Islamic religious, political and civil life, concerning marriage, inheritance, criminal matters and Islamic legal policy. The portrayal of different schools of jurisprudence, *usul fiqh*, *tasawuf* and morality, concludes with an account of a wide variety of groups and movements in Islam.

Volume 4: *Islamic Thought and Civilisation*, portrays the history of Islamic thought and civilisation, as well as the leading figures of the period. It opens with the translating of classical works, proceeds with the discussion of the importance of Qur'anic knowledge and *Ḥadīth* as the source of ideas and of the development of Islamic philosophy, science and technology, architecture, calligraphy and lit-

erature, ending with an exposition of Malay literature in the Indonesian archipelago and the development of modernist thought in Islam, especially in Egypt, Turkey and Indo-Pakistan.

Volume 5: *Islam in South East Asia*, presents an account of the arrival and development of Islam in Indonesia, Malaysia, south Thailand (Patani) and Brunei, and its contact and intermingling with the region's local cultures. The socio-cultural manifestation of Islam in this region differs from elsewhere, owing to the influence of the Malay language, yet Islam here, in its doctrinal-normative aspects, remains the same as in other regions. One thing is certain: Islam in South East Asia is not marginal, as commonly and wrongly assumed. It is, in fact, another cultural realm boasting the majority of the world's Muslim population. Also described herein is the issue of Muslim minority communities in Singapore, Vietnam and other countries in South East Asia.

Volume 6: *The Dynamics of Islam Today*, relates the dynamics of the Muslim world of the twentieth and twenty-first centuries, beginning with the new paradigm of Qur'anic interpretation and *Ḥadīth* associated with the advancement of science and technology, as well as current issues: democracy, human rights and gender. Also touched herein are the issues of the internal dynamics of the Islamic community, especially those of *Sunni* and *Shi'ah*; dialogues between Muslims and non-Muslims; the importance of Muslim-based organisations at national level such as *Nahdatul Ulama* and *Muhammadiyah*, as well as those at international level such as Organisation of the Islamic Conference and OPEC.

Volume 7: The last volume consists of lists of a variety of practical facts on Islam and the Muslim world, and indexes of all the volumes. It also provides a brief account of the development of Islam in Indonesia and worldwide, presented in tables, charts, illustrations and pictures for easy understanding.

The thematic arrangement is interesting since it gives readers easy access to the themes which they are looking for. However, useless repetition is unavoidable. The account of Islam in Indonesia, for example, appears in several sections and so do the discussions on Islamic thought, movements and teachings. These should be deleted in the next revision.

Musdah Mulia



Ensiklopedia Indonesia. Bandung: W. Van Hoeve, 1954–6, 3 Volumes.

ABSTRACT

Encyclopaedia of Indonesia

Ensiklopedia Indonesia

This work was originally intended to serve both general and specific needs. It functioned as a broad-based encyclopaedia, covering a wide variety of themes and topics. In addition, as stated in the Foreword, the *Ensiklopedia Indonesia* was written in order to address Indonesia's particular interests in the modern world and her need for development as a newly emerging nation-state.

With the latter particular need in mind, the work begins with an extended Preface of 30 pages, presenting Indonesia's national emblem, her provisional constitution, and details regarding the membership and structure of the national government at the time the work was prepared.

The *Ensiklopedia Indonesia* then presents, in alphabetical order, a large number of articles addressing wide-ranging topics. The articles vary in length: some comprise three lines, while others (e.g. "Soekarno") fill most of a page. Each of the three volumes covers for a set of articles arranged according to letters of the alphabet (Volume 1: A–E; Volume 2: F–M; Volume 3: N–Z). The work also include, copious maps, diagrams, graphs and photos, mostly black and white. The text uses the spelling

conventions set for Bahasa Indonesia in April 1947, pre-dating the spelling reforms of 1972 which are still current today.

The work describes itself as not being party political, nor favouring any particular religion over another in the way it presents its information. This is largely true. Its presentation of the different political parties and religious faiths is even handed.

As a general encyclopaedia, the work no doubt satisfied the requirements of its day. It provided summary information on diverse topics in the humanities and sciences, thereby serving as an essential tool in different contexts, especially for school education. Its value today is primarily in providing a window into Indonesian perspectives on the nation, the region and the world in the mid-1950s, when the country was still in its infancy.

Peter G. Riddell



Anzagain Sdn. Bhd. *Ensiklopedia Malaysiana*. Kuala Lumpur, Malaysia: Anzagain, 1996, 17 Volumes.

ABSTRACT

Ensiklopedia Malaysiana

Many general encyclopaedias in the Malay language have been published in the past, but this is the first modern general reference work produced in Malaysia that is not a translation. All the entries given here are original, and based on the combined effort of a wide panel of writers and advisors, mostly from local research centres and institutes of higher education. It has been released in two editions, the first (15 volumes) in 1994, and the second in 1996 (17 volumes). The latter includes two dictionary volumes, one volume on expressions and synonyms, and an index volume. The subject matter of this publication includes a wide variety of fields, including science and technology, history (local and world), geography, the arts and also subjects generally related to Islam. The entries

are organised alphabetically, some being sole entries, while other entries open up into sub-entries related to the given topic.

As seen in the title, the main aim of this publication is to provide a Malay equivalent of a general reference encyclopaedia such as the *Encyclopaedia Britannica*. Because of this, many of the entries, in particular those related to scientific topics, only cover a subject on a general level and do not necessarily deal with it on a local level, as might be expected. However, the encyclopaedia is very useful as a reference for notable figures in Malaysian history. This can be seen particularly in entries on religious figures from the Malay world, often providing a wealth of information on a figure's educational background, affiliation, works etc. Entries on Islamic history in general seem to suffer from a lack of objectivity at times (see for example, the entry "Abbasiyah", which lists achievements in science and technology during al-Ma'mūn's reign, but omits any mention of the *Miḥnah*).

Aside from numerous spelling mistakes and the lack of a unified transliteration system for Arabic terms and names, the main indicator that this work was rushed into publication is the fact that many entries on the same topic appear in different places (e.g. the entry "*Abdullah bin Abdul Kadir Munsyi*" should have been combined with the entry "*Abdullah Munsyi*"). Despite these shortcomings, this encyclopaedia is useful as a reference work on Malaysian and Malay history, and especially as a source of information on many historical figures that so far have been neglected elsewhere.

Harith Bin Ramli



Хонзаров, К. Х., Тухлиев, Н. *Энциклопедик лугат (Энциклопедический словарь)*. Ташкент: Узбек совет энциклопедияси, бош редакцияси, 1988–1990, 2 томы.

Honzarov (Khonzarov), Q. H. and Tukhliev, N. *Entsiklopediklughat* (other title *Entsiklopedicheskiĭ slovar'*). Tashkent: Uzbek sovet entsiklopedii asi, bosh redaktsii asi, 1988–90, 2 Volumes.

ABSTRACT

Encyclopaedic Dictionary

Энциклопедик Лугат

This two-volume hard-cover encyclopaedia was written in the new Uzbek Cyrillic alphabet. It was the first concise universal encyclopaedic dictionary in the Uzbek language. To compile the first volume, a special academic-editorial board of nine people headed by main editor K. Kh. Khonazarov was formed and for the second volume there was a board of 66 people under T. Umarov.

This encyclopaedia was prepared on the basis of material from the third edition of the *Sovetskii Ėntsiklopedicheskiĭ Slovar'* published in 1985 in Moscow. Some articles are supplemented with material about the Uzbek SSR, and local and national terms and concepts.

At the very beginning of the publication, rules of usage and a list of conventional abbreviations in the text and on the maps are set out. The articles are in alphabetical order. Short explanations are given of the meanings of the most commonly used words concerning everyday life and socio-political terminology, especially words and terms which occur often in the modern mass media (radio, television and the press) and academic-popular literature (books and magazines). The articles contain concise information on the various aspects of modern socio-political life, economics, science and technology, literature and art. In the articles, detailed geographic, historic and economic information is given about the Soviet Union, its republics, autonomous republics, autonomous territories and regions, cities and other notable settlements of that time. Some of the articles include biographical information about famous scholars, people of literature, artists, public and political figures and other historical people of the Soviet Union and from other countries, both from modern times and from preceding epochs. In the articles, special consideration is given to material on the history and historical culture of the Central Asian peoples, and of the Uzbek nation in particular. Black-and-white photo-

graphs, maps and other illustrations accompany the text of the encyclopaedia. The Foreword mentions colour illustrations, but in this publication there are virtually none.

At the end of the second volume (pp. 527–42), several supplements are added. Some changes and important additions accumulated over the period from 1988 to the beginning of 1990 are set out in the first supplement. In the second, general information is given about monetary units of various countries of the world. In the third supplement is statistical information about the Uzbek SSR; information on things such as its administrative-territorial units, spatial area, population (based on information of 1989) and its ethnic make-up, number of main ethnic groups and minorities living in Tashkent and in the provincial centres of the Uzbek SSR, social composition based on occupation and means of subsistence (government employees, factory workers, people receiving stipends, pensioners, dependants and others), number of family members (from two to ten people), the number of married people and families without a breadwinner, etc.

Shamsiddin Kamoliddin
Translated by Karena Avedissian



Büngül, Nurettin Rüştü. *Eski Eserler Ansiklopedisi*. Istanbul: Tercüman, 1977, 2 Volumes.

ABSTRACT

Encyclopaedia of Antiques

Eski Eserler Ansiklopedisi

This work was published in two volumes. The first consists of 179 pages while the second has only 136 pages. The Preface to both volumes of the encyclopaedia, entitled “About the author and the work”, states that the main profession of the author, Nurettin Rüştü Büngül (1882–1951), was journalism, but that he also had an expertise in antiques. The author has composed a kind of dictionary of antiques which reflects his deep

background in the subject. Published for the first time in 1938, the work was revised, its language simplified and some additions made before the publication of the second edition. Also, the alphabetical disorder of the original edition was corrected.

The book begins with a four-page introductory chapter (pp. 9–12) where the author asserts that with this book he aims to introduce Turkish antiques to the reader, and in doing so to bring them to the attention of society as a whole. The author introduces about 400 items in total, including items in his own antique shop as well as those he has extracted from old documents. In the book he also classifies the antiques alphabetically and explains what each of them is, what it is used for, and what the estimated price would be. For this reason, the Encyclopaedia of Antiques served as a guide book for Antique dealers of the time.

In addition to everyday objects of antique value, the encyclopaedia also contains examples of book illumination techniques and materials used in this art. It also lists textile products, some weaving techniques, wooden, metal and stone works. The author uses descriptive language in the encyclopaedia but does not reference the sources of the information used to create such descriptions. Therefore there are no footnotes nor bibliography in the encyclopaedia. However, there are two different glossaries at the end of Volume II. The first is called “The tradesmen communities cited in the book and their jargon”, while the second has the title “Art realms”. In total, it may be considered that the book provides clear and accurate information for its time. While it is hard to use it as an academic reference book, it is useful in order to identify certain antiques and old objects which have ceased to exist today.

Filiz Adıgüzel Toprak
Translated by Mahmut Erbay



فرهنگ جامع سیاسی. تهران: سخن، 1993. محمود طلوعی.

Tulūī, Maḥmūd. *Farhang-i Jami'i Siyasi*. Tehran: Sukhan, 1993.

ABSTRACT

Comprehensive Dictionary of Political Terms

فرهنگ جامع سیاسی

Made up of approximately 650 entries, this is a condensed 1,012-page dictionary covering terms, individuals, organisations, schools, eras and locations which have political meaning or importance. Rather than offering opinions, the political descriptions in the dictionary are concerned with international politics and relations, the history of political changes, geopolitics, well known figures, political systems, political organisations and finally, whatever is noteworthy about practical politics on a smaller scale.

This dictionary, which is the work of one person – rather than of a group of writers, as has been conventional with such dictionaries for a number of years now – introduces the entries in extremely simple terms, and it has not been easy to do so consistently in all of the entries. However, in some cases simplicity has descended into over-simplification (for example, see Pragmatism and Allegiance). The author, who before publishing this dictionary had written, compiled or translated approximately 40 other works on topics such as the history of changes in Iran and the super-powers during the Cold War, has generally chosen the entries using the criterion that the Iranian reader should be able to feel close to them in terms of place and time. As a result, apart from the general and basic entries, many of the entries either directly or indirectly relate to politics and government in Iran. In addition, the length of the articles for each entry is determined by this criterion. Similarly, in the next section, topics related to neighbouring countries, as well as those regarding the political, military and economic powers beyond the region that have an impact on Iran and the Middle East, make

up many entries and are longer. In this dictionary, whenever an example is given, it is taken from Iran (for example, see Constitution and Geopolitics). The writer has not indicated his sources, either in the Introduction or at the end of each entry. Instead he has limited his comments to saying that he has used reliable sources published up to 1992, among which he names only three (p. 9).

One of the strong points of this dictionary is its use of images to accompany the entries. These images are usually photos of well known political figures. Sometimes they show important political events, such as riots, wars and revolutions. Very rarely, the text also includes geographical maps and statistical graphs. In addition, the author has provided charts with chronological outlines comparing events or noting important events leading to a particular point (for example, see the chart on the number of years prime ministers served in office under the constitutional government, pp. 255 and 256; important changes from the threshold of the Islamic Revolution until the passing of Ayatollah Khomeini, pp. 259–61).

Overall, compared with other similar works in Persian that have been written for a general readership, this single-volume dictionary is a successful and useful source. In spite of its flaws, some of which are noted above, the popularity of the book, evident from the fact that it has been republished numerous times in the last 15 years, shows that it has been accepted among general readers of this type of work.

Mohammad Mehdi Mojahedi
Translated by Niki Akhavan



نوربخش، جواد. فرهنگ نوربخش - اصطلاحات تصاویر. لندن: انتشارات خانقاه نعمت الاهی، 1982–1996، 16 مجلد.

Nurbakhsh, Javad. *Farhang-i Nurbakhsh – Istilahat-i Tasavvuf*. London: Intisharat-i Khanqah-i Ni'mat Allahi, 1982–96, 16 Volumes.

ABSTRACT

The Nurbakhsh Treasury of Sufi Terms

فرهنگ نوربخش «اصطلاحات تصوف»

This work is a compendium of the specific terminology, metaphors and allegories commonly used in the mystical tradition and in Sufi writings, along with their respective explanations. It is neither a dictionary nor an encyclopaedia in the narrow sense of the word. Rather, the author has compiled relevant excerpts from primary sources that explain or at least help in understanding specific terms and concepts.

The author has identified a number of broader categories and subjects, to each of which a separate chapter or sometimes a whole volume is dedicated. These include:

- Volumes 1–2: Descriptions and physical traits of the beloved, wine and taverns, relation and interaction of lover and beloved;
- Volumes 3–4: Religious terms, plants and flowers, colours, time, space, stones and metals, birds and other animals, travelling;
- Volumes 5–6: Covers and veils, government (*kishvar-dārī*), economy and trade, medicine/health and life/death;
- Volumes 7–8: Asceticism and the spiritual struggle, visions, self-revelation and unveiling, parents, categories of God's servants (i.e. composite terms that start with '*Abd al-*'), Sufi chains of initiation, inspiration and summoning, miracles and magic, states and stations of the path (*ḥāl, maqām, waqt, nafs*), praise and thanks to God;
- Volumes 9–10: Understanding/perception/contemplation and imagination, heart/mind/reason/spirit, knowledge/wisdom/gnosis, states and stations (*ḥālāt wa-maqāmāt*);
- Volumes 11–12: states and stations (again: *ḥālāt wa-maqāmāt*);
- Volumes 13–14: Writing (book/pen/tablet), speaking (word, speech), names/attributes and essences, divine names, unity of being;
- Volumes 15–16: Miscellaneous terms and comprehensive index to all volumes.

Under each heading a number of expressions are listed in alphabetical order. These include general symbols, metaphors and allegories as well as specific philosophical and mystical *termini technici*, sometimes even expressions and phrases: e.g. *Anā anta wa-anta anā* (I am you and you are Me). Individual entries consist almost exclusively of text excerpts from famous Sufi writers, complete with references to their respective sources. Only rarely does the author add his own words. It should be mentioned that some of the authors quoted are not universally considered as Sufis or even mystics. For example up to this day controversy exists over the alleged mysticism of the famous poet Ḥāfiẓ Shīrāzī. In similar vein, Nāṣir Khusraw might not necessarily be considered as a mystic, let alone a Sufi. By using quotations from these writers and putting them into a specific framework, the author gives an interpretation of these passages that might not be gathered from the texts when read in their own respective contexts. On the other hand, the motifs, metaphors and allegories of poems in general, and of those with specific mystical content, are closely related and can generally be considered poetic conventions. The author's approach in referring to these authors, whether mystics or not, is therefore certainly helpful and not without justification.

The book includes ideas commonly held by at least the majority of the many diverse Sufi orders and mystics. The author does not go into very many details as to various explanations of a certain term or conflicting theories that might be held by different mystics. Rather, he implies that there is a universal Sufi language and world view. Nevertheless, even though he himself belongs to the Ni'mat-Allāhī order, the author has made use of a wide variety of sources and one certainly can not blame him for being selective. Thus he draws not only upon the classical handbooks of Sufism, i.e. Qushayrī's *Risālah*, Sarrāj's *al-Luma'*, etc., as well as the works of Muḥyī al-Dīn Ibn al-'Arabī and the rich tradition ensuing from his ideas, but also upon later writers and poets, such as Ma'sūm-'Alī Shāh. A number of unpublished manuscript sources in the possession of the author are also cited.

The author has quoted from both Persian and Arabic-language texts; however, the latter have been translated by him into Persian. To facilitate use of the work every volume has an individual index, whereas the last volume contains a complete list of all entries in alphabetical order, so one need not look through all individual volumes and categories to find specific terms. The work is a very helpful reference tool and serves as a key to the poetical and highly allusive and symbolic language of Sufi writings, as well as to poetical allegories and metaphors. Moreover it helps to create an understanding of the underlying world view.

Armin Eschraghi



ملاح، حسینعلی. فرهنگ سازها. تهران: کتاب سرا، 1997.

Mallāḥ, Ḥusayn Ali. *Farhang-i Sāzhā*. Tehran: Kitāb Sarā, 1997 or 1998.

ABSTRACT

Dictionary of Musical Instruments

فرهنگ سازها

Completed in 1987, *Farhang-i sāzhā* (*FS*) is the result of 30 years of research and compilation, according to its writer, the late *Ustāz* (maestro) Ḥusayn-Ālī Mallāḥ (1922–93). *FS* is a broad-ranging reference work on musical instruments of the world, with the emphasis on Iranian and Islamic civilisations.

Thanks to the extensive credentials and experience of the author, *FS* is an original, accurate and well-researched compendium. Mallāḥ trained at Iran's Music Conservatory (*Hunaristān-i Mūsīqī*) and the National Musical College (*Madrasah-i 'Ālī-i Mūsīqī*). In 1947, as *tak'navāz-i viyūlan* (solo violin maestro), he joined Radio Iran where between 1953 and 1975 he held directorial and administrative positions. He also taught courses related to the history of music at Tehran University after 1969, and assumed editorial posts at several music-related periodicals. He contributed to four encyclopaedias and wrote over ten textbooks and

numerous articles. He composed four orchestral symphonies based on works of classical and contemporary Persian poets.

FS covers 464 musical instruments, alphabetised according to the Persian spelling, followed by Latin equivalents. Descriptions of instruments more commonly used are extensive (e.g. 23 pages for *tār*), as opposed to short paragraphs for obsolete or rarely used ones (e.g. *maghādīs*). Each entry covers essential information such as the instrument's history, etymology, physical description, modal (*pardah*) implications, methods of playing and its manufacture. When applicable, there are listings of citations and quotations where the instrument is mentioned, such as Persian poems. A select number of entries are illustrated with sketches or photographs. References are outlined in footnotes and include Persian, Arabic and Western sources.

There is a 10-page glossary of terms relating to Persian, Indian and Western music that goes beyond instruments.

Morteza Baharloo



Cevizci, Ahmet. *Felsefe Ansiklopedisi*. İstanbul: Etik Yayınları, 2003–6, 5 Volumes.

Abstract

Encyclopaedia of Philosophy

Felsefe Ansiklopedisi

The first volume of *Felsefe Ansiklopedisi* [*Encyclopaedia of Philosophy*] was published in November 2003 under the editorship of Ahmet Cevizci and the general coordination of Kasım Küçükalp and Ali Utku. The encyclopaedia contains entries arranged in alphabetical sequence and printed in two columns per page.

Of the 1,074 articles in the five volumes published to date, 153 are translations, 111 are compiled from various collections and 809 are originally written by academics working in Turkish universities and abroad, as well as by freelance researchers. The distribution of the contributors by volume is as follows:

Volume	Number of contributors	Contributors working in Turkish universities	Contributors working outside universities	Contributors working in universities abroad	Number of articles	Number of original articles	Number of translated articles	Number of articles from collections
I	77	73	2	2	238	187	41	10
II	99	96	3	-	268	191	48	29
III	81	80	1	-	192	124	27	41
IV	90	87	-	3	224	179	16	29
V	87	86	-	1	152	129	21	2

Felsefe Ansiklopedisi is planned to be completed eventually in 15 volumes, with one volume published every four months. The editor defines the goals of the encyclopaedia, in the Preface to the first volume, as follows: "Above all, we aim to instil a philosophical perspective in all areas, first and foremost in science, religion, education, economics and law; we also aim to bring conceptual clarity to all those subjects. In the last analysis, by means of philosophy, we wish to contribute to the critical and interrogative thinking in our country and to the culture of democracy and compromise that we need to develop under all circumstances." The editor also states that "as part of this goal", they want both "to exhibit the results of the philosophical work carried out in our country for quite a long time, and to give impetus to current work".

Although this work, as an encyclopaedia of philosophy, adopts Western philosophy as its major orientation, it does give a place to other sources of philosophy and to contributions on issues peculiar to the intellectual and philosophical climate of Turkey.

Written in a contemporary style and language, *Felsefe Ansiklopedisi* uses the original spelling of foreign names and philosophical expressions as a rule. As the most comprehensive encyclopaedia of philosophy ever published in Turkish so far, this work has great significance. Yet it contains some methodological shortcomings too: for instance, it does not mention the sources of the collected articles. Likewise, it does not mention whether the lists of sources given at the end of each article are "bibliographies" or "suggested reading lists for the subject". For the translated articles, the names of the translators are given in some cases, but not in others; also, there is no information about their source. Moreover, it is

not mentioned which of those articles are written specifically for this work.

Samet Bağcı
Translated by Mahmut Erbay



Gelişim-Hachette Türk ve Dünya Tarihi Ansiklopedisi. Istanbul: Gelişim Yayınları, 1985, 8 Volumes.

ABSTRACT

Gelişim-Hachette Turkish and World History Encyclopaedia

Gelişim-Hachette Türk ve Dünya Tarihi Ansiklopedisi

This encyclopaedia aims to present universal history from prehistoric times to 1985. Hilmi Yavuz acted as the publishing consultant and İsmail Yerguz was the chief editor. The first seven volumes were prepared by Hachette in France and cover world history; they were translated by Cemal Bali, Erdim Öztokat and Osman Senemoğlu from French. The eighth volume, covering Turkish history, was written by Turkish historians; however, their names are not mentioned.

The work follows not an alphabetical, but a chronological order. However, narrating a world history starting from prehistoric times in chronological order inevitably creates a number of difficulties. Many topics that are discussed in the encyclopaedia overlap historically and this complicates a history written in chronological order. Additionally, there are no tables of contents in

the volumes. There is only an alphabetical index at the end of the last volume, covering all the volumes. The lack of a subject index impedes the use of the encyclopaedia.

After briefly discussing prehistoric times, the work begins with Greek and Roman civilisations, taking a European-centred approach. Its 2,560 pages narrate the histories of Europe, America, Asia and Africa, with Turkey in the last volume. The topics are narrated with many sub-headings in a simple, clear, but rather superficial manner and enriched with abundant pictures.

This encyclopaedia may be useful for students who are new to the subject, rather than for readers wanting a critical history.

Özlem Berk Albachten



Brockelmann, Carl. *Geschichte der arabischen Litteratur (GAL)*. Leiden; New York: Brill (7), 1996, 5 Volumes.

ABSTRACT

History of Arabic Literature

Geschichte der arabischen Litteratur

More than half a century has passed since the first publication of the multi-volume book, *History of Arab Literature (Geschichte der arabischen Litteratur)*. In spite of this, it is still one of the most complete and comprehensive among history and literature books on Arabic language and literature all across the world. In these volumes, Carl Brockelmann (1868–1956), a prominent German linguist and Semiticist, provides a precise and concurrent view of history, literature and linguistics. By undertaking this monumental project, Carl Brockelmann responds to a broad range of need and demand from researchers in the field of Arabic history, language and literature.

The encyclopaedia comprises two main volumes and three supplementary volumes.

The first volume of the series (which includes Books I and II) begins with a long Preface written by Jan Van Witkam, about the structure

of the encyclopaedia and motivations for producing it. Book I explores the origins of Arab literature up to the end of the Umayyad period. In this section, the author discusses the pre-Islamic Arab literature and the pioneers of Arab literature. He also discusses the early Arab genres and traditions. The emphasis in this section is on poetry.

Book II provides a survey of literature produced during the Abbasid (750–1000) and post-Classical period (1000–1258). It is divided according to subjects, encompassing poetry, prose, philology, history, *ḥadīth*, *fiqh* (covering the different schools of Islamic thought: *Hanafi*, *Maliki*, *Shafii*, *Hanbali* and the Shi'ite *Zaidi* and *Imami*). It also includes literature on sciences and philosophy.

The second volume is divided into two periods: the first covering the period between the Mongol conquest and the takeover of Egypt by Sultan Selim I (1258–1517), and the second from the Ottoman conquest of Egypt in 1517 to Napoleon's invasion in 1758. These periods are depicted as periods of decline for Arabic literature.

This volume is arranged geographically and subdivided into themes. Brockelmann endeavours to cover literature produced in any thinkable subject in humanities and science. Even when the author discusses regions such as Iran, Anatolia and the Malay Archipelago, he does not drift from the scope of the book, as he focuses only on literature produced in Arabic. Brockelmann deserves credit for being one of the first scholars to explore literature in Arabic produced in peripheral regions such as China and Sub-Saharan Africa.

Forty years later, in 1938 Brockelmann produced three supplementary volumes to complement the original two. Their format is similar to the two original volumes in being divided on a geographical basis and subdivided into subjects. However, these three volumes are thicker and provide further detail to the material covered in the earlier two volumes. Brockelmann mentions that much of this additional information was gathered in the libraries of Cairo and Istanbul, in particular.

The third supplementary volume focuses on contemporary literature produced in the Arab world up to the outbreak of the Second World War. Since the Second World War, numerous

materials have appeared in Arabic, and perhaps a team of dedicated scholars should be invited to undertake the demanding enterprise of completing this project.

As the author's system of reference is outdated and difficult to use, Jan Just Witkam has advised readers to use the *World Survey of Islamic Manuscripts* alongside the *Geschichte der arabischen Literatur*, in order to find the books consulted in its production.

With regard to the entire work, it should be noted that Brockelmann refers only to the titles of those Arabic documents known to him. There are works in Arabic, both modern and historical, that have come into light since then, and a genuine updating of his work would be an important contribution to scholarship on Arabic literature.

Until now such initiatives have not been undertaken. Even the *World Survey of Islamic Manuscripts* cannot be considered a substitute for Brockelmann's encyclopaedic work.

Aptin Khanbaghi



Görsel büyük genel kültür ansiklopedisi. Istanbul: Görsel, 1984–93, 15 Volumes + 1 Volume.

ABSTRACT

Görsel Grand Encyclopaedia of General Culture

Görsel Büyük Genel Kültür Ansiklopedisi

This 16-volume work was written in Turkish and published between 1984 and 1993 by Görsel Yayınlar, a publishing company operating in Turkey. It is a practical reference work and its target group is a general readership, particularly secondary school students. It was one of the most ambitious encyclopaedia projects of its time, claiming to cover all branches of knowledge. The topics range from history to astronomy, mathematics, theatre, sociology, computers, music and botany.

The first 15 volumes have 9,350 pages in total, and at the end of the fifteenth volume

there is a 273-page index. The sixteenth volume (672 pages) is a supplement. Arranged in alphabetical order, entries are written in a simple and comprehensible manner and they provide elementary information, without any footnotes or references.

As a whole, this encyclopaedia is meant to be a universal compilation of information from all fields of knowledge as well as a local compendium presenting all sorts of information concerning Turkey. Although its scope and structure resembles some well known encyclopaedias like *Britannica* and *Larousse*, it is an original work, not a translation of any of them. Compared to such works, moreover, it is of smaller size and has fewer entries. Most of the entries consist of 50–150 words. In addition, unlike the “encyclopaedia and dictionary” type of works, *Görsel* is an encyclopaedia only, focusing on proper names.

The long list of contributors consists of noteworthy specialists, mostly academics. At the beginning of each volume the list of contributors to that volume is given under the headings of Applied Sciences and Social Sciences. The lists contain experts not only in the main areas of interest such as mathematics, photography or archaeology, but also in more specialised ones like numismatics, miniature painting, metallurgy and internal diseases.

The work differs from other encyclopaedias published in Turkey up until then, in that it contains much more visual material. One can find a couple of photographs, drawings or maps on almost every page. Full pages are allocated to illustrations for entries like the Second World War.

As is the case with works that aim to cover all branches of knowledge, *Görsel* encyclopaedia, started to become outdated from the moment of its publication, and since it does not have an online version, it has become of date much faster.

Furthermore, particularly in the entries relating to Turkey, one comes across incorrect information (e.g. referring to Ali Kemal's novel *Fetret* as a compilation of articles) or biased remarks (such as the claim that the “conquest” of Istanbul marks the end of the Middle Ages and

the beginning of the modern era, or the, assertion that recent comprehensive researches have proved that the Kurds are of Turkish origin).

Engin Kılıç



Erşahin, İbrahim. *Halk Kültürü ve Edebiyatı Sözlüğü*. Istanbul: Ötüken, 2005.

ABSTRACT

Dictionary of Folk Culture and Literature

Halk Kültürü ve Edebiyatı Sözlüğü

This is a small-sized dictionary of 306 pages and it does not have an index. It has 1,300 entries, but many of them can be found in conventional dictionaries.

Halk Kültürü ve Edebiyatı Sözlüğü contains terms of Turkish origin as well as terms borrowed from other languages and cultures. Etymological information about borrowed terms is not provided. This lack of information makes it difficult to contextualise terms like *ansiklopedi* (of French origin) within Turkish folk literature or culture. The linguistic background of entries can be helpful in understanding how a term has become a part of Turkish culture, yet this is not given here.

Each entry is followed by a brief definition. Definitions of terms vary in length: some are explained very briefly in two to three sentences, whereas others are covered in lengthy paragraphs. The writer uses a puzzling method to arrange multiple definitions for a given entry. According to this method, different meanings of a term are separated from each other by “/” whereas variations in usage of the same meaning are indicated by “//”. The reader is unable to learn more about these different meanings and usages, because the entries are not followed by bibliographies. There is only a brief general bibliography at the end of the dictionary. Definitions of a few terms are enhanced by examples; but examples are not provided for the rest, and the logic behind the omission is unclear.

Overall, *Halk Kültürü ve Edebiyatı Sözlüğü* is not a comprehensive resource for researchers in the field. Instead, it should be considered as supplementary textbook material for students of folk culture and literature (as it is advertised by its publisher).

Burcu Karahan



Burnell, A. C.; Crooke, William; Yule, Henry. *Hobson-Jobson: a glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive*. Richmond: Curzon Press, 1995.

ABSTRACT

Hobson-Jobson: a glossary of Anglo-Indian words and phrases and of kindred terms, etymological, historical, geographical and discursive

Hobson-Jobson, written by Col Henry Yule and Arthur Burnell, is more than an ordinary glossary of words. It is “unique among similar works of reference, a volume which combines interest and amusement with instruction, in a manner which few other Dictionaries, if any, have done”, writes William Crooke, who edited and supplemented its second edition. Its distinctive title is a phonetically corrupted version of “*Yā Hasan! Yā Husayn!*” (based on an Arabo-Persian chant by Shi‘i Muslims, praising the second and third Imams, respectively). The *H-J* contains thousands of such words and phrases, their etymological theories, definitions and examples of their usage throughout history. After pointing out the origin of each word, the authors present each entry in the Anglo-Indian version(s), followed by the native manner of spelling and pronunciation. Most often, these words or phrases are distortions of their original forms which entered the lexicons of nations far from where they originated.

In the “Introductory remarks” the authors state that *H-J* is a continuation of a trend which began at the end of the Elizabethan era, when

Hindi terms such as *calico*, *chintz* and *gingham* entered English. The newcomers and “the natives” needed words to express ideas, technical terms, administrative bureaucracies that their mother tongues lacked. The authors of the *H-J* aimed to fill this vacuum by defining emerging words. Readers still find current application and benefit within *H-J* because the literature and the mass media of the emerging post-colonial societies have carried many of these terms into the current era.

Following the “Introductory remarks”, the reader will find a “List of glossaries”, containing 21 references. The third section of “Fuller titles of books quoted in the glossary” includes over 600 bibliographical references, such as novels, memoirs, historic and scientific books, arranged alphabetically by author, followed by title, publisher and the specific edition which the authors have cited.

The authors have arranged each word alphabetically according to its commonest pronunciation by the Anglo-Indians of the late nineteenth century, followed by other versions when applicable. First, they indicate the linguistic origin of each word, and when theories conflict about an accurate source of the listing, the authors present the most probable hypothesis. One example is whether *balcony* was derived from the Persian *bālā-khānah* or the Italian *balco*). They also list and itemise all languages responsible for hybrid words such as English-Persian (*jail-khana* for “gaol” from the English “jail” and the Persian *khānah* for “house”). The definitions are followed by chronologically arranged quotations to illustrate usage.

Aside from an accurate etymological source which contains historical and geographic terms, *H-J* contains a great many scientific words such as medical, botanical and zoological terms, which is not clearly stated in the *H-J*'s sub-title.

The *H-J* is a well-organised and fairly accurate glossary. The authors have primarily relied on glossaries or etymological works written by Western scholars. Unfortunately they did not use any of the Hindi, Urdu or Persian dictionaries available at the time, which would have enriched the work. However, to their credit, within the “Fuller titles

of books”, they have cited numerous works written by “natives”, most of which deal with history, geography, administration, theology etc.

The content of the electronic version of *H-J* is essentially a duplicate of the hard copy and it appears more user friendly to the reader. There are hyperlinks to secondary or tertiary definitions or references, which the reader can access instantly.

Morteza Baharloo



قریشی , محمد یامین. انسائیکلوپڈیا آف اسلام. دہلی: تاج کمپنی، 1978.

Quraishī, Muḥammad Yāmin. *Insa'iklopedia af Islam*. Delhi: Taj Company, 1978 (reprint 1994).

ABSTRACT

Encyclopaedia of Islam

انسائیکلوپڈیا آف اسلام

This is an Urdu encyclopaedia in three volumes, with the main focus on Islamic sciences and *Sharī'ah* law relating to all theoretical as well as practical aspects of life. It claims to focus mainly on the unity of God, his message, prayer, *zakāh* (tax), *Hajj* (pilgrimage to Mecca), and other aspects, based on authentic and correct sources, with meanings, explanations and details.

The first volume consists of 786 entries; the second contains 471 and the third and last has 565 entries. The first volume is divided into chapters beginning with the reality of God and the Prophet, his family, sons, daughters and wives. Then follow chapters on prayer and its various aspects, the Qur'ān, faith, fasting, *Hajj*, cleanliness, *Hadīth* and its compilers. In every chapter there are entries, but no pattern has been followed. After various chapters there are entries of miscellaneous items in alphabetical order and at the end there are Arabic terms in order to increase, as it seems, the number of entries to the sacred figure of 786.

In the second volume all entries are in alphabetical order. The third volume begins with entries arranged alphabetically up to entry number 51. After this the remaining pages are divided into 15 chapters. A chapter on the holy Qur'ān and its various aspects is followed by chapters on ablution, prayer (*ṣalāh*), its methods and its various kinds, faith, prophets, martyrs of the holy wars, migration to Madinah, and the method of reading books. This volume ends with a few Arabic terms and various kinds of prayers.

This encyclopaedia describes all aspects of Islam and its practice, in addition to some historical events. It is full of repetitions and omissions. It has completely ignored local religious practices related to the *Barelvi*, *Qādyānī* and *Shi'a* sects of Islam. To give it more authenticity, introductions have been written by the heads of famous Islamic seminaries and Islamic scholars.

Rizwanur Rahman



Милославский, Г. В. & Негря, Л. В. *Ислам: энциклопедический словарь*. Москва: Наука, Глав. ред. восточной литературы, 1991.

Miloslavskii, G. V. and Negria, L. V. *Islam: entsiklopedicheskii slovar'*. Moscow: Nauka, Glav. Red. Vostochnoi literatury, 1991.

ABSTRACT

Islam: An Encyclopaedic Dictionary

Ислам : энциклопедический словарь

This is an academic encyclopaedic reference book summarising up both the researches of the Soviet scholars of Islam and the most essential achievements of world Islamic studies of its time (particularly, the multi-volume *Encyclopaedia of Islam*).

The 578 entries, arranged in alphabetical order, feature various general and specific problems of Islam and are dedicated to Muslim

sects and their history, theoretical and practical aspects of Islamic ideology, the problems of law, schools, communities and personalities – Muslim philosophers, theologians, founders of the law schools and of the Sufi orders, etc. – as well as the key notions and basic terms of Islam. The peculiarity of the approach to the key notions is the comprehensive definition of each term and its detailed interpretations in various meanings: e.g. *kalandar* is explained 1) as a technical term defining a dervish in an ecstatic state, 2) as a Sufi poetic term, defining a mystic aspiring to unity with God, 3) as a representative of the Kalandariya order, and finally 4) as a member of an armed group (of dervishes) accompanying caravans.

The publication contains a number of original entries, particularly on Qur'anic vocabulary and stories, history of Muslim communities, problems of true faith and fallacy, theoretical and practical aspects of power in Islam, socio-economic relations in mediaeval Islamic society, ideology of Sufi teachings, theory and history of Islamic law, and modern interpretations of traditional concepts. The entries on the Sufi orders and their activities in various parts of the world (in Central Asia, India, Africa) are of particular interest, although such a detail as their complete annihilation in Central Asia and the North Caucasus during the Soviet period is omitted. This also holds true for the whole of Islam on the territory of the Soviet Union; the new and modern history of religion on its territory is completely ignored, because of the atheistic official doctrine of the state.

The main sources are given in chronological order at the bottom of each entry. The book contains schematic charts illustrating a number of entries and presenting ideological developments in Islam, according to such divisive issues as the problems of power, faith, pre-termination and free will, *Allāh's* essence and attributes, and law (chart 1), the main directions of Islam (chart 2), the genealogical lines of the Quraysh tribe (chart 3), the main Sufi orders and their branches (mentioned in the publication) (chart 4), the Shi'a developments, including the so-called extreme (heterodox) Shi'a sects (chart 5). The publication includes some photos

of Muslim shrines. Basic sources and recommended literature on the subject are listed at the end of the encyclopaedia.

Victoria Arakelova



İslâm Alimleri Ansiklopedisi. Istanbul: Türkiye Gazetesi, 1986, 18 Volumes.

ABSTRACT

Encyclopaedia of Islamic scholars

İslâm Alimleri Ansiklopedisi

This 18-volume encyclopaedia aims to introduce the biographies of Islamic scholars between the first and thirteenth centuries of the *Hijrah*. It follows the traditional method of *ṭabaqāt* and assesses each century within its context. So the scholars (*‘ulamā’*) have accordingly been arranged alphabetically within each century. However, the first volume begins with the life of the Prophet Muḥammad in the first article (“Muhammad Aleyhisselam”), followed by the first four Caliphs (Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī), the rest of the Ten to whom Paradise was promised (*Al-‘Asharah al-Mubashsharah*), the family of the Prophet (*Ahl al-Bayt*) and his wives, these have been arranged according to their significance in these categories, rather than in alphabetical order. However, some other Companions who are often referred to in Islamic sciences (e.g. *Tafsīr*, *Ḥadīth* and *fiqh*) are placed in the alphabetical sequence.

Although the encyclopaedia looks at the lives of Islamic *‘ulamā’* in great detail, it seems that more detail is given in the articles on those *‘ulamā’* of Sufi orientation, or alternatively one can say that the mystical aspects of the scholars have been stressed. For instance, the articles on Sufi scholars such as al-Ḥārith al-Muḥāsibī (“Haris el-Muhasibi”), Imām al-Rabbānī (“Imam Rabbani”), Dhū al-Nūn al-Miṣrī (“Zünnun el-Mısrı”) and Mawlānā Jalāl al-Dīn Rūmī (“Mevlana Celaleddin Rumi”) are quite lengthy. The stories and narrations (*manāqib* and *qıṣas*)

about the lives of the scholars enrich the encyclopaedia from a Sufistic perspective; on the other hand, they occasionally overshadow the presentation of those scholars’ contribution to Islamic sciences.

The inclusion of the lives of Fatih Sultan tury (Hijri) scholars, and that of a Sufi folk poet Yunus Emre gives the reader the impression that the coverage of the encyclopaedia is largely flexible. However, it is also a fact that the encyclopaedia is centred on the Turkish/Islamic cultural region with a particular Sunni/Sufi focus. This is proved by the fact that very few people are included in the encyclopaedia from Shi‘ite Iran, Arabia, North Africa, the Indian/Pakistani subcontinent, Afghanistan, Central Asia or even South East Asia.

Although there is an index at the end of each volume, the last volume contains a comprehensive index entitled “The general index for the Encyclopaedia of Islamic Scholars”, covering all the volumes. Similarly, in the last volume, all sources used in the encyclopaedia are presented under the heading of “the consulted sources”, in addition to the short bibliographies following each article. Furthermore, a glossary is added to the last volume for any unknown words, under the title “the meanings of words and terms used”.

In the margins of the pages of the encyclopaedia are placed examples from Islamic arts and *Ḥadīths*. Every volume includes some pictures and photographs, albeit not necessarily related to the subject matter. These pictures are of poor quality, in black and white; however, the cover pictures, such as those of the Dome of Rock, the Prophet’s Mosque (*al-Masjid al-Nabawī*) and the tombs of Hacı-ı Bayram Veli and Hacı Bektaş Veli, do appeal to the eye.

It is known from the authors’ list at the beginning that this sizeable work was composed of contributions by various authors: however, the authors’ names are not mentioned at the end of the articles.

Bilal Gökkır

Translated by Mahmut Erbay



Houtsma, M. T. *İslâm Ansiklopedisi: İslâm âlemi tarih, coğrafya, etnografya ve biyografya lûgati*. İstanbul Üniversitesi. Edebiyat Fakültesi; Turkey. Milli Eğitim Bakanlığı, 1950–88, 13 Volumes.

ABSTRACT

Encyclopaedia of Islam

İslâm Ansiklopedisi: İslâm Alemi Tarih, Coğrafya, Etnografya ve Biyografya Lûgati

İslâm Ansiklopedisi is the Turkish edition/translation of the first edition of the well known *Encyclopaedia of Islam* (EI¹). It was prepared under the auspices of the Turkish Ministry of National Education by a committee from the Faculty of Literature at Istanbul University. *İslâm Ansiklopedisi*, which has 13 volumes and an index, was published between the years 1950 and 1986. Every entry in *Encyclopaedia of Islam* was translated into Turkish for *İslâm Ansiklopedisi*. In addition, many original articles related to Turkey, the Turkish people, the Ottoman Empire, as well as Central Asia have been added, or existing articles expanded. These additions are in many cases very substantial, resulting in a work considerably larger than the original EI¹. In a few cases the new Turkish entries were later adopted for the second edition of the *Encyclopaedia of Islam* (EI²); in many other cases they are cited in the bibliographies of EI².

The Turkish edition is presented with a long introduction, *mukaddime*, that summarises the history of Oriental studies from the eighth to the mid-twentieth centuries and refers to important scholars of Oriental studies, dates, and works in the West. The introduction continues with a review of the history of Turkish studies. In this section previous noteworthy encyclopaedic works on Turkish studies which were published in Turkish are mentioned. Among these works are Şemseddin Sami's *Kaamûs-ül-lâm* (6 volumes, 1889–98) and *Muhitülmaarif*, edited by Emrullah Efendi.

In the introduction the reason behind the decision not only to translate but also to edit

the *Encyclopaedia of Islam* is explained thus: “When there is a work like this [*Encyclopaedia of Islam*], instead of preparing a similar work and rejecting the idea of translating it, we decided that there would be a better chance of contributing to science, which is the common property of humanity, by translating it [*Encyclopaedia of Islam*] into our language and trying to make it complete by new additions during the translation process” (p. xvii).

İslâm Ansiklopedisi follows the pattern of *Encyclopaedia of Islam*: the articles are arranged in alphabetical order and useful short bibliographies are provided for each entry. Each entry is followed by the name of its writer. Unlike the *Encyclopaedia of Islam*, where the entry headings are entered under their Arabic, Persian or Turkish forms, all the entries in *İslâm Ansiklopedisi* are found under their Turkish forms.

Some of the prominent scholars who contributed to the *İslâm Ansiklopedisi* are Pertev Nâili Boratav, Besim Darkot, Abdülbaki Gölpınarlı, Mehmet Kaplan, Mehmet Fuat Köprülü, Reşad Ekrem Koçu, Sabri Esat Siyavuşgil, Ahmet Hamdi Tanpınar and Zeki Velidi Togan. It is undoubtedly a highly valuable source: it made the *Encyclopaedia of Islam* (EI¹) accessible in Turkish as well as offering numerous new entries by the foremost Turkish scholars. However, its content is dated and the language needs to be modernised.

An index to the work (*İslâm Ansiklopedisi indeksi*, q.v.), by Vâhid Çabuk, was published by the Turkish History Society (Türk Tarih Kurumu) in 1994.

This encyclopaedia should not be confused with the ongoing *Türkiye Diyanet Vakfı İslâm ansiklopedisi* (Istanbul 1988–, q.v.), which is an entirely new work covering the same field.

Burcu Karahan



Çabuk, Vâhid. *İslâm Ansiklopedisi İndeksi*. Ankara: Türk Tarih Kurumu Basımevi, 1994, 13 volumes.

ABSTRACT

Index of the [Turkish] Encyclopaedia of Islam*İslam Ansiklopedisi İndeksi*

This is the index for the 13-volume *İslam Ansiklopedisi*, the Turkish Encyclopaedia of Islam, based on the well known *Encyclopaedia of Islam* published by Brill. The index volume comprises a preface (2 pages), a short introduction (12 pages) and two main sections. The first section gives an alphabetical list of the articles in the encyclopedia, with volume and page numbers. In the second section, the authors are listed alphabetically by surname, with the articles written by each and their locations in the volumes.

The Preface provides information on the transcription and transliteration systems employed by the Index and states that the aim of the work is to help researchers to save time and make it easier to use the encyclopaedia.

The Introduction offers some information not contained in the encyclopaedia itself, such as the history of how the encyclopaedia was composed, its content and editorial board. According to this, it was prepared in the years 1939–87 by commissions formed of professors from İstanbul University. The authors involved in those commissions were R. Rahmeti Arat, Tahsin Yazıcı, Cavid Baysun, Orhan F. Köprülü, Adnan Adıvar, Avni Başman, S. Esat Siyavuşgil, Saadettin Buluç, İbrahim Kafesoğlu, Ahmed Ateş, Besim Darkot, Bekir Kütükoğlu, Nihad M. Çetin, A. Suphi Furat, Fikret Işıltan, Nazif Hoca, Abdülkadir Karahan and Nejat Göyünç. Although the initial objective of the project was to copy-translate the *Encyclopaedia of Islam*, the editorial board later observed that many articles contained false information and errors, and then decided to rewrite especially the articles concerning Turks and also to correct the major mistakes in other articles too. Consequently, *İslam Ansiklopedisi* turned into a mainly original work, rather than being just a translation. By the time the encyclopaedia was completed, two-thirds of the pages and one-third

of the articles appeared to be original work. The longest of those articles is “Turks” (480 pages), whereas the longest of the biographical entries is “Atatürk” (89 pages).

The most distinctive features of the Index are the full list of the titles of the articles in the encyclopaedia, the list of authors with their articles, and the significant information on the editorial board and history of the encyclopaedia. In that regard, the Preface mentions an 800-page work on criticisms and assessments of the encyclopaedia in the Turkish press – but no further information is given.

Muhammet Günaydın

Translated by Mahmut Erbay



Laut, Renate; Ende, Werner; Steinbach, Udo. *Der Islam in der Gegenwart*. München: Beck, 2005.

ABSTRACT

Islam Today: Development and Diffusion: culture and religion – state, politics and law*Der Islam in der Gegenwart*

Der Islam in der Gegenwart [Islam Today] is one of the most comprehensive encyclopaedic books on Islam in contemporary societies written in the German language. Since its first publication in 1984, it has become a standard work in the field and one of the most important and recognised reference books for both the public and academia. Edited by renowned German experts in Islamic studies, Werner Ende (Professor Emeritus of Islamic Studies at the University of Freiburg) and Udo Steinbach (Director of the GIGA Institute of Middle East Studies, formerly Orient-Institut, in Hamburg), the book contains articles by 45 experts. Since 1984, *Der Islam in der Gegenwart* has been reprinted five times. The latest edition, of 2005, has been revised and extended.

In topical and geographically organised chapters, the authors examine Islam and its confessional embodiments as a religion as well

as its role in economic, political, social and cultural life in the Muslim world and in Muslim communities in Asia, Africa, Europe and America. Altogether, the publication consists of three major sections: the first part (pp. 21–148) is an introduction to the religious and political history, ranging from the spread of Islam, theological and judicial developments of Sunni and Shi'ite thought to Muslim reform movements.

The major part of the book is the second section (pp. 151–751), on the political role of Islam in the contemporary Muslim world. Apart from 24 country profiles on the role of Islam in the political systems, articles refer to categories such as the economic, social and financial order, Islamism, popular Islam, brotherhoods and sects, international Muslim organisations and the role of non-Muslim minorities in the Muslim world. Chapters on legal developments and on democracy, secularism and human rights, as well as gender issues, have been rewritten for the fifth edition. Because of developments occurring after the book was first published two decades ago, this latest edition also contains some additional articles on Islam in the West.

The third part (pp. 755–857) deals with the culture of Islam in the contemporary Muslim world, with chapters on Oriental studies and Orientalism, the language of Islam, contemporary Islamic literature, art and architecture. An appendix (pp. 861–1064) offers comprehensive indexes of people, subjects and places as well as carefully ordered bibliographies (50 pages) which enable the reader to make full use the book and to become familiar with the literature cited.

Altogether, the publication totals 1,064 pages and includes 15 illustrations and a map. Words of Arabic, Persian or Turkish origin have been transliterated. The appendix also offers explanations of the transliteration. The transliteration of names and expressions from the Arabic alphabet has been criticised by scholars (see: Kurt Scharf http://www.qantara.de/webcom/show_article.php/_c-478/_nr-410/i.html). Although new chapters on Muslim minorities in Western European countries, such as Germany, Austria or France, have been introduced into the fifth edition, articles on Bhutan and Romania have been omitted. Readers interested in Muslim life in these coun-

tries therefore have to consult prior editions (first to fourth) of the work. In general, the book has a wide scope in terms of subjects and countries. It is clearly written and offers an in-depth and differentiated overview of the Muslim world today. At the moment, it is one of the most up-to-date compendia on the subject (developments until the end of 2004 were taken into account) written in the German language and will doubtless remain an important reference book.

David Motadel



Королева К. *Ислам классический: энциклопедия*. Москва: Эксмо; СПб.: Мидгард, 2005.

Korolev, Kirill. *Islam Klassicheskiĭ: èntsiklopedii 'a*. Moscow: ESKMO, 2005.

ABSTRACT

Classical Islam: An Encyclopaedia

Ислам классический: энциклопедия

This work is a popular-scholarly publication in the Russian language that attempts to survey the main issues of Islam.

The book consists of a foreword, three main parts, a conclusion and a supplement. The first part, in three chapters, is called *Background*. It is dedicated to a short history of pre-Islamic Arabia, the Qur'ān and the differences between it and the holy books of other religions, and information about *Sunnah* and *Ḥadīth*, as well as the well known collections of *Ḥadīth*.

The second part, called *Holy History*, is also divided into three chapters. It is dedicated to the origins of Islam and its world, the life of the Prophet Muhammad and the early history of the Caliphate, as well as the lives of the Pious Caliphs.

The third part of the book consists of four chapters. In the first chapter, the main regulations of the Islamic faith are explained and brief information is given about the Five Pillars of Islam and its rituals. Also in this chapter, special attention is paid to Muslim holy days such as

‘Īd al-Fiṭr, *‘Īd al-Aḏḥá*, *Mawlid* etc. The second chapter is dedicated to the *Sharī‘ah*, *fiqh* and its *madhāhib*. In the next chapter information on different sects and trends is provided, and in the fourth chapter information on Islamic mysticism is given. At the end some *Ḥadīths* of the Prophet Muhammad are cited.

The main value of this book is in the supplement, which consists of two parts. The first part gives a chronology of the life of Muhammad and the government of the Caliphs from Abū Bakr to the last Abbasid Caliph of the Egyptian period, al-Mutawakkil (1517–47). The second part of the supplement includes an explanatory dictionary of the main terms and concepts of Islam, arranged in alphabetical order. Though the dictionary is not voluminous, it includes references, in cursive type, to the titles of the relevant articles.

The book is provided with a short bibliography of the main sources and is illustrated with black-and-white pictures. As a whole, the encyclopaedia serves as a good work of reference for a wide range of Russophone readers.

Shamsiddin Kamoliddin
Translated by Karena Avedissian



Примаков, Е. М.; Иванов, Н. А. *Ислам: краткий справочник*. Москва: Наука, Глав. Ред. Восточной Литературы, 1986.

Primakov, E. M. and Ivanov, N. A. *Islam: kratkii spravochnik*. Moscow: Nauka, Glav. red. Vostochnoi Literatury, 1986.

ABSTRACT

Islam: A Short Handbook

Ислам: краткий справочник

This short reference book is the first Soviet publication of its kind, presenting the most general information on Islam.

It opens with an introductory article by M. Piotrovskii, “Islam as faith and mode of life”, which describes Islam as a religion and

gives a short survey of its history and role in the present-day world. Concisely presented here are the fundamentals of the Muslim faith, the Five Pillars of Islam, some elements of the externals of the religion, dress requirements etc. In the historical overview, besides the biography of the prophet Muhammad, the author discusses sectarianism in Islam, analysing its basic causes, as well as the philosophic-religious debates which resulted in the systems of dogmas still prevalent in the Muslim world.

Particular attention is paid to the Middle Ages – the rise of Muslim civilisation and the ideological formation of Islam in that period. The author gives information on the different law schools in Islam (*madhhabs*), pointing to the role of the basic sources and to the peculiarities of the *Ḥadīth* tradition in Sunnism and Shi‘ism. Also discussed here is the problem of the correlation of Sufism and the Sunni dogmas within one system. Other points, merely touched, are the role of clerics and state-clerical relations.

Among the challenges faced by Islam today, the author concentrates on the problem of “Islam and science” (the concept of a “state of science and faith”), and that of “the Islamic economy”, the latter being opposed to the adaptation of Islam to the capitalist economic system. Particularly stressed are theories aiming at developing the so-called “Third Way”, free from both capitalist values and communist atheism. The second part includes short entries in alphabetical order, containing brief information on the main terms in Islam, sects, orders and historical personalities connected with the history of Islam. The entries are not supplied with bibliographies, and the authors are listed at the end of the book.

A separate part – “International Muslim Organisations” – briefly presents the main transnational (both governmental and non-government) organisations, as well as those international organisations uniting separate Muslim communities, not states.

The last part – “The Muslim Population Abroad” – contains not only detailed statistics on the number of Muslims in various countries (except for the Soviet Union itself), but also data on their adherence to different sects in Islam,

on the dominant *madhhabs*, the spread of Sufi orders etc. The data, taken from the relevant UN publications, reflect the statistics of the beginning of the 1980s.

At the end of the handbook is a list of recommended literature.

Victoria Arakelova



Donzel, E. J. van. *Islamic Desk Reference*. Leiden: Brill, 1994.

ABSTRACT

Islamic Desk Reference

Conceived to contain the “essentials” of *The Encyclopaedia of Islam*, this work presents concise entries on names, places, technical terms and concepts from across the Islamic world. Compared to its source, it is brief and accessible to a non-scholarly readership. Transliteration diacritics have been eliminated (except ‘*ayn* and *hamzah*) in the keywords and the text of the entries. Common English spelling of place names, according to *The Times Atlas of the World* (sixth edition, London 1980), is employed. English translations of terms and concepts are used unless the word has moved into common English usage; in general, the Arabic/Persian/Turkish word underlying the English keyword has been provided, so that reference may be made to the full encyclopaedia if more information is needed. The distinctive characteristics of the encyclopaedia’s transliteration scheme (e.g. “dj” for “j”, “k” for “q”) have disappeared but, as the editor points out, this will hardly pose a major problem for those who are willing to consult the full version of the articles after reading these summaries. Dates are given in the Christian calendar equivalents only.

The source of the information for all of the entries is the “New [second] Edition” of *The Encyclopaedia of Islam* (1960 on) as far as the word “Raf”, plus the supplements and indexes that had appeared up to the point of publication. For other entries the first *Encyclopaedia of Islam*

edition of 1913–36 has been used. Not all the entries of the *Encyclopaedia* are included: less significant people and words are omitted. The entries provide only the most basic information and range in length from just slightly over one line of text to three pages (exceptionally: this is for the entry on “Muḥammad”).

The work includes useful lists of dynastic rulers, 16 maps and six colour plates primarily illustrating architecture.

Andrew Rippin



Прозоров, С. М. *Ислам на территории бывшей Российской империи: энциклопедический словарь*. Москва, Восточная Литература, 1998–2003, 4 Volumes.

Prozorov, S. M. *Islam na territorii byvsheĭ Rossiĭskoĭ imperii : èntsiklopedicheskiĭ slovar’*. Moscow: Vostochnaia Literatura, 1998–2003, 4 Volumes.

ABSTRACT

Islam on the territory of the former Russian Empire: Encyclopaedic Lexicon

Ислам на территории бывшей Российской Империи: энциклопедическая лексика.

This is the first comprehensive Russian-language encyclopaedia of “Russian Islam”, dealing with seventy million ex-Soviet Muslims, who for over two centuries were cut off from the rest of the Muslim world. The encyclopaedia attempts to identify the distinctive features of “Russian Islam” in comparison with “normative” Islam, which is widely associated with the Middle East. It explains the major Islamic terms, events, personalities and movements in the Muslim-populated regions of Russia, the Caucasus and Central Asia. Chronologically the encyclopaedia covers the period between the seventh century CE and 2003. Its contributors are reputable Islamic specialists from Russia, Ukraine, Uzbekistan, England, Germany and

France who base their analysis on a variety of primary sources, including archival material, ethnographic, epigraphic and archaeological findings, and previous academic publications. They reveal the diversity of "Russian Islam", which derives from the ethnic and cultural diversity of its adherents. The encyclopaedia also analyses specific beliefs and practices of Sunnis and Shi'is, as well as followers of various Sunni juridical schools, e.g. Hanafis, Shafi'is, and members of Sufi brotherhoods, e.g. the Naqshbandiya, the Qadiriya and the Yasawiya.

The encyclopaedia consists of four volumes, which were published by the Russian Academic Publishing House, Vostochnaia Literatura, in Moscow in 1998, 1999, 2001 and 2003 respectively. Each volume contains over 80 entries which are organised in alphabetical order. Each heading is given in Russian script with a Russian transliteration of the original from Arabic, Tatar, Uzbek, Tajik etc. Each entry contains a description of 1 to 3 pages, with bibliographical references at the end. The encyclopaedia includes alphabetical lists of (i) distinguished personalities; (ii) names of religions, Sufi brotherhoods, juridical schools, Islamic movements, parties and organisations; (iii) geographical and topographical names; (iv) ethnic names and (v) titles of primary sources and periodicals referred to. It also contains a subject index, bibliography and illustrations.

Using the encyclopaedia is complicated by some deficiencies in its organisation and indexing system. In particular, each volume presents a complete piece of work, covering subjects beginning from the first to the last letter of the Russian alphabet. Therefore, in order to find a particular article a reader needs to look through all four volumes simultaneously. This is aggravated by the lack of a comprehensive index for the whole encyclopaedia. Instead each volume has a variety of different indexes, which may well confuse the reader.

Galina Yemelianova



Esposito, John L. *The Islamic World: past and present*. New York: Oxford University Press, 2004, 3 Volumes.

ABSTRACT

The Islamic World: Past and Present

The power and influence of Islam around the world are undeniable, yet at the same time, many in the West are ignorant of even its most basic aspects, and what it means to be a Muslim. What do Muslims believe? What religious and social duties have Muslims towards each other and towards non-believers? What is the relationship between religious and political authority in Islam? These issues are well addressed in this three-volume work.

John L. Esposito is editor of this comprehensive introductory resource, with three associate editors: Abdulaziz Sachedina, Tamara Sonn and John O. Voll. The basic purpose of this encyclopaedia is to provide understanding of the pre-modern world of Islam, and of events and changes of recent years. Esposito has drawn heavily from his earlier four-volume *Oxford Encyclopedia of the Modern Islamic World*, which is a standard reference work on Islam for scholars. This new three-volume set on Islam and Islamic history contains more than 300 articles, which have been substantially rewritten to address a general audience, students and young adults. It also contains 95 half-tone and 45 colour illustrations, as well as eight maps.

The work has become established as a standard work of reference on Islam and Islamic history. Written for those with little or no knowledge of Islam, this superb encyclopaedia provides authoritative entries organised in an easy-to-use A-Z form. What emerges is a highly informative look at the religious, political and social spheres of the Islamic world. It provides an insight into the life of political leaders, influential thinkers, poets, scientists and writers. Other entries cover major political movements, groups and religious sects as well as terms from Islamic law, culture, religion, key historical events and important landmarks, with detailed

entries on the doctrines, rites, ceremonies and customs of Islam, along with technical and theological terms.

The text itself is generally much simpler than what is found in most encyclopaedias or dictionaries of religions. The key terminology is defined properly in the margins, and sometimes there are short essays about related issues – for example, the status of women in Afghanistan after the Ṭālibān. Several controversial ethical issues are addressed, such as abortion, voting, Jihād, holy war, etc. Although there are some unnecessary details, there is some excellent insight in many of the articles.

Written and compiled in an unbiased manner, the work will meet with general acceptance and is not likely to raise controversial debate among Muslim scholars. However, the biggest drawback is its price – it is expensive enough for only a few individuals to be able to purchase it. Libraries can help, and efforts should be made to encourage local libraries to acquire it. The set might also help parents, if they could purchase it for themselves and their children.

Arshad Rizvi



Ислом: Энциклопедия, А.-Х. Тошкент: Ўзбекистон миллий энциклопедияси, 2004.

Islom: entsiklopediia: A.-X. Tashkent, Ўzbekiston millii entsiklopediiasi, 2004.

ABSTRACT

Islam: Encyclopaedia

Ислом: Энциклопедия

This work is the first popular encyclopaedia in the Uzbek language dedicated to Islam. It begins with a foreword by Zukhriddin Khusniddinov, State Advisor of the Republic of Uzbekistan for Religious Affairs. In the Foreword it is emphasised that after Uzbekistan gained independence, the need for the creation of an encyclopaedia on Islam in the Uzbek language ripened. The crea-

tion of such an encyclopaedia under Soviet rule would of course have been impossible.

Material on the history of Islam, the position of the Muslim faith and cult, ethics, aesthetics, politics, literature, art etc. is included in this encyclopaedia consisting of 320 pages. Considerable space is given to biographies and to the illumination of the lives and creative work of prominent representatives of Islamic civilisation, religious figures and Sufi sheikhs. Special attention is paid to monuments of Islamic architecture, their history and description. Space is also set aside for the realities of Islam in today's Uzbekistan.

The authors of the articles are for the most part scholars and experts in Islam, a list of whom is given at the end of the encyclopaedia. However, there is no information on who the author of a specific article is.

The encyclopaedia also contains a small number of black-and-white and colour photo illustrations. Among them, it is especially worth noting the photo of the Osman Koran, kept in the Barak Khan Madrassah in Tashkent.

In the encyclopaedia, the titles of the articles are composed in capital letters in black script and are laid out in alphabetical order. However, the lack of essential references makes using the encyclopaedia difficult and limits access to information to a certain extent. For example, in the article on Choriorlar (Чорёрлар), a reference to Khulaf al-Rashidin (Хулаф ал-рашидин) is indeed necessary.

Another shortcoming of the encyclopaedia is that a unified system of transliteration of Arabic terms is not observed. For example, the article *al* is transliterated in one place as *al* (Amir al-Muminin) and in another place as *ul* (Amir ul-Khazh) and in some cases it is not even used (Akhli Bait).

Despite these faults, the encyclopaedia is an important work of reference for a wide range of readers in the Uzbek language.

Akram Khabibullaev
Translated by Karena Avedissian



(鈴木紘司.)_(イスラームの常識がわかる小事典). (東京): PHP 研究所, 2004.

Suzuki, Hiroshi. *Isurāmu no joshiki ga wakaru sho-jiten*. Tōkyō: PHP Kenkyujo, 2004.

ABSTRACT

The Encyclopedia of Islamic Common Sense

イスラームの常識がわかる小事典 *Isuramu no jo-ushiki ga wakaru sho-ujiten*

The encyclopaedia is comprehensive, a small but rich in work of 233 pages. It begins with the statement that approximately one in five people in the world are Muslim, but not all Japanese people have understood Islam correctly. The book aims to disentangle some misunderstood aspects of Islam, in contrast to the prejudice with which it is perceived in Japan. Throughout the volume, Suzuki, a Japanese Muslim and scholar, offers his idea of Islam as respecting reason and peace, referring to the distorted account that the Muslims travelled with the Qur'ān in one hand and a sword in the other.

The 90 entries range from definitions of common Islamic concepts, terms used in the daily lives of Muslims, and key events from Islamic history, to major international political issues facing the contemporary Muslim world. The encyclopaedia is divided into seven chapters: 1. The Birth of Islam; 2. The Life of Muhammad, Prophet and Messenger of God; 3. The Compilation of Hadith; 4. Islamic Doctrine – Six basic beliefs and five deeds, Jihad as meaning endeavour rather than holy war; 5. A History of the Islamic world; 6. Literature about the Modern Islamic World; and 7. The Daily Life of Modern Muslims.

In the first four chapters, Suzuki interprets the meaning of the birth of Muhammad, the core of Islamic doctrine and Muslim civilisations. In the other three chapters, he explains the history of the development of Islam in the world, and political and cultural issues situated in the contemporary Middle East, in particular the wars in Iraq, Saddam Hussein and Ariel Sharon's regimes, Palestine, and the syndromes of Al Qaeda.

The book explains Islamic notions of humanity, historical and contemporary issues, recent

changes and emerging issues, along with the good Islamic reason and the manners of daily life.

Unfortunately there are no references. The work includes photographs and maps. It is highly valuable for those seeking to gain an introductory understanding of Islam, such as school teachers, students and business persons, and those who travel or live and meet with Muslim people. The work is concise and written in plain Japanese language.

Huda al-Khaizaran



塩尻和子,池田美佐子著.)_(イスラームの生活を知る事典) (東京): Tōkyōdō Shuppan (東京堂出版) (2), 2004.

Kazuko Shiojiri, Misako Ikeda. *Isurāmu no seikatsu o shiru jiten*. Tōkyō: 2004.

ABSTRACT

The Encyclopedia of the Islamic Way of Life

イスラームの生活を知る事典 *Isuramu no seikatsu o shiru jiten*

The encyclopaedia is a comprehensive, single-volume work. It aims to explain the basic principles of the Muslim way of life in the Middle East. Based on the experiences of the two authors in Middle Eastern countries, the book further aims to enhance the reader's practical relationships with Muslims in order to promote international and peaceful multi-cultural co-existence and prosperity. The practical guidance on Islam is based on two questions: How do Muslims live their lives? How do Muslims integrate their daily lives with Islamic religious practice?

The 153 entries range from basic knowledge about Islam, definitions of Islamic concepts and terms and biographies of key Islamic leaders, to international political issues in the Middle East. It volume organised in 16 chapters: 1. Basic Knowledge about Islam, 2. Islamic Society, 3. Religious Rituals, 4. Festivals, 5. Restrictions [legal regulations], 6. Social Affairs, 7. Family Life, 8. The Islamic View of Women, 9. Marriage,

10. Funerals and Death, 11. Relationships with Other Religions, 12. Shopping, 13. Crime and Accident, 14. Education, 15. Economics and Development, and 16. Modernisation, Politics and International Relationships.

Within these chapters, there are ample examples of the Islamic way of thinking and approaches to daily life. The encyclopaedia describes the meaning of Muslim names; Islamic views on women and banking; the spirit of hospitality – being a host and hostess, and a guest; social affairs, for example celebrating and writing messages on recovery from illness. Learning these basic ideas and knowledge of Islamic good manners, etiquette and rules practised among Muslims may give non-Muslims opportunities to develop good associations with Muslim people.

There are ample photographs of Muslim people's daily lives, and a map showing the geographical expansion of Islam in the world. Fifty-four references suggest items for further reading, covering research methodologies on Islam, case studies and literature, historical, political, anthropological and philosophical aspects of Islamic studies. The work includes a full alphabetical Japanese index. It is highly recommended for professionals in business, engineering and academics, social workers, and those who wish to study comparative aspects of Islam and the Islamic world.

Huda al-Khaizaran



加賀谷 寛; 片倉 もとこ, *イスラーム世界事典* / 東京: 明石書店, 2002.

Kagaya, Hiroshi; Katakura, Motoko. *Isuramu sekai jiten*. Tokyo: Akashi Shoten, 2002.

ABSTRACT

The Encyclopaedia of the Modern Islamic World

イスラーム世界事典 *Isuramu Sekai Jiten*

This unique one-volume encyclopaedia has three major aims: firstly, to provide the reader

with some understanding of the currently expanding modern Islamic world on a global scale; secondly, to inform about aspects of the daily life of Muslim people; and hence, thirdly, to offer perspectives on living Islam today and in the future.

This work draws on the resources of 100 contemporary specialists, including scholars, business and trade groups, diplomats, social workers and other experts. The alphabetically arranged encyclopaedia has 677 entries (two columns each): in total 473 pages. The geographic coverage includes the Arab heartland, Africa, Asia, Europe, the former USSR and the Americas.

The text offers interpretations of civilisations of Islam from Islamic times to the present. It includes extensive analyses of theology, law, jurisprudence, language, institutions, movements, belief, Muslim women and the daily life of people on a global scale. Essays explore Muslims, Jews, Christians and other prominent figures who have had a long-term impact on Islam. Entries on the Islamic world in Japan include the Japan Muslim Association, events, education, academic researches, missionaries, pilgrimage and architecture, and offer useful sources on history, politics, economics and individual leadership. The encyclopaedia has ample illustrations, including maps, frontispieces, statistical sources and photos. Related Islamic sources include cross-references, Islam-Western timelines, Islamic events, a chronology, and a general index. Twenty-four pages of guides to bibliographies on the related themes are practical and useful.

The Encyclopaedia of the Modern Islamic World reflects the multidisciplinary contemporary scholarship in Islamic civilisation studies. Its unique focus provides an invaluable reference for scholars and students, media and political columnists, specialists and non-specialists – anyone interested in promoting their understanding of the changing modern Islamic world.

Huda al-Khaizaran



Ōtsuka, Kazuo. *Iwanami Isuramu jiten*. Tōkyō: Iwanami Shoten, 2002.

大塚和夫 岩波イスラー. ム辞典 東京: 岩波書店, 2002.

ABSTRACT

Iwanami Dictionary of Islam

岩波イスラム事典 *Iwanami Isuramu Jiten*

This fine work of reference is the first and largest dictionary of Islam in Japan. The editor-in-chief calls for the twenty-first century to be a time of wisdom and the protection of civilisation and humanity. For this, mutual understanding of civilisations and dialogue are needed. In this context, *Iwanami Dictionary of Islam* was published in one compact volume, providing a full picture of the Muslims in order to promote a basic understanding of Muslim regional civilisations.

Contributed to by 250 experts, the dictionary totals about 1,200 pages and covers about 4,500 subjects, focusing on the modern and contemporary history of Islam. The subjects are well chosen and interpret the basics of Islamic religion, civilisation, society and thought. These include the rich Muslim cultural heritage as well as Muslim greetings, games, marriage and funerals. Also included are diplomacy and specific economic and financial systems in history. The relationships between Japan and the Muslim, in particular the Ottoman, world are explained in detail. The geographical coverage includes all the regions of the world into which Islam expanded.

This dictionary gives special explanations of 30 selected key topics. These are: *Allāh*; Arabic language; migration and movement; clothing; Islam; Islamism; 'ulamā'; diplomacy; development; family law; education; the Qur'ān; the calendar; housing; pilgrimage; culinary culture; human rights; Sufism; taxes; the sacred; war and peace; the city; Japan and the Muslim world; *Ḥadīth*; jurisprudence; festivals; democracy; Muḥammad; mosques; and *waqf*. Through these 30 key entries, with their illustrations, the readers can acquire a general view of Islam. They help readers to understand how Islamic values

and knowledge have been negotiated and renegotiated over time. In order to provide a correct knowledge of Islam, the important subjects are dealt with by scholars.

The editors have taken care to provide a careful selection of photographs, figures and illustrations to help readers in understanding the text. Various historical maps and chronological tables are also included.

This work is essential for those who are interested in religion, history, philosophy and the contemporary world: Christian clerics, believers, students of history and international relations, teachers in secondary and high schools, business people who are interested in the Middle East and Muslim regions, journalists and others involved in mass communication. It is the most reliable Japanese dictionary on Islam today.

Huda Al-Khaizaran



Māsudujjāmāna, Selinā Hosena. *Jenḍāra biśvakosha (Gender biswakosh)*. Dhaka: Phāriyā Lārā Phāuṇḍeśana, 2006, 2 Volumes.

ABSTRACT

Gender Encyclopaedia

জেন্ডার বিশ্বকোষ

According to the editors, although there are some encyclopaedias or dictionaries on feminism, this is the first *gender* encyclopaedia in the world. This work tries to reflect the relationship of men and women, and the emphasis is on important contemporary issues, gender and the nature of gender. It aims to be useful for all types of readers.

There are about 2,000 entries in this two-volume work in Bengali written by 129 contributors. The entries include relevant theories (e.g. gender, Marxist feminism), definitions (e.g. feminism, youth), subject entries (such as politics, law), relevant conceptual entries (e.g. environmental feminism, fundamentalism), biographies (e.g. Begum Rokeya, Mahatma Gandhi, Pearl Buck), *Puran* (ancient Greek and Hindu mythologies)

and popular usages or customs, entries on material culture, medical science, proverbs, factual entries, gender-related book descriptions (e.g. *From Parda to Parliament*), entries introducing organisations or institutions, fictitious literary characters (e.g. Ahalya and Endymion), law, literature, religion, politics, the women's movement, gender-sensitive men (e.g. Qaji Nazrul Islam, Rabindranath Tagore and Raja Rammohan Roy), and the politics of language.

In view of its diversity and depth, the editors claim that this is a comprehensive encyclopaedia, and it tries to accommodate international perspectives on gender issues. Although many entries are from all over the world, for example, entries on the history of Swiss women's voting rights, political status of women in Canada, French writer Simone de Beauvoir, US-born English poetess Sylvia Plath, Irish Nobel Peace laureates (of 1976) Betty Williams and Mairead Corrigan, the majority of entries and their illustrations or examples are from Bengali culture and society. Moreover, all the contributors are Bengalis (including Indian Bengalis), although some of them live in other countries and most are prominent in their own fields.

In some entries there are no precise dates of the relevant facts and, in the case of some biographies, it is sometimes not mentioned whether the person is still alive. Most of the entries do not have any references or bibliographies. The entries are arranged in alphabetical order and therefore no index of terms has been provided. Volume One (xvi+812 pages) consists of the entries from Bengali first letter "aw" to "danta-na" and Volume Two (xvi+740 pages) from "pa" to "ha". An alphabetical list of all contributors is given at the end of each volume, with brief notes on them.

The compilation of such an encyclopaedia was a really challenging task in Bangladesh, as relevant resources are not readily available or accessible there. This work should be translated into English, to make it available to a worldwide readership.

Biswajit Chanda



後藤明; 板垣雄三. 事典イスラムの都市性. 東京: 亜紀書房, 1992.

Gotō, Akira; Itagaki, Yūzō. *Jiten Isurāmu no toshisei*. Tōkyō: Aki Shobō, 1992.

ABSTRACT

Encyclopaedia of the Urban Nature of Islam

事典イスラムの都市性 *Jiten Isuramu no toshisei*

This encyclopaedia provides a historical resource of ideas and issues on the presence and influence of the urban aspects of Islam on a global scale. "Islam" refers not only to religion but to civilisation in the broad sense; hence it embraces "the city of Islam": urban life, the urban way of living and the values which are synonymous with the nature of the city. The extensive comparative and synthetic interpretations of the areas are based on the concept that "the area has a unique character-personality". Thus, moving away from the traditional Eurocentric ideology of urban concepts, this encyclopaedia deploys a history of the city from its genesis to the contemporary period.

The encyclopaedia is based on the research project on the city in Islam, entitled "Comparing Islam and the comprehensive study of the city", conducted from 1988 to 1991 (Tokyo University). The projects were interdisciplinary and transdisciplinary. The contributors were 130 academics and 200 researchers in the humanities, social and natural sciences, geography, architecture, civil engineering and information technologies. In this encyclopaedia, each entry contains the outcome of the latest research, so it merits careful reading. It has 437 entries and a total of 768 pages. The coverage includes Asia, the Middle East and Western Europe, Africa, the Americas and the former USSR.

It comprises seven themes: views of cities; the personality of the city; networks outside the city; networks inside the city; life and culture in the city; the city in danger; and cities of Islam. It offers valuable ideas, issues and sources on, for example, urban economics, capitalism, autonomy, communities, modernity, freedom

and democracy. The theme “networks inside the city” offers topics such as: the *Sharī‘a* and the city; *‘ulamā’*; *waqf*; the Islamic economy; economic migrants; jewellers and guilds; markets and caravansarays.

In each entry, the author gives at least three references for further reading. The encyclopaedia has ample illustrations and contains a rich bibliography and an index.

Values in the city are an area of lively and passionate debate. *Jiten Isurāmu no toshisei [The Encyclopaedia of the Urban Nature of Islam]* brings a new historical perspective and interpretation of the cities of Islam. It is an essential tool for scholars, researchers, teachers and those who are interested in promoting the understanding of urban phenomena and discovering the nature and meaning of urban society.

Huda Al-Khaizaran



Sheikh, M. Saeed. *Kamus filsafat Islam*. Jakarta: Rajawali, 1991, ca 1970.

ABSTRACT

Dictionary of the Philosophy of Islam

Kamus Filsafat Islam

This work takes the form of a dictionary of terminology used in the field of philosophy, both Islamic and Western. The original version of this dictionary was entitled *A Dictionary of Muslim Philosophy*, and it was published by the Institute of Islamic Culture in Lahore, Pakistan, in 1970. It was translated into this Indonesian version by Dr Machnun Husein in 1991, with the translator enhancing the original version by reference to various other texts, specified in the translator’s Preface.

The work begins with the translator’s Preface, which is followed by a five-page discussion of issues relating to transliteration from Arabic to Indonesian. The original author’s Preface then appears, specifying key sources, both Arab Muslim and Western, and identi-

fying the primary readership as “students of Islamic philosophy”, with a secondary readership of students studying Islam and philosophy more generally. The main body of the work covers pages 1 to 185, followed by a concluding index filling 48 pages, a significant proportion of the work.

Entries are organised alphabetically, according to the letters of the Arabic alphabet. Terms used for individual dictionary entries are Arabic terms; therefore, says the translator’s Preface, the work can be considered as an Arabic dictionary. However, it can also be used by those interested in philosophy who do not understand Arabic, thanks to definitions of terms in Indonesian and to the extensive index of Indonesian terms linked with their Arabic originals. Individual entries range in length from barely two lines to a full page (e.g. the entry on Aristotle).

Because of the extensive role of Western philosophy in shaping Islamic philosophy, the dictionary necessarily includes substantial information on the former, though this is not indicated by the title.

The work is printed in a good font size, giving a clear print. The choice of terms defined is comprehensive, making the work a valuable resource for students starting out in the study of philosophy. It is certainly still relevant to the needs of students in the twenty-first century and, as such, a new edition would be warranted.

As entries follow the Arabic alphabet, it is crucial that the index in Indonesian links clearly with the main body of the dictionary, to facilitate use by Indonesian speakers unfamiliar with Arabic. However, there are some pagination errors, which sometimes hinder reconciliation of the index with the main body of the work; for example, the index indicates that *materi pertama* is discussed on p. 185, but it is in fact discussed under *hayula* on p. 184. Any new edition would need to include a thorough check of the index for accuracy, as the effectiveness of this work depends very much on the reliability of the index.

Peter G. Riddell



احمد، ابو الفضل نور۔ خواتین اسلامی انسائیکلوپیڈیا . کراچی: اسلامیکا، 2000.

Ahmad, Abu al-Fazl Nur. *Khavatin Islami Insa'iklopidiya*. Karachi: Islamika, 2000.

ABSTRACT

Encyclopaedia for Islamic Women

خواتین اسلامی انسائیکلوپیڈیا

This is an authentic encyclopaedic work on Islamic topics, dealing with the day-to-day issues of Muslims in general and Muslim women in particular. It is also the first work of its kind in Urdu which highlighting all issues of life in the light of Islam and modern knowledge which relates to women. Similarly, it explains various issues with references and quotation from the Holy Qur'ān, traditions of the Prophet, Islamic jurisprudence and other religious sources.

This 732-page single-volume encyclopaedia is divided into seven chapters which include pillars and theories of Islam, ethics and social life, *Shari'a* laws related to marital life, including marriage, divorce and rights and duties of women, women's sexual and physical health, health of children and their upbringing, health precautions and treatments, and miscellaneous health-related topics. The encyclopaedia contains approximately 1,654 entries, which have not been arranged alphabetically. They have been classified according to the significance of the topics. It seems that this work has been designed on the model of the renowned Urdu table book for women, *Bihisht-i Zivar* [Ornaments of Paradise] of the renowned Islamic scholar Ashraf 'Alī Thānavī, but this *Khavātīn-i Islāmī* encyclopaedia is incomparable in its content and quality of writing. In addition to religious issues, it covers small issues related to society, family and health. It has also recorded simple local treatment of ailments with herbs and methods to maintain the beauty of face and body. In brief, this is intended as an essential companion for Muslim women of all ages.

Rizwanur Rahman



Yazıcı, Tahsin. *Küçük Türk İslâm ansiklopedisi : Türk-İslâmî âlemi tarih, coğrafya, etnografya, ve biyografya lugati*. Ankara: M. E. B.; İstanbul: dağıtım yeri, Devlet Kitapları Müdürlüğü, 1974.

ABSTRACT

Concise Turkish Encyclopaedia of Islam

Küçük Türk İslâm Ansiklopedisi: Türk-İslam Âlemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati

After realising that *İslâm Ansiklopedisi*, whose first fascicle came out in Istanbul in 1940, mainly benefited a group of experts and scholars rather than the general reader, it was decided to publish a selection of its articles on Islam concerning Turks and Turkish culture under the title of *Küçük Türk İslâm Ansiklopedisi* [Concise Turkish Encyclopaedia of Islam], with shortened articles and simplified language, in order to disseminate the information to a wider readership. Eventually, one volume of the encyclopaedia with four fascicles, 172 articles and 320 pages was produced. The first fascicle, published in 1974, covered terms/words from Abbas to Ali Pasa, the second, in 1978, from Ali Pasa to Aruz, the third, in 1980, from Aruz to Azak and the fourth, in 1981, from Azak to Basra.

Other features of the Concise Turkish Encyclopaedia of Islam are as follows:

1. Of the articles published here:
 - 2.5 per cent were copied in their entirety, but with simplified language and updated and expanded bibliographies, from *İslâm Ansiklopedisi*
 - 45 per cent were copied and abridged, but not corrected, from *İslâm Ansiklopedisi*
 - 7.5 per cent were corrected versions of those in *İslâm Ansiklopedisi*
 - 45 per cent were entirely rewritten.
2. Compared to *İslâm Ansiklopedisi*, rewritten articles are commissioned from better qualified contributors, and objectivity is observed and obeyed more in these newly recommissioned and rewritten articles. The article on Abdülhamid II could be given as an example

of this. On the other hand, there are articles which give absolute and definitive judgements on issues upon which no one can reach a certain and assertive conclusion even today, and this damages the academic value of the articles. For example, the article on Abdülaziz, written by A. H. Ongunsu and edited by Orhan F. Köprülü, gives a definite judgement that the sultan's controversial death was a suicide, which is still debated even today.

3. Some mistakes appear in the alphabetical order of the articles, most likely owing to inattentiveness, which can mislead researchers. For instance, there is normally no differentiation between “Â” (with circumflex) and “A” (without) in Turkish written in Latin script, nor in *İslâm Ansiklopedisi*. However, in the Concise Encyclopaedia, the articles beginning with “Â” (A with circumflex) have been put before the articles beginning with “A” (without circumflex), which causes confusion.

In conclusion, the *Concise Turkish Encyclopedia of Islam* is seen in academic circles as just a shortened version of *İslâm Ansiklopedisi*, because some of its articles were extracted and shortened from the latter. In fact, it deserves to be considered and taken into account as an independent encyclopaedia, because almost half of the articles are rewritten by experts in their fields, and also because it contains articles which are not in *İslâm Ansiklopedisi* at all. Moreover, there have been significant and essential changes, additions and corrections made to both the textual content and the bibliographies, even in the articles not rewritten but taken directly from *İslâm Ansiklopedisi*.

However, as the published parts of this Concise Encyclopaedia do not go beyond the beginning of the letter “B”, its use will inevitably be very limited.

Teyfur Erdoğan

Translated by Mahmut Erbay



Dursun, Turan. *Kur'an ansiklopedisi*. Istanbul: Kaynak Yayınları, ca 1994, 30 Volumes.

ABSTRACT

Encyclopaedia of the Qur'an

Kuran Ansiklopedisi

This is the first Turkish academic work on the Qur'an to carry the title “Encyclopaedia”. A single author rather than a collaborative group of authors has written the work. It was prepared for publication following the author's *Yüce Kur'an'ın çağdaş tefsiri* [Contemporary Exegesis of the Holy Qur'an, 1988–99], an essential Turkish exegesis. This encyclopaedia, as the author also states, is a reworking of this exegesis along the lines of a “subject exegesis”.

The work comprises 30 volumes and there are name and subject indexes at the end of each volume. The first volume begins with “Abartma” (Hyperbole) and the work ends with “Zürriyet” (Descent) in the twenty-third volume. Following this is the section headed “Müstedrek” (Additional Articles) which covers subjects previously omitted, beginning with “Adalet” (Justice). The additional articles come to an end in Volume 27 with the entry “Üç Aylar” (the Three Months), and the article “Hatime” (the practice of reading the Koran from start to finish) following this signals an end to the work. However, Volume 28 begins once again with the entry “Add” and the encyclopaedia finally ends with the entry “Yed” in the thirtieth and last volume. Although not organised or consistent, every volume includes maps, pictures and tables to accompany the entries.

The Qur'an verses are analysed according to the sequence in which they were handed down. The work not only deals with the concepts of the Qur'an but also touches on popular social problems such as cloning, environmental pollution, abortion and Islamic law and secularism. There is much repetition.

It is stated that there are around 2,000 entries in the work, but it is hard to say how many of these are primary or secondary, as there are no systematic transitions between the entries, and the presence of sub-topics under the major topics makes it difficult to distinguish between main subjects and secondary ones.

Because of the singular system of organisation, some of the entries include much more detail than regular encyclopaedic information, and some entries are included that have not much relation to the Qur'ān and exegesis. In this respect, under the title of The Prophet in the Qur'ān in Volume 13, a chronological life story of the Prophet has been given and Volume 14 has been reserved for a detailed analysis of the Prophet's principles, worship practices, and his socio-political activities from the first to the eleventh year of the *Hijrah*. A similar case can be seen in Volume 20 under the entry Exegesis and Ottoman Interpreters. In Volume 25, again, under the entry "*Islah*" (Reform) can be found reform activities in the Islamic world over the years, the main sources of the reforms, and discussion regarding the Turkish religious openings following the year 1950. Within this scope, the author also includes a lengthy commentary on the characteristics and distinctive features of his own work, Contemporary Exegesis of the Holy Qur'ān". Also in Volume 30 there are the author's answers and *fetvas* (religious opinions) in response to written and oral questions directed to him.

Bilal Gökkır

Translated by Berkem Güreñci



Tanasković, Darko; Smailagić, Nerkez. *Leksikon Islama*. Sarajevo: Svjetlost, 1990.

ABSTRACT

Lexicon of Islam

Leksikon Islama

Leksikon Islama, a 687-page encyclopaedia of Islam and the Islamic world, consisting of nearly 600 entries, was compiled by Nerkez Smailagić and published in 1990 by Svjetlost, once a leading Yugoslav publishing house in Sarajevo.

The *Leksikon* includes a note about the author, a bibliography of his works and an Afterword by the editor, the Belgrade-based

scholar Darko Tanasković. It contains no illustrations, maps or charts and entries are not followed by bibliographies. Although the editor mentions a selected bibliography for the *Leksikon*, listed at the end, no bibliography appears to have been included.

The author, Nerkez Smailagić (d. 1985), was a Bosnian scholar who taught at the University of Zagreb, Croatia. Originally trained as a political scientist and sociologist in Sarajevo and Paris, Smailagić later developed a scholarly interest in Islam and became an author and translator of a number of important works in the field of Islamic studies, in addition to works of philosophy and sociology.

The editor explains that, in addition to incorporating portions from his own works, the author probably relied on the following sources when compiling the *Leksikon: Encyclopédie de l'Islam I–V* (Leyde-Paris, 1913–34, 1938); *Encyclopédie de l'Islam*, nouvelle édition (Leyde-Paris, since 1954); *Shorter Encyclopaedia of Islam* (Leiden, 1953); S. und N. Ronart, *Lexikon der Arabischen Welt* (Zürich-München, 1972); K. Kreiser, W. Diem, H. G. Majer, *Lexikon der Islamischen Welt I–III* (Stuttgart, 1974).

One would wish that the *Leksikon* entries were followed by bibliographies for additional reading and that there were more entries on Islam in Bosnia, which are almost completely missing. These weaknesses are probably the result of the fact that the *Leksikon* is an unfinished work published after the author's death. As explained by the editor, even in cases where he felt that certain changes to the text were desirable, he scrupulously upheld the wishes of the author's family to preserve its original structure and content and thus reduced his interventions to the minimum.

The publication of the *Leksikon* marked a milestone in the field of Islamic studies in former Yugoslavia. Until recently it was the only reference work on Islam to come out of the former Yugoslavia (see *Enciklopedija Islama*). In spite of its shortcomings it remains a vital reference tool in the Bosnian/Croatian/Serbian language.

Asim Zubčević



معین , محمد, شهیدی , جعفر. دهخدا، علی اکبر. لغت نامه. تهران: دانشگاه تهران، 1947-1973، 16 مجلد.

Muīn, Muḥammad; Shahīdī, Jafar; Dihkhudā, ‘Alī Akbar. *Lughatnāmāh*. Tehran: University of Tehran, 1947-73, 16 Volumes.

ABSTRACT

Encyclopaedic Dictionary of Persian

لغتنامه دهخدا

The latest printed edition of the encyclopaedic dictionary of Dihkhudā (*Lughatnāmāh-i Dihkhodā*), which has now reached its sixteenth volume, was published through the efforts of and revised by Ghulām Rizā Sutūdah and a group of scholars of the Dihkhudā Institute. This edition was initiated under the scientific guidance of Muḥammad Mu‘īn and Ja‘far Shahīdī. The work itself is considered to be one of the largest and richest in content among the dictionaries of Middle Eastern languages.

This is much more than a simple dictionary, which would contain interpretations and explanations of words and *termini technici*. This valuable and voluminous work is the result of more than 40 years of linguistic effort and dedication on the part of ‘Allāmāh ‘Alī Akbar Dihkhudā (d. 1956), and it provides much more than simple definitions and explanations of words. It also functions as an encyclopaedia of Persian language and culture, providing historical and geographical contexts, in which a substantial number of works of poets, litterateurs and scholars have been used as examples and lexical sources. In the Foreword the author outlines a more or less extended introduction to the history and grammar of the Persian language, which is very illuminating for those seeking to comprehend the structure of the language. Dihkhudā’s considerable index of proper names, onomastic terms and toponyms, which comprises a large part of the dictionary, provides a wide range of knowledge regarding historical, political and literary personalities of Iranian and non-Iranian origin, which is useful for scholarly research.

The encyclopaedic dictionary of Dihkhudā is a lexical treasury, containing almost 20,000 philosophical, theological, religious, legal and metaphysical definitions, together with terms from other human or natural sciences, such as astronomy, mathematics and biology, accompanied by more or less extensive explanations of them. Both current and rarely used words and terms that exist in the Persian language are recorded in this dictionary. A large number of the words gathered here enjoy, beside their interpretations and explanations, examples of how they are used in ancient and modern poetry and prose. Apart from the above-mentioned special features, the work contains remarkable expositions of non-Persian lexemes and loanwords of Arabic, Turkish, Mongolian, Hindi, English, German, French and Russian origin, as well as those of other languages, which have entered Persian vocabulary.

The structure of the work is based on the order of the Persian alphabet and every page (in the printed edition) is divided into three columns. Composite terms and compound nouns are separated by a hyphen (-) from the root of the base word. The translation of Arabic and other non-Persian terms is separated by a semicolon (;) from the base word. The complete references to the historical and literary sources are available at the end of the relevant poems or extracts used as examples. These references are mentioned, either with or without brackets, at the end of each instance. In the case of polysemantic words, whose basic meanings differ substantially from the second or marginal meanings, the first meaning is separated from the others by two vertical bars (||). The grammatical and linguistic terms are represented by abbreviations in brackets, for example: (ا) for a substantive (اسم) and (ع) for an Arabic word (عربی). Furthermore, the pronunciation of the words is traditionally given in square brackets [], preceding the interpretation and explanation of the relevant lexeme or term.

In order to give a proper or expanded explanation and interpretation of every single word and term, their meanings are indicated in a first step, and in a second step there are passages of poetry and prose in which their use in the Persian

language is fixed, exemplified and visualised for the readers.

Recently the Publishing Organization of Teheran University (*Intishārāt-i Dānīshgāh-i Tīhrān*) published a digital hard copy (CD-ROM) of the *Lughatnāmah*, with an option to search every single word throughout the digitalised text. Further information regarding this may be found at www.p30download.com/archives/utility/persian_tool/download_loghat_nameh_dehkhoda_3_cd_full/

Farshid Delshad



. بيروت: دار المجتبي ؛ لندن : المركز معالم دائرة المعارف الحسينية للكرباسي الكرباسي، محمد صادق محمد، الزيدي، علاء. الحسيني للدراسات، 2000.

Karbasi, Muhammad Sadiq Muhammad al-*Ma'alim Dā'irat al-ma'arif al-Husayniyah lil-Karbasi*. Beirut: Dar al-Mujtaba; London: al-Markaz al-Husayni lil-Dirasat, 2000.

ABSTRACT

Characteristics of al-Karbāsī's "Encyclopaedia Husaynica"

معالم دائرة المعارف الحسينية للكرباسي

This study by 'Alā' al-Zaydī constitutes an explanatory map of Muḥammad Ṣādiq al-Karbāsī's *Encyclopaedia Husaynica*, whose remit is to collect everything connected with Ḥusaynī heritage. The study begins by introducing the encyclopaedia, its compiler, its history and its methodology. The author of the study points out that the encyclopaedia is a work in progress which may eventually run to more than 700 volumes, and he describes it as being "objective, encyclopaedic and fundamental". After this brief introduction the author proceeds to a discussion of the chapters of the encyclopaedia according to their sequence, assigning a heading to each chapter and indicating the number of parts allocated to it, together with their consecutive numbering.

The author summarises the main points dealt with by al-Karbāsī in each chapter of the encyclopaedia and explains its subject matter, paying particular attention to the chapter's introduction, methodology and conclusion; he also indicates whether there are any accompanying tables or indexes. The work contains 119 headings, each one of which represents a single chapter of the *Encyclopaedia Husaynica*.

Al-Zaydī refrains from non-objective comments about the work for most of the book, and where he does comment he is rarely anything but positive. For example, he comments on chapter number 319, entitled Dictionary of Ḥusaynī Writings, saying that it is "of critical importance but the compiler has not given it especially serious attention". However, he quickly adds in explanation that "he has postponed it until the opportunity to pursue it arises".

At the end of the book the author includes a table of all the chapters of the encyclopaedia and their numbers, followed by three lists: one, in six languages (Arabic, Urdu, Persian, English, French and German), of names referred to in the encyclopaedia; another of the parts of the encyclopaedia that have been printed; and a third of the parts which have been prepared for printing.

The importance of this work lies in the fact that it provides a summary of the published and unpublished volumes of the *Encyclopaedia Husaynica*. One criticism of the work, however, would be that the list of chapter headings does not always correspond exactly with the headings in the original. So, for example, the heading Ḥusayn and Legislation is included in the list as Ḥusayn and Islamic Legislation; Imām Ḥusayn's Uprising... Beginnings of History and Documentation is included only as Imām Ḥusayn's Uprising... Beginnings of History; and the heading Dictionary of Ḥusaynī Writings is included as Dictionary of Writings about Ḥusayn (1), whereas the heading Dictionary of Those Who Have Written about Ḥusayn is included as Dictionary of Writings about Ḥusayn (2).

Bilal Orfali

Translated by Alasdair Watson



حسینی دشتی، مصطفی. معارف و معاریف: دائرة المعارف جامع اسلامی. تهران: موسسه فرهنگی آرایه، 2000، 10 مجلد.

Husaynī al-Dashṭī, Muṣṭafá. *Ma'ārif va Ma'ārif: dāyirat al-ma'ārif-i jāmi'-i Islāmī*. Tehran: Muassasah-i Farhang-i Ārāyah, 2000, 10 Volumes.

ABSTRACT

Sacred Information and General Knowledge: a Comprehensive Islamic Encyclopaedia

معارف و معاریف

This 10-volume encyclopaedia-like book (including entries from *alif* to *yā*), is the work of an individual Iranian author who, as he claims in the Introduction, is trying to save inexperienced readers from the need to refer to other books for general and religious information. Saving time and accessing useful and original information are mentioned as part of the purpose of this work.

By choosing this title for his book the author has revealed his viewpoint, or more precisely his favourable or apologetic stance towards the Islamic texts and sources of the early formative centuries of Islam. By *Ma'ārif*, he means a body of religious information, which he believes is presented by the great men of religion, such as the Prophet and the infallible Imams, for the guidance of human beings, and therefore is trustworthy and important for every Muslim. This information comprises jurisprudence, dogmatics, philosophy, history and Qur'ān exegesis. On some juristic and dogmatic subjects the author has included his own, as he claims, independent (*ijtihādī*) opinions. By *Ma'ārif*, he means a body of general information presented to the reader as Persian and Arabic entries comprising words, proverbs, literary phrases, persons and so on. In all the entries in both *Ma'ārif* and *Ma'ārif* the author insists on adding religious topics from narrations, mainly Shi'i, and from the Qur'ān, to their common and traditional meanings. He claims that by this method, which can be called Islamisation of information, he is trying to prevent foreign cultures from entering the culture, mind and spirit of Muslims. Among the obvious characteristics of this work is its

general and unspecialised nature, as the author has also indicated in the Introduction. He has characterised his writing style as a "fluent style", which is not complicated by editorial and other normal principles for writing encyclopaedias, such as entry selection criteria, editing guidelines, accuracy of names and precise referencing and citations. Rarely, throughout the book, is a non-religious source cited; and sometimes where reference is made to religious books, only their titles are mentioned, such as *Nahj al-Balāghah* or *Bihār al-Anwār*, without volume, page and other bibliographical information. Among the author's sources some of the reliable and scientifically written Iranian encyclopaedias, such as *Dā'irat al-Ma'ārif-i Buzurg-i Islāmī* [*The Great Islamic Encyclopaedia*] and *Dānishnāmah-i jahān-i Islām* [*Encyclopaedia of the World of Islam*], are also mentioned, but their use is very limited.

One of the weaknesses of this work is the lack of clear selection criteria for entries. Sometimes when different forms of a word are used in the Islamic sources, all of these forms have become separate entries. Because of the author's persistence in mentioning Islamic topics, even in entries with little connection to Islamic concepts and teachings, it seems as though the prerequisite for the choice of entries is the existence of information in the Islamic sources. In presenting these topics from Islamic texts, the author does not take responsibility for approving, rejecting or assessing the present-day utility of such information, but assumes that all such information is useful for the reader of this century. Even though he is a graduate of religious seminaries, he has not even used the traditional methods of critiquing the authenticity of the sayings of the Prophet and Imams in relation to subjects taken from such sources. So the reader is faced with strange sayings under many entries, especially when he is introducing other religions and sects, or what the interpreters of the Qur'ān call "Isrā'īliyat".

On the other hand, even though the readers of this work are assumed to be ordinary people, many of the Qur'ānic verses and the Arabic narrations are not translated into Persian; as if the users are either Arabophone or have knowledge of the Arabic language. However, the author is not consistent even in this respect.

Lack of a clear method of entry selection, lack of references in many cases and inaccuracy in the references provided, unprofessional persistence in using Islamic texts to explain the entries, and most importantly the confusion between the characteristics of an encyclopaedia and of a dictionary are the notable problems of this work which can be detected at first glance.

Saeid Edalatnejad
Translated by Flora Mahdavi



ظفر، محمد عشاق۔ مسائل نماز کا انسائیکلو پیڈیا - نماز کے اہمیت فرضیت اور اس سے متعلق منفرد اور مستند ترین معلومات کا ذخیرہ۔ لاہر: مشتاق بوک کارنر، 2002۔

Zafar, Muhammad Ishaq. *Masa'il-i Namaz ka Insa'iklopidiya: namaz ki ahmiyyat, farziyyat aur is se muta'liqqah munfarid aur mustanad tarin ma'lumat ka zakhirah*. Lahore: Mushtaq Book Corner, 2002.

ABSTRACT

Encyclopaedia of Issues Concerning Prayer

نماز کے متعلقہ مسائل کا انسائیکلو پیڈیا

مسائل نماز کا انسائیکلو پیڈیا

Masā'il-i namāz kā insā'iklopidiyā is a single volume about issues related to ritual prayer and its prerequisite ritual purity. It is written for laymen, in plain Urdu, so even a reader unfamiliar with *fiqh* or Arabic will find it comprehensible.

It is meant to be a comprehensive practical guide for Muslims, so it covers most situations in which ritual prayer has been prescribed, from festivals to funerals. The details of ritual purity and prayer are presented in accordance with the Ḥanafī rite. Exhortatory passages, for instance, about the importance of ritual prayer, are interspersed throughout this book and add to its normative quality. It is divided into the following eighteen sections: ritual purity (*tahāra*); ablutions (*wuḍū'*); ritual bath

(*ghusl*); ritual purification with earth (*tayammum*); mosque decorum; ritual prayer; the importance of congregational prayer; Friday decorum; the two festivals; fixed sermons (*khuṭab*); the Ḥajj; funeral rites; an exposition on supererogatory prayers; protocols prescribed for Ramaḍān; supplications (*du'ā*); litanies (*waḥā'if*); seeking forgiveness; and belief and doctrine (*al-imān wa-'l-'aqā'id*). These sections are not of equal length: the most substantial of them, from Ritual Purity to The Importance of Congregational Prayer, comprise over half the contents of the book while some later sections consist of only a few pages.

There is no preface nor introduction in which the author might have revealed his sectarian affiliation, so the reader is left to infer that he is not Ahl-i Ḥadīth, based on the fact that he adduces the juristic opinions of early Ḥanafī authorities and the fact that these opinions do not carry probative force for the Ahl-i Ḥadīth; it is not apparent, however, whether he is Deobandī or Barēlwī.

Unfortunately the book is poorly typeset and printed on poor quality paper.

Aun Hasan Ali



مفرج، ط. ب. موسوعة عالم الأديان : - كل الأديان والمذاهب والفرق والبدع في العالم. بيروت، 2004.

Mufarrij, Tuni. *Mawsu'at 'Alam al-Adyan: - kull al-adyan wa-al-madhahib wa-al-feraq wa-al-bada' fi al-'alam*. Beirut: Nobilis, 2004.

ABSTRACT

Encyclopaedia of the World of Religions

موسوعة عالم الأديان

كل الأديان، والمذاهب، والفرق، والبدع في العالم

This encyclopaedia consists of 24 parts, compiled by a group of leading researchers, pre-eminent among whom is the editor, T. B. Mufarrij. It is a comprehensive religious encyclopaedia that aims to show all religions, beliefs and con-

temporary doctrines in their various historical trajectories.

Parts 1 to 6 cover the pre-Abrahamic religions such as Sumerian religious thought, the religion of the ancient Egyptians, Greek mythology and the ancient Roman religion. It also covers the religions of the peoples of Asia, such as Hinduism, Buddhism, Confucianism, Daoism (Taoism), Shintoism and Zoroastrianism, in addition to the mythology of various countries of the ancient world, such as India, China, Japan and others.

Part 7 begins with the first of the holy religions, starting with Abraham and continuing to Joseph and Moses, where it introduces the Jewish religion. From there it proceeds to the appearance of Zionist ideology and the establishment of the State of Israel in 1947. Parts 8 to 16 are devoted to the Christian religion, from its birth to its repression, its spread, and its division between the Coptic, Abyssinian, Maronite, Armenian, Anglican and Protestant churches.

Parts 17 to 23 move to a discussion of the emergence and growth of Islam, beginning with the *Hijrah*. They recount the life of Muḥammad, the lives of his successors from unity to schism, and the appearance of the concepts of Sunnism and Shi'ism in the shadow of the Umayyad state. The encyclopaedia devotes approximately four parts (19–23) to Shi'ism. It presents its history from Imām Ḥusayn to Imām al-Mahdī. This is followed by an account of the Fatimid state, as the first Shi'ite state, during the time of the 'Abbasids. Part 23 is entitled *The Islamic Sects*: these are arranged in alphabetical order, beginning with Āghākhānīyah, Ibādīyah and Buhrah (Bohras), and ending with the Yazīdī sect in Iraq.

The encyclopedia concludes in Part 24 by mentioning modern doctrines such as Freemasonry, Satanism and other doctrines originating in the West, such as the Raelians who were established in 1975 in the United States of America.

From the foregoing synopsis we can see that the encyclopaedia has arranged the religions and beliefs according to historical seniority. It begins with the religions of the Semitic and ancient Egyptian societies, moving on to the religions of the Far East and the ancient Western religions, culminating in the new faiths, religious groups,

sects, and doctrines in Christianity and Islam. This establishes its credentials as a comprehensive, indispensable encyclopaedia for all those interested in knowledge of the religions, faiths, sects and doctrines spread throughout the world today.

The contents of this encyclopaedia are not limited to religions and beliefs. It also deals with the origins of peoples, bringing together their religions, faiths and circumstances in their entirety, in all of their spiritual journeys. In doing this, the encyclopaedia is based on academic sources and other encyclopaedias, especially the *Encyclopedia of the Guided Religions* published in Beirut in 2002.

This encyclopaedia noticeably lacks the backing of different academic authorities for most of its information, as most of the entries rely on only one academic source, until the discussion of al-Ibādīyah (Part 23). Moreover, it does not clearly distinguish between the sources and fails to mention which are the most important and comprehensive publications. At the same time, it relies on magazines and other non-specialised sources distributed by some state information services. Sources such as these do not lack bias, whether positive or negative. Despite that, the annotations are adequate to clarify difficult terms and expressions for the Arabic reader.

What also detracts from the encyclopaedia is that in some of the entries we find religions, like Baha'ism and others, put under the heading of Islamic sects. This is despite the fact that the Baha'is do not consider themselves Muslims, as the encyclopaedia itself mentions in Part 23 (p. 62), where Baha'ullah is quoted as saying that the new religion which he called for was not Islam.

There is no doubt that the encyclopaedia has maintained objectivity in its presentation of the religions and faiths, leaving it to the judgement of the reader to assess the righteousness of any sect, without entering into the arguments for or against these faiths.

Ahmad Alqadi

Translated by Andrew Hennesey



الموصللي، أحمد. موسوعة الحركات الإسلامية في الوطن العربي وإيران وتركيا. بيروت: مركز دراسات الوحدة العربية، 2004.

Mawsilili, Ahmad. *Mawsu'at al-Harakat al-Islamiyah fi al-Watan al-'Arabi wa-Iran wa-Turkiya*. Beirut: Markaz Dirasat al-Wahdah al-'Arabiya, 2004.

ABSTRACT

Encyclopaedia of Islamic Movements in the Arab World, Iran and Turkey

موسوعة الحركات الإسلامية في الوطن العربي وإيران وتركيا

This encyclopaedia is written in Arabic and mainly addresses figures, events, ideas and concepts directly linked to Islamic fundamentalism in the Arab world, Iran and Turkey. It also includes figures or events that have indirectly influenced Islamic fundamentalism in the area, despite themselves being non-fundamentalist or outside the geographical area of concern.

The encyclopaedia consists of four sections: a list of relevant events and their dates, from the nineteenth to the 21st centuries; introduction; body of the encyclopaedia; and bibliography of Arabic and English sources. The Introduction is extremely important in this work, since it defines what the author means by Islamic fundamentalism through highlighting areas of similarity and distinction between Islamic fundamentalist discourse and other political discourses in the area, especially Islamic reformist discourse. This section thus clarifies the author's points of departure and provides an analytical framework for the material included in the encyclopaedia. It discusses three points in the modern and contemporary Islamic discourses: the epistemological bases, the political bases and the perception of democracy and pluralism.

The body of the encyclopaedia is organised in Arabic alphabetical order. While addressing relatively older movements, it pays more attention to newer and most recent ones.

In general, the encyclopaedia is a clear, well-defined and well-referenced piece of work. It helps to monitor the changes in Islamic fun-

damentalist thought and attempts to redefine important political concepts, such as freedom. It emphasises also the different orientations within this trend, and distinguishes it from other intellectual and political trends in the Arab world, Iran and Turkey. However, the analytical frame for the encyclopaedia focuses mainly on the Sunnī context, and does not provide space for addressing Shi'i political thought as a distinctive trend with different points of departure.

Reham Hassan



عثمان، محمد عبد السّاتّر. موسوعة العمارة الفاطمية. القاهرة: دار القاهرة، 2006، 2 مجلدات.

Uthmān, Muhammad Abd al-Sattār. *Mawsu'at al-Imārah al-Fāṭimīyah*. Cairo: Dār al-Qāhirah, 2006, 2 Volumes.

ABSTRACT

Encyclopaedia of Fatimid Architecture

موسوعة العمارة الفاطمية

Fatimid-era buildings are an important part of the Muslim architectural heritage in Egypt, Syria, Jordan, Lebanon and Hijaz. Studies such as those contained in this work allow a clearer and deeper understanding of the Fatimid heritage in stone. Past studies are used to provide analytical descriptions and offer new explanations, and the author uses contemporary construction terms and concepts to illustrate distinctive features of the common Egyptian and Syrian architectural heritage.

Volume I provides a historical background to the founding of the Fatimid state, with its capital in Mahdia (present-day Tunisia), and the evolution of the Fatimid concept of urban planning and development, as reflected in the planning and development of Cairo in its mosques, palaces, waterways and other constructions for civil use. Section 2 deals with the construction of burial sites, tombs and mausoleums, which became notable for their size and diversity,

especially in Cairo, Fustat and Aswan. Section 3 informs readers about the construction of Christian sacred sites built during the Fatimid era by Coptic and Armenian residents: these bear witness to peaceful inter faith co existence and toleration.

Volume II concerns the construction of domes and sacred sites built as memorials to leading Fatimid personalities in Cairo and Qūṣ. It also provides information on burial sites in Aswan and describes the institution of architecture as promoted under the Fatimids. It deals with construction materials, design and components of the buildings and sheds light on the strategic, symbolic and political significance of their locations.

The volume describes three kinds of monuments built in Fatimid Egypt: those built in memory of deceased members of the Prophet's lineage (*Ahl al-Bayt*), others erected to commemorate major events and ceremonies, and a third category comprising strategic installations constructed along Egypt's southern borders to overlook the routes to Aswan. This reflects a geostrategic vision of the need to defend lands and waterways. The naming of the domes reflects a sensitivity towards personalities from the Prophet's lineage and known spiritual figures of that time.

Volume II also refers to castles, towers, entrances and gates to protect the cities, as well as the historic south-eastern frontier garrison posts to protect land and river access.

Many illustrations are taken from other sources, such as Creswell's *The Muslim Architecture of Egypt* (1952–9), and are not clear in their detail or referencing. The focus is on the textual information rather than the aesthetic aspects of the illustrations. There is no information about the compiler's background or previous publications in this or related fields.

Najam Abbas



عبد الرحيم غالب. موسوعة العمارة الإسلامية عربي- فرنسي
- انجليزي. بيروت: جروس برس، 1988.

Ghalib, 'Abd al-Rahim. *Mawsu'at al-'Imarah al-Islamiyah: 'Arabi-Faransi-Inkilizi*. Beirut: Jarus Press, 1988.

ABSTRACT

Encyclopaedia of Islamic Architecture Arabic–English–French

موسوعة العمارة الإسلامية عربي- فرنسي - الإنجليزي

Typologically this work is situated somewhere between a dictionary and an encyclopaedia. After an introduction and preface of about 18 pages, the encyclopaedia, in a single volume, contains 424 pages, in addition to 54 in Latin pagination, reserved for the English glossary, and some 57 similar pages for the French glossary.

The encyclopaedia contains about 1,000 lexical entries with their derivatives, arranged in Arabic alphabetical order. They include not only architectural terms, but also those relating to interior design; but they do not cover all the architectural elements, especially as far as Islamic architecture is concerned.

However, the work is to be commended for dealing with many old Arabic terms, even though its investigation of the terminology in the Islamic world as a whole is deficient, since it focuses on just four countries: Egypt, Syria, Lebanon and Iraq. Despite the inclusion of a number of terms of Persian or Turkish origin, there are none from the Indian subcontinent, although the terminology of its distinguished Islamic architecture surely cannot be ignored. But the author has preferred to add some current colloquial vocabulary, particularly from Lebanon: he has not bothered to mention this, even though this vocabulary may not be valid for other countries.

Whereas the title gives the impression that three languages have been used, the encyclopaedia is essentially in Arabic. The English and French appear in the appendices, in the form of translations of the terms included in the work, without the explanations provided in the Arabic text of the encyclopaedia. The French translations of the terms appear beside the Arabic

entries, so it was not necessary to add the French lexicographical appendix.

The poverty of references in this encyclopaedia is regrettable. They are mostly in Arabic, and the specialised ones are mostly from Egypt, with very few from Iraq, Syria, Lebanon and Kuwait. As for foreign references, the author has depended mostly on those which were translated into Arabic. In general, the sources used were published between the 1940s and 1970s, although the encyclopaedia was published in the mid-1980s.

The bibliography is limited to 44 references in Arabic or translated into Arabic, 11 French sources and four periodicals. Most of these are either general or historical, except for the famous book of Daniel Schlumberger about the palace of Qaṣr al-Ḥayr al-Gharbī in the 1940s, and the distinguished book of André Paccard about the traditional Islamic arts in Morocco, which is the only reference from the 1980s (1980).

The illustrations and photos are weak. Also their distribution is chaotic and perhaps it would have been better if a separate appendix had been devoted to them.

Rasha Ali



عبد العزيز , إبراهيم. موسوعة المرأة عبر العصور. القاهرة: الهيئة المصرية العامة للكتاب، 2004، 10 مجلدات.

Abd al-'Aziz, Ibrahim. *Mawsu'at al-Mar'ah 'Abra al-'Usur*. Cairo: General Egyptian Book Organization 2004, 10 Volumes.

ABSTRACT

Encyclopaedia of Women Through the Ages

موسوعة المرأة عبر العصور

This encyclopaedia provides a comprehensive compendium of women's issues and women's biographies from the early period of human history to the present day. Written in Arabic, it encompasses the major resources in the field of

gender studies. The encyclopaedia aims to raise practical issues and ideas rather than to focus on academic theories.

The 10 volumes contain 1,238 entries, of which 700 are biographical. Biographical data and photographs highlight the lives and achievements of women for the benefit of future historians. The entries have an international perspective. Firstly, the authors themselves are international experts. An icon for each name identifies the women in relation to one of 19 topics. These are: religion, sociology, movements, organisations, the military, human rights, education, marriage and labour, customs and conventions, gender equality, socialism, science, health, fine art, cinema, songs and music, theatre, literature, history and civilisation. Secondly, entries on countries and regions include case studies of regional political, social and cultural issues – from the Caribbean, the former Soviet Republics, North and Sub-Saharan Africa, East and Central Asia, Australia, Europe and Latin America. The education of women covers Southern and Northern Africa, Eastern Europe, Southern Asia, Eastern Asia and the Caribbean.

The encyclopaedia is overwhelmingly biased in favour of Egyptian women's profiles – it could perhaps be better entitled an "Encyclopaedia of Egyptian Women". Entries are presented in alphabetical order of countries. Biographies of women are inserted for each country. However, researchers on women's issues must find these in the index by country. For example, women's movements are not organised in one section but appear sporadically in the sections of some countries. Women's movements in Egypt appear in Volumes 3, 8, 4, 6, across different sections and volumes. I would suggest that if the encyclopaedia were organised thematically according to the 19 topics, biographies and countries should be integrated into the themes. The encyclopaedia could also be expanded in a revised version. Special care should be taken to highlight the links between topics, through multidisciplinary references leading readers to comparative articles, such as those on different countries with related topics of interest.

There are three separate alphabetical indexes in English, of women's biographies, countries

and the 19 topics. There is a useful 10-page guide to Arabic and foreign sources as well as electronic resources. Eighty-six Arabic resources discuss the significant contribution of women to Muslim civilisations in the past, present and future. The encyclopaedia will be an invaluable work of reference for Arabic-speaking teachers and students, those who work in gender and development and all international policy makers in education and related areas.

Huda al-Khaizaran



شلبى، أحمد. موسوعة التاريخ الإسلامى والحضارة الإسلامية : دراسة تحليلية شاملة لتاريخ العالم الإسلامى كله من مطلع الإسلام حتى الآن. القاهرة: مكتبة النهضة المصرية، 1972-1990، 10 مجلدات.

Shalabī, Aḥmad. *Mawsu'at al-Tārīkh al-Islāmī wa-al-Ḥaḍārah al-Islāmīyah: dirāsah taḥlīlīyah li-tārīkh al-ālam al-Islāmī kullīhi min maṭla al-Islām ḥattā al-ān*. Cairo: Maktabat al-Nahdah al-Misriyah, 1972–90, 10 Volumes.

ABSTRACT

Encyclopaedia of Islamic History and Civilisation

موسوعة التاريخ الإسلامى والحضارة الإسلامية

This encyclopaedia consists of 10 volumes offering a comprehensive analysis of the history of the Islamic world from the dawn of Islam until the present time, in an effort to shed light on Muslim cultural participation in the development of human thought and to learn the lessons of history. Nearly all the volumes have been republished numerous times – some of them in up to ten editions.

In the first three parts, this publication traces the course of Arab history from pre-Islamic times to the first 'Abbasid era. In the following five parts it offers local and far-reaching surveys of the various geographic areas of the Islamic world, ranging from the history of Islam in Andalusia in the far West to the history of

Islamic minorities in some states of East Asia. In the last two sections, the book focuses on the modern history of Egypt.

The first part (675 pages) includes a general introduction to the encyclopaedia, with a discussion of the political, economic and social life of the Arabs. It then discusses the life of Muḥammad, the delegation of the Prophet, the entry of Islam into Yathrib and the life of the Prophet there after the *Hijrah*, in addition to handling topics on Islam, combat, invasions, raiders, the Islamic calling and its philosophy, and the age of the Rightly Guided Caliphs.

The second part (316 pages) begins by introducing the Umayyad state and its Caliphs. It then discusses the expansion of Islam in the Umayyad era and the intellectual and revolutionary movements of that time. Next it turns to the beginning of the Shi'i movement and its causes, before moving on to 'Abd Allāh Ibn al-Zubayr and his philosophy. It later discusses the battle of Al-Jamal, then the Kharijites, followed by the Mu'tazilite, Murji'ah and Jabriyah schools of thought.

The third part (460 pages) begins by introducing the 'Abbasid Caliphate – the circumstances of its rise, its Caliphs and the problems which they faced in the first 'Abbasid era. Then it turns to the major cities of that Caliphate, its cultural growth, its foreign relations and its well-known ministers. It also offers a psychological analysis of the conduct of counsellors, as characterised by Al-Rabī' Ibn Yūnus and his son. Next it moves on to the Caliphate after the first 'Abbasid era. Among the topics which it discusses in this regard are the Turks, Buyids and Seljuqs.

The fourth part (460 pages) discusses relevant topics in Islamic Andalusia and the manner of the transfer of Islamic civilisation (intellectual and cultural) from there to Europe. Then it moves on to explain the conditions of the states of the Arab Maghrib and Libya from the onset of Islam up to the present time, passing through the periods of colonisation and movements of resistance and independence in each of them. Finally, the fourth part touches upon the Sanūsī movement, its history and principles.

The fifth part (967 pages) elaborately explains the history of Egypt from the triumph of Islam

until the era of President Hosni Mubarak, passing through the periods of various state administrations (the Tulunids, the Ikhshidids, the Ayyubids etc.) and the long period of colonisation and the struggle against it, in addition to showing the role of Egyptian civilisation and its place as a centre of Islamic studies. Similarly, this part deals with the history of Syria from the triumph of ‘Uthmān until the present time. Having discussed the Crusades, their motivations, their results and the Islamic struggle in confronting them, it finally moves on to the Ottoman Empire (Turkey) from its formation to the present time, illustrating its pros and cons.

The sixth part (743 pages) deals with Islam and the Islamic states in sub-Saharan Africa from the entry of Islam up to the present time. It touches upon the means by which Islam extended into those areas, among them being the centres of the North, migrations of Arabs and non-Arabs, the Sufi orders, etc. It examines the situations in some of the Islamic states (Ghana, Mali, Songhai, the Hausa, Borno, Bajrami, Funj, Mogadishu and the Kingdom of Zanj) before European colonisation and the current Islamic states (Mauritania, Senegal, Gambia, Mali, Niger, Nigeria, Chad, the Sudan, Somalia and Djibouti).

The seventh part (816 pages) deals with Islam in the area of the Arabian Peninsula. It relates the affairs of Najd and Hijaz from before the establishment of the Kingdom of Saudi Arabia up to the present time. It then discusses the history of the Sultanate of Oman, Yemen, Bahrain, Qatar, the Emirates and Kuwait. It follows this with an explanation of the history of Iraq through the ages and concludes with a historical-psychological study of events in Iraq and Kuwait.

The eighth part (651 pages) presents a survey of the most important non-Arab Islamic states, ordered according to geographic location from west to east, from the onset of Islam until now. It begins with an elaborate presentation of the history of Iran, then moves on to Afghanistan, then India, where the conditions before the partition of India and Pakistan are discussed. Then it turns to the independence of East Pakistan and its transition into Bangladesh. It also deals with the state of Muslims in present-day India, then moves on

to South East Asia, where it discusses at length the situations in Malaysia and Indonesia. Finally, this part deals with the Islamic minorities in the Soviet Union, China and the Philippines.

The ninth part (819 pages) focuses on the history of modern Egypt, beginning with the period prior to the revolution. Then it presents some pertinent studies on the revolution and its leaders. Also, the book gives a year-by-year account of the rule of Mohammed Naguib (Muḥammad Najīb) and Gamal Abdul Nasser (Jamāl ‘Abd al-Nāṣir) from 1952 until 1970, with the focus on “the iniquities and defeats” which this publication views as the crucial period for Abdul Nasser. In addition to some of the introductory studies that open this part, there is a closing discussion of Abdul Nasser’s family after his death, the risks of military coups, and accounts of some of the accomplishments of the Sadat era, with the goal of presenting the distinctiveness of that period in comparison with its predecessor.

The tenth part (650 pages) is dedicated to the personage of Sadat and his era. However, it begins with a short piece on Abdul Nasser and Sadat, connecting them to Islamic history. It offers an introduction on the revolution and its effects, and its relation to democracy and colonialism. Then it moves on to topics in the life of Sadat before the revolution, from the time of the revolution to his rise to power, and as President of the Republic, grouped in three respective sections. In the third section it examines the annals of his era from the constitutional oath in 1970 to the events of the podium in 1981. In addition to that, the book discusses some subjects beyond the scope of the year-by-year analyses, among them being Sadat’s accomplishments, his democracy/dictatorship and his faults and merits. This is followed by a conclusion to the encyclopaedia as a whole.

In general, this work is distinguished by its comprehensive, fluent and objective discussion of the topics which it examines (with the exception of some trivial matters). Researched by a professor of Islamic history and civilisation, it is based on significant and authoritative works which are listed in each section; in addition, the events of modern Egyptian history are recounted as though by an eye-witness. Most of

the parts include diagrams, maps, illustrations and indexes of places and personal names to benefit researchers. Given all this, the encyclopaedia is undoubtedly an important authoritative work for all those interested in Islamic history. It is distinctive in covering all the Arab and non-Arab states together, side by side.

Dahlia Sabry

Translated by Andrew Hennessey



دباغ، مصطفى مراد. موسوعة بلادنا فلسطين. بيروت: دار الهدى، 2002–2003، 10 مجلدات.

Dabbāgh, Muṣṭafá Murād. *Mawsu‘at Bilādunā Filasṭīn*. Bayrūt: Dār al-Hudá, 2002–3, 10 Volumes.

ABSTRACT

Palestine Is Our Country

موسوعة بلادنا فلسطين

This is a 10-volume encyclopaedia with the primary objective of describing Palestine geographically and historically, including the history of the struggle for liberation.

The first volume is divided into two parts, of which the first is further divided into two sections. First, the geographical section describes Palestine in terms of location, size, population and nature, focusing on the coastal region, which includes the coastal plain. This is followed by an overview of the Palestinian desert, Palestine as a country of revelation, “milk and honey” (wealth and goodness), and then Palestine’s administrative districts: the Galilee (Al-Jalīl), Nablus, Jerusalem (Al-Quds), Jaffa, Lydda and Gaza. It discusses the area east of the river Jordan, and Palestine as featured in the holy Qur’ān and the *Ḥadīth*. It also deals with the prehistory of Palestine, and the population of Palestine in the Old, Middle and Late Stone Ages, and in the Iron and Bronze Ages.

Second, the historical section discusses some topics relating to the history of Palestine, such as

the invention of writing, the Semitic peoples, the geographical location of Palestine, Canaanites and other Arab kingdoms such as the Umayyads, the Migration of Ibrāhīm (Abraham) to Palestine, and other Arab and Semitic migrations to the Levant. The second section of the first part also discusses the history of Gaza through different periods, such as the Mamluks, Ottomans, the campaign of Napoleon to Egypt, and the history of the Beersheba region and its clans. It also discusses the geography of Gaza and Beersheba, describing cities and villages, including their schools and mosques.

The second and third volumes focus on the Nablus district, including its history, geography, cities and villages. This is followed by a description of the mountains, coastal plain and schools of Nablus. Then come discussions of Nablus in ancient times, the Arab-Islamic period, the Crusades, Nablus under the Ottomans, the British period, the Jews in Nablus, the villages of Nablus and east of the river Jordan, including Al-Balqa’ district (population, villages, mountains, rivers, plants, schools and clans).

In the third volume, the Nablus district is further discussed, as well as the Jenin and Tulkarem regions – in terms of location, size, plants, schools, historical features, villages of Jenin (such as the Eastern El-Sha’arawiyah, Mashariq al-Jarrar and Al-Haretha), villages of Tulkarem and east of the Jordan. Here the author focuses on Irbid Governorate, in terms of its population, villages, mountains, schools and clans.

The fourth volume discusses the history of the Jaffa district (Jaffa, Al-Ramlah and Lyddah) since the Arab-Islamic conquests, including the Crusades, the Ottoman era, then Jaffa schools and newspapers, the 1921 Jaffa rebellion, villages of Jaffa and the archaeological sites. Then follows a section on the region of Al-Ramlah, focusing on Al-Ramlah city (location, buildings, events) and the history of the region in different ages, such as the Mamluks, the Ottomans, the British, and the fall of Ramlah to the Zionist occupation. Lyddah and its villages during the British mandate are then discussed, including its historical sites and buildings in the various boroughs of Al-Ramlah, as well as the castles in Jaffa and eastwards to the river Jordan.

The fifth volume focuses on Al-Khalil (Hebron) district, its history in different periods, such as the industrial era, its archaeological sites and its villages, agriculture, schools and the city of Hebron itself.

The sixth and seventh volumes cover the lands of Al-Jalil (Galilee), including the “Jund al-Urdunn” district, Safad district, Upper Galilee, the city of Safad and its villages, the archaeological and historic sites, agriculture, schools and the Jewish settlements. In the Tiberias district, the author concentrates on the lake of Tiberias, the passage of Musa Bin Nusayr near the lake of Tiberias, the history of Tiberias in different eras, the villages of the district, the historical sites, the archaeological buildings and the Jewish settlements. Some of the most important places on which the author focuses are Al-Nasira (Nazareth), Akka (Acre) and Haifa districts in terms of borders, villages, size, population, mountains, crops and schools.

The eighth, ninth and tenth volumes examine al-Quds (Jerusalem) district – which includes Bethlehem city, Beit Jala, Jericho and Ramallah, as well as the villages of Jerusalem – in terms of borders, size, population, agriculture, schools, villages and archaeological sites. The author pays particular attention to the geography of Jerusalem from the seemingly “unknown” history to the commonly known history. Then, the author discusses the history of Jerusalem, considering its different names in the different eras, Al-Quds in the Holy Qur’an and *Ḥadīth*, and Mamluk Jerusalem.

This is a most comprehensive encyclopaedia, written by a distinguished Palestinian scholar, who has consulted various primary sources. It therefore contains details not to be found anywhere else. However, he overlooks the issue of the Palestinians who remained in their homeland and became an Arab minority in the State of Israel.

Makram Khoury-Machool



نبراوي، خديجة. موسوعة حقوق الإنسان في الإسلام. القاهرة: دار السلام، 2006.

Nabarawi, Khadijah. *Mawsu‘at Huquq al-Insan fi al-Islam*. Cairo: Dar al-Salam, 2006.

ABSTRACT

Encyclopaedia of Human Rights in Islam

موسوعة حقوق الإنسان في الإسلام

This is a one-volume work that aims to describe human rights from the perspective of Islamic sources. It also defends Islamic legislation from criticism originating in Western sources on the issue of human rights. The author’s argument is based on a series of ideas that have strongly shaped the structure and content of the encyclopaedia. The first is the perception of the relationship of the human rights value-set in Western and in Islamic contexts as one of difference and opposition; the second is the rejection of the concept of the nation-state and all that stems from it; the third is the rejection of individualism in approaching human rights, in favour of the family as the primary social unit in society.

In the Introduction, the author explains her view of the idea of human rights in the Western context, and its drawbacks. She also outlines the areas of difference between Western and Islamic perceptions of human rights. The author addresses human rights in Islam through a number of circles of social and societal relations, and provides supportive evidence from *Ḥadīth* and other Islamic sources.

The encyclopaedia consists of three “circles”, in addition to a section for two special “circles”. The first circle addresses rights in the context of the family – such as rights of children, husbands, wives etc. The second circle addresses rights in the context of wider society. This includes the rights of neighbours, Muslim relatives, orphans, the poor, the sick, elders, servants and the dead. The third circle deals with rights in relation to government, which includes three sections for political, economic and social rights. Finally, a special circle addresses the rights of non-Muslims living in Islamic states in relation to society and government, as well as the rights of women in Islam.

The encyclopaedia is useful, as it approaches human rights from moral, spiritual and legal

perspectives, containing a large number of *Ḥadīth* statements and other Islamic sources. However, its weakness is that it relies only on Arabic sources. Moreover, the author states her aim as advocating and proving the perfection of the Islamic *Sharī'ah*, compared with Western regulations, with regard to human rights. Thus the work lacks neutrality in its approach, which is reflected in its structure and content. In general, there is an overlap between different levels of subject matter in addressing the topic, for example the theoretical, historical and legal perspectives are often combined. Furthermore, the author does not present some of the debatable issues, such as corporal punishment, in a critical light. Therefore, the encyclopaedia fails to reflect the various opinions of Muslim scholars concerned with rights in Islam, or the range of arguments concerning human rights in the Muslim and/or Arab arena at present.

Reham Hassan



سرحان , سمير . موسوعة مصر الحديثة. القاهرة: الهيئة المصرية العامة للكتاب، 1996، 10 مجلدات.

Sarḥān, Samīr. *Mawsu'at Miṣr al-ḥadīthah*. Cairo: General Egyptian Book Organization, 1996, 10 Volumes.

ABSTRACT

Encyclopaedia of Modern Egypt

موسوعة مصر الحديثة

This encyclopaedia presents a panoramic view of modern Egypt during the period 1952–96 in 10 volumes, examining various political, economic, educational, industrial, agricultural, cultural, social and media activities, not to mention its geographical environment and the deep-rooted and abundant heritage of Egypt.

The first part (151 pages) deals with the government and the political system, beginning with constitutional development in Egypt. After that, it discusses the executive, legislative and judicial powers. That is followed by a discussion

of the topics of political parties (the stages of a single political organisation and then the proliferation of parties) and the foreign policy of Egypt.

The second part (151 pages) touches upon a number of particular economic questions. It begins with the development of economic systems and policies in the period between 1952 and 1995. It then examines economic growth and its relationship with the level of income during various phases. As such it discusses levels of equality in consumption, production and the opening of local sources of revenue. It then moves on to the banking apparatus, monetary policy – including balance of payments and foreign trade policies – governmental compensation and fiscal policy. It also discusses the public sector and its trend toward privatisation, in addition to the relationship of the Egyptian economy to the international economy. This part concludes with a prognosis of the Egyptian economy.

The third part (175 pages) is a presentation of the geographical setting, describing the nature of the land of Egypt. It then examines the climate and influential factors on it – such as astronomical position – and the climatic regions. From here, this part illustrates population-growth trends, births and deaths, immigration and emigration, the work force, and the population problem and the means of confronting it. Then it moves on to agriculture and its components, agricultural production, the livestock revolution, poultry, fish and milk products etc. Similarly it discusses minerals, productivity, industry and transport by land, sea and air, and the natural factors that influence them.

The fourth part (151 pages) is devoted to education. It begins by presenting a general overview of educational means and educational policy, projects to eliminate illiteracy, and other issues. It then focuses on the pre-university stages of education: kindergarten, primary education, secondary public education, private education, and the quantitative development of the students in these stages. After that it moves on to higher education and its development in various educational academies, Egyptian and non-Egyptian universities, and other institutes for higher education. Finally,

it touches upon education in Al-Azhar schools and universities.

The fifth part (159 pages) introduces the topic of industry by following industrial development in Egypt from the time of the national awakening until the revolution in 1952. As such, it deals with the free enterprises and controlled capitalism during the time of the revolution, in addition to the five-year and three-year plans within the phases of the complete plan, and the steadily increasing role of industry in the October Battle. It then moves on to discuss the five-year plan set under Mubarak for reforming the economy and the industry, as well as the laws regulating these sectors. In addition it refers to industrial projects in new cities. The conclusion sets forth the future vision for industrial development in Egypt.

The sixth part (159 pages) begins the subject of agriculture by introducing the history of the agricultural society in ancient and modern times. It then illustrates the terrestrial, aquatic and human sources of revenue in Egypt – such as field and garden crops and animal, poultry and fish cultivation. Then it examines agricultural growth and the methods of its development, the framework of agricultural ownership and the organisation of lease-lending relationships. From there it discusses the stages and fundamentals of organised crop production. The sixth part also considers the economic framework of agricultural development, touching upon the problems of agricultural growth and its basic pillars: planning to face local and global challenges, the trend towards economic freedom, and the achievement of food security.

The seventh part (151 pages) deals with the media in Egypt. It begins with a general introduction to the Egyptian media. Then it moves on to present the Cairo Company for Phonetics and Humanities and an explanation of the aims of the union of broadcasting and television. It illustrates the responsibilities of the public information body, including apportioning internal and external media. It follows that up with an explanation of the stages of development of Egyptian journalism from its beginnings until the present. This part also discusses the Middle East News Agency, its offices, its correspond-

ents and its satellite transmission, as well as the philosophy of the task and strategy of the media. It also offers a survey of the various television channels, explains the stages of establishing a city's media production, and has a small piece about the Cairo broadcasting and television festival. It concludes by presenting a view of the future.

The eighth part (159 pages) opens up the discussion on the subject of culture by introducing Egypt's cultural institutions. Following that is an explanation of fundamental cultural principles and politics, the operation of diffusion, the reading project for everyone, palaces of culture, and the academy of arts and its various institutions. Then it discusses literature from the 1950s to the 1980s. Similarly it deals with the topics of cinema, theatre, music, fine art, popular arts and cultural legislation.

The ninth part (151 pages) comments on Egyptian society. It begins by exposing important aspects of social life, such as marriage, migration and separation from one's home country, the situation of women and others. It then touches upon the various groups and classes in society. Along these lines this part discusses issues of the development of agricultural ownership and social construction in modern times. It also discusses some of the Egyptian customs and traditions, such as circumcision, henna, and the use of the houn (4) and the sieve, etc. Similarly it discusses secondary beliefs such as *al-qarīn*, *al-ḥasad*, *al-taqā'ul*, *al-tashā'um*, and astrology (5). Finally it explains some of the holidays, and celebrations like the Prophet's birthday, celebrations of religious authorities, *ḥalqat al-dhikr* (6) and dervish celebrations.

The tenth part (175 pages) is devoted to the civilisation and the monuments. In the beginning it discusses special topics of the ancient Egyptian civilisation, among them being mummification, resurrection, eternal life and others. Then it examines some of the significant archaeological sites such as Manf, Dandara, Tiba, the city of Isna, Nubia etc., in addition to some samples of architecture and art such as the Pyramids, various temples and the ships of King Kufu. Additionally, the tenth part deals with some spe-

cial topics on the Sinai, such as a description of its society and some of the archaeological areas and the discoveries made there. Finally, it moves on to the ruins of Alexandria, the Siwa oasis and archaeological museums.

This work is distinguished by its examination of the topics in a fluent, scientific manner and its objectivity. The information is arranged according to the sub-topics linked to the content of each major volume, in two columns on each page. Nearly all the parts overflow with a wealth of information from the pictures, illustrations, maps, tables, drawings and statistics, in addition to a table of contents at the end of each volume, which makes the task of searching for information easy for those who are interested in the subjects covered in the encyclopaedia. The work is of the highest quality, with pages like multi-coloured embroideries adding to its lustre. Each volume endeavours to focus on one specific topic, and each relies on many significant academic authorities, a list of whom is included in almost every section. On the basis of this, it can be said that this work represents a readable and authoritative resource for all those interested in any aspect of modern Egypt.

Dahlia Sabry

Translated by Andrew Hennessey



جهامي، جيرار. موسوعة مصطلحات الفلسفة عند العرب. بيروت: مكتبة لبنان، ناشرون، 1998.

Jihāmī, Jīrār. *Mawsu'at Muṣṭalahāt al-Falsafah inda al-Arab*. Beirut: Maktabat Lubnān, Nāshirūn, 1998.

ABSTRACT

Encyclopaedia of Arab Philosophical Terminology

موسوعة مصطلحات الفلسفة عند العرب

This single-volume publication appears in Librairie du Liban's *Series of Arabic and Islamic Terminology Encyclopedias*, which is dedicated

to Arabic terminologies used in different classical traditions of learning. The volume provides definitions and explanatory citations of terms used in mediaeval Arabic philosophy; and the series includes other volumes dedicated to the related subjects of logic, *kalām*, Sufism and science, as well as the thought of particular mediaeval thinkers.

In terms of subjects, this volume has a fairly wide scope, covering metaphysics, natural philosophy and practical philosophy. Definitions are provided for both terms of Arabic etymology and Arabicised terms of Greek origin.

Terms are arranged alphabetically, not by root, but according to the form of the word itself. Hence, *mawjūd* will appear under the letter *mīm*, rather than *wāw*. In Arabic reference works, this system has clear drawbacks, since terms that are closely related in etymology and meaning will often be scattered in different locations in the work (e.g. *imkān* and *mumkin*), and will sometimes appear in unexpected places, as can be seen, for instance, in the case of broken plurals (hence, *ajsām* appears under *alif*). However, the problem is overcome by an index of terms arranged according to word roots (pp. 1011–69), which the user should utilise to full effect. In addition, an extensive Arabic–English–French glossary is provided (pp. 1070–206), as well as an index of terms in their order of appearance (pp. 1207–61).

The explanatory citations provided are gathered from different mediaeval sources, with the references indicated. The sources of the citations include traditional philosophical lexicons (such as Ibn Sīnā's *Kitāb al-Ḥudūd*, al-Āmidī's *al-Mubīn* and al-Jurjānī's *al-Ta'rīfāt*, but with the notable absence of al-Tahānawī's *Kashshāf iṣṭilāḥāt al-funūn*), as well as general philosophical texts.

The volume editor often edits these citations, extracting them from their original contexts, to present them in polished and relatively self-contained form. Often, the same term is provided with multiple citations from different sources, listed in chronological order.

Some of the citations are definitions, while others are places where the given term appears prominently. Much of the material, therefore, is presented in a more or less raw form and requires

further analysis and digestion. Though generally not comprehensive, the citations are nonetheless mostly representative, and serve to highlight immediately the contrast in usage among different thinkers and the historical development that these terms underwent. Yet, in juxtaposing citations from different sources in this way, the volume separates them from their original contexts. The user should be mindful of this fact, and will often need to recontextualise citations in their appropriate philosophical frameworks to understand correctly their meaning and significance.

Ayman Shihadeh



العجم , رفيق. موسوعة مصطلحات التصوف الإسلامي. بيروت: مكتبة لبنان، 1999.

Ajam, Rafiq al-. *Mawsu'at Mustalahat al-Tasawwuf al-Islami*. Beirut: Librairie du Liban, 1999.

ABSTRACT

Encyclopaedia of Islamic Sufi terminology

موسوعة مصطلحات التصوف الإسلامي

The purpose of this single-volume lexicon (1,279 pages) is to provide definitions of the widest possible range of Sufi terms and concepts, which have grown over a long period of time. These definitions are extracted, almost verbatim, from Sufi compilations, which date from as early as the late eighth century to as late as the end of the twentieth century. Interestingly enough, both the earliest and latest of these sources were women Sufis. Though no single compilation is attributed to the earliest of these, namely Rābi'ah al-'Adawīyah (d. 801 CE), nonetheless, her dispersed dicta have been gathered and included in 'Abd al-Raḥmān Badawī's *Rābi'ah al-'Adawīyah, shahīdat al-'ishq al-Ilāhī*, which is used as a source in this lexicon. The last source is Fāṭimah al-Yashṭurīyah al-Ḥasanīyah (d. 1979 CE), who wrote several works on Sufism,

two of which are referred to here, namely her *Mawāhib al-ḥaqq fī al-karāmāt al-Yashṭurīyah al-Shādhilīyah* and *Nafahāt al-ḥaqq fī al-anfās al-'alīyah al-Shadhilīyah*.

The compilations consulted for this lexicon are rather multifarious in nature. These include general Sufi compendia, such as *al-Luma'* of al-Sarrāj, *Qūt al-Qulūb* of al-Makkī, or *al-Risālah al-Qushayrīyah* of al-Qushayrī, as well as works by prominent individual Sufis who delineated specific topics related to Sufi doctrine and psyche, such as *Ādāb al-nufūs* of al-Muḥāsibī. The epistemological nature of Sufi terminology and its relation to philosophy are also included, by reference to the works of Ibn Sīnā and the Ikhwān al-Ṣafā'. The interrelation between Sufism and poetic expression is considered, with *Tarjumān al-ashwāq*, a poetry collection of Ibn al-'Arabī, among the sources. Here one may wonder why other prominent Sufi poets, such as Ibn al-Fāriḍ for example, are excluded. This may be partially explained by the presence of Ibn al-'Arabī's works as chief sources for the volume as a whole. Biographical dictionaries, which are a rich source for Sufi doctrine, specifically in the earlier phases of the Sufi movement, appear to have been overlooked (*Hilyat al-awliya'* of al-Iṣbahānī or the *Ṭabaqāt al-Ṣūfīyah* of al-Sulamī are not included). In general, the most prominent of all sources consulted for this lexicon appear to be Ibn al-'Arabī and al-Ghazālī, whose works are heavily relied on.

The entries for Sufi terms and concepts are arranged alphabetically according to the specific form of the term defined, and not its root. This may cause some confusion, as related terms which are derived from the same root but do not begin with the same letter are scattered in the text. Thus entries for *imām*, *imāmān* and *imāmah* appear together, but *a'immah* appears separately. While an index provides roots for all terms and concepts, it follows the same order in which the terms appear in the body of the lexicon. This rather limits its usefulness, especially as a supplementary index arranged according to roots is altogether lacking. Three additional alphabetical indexes, of the Arabic, English and French equivalents of all terms, are useful to scholars and students of Sufism.

This volume provides multiple definitions of each term, covering important aspects of the term's usage and development in different contexts. Presented in chronological order, these terms give the reader a general overview of the changes and transitions which certain Sufi concepts underwent. Readers, however, should be mindful that definitions are generally extracted out of context, and they must refer to the original sources for further clarification, not to mention that the sources consulted, though representative, are understandably not inclusive of the whole Sufi corpus.

Nada Saab



دغيم، سميح. موسوعة مصطلحات العلوم الاجتماعية والسياسية في الفكر العربي والإسلامي. بيروت: مكتبة لبنان، 2000.

Dughaym, Samih. *Mawsu'at Mustalahat al-'ulum al-ijtima'iyah wa-al-siyasiyah fi al-fkr al-'Arabi wa-al-Islami*. Beirut: Librairie du Liban, 2000.

ABSTRACT

Encyclopaedia of the Terminology of the Social and Political Sciences in Arab and Islamic Thought

موسوعة مصطلحات العلوم الاجتماعية والسياسية في الفكر

العربي والإسلامي

This encyclopaedia is a model of serious and painstaking work. It contains, as far as subject matter is concerned, collections of the most important, prominent and well-known terms found in classical Arabic books, and in primary sources and reference works in the social and political sciences – in the broadest sense – in Arab and Islamic thought from the beginning of Islam until the fourteenth century CE (the era of Ibn Khaldūn). The encyclopaedia includes terms relating to ethics, education and economics. It does not contain pictures, drawings or diagrams of any kind. Each entry consists mainly of extensive quotations from the source works, placing the term in its literary and historical context.

Within the encyclopaedia, the terms are arranged in alphabetical order, and not by subject classification. That is, the factor determining the order is the ranking of the entry, regardless of the field of knowledge to which it relates. The encyclopaedia is distinguished by a number of things, one of which is that the author has not encumbered the book with digressions beyond the scope of the entries. He has therefore shortened the introductory and parenthetical sentences and inserted ellipsis “...” to indicate this. The author also proceeds from the treatment of the terms to their definitions and related matters in an interconnected manner.

To look up words, readers should take the following into account:

1. The encyclopaedia is ordered by whole words, not roots, so the word *al-ghalabah*, for example, is found under the letter *ghayn*, while the word *al-mughālah* is found under *mīm*.
2. The headwords are singular indefinite nouns, but the second or third words of compound expressions are sometimes definite.
3. The author has used a system of specific codes for each writer and book quoted, with page and line numbers to indicate precisely where the term is to be found.
4. The author has preserved the practice of the original writers and scribes in eliding the *hamza* and omitting certain letters.

This encyclopaedia commendably provides, near the beginning, a list of the names of scholars quoted, arranged by dates of death. This is followed by a list of source titles arranged according to the dates of the works (not of the authors), and then of the distinctive codes for each writer and what he has written, to facilitate the use of the work by researchers and scholars. These are also tabulated on a card bookmark supplied with the volume. In addition, there are full technical and specialised indexes of the subjects examined and their roots, as well as an impressive tripartite glossary or list of terms: Arabic–French–English, English–French–Arabic and French–English–Arabic. All of this is topped off by a general index of all the terms occurring in the encyclopaedia.

Indeed this encyclopaedia, as a whole, is without doubt a great undertaking. It has clearly been compiled with great integrity, zeal and sincere intentions. However, the nature and method of the work have obliged the author to vary and increase the quoted passages, to trace each term in its expected location and then to record it. Perhaps this demands more pages per entry from different sources. In spite of all that, this work will continue to be valued and esteemed by a multitude of researchers and students. It is truly an excellent addition to the Arab and Islamic library.

Ayyūb Ṣālīḥ Hārūn

Translated by Laura Mills and Geoffrey Roper



عجم، رفيق. موسوعة المصطلحات المستعملة في أصول الفقه عند المسلمين ببيروت: مكتبة لبنان، 1998.

al-Ajam, Rafiq. *Mawsu'at Muṣṭalahāt Uṣūl al-Fiqh inda al-Muslimīn*. Bayrūt: Maktabat Lubnān, Nāshirūn, 1998.

ABSTRACT

Encyclopaedia of Terms used by Muslims in the Foundations of Jurisprudence (*Uṣūl al-Fiqh*)

موسوعة المصطلحات المستعملة في أصول الفقه عند المسلمين

Many terms of *Uṣūl al-Fiqh* have been included in this encyclopaedia, which has been compiled from 115 famous books by 50 well-known authors of the last 12 centuries, from Imām al-Shāfi'ī until today. The explanation of each term is compiled from several books. The author has tried to avoid repetition, as far as possible. There are references in every entry, with author's name, title of the book, page and even line numbers. At the beginning the names of all the authors are given, with the titles of their books. The names of the authors are arranged according to the dates of their deaths.

The encyclopaedia commences with a detailed Introduction of 39 pages, which focuses on

important issues relating to *Uṣūl al-Fiqh*, their origins, historical development, founders and also methodological issues of the encyclopaedia. At the end is an index of 235 pages where every single term is presented, with its origin. Following this it offers English and French synonyms of many selected terms.

This encyclopaedia is an important collection of sources for researchers and students of *Uṣūl al-Fiqh*. Passages of the holy Qur'ān are generally presented with chapter and verse numbers, although some of them appear without the latter. The sources of *Ḥadīth* are also presented in the same way, although there are exceptions in some places. Perhaps their references can be found in earlier pages, in which case the author should have provided cross-references.

Noor Mohammad Osmani

Translated by Biswajit Chanda



حمدان، مروان؛ بطوش، حسن؛ علاء، الرشق. معجم أعلام العرب المسيحيين في العصور الإسلامية. عمان: المعهد الملكي للدراسات الدينية، 2004.

Hamdan, Marwan; Rashq, 'Ala'; Battush, Hasan. *Mu'jam A'lam al-'Arab al-Masihiyin fi al-'usur al-Islamiyah*. Amman: al-Ma'had al-Malaki lil-Dirasat al-Diniyah, 2004.

ABSTRACT

Dictionary of Notable Christian Arabs in the Islamic Ages. Volume 1 (A–J)

معجم أعلام العرب المسيحيين في العصور الإسلامية

This volume, published in 2004 (although work on it started in 1995), offers alphabetically ordered information on Christian Arab figures (it covers names from letter *alif* to letter *jīm*). Though the editors promised to deliver the rest of the volumes to the public soon after 2004, this first volume is still the only one published.

The encyclopaedia offers a comprehensive survey of Christian Arab figures who contributed to the origin, growth and prominence of Arab

civilisation, right from the very first proclamation of the Muslim message, up until the end of Ottoman rule in 1924.

Methodologically, the editors have designed the encyclopaedia in the form of a short résumé-like sketch of each figure. They start with some personal details (i.e. full name, date and place of birth and death). Then, they indicate his/her position and role (i.e. jobs, achievements and titles), before enumerating the intellectual, scientific or literary writings each figure left as a legacy. While applying this methodology, the editors have worked as eruditely and meticulously as possible to present correct names and precise historical data.

This volume represents a useful addition to Arabic and international library resources, because it sheds light on the contribution of the Arab religious minority in a civilisation, the creation of which is usually ascribed solely to the Arab Muslim majority. What this project lacks, however, is a coherent and adequate presentation and analysis of these figures' intellectual and cultural contributions, rather than just offering a general, brief résumé on each of them. Moreover, while the volume incorporates a wide range of available Arabic resources on this subject, it seriously lacks any attention to resources in foreign languages: resources, that is, that users of the encyclopaedia would need to be told about if they are to go further in their studies. These two weaknesses make the term "encyclopaedia" something of an overstatement, at least for this volume. This said, one can still validly acknowledge the value and usefulness of this work as a source that scholars and students can use as a starting point for wider research on Arab Christian intellectuals.

Najeeb George Awad



صواف، محمد شريف. معجم الأسر والأعلام الدمشقية. دمشق: بيت الحكمة، 2003.

Sawwaf, Muhammad Sharif. *Mu'jam al-Usar wa-al-A'lam al-Dimashqiyah*. Dimashq: Bayt al-Hikmah, 2003.

ABSTRACT

Dictionary of Damascene Families and Notables

معجم الأسر والأعلام الدمشقية

This dictionary of famous Damascene families contains 318 entries, which are listed in alphabetical indexes at the end of each volume. Entries begin with a short note on the family's geographical origin and principal fields of activity, then provide a list of the most famous members between the family's rise to prominence and the early twenty-first century. The members' brief descriptions include their dates of birth and death as well as their occupations and the posts in which they served. Written sources are mentioned in footnotes but oral ones are not. Apart from the dictionary proper, the book provides rich documentation comprising old photographs and membership lists of political, religious, professional and cultural institutions of the first half of the twentieth century. The second volume contains an extended abstract (68 pages) in English which presents each family in a few lines.

The author being a graduate in Islamic sciences stemming from an old religious-merchant family, the book unsurprisingly conveys a strong sense of a traditional Damascene identity, conceived as Sunni Muslim, strongly religious and rooted in the souk. The families presented in the dictionary belong to the city's "old" social classes, mainly the élite of the Ottoman era and the upper merchant middle class, whose economic and religious roles increased from the French Mandate period. Correspondingly, special attention is given to Muslim scholars, *ashrāf* (descendants of the Prophet) and merchants. This book is an irreplaceable tool for the study of the traditional élites of Damascus during the nineteenth and twentieth centuries, all the more so since the family-based entry system allows a diachronic analysis of the changes that affected these classes in terms of social positions and occupational choices.

Thomas Pierret



Azim A. Nanji (ed.). *The Muslim Almanac: a reference work on the history, faith, culture, and peoples of Islam*. Detroit: Gale Research, 1996.

ABSTRACT

The Muslim Almanac

This is a reference work on the history, faith, culture and peoples of Islam. It consists of one large volume divided into 12 parts and sub-divided into a number of chapters. The parts are arranged chronologically and thematically to cover a wide array of topics covering many aspects of Islam in most Muslim societies.

The first two parts deal with the birth of Islam and its expansion from the Arabian Peninsula to the rest of the world. They cover a wide geographic expanse: Islam in the Middle East, Sub-Saharan Africa, South Asia, South East Asia, Central Asia and the Caucasus, China, Spain and Western Europe, North Africa and the Mediterranean, contemporary Europe and the Americas. The third and the fourth parts focus on issues of diversity in Islam and the Islamic intellectual tradition. They cover the emergence of communities of interpretation, the Islamic sciences and the ethical tradition in Islam. Part 5 deals with spiritual and devotional traditions such as early Muslim spirituality and mysticism, devotional life and practice, and spiritual life and institutions.

The sixth part is dedicated to law and order in Islam. It covers Islamic law and society and governance. Parts 7 and 8 cover artistic and literary expression in Islam. They deal with art and architecture, Islamic literatures in Arabic, Persian and Turkish, Islamic literatures in South Asia and sub-Saharan Africa, and folklore and folk life. Part 9 deals with women and their contribution to Islam. It addresses issues of women and gender, as well as Muslim women writers.

The tenth part of this work is dedicated to Muslim education, while the eleventh focuses on Islam and its interactions with other religious communities, such as Christians and Jews. Part 12 covers contemporary developments in Islam. It tackles such important topics as Islam in the modern world, the displaced Muslim populations, human rights, fundamentalism, faith, identity and modernity.

The volume contains a chronological list of events and a demographic map of Muslim populations by nation-states. In addition, it contains many photographs and illustrations, tables, glossary, appendix, index and a general bibliography. The contributors to this work are of both Muslim and Western origin and orientation. It is very comprehensive and useful to students of Islamic history and culture.

Ibrahim Ali



Weekes, Richard V. *Muslim Peoples: A World Ethnographic Survey*. Westport, CT: Greenwood Press, 1978, 2 Volumes.

ABSTRACT

Muslim Peoples: A World Ethnographic Survey (second edition)

A team of 139 international contributors surveys 197 ethnic groups in the second edition of this unique reference work (the coverage is double that of the 1978 first edition). All the groups included are composed of at least some people who identify themselves as Muslims, some groups having as few as 2,000 members. African and Central Asian groups are a particular feature of the work. The entries range from a single page, to eight pages of text in the case of the entry on "Arabs". Each entry is signed by its contributor and includes a bibliography, separated into books and articles, and occasionally with a list of unpublished material included as well. A sequence of maps details the geographical location of the groups (Eastern Mediterranean; Northeast Africa; West Africa; East Africa; Soviet Union, Mongolia and China; South Asia; Southeast Asia); the details on the maps are keyed by type-size to the Muslim population level. Three appendices are provided: "Muslim Nationalities of the World", listing ethnic groups by nation state; "Muslims and their Ethnic Groups", listing groups alphabetically (including a significant number that are not covered in the text of the work itself); and "Major

Muslim Ethnic Groups”, organised by population count. There is also a comprehensive index.

Overall, the quality of the entries is high but the work shows its age in a number of respects. Not only is the bibliography obviously outdated, but so are many of the historical references; this is especially apparent with the mention of the Soviet Union looming large in places. The statistical data comes from 1983. The groups covered are notably limited when measured by today’s perceptions of the Muslim presence in the world. For example, while “American Blacks” receive an entry, no status is given to immigrant groups in Europe (established peoples such as Bosnians and Gypsies are included) or other North American Muslim populations. Within the contemporary context, the definition of an “ethnic” group as found in this work – “a collection of people who see themselves (or are seen by others) as culturally distinct from other groups. They share certain cultural traits which usually, but not always, include language, religion, heritage, and value systems which they consider right for them” (p. xxii) – is increasingly problematic as migration and global communications become significant factors in group identity.

Andrew Rippin



Kapoor, Subodh. *The Muslims: Encyclopaedia of Islam: including entries prepared by a number of leading orientalist and modern Islamic scholars*. New Delhi: Cosmo Publications, 2004, 11 volumes.

ABSTRACT

The Muslims: Encyclopaedia of Islam

The *Encyclopaedia of Islam* has been compiled by the great Indian encyclopaedist Subodh Kapoor, who has completed, under his guidance, about 150 volumes of encyclopaedias on various subjects. It consists of 11 volumes and a total of about 3,774 pages containing 1,100 articles which claim to give full and authoritative information about Islamic principles, deeds and other related branches of knowledge. Like any encyclopaedia, it is arranged in alphabetical order

from A to Z. It is not written by contemporary scholars; rather, it is a compilation of the works of scholars of various ages and places on Islamic topics. It seems the articles have been extracted from various book, journals, encyclopaedias etc. Like the *Encyclopaedia of Islam* published by Brill, every article has authentic sources and reference.

The *Encyclopaedia of Islam*, as the name implies, proposes to give its readers full and authoritative information on the complete subjects of Islamic interests, actions and doctrines. It mainly covers Islamic theology, philosophy, together with relevant portions concerning its history, anthropology, psychology, economics, politics, diplomacy, sociology, music, architecture etc. It also covers the most interesting areas, including subjects like medicine, alchemy, mathematics, astronomy, astrology etc. These volumes also contain entries concerning the Islamic ideas on a wider range of relevant issues, covering feminism, marriage, eating habits, gambling, drugs, drinking, abortion, games etc., not to mention subjects like mosques, languages, literature, important Islamic places, pilgrimages, dress and many others. It differs from most previous works in that it covers more topics, ranging from theoretical Islam to its practice. It records all that Islam has achieved not only in the field of religion and philosophy, but also in the intellectual and artistic development of mankind. It chronicles what Islamic artists, educators, poets, philosophers, scientists and men of action have achieved in their respective areas.

The *Encyclopaedia of Islam* includes articles by the foremost Islamic scholars, like A. Hefner, A. J. Arberry, Brockelmann, Alfred Bell, C. F. Huart, A. Th. Houtstma, in a condensed form that will appeal to general readers, and with an accuracy that satisfies the scholar. The word “Muslims” is taken in its most comprehensive meaning, as the contents of these volumes show. It is interesting to note that the *Encyclopaedia* contains articles on all possible aspects of the Muslims, whether religious beliefs and customs, ethical movements of the Muslims, philosophical and religious ideas and moral and spiritual practices. All important personages who are famous in the whole spectrum of Islamic philosophical

and historical systems have also been included, without any bias. But like any encyclopaedia it has its shortcomings. It has largely ignored topics which relate to the local practices of Muslims and their philosophy. Similarly, while summarising the authentic articles, it seems that some vital points have been deleted.

Rizwanur Rahman



Döğen, Şaban. *Müslüman İlim Öncüleri Ansiklopedisi*. Çağaloğlu, İstanbul: Yeni Asya Gazetesi Neşriyatı, 1992, 2 Volumes.

ABSTRACT

Encyclopaedia of Muslim Pioneers of Science

Müslüman İlim Öncüleri Ansiklopedisi

This encyclopaedia features the lives of nearly 100 Muslim scientists and their contributions to medicine, astronomy, physics, chemistry, mathematics, botany and zoology. The introductory chapter offers information on the ways in which Islam and Muslims have valued knowledge and made contributions to science. It is stressed that the work “brings no claim but evidence” concerning Muslims’ contributions to science. It states that Muslim scientists were hundreds of years ahead of their counterparts in the European Middle Ages.

The first name to appear alphabetically is Professor Abdus Salam, the Pakistani physician who in 1979 became the first Muslim to win the Nobel Prize, while the last name is the astronomer Zerkali [Zarqālī] (1029–89). Names included, among many others, are Avicenna [Ibn Sīnā] (980–1037), who is well known in both East and West primarily for his contributions to medicine as well as for many discoveries in other fields; Khwārizmī (780–850), the mathematician who introduced the number zero; Abul Vefa [Abū al-Wafā’] (940–98), pioneer of trigonometry, and Nasīr al-Dīn Tūsī (1201–74), astronomer and geometrician; Ibn al-Haytham (965–1051), physicist who established the foun-

dition of optics; Ibn al-Baytār (1190–1248), botanist and pharmacologist; Al-Demiri [Damīrī] (1349–1405), zoologist; Ibn Khaldūn (1332–1406), sociologist and philosopher of history; and Mimar Sinan (1489–1588), architect. The work also touches on European scientists who have done work parallel to that of Muslim scientists, to enable the reader to make comparisons between the two and establish connections with modern science.

The encyclopaedia includes many pictures and photographs. The scientific drawings derived from old works and miniatures from historical sources are especially noteworthy. At the end are a lengthy bibliography, a detailed list of contents and an index.

Dr Bilal Gökkır

Translated by Mahmut Erbay



نامه دانشوران ناصری : در شرح حال ششصد تن از دانشمندان نامی. قم: مؤسسه مطبوعاتی دار الفکر، 1959، 7 مجلد.

Numerous authors, *Namah-i danishvaran-i Nasiri: dar sharh-i hal-i shishsad tan az danishmandan-i nami*. Qum: Mu’assasah-i Matbu’ati Dar al-Fikr, 1959, 7 Volumes.

ABSTRACT

Book of Scholars of the Time of Nāṣir al-Dīn Shāh: Biographies of 600 Distinguished Scholars

نامه دانشوران ناصری، در شرح حال ششصد تن از دانشمندان نامی

This is a Persian encyclopaedia that presents the biographies and works of great figures in science and literature in the Islamic world. It was published in seven volumes from the year 1879, which coincided with the final years of Nāṣir al-Dīn Shāh’s rule until the onset of the Constitutional Revolution of Iran in 1906.

In the Introduction to the encyclopaedia, Nāṣir al-Dīn Shāh assigned to I’tizād al-Salṭanah, minister of science of the time and the son of

Fath-‘Alī Shāh, the compilation of a comprehensive book that would include the biography and works of distinguished scholars and their students in fields such as: jurisprudence, exegesis, poetry, language, grammar, mysticism and Sufism, astronomy, medicine and, among other things, an introduction to other religions. I‘tizād al-Salṭānah asked state governors to compose a list of great scientists in their regions and send it to him. He then singled out a number of them and based the book on their intellectual and literary qualifications. Following his death in 1881, overseeing matters relating to the book was handed down to Muḥammad Ḥasan Khān, also known as I‘timād al-Salṭānah.

It is evident from the Preface of the book that I‘timād al-Salṭānah developed a unique framework comprising general rules on the composition and compilation of the encyclopaedia. This new set of structures included gathering information on every intellectual in the Islamic world. This meant that the scholars’ names and titles were written in alphabetical order and significant dates in their lives were chronologically compiled. A record of difficult words and expressions was kept, and their descriptions given. The framework also differentiated between scholars and cities with similar names. In addition, excerpts of each scholar’s poetry were presented, with a Persian translation where necessary. Part of the new set of structures for the encyclopaedia was to include exceptional stories and anecdotes and write them in a way that was understandable for both the general public and the élite. The framework also shied away from any kind of prejudice or rigidity and refrained from using inappropriate names to describe great religious figures.

Although the encyclopaedia is in alphabetical order, the portion of the book that has been published goes up to the letter ش (*sh*). Every individual’s name has been alphabetically sorted using the first letter of their name, with little attention paid to the second letter. It has also been thoroughly explained in the body of the encyclopaedia that writing out the names of every individual followed a more traditional trend, inspired by books such as *Tadhkirat al-Ḥuffāz* by al-Dhabībī and *Fawāt al-Wafayāt* by Ṣalāh al-Dīn Kutubī.

The extent of the scholars’ biographies depended on their significance and the availability of information on each individual. Some biographies, such as those of Abū Rayḥān Bīrūnī, Ibn Sīnā (Avicenna) and Bāyazīd Baṣṭāmī are long; others are of medium length, such as those of Sirāj Nujūmī and Ibn Samāk, whereas some, like the biographies of Ibn Nāzim and Abū al-Khaṭṭāb Ṭabīb, are shorter.

The sources and genres that were used for every individual’s profession, be they poets, Sufis, physicians or jurists, were selected from books produced by members of the same profession. The aim of the authors of the encyclopaedia was to translate or explain the meaning of any verse, saying, expression or poetry written in Arabic. Inspired by more ancient traditions, page and volume numbers are not included when citing sources; however, all the documents are based on reliable sources and evidences, which are mentioned on almost every page of the book.

This encyclopaedia is also noteworthy for its references to contemporary historical events, and concurrent scientific and literary activities, regardless of their relevance to the main topic of the collection. For instance, some of the issues that are highlighted point to events as they unfolded while the encyclopaedia was being compiled, such as I‘tizād al-Salṭānah’s attempt to set up telegraph lines. The work also highlights geographical details, the activities of a number of scholars from that particular period and literary reviews. References to books and manuscripts are provided. There has been an additional effort to distinguish between names, and titles common to scholars with similar names, like Ibn Tāvūs or Tabarsī. The encyclopaedia also covers theological and mystical subjects, including some literary pieces like *al-Qaṣīdah al-Nūnīyah* by Abū al-Faṭḥ Bustī and *al-Qaṣīdah al-Tā‘īyah* by Ibn al-Farīd.

With regard to Persian prose, this encyclopaedia is among the most cherished books of the entire Qajar dynasty. Malik al-Shu‘arā Bahār commended the prose used in the book, calling the first volume a technical prose masterpiece of Persian literature. After it was published it was quoted in both reference and non-reference books, such as *Mir‘āt al-Kutub* by Ṣaqat al-Islām Tabrīzī (1912), *al-Dharī‘ah ilā Taṣānīf al-Shī‘ah* by Shaykh

Āghā Buzurg Tihirānī (1969) and *al-Kunā wa-al-Alqāb* by Shaykh ‘Abbās Qumī (1940).

The seven volumes of this encyclopaedia were published in lithographed editions in the years 1879–1906. The first two volumes were published independently and the rest were published in the introduction of the government yearbook at the time; however, their publication came to an end after that. The second, typographic edition of the book, in nine volumes, came out some years later in 1960, in Qum.

Saeid Edalatnejad



Şahin, Bekir. *Osmanlı Ansiklopedisi: Tarih, Medeniyet, Kültür*. İstanbul: Ağaç Yayıncılık, 1996–9, 7 Volumes.

ABSTRACT

The Ottoman Encyclopaedia: History, Civilisation, Culture

Osmanlı Ansiklopedisi: Tarih, Medeniyet, Kültür

This encyclopaedia aims to cover Ottoman history in its entirety, and to examine thoroughly its numerous aspects. Three texts run parallel to each other:

1. The main text is a chronological narrative of political history.
2. The second type of text, presented in sidebars in the right margin, deals with specific topics, such as state administration, fine arts and military organisation. Each volume of the encyclopaedia includes two or three articles of this type, and they are rarely footnoted (but a bibliography is given at the end).
3. The last type of text is represented by the so-called “framework” articles. These are mostly 2 to 3 pages in length and cover a variety of topics. Around 20 articles of this third type are included in each volume, on subjects such as important individuals, monumental buildings, ceremonies, natural disasters, ter-

minology relating to Ottoman history, and influential works of the period, as well as a few modern books on Ottoman history.

The seventh and last volume contains a chronological list of historical events with Gregorian and Hijri dates and a general index. Abundant colour and black-and-white pictures illustrate the volumes, but most of them are not accompanied by captions or references from the texts. *Osmanlı Ansiklopedisi* is an encyclopaedia of a somewhat popular kind, with a rather conservative outlook on the whole. New findings, studies and developments in modern Ottoman Studies receive almost no mention.

Below, for each volume, the following are given: 1) the period covered in the political history section of the volume; 2) the headings of the sidebar articles in these sections; and 3) several sample titles of the 20-odd framework articles found in each volume.

Volume 1, 271 pp. (1) A brief discussion of the Seljuk period in Anatolia and the construction of the Ottoman state, continuing until the end of the reign of Murad II (→1451). (2) State Administration (pp. 3ff.). Mysticism and Religious Orders (pp. 169ff.). (3) Sheikh Bedreddin (p. 252); The concept of “*ılay-ı kelimetullah*” or “Exalting the Word of God” (p.164); The concept of “World Order” (*Nizam-ı Alem*) (p.260); The Frontier Warriors (*akıncı*) (p.120); *Müzekki'n-Nüfus* (book) (p. 212).

Volume 2, 271 pp. (1) From the reign of Mehmed II up until 1536 CE in the reign of Süleyman I (1451–1536). (2) Education (pp.7ff.). Daily Life (pp. 147ff.). (3) *İstanbul Ansiklopedisi* [by R. E. Koçu] (p. 52); The Mevlevi Convent of Yenikapı (p. 212); Covered Bazaar (p. 116).

Volume 3, 279 pp. (1) Süleyman I to Ahmed I (1536–1617). (2) Architecture (pp. 7ff.). Traditional Fine Arts (pp. 91ff.). Music (pp. 207ff.). (3) Evliya Çelebi (p.188); Excerpt from *Mizanullah* (p. 212); Earthquakes (p. 252).

Volume 4, 271 pp. (1) Mustafa I to Mustafa II (1618–1703). (2) Military Organization

- (pp. 7ff.). Literature (pp. 91ff.). (3) Bird Houses (p. 44); Children and Elderly (p. 92); Foundation (*vaqf*) Libraries (p. 156).
- Volume 5, 271 pp. (1) Ahmed III to Mustafa IV (1703–1808). (2) Economy (pp. 7ff.). Land Administration and Pious Foundations (pp. 197ff.). Calligraphy and Manuscript Ornamentation (pp. 227ff.). (3) Chronograms (p. 52); Secondhand Bookshops (p. 140); Lady Mantagu [*sic*] (p. 204).
- Volume 6, 279 pp. (1) Mahmud II to Abdülhamid II 1808–1909. (2) Reform and Modernisation (pp. 7ff.). Press and Public Opinion (pp. 147ff.). Millet System (pp. 223ff.). (3) *Mecelle* (The Civil Code) (p. 84); Bathhouses (p. 156); The *Islahat* (Reform) Ferman of 1856 (p. 164); Zionism (p. 220).
- Volume 7, 273 pp. (1) Abdülhamid II to Mehmed VI (→1922). (2) Science and Technology (pp. 7ff.) (3) Foreign Schools (p. 20); Hammer-Purgstall (p. 76); Women's Dress (p. 172).

Hakan T. Karateke



İnal, Mahmud Kemal. *Osmanlı Devrinde Son Sadrazamlar*. İstanbul: Maarif Vekaleti, 1940–53.

ABSTRACT

Grand Viziers of the Late Ottoman Period

Osmanlı Devrinde Son Sadrazamlar

İnal began writing this work in 1913 in the style of an Ottoman biographical dictionary (*tezkire*), and continued until it was published in full. It is a complementary work to *Verdu'l-hadâik*, by Ahmed Rifat Efendi, which itself complements Osmanzâde Ahmed Tâib's *Hadikatu'l-vüzerâ*, but it is much superior. Although its title was originally *Kemâlu's-sudûr*, this was later changed because it was found to be alien to the mentality of that period. The work has been republished twice without alteration: in 1969 by the Ministry of National Education, Ankara, in 12 volumes, and in 1982 by Dergah Publications, İstanbul, in four volumes. A new edition with a change of

style and orthography is being prepared for publication by the Atatürk Centre of Culture.

The work contains biographies of 37 grand viziers, from Mehmet Emin Ali Paşa until the end of the Empire, as well as concise biographies of Sultan Abdülaziz (pp. 594–9), Sultan Abdülhamit II and Sultan Mehmed Vahideddin. If a grand vizier was appointed to the post before Mehmet Emin Ali Paşa's appointment as Sadrazam (August 1852), his name is not given any place in this work, even if he was subsequently reappointed. For instance, although Mustafa Reşit Paşa's fourth appointment to the prime ministry was after Ali Paşa, in November 1854, the work has no mention of him because his first appointment was before Ali Paşa, in September 1846. The author offers no explanation as to why the book begins with Mehmet Emin Ali Paşa, although he had already featured in Ahmed Rifat Efendi's *Verdu'l-hadâik*. It may be just that the author favoured him.

The author has listed the grand viziers in chronological order of their first appointment to the office. It is therefore important for a researcher to be careful towards the end of the book. For example, the chapter on Salih Hulusi Paşa is found at the end of the book; however, the last grand vizier of the Empire was Ahmet Tevfik Paşa (21 October 1920–4 November 1922). Because Tevfik Paşa's first appointment as grand vizier was before that of Salih Hulusi Paşa, he is covered in an earlier chapter, even though he was later reappointed after Hulusi Paşa.

Since the author worked as an officer in high-ranking central positions for more than 30 years, during periods both of absolutism and of constitutional monarchy, established close connections and worked closely with many grand viziers, and is also a great archive enthusiast, he has based his book primarily on official documents. In addition, he uses personal observations, anecdotes and rumours regarding the personal characteristics and abilities of the grand viziers. People, events, places and times are given weight in the book according to their degree of closeness to the author. In this respect the author has adopted a self-centred approach, and there are consequently many imbalances among the topics. For instance, while 275 pages are devoted to Mehmet Said Paşa, only nine pages are allocated

to Mustafa Naili Paşa. Similarly, there is no chapter on Mehmed Reşad who was enthroned between Abdülhamit II and Vahideddin, and the period of the armistice is barely touched upon. Although the author occasionally mentions issues of “ethics” and “objectivity” in historiography (for example, see vol. 2, p. 183 and vol. 7, p. 1097) it appears that he sometimes fell into the error of judging people and events, and even recreating them. Therefore one needs to use the information in the book with caution. On the other hand, it is an indispensable source because of the information and documents which it contains, and which cannot be found anywhere else.

The biographies are presented as follows: first, information on the subject’s family, birth, neighbourhood and education is given. Then the author moves on to his professional career, followed by copies of official correspondence for his appointments to governorship, ministry or the position of grand vizier, and information on his death. Then the personal characteristics of the subject are discussed in the light of the author’s own observations and the writings and words of third parties. Finally, art and literature related to the subject are discussed, with examples given of his work in these areas.

Another work resembling this one – although perhaps not in terms of quality – is Mustafa Zeki Pakalın’s five-volume *Son sadrâzamlar ve başvekiller* [Last Grand Viziers and Prime Ministers], published by Ahmet Sait, Istanbul, 1940–8.

A. Teyfur Erdoğan



Esposito, John L. *The Oxford Encyclopedia of the Modern Islamic World*. New York: Oxford University Press, 1995, 4 Volumes.

ABSTRACT

Oxford Encyclopedia of the Modern Islamic World

This is a four-volume reference work offering comprehensive information on the Islamic

world, using a comparative and systematic method. It contains 750 articles, spread across the four volumes in alphabetical order and written from the perspective of five areas of study: Islamic thought and practice, political Islam, Islamic sociology, Islamic anthropology and Islamic scholarship. At the end of Volume Four is a resourceful and comprehensive index of all four volumes, preceded by a useful and accessible “synoptic outline of contents”. The authors of the encyclopaedia’s entries form an international mosaic of scholars in Islamic studies from a variety of religious, ethnic and national backgrounds.

Acknowledging the valuable scientific contribution on classical and mediaeval Islam already supplied by the existing *Encyclopaedia of Islam*, the *OEMIW* aims at complementing EI and continuing from where it stops. It therefore offers analytical entries on modern Islam not only through formal texts from modern Muslim authors, but also by means of pointing to and studying contextual, political and social factors constitutive of, and pertinent to, the Islamic world. The contributors achieve this goal by extending the range of their researched observations and analysis beyond any specific Islamic geographical or regional boundaries, attempting thereby to cover as wide a range as possible of recent interpretations, events and movements in today’s Islam.

Every entry is, more or less, written in such a way as to cover its theme by: 1) offering a brief historical narrative of the understanding of this theme in Islamic scholarship from the eighteenth century onwards; 2) relying on the interpretations and reading methods adopted by scholars in social sciences: analysing the “why” and “how” of each theme’s sociological, anthropological, politico-economic and socio-religious perspectives; 3) presenting measured theoretical and practical conclusions about how Muslims today understand and live in relation to the studied theme.

This encyclopaedia is a balanced and scientifically reliable resource, despite the challenging difficulty of producing equally well researched entries about every issue, aspect and region in the Islamic world. (The makers of the encyclopaedia

objectively revealed the difficulty they faced in finding specialised scholars to write about every theme which the encyclopaedia contains.) One should give credit also for the lucid, clear and non-technical language used in the encyclopaedia. This makes it beneficial and accessible to a wide range of readers, from specialised academics and researchers to general readers around the world.

Najeeb G. Awad



Сығай, Аширбек. *Қазақ мәдениеті: энциклопедия алық анықтамалық. Алматы: Аруна, 2005.*

Syghaï, Āshīrbek. *Qazaq mädenietī: entsiklopedii alyq anyqtamalyq. Almaty: Aruna, 2005.*

ABSTRACT

Kazakh Culture: an Encyclopaedic Handbook

Қазақ мәдениеті: энциклопедиялық анықтамалық

This encyclopaedia in Kazakh contains information on cultural activities in Kazakhstan from the earliest to modern times. Articles cover fine arts, theatre, cinema, architecture, archaeological monuments of Kazakhstan, and biographies of outstanding personalities of the national culture.

The reference book is published under the *Madeni Mura* (Cultural Heritage) state programme and its publication was specially mentioned in a report to President Nursultan Nazarbayev by the director of the government-sponsored Qazaq entsiklopediiasy publishing house.

This publication is of significant interest to scholars researching the traditional and modern cultures of Kazakhstan. Particularly useful is the concentration of articles on the most popular works of Kazakh traditional music – *kuy* (instrumental compositions for *dombra*), folk songs and dances; on traditional Kazakh crafts (applied

arts); on archaeological monuments of the Stone, Bronze, Iron and Middle Ages. Unique information is provided in articles about performers in the “folk” circuses of the nineteenth century and about amateur theatres in Kazakhstan’s provinces in the twentieth century.

The encyclopaedia features articles about manifestations and personalities of the culture not only of the ethnically Kazakh community, but also of Russian, Uyghur, Korean and other minorities of Kazakhstan. Some ancient and mediaeval cultural monuments situated in modern Russia (e.g. the Bronze Age Arkaim settlement and the Scythian Pazyryk burial mound) and Kyrgyzstan (the Burana tower) are included as manifestations of Kazakh culture, which reflects the influence of modern Kazakh nationalism.

As in other encyclopaedias published in independent Kazakhstan, interested researchers may trace changes in terminology used in the modern Kazakh language. An example of relatively new term is *kozbaılaushylyq*, which means the art of magic (illusion).

Minor biases include the arbitrary selection of articles on sculpture and monuments. They mainly deal with objects from Almaty, where most of the authors of the book reside, or objects erected since 1991, which reflects political orders from the government. Many articles on personalities include detailed biographical information with no connection to cultural activities, e.g. articles about Abylai Khan and Zhangir Khan, who created musical compositions, contain a disproportionate amount of information about their politics. The article about Tomiris, queen of the ancient tribe of Massaget, is irrelevant, since nothing is known from historical sources about her artistic activities.

The publication contains a number of black-and-white and coloured illustrations. Some articles include the names of their authors. A few articles have bibliographies (e.g. “Abai”) while the vast majority have none. The general bibliography of the whole work is provided at the end of the book.

Askar Abdrakhmanov



Нысанбаев, Ә. *Қазақстан: Ұлттық энциклопедия*. Алматы: Қазақ энциклопедиясы, 1998–2005, 7 Volumes.

Nysanbaev, Ä. *Qazaqstan: ultiq ènsiklopediia*. Almaty: Kazakh Encyclopaedia, 1998–2005, 7 Volumes.

ABSTRACT

Kazakhstan: National Encyclopaedia

Qazaqstan: ultiq ènsiklopediia

Qazaqstan: ultiq ènsiklopediia is the first case in independent Kazakhstan (and the second in history) of the creation of a multi-volume universalised encyclopaedia in Kazakh. It was inevitably going to be compared with the classic 12-volume edition of *Qazaq sovet ènsiklopediiasy* (1972–8), which the editors of the new version mention in the Foreword to the work.

Its publication was initiated by a special government decree. The editorial board specifically mentioned the fact that the priority in its work is not to provide readers with universal information about the nature of the world and human civilisation, but rather to systematise the national worldview and cultural heritage of the Kazakhs. Fulfilling this task may be controversial, but it does enhance the studies of people researching contemporary Kazakhstan.

The encyclopaedia contains good-quality articles on subjects and phenomena of the culture of ethnic Kazakhs. Those interested in ethnology will value scientifically based texts on Kazakh tribal units. The edition also features a large number of biographical texts on personages from the nation's history and of the present day.

The encyclopaedia's faults become apparent when we consider the information provided about foreign subjects and phenomena. This is noteworthy because the publication ought to be a valuable source of information for monoglot readers of Kazakh. One could mention a lack of clear criteria for selecting articles on most of the topics, as well as of a standard structure of articles on subjects and phenomena of the same kind. The edition has texts on some

cities that are national capitals (Beijing, Athens etc.) or have large populations (St Petersburg, Samarqand etc.), but not on others that are comparable (Paris, New York etc.). Articles on some nation-states (e.g. Hungary) contain sections on their literature and arts but do not have sections on their geography, history and economy, while for others (e.g. Poland) the reverse is the case. Articles on other nation-states (e.g. Uganda, Venezuela) do not have any sections at all.

Another defect is the quality of many texts. The article on the Caspian Sea is illustrated by two maps of its contemporary condition, but they feature two different shorelines. It also includes a section on the political history of the areas surrounding the Caspian Sea, which would be better placed in articles about the relevant nation-states and their coastal regions.

There seem to have been no common criteria for including information about the nation's public figures. For instance, the encyclopaedia contains no information about the Chairman of the Supreme Council of Kazakhstan in 1991–3 (the one which declared the country's independence) or about the country's Prime Minister in 1994–7, while there are articles about politicians who headed parliament and government in all other periods of the nation's sovereign history.

The publication is very interesting inasmuch as it reflects the current spelling of words and terminology in the Kazakh language, since these have been undergoing rapid changes since 1991. For example, it contains no heading on "terrorism" but does contain one on *lankestik*, the new word that denotes the same phenomenon. The encyclopaedia published in the 1970s labelled the Greek capital as *Afiny* while the new edition renders it *Afina*. The editorial board claimed that some of the terms to be included in the encyclopaedia were translated and confirmed by the State Commission on Terminology specifically for this edition.

Many articles are accompanied by colour and black-and-white illustrations. Some have the names of their authors and short bibliographies at the end.

Askar Abdrakhmanov



Leaman, Oliver. *The Quran: An Encyclopedia*. London: Routledge, 2008.

ABSTRACT

The Qur'an: An Encyclopedia

This encyclopaedia is available as either a two-volume edition (2006 and 2007) or single-volume paperback (2008; 771 pages). In a time of abundant badly informed and misinformed debate about Islam and the Qur'an, it aims to provide both a scholarly and a non-scholarly readership with a concise and well-founded reference work on the Qur'an and related topics. It contains contributions by 43 international experts, from both the West and the Muslim world, compiled under the auspices of editor Oliver Leaman, who has himself composed a considerable number of entries.

The work presents first an introduction, a guide to proper usage, and the obligatory list of editorial board members and contributors; these are followed by the main part with the entries listed in alphabetical order, and then the entries themselves. The end of the book comprises a section containing bibliographical references (annotated and structured in a user-friendly manner in 17 sub-sections), and finally three indexes (Qur'anic passages, names and subjects). Starting with "Muhammad Abduh" and ending with "Zulaykha" (wife of Yūsuf/Joseph's master in Egypt), 370 entries have been included, many of which also contain references or recommendations for further reading.

The entries are devoted to Qur'anic concepts (sometimes under broad headings such as "Health" or "Grace") and figures, as well as to the Qur'an's commentators. The latter category encompasses both classical and modern thinkers, from al-Tabari to Arkoun. The contributions of regional specialists have ensured that at least three eminent figures of South and South East Asian Islam are likewise to be found among the entries. However, Shi'ite commentators are rather poorly represented, with only Abu l-Qasim Kho'i making an appearance.

An important quality of the work is its explicitly broad and unbiased approach, perhaps most

obvious in the deliberate presentation of conflicting accounts (both concerning different entries and within specific entries), and the inclusion of a sub-section entitled "Books highly critical of Islam" among the references. Differing viewpoints on controversial issues are usually expounded with recourse to the Qur'anic verses referred to in the argumentation of contesting schools of thought. Recent developments in Qur'anic studies, such as Luxenberg's theory of the Syro-Aramaic reading of the Qur'an, as well as relevant issues of the present, such as Qur'anic perspectives on Islamic "martyrdom" and inter-religious dialogue, are properly addressed. Naturally, such an inevitably selective work prompts different views on what else should have been included: surprisingly, for example, there is no entry on alms-giving (*zakāt*).

Philipp Bruckmayr



: قرآن حکیم سے متعلق۔ لاہور: بیت العلوم، 2002۔ کاظم، زلفقار۔ قرآن حکیم انسائیکلو پیڈیا

Kazim, Zulfikar. *Quran-i Hakim Insaiklopidiya: Quran-i Hakim se muttaliq*. Lahore: Baitul ulum, 2002.

ABSTRACT

Encyclopaedia of the Wise Qur'an

قرآن حکیم انسائیکلو پیڈیا

The *Qur'an-i Hakīm* one-volume encyclopaedia is a unique work. It provides important information pertaining to the holy Qur'an and Islamic teachings, but the most striking feature is the presentation of this encyclopaedia in "question and answer" form. The author, Dr Zūlfiqār Kāzīm, has tried his best to support those answers by quoting three to five authentic and even secular sources. More than 2,000 questions related to various topics under different headings have been raised and well answered.

The subject matter ranges from revelation to the collection-compilation of the Qur'ān, prophets in the Qur'ān, stories in the Qur'ān, injunctions and decrees in the Qur'ān, topics within the Qur'ān, verses of the Qur'ān, the Qur'ān and other revealed books, the Qur'ān and nations of the world, the Qur'ān and social systems, commentary on the Qur'ān, angels in the Qur'ān, the Qur'ān and the Prophet Muḥammad, the Qur'ān and the Prophet's companions, miracles, wonders and prophecy in the Qur'ān. Other important and relevant topics discussed are the Qur'ān and the universe, the Qur'ān and science, the Qur'ān and ecology, etc.

The purpose behind writing this book on the Qur'ān in a different form is to draw the attention of readers and to present them with Qur'anic information in the most simplified version possible. This encyclopaedia looks like a guidebook on the Qur'ān and Islam, in which the questions raised are more interesting than the replies. This book could be helpful to those studying the Qur'ān, to those engaged in comparative study of the Prophet, the Qur'ān and Islam, and to those participating in Islamic and Qur'anic quizzes.

Other fascinating topics discussed in detail in the Qur'anic context are the Qur'ān and the latest researches, the Qur'ān and psychology, the Qur'ān and journalism, polity and governance and economic systems.

Since this book is published from Pakistan, it has failed to keep itself free of Pakistani colouring. There are two topics which have no relevance here, i.e. "the Qur'ān and Qā'id-i A'zam" (Mohd Ali Jinnah) and "Ghālib and Iqbāl". If they are accommodated here, then what about Jalāluddīn Rūmī, Sa'dī and Ḥāfiẓ? At some points the author has failed to do comparative studies on certain topics discussed. Another notable defect is the lack of an index. This would have made it more useful and user friendly.

Ishtiaque Ahmed



Sertoğlu, Midhat. *Resimli Osmanlı Tarihi Ansiklopedisi*. İstanbul: İnkılâp Kitabevi, 1958.

ABSTRACT

Illustrated Encyclopaedia of Ottoman History

Resimli Osmanlı Tarihi Ansiklopedisi

This encyclopaedia was published in 1958 in Turkish. The terms are in alphabetical order and a number of items are illustrated throughout its 355 pages. The nature of the work is informative but elementary, and without footnotes or bibliographical information. It is presented in a comprehensive way and is intended for a wide readership with little or no background in the history of the Ottoman Empire.

Although there are no footnotes or bibliography, the author in a short Preface explains that the information was compiled from original Ottoman archival documentation in conjunction with other works dealing with Ottoman history. The author, Midhat Sertoğlu, a prolific author of articles and books on various topics in Ottoman history, presents this encyclopaedia with the intention of identifying relevant items on the foundation of the Ottoman state and Ottoman history which would be useful to students and spare them lengthy research.

The items described in the encyclopaedia range from short biographies of sultans and vezirs, to important cities and provinces of the Ottoman Empire, battles, treaties, fine arts and music, state and military ranks and uniforms; and various nations in the Empire, social organisation and even details of Istanbul's many palaces and other relevant buildings of the Ottoman period, including ones that no longer existed at the time of publication. The encyclopaedia is illustrated with several hundred images in the form of drawings, pictures, old engravings and paintings, maps, documents and photos.

The encyclopaedia has an appendix on the Berlin Congress of 1878. The last page of the encyclopaedia contains a note with a list of corrected spellings of names that end in "d" in the Ottoman Arabic script, but which are now written in the Latin alphabet with a "t" instead (such as Ahmed/Ahmet; Bayezid/Bayezit).

The encyclopaedia as a whole is a comprehensive overview of relevant information for those interested in Ottoman history. It falls rather short of its ambition to encompass everything relating to the Ottoman Empire, but the material which is covered is well researched and explained in a clear and straightforward manner.

Leyla Amzi



Gövsa, İbrahim Alâettin; İskit, Server Rifat. *Resimli Yeni Lûgat ve Ansiklopedi (ansiklopedik sözlük)*. Istanbul: İskit Yayını, 1947–54, 5 Volumes.

ABSTRACT

New Illustrated Dictionary and Encyclopaedia (Encyclopaedic Dictionary)

Resimli Yeni Lûgat ve Ansiklopedi (ansiklopedik sözlük)

İbrahim Alâettin Gövsa (1889–1949) was a poet, writer, pedagogue and intellectual. Gövsa, who occupies a place in the National Literature Movement, has also been accepted as the pioneer of the children's poetry movement in Turkish literature of the Republican period. Along with his works in the fields of pedagogy and psychology, Gövsa is famous for his dictionaries and encyclopaedias such as *Meşhur adamlar ansiklopedisi* [*Encyclopaedia of Famous People*, 4 Volumes, 1933–38], *Kaşifler ve mucitler* [*Explorers and inventors*, 1939], *Elli Türk büyüğü* [*Fifty Great Turks*, 1940], *Türk meşhurları ansiklopedisi* [*Encyclopaedia of Famous Turks*, 1946] as well as the one under consideration here.

Gövsa notes in the Preface that, although the idea of publishing the encyclopaedia was inspired by *Le Petit Larousse*, his work is not a replica of it.

The work includes old and new terms and their French equivalents; names relating to history, mythology, biography and geographical places in Turkey and the rest of the world;

historical words; monuments; masterpieces of Turkish and world literatures; foreign proverb and verses. In addition, some historical words and idioms and Arabic and Persian words and proverb entrenched in the language, which may not be found together in a single work, are included in the encyclopaedia. In the entries relating to geography, items that will immediately come to mind have been chosen, and all the cities, towns and even counties in Turkey, along with the characteristics of their human and physical geography, have been introduced. Just after the main entry, capitalised in bold letters, the following are shown in square brackets: the origin of the word; the part of speech; if the word is a term, the branch of science or art to which it belongs; the original spelling of a quoted word. Each page has two columns, and the content has been enriched with illustrations.

Gövsa remarks that French equivalents of the words are given both in order to eliminate the possibility that the meaning of the words is “vague” and to show the originals of scientific words newly taken from French. He also claims that this work will be useful for both minorities and foreigners because of its characteristic of being also a short dictionary from Turkish to French. Words of Arabic, Persian and Latin origin in the main entries are written in their original languages in order to avoid giving wrong meanings to them and to serve the needs of future learners of Arabic.

Motivated by national and local needs, Gövsa underlines the fact that in the work the national point of view is dominant, and that the work is predicated on the principle of “Never depart from the imperatives of truth and intellectual honesty”. As he states in the Preface of the *İnönü ansiklopedisi*, published by a dictionary committee for which he worked as general secretary, an encyclopaedia cannot be only a translation, so he has chosen from foreign people, works and mythology the items that can be related to Turkish culture.

Süer Eker



Нысанбаев, А. Н. *Республика Казахстан: Энцикл.справочник.* Алматы: Қазақ энциклопедиясы, 2001.

Nysanbaev, A. *Respublika Kazakhstan: éntsiklopedicheskīi spravochnik.* Almaty: Qazaq éntsiklopediiasy, 2001.

ABSTRACT

The Republic of Kazakhstan: Encyclopaedic Reference Book

Республика Казахстан: энциклопедический справочник

This book is the result of a collective effort of academics and specialists of the Republic of Kazakhstan. Unlike traditional encyclopaedias, it does not contain short articles in alphabetical order; rather, it consists of several sections containing comprehensive information about Kazakhstan.

The first section of the encyclopaedia is called *The Land*, and it is dedicated to the geographic description of Kazakhstan, its water resources, plant life, wildlife, ecology etc.

The next part of the encyclopaedia, in which a detailed history of Kazakhstan from ancient times is written, offers particular interest for the reader. In this part, much attention is devoted to historical events that have taken place in the republic after its independence on 1 December 1991.

In the next section a general description is given to the political, state and constitutional system of Kazakhstan and its judicial system, law enforcement and legislation.

The section called *International Relations* is mainly devoted to the foreign policy of Kazakhstan and its cooperation and diplomatic relations with other countries.

The fifth section of the book includes a brief survey of the ethnic make-up of Kazakhstan's population and of the activity of the Assembly of the Peoples of Kazakhstan, created by the President of Kazakhstan, Nazarbaev, by decree in 1995.

The following section, which is not very big, is dedicated to the democratic reforms that have taken place in the Republic of Kazakhstan.

The section dedicated to the economy of the country is made up of 68 pages. In it, a description of the country's economic system is given. It includes brief sketches about the economic growth and the improvement of the quality of life of Kazakhstan's population after independence and about the successful work of joint enterprises with foreign companies on the reconnaissance and extraction of oil.

The following sections include information about the armed forces, culture, science, educational system, health care system, sport and tourism of Kazakhstan.

This encyclopaedic reference book contains a large amount of colour and black-and-white photo-illustrations which help to disclose the content more fully. Among them it is worth noting the photograph of the Khodzha Akhmed Iassavi Mausoleum in the city of Turkestan and the facsimile image of the first issue of the newspaper *Qazaq*, published in the Arabic script.

A significant drawback of this encyclopaedic dictionary is the absence of a normal instrument/apparatus, subject or thematic index. This considerably limits the ability of the reader and makes the search for material of interest more difficult.

Akram Khabibullaev

Translated by Karena Avedissian



کاظم، نولفقار. v. صحابہ کرام انسائیکلو پیڈیا: صحابہ کرام انسائیکلو پیڈیا سے متعلق بھرپور معلومات، کراچی: بیت العلوم، 2004.

Kāzīm, Zulfīqār. *Ṣahābah-yi karām insāiklopīdiyā: Ṣahābah-yi karām se mutaaliq bharpūr malūmāt.* Lāhaur: Karācī: Baitululūm, 2004.

ABSTRACT

Encyclopaedia of the Noble Companions

صحابہ کرام رضد انسائیکلو پیڈیا

The *Ṣahābah-yi Karām* encyclopaedia is a unique piece of research. This book touches upon

crucial moments in the lives of the Prophet's companions, their conduct, character, devotion and sacrifice, knowledge and erudition, acts, deeds and achievements, in the light of Islam's evolution. It is worth mentioning that it ranks as the most authentic and lengthy book written thus far on the Prophet's companions in "question and answer" form. Each answer is based on three or four authentic and uncontroversial sources. These source materials consist primarily of important studies on the Prophet's companions, Islamic history, philosophy, culture, science, etc. In the 1,100 pages of this single-volume work, approximately 3,000 questions dealing with various topics under different headings have been raised and well answered. This encyclopaedia is based on the pattern of the popular *Qur'ân-i Hakîm* encyclopaedia.

A wide range of topics has been thoroughly discussed: these include the Prophet's companions, their erudition, the pious Caliphs, the family members of the Prophet Muḥammad, the prophesied Ten, the migration to Medina, Muslims in Mecca in the early days, the first and second migrations, the companions at the Battle of Badr, young companions, the scribes of revelation and warrior companions. Other central topics include the migration of the Prophet Muḥammad, his demise, his companions who embraced Islam after the conquest of Mecca, learned companions, traditionalist companions, trader companions, poet and orator companions.

In producing this book on the Prophet's companions in a different form, the author has invested a lot of effort in order to present to readers a simplified version of Islamic history related to the companions. This encyclopaedia is like a "guidebook" on Islam and the Prophet's companions, where both the questions raised and the discussions of them are equally important. Undoubtedly, the work will be helpful to researchers pursuing studies on Islam, the Prophet Muḥammad and his companions, as well as scholars working on the comparative study of the companions, the Holy Qur'ân and Islamic teachings.

This encyclopaedia cannot be considered a comprehensive study on the Prophet's companions, although very sincere efforts have been made to study the sacred Islamic personalities,

with great emphasis on their religious and social life and milieu. All important companions of the Prophet Muḥammad have been the subjects of focused discussion. So this work may be considered as an information bank on the Prophet's companions and will meet the study requirements of teachers and students of Islam.

Ishtiaque Ahmed



Şamil İslam Ansiklopedisi. İstanbul: Şamil, 1990-4, 6 Volumes.

ABSTRACT

The Şamil Encyclopaedia

The Şamil İslam Ansiklopedisi

The Şamil İslam Ansiklopedisi is the collected work of around 100 contributors. Most are lecturers working in the theology faculties in Turkey. Freelance authors have also contributed to the encyclopaedia, which contains some anonymous articles signed just "Şâmil İA". Supervision of the encyclopaedia and its scholarly production were the responsibility of Professor Dr Ahmet Ağırakça, a well known scholar of the history of Islamic civilisation, and the editor is Duran Kômürcü, the proprietor of Şâmil Publishing House. The work consists of six volumes and it contains nearly 3,000 articles altogether, arranged alphabetically from "*Ab-ı Hayat*" to "*Zünnar*". It is also available as a CD-ROM.

From the information given in the Preface, it seems that this work is primarily designed to be an encyclopaedia of *'ibādāt* (religious observance). No matter that the encyclopaedia was named *Şamil Islamic Encyclopaedia* at the publishing stage, the weight of the articles on *fiqh* demonstrates that it was developed and shaped according to this initial idea. The main indicators of this are that *Madhhab* Imams are examined in lengthy articles and many secondary issues (*furū'*) of Islamic law, such as eating horse meat, vaccination, giving an injection or *mash* (wiping) over socks, are prominently placed.

In addition to the science of *fiqh* (Islamic legal thought), we see the terminology of *Ḥadīth* (traditions of the Prophet), '*aqā'id* (dogma) and *taṣawwuf* (Sufism) in many articles. There are also a number of articles on the Qur'ān and *tafsīr* (exegesis). Almost every chapter (*sūrah*) of the Qur'ān is looked at in an individual article. Furthermore, some Qur'anic terms are examined in separate articles.

It is also noticeable that there are some article headings which are not essential, and some of them are not listed by familiar titles. For instance, Abū Turāb ("Ebu Turab"), the nickname of Imam 'Alī, is examined in a separate article, whereas the article on the mother of the Prophet is entitled Amīnah Bint Wahb ("Amine Bint Vehb"). That might be regarded as incompatible with the encyclopaedia's stated principle of accommodating only significant biographies. As far as the biographies are concerned, leading Companions of the Prophet have not only been examined in individual articles, but they are also touched on in the chapters on the first four Caliphs (al-Khulafā' al-Rāshidūn). On the other hand, separate chapters are allocated to Abū Jahl ("Ebu Cehl") and Abū Lahab ("Ebu Leheb"). Khadījah ("Hz Hatice"), the first wife of the Prophet, 'Ā'ishah ("Aişe") and Juwayriyah Bint al-Ḥārith ("Cüveyriye Bintü'l-Haris") are also treated separately.

The encyclopaedia attempts to adopt a language and style which make it easy to understand by lay people, without losing the scholarly approach. It also contains pictures and photographs related to the content of the articles. The photos of Afghan Jihad especially, and the carefully selected article headings, reflect the religio-political atmosphere of the 1980s and early 1990s in Turkey. The information given in the introductory part of the encyclopaedia about the tradition of encyclopaedic works in the Muslim world, the West and Turkey is quite persuasive.

Bilal Gökkır

Translated by Mahmut Erbay



Islāmika Phāundeśana (Bangladesh). Sampādanā Parishada. *Samkshipta Islāmī biśvakosha* –

Almawsuatul Islāmiyatul mawjizah billughatil Banghāliyah. Dhaka: Islāmī Biśvakosha Prakalpa, Islāmika Phāundeśana Bāmlādeśa (Islamic Foundation), 1986–7, 2 Volumes.

ABSTRACT

Shorter Encyclopaedia of Islam (Bengali version)

সংক্ষিপ্ত ইসলামী বিশ্বকোষ

This useful reference work touches on subjects relating to religion and law of Islam. Anyone with an interest in Islam and Muslim civilisation will find it very helpful.

Originally this abridged version of the *Encyclopaedia of Islam* was published by Brill in Leiden on behalf of the Royal Netherlands Academy in 1953 as the *Shorter Encyclopaedia of Islam* (SEI). The Bengali version is not a blind translation of it. The Bangla Academy took the initiative in 1958 to publish a Bengali translation, with necessary corrections, since there was no Islamic encyclopaedia in Bengali. As it was not possible for the Bangla Academy to publish this work, for unidentified reasons, they handed over the manuscript of this translation to the Islamic Foundation of Bangladesh in 1976. There was a total of 691 entries in that manuscript including 508 translated entries from SEI, 111 revised translations of entries, 37 entries translated from the Urdu Encyclopaedia of Islam (*Urdū dā'irah-yi ma'ārif-i Islāmiyyah*) and 35 new original entries.

Since almost all the contributors of the SEI were non-Muslims, the Islamic Foundation was apprehensive that, although they had scholarly knowledge of Islam, there might be some errors in some entries of SEI, and that is why an Editorial Board was formed comprising Islamic scholars from Bangladesh. This board thoroughly examined every single entry of the manuscript and made necessary corrections, modifications and additions to them, rectifying or omitting the inappropriate or erroneous passages and also in many cases adding new information. Although the work was mainly on the basis of SEI and the Urdu Encyclopaedia of Islam, it also drew on *Bangla Biswakosh* (a

Bengali encyclopaedia, edited by Khan Bahadur Abdul Hakim), *Qura'nul Karim* (published by the Islamic Foundation) and the *Encyclopaedia of Islam* (second edition).

Finally, including the 42 new entries, the total number of entries became 695, which among other subjects include *Sharī'ah* or Islamic law, important topics from Qur'an and *Hadīth*, Islamic holy places or institutions, important Islamic personalities, scholars and Muslim poets from the Arab world, and Islamic books.

Almost every entry contains a bibliography, although in terms of the information provided they are not consistent. In addition, references have also been provided in the texts of some entries. This work has two volumes: Volume One (13+565+5 pages) consists of the entries from Bengali second letter *ā* to *ta* and Volume Two (13+740+4 pages) from *da* to *ha*. The entries are in alphabetical order and there is also an extensive index of entries with the titles and page numbers at the end of each volume. The first 13 pages of each volume contain the same Introduction, along with a list of abbreviations; a list of contributors or translators; title, place of publication and year of books and journals used extensively; a list of journals with abbreviations; and Bengali transliterations of Arabic and Persian letters.

There is a detailed *Encyclopaedia of Islam* in Bengali of 26 volumes published by the Islamic Foundation at a later stage. However, this shorter version is still very useful for Bengali readers.

Biswajit Chanda



Arseven, Celâl Esad. *Sanat Ansiklopedisi*. Ankara: Milli Eğitim Bakanlığı, 1983, 5 volumes.

ABSTRACT

The Encyclopaedia of Art

Sanat Ansiklopedisi

This work was first published in five volumes in 1942 by the Ministry of Public Education. The author of the fifth edition published in 1983 was

Celâl Esad Arseven, Professor of Architectural History and Town Planning at the Academy of Fine Arts. According to the four-page Foreword, the first book about architectural terminology, *Technical Terms of Architecture*, was published in 1908; subsequently, however, research in the fields of art and crafts was advanced and a book with the title *The Dictionary of Art* was published in 1926. *The Encyclopaedia of Art*, however, is, to a greater degree, more comprehensive and extensive than both of these books.

This encyclopedia, which is in five volumes, has 2,644 pages. The terms in it have been organised alphabetically in the manner of a dictionary. Generally, first the meaning of terms concerning techniques or materials are given, with explanations. At the end of the explanations the French equivalent of the term is given without fail. As far as possible, photographs or drawings are attached to acquaint one with the term. At the end of the fifth volume there is an addendum. After the printing of the first and second volumes some omissions were noticed. In order to rectify this situation words and pictures up to the letter K that were not found in the first section were added. Also at the end of the fifth volume, after the addendum, there is a glossary from French into Turkish.

The volumes include not only explanations about works and techniques pertaining to the architectural and artistic productions of Turkish societies before and after the Islamic period; but also the terms of architectural and artistic language covered by the encyclopaedia constitute a universal dictionary of that historical period. These volumes provide important information about traditional arts that no longer exist or are beginning to be forgotten. In particular, in research into traditional Turkish arts it could be used as a source for understanding technical and artistic terms that have been forgotten in our day or whose meaning is not known. However, for the contemporary researcher the language can be difficult because of the old Turkish words and terms that are frequently used in the text.

Filiz Adiguzel Toprak
Translated by Claire Norton



بامداد، مهدی. شرح حال رجال ایران در قرن ۱۲ و ۱۳ و ۱۴ هجری. تهران، زوار، ۱۳۴۷-۱۳۵۱، ۶ مجلد..

Bāmdād, Mahdī. *Sharḥ-i ḥāl-i rijāl-i Īrān dar qarn-i 12 va 13 va 14 Hijrī*. Tehran: Zavvār, 2005, 6 Volumes.

ABSTRACT

Biographies of Men of Iran

شرح حال رجال ایران

This biographical encyclopaedia contains information about those who have become famous during the twelfth, thirteenth and fourteenth centuries after the *Hijrah* (seventeenth to twentieth centuries CE). This fame had different reasons, such as successful entry to the fields of politics, economy or religious affairs. Even though the title of the book refers to *men*, the famous women of this period are also included. In a brief Preface the author gives as his motivation for writing this book the desire to present the men of Iran from a realistic perspective, based on first-hand sources to which he has access; but nowhere in the book has he mentioned the selection method and criteria for the entries. Entries in Volumes 1 to 4 are arranged alphabetically by the person's first name and not their last name. But each of the fifth and sixth volumes starts again with a separate alphabetical sequence. Nowhere in the book has the author given any reason for this lack of continuity, and he mentions at one point that he anticipates 10 volumes. One possible explanation may be that the last two volumes are supplements to the earlier ones, especially since some unique pictures of this period are printed at the end of the last two volumes, with captions referring to the previous volumes.

One of the very good qualities of the work is the different indexes of names, places, books and newspapers, which are available in all volumes. However, there is no list of entries. In writing the book, the author has used earlier works, such as *Tārīkh-i 'Azudī*, *Nāmah-i Dānishvarān-i Nāsīrī* and *Al-Zarī'ah-i Āqā Buzurg Tīhrānī* and clearly acknowledges that; however, there is no

complete citation of these works anywhere in the book.

The author is himself considered one of the political men of Iran and has had relations with the Iranian monarchy; for this reason, the information he gives, especially the footnotes introducing people, is very valuable. As Īraj Afshār, the famous contemporary Iranologist, says, Bāmdād's value will be evident from now on, because, as time goes by, there will be fewer people like him who knew the men of the Qajar period. The author has preferred to dedicate more space to the politicians than the clergy, merchants, artists and other classes of society. Overall, entries for the politicians are more than those for other professions, both in number and length of articles. For example, attention has been paid to almost all of the 61 wives of Faṭḥ-'Alī-Shāh and their children, while many cultural and religious figures have been only briefly introduced. Among the men of culture he also attaches importance to the famous figures of the Bābī and Bahā'ī religions.

Looking at the different judgements that he passes on Iranian men of politics, the reader can sense his clear, pessimistic and, as he puts it, realistic point of view towards all politicians throughout the book; and it seems as though almost all of the Iranian politicians during this period, in one way or another, were after their own interests and nothing more.

Saeid Edalatnejad

Translated by Flora Mahdavi



علی، سید محمد؛ حسرت، محمد حسن؛ فیضی، عنایت الله؛ برجه، شیرباز عی خان؛ دکھی، جمشید خان. شمالی علاقہجات: سلسلہ قراقرم، ہمالیہ، ہندوکش. اسلام آباد: لوک ورثہ، لاہور: الفیصل نشران، 2005.

'Alī, Sayyid Muḥammad; Ḥasrat, Muḥammad Ḥasan; Faizī, 'Ināyatullāh, Birchah; Sherbāz 'Alī Khān; Dakihi, Jamshīd Khān. *Shimālī 'alāqahjāt: silsilah Qarāqurum, Himālayah, Hindūkush*. Islamabad: Lok Virsa, Lahore: Al-Faisal Nashran, 2005.

ABSTRACT

The Northern Areas: the Karakorum, Himalaya, Hindu Kush (Pakistan's Cultural Encyclopaedia)

شمالی علاقہجات : سلسلہ قراقرم . ہمالیہ . ہندوکش

The areas lying on the approach to the Karakorum mountain region have a distinctively rich and diverse culture. But the material written about these areas, which are far-flung and not easy to reach, is scarce and scattered. To fill that gap, the National Institute of Folk Heritage engaged four experts to liaise with notable representatives of these distinct cultures to compile and produce information related to each region. Thus we see four distinct mountainous areas all located in the Northern areas of Pakistan covered by four native contributors: Baltistan by Muḥammad Ḥassan Ḥasrat; Chitral by Dr Ināyatullāh Faizī; Gilgit, Diamir and Ghazar by Jamshīd Khān Dukhī; and Brushal, Hunza and Nagar by Sherbāz Alī Khān Birchah.

The encyclopaedia, instead of emphasising history and culture, focuses on the folk heritage. The sections provide a wide range of information classified under categories including a few maps and description to explain the prominent geographical features of the location and depict the distinct cultural identity of those places through their toponymy. The geographical references emphasise the link with local traditions and legends, while the historical accounts underline the literary, artistic and cultural contributions made by notable personalities of those regions. The encyclopaedia also provides brief descriptions of the tribal, ethnic and linguistic components of the population. Descriptions are also provided of the characteristics that have made some places better known than others and of some of their inhabitants famous.

This volume offers a section on cuisines and culinary traditions of the Northern areas, consisting of information on styles and varieties of cooking, characteristic ways of preparing, serving and consuming food, traditions of hospitality, peculiarities of local food and etiquettes

related to food served at life-cycle ceremonies and feasts.

Information is also provided about living conditions, construction styles, building patterns, carvings and decorative motifs on arches, wooden pillars and ceilings etc. Mention is also made of local trades and handicrafts, customs, traditions, herbal and natural remedies, life-cycle traditions, music and dance, local costume, jewellery and ornaments, as well as festivals, historical days, events or feasts commemorated locally. The volume also mentions folk tales, local sayings, proverbs and children's stories.

It is evident that more emphasis has been placed on compilation than on the classification, organisation and presentation of the material. This volume could be improved by providing colour separators to clearly demarcate each distinct section, with its individual list of contents on the four regions covered. The table of contents at the beginning is not uniform: it varies in length for each area and the overlaps are confusing. Provision of more illustrations could help a reader locate precisely where the individual regions lie, independently as well as in relation to each other. The text is not written by native Urdu speakers, and it would have benefited from better copy-editing.

Najam Abbas



日本イスラム協会[ほか]監修.
新イスラム事典. 東京: 平凡社, 2002.

Nihon Isuramu Kyokai. *Shin isuramu jiten*.
Tokyo: Heibonsha, 2002.

ABSTRACT

New Encyclopaedia of Islam

新イスラム事典 *Shin isuramu jiten*

This compact, comprehensive encyclopaedia aims to elucidate contemporary themes of politics, culture and religion from the viewpoints of

Islam. It offers readers highly academic as well as basic knowledge to promote a fundamental understanding of all aspects of Islamic life: so the subjects selected include not only Islam but also the systems of Muslim daily life and culture. The geographical coverage includes the Middle East and other regions, such as Sudan, Sumatra, Europe and Japan.

This encyclopaedia has a long history. Following the highly regarded *Shorter Encyclopaedia of Islam* (1953) and the 10-volume *Encyclopaedia of Islam* in 1979 (14 times reprinted), it now appears as a handy one-volume work for the first time, with new and updated ideas and themes and the contributions of 100 research experts. It consists of three parts: the first introduces the main themes of Islam, Muslims in history and the state and society in Islam; the second offers 1,085 subjects; and the third provides related Islamic sources, including Islamic world maps, Islam-Western timelines, the Islamic systems of measurement, a chronological chart, genealogies, references and Internet websites.

Three editors, the late N. Shimada (Professor at Chūō University), Y. Itagaki (Honorary Professor at Tokyo University) and T. Satō (Professor at Tokyo University), selected subjects related to Islamic doctrine, law, thought, history, culture, politics, economics and social life. The encyclopaedia offers readers an understanding of the historical background of topics such as the Gulf Wars. The reference section contains maps, 150 illustrations, general concepts and supplements, including chronologies, tables of the changing dynasties, genealogies, tables of weights and measures, references and a practical and useful 24-page bibliography. The index includes a biographical chronology and a world map. The inclusion of Japanese pronunciation is another practical and useful feature.

The original version of the encyclopaedia was used by students, teachers, journalists and researchers in many fields. This new version helps the contemporary world to acquire a knowledge and understanding of Islam. It is a valuable reference work for high schools, universities and journalists, and may be used

as a source for academic and school textbooks. It is highly recommended to those who seek to understand modern Islam and the Islamic Revolution.

Huda Al-Khaizaran



Cunbur, Fatma Müjgân; İbnü'l-Emin Mahmud Kemal İnal. *Son Asır Türk Şairleri*. Ankara: Atatürk Yüksek Kurumu Atatürk Kültür Merkezi Başkanlığı, 1999.

ABSTRACT

Turkish Poets of the Last Century

Son Asır Türk Şairleri

İbnülemin Mahmud Kemal İnal (1870–1957) was an administrator who served in the last period of the Ottomans and in the early Republic, a versatile connoisseur of the arts, historian and researcher. He developed close relationships with the world of bureaucracy, art and literature, thanks to his upbringing and work. Mahmud Kemal İnal has become known especially for his histories and biographies, such as *Osmanlı devrinde son sadrâzamalar* [*Last Grand Viziers in the Ottoman Age*] (1940–2), *Son hattatlar* [*Last Calligraphers*] (1955) and *Hoş sadâ, son asır Türk musikişinasları* [*Fine Tune: Last Century's Turkish Musicians*] (1958), as well as this work, originally published 1930–42.

Recognised as one of the most significant and authoritative works in the field of history and literature, *Turkish Poets of the Last Century* gives detailed information on the lives and works of many distinguished and eminent representatives of the literary world from 1853 to the 1930s, and presents selected couplets from their works, anecdotes and other materials in relation to those poets. The work was originally entitled *Kemâlî'ş-Şuara* [*Perfection of the Poets*], but the title was later changed to the present one by the Tarih Encümeni (Turkish History Committee).

The objective of the work is stated in the introductory chapter (*mukaddime*) in the following words: “Those who have produced many works about people of the past and present – in addition to honouring them and reviving their names – chiefly desire to serve the next generations, the defenders of this beloved country in the future.” In this part, the author presents brief information on all biographical dictionaries (*tezkiye*), including Hammer’s dictionary, on Turkish poets from Edirneli Sehi Bey to the *tezkiyes* of the last period, and describes poets and littérateurs through his personal observations and accounts, along with some original documents and sources. The author states in the Preface that he has had private interviews with those poets still alive and with the families of the deceased, but often could not find the documents he was seeking because of poor record keeping and methods of archiving material, and he complains that he could not benefit much from libraries and bookshops for the same reason. He humorously expresses the difficulty of obtaining information in the following words, which also reflect the style of the book: “In order to get the information one wants, one is reduced to squatting on their graves and asking them directly.”

Turkish Poets of the Last Century was republished by the Ministry of Education between 1969 and 1970 in three volumes. Dergah Publishing House printed its facsimile edition in 1988 as four volumes (a total of 2,352 pages). In 1999, it was published again in five volumes by AYK Atatürk Kültür Merkezi Başkanlığı (the Presidency of AYK Atatürk Centre of Culture), following certain additions and modifications.

The work is a continuation of the Ottoman tradition in style and language and it is indeed – as İnal emphasises the word “last” in the titles of his other works as well – the last example of the *tezkiye* tradition in relation to poetic *divan* literature.

Süer Eker

Translated by Mahmut Erbay



Yalçın, Murat (ed.). *Tanzimat’tan Bugüne Edebiyatçılar Ansiklopedisi*. İstanbul: Yapı Kredi Kültür Sanat, 2003, 2 Volumes.

ABSTRACT

Encyclopaedia of Men of Letters: From the Tanzimat until Today

Tanzimat’tan Bugüne Edebiyatçılar Ansiklopedisi İstanbul

This encyclopaedia aims to introduce writers who lived in the period between the Tanzimat (1839), when Ottoman modernisation reforms were announced, and the Republican era, and to give information about their works, their local backgrounds and the impact of those works on Turkish literature.

After the first, large-sized illustrated edition published in 2001, the second edition of the encyclopaedia, a collection of 2,253 articles, was published in 2003. In order to reach a wider readership, the second edition was prepared in an unillustrated and smaller-sized format as two volumes, with an additional 227 writers and poems included. The first, 534-page volume covers the letters A–J, whereas the second volume (K–Z) is 599 pages, which makes the encyclopaedia 1,133 pages in total. The paper is not of the best quality, which may be disadvantageous aesthetically, but, on the other hand, it offers the reader a lightweight, portable and easy-to-use book at a more affordable price.

Categorised according to neither content nor subject, the articles are arranged simply in an alphabetical sequence without regard to classification. In that respect, the encyclopaedia resembles the dictionary-like literature sources, yet its objective is in fact to give more comprehensive and detailed information on Turkish men of letters than those sources do. This is achieved by examining the men of letters who lived during the eras in which significant social and political changes and transformations took place, such as the Tanzimat era (1838–76), the Hamidian period (1876–1909), the Second Constitutional Monarchy era (1908–18) and the early Republican period. Had the encyclopaedia

been written chronologically, it would have been possible for the author to present the men of letters in a more integral fashion and with regard to topical unity.

In composing the encyclopaedia, the author has used anthologies, comprehensive world and Islamic encyclopaedias and many other primary sources which examine all branches of Turkish literature, such as novels, poetry and story-telling and journalism. At the beginning of each article is a brief biography of the subject, giving information on his/her family, educational background, other occupations (if applicable) and his/her place in literature. It is followed by information on the intellectual trends, social and political conditions and transformations and other writers and philosophers who have influenced the subject. Furthermore, it demonstrates how positive or negative political conditions, such as in the Hamidian (1876–1909) or the Second Constitutional (1908–18) periods, or the military *coups d'état* of the Republic, have had an effect on the writers; it also comments on the exiles, imprisonments, political bans or confiscation of the works of men of letters imposed by governments and politicians, and it shows how all these influenced the writers, by quoting extracts from their works.

This encyclopaedia is written in a flowing style and uses informal language, which makes it an excellent alternative to other Turkish literature sources, which are rather old-fashioned in terms of language and style; it also constitutes a primary reference source for more detailed researches, by virtue of its comprehensive accounts of the social and political conditions, intellectual trends and relationships with local and international men of letters which have influenced the writers.

Feryal Tansuğ

Translated by Mahmut Erbay



Tanzimat'tan Cumhuriyet'e Türkiye Ansiklopedisi.
İstanbul: İletişim Yayınları, 1985, 6 Volumes.

ABSTRACT

Encyclopedia of Turkey from the Tanzimat to the Republic

*Tanzimat'tan Cumhuriyet'e Türkiye
Ansiklopedisi İstanbul*

The preface to the six-volume *Encyclopedia of Turkey from the Tanzimat to the Republic*, whose general director was Murat Belge and publication director was Fahri Aral, reveals for the reader the story behind the publication of the work: at the time when the *Encyclopedia of Turkey in the Republican Period* was being prepared, it became evident that the guiding logic behind the development of the history of Turkey necessitated the study of the period of the Tanzimat. As, in certain areas, there was continuity, as well as rupture, in the transition from the Tanzimat to the Republic, omitting reference to the Tanzimat period would render the work inadequate. Born out of this need, the *Encyclopedia of Turkey from the Tanzimat to the Republic* was prepared as a supplement to the *Encyclopedia of Turkey in the Republican Period*, to whose guiding logic it remained faithful. "A structure was maintained between an encyclopedia with signed articles that bind the writer and an anthology of studies known as a 'Reader'." By gathering together different points of view on a particular subject, the work surpasses the static structure of a classic encyclopedia and, along with knowledge, imparts to the reader a sense of the problematics of the historical period. The differences in interpretation found in the same encyclopedia are deemed appropriate from the perspective of providing evidence for Turkish historiography's maturation, as found in the degree of debate seen on specific topics.

The encyclopedia investigates the political, social and economic history of Turkey from the Tanzimat to the Republic. In addition to political and legal institutions and formations like the constitutional movement, state structure, the juridical system, educational and political organisations, the *millet* system and the matter of the minorities, the National Struggle

and the establishment of the Grand National Assembly of Turkey, the work also discusses the economic order. The framework of economic structure and development consists of: the growth of economic thought and the opening of the economy to world capitalism in the Ottoman period, foreign trade and economic policy, indebtedness, commercial pacts, foreign capital, money and banking, trade, industrial associations and the market, industry, the financial and tax system, pre-Republican corporations, the post-Tanzimat workers' movement, agriculture, rural structure, forestry, mining, transportation, communications, and the railways. Nor does the encyclopedia omit the trends of thought influencing these structures. Social debates and reactions such as the concepts of sovereignty and constitutional government, the understanding of history, the simplification of the language and Islamism from the Tanzimat to the Republic are redefined as parallel to currents of thought such as positivism, materialism, solidarism, nationalism, leftist movements, Occidentalism, Ottomanism, Turkism, and Islamism; the development of science, art, literature and architecture is influenced by urbanisation, modernisation, and westernisation. In the face of this metamorphosis, through the social classes and their main representatives which were thus reshaped, the encyclopedia provides evidence for the reshaping of daily life.

While describing Turkey's transformation from the Tanzimat to the Republic, the encyclopedia does not abstract it from the outside world. The interaction of Turkish institutions with the West, the differences that were thus revealed, and the formation in the West of the institutions and concepts under scrutiny are interspersed among the pages. The subjects treated in the encyclopedia are examined in terms of periods like the Tanzimat, the Constitutional Period, Union and Progress, and the National Struggle. Some topics, as a result of the continuity they exhibit, are evaluated in terms of a wider period of time stretching from the Tanzimat to the Republic. The last volume concludes with the table of contents and the general index. The general contents of the encyclopedia are enriched

with examples of documents, engravings, maps and photographs.

Aylin Beşiryar

Translated by Karen A. Leal



تاريخ الإفتاء في حلب الشهباء. حلب: مكتبة دار التراث، 2003.
كاتبه، محمد عدنان.

Kātībī, Muḥammad Adnān. *Tārīkh al-iftā' fī Ḥalab al-shahbā*. Aleppo: Maktabat Dār al-Turāth, 2003.

ABSTRACT

History of *Iftā'* in Aleppo

تاريخ الإفتاء في حلب

This book contains biographies of the Ḥanafī and Shāfi'ī muftis of Aleppo from Al-Ḥusayn bin Muḥammad al-Najm, in the late twelfth century AD, to the penultimate holder of the position, Aḥmad Badr al-Dīn Ḥassūn, who was appointed as Grand Mufti of Syria in 2005. The entries appear in chronological order, both *Hijrī* and Gregorian calendars being used. The length of the biographical notes is generally no longer than one page, except for personalities from the nineteenth and twentieth centuries. These notes provide information on the muftis' origin, education, occupation, various activities, posts held, journeys and works.

This dictionary meets academic criteria as far as chronological accuracy and rigorous use of sources are concerned. References are mentioned at the bottom of each entry and mainly consist of both secondary and primary sources, such as biographical dictionaries and manuscripts. Footnotes also provide extensive explanations on persons and locations. For the recent period, the author also relies on interviews and, more generally, on his intimate knowledge of Aleppo's Islamic circles. A 70-page Introduction provides a definition of related concepts (*fatwā*, *muftī*,

fatwá secretary, *fatwá-seeker*), a presentation of reference books on *fatwás*, and a history of *iftā'* in Aleppo. A table of contents, alphabetical indexes of persons and locations, as well as a chronological table of the city's muftis are provided at the end of the book. Pages are illustrated with pictures of Aleppo's religious buildings, facsimiles of manuscripts and photographs of recent muftis. The book is a useful tool for historians of Aleppo's religious élite from the Middle Ages to the present. As far as the last century is concerned, however, it is now redundant, since a much more comprehensive biographical dictionary of the 'ulamā' of Aleppo was published in 2008 by the same author.¹

Thomas Pierret



حافظه محمد مطي، أباطة، نزار. تاريخ علماء دمشق في القرن الرابع عشر الهجري. دمشق، سوريا: دار الفكر، 1986-1991، 3-1 مجلدات.

Hafiz, Muhammad Muti; Abazah, Nizar. *Tarikh 'ulamā'a Dimashq fi al-qarn al-rabi' 'ashar al-Hijri*. Dimashq, Suriyah: Dar al-Fikr, 1986-1991, Volumes 1-3.

ABSTRACT

History of the 'Ulamā' of Damascus in the Fourteenth Century AH

تاريخ علماء دمشق في القرن الرابع عشر الهجري

This book contains the biographies of Damascene 'ulamā' who died between 1301 and 1411 *Hijrī* (1883-1991). The order of entries is chronological by date of death. Both *Hijrī* and Gregorian calendars are used. Alphabetical and chronological indexes are provided at the end of each volume. The length of the biographical notes ranges between 1 and 22 pages, depending on the personality's historical importance as well as on the amount of available sources.

The entries begin with a short note on the scholar's main identification (for instance, Mufti of Damascus, Ḥanafī jurist, Sufi), then provide information on his origin, education, occupation, various activities, posts held, journeys and works. In accordance with the Islamic hagiographical genre, comments on the personality's intellectual and moral qualities are also included. However, this work meets academic criteria as far as chronological accuracy and rigorous use of sources are concerned. References are given at the bottom of each entry and consist of both second- and first-hand material, such as bibliographical dictionaries, journal articles, manuscripts, interviews and epitaphs.

In a more general way, the authors rely on their intimate knowledge of Islamic circles in Damascus. As explained in the Introduction, both of them received religious training in the mosques of the city under the aegis of some of the scholars presented in the book. Moreover, al-Ḥāfiẓ is a Sufi from the Shādhilī order and the son of 'Abd al-Wahhāb al-Ḥāfiẓ "Dibs wa-Zayt", one of the most prominent local 'ulamā' of the mid-twentieth century. Nevertheless, *Tārīkh 'ulamā' Dimashq* does not focus on any particular school of thought but includes personalities of traditional, reformist, Sufi, Salafī and even Shi'i persuasions. Only some 'ulamā' belonging to the Muslim Brethren have been excluded. The book is an irreplaceable tool for the study of the modern religious and intellectual history of Damascus. It also has some relevance for the city's general sociology as well as for Syria's political life before the institution of the Ba'thist regime in 1963.

Thomas Pierret



تميم، محمد نزار؛ ظاظا، زهير؛ الزركلي، خير الدين. ترتيب الاعلام على الاعوام - الاعلام لخير الدين الزركلي. بيروت: دار الارقم، 1990، 2 مجلدات.

Tamim, Muhammad Nizar; Zaza, Zuhayr; Zirikli, Khayr al-Din al-; Tamim, Haytham

Nizar. *Tartīb al-A‘lām ‘alā al-A‘wām: al-A‘lām li-Khayr al-Din al-Zirikli*. Beirut: Dar al-Arqam, 1990, 2 Volumes.

ABSTRACT

Rearrangement of *Al-A‘lām ‘alā al-a‘wām*

ترتيب الأعلام على الأعوام

This is the summarised version of *Al-A‘lām* by Zirikli, one of the most extensive biographical encyclopaedias written during the modern era on the outstanding figures of Arabic and Islamic culture. It also provides information about famous orientalist who have studied Islam and the Arabs. Zirikli’s work was first published in Cairo in 1927, and the last edition was released in eight volumes in Beirut in 2002. The content and method of *Al-A‘lām* give the impression that during the period of its composition it was inspired by the work *Kāmūsü’l-A‘lām* of Şemseddin Sami, which was written in Ottoman Turkish.

This *Tartīb*, however, is the rewritten version of *Al-A‘lām*, summarised in two volumes by Zuhayr Zāzā according to a different system. The items in *Tartīb* are not arranged alphabetically by first names, as in *Al-A‘lām*, but instead are listed according to the dates of deaths of the subjects. The *Hijrī* calendar is taken as the basis until 1300, and thereafter the dates are based on both the *Hijrī* and Gregorian calendars. The biographical information is highly abridged, but the dates of death, countries and sects of the subjects are specifically emphasised, as well as their areas of original activity. However, the relevant pictures and handwriting examples have been removed.

The *Tartīb* consists of three main parts. The first concerns the Arabs before Islam, and this part has its own chapters. The second part deals with the Islamic period, and is divided into chapters according to centuries. In each part the figures whose dates of death are not exactly known are given first, and they are followed chronologically by those whose dates of death are known. The biographies are separated into paragraphs; the volume and page numbers of the original entry in the fourth edition of *Al-A‘lām* are given

at the beginning of each paragraph. However, the placing of this information at the beginning of each entry, rather than at the end, is more of a distraction than a practical benefit to the reader. Also, the design of the book does not allow the reader to follow the years and centuries easily. The third part of the work – the most useful part – is the alphabetical index at the end. This was prepared by Muḥammad Tamīm and Haytham Tamīm, and it sets out the volumes and pages of *Al-A‘lām* and *Tartīb* in which the information on each person is provided.

The work is quite useful in order to learn who lived in which century.

Muhammet Günaydin
Translated by Gülşah Dindar



Хәсәнев, М. Х. Баш мөхәррир. *Татар энциклопедия сүзлеге*. Казань: Татар энциклопедиясе институты, 2002.

Khäsānev, M. Kh. (ed.). *Tatar èntsiklopediia sūzlege*. Kazan: Tatar Encyclopaedia Institute, 2002.

ABSTRACT

Tatar Encyclopaedic Dictionary [Tatar version]

Татар энциклопедия сүзлеге

The Tatar-language version of this single-volume encyclopaedic dictionary was published in 2002, three years after its Russian-language version (*Tatarskiĭ entsiklopedicheskiĭ slovar’*, 1999). Both versions were sponsored and published by the Institute of the Tatar Encyclopaedia in Kazan, Tatarstan Republic within the Russian Federation. The chief editor (M. Kh. Khasanov) and the responsible editor (G. S. Sabirianov) are the same for both versions, while the editorial boards include both the same and different names.

The Tatar-language version has ca 17,000 entries compared with the ca 16,000 entries in

Russian. According to the Preface of the Tatar-language version, many new entries have been added and several entries have been updated from the earlier Russian-language version. For example, the Tatar-language version has an entry on Putin (Vladimir V.), the president of the Russian Federation, which was missing from the Russian-language version. The Tatar-language version has 829 pages, compared with 702 pages in Russian. The entries are given in alphabetical order, based on the Tatar Cyrillic alphabet.

The *Tatar Encyclopaedic Dictionary* (in the Tatar language) consists mostly of biographies of the famous people (both contemporary and historical) of Tatarstan, and some from Russia; almost all place names of the Tatarstan Republic as well as the geographic features (cities, towns, villages, rivers, lakes, mountains etc.), flora and fauna of the Republic; and the names of Tatar periodicals, well-known books, organisations, clubs etc. There are many black-and-white photographs and drawings of people, places, animals and geographical features, as well as maps. There are only two colour maps of the Tatarstan Republic, each printed on two facing pages: the physical map (pp. 620–1) and the administrative map (pp. 628–9). The state coat of arms and the flag of the Tatarstan Republic are given in colour on the flyleaf. In the appendices there are several tables on the administrative structure (provinces) of the Republic, the populations of provinces and cities, Tatars living outside the Republic, in the Russian Federation and other countries of the former Soviet Union, the industrial and agricultural products of the Republic etc.

In order to fit *ca* 17,000 entries into these 829 pages, most of the entries are of 3 to 15 lines within a single column of a three-column formatted page. There are, however, many entries which occupy several columns and even more than two pages such as the entry “Tatarlar” (The Tatars) consisting of 5 columns in 3 pages (*ca* 290 lines). This contrasts with the entry “Ruslar” (The Russians), of less than half a column (26 lines). The biographical entries are generally less than half a column, but the entry on the famous Tatar poet Tukay (1886–1913) is a little more than one column (75 lines) and the entry on

the current president of the Tatarstan Republic, Shaymiev (Mintimer Sherip uli), occupies less than a full column (50 lines).

There had been many requests and demands from the Tatar intelligentsia in the Tatarstan Soviet Socialist Autonomous Republic during the last decade of the Soviet Union (1980–91) to publish a Tatar encyclopaedia, a right which was given only to the 16 former Soviet Republics, but not to the Autonomous Republics. The publication of this *Tatar Encyclopaedic Dictionary* in the Tatar language and its previous Russian-language version in the post-soviet period seems, in a way, to have fulfilled that long-standing dream of the Tatars only in the post-Soviet period. The same publisher (the Institute of the Tatar Encyclopaedia) has also started work on a five-volume *Tatar Encyclopaedia in the Russian Language*, of which only the first volume (2002) has been published so far.

Timur Kocaoglu



Хәсәнев, М. Х. & Хасанов, М. Х. *Татарский энциклопедический словарь*. Казань: Институт Татарской энциклопедии, 1999.

Khäsänev, M. Kh. (ed.). *Tatarskiï éntsiklopedicheskiï slovar*. Kazan: Tatar Encyclopaedia Institute, 1999.

ABSTRACT

Tatar Encyclopaedic Dictionary (Russian version)

*Татарский Энциклопедический словарь
(Русская версия)*

This Russian-language version of the single-volume encyclopaedic dictionary was published in 1999 (for the Tatar-language edition of 2002, see *Tatar éntsiklopediia süzlege*). It is sponsored and published by the Institute of the Tatar Encyclopaedia in Kazan, Tatarstan Republic within the Russian Federation. The chief editor is M. Kh. Khasanov and the responsible editor is

G. S. Sabirianov. The editorial board consists of many prominent scholars of Tatarstan.

There are *ca* 16,000 entries on 702 pages. According to the Preface, 7,000 entries are devoted to biographies of leading government officials, scientists, artists and prominent writers and intellectuals. Since it was published in 1999, there is no entry on Putin (Vladimir V.), the president of the Russian Federation (this was later included in the Tatar-language version in 2002). The entries are given in alphabetical order based on the Russian Cyrillic alphabet.

Besides biographies, the *Tatar Encyclopaedic Dictionary* (in the Russian language) consists of almost all place names of the Tatarstan Republic as well as the geographic features (cities, towns, villages, rivers, lakes, mountains etc.); flora and fauna of the Republic; and the names of Tatar periodicals, well-known books, organisations, clubs etc. There are many black-and-white photographs and drawings of people, places, animals and geographical features, as well as maps. There are only two colour maps of the Tatarstan Republic, each printed on two facing pages: the physical map (pp. 472–3) and the administrative map (pp. 488–9). The state coat of arms and the flag of the Tatarstan Republic are given in colour on the fly-leaf. In appendices, there are several tables

on the administrative structure (provinces) of the Republic, the populations of provinces and cities, Tatars living outside the Republic, in the Russian Federation and other countries of the former Soviet Union, the industrial and agricultural products of the Republic etc.; also a list of abbreviations used in the encyclopaedia.

The *ca* 16,000 entries each run from 3 lines to 15 lines within a single column of a three-column formatted page. There are, however, many entries which occupy several columns and even more than two pages, such as the entry “Tatary” (The Tatars) consisting of 5 columns in 2 pages (*ca* 267 lines) and “Respublika Tatarstan” (Tatarstan Republic) in 28 columns in 10 pages (*ca* 1,953 lines). The biographical entries are generally less than a half column, but the entry on the famous Tatar poet Tukay (1886–1913) is a little less than a column (58 lines) and the entry on the current president of the Tatarstan Republic, Shaymiev (Mintimer Sherip uli), occupies less than half a column (33 lines).

There had been many requests and demands from the Tatar intelligentsia in the Tatarstan Soviet Socialist Autonomous Republic during the last decade of the Soviet Union (1980–91) to publish a Tatar encyclopedia, a right which was given only to the 16 former Soviet Republics, but not to the Autonomous Republics. Thus, the publication of this *Tatar Encyclopaedic Dictionary* in the Russian language and later its Tatar-language version in the post-Soviet period seems, in a way, to have fulfilled that long-standing dream of the Tatars. The same publisher (the Institute of the Tatar Encyclopaedia) has also started work on a five-volume Tatar Encyclopaedia in the Russian language, of which only the first volume (2002) has been published so far.

Timur Kocaoglu



Çalışlar, Aziz. *Tiyatro Ansiklopedisi*. Ankara: Kültür Bakanlığı Yayınlar Dairesi Başkanlığı, 1995.

ABSTRACT

Encyclopaedia of Theatre and Drama

Tiyatro Ansiklopedisi

Published in a single volume by the Ministry of Culture, Republic of Turkey, in 1995, this encyclopaedia has established itself as the first comprehensive and major Turkish-language encyclopaedic survey of world theatre. Composed of 1,285 entries with plenty of illustrations, the book attempts to give a general view of major developments in theatre science and world drama, as well as concentrating on the previously under-represented areas of dramatic art, such as Middle Eastern theatre, Iranian religious theatre and traditional Turkish theatre, which were born into and flourished in Muslim geographical areas. Thus a considerable proportion of the book is devoted to wider and more representative selections of Muslim theatre and authoritative coverage of the forms of traditional Turkish drama such as *Ortaoyunu* (improvisatory comedy), shadow

theatre and story-telling which dominated the cultural life of a non-secular community for centuries. The book also presents substantial elements of modern Turkish theatre which developed during the Westernisation phase of the Republic, and also contemporary Turkish playwrights, their works and their experiments with new theatrical techniques. The entries relating to the relatively neglected figures, forms and activities of Middle Eastern theatre can be taken as one of the most distinctive and exclusive features of the book.

The topics and the entries in this encyclopaedia certainly do justice to the overall practices, theories, criticism and other activities of theatre art, like acting, dramaturgy, lighting, costume, staging, set design etc. The book offers entries on various topics ranging from the theatres of various nations and communities around the world, including a historical overview and evaluation of the theatre and drama and dramatic movements, types and forms of the theatre, staging and presentational techniques, and introductions to playwrights representative of world drama and their works. German, English and French equivalents of the entries relating to theatrical terms are also provided.

Apart from the basic entries regarding the principles of the theatre and drama, a reasonable space is also allocated to topical issues and living playwrights and their individual works. In this context, the introductions to playwrights alongside their major works and achievements, and the inclusion of further references concerning the given topics at the end of each of the entries make this work a fundamental guide for theatre scholars and students alike.

However, despite the fact that references are provided for readers in search of specific information at the end of each entry, bibliographical details are less than satisfactory. Considered as a whole also, the entries need to be critically upgraded and updated. Also missing from this book are lists of contributors, members of the editorial board and of suggestions for further reading. The illustrations also occupy too much space in the book, which could be tightened up or replaced with more topical subjects.

In spite of these limitations, the book, which sold out immediately after its publication and which has yet to be reprinted, does meet the

requirements of theatre scholars, even if in completely, and it fills an important and significant gap in the field as a major reference book on the theatre and drama in the Turkish language.

Ibrahim Yerebakan



Türkiye Diyanet Vakfı. İslâm Ansiklopedisi Genel Müdürlüğü. *Türkiye Diyanet Vakfı İvlâm Ansiklopedisi*. Üsküdar, İstanbul: Türkiye Diyanet Vakfı, İslâm Ansiklopedisi Genel Müdürlüğü, 1988–2005, 30 Volumes.

ABSTRACT

Encyclopædia of Islam (Turkish Religious Foundation)

Türkiye Diyanet Vakfı İslam Ansiklopedisi

The Türkiye Diyanet Vakfı (Turkish Religious Foundation) was founded in 1975 by the Diyanet İşleri Başkanı (Directorate of Religious Affairs), a major Turkish state institution. It includes the İslam Araştırmaları Merkezi (Islamic Research Centre), which has an impressive library and produces this *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (hereafter the *TDVİA*).

Since the first volume of this encyclopædia appeared in 1986, up to late 2006, 31 volumes have appeared. As it is incomplete and without an index, this abstract is necessarily provisional.

The philosophy behind this new Islamic encyclopaedia is expounded at some length in the Introduction to the first volume. While acknowledging the achievement of European orientalisks in producing the first *Encyclopaedia of Islam* (EI¹ 1908–38) and the importance of the Turkish translation of it (*İslam Ansiklopedisi*, 1940–88), it criticises EI² for giving “information that is often too short, sometimes deficient, and sometimes incorrect” on the Turkish contribution to Islamic history and civilisation. Following its first Turkish translators, it also accuses it of using some unqualified contributors, and of disproportionate coverage of some subjects at the expense of others. The new edition (EI¹ 1954–2004), while correcting some of

these faults, is considered to retain some Christian, colonialist and Western bias; also a tendency in places to underrate the originality of the Islamic revelation and inspiration, and of Muslim thought.

This new encyclopaedia was designed to avoid these faults. It adopted a methodical and scientific procedure, with 15 committees to cover all the subject areas. These drew up systematic lists of headwords.

In counteracting the perceived biases of the EI, the *TDVİA* has succeeded in avoiding the danger of introducing an opposite pro-Islamic bias. Largely written by Muslim scholars who have studied in the West, or by Western scholars, the articles on Islamic topics, or on the Arabs and Arabic, seem in any case to draw heavily on EI¹. There are, however, more articles on Turks in the widest sense, including modern Turks, and Turkish scholars and intellectuals. Some of these are not of particular importance to Islam, and at the same time the *TDVİA*, unlike EI, also includes a great deal of ancient (pre-Islamic) history of Anatolia etc. It should be pointed out that many of these topics are covered in much more detail by other recent Turkish-language encyclopaedias.

TDVİA also has long articles on different European countries, with only a few pages at the end on the status of Muslims in recent times, to justify their inclusion. On the other hand many Islamic topics in areas beyond the Middle East that appear in the EI have been excluded.

To what extent do political considerations influence the coverage of the *TDVİA*? In EI and its Turkish translation there are long articles on the Kurds and the language, history and culture of this very large block of people whose history since the tenth century has been inextricably bound up with the history of the Persians, Arabs and Turks. In the *TDVİA*, however, there is no article under Kurds or Kurdistan. A brief scholarly description of the Kurdish language is given in a paragraph in the article on Iran, in the section on Iranian languages, which makes clear that it is spoken in parts of Turkey.

Peter Colvin



Türk Aile Ansiklopedisi. Ankara: T. C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 1991, 3 Volumes.

ABSTRACT

Encyclopaedia of the Turkish Family

Türk Aile Ansiklopedisi

The 270 entries of this encyclopaedia were written by an experienced academic team who live in Turkey. As well as being rich and original it also uses visual materials. In total, the encyclopaedia consists of 1,143 pages in three volumes. Instead of entries written about individual concepts or people, as in other routine encyclopaedias, entries are written in the manner of articles on subjects related to various concepts. These subject headings are organised alphabetically. Although it has a universal dimension in sociological terms, the encyclopaedia aims to explain the concepts and functions of the Turkish family from a broad perspective, by stressing those aspects of the family which vary from culture to culture and the meanings that have been attributed to the family over different centuries. Detailed explanations are attempted of aspects of the family from the perspectives of law, tradition, custom, religion and social science.

The concept of the family has been examined under the following sub-headings: Names and Name-giving Traditions among the Turks; Proverbs, Prayers and Curses concerned with Names, The Family and Moral Understanding among the Turks, The Sphere of the Concept of the Family, The Turkish Family before Islam, The Family among the Turks, The Family in Islam and the Family in Contemporary Islamic Countries, The Place of the Family in Ottoman Society and Observations on the Turkish Family through Western Eyes. While carefully examining the "family", space is given to articles which have different approaches: on the one hand, feminist ideology, which became stronger and more widespread in the 1990s, and on the other, the Islamic mentality which wants to defend traditional family understandings and connections.

Not only does it carefully investigate the concept of “family”, but it also concerns itself with the historical past, carefully considering Turkish society before the Islamic period and in the Ottoman period, including relevant aspects of Ottoman and Islamic law. This ensures complete coverage of the subject, in order to understand Turkish society and family today. The headings on women’s health, women’s rights, religion and family relations, the child and family relations, the family in literature before the Islamic period and in Turkish literature, the history of feminism in Turkey, the effects on family structure of industrialisation, urbanisation, migration and aggression, represent some of the subjects that *The Encyclopaedia of the Turkish Family* has used to investigate family structure. In spite of violence in the family being a very important social problem in Turkey, the fact that the entry on aggression does not touch on this subject is interesting. The subject of aggression is written about in the context of its association with the family only as it relates to behaviour under the heading of Psychology.

A technical error occurs in *The Encyclopaedia of the Turkish Family*: some pages in the second volume have been printed in the third volume, and three articles in the third volume are missing. In the third volume, the pages of the entry The Kitchen which is in the second volume have been printed into the article Intelligence and Intellectual Underdevelopment and this mistake continues in two articles which follow. Apart from this technical mistake, the articles Fornication in our Old Law and Circumcision Ceremonies are missing. In place of the pages which should follow the Fornication in our Old Law article are pages from the entries The Kitchen and Fashion, and the article Circumcision Ceremonies is mixed up with pages from the articles on The Kitchen and Grave Visits.

The Encyclopaedia of the Turkish Family gathers in its pages a wide variety of concepts which concern the family and the family in Turkey, and presents them to the reader. It serves as resource, especially for readers new to Turkey and Turkish society who seek introductory information about the historical

past of the family in Turkey and the situation today.

Feryal Tansuğ

Translated by Claire Norton



Türk Ansiklopedisi. Ankara: Milli Eğitim Basımevi, 1943–84, 33 Volumes.

ABSTRACT

The Turkish Encyclopaedia

Türk Ansiklopedisi

At the First Publications Congress, convened in Ankara in 1939, the idea was put forward of compiling a national encyclopedia. This would represent the unity of thought which was seen as the greatest buttress of national unity and the nation’s future, and would benefit especially the people and students. For that purpose the Department of the Turkish Encyclopaedia was established on 1 January 1941. The work was to be carried out under the direction of the National Education Minister, Hasan Âli Yücel, and the following principles were to determine the essence and spirit of the encyclopaedia:

- *The Turkish Encyclopaedia*, to be published by the National Education Ministry, would be an exclusively Turkish work, and especially reflective of Republican Turkey. It would not be a translation or imitation of any foreign publication.
- It would primarily be governed by the outlook of the Turkish Republican Revolution, while maintaining a civilised and scientific level.
- It would reflect the achievements of those who led the fields of science and thought in the Turkish Republic and it would represent the unity of thought which is the greatest support for the life and future of the Turkish nation.
- It would be prepared as a basic reference source, mainly about Turkey and the Turks, but also including subjects related to the

Muslim world and the Middle East. Although national consciousness was an important motive for launching the encyclopaedia, objectivity in all the fields it covered and the maintenance of scientific standards were to be adopted as basic principles.

The technical principles of the encyclopaedia, as outlined in general terms in the Foreword, were as follows:

- Since this encyclopaedia was not a professional dictionary, words that do not constitute encyclopaedic concepts would not be dealt with to any extent. It would include words and terms used in material and spiritual sciences that should be known by wide masses of people, information about geography, history, general culture and proper names.
- *The Larousse Encyclopaedia* would be taken as a model for entries concerning positive sciences, technical information and international affairs.

The first fascicle of the encyclopaedia was published in 1943, amid hopes that “as an important necessity, it should be prepared in as short a time as possible”, or “it should be completed before the information in it becomes obsolete owing to rapid changes in the scientific and philosophical world”. But it was only completed, in 33 volumes and after more than 40 years, in 1985.

Political developments in Turkey also left their mark on the name of the encyclopaedia. After the period of preparation the name *Turkish Encyclopaedia* was changed to *İnönü Encyclopaedia*, after the surname of the “National Chief”, İsmet İnönü in the first published fascicle. Following the Democratic Party’s accession to power, the name was changed back again to *Turkish Encyclopaedia* in 1951.

The encyclopaedia offers information on a general reference level under headings such as language, culture, geography etc., in the following 30 basic scientific fields of “knowledge that should be known” about the Turkish, Eastern and Western worlds: Military Science, Astronomy, Bibliography, Biology, Biography, Botany, Geography, Marine, Linguistics,

Religions and their history, Literature, Ethnography, Philosophy, Physics, Fine Arts, Aviation, Medicine, Law, Geology, Chemistry, Mathematics, Mythology, Music, Industry, Sociology, Sports, History, Veterinary Medicine, Agriculture, Zoology.

In the entries, proper names coming from nations using the Latin alphabet are printed in their original form, with the Turkish pronunciation given in angle brackets. Proper names that are not originally written in the Latin alphabet are given as they are pronounced in Turkish, with their Latin transliteration printed in angle brackets when they are first mentioned. If there is no accepted Western transliteration of such names, their original pronunciation is given in angle brackets. Names that can be read correctly according to the Turkish alphabet are printed in their original spelling with the addition of a dot underneath the vowel of the syllable that is emphasised in the original pronunciation.

Entries are printed in small type in two columns, and each volume comprises 450 to 500 pages in large format. Illustrations include portraits of persons, historical and geographical maps and sketches, geometric forms, examples of the works of artists and sculptors, pieces of musical notation, miniatures, ornamentation, seals and calligraphy. The encyclopaedia was printed without the names of contributors until the end of the thirteenth volume, but the names of writers of major entries were given from the fourteen, volume onwards, in order to give a feeling of confidence to the readers and sense of responsibility to the contributors.

The Turkish Encyclopaedia has had an important role in the scientific and philosophical life of the Republican era, and has witnessed the development of the Turkish Republic. It still maintains its importance as a classic, semi-official reference source in the educational and scientific life of the country, but it should be renewed and updated in terms of language, style and research subjects, in order to be functional in our day.

Süer Eker

Translated by Ariana Ferentinou



Erverdi, Ezel; Kutlu, Mustafa; Doğan, D. Mehmet; Erdem, Abubekir. *Türk Dili ve Edebiyatı Ansiklopedisi: devirler, isimler, eserler, terimler*. İstanbul: Dergâh Yayınları, 1977–1998, 8 Volumes.

ABSTRACT

Encyclopaedia of Turkish Language and Literature: Periods, Names, Works, Terms

Türk Dili ve Edebiyatı Ansiklopedisi: devirler, isimler, eserler, terimler

The publication of this eight-volume encyclopaedia by the publisher Dergah in Istanbul took 21 years between 1977 and 1998: Volumes 1 [A–Büz (1977)], 2 [Büz–Edi (1978)], 3 [Edi–Hac (1979)], 4 [Hac–İsl (1981)], 5 [İsl–Kur (1982)], 6 [Kur–Nec (1986)], 7 [Nec–Sez (1990)], 8 [Sez–Zür (1998)]. It was a pioneering reference work in the late 1970s, 1980s and 1990s. It has not lost its importance in subsequent years, although by now many of its articles may be outdated. The most significant feature of this encyclopaedia is that it covers not only the Turkish language and literature of Turkey, but the languages and literatures of the other Turkic peoples in various regions of the vast area of Eurasia. As the Foreword in the first volume indicates, the main aim of the encyclopaedia is to bring together information on the languages and literatures of the Turkic groups who have been spread in the three continents, from the most eastern part of Asia to Central Asia, India, Iran, Azerbaijan, Anatolia, the Ottoman geographical area and Central Europe.

During the long years of its publication, there were many changes in the editorial board and the advisory board of the encyclopaedia. Only two names, Ezel Erverdi and Mustafa Kutlu, have always been on the editorial board from the first to the eighth volumes, while Abubekir Erdem served on the board from the first to the fourth volumes and İsmail Kara joined the board only from the fourth volume onwards. As the sub-title indicates, the encyclopaedia covers the biographies of writers, poets and scholars of both Turkish language and literature, along

with various lengthy articles on the different periods of Turkish language and literature of Turkey such as the Tanzimat, Servet-i Fünun, Fecr-i Ati and Milli Edebiyat. There are separate articles on important literary periodicals and books. Literary terms are also treated in separate articles. Of course, owing to the scarcity of information available between the 1970s and 1990s on the literatures of other Turkic peoples, the articles on the Altay, Azerbaijani, Crimean Tatar, Bashkir, Chuvash, Karachay-Balkar, Kazakh, Khakass, Kirgiz, Kumyk, Nogay, Tatar, Turkmen, Tuvin, Uighur, Uzbek and Yakut literatures are very brief, compared with those on the literary periods of the modern Turkish literature of Turkey. There are also fewer separate biographical entries on the writers and poets of other Turkic peoples, as compared with the numerous separate articles on the writers and poets of Turkey.

Many articles, especially the biographical ones, are illustrated with black-and-white photographs, drawings, illustrations and miniature paintings. For example, the article “Özbekler” (The Uzbeks, vol. 7, pp. 197–205), giving a short history of the Uzbeks, Uzbek language and Uzbek literature, has six pictures from Uzbekistan: the city of Hive (Khiva), the statue of the heroic figure Farhat from the epic of Farhād u Shīrīn in the city of Nevai, the Uzbek Lale dance troupe, the famous Uzbek poet Cholpan (1893–1938), the Ismā‘il Sāmānī mausoleum in Bukhara, and the Shāh-i Zindah in Samarkand. Articles are given in Turkish Latin alphabetical order in two columns per page. The number of pages in each volume ranges from 448 to 556, in addition to the 22- to 42-page lists of important articles with the names of their compilers and selected sources at the end of each volume.

Although it is an important reference and source work for those researching writers and periods of Turkish literature, as well as various Turkic literatures outside Turkey, it would be very useful if a new, updated and revised edition were to be published.

Timur Kocaoglu



Tural, Sadık K. *Türk Dünyası Edebiyatçıları Ansiklopedisi: Türk dünyası ortak edebiyatı*. Ankara: Atatürk Kültür Merkezi Başkanlığı Yayınları, 2002–6, 6 Volumes.

ABSTRACT

Encyclopaedia of Writers of the Turkic World

Türk Dünyası Edebiyatçıları Ansiklopedisi

Türk Dünyası Edebiyatçıları Ansiklopedisi [Encyclopaedia of Writers of the Turkic World], published in eight volumes between 2000 and 2007, is the first outcome of the project entitled *Türk Dünyası Ortak Edebiyatı* (Shared Literature of the Turkic World) undertaken by the Presidency of the Atatürk Culture Centre, Ankara and conducted by Prof. Dr Sadık Tural. This project, which was included in the investment programme of the State Planning Organization in 1995, was completed in 2007, with 31 volumes published. Three other encyclopaedias have been published within the same project: *Türk Dünyası Edebiyat Tarihi* [Turkic World Literary History] (9 volumes), *Türk Dünyası Edebiyat Metinleri Antolojisi* [Turkic World Anthology of Literary Texts] (8 volumes) and *Türk Dünyası Edebiyat Kavramları ve Terimleri Ansiklopedik Sözlüğü* [Turkic World Encyclopaedic Dictionary of Literary Concepts and Terms] (6 volumes).

In *Türk Dünyası Edebiyatçıları Ansiklopedisi*, led by Dr Müjgan Cunbur as the Director of the subgroup, a large number of writers from Turkey, as well as from various parts of the Turkic world, such as Azerbaijan, the Bashkir region, the Altai region, Iraq, Iran, Karachay, Kazakhstan, the Kazan-Tatarstan region, Cyprus, Kyrgyzstan, the Crimea region, the Kumruk region, Balkar, Uzbekistan, the Saha (Sakha) region, the Shor region, the Tuva region and Turkmenistan, wrote bibliographic entries on approximately 30,000 poets, authors and intellectuals of Turkic origin. Thus the encyclopaedia comprises authors who produced oral and written works in around 20 old and new Turkic dialects.

The encyclopaedia was published in A4 format and contains more than 4,000 double-columned pages. The entries consist of the names (or the nicknames or pen-names) of the authors, the years (or centuries) when they lived, the nature of their work, information on their life, their works and finally the sources on which the entry is based and the name of its writer. When there was no information on a specific author, the entry starts only with the title of the work. In some entries the titles of the works of an author are given only in the original, whereas in some others Turkish translations are given in brackets.

At the beginning of every volume of the encyclopaedia there is a list of writers of that volume, as well as of general abbreviations and bibliographic abbreviations. The volumes contain the following sequences of entries: 1 [A–Atatuğ], 2 [Atatürk–Cüveynî], 3 [Çabuk–Ézizova], 4 [F–Hazretkulov], 5 [Heto–Kezik], 6 [Kıdır–Nüzûlî], 7 [O. Cihat–Süyinşiyayev], 8 [Şaabay–Zünnünova].

Although it is stated in publicity for the encyclopaedia that it covers authors who “produced their work in various dialects of the Turkish language and published them in the form of books, cassette tapes, compact disks or records”, in fact some of them published their writings and poems only in newspapers and journals. On the other hand, it is not clear what criteria were used in selecting the names to be included in the encyclopaedia, as not only literary writers but also scholars of literature and literary theorists who lived and wrote from the fourth century to the 1960s have been included. Furthermore, some linguists, historians, medical doctors and lawyers who published are also included in the encyclopaedia. As a result, although it is called *Encyclopaedia of Writers of the Turkic World*, many of the writers that should have been included, given its vast content, are not to be found.

Özlem Berk Albachten



Özkırmılı, Atilla. *Türk Edebiyatı Ansiklopedisi*. İstanbul: Cem Yayınevi, 1982, 4 Volumes.

ABSTRACT

Encyclopaedia of Turkish Literature

Türk Edebiyatı Ansiklopedisi

This four-volume work was written in Turkish by Atilla Özkırmılı and published in 1982 by Cem Publications. It is intended to provide students, teachers and those interested in literature with a basic knowledge of Turkish literature. In this 1,255+25-page encyclopaedia, entries are arranged in alphabetical order. Cited sources are given at the end of each relevant entry. A detailed index of proper names, terms and concepts is provided in the fourth volume.

This work, which aims to cover literary figures, works and other related information, embraces a wide range of topics. Not only Turkish poets and writers, from the era of the epics to the contemporary period, but also linguists, historians, historians of literature, historians of art, critics, thinkers, philosophers, journalists, Sufis and religious leaders who have some connection with Turkish literature are included in the list of entries. In a typical entry for a person, a brief biography is followed by a classified list of works, with the dates of their first editions.

The encyclopaedia also consists of entries for literary works. In such entries, the author gives not a summary but a short evaluation of the work, with occasional references to other critics' views. Entries for works of classical Turkish literature provide bibliographic records of critical editions if there are any. For manuscripts, relevant library or catalogue information is added. Literary journals are dealt with in separate articles.

Among other topics of this work are literary periods (e.g. *Tanzimat* literature, *Edebiyat-ı Cedide* [New Literature]), literary terms (e.g. explication, *aruz* metre, *abjad* numerals), genres (e.g. essay, epic, satire, *masnavi*) and figures of speech (e.g. metonymy, metaphor). Apart from these, Özkırmılı has also written entries for

related historical developments (e.g. the Alphabet Reform), religious and mystical terms (e.g. Allah, David, Antichrist, nonexistence, dervish), religious sects and dervish orders (e.g. Hanafi, Naqshbandi), philosophical trends (e.g. idealism, rationalism), and names of places (e.g. Mount Arafat, Karbala).

In short, given that the number of encyclopaedic works that cover the whole field of Turkish literature is very small, this comprehensive work fills a gap. Yet, in proportion to its range, its size is small and the entries are quite short. In addition, particularly in the entries concerning contemporary Turkish literature, the choice of entries, their length and content seem to be influenced by the author's personal, subjective preferences.

Engin Kılıç



Нысанбаев, А. *Түркістан: халықаралық энциклопедия*. Алматы: Қазақ энциклопедиясы, 2000.

Nysanbaev, Ä. *Türkistan: khalyqaralyq èntsiklopediia*. Almaty: Qazaq èntsiklopediiasynnyng, 2000.

ABSTRACT

Turkistan: International Encyclopaedia

Tүркістан: халықаралық энциклопедия

This encyclopaedia is neither about the town of the same name in Kazakhstan nor about the Muslim-dominated part of Central Asia as it was known in the Russian Empire, as one might guess from its title. Instead this one-volume work in Kazakh is a set of encyclopaedic articles on the political, economic and cultural life of the world's community of Turcophone nations, which is referred to as Turkistan.

The publication was jointly sponsored by the Kazakh government, Hajji Ahmad Yassavi International Kazakh-Turkish University in Turkistan, and UNESCO. Its editorial board included representatives of six sovereign Turcophone states (Azerbaijan, Kazakhstan, Kyrgyzstan,

Turkmenistan, Turkey and Uzbekistan) and two Turkic-speaking regions of the Russian Federation (Tatarstan and Bashkortostan).

Although the encyclopaedia was aimed at providing Kazakh-speaking readers with information about all Turcophone states and communities, the Kazakh collective of authors failed to prevent an imbalance in presenting materials about their own and other Turcophone communities. For instance, the article about Kazakhstan is twice as long as any of the articles on other Turcophone states. An article about Dinmukhamed Kunayev, a respected long-time leader of Soviet Kazakhstan, is included, while there is no article about Sharaf Rashidov, who had an analogous rôle in Uzbekistan.

Such a situation seems unfortunate, since the Kazakh-speaking reader can find detailed articles about his own country in other encyclopaedias available there. At the same time, finding up-to-date and high-quality articles about Turkey, Uzbekistan or Tatarstan seems to be quite difficult. The situation seems to reflect the weakness of pan-Turkist ideas in Kazakhstan in the late twentieth and early twenty-first centuries.

The edition contains a number of factual mistakes. The article about the Kyrgyz Republic is entitled Kyrgyzia although there is no such name in either Kazakh or Russian languages (the competing versions include Kyrgyzstan and Kirgizia). Also, the photograph accompanying the article about Jalantosh Bahadur wrongly indicates that the Tilla-Kari *madrasah* is located in the town of Bukhara. In fact it is a part of the famous Registan complex of buildings in Samarqand.

However, a feature of the encyclopaedia is the high quality of the contributions on the Turcophone literatures of the Middle Ages, nineteenth and early twentieth centuries. There are a number of black-and-white and coloured illustrations. Some of the articles give the names of their authors.

Askar Abdrakhmanov



İşık, İhsan. *Türkiye Yazarlar Ansiklopedisi*. Ankara: Elvan Yayınları, 2004, 3 Volumes.

ABSTRACT

Encyclopaedia of Turkish Authors

Türkiye Yazarlar Ansiklopedisi

İhsan İşık's *Türkiye yazarlar ansiklopedisi* is a three-volume encyclopaedia of Turkish writers predominantly from the 20th and 21st centuries. The encyclopaedia covers writers not only from the field of literature, but also from other areas such as philosophy, history, sociology, economics, politics, religion, language, folklore and art history. There have been three editions: this abstract is based on the last edition, which was published in 2004. The first edition covered 3,218 authors and the second extended edition had biographies of 3,288 authors. This third and final extended edition includes the biographies of 5,786 authors. The encyclopaedia also has three appendices at the end of the third volume. The first, entitled "Türk Dünyası yazarları" (Authors of the Turkic World), is an addition to the third edition: it provides brief biographies of authors from different countries such as Kirgizstan, Turkmenistan, Uzbekistan and Iran. The second appendix lists the birth and death dates of numerous Turkish authors month by month. The last appendix chronicles the winners of the literature, science and art awards given by 197 institutions during the Republican era. The encyclopaedia also has a general bibliography and an index in the third volume.

The entries in the encyclopaedia are organised in a straightforward fashion: a brief biography of each author is followed by a list of the author's works. It is worth noting that the authors are representative of a range of different schools of thought. Only rarely does an entry include a short quote from a critic about either the author or his/her work. The selection of such entries, and of the critics who are quoted, seems unsystematic. An important aspect of the dictionary is the bibliographies given after each entry. In the preparation of the bibliographies, İşık cites selected books and articles.

Türkiye Yazarlar Ansiklopedisi was published in English in 2005 and introduced to the public by the Turkish Minister of Culture and Tourism at the Frankfurt Book Fair in that year. A

translation committee translated into English the biographies of 2,023 authors, selected by İhsan İşık. This *Encyclopaedia of Turkish Authors* is available online through the Turkish Ministry of Culture and Tourism.

Overall, the encyclopaedia is useful for finding information on relatively unknown authors, but because of the comprehensive nature of the volume, it can offer only a cursory treatment of more prominent figures.

Burcu Karahan



Güzel, Hasan Celâl; Koca, Salim; Çiçek, Kemal, *Türkler*. Ankara: Yeni Türkiye Yayınları, 2002, 21 Volumes.

ABSTRACT

The Turks

Türkler

This encyclopaedia of the Turks, which chronologically and comprehensively approaches Turkish history, culture and civilisation from the beginning up to the present, was published in Ankara by Yeni Türkiye (New Turkey Publications) in 2002. The Research Project on Turkish History, Culture and Civilisation, claimed to be one of the most all-encompassing history projects in the world, is a collection of 37 volumes in three sets and 35,000 pages. It is typeset in two columns in large format, and printed on 90-gram de luxe paper.

During preparation of the encyclopaedia, 2,320 academics and scholars from 48 different countries were given assignments. In addition to that, the great visualisation and typographic system in Turkey was set up, which enabled the project to be completed in just three years.

Türkler (*The Turks*), the main body of the project, comprises 104 chapters (one of which is the index), in 21 volumes and 21,000 pages; while *The Turks*, the English abridgement of *Türkler*, consists of 6 volumes and 6,000

pages and *Genel Türk Tarihi* (General Turkish History), a chronological evaluation of the main work, comprises 10 volumes in 8,000 pages. *The Turks* (English abridgement) is the most comprehensive work ever done in another language in its field. *Türkler* (the main encyclopaedia) has been created from 1,623 academic contributions, of which 1,248 are from Turkey, and 30,000 items of supporting visual material such as pictures, photographs, maps, tables, miniatures and the like.

Unlike the *Turkish Encyclopaedia* (*Türk Ansiklopedisi*), *Türkler* gives space only to matters which concern the scholarship of Turcology. It also discusses the Turkic states and societies, chronologically, starting from very ancient times, in relation to philosophy and science, language and literature, culture and art etc. More recent developments which support the historical record, such as archaeological excavations, are also touched on. In the first volume of the work, extensive information is given about studies on Turkic history, the geography, population and lineage of the Turks and the states founded by them.

Being the first work that attempts to write an uninterrupted history to cover all the periods from the foundation of the Republic up to date, this encyclopaedia takes care to adopt an objective approach, especially in its examination of the post-1960 period. In the Chronology of Turkish History in the first volume, significant events of Turkish history are briefly given month by month from 2000 BC to April 2002 CE. As to the topic headings, some of them are as follows: Relationship with Chinese Civilisation, The Saka Age in Eurasia, The ancient cultures of Central Asia, Asian Huns, European Huns, Kök Turks, Uighurs, Caspians, Kimek-Kipchaks/Cuman, Society and Economy of the Early Turks, Ghaznavids, Great Seljuks, Thought and Science in the first Muslim-Turkish states, The Turkish Seljuk State, The Azerbaijan Khanates, Philosophy and Science in the era of *Beyliks* [Principalities] and Turkish Seljuks, The Ottoman State, Science during the Ottoman Classical Age, The 18th century: Reformation, Transformation and the age of Diplomacy, The Occupation of Anatolia and the National

Resistance Movements, Atatürk and the National Struggle, The Foundation of the Turkish Republic, The 1960–1980 period, Turkish Society in the Republican Era, The Expansionist policy of the Soviet Union/Bolshevik Revolution and Turkish peoples and the like. Dealing with the current situation of the Turkic world, Volumes XIX–XX appear to have been allocated to discussion of the independent Turkic republics, federal and autonomous Turkic republics and societies, and the social, political and cultural development of Turkish settlements in Europe, America and Australia.

Prepared by a very large number of authors in a record short time, *Türkler* takes a holistic approach towards the history of the Turks in order to establish a historiography beyond politics and borders. Because of the large number of contributors and the comprehensive coverage of topics in the encyclopaedia, articles are not consistent in content, language, style and level of scholarship.

This encyclopaedia, comprehending the history, culture and civilisation of the Turks worldwide in a holistic way, aims at creating an intellectual corpus which is in some way equivalent to that of the quasi-official *Turkish Encyclopaedia (Türk Ansiklopedisi)* of the twentieth century.

Süer Eker

Translated by Mahmut Erbay



İnalçık, Halil; Halaçoğlu, Yusuf; Güzel, Hasan Celâl; Oğuz, C. Cem; Karatay, Osman. *The Turks*. Ankara: Yeni Türkiye (4), 2002, 6 Volumes.

ABSTRACT

The Turks

The six-volume encyclopaedia *The Turks* is a summary in English of the 21-volume *Türkler*. These two works, together with the 10-volume *Genel Türk Tarihi*, represent the culmination of a project undertaken by scholars in such disciplines as archaeology, literature, linguistics,

history, law and anthropology, the purpose of which was to create a comprehensive history of the Turkic world, which today includes more than “180 million people spread over five continents”. With more than 6,000 pages, *The Turks* contains English translations of articles found in *Türkler*, as well as articles originally submitted in English. Though the international nature of the collaboration is emphasised, in fact about three-quarters of the contributors are Turkish. Despite the nationalistic bent of some articles, as well as the occasional unevenness of the translations, this work represents an important source for both scholars and general readers without Turkish who seek information on specific periods in the history of the Turkic peoples and their place in the world. Arranged chronologically, the volumes provide a wide variety of perspectives on topics ranging from the nomadic beginnings of various Turkic groups in the Eurasian steppe, to the rise of the Islamic Turkic empires, the establishment of the Republic of Turkey in 1923, the situation of the Central Asian republics since the fall of the USSR, and the role of the Turkish diaspora in the twenty-first century. Detailed bibliographies, some of them annotated, are provided for all articles, which are further enriched by numerous photographs, pictures, maps and charts in both colour and black and white.

Volume 1, *Early Ages*, which begins with the prehistory of Central Asia, highlights the Turkic migrations throughout Asia and Europe, and the concept of state (*il*) formation among the nomadic Turks, as well as cultural aspects of ancient Turkic society, such as the Orkhun inscriptions. Volume 2, *Middle Ages*, treats the transformation in worldview that accompanied the Turks’ acceptance of Islam in the ninth century. Of particular interest are articles on the Turkification of Anatolia, the rise of the Seljuk state and the Crusades. While the Mongols, the Golden Horde, the Timurids and the Mughals are all examined, the emphasis on the Anatolian Seljuks and *beyliks* paves the way for the next two volumes, both entitled *The Ottomans*.

Volume 3 focuses on the rise of the Ottoman dynasty, tracing the development of the empire through the “classical age” and into the

seventeenth century, which is treated as a “period of crisis” and transformation. Volume 4 covers the period from the beginning of the age of reform in the eighteenth century to the fall of the empire and the establishment of the Turkish republic in 1923. Despite the traditional historical divisions employed in these two volumes, important perspectives are offered in Volume 3 on the issue of periodisation in modern Turkish historiography of the Ottoman Empire. Both volumes are enriched by the various viewpoints proffered by scholars from regions that were once part of the Ottoman Empire. The volumes are also noteworthy for the way in which they treat the intersection of politics, language, economy and science in the respective periods they cover.

Volume 5, *Turkey*, traces the establishment of the Republic of Turkey and the political development of the young state, which was punctuated by three military coups in the latter half of the twentieth century. Language and literature provide a particularly interesting prism through which to view the dramatic political, social and cultural transformations that Turkey experienced in the last century. This volume also examines the negative effects of Russian and then Soviet imperialism in Central Asia, discerning a disturbing continuity in the oppressive policies pursued by both states towards the Turkic peoples over whom they were sovereign. Finally, Volume 6, *Turkish World*, considers the recent history of the Central Asian republics, Northern Cyprus, the autonomous Turkish republics of the Commonwealth of Independent States and China, and Turkish communities in the Balkans and the Middle East. This last volume concludes with a brief but informative section on the situation of Turkish immigrants in Europe, the United States and Australia, focusing on issues such as education, cultural assimilation and the status of women in these diaspora communities.

Karen A. Leal



Ergun, Sadeddin Nüzhet. *Türk Şairleri*. 1950?, 3 Volumes.

ABSTRACT

Turkish Poets

Türk Şairleri

Sadeddin Nüzhet Ergun (1901–46) was one of the first teachers and literary researchers of the Turkish republican era. He became a *postnişin* (shaykh) at the Hallaç Baba dervish lodge at a young age and started his career as a teacher and government employee after the closing of dervish lodges and religious convents in 1925. He has to his credit numerous monographic works and anthologies of Turkish *divan* and folk poetry, and he specialised in the study of the Bektaşî-Alevî-Kızılbaş poetry tradition. He did research on Turkish music and published *Türk Musikisi Antolojisi* [*Anthology of Turkish Music*, 2 Volumes, 1942–3]. He died before he could complete his encyclopaedic work *Türk şairleri* [*Turkish Poets*, 1936–45], which occupies an important place in his output.

It is a combination of a biographic work, bibliography and anthology that sheds light on the history of Turkish poetry. However, since it does not cover prose writers, it cannot be considered as a work of general literary history. According to the information provided by Ergun on the need to write the book, its style and content, no work covering all the Turkish poets had previously been published. *Tezkires* and biographic works by Sehî, Lâtîfî, Rıza, Salî and Fatin covered the poets of only certain centuries. Those existing works included only a couple of verses of even the most talented poets. To acquire information on poets without a *divan* was only possible through other sources.

Türk Şairleri was published with this need in mind: to provide more detailed information and new examples of poetry without confining it to those in the *tezkires*. The entries are presented in alphabetical order, in two columns: after biographical information about the poets, some information on their works, artistic stance and worldviews is provided, along with samples of their poetry. Weak poets as well as successful ones are included in the encyclopaedia, because

the literary value of some works or poets may be appreciated only by some individuals and over time. Poets who pointed out historical events in their poems, and in consequence have historical and social importance, are included in the work, as well as *saz* poets who write about ideas and ideals. It is also possible to find in *Türk Şairleri* poets whose work we come across in literary journals, and about whose lives there is no information; Turkish poets from different religions and religious schools of thought; and foreign poets who wrote Turkish poems. Mystic groups such as the Abdals, the Hurufis, the Bektaşis, the Kızılbaşes etc., as well as *saz* poets and poets who wrote in Azeri and Çağatay dialects, are also covered in depth.

Türk Şairleri, a unique source of reference for the history of Turkish literature, was left unfinished at Volume 3, fascicle 96, letter F.

Süer Eker

Translated by Burcu Karahan



ع؛ أباطه؛ نزار. علماء دمشق وأعيانها في القرن الحادي عشر الهجري. بيروت: دار الفكر المعاصر، 2000، 2 مجلدات.

Hafiz, Muhammad Muti', Abazah, Nizar. 'Ulamā' Dimashq wa-a'yanuha fi al-qarn al-hadi 'ashar al-Hijri. Beirut: Dar al-Fikr al-Mu'asir, 2000, 2 Volumes.

ABSTRACT

The 'Ulamā' and Noteworthy People of Damascus in the 15th Century AH: Those who Died between 1401 and 1425 [1980–2004]

علماء دمشق وأعيانها في القرن الخامس عشر الهجري:

{ المتوفون بين عامي 1401 و 1425 } [1980–2004]

This book contains the biographies of 405 famous Damascene personalities who died between 1401 and 1425 *Hijrī* (1980–2004). The order of the entries is chronological by date of death. Both Hegirian and Gregorian calendars

are used. An alphabetical index is provided at the end of the volume. The length of the biographical notes ranges between a few lines and several pages, depending on the personality's importance. The entries begin with short notes on the persons' main features, then provide information on their origins, education, occupations, various activities, posts held, journeys and works.

This work meets academic criteria in terms of chronological accuracy and rigorous use of sources. References are mentioned at the bottom of each entry and consist of both secondary and primary material, such as biographical dictionaries, journal articles, manuscripts, interviews and epitaphs. As far as religious personalities are concerned, the author often relies on his intimate knowledge of Islamic circles in Damascus.

The book is partly a continuation of *Tārīkh 'ulamā' Dimashq fī al-qarn al-rābi' 'ashar al-Hijrī* [History of the 'ulamā' of Damascus in the Fourteenth Century AH], which was published in 1986–91 by Abāzah and Muḥammad Muṭī' al-Ḥāfiẓ and was itself a continuation of a biographical series on the Muslim scholars of Damascus from the eleventh century on. However, as indicated in the title of this work, 'Ulamā' Dimashq wa-a'yānuhā also includes many non-religious personalities, such as political leaders (for instance president Ḥāfiẓ al-Asad), academics and literary figures (e.g. the poet Nizār al-Qabbānī). The book is an irreplaceable tool for the study of Damascus's recent religious and intellectual history. It also has some relevance for the general sociology of the city's élite as well as for Syria's political life.

Thomas Pierret



باجن پ هاگشناد: روهال. می‌السا فراجم عریاد و درا
دم‌حم، عی‌فش. دل‌جم 16، 1993-1959

Shafi, Mohammad. *Urdū Dā'irah-yi ma'ārif-i Islāmiyyah*. Lahore: Dānishgāh-i Panjāb, 1959–1993, 16 Volumes.

ABSTRACT

Urdu Encyclopaedia of Islam

اردو دائرہ معارف اسلامیہ

This is the first comprehensive Islamic encyclopaedia in Urdu, consisting of 24 volumes, including index. Volumes 14 and 17 are in two volumes each. The entries have been arranged according to the order of the Urdu alphabet.

The first volume was published in 1964 and the last in 1993. Three different chief editors supervised this project, which was executed by the Punjab University, Lahore. Mohammad Shafi headed the project and published the first three volumes, while Syed Mohammad Abdullah supervised the preparation of next 18 volumes and finally Prof. Syed Mohammad Amjad Altaf finished the project by publishing the last two volumes and the index.

Initially, the encyclopaedia was conceived as a mere translation of the *Encyclopaedia of Islam*, published under the aegis of the Dutch Royal Academy, Leiden between 1913 and 1936, but in the course of the preparation it developed into an independent, more comprehensive and original work.

This Urdu Islamic encyclopaedia has approximately 9,800 entries. The main focus is on Islamic culture, which includes books, personalities, languages, literatures, Islamic sciences, countries, Islamic cities, historical places, monuments, crafts, sciences, flora, fauna, political, social and religious issues. Entries have references and bibliographies. The names of the contributors are missing from many articles. While some are true research pieces, many are hardly more than dictionary entries. Complex words have been written with short vowels on each letter, so that they can be pronounced cor-

rectly. Difficult names and terminologies have also been written in the Roman alphabet.

Writers have contributed comprehensively on a number of important topics which are considered by academics to be standard in reference works in the field of Islamic studies. In the case of personalities, all available vital details have been given, e.g. important dates, places, their works etc. Similarly all significant bibliographies have been mentioned. Even many unpublished works have been cited as references. This encyclopaedia also focuses especially on Islamic literatures, with entries on hundreds of writers from West Asia, North Africa, South Asia and a few from other parts of the world. It has covered very prominently all Arabic, Persian and Urdu Islamic scholars and their writings. It has not omitted any single topic of Urdu literature – prose, poetry and criticism.

Despite efforts to cover all possible topics related to Islam and Islamic civilisation, it has prominent omissions as well. It seems there is a particular focus on conservative or original Islam. Though the encyclopaedia has avoided issues and events which might hurt the religious sensibilities of various Islamic sects, it has ignored non-Sunni topics. Many important Islamic scholars of the twentieth century have also been missed. Likewise, many of those cultural topics and terminologies have been ignored which have now become an integral part of the Muslim civilisation of South Asia. Biases are conspicuous in the entries on the Shi'a and the purely South Asian sects of Islam, e.g. Barelavis and Qadianis, and their religious practices.

Each article was contributed by a recognised specialist in the relevant topic, but, unsurprisingly for a work spanning 30 years until its completion, the underlying assumptions vary with the age of the article.

Rizwanur Rahman



فضل الرحمن. اردو انسائيڪلوپيڊيا. نى دلھي: قاومى ڪائونسل
برای ترقى اردو، ۱۹۹۶، مجلد ۱-۳.

Fazlurrahmān. *Urdū Insāiklopīdīyā*. New Delhi: Qaumī Kaunsil barāe Taraqqī-yi Urdū, 1996, Volumes 1-3.

ABSTRACT

Urdu Encyclopaedia

اردو انسائيڪلو پيڊيا

This three-volume encyclopaedia covers 32 major areas of knowledge. It was conceived as a work modelled on the *Columbia Encyclopedia* (Columbia University, New York, 1935 and numerous later editions). But the basic difference between them is the arrangement of entries and quantity of information. Like most encyclopaedias, the *Columbia Encyclopedia* has entries in alphabetical order, but the Urdu Encyclopaedia has entries arranged by subject. The subjects are arranged alphabetically. At a later stage, so it claims, it is to be published in 12 volumes with articles arranged alphabetically.

The *Urdu Encyclopaedia* has articles on archaeology, literature, geology, engineering, history of Islam, world history, Indian history, education, geography, forest, living being, animals, mathematics, agriculture, science, society, politics, medicine, physics, veterinary science, philosophy and psychology, astronomy, semiotics, film, law, chemistry, library science, religions, economics, metals, publishing and management. These subjects have been arranged alphabetically. Terminologies and difficult names have also been written in roman script. The first volume deals with 7 fields of knowledge, the second with 12 and the third with 13.

This is a unique work, where information on all major subjects is available in one place for readers of Urdu, in their own language. Contributors have written comprehensive articles on various subjects, but no references and bibliography are provided. Names of contributors are also missing. Efforts have been made to record all vital information on each subject. Certain fields, such as language, literature, history of Islam, religion

etc., have received less attention and therefore they are lacking in accurate and credible information. Biases are visible in the articles on literature, religion and history of Islam.

Despite the best efforts of the publisher, all three volumes are full of typographical errors. Even many names are rendered incorrectly.

Rizwanur Rahman



Аминов, Муроджон. Ўзбекистон миллий энциклопедияси. Тошкент: Ўзбекистон миллий энциклопедияси, 2000-5, 12 Volumes.

Aminov, Murodzhon. *Ўzbekiston millii entsiklopediiasi*. Tashkent: Uzbekistan National Encyclopaedia, 2000-5, 12 Volumes.

ABSTRACT

National Encyclopaedia of Uzbekistan

Ўзбекистон Миллий энциклопедияси

This universal 12-volume encyclopaedia is written in Uzbek in the Cyrillic alphabet and was published by the state academic publishers Uzbekiston Millii Entsiklopediiasi. The encyclopaedia is a collection of key information about the most important achievements of human civilisation, in which the latest data on the sciences, technology and culture are concisely given. A significant proportion of the articles (around 40 per cent) consist of material about the Republic of Uzbekistan. Special consideration has been given to the processes that have occurred in the social, economic and political life of the country in the period after independence in 1991. Detailed information about the history of Uzbekistan from ancient to modern times and national heroes who have contributed to the struggle for independence and the strengthening of Uzbekistan's statehood is set forth. Data are given about nature, flora and fauna, economy, science and technology, literature and art, architecture and music, theatre and film, the public education system, printing, physical

education and sport, national customs, traditions and holidays of Uzbekistan. Part of the content is dedicated to analyses of the foreign policy of Uzbekistan, its diplomatic relations, trade and economic and cultural ties with other countries of the world. Attention is given to information about various countries of the world, their history, nature, geographical position, religion and customs. Information is given about well-known historical figures, inventors, travellers, figures in science and culture and famous state and political actors from various times and nations.

The encyclopaedia consists of approximately 50,000 articles. Most of the material (60 per cent) consists of articles on the social sciences and around 40 per cent on the natural sciences. A special editorial team made up of 20 people and 23 academic-consultative groups including 160 specialists in various fields of the sciences was organised for the writing of the encyclopaedia. Over 800 people, many of whom are well-known academics and authoritative specialists of Uzbekistan, contributed.

The first volume of the encyclopaedia, arranged in Uzbek alphabetical order, was published in 2000, and the eleventh volume in 2005. The twelfth and last volume is completely devoted to the Republic of Uzbekistan. Each of the 12 volumes consists of 2,000–2,080 pages and includes 800–1,200 colour and black-and-white photographs and maps. Reference data, made up of 11 supplements, are given at the end of the eleventh volume, after the main text. These are 1) Chronology of the period of independence of the Republic of Uzbekistan, 2) Nobel laureates, 3) Countries of the world, 4) Monetary units, 5) Important natural-geographic objects, 6) Chronology of major earthquakes, 7) International systems of measurement units, 8) Measurement units used in Central Asia's history, 9) Systems of time, 10) Constellations, 11) Decimal system.

In 2006 an additional 12-volume encyclopaedia devoted to the Republic of Uzbekistan was published. That work is a significantly supplemented and reworked republication of the Encyclopaedia of the Republic of Uzbekistan published in 1997. Articles are not set out in alphabetical order, but are organised by subject, as in the 1997 publication. The material of the

encyclopaedia is divided into 18 parts, each of which, depending on its content, is separated into chapters and paragraphs. Detailed information addressing this or that subject is given in each section. The state coat of arms, the state flag and the text of the Uzbek national anthem can be found at the very beginning of the encyclopaedia. The main text of the volume is dedicated to elucidating such subjects as 1) General information about the Republic of Uzbekistan, 2) Nature and natural resources, 3) Population, language, writing, religion, 4) Traditions, spiritual values and national dress, 5) History, 6) Foundation of the constitutional structure, 7) Foreign policy, 8) Armed forces, 9) Social organisations, 10) Mass media, 11) Economy, 12) Health care, 13) Physical education and sport, 14) Public schooling, 15) Science, 16) Literature, 17) Art and cultural establishments and enlightenment and 18) Administrative-territorial areas. All the information included in the twelfth volume is viewed through the prism of the national ideology officially adopted by the Republic of Uzbekistan. In particular, information about the history of Uzbekistan from ancient times to today is expressed according to the new periodisation adopted in the years after independence.

Shamsiddin Kamoliddin
Translated by Karena Avedissian



Азизхужаев, Алишер. *Ўзбекистон Республикаси: энциклопедияси*. Uzbekiston Respublikasi: entsiklopediia, 2006, 11 Volumes.

Azizhuzhaev, Alisher. *Uzbekiston Respublikasi: entsiklopediia*. Tashkent: Uzbekiston millii entsiklopediiasi, 2006, 11 Volumes.

ABSTRACT

Encyclopaedia of the Republic of Uzbekistan

Ўзбекистон Республикаси энциклопедияси

This encyclopaedia, written in Uzbek in the Cyrillic alphabet, was published in 2006 by the

academic publishing house Uzbekiston Millii Entsiklopediiasi. In its outward appearance, it is the twelfth and final volume of the new encyclopaedia *Uzbekiston Millii Entsiklopediiasi* in 11 volumes, published in 2000–5 by the same publishers. It contains approximately 2,080 pages.

In essence the encyclopaedia is a significantly supplemented and reworked reprint of the original *Uzbekiston Respublikasi Entsiklopediiasi*, published in 1997. Articles are not set out in alphabetical order, but are organised by subject, just as in the 1997 publication.

The material of the encyclopaedia is divided into 18 parts, each of which, depending on its content, is separated into chapters and paragraphs. Detailed information addressing this or that subject is given in each section. The state coat of arms, the state flag and the text of the Uzbek national anthem can be found at the very beginning of the encyclopaedia. The main text of the volume is dedicated to the elucidation of such matters as 1) General information about the Republic of Uzbekistan, 2) Nature and natural resources, 3) Population, language, writing, religion, 4) Traditions, spiritual values and national dress, 5) History, 6) Foundation of the constitutional structure, 7) Foreign policy, 8) Armed forces, 9) Social organisations, 10) Mass media, 11) Economy, 12) Health care, 13) Physical education and sport, 14) Public schooling, 15) Science, 16) Literature, 17) Art and cultural establishments and enlightenment and 18) Administrative-territorial areas.

All the information in the encyclopaedia is viewed through the prism of the national ideology officially adopted by the Republic of Uzbekistan. In particular, information about the history of Uzbekistan from ancient times to today is expressed according to the new periodisation adopted in the years after independence. Detailed information is given about national heroes and figures, and people who contributed to the struggle for independence and the strengthening of Uzbekistan's statehood.

In the section History a special chapter is dedicated to the latest period in the history of Uzbekistan: the last 15 years of independent development. Special attention is paid to the

detailed illustration of the processes that have taken place in the socio-political, cultural and economic life of the country in the period after independence in 1991. Data are given about nature, flora and fauna, the economy, science and technology, literature and art, architecture and music, theatre and film, the public education system, printing, physical education and sports, national customs, and the traditions and holidays of Uzbekistan. Part of the content is dedicated to analyses of the foreign policy of Uzbekistan, its diplomatic relations, trade, and economic and cultural ties with other countries of the world.

The text is accompanied by more than 800 colour and black-and-white photographs, maps and other illustrations. A distinguishing feature of the encyclopaedia is the proliferation of factual and statistical data gathered from the relevant state establishments and from official statistics.

Shamsiddin Kamoliddin
Translated by Karena Avedissian



Муминов, Иброхим, *Ўзбек Совет Энциклопедияси*. Ташкент: Ўзбек Совет Энциклопедияси Бош Редакцияси, 1971–80, 14 Volumes.

Müminov, Ibrohim. *Uzbek sovet énciklopedijasi*. Tashkent: Ўzbek Sovet Énciklopedijasi Boş Redakcijası, 1971–80, 14 Volumes.

ABSTRACT

Uzbek Soviet Encyclopaedia

Ўзбек Совет Энциклопедияси

The *Uzbek Soviet Encyclopaedia* is the first major and authoritative encyclopaedia in the Uzbek language covering all areas of knowledge. It was published in 1971–80 and consists of 14 volumes. Besides the main articles, the first volume also includes an introduction, procedures for using the encyclopaedia and a list of

abbreviations and conventional signs. Volume 14 also contains full and new information about Uzbekistan and its history, literature, art, economy, health care system etc. The main editors are I. M. Muminov (Volumes 1–9) and K. A. Zufarov (Volumes 10–14).

Considerable space is given not only to historical, economic, sociological, literary, artistic and linguistic material, but also to the natural sciences such as physics, mathematics, chemistry, etc. Special attention is also paid to the biographies of well-known people and figures in science, literature and culture. Some articles have bibliographies appended, which give them scientific value.

Articles in the *Uzbek Soviet Encyclopaedia* are set out in the traditional and universal encyclopaedic alphabetical order. The titles of the articles are emboldened and are mainly given in the singular form. The titles of individual article headings are also emboldened in the text.

A widely used system of references helps the reader get more detailed information. Titles of the articles cited are given in cursive script. Also, references to the primary version of the term from its different variations are given. For example, AMNISTIIA – q. *Afe umumii*. If the title of an article is repeated in the text, it is indicated in abbreviated form, for example, ANDREEVLAR SHIRKATI – A. sh. A short etymological derivation is provided for terms borrowed from other languages. Sometimes the original form of the word is provided, for example, TARIQAT – (طريقة).

The encyclopaedia contains a large number of black-and-white and colour illustrations which help to elucidate the content of the articles.

Along with the usual encyclopaedic subjects, special attention is devoted to ideological issues typical of all publications of the Soviet period. Entries devoted to praising the ideas of communism, socialism, the October Revolution, etc. can be ascribed to that tendency. Some articles devoted to religious subject matter reflect an atheistic point of view.

Despite this, the encyclopaedia remains one of the most important and authoritative works of reference in the Uzbek language. Even some outdated information generally retains its rel-

evance today and is undoubtedly of historical interest.

Shamsiddin Kamoliddin
Translated by Karena Avedissian



Çakıroğlu, Ekrem. *Yaşamları ve yapıtlarıyla Osmanlılar ansiklopedisi*. Istanbul: YKY, 1999, 2 Volumes.

ABSTRACT

Encyclopaedia of Ottomans' Lives and Occupations

Yaşamları ve yapıtlarıyla Osmanlılar ansiklopedisi

This two-volume encyclopaedia, edited by Ekrem Çakıroğlu, has been prepared by a team of scholars comprising academics, journalists and researchers. It contains nearly 2,300 detailed biographies of Ottomans who played a significant role in the political, social and cultural arenas of the Ottoman Empire.

The Preface gives information on the rationale for this biographical collection and its outlines. The work introduces the idea that the Ottoman Empire “had a strong bureaucratic memory” and this memory “has left a tradition behind that encompasses the life stories of people it has produced”. The aim of the encyclopaedia is “to uncover the creative manpower profile that has been shaped by Ottoman society through the centuries and in doing so have recourse to the expert knowledge of scholars”. “Contribution to Ottoman identity” and “vividness of the trace that is left in the memory of society” have been used as the fundamental criteria for the choice of subjects for the encyclopaedia. Since it is considered that the main contribution in the political, economic, cultural and social fields comes from the ruling class, sultans, grand viziers and holders of the office of *Şeyhülislam* are given precedence in this biographical work “with no exception”. Alongside the rulers, however, given the multi-cultural nature of the empire, representatives of

opposing factions and the leading figures of non-Muslim communities (first and foremost those of the Greek Orthodox, Armenians and Jews) have been included in the work, together with the contributions they have made to Ottoman identity. Foreigners who have either served or been closely involved with Ottomans are also not excluded from the collection. The learned class, Sufis and the founders of Sufi orders have been given considerable weight as far as their contribution to the intellectual aspect of Ottoman identity is concerned. Likewise, “artists” who composed the aesthetic texture of the empire, such as poets, calligraphers, composers and architects occupy as much space as thinkers and philosophers.

The encyclopaedia offers information not only about people’s lives but about their works as well. It is also enriched by visual materials such as engravings, photographs and miniatures. These visual materials not only include portraits of people but also cover their works or other works of art associated with their names. The original names of persons are given precedence, with capital letters in the titles of articles, while nicknames or other appellations are given in brackets and in small letters. The biographies of those who have died since the Surname Act (1934) are listed alphabetically under their surnames. As non-Muslims used surnames even before the Act, their biographies are likewise entered under their surnames, including those pre-1934. Most of the articles in the encyclopaedia bear their authors’ signatures. Some, however, have simply been credited to the editorial board at their authors’ request.

As stated in the Preface, this encyclopaedia of the lives and works of Ottomans invites us “to re-think Ottoman identity”. It should, however, have placed more Ottoman figures under the microscope, instead of restricting itself to two volumes.

Aylin Beşiryan

Translated by Mahmut Erbay



Yeni Hayat Ansiklopedisi. İstanbul: Doğan Kardeş Yayınları, 1980, 6 Volumes.

ABSTRACT

The New Life Encyclopaedia

Yeni Hayat Ansiklopedisi

The first encyclopaedia that uses the name “Life” bears the signature of Yunus Nadi, owner of the *Resimli Ay* journal and *Cumhuriyet* newspaper. *Cumhuriyet Müesseseleri* [*The Republican Institutions*], published in 10 volumes in İstanbul between 1932 and 1936, is the first general knowledge encyclopaedia published in the Latin script. The “Life” encyclopaedia is modelled after *Compton’s Pictured Encyclopaedia* in terms of format and content in 1930.

A series of encyclopaedias using the name “Life” in their titles including *Hayat Türkiye Ansiklopedisi* [*Life Turkey Encyclopaedia*], *Resimli Hayat Ansiklopedisi* [*The Illustrated Life Encyclopaedia*], *Hayat Aile Ansiklopedisi* [*Life Family Encyclopaedia*], *Hayat Küçük Ansiklopedi* [*The Small Life Encyclopaedia*], have been among the major sources of reference of Turkish culture and education up till the era of the World Wide Web.

In particular, *Hayat Ansiklopedisi* [*The Life Encyclopaedia*], designed as an encyclopaedia of popular general knowledge for teachers and students as well as the general public was published in fascicles totaling six volumes between 1961 and 1963 by Hayat Publishing. *Hayat Ansiklopedisi* became a reliable reference book in schools, homes and offices and until recently could be found on the bookshelf of every Turkish family. Due to strong interest in the encyclopaedia, in 1973 it was revised and updated, and re-introduced as *Yeni Hayat Ansiklopedisi* [*The New Life Encyclopaedia*] under the managing editorship of Şevket Rado.

The *New Life Encyclopaedia*, published by Doğan Kardeş Publishing in İstanbul, provides brief and important information on Turkish and global personalities, masterpieces, and scientific and technical subjects related to Turkish and global geography. References to other entries as well as a bibliography section are added as needed at the end of some entries. The volumes of the encyclopaedia, 3,455 pages in total, can be listed

as follows: 1. Aba-Bangkok (Cloak-Bangkok) [pp. 1–576], 2. Bangladeş-Elektrik (Bangladesh-Electricity) [pp. 579–1152], 3. Elektron-İsotop (Electron-Isotope) [pp. 1155–727], 4. İspanya-Mehmet Paşa (Spain-Mehmet Pasha) [pp. 1731–2303], 5. Mehter-Silifke (Jannisary Band-Silifke) [pp. 2307–880], 6. Silo-Zweig [pp. 2883–3455]. The 21 cm x 29 cm size work, with pages arranged in three columns, has numerous illustrations in colour and black and white including pictures, photographs, maps and diagrams.

The encyclopaedia is arranged in alphabetical order and has an index at the end of Volume 6, which makes it possible to find words that are not listed in the main entries. In the index along with the main entries, secondary topics are listed in alphabetical order and subjects that are not in the encyclopaedia are explained. The spelling of Turkish terms in the encyclopaedia is determined by the Turkish Language Institution's *Turkish Dictionary*, and the spelling of proper names is determined by *Türk Ansiklopedisi* [*Turkish Encyclopaedia*]. The original spelling of foreign terms, on the other hand, is preserved. At the very end of the encyclopaedia there is a section, Pronunciation of Proper Names, which shows the pronunciation of the foreign proper names. There is also a section entitled Additional Information which reviews current events, recent developments in different fields, sports.

Süer Eker



Toros, Hüsamettin . *Yeni Türkiye Ansiklopedisi – Türkiye Rehberi*. Istanbul: Halk Matbaası, 1960.

ABSTRACT

Encyclopaedia of the New Turkey

Yeni Türkiye Ansiklopedisi

This encyclopaedia gives a historical, geographic, economic and organisational account of Turkey in the late 1950s. It has two main sections. The first (440 pages) focuses on Turkey's natural resources, agricultural and industrial production,

and the organisation of the new republican state, established in 1923, for the administration of resources and production. The volume documents the evolution of state-governed economic development: the establishment of factories, banks and administrative units and the contribution of these institutions to the management of human and material resources in the country. During this period, the state was involved in a wide range of activities, from mining to shoe-making, glass production to education and the administration of art.

In the second section (520 pages), entitled Our Provinces, the reader can find data about the size of various sectors of economic production. It also gives brief information about the history, geography, climate, economic production (including a description of agricultural land and production, livestock, mines and industry), schools, hospitals, historical monuments and tourism (including information about bars, restaurants, cinemas and transport) in each and every city in 1950s Turkey. At the end of the volume there are a short bibliography, an index of contents and a thick advertisement section (about 150 pages) of small and large economic enterprises in Turkey. These advertisements not only provide a rich resource on the visual culture of the period, but also document the economic activity of the private sector in the 1950s. An obvious gap in the New Encyclopaedia of Turkey is the lack of information about the economic, ethnic, religious and cultural composition and characteristics of Turkish society.

Ayça Alemdaroğlu



Yurt Ansiklopedisi. Istanbul: Anadolu Yayıncılık, 1981–4, 11 Volumes.

ABSTRACT

Encyclopaedia of the Homeland

Yurt Ansiklopedisi

Prepared by an academic committee under the general coordination of Yücel Yalman and the

editorship of Taha Parla and Cenap Nuhurat, *Yurt Ansiklopedisi* offers extensive information, in alphabetical order, on 67 provinces of Turkey up until the 1980s. While the first 10 volumes are devoted to entries about the provinces, the eleventh volume, under the title Turkey, deals with the country in general from the point of view of nature, administration, history, socio-economic and cultural structure. A map portfolio, presented separately from Volume 11, contains large maps documenting the physical geography of Turkey. The information provided in the encyclopaedia is complemented by visual materials such as urban and reconstruction plans, maps of the historical development of cities, internal transport and geology, black-and-white and colour photos, engravings, graphics and miniatures depicting people, daily life and other aspects of city living.

Although not applicable to all entries, each entry on a province begins with a section containing some statistical information under the title General Information. This one-page section describing the province gives data mostly in certain areas: geography and climate (geographical location, acreage, distribution of the lands by topography, the highest point, number of the days when it is covered by snow, the averages of annual rainfall and temperature etc.), economy, finance, commerce, agriculture and production (the numbers of bank branches, factories, companies and sizeable workplaces in manufacturing industries, the industrial and agricultural products of the province, the numbers of tractors and traders, the distribution of the products by sectors, the number of registered members of the chamber of commerce and industry, GDP per capita and the like), education and culture (the numbers of libraries, publishing houses, cinemas, primary, secondary and high schools, universities, numbers of students and teachers, the literacy rate etc.), administration (the number of municipalities and villages etc.), communications (the number of telephones, telexes and faxes), population (active population, the distribution of the workforce by sectors, numbers of workers etc), health (numbers of doctors and hospital beds etc.) and sport (the numbers of sports participants, sports clubs, sports

licences etc.). The chapter General Information in Volume 11 presents similar data for Turkey as a whole.

Following this section, each province entry is arranged under the following sub-headings: Natural structure, which focuses on general geography and topography, geomorphology, climate, flora, fauna and habitation; History, which narrates the history of the province in the prehistoric era, the transition to Turkish sovereignty, the National Independence War period and the Republican era; Socio-economic structure, which includes themes such as the economic composition and characteristics of the local population, agricultural activities, husbandry, industry, trade, banking, settlement planning and urbanisation, education, health, social security, the regulation of working conditions and societal organisations; and Culture, which covers the historical and social evolution of culture, the elements of cultural tradition, beliefs and customary order, life styles, architecture, cultural activities and literature. At the end of every sub-heading there is a summary section.

This encyclopaedia does not neglect how each province is cited in literature, either. It features the observations and narratives of Turkish and foreign observers, travellers and geographers, such as Evliya Çelebi, Vital Cuinet, Charles Texier, Ibn Baṭṭūṭah, Strabo and Edmondo de Amicis, as well as data gathered from provincial yearbooks and relevant entries in sources like the *Kamus-ül Alam* (Universal Dictionary) of Şemseddin Sami. Mention of the people and families who have come to prominence in the course of time and become identified with their provinces, and also of the significant events and news reports from the local press, gives the reader of *Yurt Ansiklopedisi* opportunities to find lively elements of daily life, as well as academic data. There is also information on the political life of the provinces, such as the names of deputies and members of parliament in the *Meşrutiyet* era (the First Constitutional Period) and in the First and Second Grand National Assemblies, together with the names of their parties and the terms they served, election results in Turkey until the 1980s according to the figures of the State Statistics Institution and information on the governors in

the Republican era. Transport information, such as the postal network and historical road and railway routes, helps to introduce the province as a living geographical entity, without isolating it from its environment. Every entry for a province concludes with a short bibliography and a thematic index of information provided. Volume 11, on Turkey as a whole, ends with a general bibliography, table of contents and a general index.

Going beyond the typical information provided in an encyclopaedia, this work, in the style of a guide book, takes its readers on an interesting geographical journey through Turkey. *Yurt Ansiklopedisi* not only constitutes a significant resource for any kind of research on any province in Turkey, but also enhances our perspective and imagination on what aspects one needs to look at when dealing with a province.

Aylin Beşiryan

Translated by Mahmut Erbay



Gumpfenberg, Marie-Carin von; Steinbach, Udo. *Zentralasien. Geschichte, Politik, Wirtschaft; ein Lexikon*. München: C. H. Beck, 2004.

ABSTRACT

Central Asia. History – Politics – Economy: An Encyclopaedia

*Zentralasien. Geschichte – Politik – Wirtschaft;
ein Lexikon*

This small German-language work aims at providing an overview of the Central Asian region. It is intended for general-interest readers as well as for scholarly experts who want to inform themselves beyond their fields of expertise.

The encyclopaedia focuses on the description of the Central Asian countries that emerged out of the Soviet Union – Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan – as well as Afghanistan and Mongolia. Each entry

features a map of the state, together with a listing of facts on the size of the population, its growth rate, ethnic groups, religious affiliations etc., and then moves on to an account of the geography, history, politics and culture of the country. Somewhat smaller are the entries on neighbouring Pakistan, Tibet and Xinjiang. In the context of development cooperation, China, Germany, India, Iran, Japan, Russia, Turkey and the USA are considered.

Contributions deal with different aspects of the history of Tsarist Russia, the Soviet Union and Islam in the region. Apart from economic information on poverty, the energy sector, international financial institutions, corruption and water management etc., there are more general entries on archaeology, literature and ecology, for example.

The content is arranged entirely alphabetically. Each entry ends with a short list of bibliographic references. The encyclopaedia includes an index and a listing of the 38 contributors. Although a few of the authors come from Central Asia, most of them are German.

A shortcoming is the fact that not all contributors are full experts in the fields they write about. Also, some of the entries that were translated into German seem slightly awkward in their phrasing. Otherwise, the work is well written and easily comprehensible.

Jesko Schmoller



Notes

1. Rouben Paul Adalian, *Historical Dictionary of Armenia*, Lanham, 2002, p. LXXVI.
2. See Ibn Rushd, *The distinguished jurist's primer: a translation of Bidayat al-mujtahid*, translated by Imran Khan Nyazee, Reading: Garnet Publishing, 1999.
3. Muḥammad 'Adnān Kātibī. *'Ulamā' min Ḥalab fi al-qarn al-rābi'* 'ashar [‘Ulama from Aleppo in the 14th century]. Aleppo, 2008.

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Teşekkür

Londra'daki ve dünya çapındaki birçok insanın katılımı ve desteği olmasaydı bu yararlı çalışma hiçbir zaman gerçekleşemeyebilirdi.

Bütün özet yazarlarımıza, çevirmenlerimize ve ISMC çalışanlarına teşekkür etmeden önce Başkent Üniversitesi'nden Dr Süer Eker'e en içten minnettarlığımı belirtmek isterim. Ders yüküne ve sayısız akademik yükümlülüklerine rağmen, çok değerli zamanını cömertçe ve yardımseverce projemize adanmış ve özetler, çeviriler ve yönlendirmeler sağlayarak katkıda bulunmuştur. Bununla da kalmamış, bizimle işbirliği içinde çalışanların Türkçe'ye çevirilerinin düzeltmelerini yaparak ve bu konuda koordinasyon sağlayarak projemize destek olmuştur. Kahire Üniversitesi'nden Gahlia Sabry'e proje süresince özetler yazarak ve çeviri ve düzeltme işlerine yardım ederek sağladığı cömert destek için müteşekkirim. Ağır bir çeviri yükünü kabul ettiği ve Arapça yazılan özetlerin yarısının redaksiyonunu yaptığı için Yale Üniversitesi'nden Hussein Abdulsater'e teşekkür ederim.

Projenin düzenleme ve basım işlerinin yönetimini borçlu olduğumuz Sikeena Karmali Ahmed olmasaydı takımımız tamamıyla eksik kalırdı. Bütçe mevzularının pürüzsüzce işlenmesini sağlayan Shelina Haji takımımızın diğer bir kilit üyesi.

Bu projeyi yönetme fırsatını bana sağladığı için Dr Abdou Filali-Ansary'ye müteşekkirim ve projenin başlangıcında adeta danışmanlık yapan Dr Geoffrey Roper'a teşekkür etmek isterim.

Son olarak, istekli katılımlarıyla işlerimizi kolaylaştıran ve bu entelektüel girişimi başarmamıza yardım eden dünyanın her yanından özet yazarlarımıza, çevirmenlerimize ve Aga Khan Üniversitesi'ndeki iş arkadaşlarımıza duyduğum minnettarlığı belirtmek isterim.

Aptin Khanbaghi
Londra, 13 Şubat 2009

Kataloğa Giriş

Müslüman Uygarlıkları Özetleri Projesi, sizleri sınırlar arasında entelektüel bir gezintiye davet ediyor.¹ Bu proje, Doğu'nun pek çok gizli kapısından bir kısmını aralamaya ve sık sık üstten bakılan, yanlış anlaşılan uygarlıkları tanıtmaya çalışmaktadır.

Biz bu çalışmada, dünyanın değişik bölgelerinden yüzlerce araştırmacının entelektüel gayretleri aracılığıyla Müslüman dünyanın sayısız yönlerinden bir kısmını sunuyoruz. İslam uygarlıklarında, son 150 yılda basılmış olan ansiklopedilerin çokluğu, bu konunun önemini bir ifadesidir. Her bir ansiklopedi yüksek düzeyde bir uğraş gerektirmektedir ve bu projenin, zamanlarını böyle muazzam başvuru kaynakları için harcayan sayısız araştırmacı ve yayıncıya şükranlarını sunması tesadüfi değildir. Ansiklopedilerin kendileri gibi, bu proje de idari görevlerin düzenlenmesiyle ilgili organizasyon engellerinin ve değişik bilim dallarından uluslararası araştırmacıların birlikte çalışmasını sağlamanın zorluklarının üstesinden gelmiştir.

MCA Projesinin Varlık Sebebi (La Raison d'Être)

Son yıllarda, Avrupa ve Kuzey Amerika'da İslam dünyasıyla ve Müslümanlarla ilgili yayınların sayısında artış olmuştur; ancak bu yazılı malzemenin büyük bir bölümü hâlâ dünyanın geri kalanı tarafından akademik çalışmalarda dikkate alınmamaktadır. Akademik kurumlar, hem araştırmacılar hem de konunun dünyadaki meraklıları için, Asya ve Afrika'da üretilen bu zengin bilgilere erişmelidir.

Müslüman toplumlarda çalışan araştırmacıların, Müslüman dünyayla ilgili bugünkü entelektüel tartışmalara el atmaları ve bu konularla meşgul olmaları ciddi bir gerekliliktir. Birlikte çalışarak, herkese fayda sağlayacak büyük bir akademik ağ inşa edebiliriz. Avrupalı ve Kuzey Amerikalı araştırmacılar, Afrikalı ve Asyalı meslektaşlarıyla görüş alışverişinde bulunarak, çalışmalarının nesnellliğini geliştirebilirler. Araştırmacılar, çalışmalarını genel bir ilgisizliğe mahkûm edilen Afrikalı ve Asyalı meslektaşlarıyla ilgilenme yönündeki çabalarını güçlendirebilirler. Afrika ülkeleri genel anlamda, ne kültürlerini ne de araştırma çalışmalarını yükselecek mali kaynaklara sahiptirler.²

Genel yayın dünyası, okul öğretilerinin diğer fikir ufuklarını yansıtan kitaplara ulaşım ulaşamadıkları konusundan daha fazla haberdar olmalıydı. Eğitimciler, okul müfredatlarında sıkça ihmal edilen bu malzemelerle daha fazla bütünleşerek, toplumun ufkunun genişlemesine yardımcı olabilirler. Ancak bu yazın, popüler kitap mağazalarına ve okullara ulaşmadan önce, akademik çevrelerle karşılaşmalıdır. Her yıl Mısır, Türkiye ve İran gibi ülkelerde, kapağının kaldırılmasını bekleyen nitelikli birçok akademik çalışma yayımlanmaktadır. Sadece İran'da, 1980 ve 2000 yılları arasındaki yayınların sayısı, 20,642 başlığa erişerek, on kat artmıştır.³ Güvenilir istatistiki verilerin azlığı nedeniyle, Mısır ve Lübnan'daki basıncı endüstrisini değerlendirmek güçtür; ancak Mısır'da en az 250, Lübnan'da ise 150'den fazla, her yıl binlerce yeni konu başlığı üreten faal yayınevi vardır.⁴ Yayıncılar, ancak bu yazının tanıtımları kendilerine ulaşırsa, onların

çevrilmesini ve yayımlanmasını destekleyebilirler. Bu çalışmalarını görünür kılmak için ciddi bir çaba gerekmektedir.

Ağa Han Üniversitesi (AKU-ISMC), Müslüman toplumlarındaki araştırmacıları geliştirme konusundaki gözeticiliğini sürdürmektedir ve Müslüman Uygarlıkları Özetleri Projesini başlatmıştır. MCA Projesi, küresel anlayışı harekete geçirme çabasını teşvike ve dilbilimsel ve kültürel hatlar arasındaki bilgileri paylaşarak uyumu artırmaya çabalamaktadır. Bu proje öncelikle, Müslüman toplumlarının bütün tarihi farklılıkları, manevî ve ahlaki düşünceleri, yönetim biçimleri ve sosyal yaşamları ve ayrıca bütün sanatsal ve yaratıcı ifade biçimleriyle ilgili mirasına ilişkin bilgi ve araştırmaları güçlendirmeyi amaçlamaktadır. İkinci olarak, akademisyenlerin, geleneksel usullerle yetişen araştırmacıların, profesyonellerin ve sosyal yaşamın ivedi konularıyla ilgili anlayışın ilerlemesini sağlayan diğer ilgililerin etkileşimini sağlayacak bir ortam oluşturmayı hedeflemektedir.

Geçmişte, çok ciltli *İslam Ansiklopedisi* gibi iş birliğine dayanan ansiklopedi çalışmaları, dünyanın farklı bölgelerinden akademisyenleri bir araya getirmiştir. Bu tür çabalar, İslam uygarlıklarıyla ilgili konularda öz ve yetkin makaleler kazandırdı;⁵ ancak büyük dilbilimsel ve kültürel farklılıklar, Müslüman uygarlıklarındaki akademik çalışmalara ulaşma açısından, akademik dünyaya baskın gelmektedir. Müslüman toplumlarında kabul gören çalışmaları, Avrupa ve Amerika'da ve hatta Müslüman dünyasında dahi bilinmezliklerini büyük oranda sürdürmeleri nedeniyle, yükseltmek gerekmektedir.

Avrupa ve Kuzey Amerika'da üretilen tezler ve yayınlara erişilebilen dijital kaynaklar mevcuttur. Örneğin Index Islamicus, Avrupa dilleriyle yapılmış yayınlar için temel bir referans kaynaktır;⁶ JSTOR veritabanı, Avrupa ve Kuzey Amerika'da üretilen akademik makaleleri toplar; Araştırma Kütüphaneleri Merkezi, Avrupa'da üretilen tezlerin bir seçkisini içerir.⁷ İnternet ortamında ve CD-Rom'lar aracılığıyla erişilebilen çalışmalara ek olarak, Avrupa ve Kuzey Amerika'da zengin bir yazın üretilmektedir. Pek çok Afrika ve Asya ülkesi bu

çalışmalara erişecek teknolojik ve mali kaynaklardan mahrumdur.⁸ Ancak bu mahrumiyet dil yetersizliğinden kaynaklanmaz. İngilizce kendini mükemmel bir *lingua franca* olarak kabul ettirmiştir ve dünyada sayıları giderek artan akademisyenler bu dili öğrenmektedir. Müslüman ülkelerin araştırmacıları bunların dışında değildir. Ancak onlar, genellikle kendi anadillerinde yazmayı tercih etmektedirler, çünkü kendi ülkelerinde milli dilleriyle eğitim görmektedirler. Avrupa dışı diller, dünyada yeterince anlaşılmadığı için,⁹ bu dillerde yazan araştırmacılar, yalnız Avrupa ve Kuzey Amerika'da değil, batı dillerinin, özellikle de İngilizcenin edinilmesi yeğleyen Müslüman dünyada da görmezden gelinme eğilimindedir.

Bir Fars süreli yayınlı olan *Ketab-é Mah-é Oloumé Ejtemai* Arap ve Türk çalışmalarının İran'da ve diğer Batı Asya ülkelerinde ihmal edildiğini doğrulamıştır. Afrika ve Asya konularını çalışan araştırmacılar, yüksek derecelerdeki dilbilimsel engellere rağmen, aslen Avrupa dilleriyle yazılmış kitapların çevirilerine başvurumaktadırlar. Daha genç nesiller, Avrupa dışı dilleri öğrenmeye ve komşu ülkelerin uygarlıklarını çalışmaya ilgi duymamaktadırlar. Doğrusu, İran'ın Arap perspektifinden ya da Türkiye'nin İran perspektifinden görüntüsünü elde etmek güçtür.¹⁰ Müslüman ülkeleri arasındaki kültürel değişim, hükümetler ve akademik kurumlar tarafından nadiren desteklenir ve gergin ilişkiler, bölgedeki akademisyenler arasındaki iletişime büyük oranda ket vurur. Bu durum, Müslüman dünyada çalışılan dillere de yansır. Örneğin Arap ülkelerinde, Farsça, Türkçe ve Urduca çalışmaları, Orta Asya, Türkiye ve Hint Yarımadası üzerinde çalışan araştırmacılarca dahi İngilizce lehine ihmal edilmektedir. İran'da, okullarda Arapça dersleri zorunlu olsa da, bu dil sırf dini eğitimin bir parçasıdır ve tarih ya da siyasi bilimler disiplinlerinin araştırma amaçları için öğrenilmemektedir.¹¹ Bu akademik paylaşımın yokluğu, Müslüman kültür ve toplumlarının, kendi kavrayışsal bakış açılarından dahi faydalanamadıkları Müslüman dünyasında bir eksikliğe yol açmaktadır.¹² Ülkeler arasında candan ilişkilerin kurulması için iletişimin ve karşılıklı bilgi alış verişinin

çok gerekli olması nedeniyle, bu tür dil engelleri aşılacak zorundadır.

MCA Projesinin böyle bir alış verişin geliştirilmesi için stratejisi, Müslüman dünyasından araştırmacılara dini ya da etnik arka planlarına bakılmaksızın, çalışmalarını uluslararası toplumla paylaşmaları için bir platform oluşturarak, dil engelini ortadan kaldırmaktır. Böylece, üzerinde çalışılan kültürlerin konuları ve bakış açıları, uluslararası çalışma alanına taşınabilecektir.

MCA'nın Dünü ve Bugünü: Projenin Geçmişi ve Tanımı

MCA ilk olarak 2003 yılında "Açıklamalı Kaynakça Projesi" başlığı altında Müslüman Uygarlıklarıyla ilgili bilimsel kaynaklara olan erişimi kolaylaştırma amacı ile tasarlanmıştır. Öncelikle 20. ve 21. yüzyıllarda Müslüman dünyayı konu edinen kitaplara odaklanılarak projenin uygulanabilirliğini değerlendirmek adına bir araştırma gerçekleştirilmiştir. Bu deneysel çalışma aşağıdakileri hedeflemiştir:

- Çalışmanın iyi tanımlanmış parametreleri içerisinde çeşitli akademisyenlerden kaynakçalar ile ilgili katkılar ortaya koymak;
- Çeşitli bilgi toplama araçlarını test etmek;
- Taleplere yönelik tepki oranını hesaplamak ve
- Pilot çalışmanın sonuçlarına dayanarak daha başka stratejiler geliştirmek

Yirmi dört akademisyen dil becerileri, ikamet ettikleri ülke ve uzmanlık alanları temel alınarak seçilmiştir. Altı dil (Arapça, Bengal dili, İngilizce, Malay, Farsça, Rusça), Müslümanlar hakkındaki çalışmalar ile ilişkileri esas alınarak seçilmiştir. Altı tane konu alanı, sosyal bilimler ve beşeri bilimlerin yanı sıra Müslüman çalışmaları ile geleneksel olarak ilişkili olanların (Felsefe, Hukuk, Çağdaş Tartışmalar, Edebi Eleştiri, Sosyal Tarih) bir karışımını yansıtmak için seçilmiştir. MCA ayrıca ansiklopediler ile ilgili AKU-ISMC'de Londra'da 2003 yılında organize edilen "Organising Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Muslim World" ("Bilgiyi Düzenlemek: 18. Yüzyıl Öncesi Müslüman Dünyasında Ansiklopedi

Etkinlikleri") adlı konferanstan da esinlenmiştir. Son dönemlerde Müslüman toplumlarda ansiklopedi üretiminin yeniden canlanması nedeniyle projenin başlangıç aşamasında bu alanı keşfettiği ve daha sonraki aşamalar için tematik bir araştırma programı önerildiği ileri sürülmüştür.

Uzmanları belirlemek ve bu yeni projede yer almaları konusunda onları ikna etmek oldukça zor bir görev olmuştur. Çabalarımızı geliştirmek ve Müslüman uygarlıkları üzerine bir projenin önemini ifade etmek için dünya çapında geniş bir yelpaze içerisinde yer alan insanlarla iletişim kurmak, dahası hem yeni hem de deneyimli akademisyenlere hedeflerimizi anlatmak için çok fazla seyahat etmek zorunda kaldık. Araştırmacıları konferanslar, kültürel etkinlikler ve internet yolu ile belirledik. Müslüman uygarlıklar ile ilgili bir dizi geniş kapsamlı konu etrafındaki seçkin düşünürleri harekete geçirmede önemli ölçüde başarı kaydettik. Akademisyenleri bizlerle iş birliğine davet etmeden önce onların akademik ve dilbilimsel yeterliliklerinin projemizin konusuna uygunluk gösterdiğinden ve de onların, ilgili yayınlara erişimlerinin olduğundan emin olduk. Ayrıca akademisyenlerin projemize duydukları ilgiyi değerlendirmek için, çalışmaya başlamalarını istemeden önce, bize önerdikleri yayınların kaynakça ayrıntılarını da araştırdık. Birçok akademisyen kendi ülkelerinde oluşmuş literatür konusunda bize rehberlik etmek için kendi yöntemlerinin dışına çıktılar. Katkıda bulunan tüm akademisyenlerimiz Müslüman dünya üzerine çalışan görev arkadaşlarının entelektüel çabalarını sunarak bizlere yardımcı oldular. Bize, ansiklopedilerin kapsam ve içeriğini tanımlayan kaliteli özetler yolladılar. Karşılığında, biz de web sayfamız üzerinden çabaları için kendilerine usulüne uygun olarak saygılarımızı sunduk ve katkıları için onları ödüllendirdik. Amacımız, farklı bölgelerden hem kitaplar hem de redaktörler toplamaktır. Böylece bu proje Müslüman uygarlıklarının ve de Avrupa ve Asya'daki İslam dünyasının çeşitliliğinin daha iyi biçimde anlaşılması için bir katalizör görevi üstlenmiştir.

İlginçtir ki, Müslüman dünyası içerisindeki ülkeler arasında Türkiye, projemize yönelik en güçlü yankının geldiği ülke olmuştur. Son on yıllık dönemde Türk politikacıları ve aydınları

İslam'ın ve laikliğin bağdaşabileceğini ve Avrupa'ya uyabileceğini göstermek için uğraşmaktadırlar.¹³ Öyle görünüyor ki birçok Türk akademisyen MCA'nın bir araç olarak köprüler kurmak ve kültürlerini olumlu anlamda daha geniş bir dünyaya tanıtmak amacıyla oluşturduğu potansiyelinin farkına varmışlardır.

Müslüman dünyası ile ilgili ansiklopedilerin kaynakça dizinini oluşturarak projemizin başlangıç aşamasını şu an başarıyla tamamlamış bulunuyoruz. Bu kaynakçasal külliyat sadece son dönemdeki yayınların izini takip etmekle kalmayıp aynı zamanda kısa ve öz eleştirel bir özeti de kapsamaktadır. İngilizcenin ortak akademik dil olması nedeniyle projenin ön tanımlı dili olarak İngilizce seçilmiştir. Bununla beraber, Müslüman dünya içindeki akademisyenlerin de esere ulaşması için projenin esas direktiflerinden biri olarak bizler yedi farklı dil daha seçmiş bulunmaktayız. Bu diller Müslüman dünyanın en iyi temsilcileri olarak kabul edilen dillerdir. Tüm özetlere, İngilizce, Arapça ve Türkçe olarak ulaşılabilir. Özetlerin birçoğu zaten Bengal dili, Endonezya dili/Malay, Farsça, Rusça ve Urduca dillerinden birinden ya da birkaçından elimize ulaşmıştır. Bu özetler beşeri bilimlerde geçmişini bulan çevirmenler tarafından tercüme edilmişlerdir. Uzun vadeli hedefimiz tüm özetlerin sekiz dilde de çevirilerinin bulunuyor olmasını sağlamaktır (Arapça, İngilizce, Fransızca, Endonezya dili/Malay, Farsça, Rusça, Türkçe ve Urdu dili).

Özetler yalnızca bu sekiz dilde kabul edilseler de projenin başlangıç aşaması ansiklopedilerin her dilde yayımlanmasını kapsıyordu. Bizim yapmamız gereken, bu çalışmaları olabildiğince çok sayıda insana erişilebilir kılmaktır. Dünya çapındaki akademisyenlerin ortak çabaları ile gelecekte MCA'ya dâhil olan dilleri daha da genişletmeyi umuyoruz.

Müslüman uygarlıklar ile ilgili tüm konuları kapsam içerisine alarak ve de ansiklopedik çalışmalar üzerine odaklanarak çoklu disiplinlerin bir araya geldiği bir proje oluşturduk. Müslüman uygarlıkları ile alakalı bir dizi konu üzerine çalışma yapan akademisyenler projenin ilk aşamalarına dâhil oldular ve kendilerini bu projeye adanmaları ve anlayışları sayesinde MCA

katalogu araştırmacıların yararına olan en iyi entelektüel araçlarla donanmış oldu.

Biz de Müslüman dünyasında var olan akademisyenliği güçlendirmek adına bu araştırmacılar arasında iş birliğini geliştirmek için bu temelin üzerine çıkmak istiyoruz. MCA'nın açıklamalı kaynakçası, Müslüman dünyadan gelen araştırmaların, akademisyenlerin ilgisine sunulduğu bir yöntemdir. Kaynakçanın yanı sıra, araştırmalara ve çalışmalara dâhil olan akademisyenleri, özellikle de daha az bilinen bölgelerden katılan akademisyenleri desteklemeye yardımcı olmak için diğer kanalları da araştırıyoruz. Ağımızı geliştirme ve konularımızı genişletme hedefinde olan tüm katılımcılarımızdan gelen geri bildirimleri ve önerileri içtenlikle karşılıyoruz.

Ansiklopedilerin Ötesinde

Ansiklopediler ile ilgili pilot proje, MCA projesi için bütünüyle bir paradigma oluşturma adına mükemmel bir fırsat sağladı. Çok geniş yelpazedeki alanları kapsamına rağmen, bu oluşum, bize eleme yapmak ve hedeflerimize odaklanmak için ve de ikinci aşama adına konularımızı seçmek için gerekli süreyi tanıdı. MCA ekibi mevcut akademik eğilimleri tartışmak ve analiz etmek için Londra'daki Aga Khan Üniversitesi'nde fakülte üyeleri ve araştırmacılar ile birçok toplantı düzenledi. MCA'nın yeni temalarının, çağdaşlığın din ile olan sarmal ilişkisi, bilgi üretimindeki büyük tarihi onların önemi ve etik ile hukuku birbirine bağlayan konular üzerindeki yansımaları tetiklemesi gerektiği önerildi. Üniversite üç tema seçti: *Bilginin İnşası*, *Sosyal ve Kültürel Değişim* ve de *Toplumlar ve Çağdaşlık*. Mevcut katılımcılarımızın, sadece meslektaşlarının çalışmalarını sunarken değil aynı zamanda alanlarında yapılan akademik üretimlerin takibi konusunda olduğu gibi günümüz ve klasik literatür önerilerinde bulunurken de bizlere yeniden katkı sağlayacağını umuyoruz.

Eğer bilgi paylaşırsa ve farklı bölgelerden akademisyenler eşit oranda temsil edilirse, küreselleşme akademik dünyaya yarar sağlayabilir. Bu projenin amacı Müslüman bölgelerinden gelen akademik çalışmaları tanıtmak olmasına rağmen,

başarısı beş kitadan projeye katılan akademisyenlerin iş birliğine dayanmaktadır. Bugüne kadar dışlanan bu araştırma alanını daha geniş kitlelere ulaştırmak için eleştiri yazıları ve çeviri eserleri ile tüm araştırmacıları katkıda bulunmaya davet ediyoruz. İslam ve Müslüman dünyası akademik çerçevenin ötesinde eleştirel konular hâlini almıştır. Bu da siyasi ve toplumsal arenada ateşli tartışmalara yol açmaktadır. Yanlış bilgiler içeren açıklamalar ve son dönemlerde medyadaki bakış açısı, eskisinden daha da zorlayıcı olan akademik çalışmanın en iyi şekilde kavranması ihtiyacını yaratmaktadır. Aga Khan'ın Tutzing Evanjelik Akademisi'nde de söylediği gibi, insanları *Uygarlıklar Çatışmasına* inanima noktasına getiren, etkin olarak görülen *Cehalet Çatışması*'dir.¹⁴

Entelektüel faaliyetler, kültürlerarası diyalogu geliştirmek ve dünya çapındaki akademisyenler arasında artan kültürel iş birliği hususunda temel oluşturmak için çok önemlidir. Bu projenin karşılaştığı sorunlar büyük olsa da MCA ile Müslüman toplumların canlı perspektifleri büyük anlamda da bölgeleri ve ülkelerinin dışında bilinmeyen bakış açıları daha geniş bir akademik topluluk için ve de geniş anlamda dünya için ulaşılabilir hâle gelmiştir.

Notes

1. Muslim Civilisation Abstract (= MCA).
2. Isabel Hoving, Frans-Willem Korsten, Ernst van Alphen (Hz.), *Africa and its Significant Others: Forty Years of Intercultural Entanglement*, Amsterdam, Rodopi, 2003, s. 10: "Afrika'nın akademik altyapısı genellikle yetersizdir ve bu nedenle, Afrikalı araştırmacılar, çalışmalarını, Afrika gündemini teorilerle karşılayacak bir kavrayışı sürekli olarak geliştirebilecekleri yeterli akademik araçlarla destekleme konusunda yeterli gösterememektedir. Bunun yerine Afrika söylemi, Afrika dışındaki Avrupalı ve Amerikalı araştırmacılarca, kendi kültürel ve akademik gündemlerine uydurularak yapılan çevirilerle gerçekleştirilmeye başlanmıştır."; Claude Ake, *Democracy and Development in Africa*, Washington, DC, The Brookings Institution, 1996: s.1: "Pek çok Afrikalının gerçek geliri yirmi yıl öncekinden daha düşüktür, sağlık koşulları çok kötüdür, dengelessiz beslenme yaygındır ve altyapı da bazı sosyal kurumlar gibi çökmektedir."

3. Stefan Winkler, "Buchproduktion und Verlagswesen im Iran" (İran'da kitap üretimi ve basımı), *Orient: Deutsche Zeitschrift für Politik und Wirtschaft des Orients*, 2001, sayı 42, IV, sayfa 662–3: 1994 içinde, 8230 yeni başlık yayımlandı; 2000 içinde, 20,642.
4. Stefan Winkler, "Distribution of ideas: book production and publishing in Egypt, Lebanon, and the Middle East", *Mass media, politics, and society in the Middle East*, Hz. Kai Hafez, Cresskill, NJ, Hampton Yayınları, 2001, s. 165, 168.
5. Stephen Humphreys, *Islamic History: A Framework for Inquiry*, London, I. B. Tauris, 1991 (İkinci baskı 1999), s.4.
6. Humphreys, 1991, s. 7: "...dizinde ciddi boşluklar vardır... Doğu dillerinde hazırlanmış listeler içermez"
7. "Some Resources on Islam and Judaism held by CRL", *Focus Newsletter*, Yaz 2007, Cilt 26 # 4 ISSN 0275-4924.
8. Robert Darnton, "The Library in the New Age", *The New York Review*, Haziran 12, 2008, Cilt 55 # 10 s. 76: Darnton, fakirleri diğerlerinden ayıran büyük bir dijital sınıra işaret eder. Onların bilgisayar erişiminden mahrum olmaları bilgi edinmelerini engellemektedir.
9. Colin Day, "Enabling Intra-Asian Conversation", ICAS (Uluslararası Asyalı Araştırmacılar Kongresi), ICAS 5, Kuala Lumpur, 2–5 Ağustos 2007, s. 7: "Elbette birçok durumda akademik çalışmaları basmak için yerel dil medyaları bulunur. Ama çalışmalar, dil engelleri ve bu tür medyaların uluslararası dağıtımına meyilememeleri nedeniyle, küresel bir yalnızlığa mahkûm şekilde, farklı bölgelerdeki ilgililere ulaşmamaktadır. Bölgelerarası dağıtımlarda bile Anglo-Amerikan yayıncılara zorunlu bir bağımlılık vardır."

Paul H. Kratoska, "English-Language Academic Publishing in Asia", ICAS (Uluslararası Asyalı Araştırmacılar Kongresi), ICAS 5, Kuala Lumpur, 2–5 Ağustos 2007, s. 6: Asya'daki akademisyenler, İngiliz dili-yazını araştırma modasını izlemekte ve bu tartışmalara katkıda bulunmaya çabalamaktadır. Bununla birlikte, Asya dili-yazınına dayanan bir makale, bazen farklı bir tartışmadan doğar ve İngilizce olarak yazılanlara hiçbir katkı sağlamaz. Örneğin bölgesellik ve 'bölge'nin önemi, Batılı araştırmacılar tarafından, küreselleşmeye dayalı çalışmalar adına bir kenara

bırakılmıştır, ancak aktif tartışmaların ve uluslararası ekonomik ve kültürel alanların belirlenmesindeki ölçütler bölgesel kimliklere dayandığı için, Asyalı araştırmacılar için korunmaktadır. Ayrıca yabancıların girmesinin çok zor olduğu bir akademik paylaşım ağı da vardır. Radikal İslam, dünyanın genelinde büyük ilgi gören bir konu olsa da Müslüman olmayan ya da Endonezyalı olmayanlar için, Endonezya dini metinlerinde bulunan radikal İslami söyleme iştirak etmek çok zordur. Aynı durum, ulusal kimlik, ulusal bir bölgenin bütünlüğü, siyasi liderlerin gelişimi tartışmaları için de söz konusudur.

10. Seyed Abd al-Amir Nabavi, “Khavarmiané Mantagheyé Nashenakhté (Orta Doğu: Bilinmeyen Bölge)”, *Ketab-é Mah-é Oloum-é Ejtemai* (Farsça Aylık Sosyal Bilimler Dergisi), Farsça Kitap Eleştirisi ve Bilgi Dergisi, Cilt 9 no. 10–11–12, s. 4.
11. “Khavarmiané Shenasi – Goftegou ba Dr Mahmoud Sari al-Qalam”, *Ketab-é Mah-é Oloum-é Ejtemai* (Farsça Aylık Sosyal Bilimler Dergisi), Cilt 9 no. 10–11–12, s. 5:

خاورمیانه شناسی، گفتگو با دکتر محمود سریع القلم: موانع فرهنگی، سیاسی و اجرایی فراوانی وجود دارد تا محقق

از ایران بخواهد به مصر برود یا به عربستان برود و بر عکس. ء

12. Mahmoud Javad Javid, “Khavarmiane-ye Oroupai, Naqdi bar Ensan Shenasi-ye Qarbi”, *Ketab-é Mah-é Oloum-é Ejtemai* (Farsça Aylık Sosyal Bilimler Dergisi), Cilt 9 no. 10–11–12, s. 10–13:

خاورمیانه اروپائی، نقدی بر انسان شناسی غربی، •تاب ماه علوم اجتماعی.

Makalenin yazarı Akbar S. Ahmad’ın kitabına atıfta bulunur (*Toward Islamic Anthropology: Definition, Dogmas and Directions*, Lahore, Vanguard, 1987), bu çalışmada, İslam dünyasıyla ilgili çalışmaların İslami bir bakış açısıyla gerçekleştirilmesi gerekliliği tartışılır. Bu teori de, bizatihi tek tip bir İslami bakış açısının olmaması nedeniyle, sorunludur.

13. Belma Akçura, “Entelektüellerden Hükümete: artık hiçbir bahaneniz yok”, *Turkish Daily News* 3 Mart 2008 Pazartesi: Türk aydınlarının Avrupa Birliği’nin bir parçası olma istekleri üzerine
14. Aga Khan Hazretleri tarafından Tutzing Evanjelik Akademisinde dile getirilmiştir *The Ismaili United Kingdom*, Temmuz 2006, s. 8.

Özetle

Uykucu, Kürşat Ekrem. *1919'dan günümüze Türkiye Cumhuriyeti tarihi ansiklopedisi*. Ankara: Toker Yayınları, 1994.

ÖZET

1919'dan Günümüze Türkiye Cumhuriyeti Tarihi Ansiklopedisi

Ekrem Uykucu tarafından Türkçe kaleme alınan *1919'dan Günümüze Türkiye Cumhuriyeti Tarihi Ansiklopedisi (Encyclopaedia of the History of the Turkish Republic from 1919 to the Present)*, Türkiye Cumhuriyeti'nin ilk yetmiş yıllık siyasi tarihini ele almaktadır. Ansiklopedi, Türkiye tarihini genel ve yüzeysel bilgi ile sınırlı kalmadan, 434 sayfalık tek bir cilt içinde toplamaya çalışması bakımından iddialı, fakat başarılı bir çalışmadır. Uykucu, söz konusu tarihi olayları, kurumlar ve şahıslar (devlet adamları, parlamenterler ve askerler) bazında ele almaktadır. Ansiklopedi maddeleri ayrı bölümler hâlinde sınıflandırılmak yerine okuyucuya alfabetik bir sıra içinde sunulmaktadır. Bazı maddelere özellikle Türk olmayan okuyucuların ilgisini çekebilecek temsili resimler eşlik etmektedir. Yazarın objektif tarih yazıcılığı iddiasına ve hem sağ hem de sol görüşlü kaynakları kullanmasına karşın, ansiklopedide yer yer resmi söylem etkisini göstermektedir. Bu durum, Uykucu'nun özellikle Cumhuriyet'in kurumlarını incelerken resmi söylemin dünya görüşünü temsil eden değer yargılarında bulunmasıyla belirginleşir. Cumhuriyet öncesi / Osmanlı sonrası dönemin (1919-23) dış ilişkilerini ilgilendiren maddelerde

kahramanlık vurgusu taşıyan bir dilin kullanımı ayrıca dikkat çekicidir. Ansiklopedi maddeleri ise bilgi açısından her zaman standart bir biçimde sunulmamıştır. Örneğin, özellikle şahıslarla ilgili önemli ayrıntılarda tutarlılık yoktur (doğum tarihi ve/veya yerlerinin bazen belirtilmemesi gibi) veya olaylarla ilgili bazı girişlerde bilgi eksiklikleri vardır (olay tarihinin verilmemesi gibi). Dile ilişkin olarak, bazı yazım ve dil bilgisi hataları göze çarpmaktadır. Bundan ötürü, okuyucunun ansiklopedinin gerekli düzeltmeler yapılmadan yayımlandığı izlenimine kapılması olasıdır.

Ne var ki, yukarıda değinilen kusurlara karşın söz konusu tarihin az veya iyi bilinen yönleri etraflıca tasvir edilmekte ve/veya açıklanmaktadır. Böyle bir ansiklopedi Türkiye'nin siyasi tarihi hakkında farklı bilgi düzeylerine sahip hem yabancı hem de Türk okuyuculara yararlı bir kaynak olarak önerilebilir.

Sevilay Aksoy



كاب كابل، روبرت ب. أعلام الادب العربي المعاصر : - سير و سير ذاتية. بيروت: يطلب من دار النشر فرانتس شتاينر، 1996، 2 مجلدات.

Campbell, Robert B. *A'lam al-Adab al-'Arabi al-Mu'asir: siyar wa-siyar dhatiyah*. Beirut: Yutlabu min Dar al-Nashr Frants Shataynir, 1996, 2 Volumes.

ÖZET

Çağdaş Arap Edebiyatında Ünlü Sahsiyetler: Biyografiler ve Otobiografiler

A'lam al-adab al-'arabi al-mu'asir: siyar wa siyar dhatiyah

İki ciltten oluşan ve yazarların yaşam öyküleriyle yapıtlarının listesini içeren (biyo-bibliyografik) bu ansiklopedi, Beyrut'taki Alman Doğu Çalışmaları Enstitüsünün sağladığı destekle Arapça olarak yazılmıştır. Ansiklopedi, Arapça konuşulan ülkelerden, aralarında şairlerin, eleştirmenlerin, kısa öykü yazarlarının, romancıların ve oyun yazarlarının bulunduğu, çoğu çağdaş 380 yazarı kapsıyor. Yapıt, Arap edebiyatı öğrencileri ve araştırmacıları kadar modern Arap kültürüyle ilgilenen öteki okurlar için de kullanışlı bir başvuru kaynağıdır. Ansiklopedi maddeleri alfabetik sıraya göre düzenlenmiş; uzunlukları ortalama iki ile altı sayfa arasında değişiyor. Her maddede yazarın bir fotoğrafı ya da çizilmiş bir resmi yer alıyor; ardından yazarın doğum tarihi ve yeri, aldığı eğitim ve eserlerini verdiği edebi türler sıralanıyor. Yaşam öyküsünün kısa bir taslağı verildikten sonra daha ayrıntılı bir yaşam öyküsel ya da özyaşam öyküsel yazıya yer veriliyor. Bu yazılar, ya ansiklopedi için özel olarak kaleme alınmış ya da daha önce başka yerlerde yayımlanmış yazılardan derlenmiştir. Ayrıca, her maddenin sonuna yazarın kendi yapıtlarının yanı sıra yabancı dillerden Arapçaya yaptığı çevirileri de içeren bir kaynakça konmuş ve gerekli olduğu noktalarda yazarın yaşam öyküsüyle ilgili kaynaklardan, çoğunlukla da Arap basınında yer almış söyleşilerden oluşan kısa bir liste ansiklopedi maddelerine eklenmiştir.

710 sayfa uzunluğundaki birinci cilt, önemli Arap eleştirmenler tarafından yazılmış ve çoğu İngilizceden çevrilen, doyurucu nitelikte altı giriş yazısıyla başlıyor (s. 18-162): George 'Atiyya'nın bibliyografik eleştiri üzerine bir denemesi; Mahmoud Shurayh'ın "Arap Kısa Öyküsü" ve "Çağdaş Arap Romanı, 1945-1985" başlıklı yazıları; M. M. Badawi'nin "Arap Tiyatrosu", Salma Khadra Jayyusi'nin "Çağdaş Arap şiiri" ve Sabry Hafez'in "Modern Arap Eleştirisi". İkinci cilt (s. 711-1421), alfabetik olarak sıralanmış yazar adları ve içindekiler bölümüyle sona eriyor.

Ansiklopedi birincil ve ikincil yazarlardan oluşan geniş bir yelpazeyi kapsıyor. Kuzey Afrika, Körfez bölgesi, Yemen, Irak ve Sudan'dan yazarlara yer vermek için gözle görülür bir çaba sarf edilmiş. Ansiklopedide, şiir, öykü ve roman gibi türler aslan payını alsalar da çok sayıda ünlü eleştirmene de (toplam 80 kişi) yer verilmiş. Ansiklopedide tanıtılan 380 yazardan sadece 37'si kadın. Yapıt, önemli bilgiler sunan, kullanımı kolay bir kaynak. (Öz)yaşamöyküsel yazılar zaman zaman edebi yapıt değerindedir. Fakat ansiklopedinin büyük bir bölümü 1970'lerin sonlarıyla 1980'lerin başlarında derlenip hazırlandığı için yazıların güncelliğini yitirdiği söylenebilir. Bu yüzden de ansiklopedide yer alan yazarlardan bazıları bugün artık gözden düşmüş durumda. Hâlâ yaşamakta olan yazarlarla ilgili kaynakça bilgisi ise ancak 1992'ye kadar uzanıyor.

Samah Selim
Çeviren Hivren Demir-Atay



مجاهد، زكي محمد . الأعلام الشرقية: - في المائة الرابعة عشرة الهجرية. بيروت: دار الغرب الإسلامي، 1994، 3 مجلدات.

Mujāhid, Zakī Muḥammad. *Al-Alām al-Sharqīyah: fī al-mīah al-rābiyah ashrah al-hijrīyah*. Beirut: Dar al-Gharb al-Islami, 1994, 3 Volumes.

ÖZET

**Hicri Takvime Göre 14'üncü Yüzyılda
Yaşamış ve Etkili Olmuş Doğulu şahsiyetler**

الأعلام الشرقية في المئة الرابعة عشرة الهجرية

Bu yapıt, İslami takvime göre on dördüncü yüzyılda, 1301/1882 ve 1365 Hicri / 1946 yılları arasında ölen ve zamanında etkili olmuş ‘Doğulu’ şahsiyetlerin yaşam öykülerinden oluşuyor. Bununla beraber, ansiklopedide dönemin önde gelen kadınlarıyla ilgili herhangi bir madde yer almıyor. Yapıtta yaşam öyküleri standart bir şekilde veriliyor: doğum ve ölüm tarihleri ve yerleri, alınan eğitim, bulunulan mevkiler, yaşanan yerler, faaliyet ve çalışmalar, matbu ya da ya da el yazısı yapıtlar ve bazen de kişilikle ilgili yorumlar (*manāqib*). Maddeler, temelde Arap dünyasını kapsıyor. Ülke başına düşen madde sayısı yaklaşık olarak şöyledir: Mısır 521, Lübnan 186, Suriye 166; Irak 77, Türkiye ve ona bağlı bölgeler 76, Suudi Arabistan, ona bağlı bölgeler ve Hadramevt 48; Tunus 36; Fas 34, Filistin 23; İran 17, Yemen ve Umman 16; Libya 16, Hindistan 16; Sudan 14; Cezayir 10; Bosna Hersek 10, Etiyopya 5 ve öteki Arap ülkeleri hakkında birkaç madde. Afganistan, Arnavutluk, Buhara, Çin, Endonezya, Ermenistan, Girit, Kamboçya, Kıbrıs, Maldiv Adaları, Malta, Pakistan, Rusya, Siyam (Tayland) ve Yunanistan içinse hepsini birden kapsayan tek bir madde vardır.

Ansiklopedinin ikinci baskısı, gözden geçirilip genişletildikten ve Tunus Üniversitesi’nden Dr Muḥammad al- Ya’lāwī tarafından incelendikten sonra yapıldı. Ansiklopedinin birinci bölümü beş alt bölümden (*qism*) oluşuyor: Birincisi, “kralları ve prensleri” (60 madde), ikincisi, “bakanları ve büyükelçileri” (117), üçüncüsü “milliyetçi hareket liderlerini” (38), dördüncüsü “ordu ve donanmadaki önemli kişileri” (118) ve beşincisi “ulema sınıfını” (185) kapsıyor. İkinci bölüm, altıncı alt bölümle başlıyor ve bu bölümde “hâkimler ve avukatlar” (146) tanıtılıyor. Yedinci alt bölümde Süfilere yaşam öyküleri (54), sekizincide gayrimüslimler (58); dokuzuncuda “edebiyatçılar” (yazarlar ve şairler) (168), onuncuda “tarihçi ve seyyahlar” (167) ele alınıyor. Üçüncü bölüm, on birinci alt bölüm olan “gazetecileri” (187) içeriyor. Bütün alt bölümler ilk isme göre alfabetik olarak sıralanmış. 49 sayfalık bir indeks, 21 sayfalık bir kaynakçanın yanında resimler, fotoğraflar ve çizimler 13 sayfalık bir alanı kaplıyor. Ansiklopedi, standart

başvuru kaynaklarını kullanmakla beraber bazı noktalarda daha kapsamlı bir içerik sunuyor; hem ansiklopedide yer alan kişiler üzerine yapılmış yaşam öyküsel çalışmalara, hem de bu kişilerin kendi yapıtlarından, dergi ve gazete gibi kaynaklardan elde edilen bilgilere göndermede bulunuyor. Çoğunluklabiryadaiki kaynak kullanılıyor; bunlar arasında hiçbir Batılı kaynak yer almıyor. Kaynakların sayfa numaraları verilmiyor. Ansiklopedi maddeleri kısa, çoğu bir sayfadan kısa ve kimisi sadece birkaç satırdır. Günümüz koşullarına göre güncelliğini yitirmiş bir kaynak olmakla beraber, kullanışlı boyutu nedeniyle hızlıca göz atılabilecek yararlı bir ansiklopedidir.

Dr Philip Sadgrove
Çeviren Hivern Demir-Atay



سيد عبد الحي. الإعلام بمن في تاريخ الهند من الأعلام المسمى بنزهة الخواطر وبهجة المسامع والنواظر. بيروت، لبنان: دار ابن حزم، 1999، 8 مجلدات.

Sayyid, Abdulha. *Al-I‘lam bi-man fi tarikh al-Hind min al-a‘lam al-musammā bi “Nuzhat al-khawātir wa-bahjat al-masāmi’ wa-al-nawāzīr”*. Lebanon: Beirut: Dar Ibn Ḥazm, 1999, 8 Volumes.

ÖZET

Hindistan Tarihinin Önde Gelen Âlimleri
Üzerine Bilgiler

الإعلام بمن في تاريخ الهند من الأعلام

Daha önce *Nuzhat al-khawātir wa-bahjat al-masāmi’ wa-al-nawāzīr* [Düşüncelerin gezintisi, gözlerin ve kulakların zevki] olarak bilinen *Al-I‘lām bi-man fi tārīkh al-Hind min al-A‘lām*, Hindistan’ın büyük İslam âlimi Abdul Hai tarafından yazılmış ve tek amacı Hintli Müslüman âlimleri Araplara tanıtmak olan Arapça bir ansiklopedidir. On dört yüzyılı kapsayan ansiklopedi, Hicri takvime göre 1’inci yüzyıldan 14’üncü yüzyıla (Miladi takvime göre 7’nci yüzyıldan 20’nci yüzyılın ortalarına) kadar uzanan süreçteki âlimleri tanıtıyor ve farklı uzunluktaki sekiz ciltten oluşuyor. Ansiklopedi

maddeleri yüzyıllara göre gruplanarak alfabetik bir sırayla dizilmiştir.

Birinci cilt 1'den 6'ncı yüzyıla (HS) kadar 251 âlim üzerine yazılmış maddeleri içeriyor. İkinci cilt 7'nci ve 8'nci yüzyıllardan 298 isme yer verirken, üçüncü cilt 9'uncu yüzyılda yaşamış 245 âlimi tanıtan maddelerden oluşuyor. Dördüncü ve beşinci ciltler 10'uncu yüzyıldan 592 ve 11'inci yüzyıldan 760 âlimi içeriyor. Altıncı cilt 12'nci yüzyıldan 774 kişiyi tanıtırken, en kapsamlı cilt olan yedinci cilt 13'üncü yüzyıldan 1031 kişiye yer veriyor. Son cilt olan sekizinci cilt 14'üncü yüzyıldan 563 âlimle ilgili bilgiler içeriyor. Böylece ansiklopedinin sekiz cildi, Hindistan Yarımadası'nda Arapça ve İslam çalışmalarına katkı sağlamış toplam 4514 âlim üzerine yazılmış maddelerden oluşuyor. Bu âlimlerin çoğu aynı zamanda tarih, tıp, tasavvuf, mantık, felsefe gibi alanlarda da çalışmalar yapmıştır. Öğrenince şaşkınlık yaratan bir gerçek, ansiklopedinin ilk cildinin ikinci cildin yayımlanmasından on altı yıl sonra, 1947'de yayımlanmış olmasıdır. Sekizinci ve son cilt ise 1970 yılında yayımlanmış. Ansiklopedinin tamamı 1999'da Beyrut'ta tekrar basılmıştır.

Ansiklopedi, Hindistan'da Arap ve İslam çalışmaları alanındaki âlimler üzerine elde bulunan tek kaynak. Kusurlu ve eksik yönleri olsa da konuyla ilgilenen araştırmacılar için özgünlüğünü hâlâ koruyor. Ansiklopedi, tek bir yazar tarafından geleneksel yöntemlerle yazılmış ve her madde bir araştırma yazısından çok deneme tadındadır. Bununla beraber yazar, ele aldığı âlimlerin hayatlarının her yönüne kısaca temas etmeye ve alana yaptıkları katkıları çözümlenmeye çalışmıştır.

Yazar, Arapça yazan bütün Hintli âlimleri ele aldığını iddia etse de Sünni İslam'ın Hanefi ve Şafi mezheplerine bağlı olmayan çok sayıda üstün nitelikli yazarı ihmal etmiştir. Aynı şekilde Hindistan'ın güney eyaletlerinden birçok yazara ansiklopedide yer verilmemiştir. Ayrıca, birçok ansiklopedinin aksine bu yapıtta referans ve kaynakça bulunmuyor.

Rizwanur Rahman
Çeviren Hivren Demir-Atay



Нурғалиев, Р.Н. Алматы: энциклопедия. Алматы: Гл. редакция «Қазақ энциклопедиясы», 1996.

Nurghaliev, Rymghali. *Almaty: entsiklopediia*. Almaty: Glav. redaktsiia Qazaq entsiklopediiasy, 1996.

ÖZET

Almaty: Ansiklopedi

Алматы: энциклопедия

İki temel bölümden oluşan bu ansiklopedi, Kazakistan Cumhuriyeti'nin eski başkenti Almaty üzerine. İlk bölüm, kentle ilgili giriş niteliğinde kısa bilgiler sunarken, ikinci bölüm alfabetik sıraya göre düzenlenmiş yazılardan oluşuyor. Ansiklopedi, yayın kurulunun yapıtın içeriği konusunda özlü bilgiler de içeren ön sözüyle başlıyor.

Almaty ve tarihi, ekonomisi, doğası, nüfusu, entelektüel hayatı, mimarisi, kamu eğitimi ve benzeri konularda bilgiler veren kısa giriş yazıları ön sözden hemen sonra geliyor. Ansiklopedinin ikinci bölümü, kentin oluşum tarihi, gelişimi ve büyümesi üzerine odaklanan 1579 maddeden oluşuyor. Ünlü insanlar, önemli tarihsel olaylar, caddeler, meydanlar, akademik kurumlar, kültürel yapılar ve şehrin mimari anıtları hakkında bilgiler veriliyor. Ansiklopedi maddelerinin başlıkları büyük harflerle ve siyah olarak basılmıştır. Mümkün olabildiğince çok bilgi içerebilmek için, yapıtın sonunda listelenmiş olan sözcük ya da söz grubu kısaltmaları sıkça kullanılmıştır. Ansiklopedide okurun daha ayrıntılı bilgi edinmesine yardımcı olan bir kaynakça da verilmiştir. Kaynak olarak gösterilen makalelerin başlıkları el yazısı formatında yazılmıştır.

Ansiklopedi, maddelerin içeriğini daha iyi ortaya koyan bir grup siyah beyaz resim, küçük renk tabloları ve haritalar da içeriyor. Yapıtın sonunda yer alan önemli olaylar kronolojisi okur için çok değerlidir. Yapıtın sonunda ansiklopedi maddelerini yazanların bir listesi de sunuluyor. Almaty'daki dinsel yaşamla ilgili bir bilgi verilmemesi, ansiklopedinin en önemli eksiği olarak düşünülebilir. İçerdiği bilgilerin zamanla güncelliğini yitirme olasılığı bulunsa da, ansiklopedi günümüzde Almaty tarihi

çalışmaları için değerli bir kaynak olmayı sürdürüyor.

Akram Khabibullaev
Çeviren Hivren Demir-Atay



الطاهري، حمدي. الموسوعة العربية. القاهرة: س.ن.، 1995،
3 مجلدات.

Tahiri, Hamdi al-. *al-Mawsu'ah al-'Arabiyyah*.
Cairo: sn, 1995, 3 Volumes.

ÖZET

Arap Ansiklopedisi

الموسوعة العربية

En önemli amacı Arap birliğinin geçmişte ve günümüzde karşılaştığı mesele ve engelleri incelemek olan bu ansiklopedi üç ciltlik bir çalışmadır.

Birinci bölüm Arap tarihini ve güncel siyasi gerçeklikleri ele alır. Arap dünyasını coğrafi bölgelere göre ayırır: Kuzey Afrika, Nil Vadisi, Doğu Arap bölgesi, Arap Yarımadası ve Afrika Burnu. Her bölge kendi ulus devletlerine ayrılır. Ele aldığı konular arasında her ülkedeki ekonomik şartlar, siyasi gerçeklikler, o ülkenin coğrafyası ve tarihi vardır. Bu bölümde her Arap devletinin haritası bulunur. Ayrıca sadece Suudi Arabistan'a mahsus olmak üzere birkaç ek mevcuttur.

İkinci bölüm Arap dünyasının genel problemlerini ele alır. Filistin sorununa, Filistin tarihine ve Filistin sorununun şu anki durumuna odaklanır. Bu bölümde değinilen diğer konular içinde Körfez ülkeleri arasındaki sınır sorunları, İran-İrak savaşı, Lübnan krizi, Libya ve Çad arasındaki anlaşmazlık, Aden ve Oman, Batı Sahra krizi, Etiyopya ve Somalya arasındaki Güney Sudan'daki anlaşmazlık vardır.

Üçüncü bölümün odağında Arap birliği ve Arap dünyasındaki birleştirme hareketleri vardır. Bu bölüm kendi içinde üç kısma ayrılır. Birinci kısımda tartışılan konular arasında İngiltere ve Araplar, Arap birliği tecrübeleri, Arap Devletleri Ligi ve Filistin sorunu, Arap Devletler Ligi

Antlaşması, Arap Ortak Pazarı, Arap devletleri arasında sanayi iş birliği ve 1958 öncesi Arap birliği çalışmaları yer alır. İkinci kısım 1958 öncesi Arap birliği önerileri ve denemeleri üzerinedir. Irak önerisinin, Mısır ve Suriye arasındaki birliğin ve Yemen ve Arap birliğinin incelenmesine adanmıştır. Üçüncü kısım Arap devletleri arasındaki çeşitli iş birliği konseylerini ele alır. Körfez Arap Ülkeleri İş Birliği Konseyi, Magrip İş Birliği Konseyi, Arap Magrip Birliği, Mısır ve Cezayir arasındaki ilişkilerin normalleştirilmesi, Arap Magrip Birliği'nin tesisi ve Arap İş Birliği Konseyi'nin ekonomik durumu gibi konuları işler.

Bu çalışmada düzgün belgeleme ve dizin yoktur. Dipnot kullanılmamış ve kurallarına uygun kaynak gösterilmemiştir. Çalışmaya ideolojik neden ve çıkarlar hâkimdir. Bununla beraber, Arap birliği, geçmişi ve bugüne kadar karşılaştığı engellerle ilgilenenler için yararlıdır.

Ibrahim Ali
Çeviren Burcu Karahan



الموسوعة العربية. الموسوعة العربية، دمشق، 1998، 18
مجلدات. -الجمهورية العربية السورية. رئاسة الجمهورية هيئة

al-Jumhūriyyah al-Arabīyah al-Sūriyyah, Riāsat
al-Jumhūriyyah, Hayat al-Mawsūah al-Arabīyah.
al-Mawsūah al-Arabīyah. Dimashq, 1998, 18
Volumes.

ÖZET

Arap Ansiklopedisi

الموسوعة العربية

Bu çok büyük bir projedir. O yüzden 1953 yılında Arap Ligi tarafından düzenlenen Arap Eğitim Bakanları konferansında ortaya konan bir fikrin gerçekleşmesi bu kadar uzun sürmüştür. Bu ansiklopedi bugüne kadar Arapçada yayımlanmış en kapsamlısı olmasa da en kapsamlı olan ansiklopedilerden biridir. Ansiklopedi insan kültürü ve medeniyeti ile ilgili hemen hemen her konuyu kapsıyor: (1) Arap ve İslam medeniyetleri, (2) Yabancı dil ve edebiyatlar, (3) İnsani ve

sosyal bilimler, (4) Kuramsal ve uygulamalı bilimler, (5) Tıbbi bilimler, (6) Ekonomi, (7) Hukuk, (8) Eğitim ve (9) Sanatlar.

Ansiklopedinin, sadece kapsamlı olduğu için değil, birçok maddenin Arap dünyasında kendi alanlarında tanınmış bilimadamları tarafından yazılmış olduğu için çok değerli bilimsel bir çalışma olduğu belirtilmelidir.

Maddeler birbirlerinden ne kadar ayrıntılı yazıldıkları bakımından farklılık gösteriyor. Bununla beraber, belirtmek gerekir ki sonraki ciltler daha detaylı Giriş bölümüne göre her maddenin uzunluğunun yazarına bırakıldığı da belirtilmesi gereken diğer bir noktadır. Bu uygulamanın bazı sakıncaları vardır. Eğer asgari ve azami sınırlar konulmazsa bazı maddeler gerekenden kısa veya uzun olabilir ve bu, eğer maddeler gerekenden kısaysa ansiklopedinin bilimsel değerini, uzunsa maliyetini etkiler. Ansiklopedide haritalara, tablolara, grafiklere ve resimlere yer verilmiştir. Ek olarak her maddenin sonunda o maddeyle ilgili diğer ansiklopedi maddeleri sıralanmış ve kısa bir bibliyografya verilmiştir. İkincisi ansiklopedinin birkaç eksikliğinden biri sayılabilir. Daha fazla kaynak verilmesi ansiklopedinin zenginliğine ve de farklı kullanıcılara olan faydasına katkıda bulunabilirdi.

Her ciltte maddelerin nasıl seçildiği, organize edildiği ve harflendiğine kadar terim ve sembollerin ayrıntılı açıklamalarının da yer aldığı kapsamlı bir giriş bölümü vardır. Ek olarak çeşitli ölçü birimlerinin birden fazla dönüşüm tabloları verilmiştir.

Ansiklopedilerde genelde olduğu gibi bu ansiklopedi de cildin ilk ve son maddeleri kapakta ve baş sayfada verilmek üzere alfabetik olarak düzenlenmiştir. Bununla beraber, ansiklopediyi hazırlayanların bu konuya verdikleri önemi gösteren, maddelerin alfabetik sıralanışının her cildin giriş bölümünde yapılan ayrıntılı açıklamasına rağmen, maddelerin alfabetik sıralamasında var olan tutarsızlıklara ansiklopedi kullanıcılarının dikkatini çekmek gerekir. Örneğin, Abbasi şair Abū Tammām, “Tammām” altında sıralandırılmışken, ilk halife Abū Bakr (Ebubekir) “Abū” altında verilmiştir. Bu tür durumlar ender olsa da, okuyucunun giriş bölümünde açıklanan alfabetik sıralamaya göre aradığı maddeyi olması

gereken yerde bulamadıysa farklı yerde de araması için belirlemekte yarar vardır.

Bugüne (Mart 2008) kadar yayımlanmış son cilt olan, 2007 tarihli 18. cildin son maddesi *al-ma‘ādin* (‘ilm), yani “madenler”dir. Buradan, yayımlanacak çok sayıda cilt olduğunu tahmin edebiliriz.

Son olarak, yukarıda bahsedilen eksikliklerin, böyle ihtiyaç duyulan bilimsel bir çalışmanın değerini ve faydasını azaltmadığını vurgulamak gerekir.

Ghada Jayyusi Lehn
Çeviren Burcu Karahan



مؤسسة أعمال الموسوعة للنشر والتوزيع. الموسوعة العربية العالمية. الرياض: مؤسسة أعمال الموسوعة للنشر والتوزيع، 1999، 30 مجلدات.

Muassasat Amāl al-Mawsūah lil-Nashr wa-al-Tawzī. *al-Mawsu‘ah al-‘Arabiyyah al-‘alamiyyah*. Riyadh: Mu‘assasat A‘mal al-Mawsu‘ah lil-Nashr wa-al-Tawzī, 1999, 30 Volumes.

ÖZET

Küresel Arapça Ansiklopedi

الموسوعة العربية العالمية

Bu çalışma Arapça dilinde yazılmış, Arap ve Müslüman perspektifinden olan ilk genel kültür ansiklopedisi olma iddiasındadır. Çalışma büyük ölçüde Amerikan *World Book Encyclopedia*’sının (Dünya Kitabı Ansiklopedisi) [bs. 1992, 1993, 1994] 3309 yeni madde eklenmiş, 6081 orijinal maddesi çıkarılmış ve “harmanlanmış” var olan maddeleriyle toplam madde sayısı (imzasız, yani yazarı belirsiz) 20800 maddeye çıkmış çevirisidir. 1996 (Hicri 1416) yılında 30 cilt basılmış, hacmi ve genel özellikleri ile modern Arap ansiklopedileri alanında önemli bir gelişmeyi temsil eder. Riyad’da basılan ansiklopedinin projesi Prens Sultan Abdülaziz tarafında finanse edilmiştir. Ansiklopedide, 27 ciltlik maddelere ek olarak çalışmada yer alan maddelerle ilgili Arapça-İngilizce ve İngilizce-Arapça bir sözlük

(cilt 28) ve iki ciltlik (cilt 29–30) bir dizin vardır. *Küresel Arapça Ansiklopedi*'sine şimdi çevrim içi olarak da erişilebilir.

Örnekler ve grafikler açısından zengin olduğu kadar, kişinin bulduklarını nasıl inceleyip sunacağı hakkında da bir bölümü olan ansiklopedinin hedef okur kitlesinin ortaokul öğrencileri ve genel halk olduğu anlaşılmaktadır. Ansiklopedi maddeleri çapraz referanslıdır ve diğerlerine göre daha geniş olan maddelerin sonunda ilgili ansiklopedi maddelerinin bir listesi, içindekiler tablosu ve birkaç soru vardır (örneğin: “Futbolda top oyun alanından çıktıktan sonra maç nasıl devam eder?”). Konuyla ilgili ek olarak yararlanılacak okumalara değinilmemiş ve kullanılan kaynakların listesi verilmemiştir.

Bir genel ansiklopediden bekleneceği üzere, ele aldığı konular geniş kapsamlıdır. Coğrafya ve biyografi özellikle iyi örneklendirilmiştir. Her ne kadar bir genel bilgi ansiklopedisinin fazla genel doğasını tartışmak ironik olsa da birkaç gözlemi belirtmek uygun olacak: Sadece tarih, doğum ve birkaç ufak bilgi veren 10. yüzyıl Hanefi hukukçu Abū al-Layth al-Samarqandî maddesi gibi tahminen yeni eklenen daha önemli maddeler, kendilerinden dört kat daha uzun, örneğin uçan mekiğin mucidi İngiliz John Kay üzerine olan orijinal maddelerin yanında garip dururken, çalışmada Araçlarla ilgisi daha az gibi görünen güney İskoçya'daki bölgeler Ettrick ve Lauderdale veya Yeni Güney Galler'deki Hume Dam maddeleri gibi birçok maddeden vazgeçilmemiştir. Ansiklopedinin oluşumundan kaynaklanan aynı yapısal karmaşa demokrasi üzerine maddeden yedi kat kısa olan (son derece baştansavma hazırlanmış)-büyük ihtimalle orijinal çalışmadan arta kalan—Şiilik maddesinde görülüyor, ancak bu madde On İki İmam, Yediciler ve Zeydiyye gibi ayrı maddelerle telafi edilmiştir. Ansiklopedinin beklenildiği üzere Suudi merkezli bir tavır vardır. Bu durum Vatikan Kütüphanesi, Bodleian Kütüphanesi ve (ABD) Kongre Kütüphanesi gibi dünyaca tanınmış kütüphanelerin arasına sıkıştırılan ikisi de Riyad'da olan Kral Fahd Ulusal Kütüphanesi ve Kral Abdülaziz Halk Kütüphanesi maddelerinde görülüyor.

Ansiklopedinin belirttiği amaçlardan biri dengeli ve olgulara dayanan bilgi sağlamak olsa da bazı hassas konuları ele alan maddeler dikkatlice okunduğunda nesnellik eksikliği

ortaya çıkmaktadır. Örneğin eşcinsellik “Cinsel Sapkınlıklar” başlıklı yeni yazıldığı anlaşılan bir madde altında ele alınmış ve Kur'an'dan ayetler ve hadislerle desteklenen keskin sözlerle kınanmıştır. Ansiklopedide oğlanlara duyulan aşkı övmesiyle ünlü klasik Müslüman şair Abū Nuwās maddesinde şairin bu özelliği göz ardı edilip av şiirleri öne çıkarılırken, yapıtlarına eşcinselliğin damga vurduğu Gerald Manley Hopkins ve W. H. Auden gibi şairlere hiç değinilmemiştir. Benzer biçimde Filistin / İsrail anlaşmazlığı maddesinde tarafsızlık sorununu ortaya çıkıyor ve çalışmada Yahudi Soykırımı'ndan hiç bahsedilmiyor.

Peri Bearman
Çeviren Burcu Karahan



طوقان، صبحي سعيد. الموسوعة الفلسطينية، القاهرة: 1969.

Ṭūqān, Şubhī Saīd. *al-Mawsu'ah al-Filasfīniyah*. Cairo: 1969.

ÖZET

Filistin Ansiklopedisi

الموسوعة الفلسطينية

591 sayfa uzunluğundaki bu tek ciltlik eserin amacı, Filistin mücadelesini ayrıntılarıyla sunmak. Eserin yazarı, sürgündeki ilk Filistin Milli Konseyi üyelerinden Yafa doğumlu profesör Subhi Said Tuqan. Eserin başına, Filistin'in özgürlük mücadelesinin sembolü olarak, ölen Mısır ve Arap milliyetçisi Cumhurbaşkanı Cemal Abdülnasır'ın fotoğrafını koymuş. Bunu, Filistin bayrağı ve haritası takip ediyor.

Ansiklopedi, üç kısma ayrılmış: Giriş, içerik ve kaynakça. Eski Mısır Eğitim Bakanı Yardımcısı ve İskenderiye'deki Al-Nasr Üniversitesi rektörü Ali Mukhtar Hayri'nin yazdığı giriş bölümünde Filistin mücadelesinden, bununla ilgili olaylardan ve “mücadeleye karşı komplolardan” bahsediliyor.

Filistin'le – siyaset, silahlı kuvvetler ve mücadeleyle – ilgili bilgiler, belli konulara erişimi kolaylaştırmak için Arapça alfabetik olarak sıralanmış. Yazar, pek çok önemli kişi,

savaş ve olayı kitaba almış, hepsini ayrıntısıyla açıklamış. Kaynakçada 73 kitabın yanında Cumhurbaşkanı Abdülnasır'ın 1958 ve 1965 yılları arasında yaptığı konuşmalara, çeşitli Arap ülkelerinden süreli yayınlara, bazı Arap gazete ve dergilerine yer verilmiş.

Filistin Ansiklopedisi, Filistin'in siyasi ve askeri özelliklerine ve Filistinlilere odaklanan, tarih, siyaset ve coğrafya alanında yapılan araştırmalarla yazılmış bir eser. Yazar, Filistin mücadelesinin farklı boyutlarını tek ciltlik bir eserde sunmuş. Filistinli bir mülteci olarak yalnızca olgulara dayalı değil, "hafıza ve kayıp" söyleminin de renk kattığı bir yaklaşımı benimsemiş. Vatanlarında kalmayı başaran Filistinliler gibi Nakbah'tan kurtulanların da esere dahil edilmesi iyi olabilirmiş.

Makram Khoury-Machool
Çeviren Rüstem Ertuğ Altınay



وزارة الأوقاف والشئون الإسلامية، الموسوعة الفقهية، الكويت: وزارة الأوقاف والشئون الإسلامية، 1986–2006، 44 مجلدات.

Wizārat al-Awqāf wa-al-Shuūn al-Islāmīyah. *al-Mawsu'ah al-fiqhīyah*. al-Kuwayt, Wizārat al-Awqāf wa-al-Shuūn al-Islāmīyah, 1986–2006, 44 Volumes.

ÖZET

Hukuk Bilimi Ansiklopedisi

الموسوعة الفقهية

Al-Mawsū'ah al-fiqhīyah bir dizi İslam hukuku ansiklopedisinin en sonucusu ve başarılısıdır. Ondan öncekiler *Mawsū'at Jamāl 'Abd al-Nāsir fī l-fiqh al-Islāmī* (sonradan *Mawsū'at al-fiqh al-Islāmī*) (Kahire, 1386/1966-, şimdilik 27 cilt) ve Abū Zahrah tarafından hazırlanan *Mawsū'at al-fiqh al-Islāmī* dir (Kahire, 1967-, 2 cilt). Bu ansiklopedilerin hiçbiri *elif* harfinden öteye geçmemiştir. Bunların aksine Kuveyt ansiklopedisi bitmeye yakındır. Ansiklopedinin (*waḍī'ah*'tan *waqf*'a kadar olan) 44. cildi 1427/2006'da basılmıştır. Bu yaptıkları doğrudan teşvik eden 1951 yılının

Temmuz ayında yapılan ve bir İslam Hukuku sözlüğü ihtiyacının dile getirildiği Batılı ve Orta Doğulu Hukukçular Konferansıdır. Kendisinden önceki dört Sünni mezhebine ek olarak On İki İmam Şiiliği, Zeydiye, İbadi ve Zahiri mezheplerini de ele almaya çalışan ansiklopedilerin aksine, Kuveyt Ansiklopedisi Sünni mezheplerle sınırlıdır.

Al-Mawsū'ah al-fiqhīyah sözlük ve ansiklopedi arasında bir çalışmadır. Maddeler Arapça kökenlerine göre değil, telaffuz edildikleri şekilde sıralanmıştır. Buna göre *tawā* (yā' ile) *awātur*'dan önce gelir. Her terimin teknik açıklamasından önce gündelik anlamının tanımının verilmesine özen gösterilmiş. Ana maddeler İslam hukununun farklı alanlarının özetlerinden oluşur. Bazı ana maddeler monografik uzunluktadır. Açıklamalar sentetiktir (sentez yoluyla yapılmıştır) – her mezhebin hukuku ayrı bölümlerde ele alınmamıştır. Konuyu ele alış biçimi çeşitli tartışmalı meselelere yaklaşımı (*ittijāhāt*) mümkün olduğunca belirler. Hukukçuların fark edilen çoğunluğunun yaklaşımına önem verilmiştir. Ana maddelere ek olarak, sözlüksel yapıda daha kısa maddeler vardır. Bu maddelerde vurgu kavramsal değil sözel olduğundan, sıklıkla hukukun tamamen farklı alanlarından malzeme bir araya getirir. Örneğin *lu'lu'* üzerine madde; incileri, zekât, hac, satış ve erkek kıyafeti kuralları açısından ele alır. Maddelerin geniş kapsamlı oluşu İslam hukukunun geniş sahasını yansıtır. Ansiklopedi maddeleri ayrıca hukuki açıdan önemli olan yer isimlerini de ele alır hatta bazı durumlarda mimari ayrıntılara da girer. Söz verilen Hukuk Kuramı ilavesi henüz ortada olmasa da, hâlihazırda *uşūl al-fiqh* konusuna çok sayıda önemli bir katkı yapılmıştır.

Ansiklopedi, kendini geçmişte Müslümanları bölen mezhep tartışmalarının üstüne çıkan ortak bir girişim olarak sunmak için özen göstererek tam anlamıyla nesnel bir duruş için uğraşır. Maddelerin hiçbiri imzalanmamıştır, yani hiçbirinin yazarı belli değildir. Geleneksel hukuka yapılan vurgu göz önünde bulundurulursa, prensipte tartışılan sorunlar hakkında kişisel tercihlere yer yoktur. Bununla beraber, gerçekte bazı maddeler mezheplerin hakkında hemen hemen mevcut hukuku olmadığı konulara ayrılmıştır. Böyle durumlarda maddeler Kuran ve Hadis gibi birincil kaynaklardan tertip edilmiştir.

Her cildin sonunda, o ciltte adı geçen hukukçuların biyografileri ve uzun maddelere ulaşımı kolaylaştıran ayrıntılı bir içindekiler tablosu yer alır. Maddeler, her zaman yeterli olmasa da, yetkili kaynaklara göndermeler yapan kapsamlı dipnotlarla desteklenmiştir. Ancak, kapsamlı bir kaynakçanın bulunmaması nedeniyle, kaynak gösterilen doğru basımları bulmak epey çaba gerektirmektedir.

Bu hacimde öncü bir çalışmanın eleştiriden payını almaması mümkün değildir. Uzun maddelerin bir kusuru, İslam hukuku konusunda geniş bir ön bilgisi olmayan okurların gözünü korkutacak olmasıdır. Yasal sınıflandırmaların modern bir şemasının bulunmaması, birçok okuyucunun aradığını kolay bulamamasına neden olacaktır. Birçok çapraz referans tamamen yeterli değildir. Şimdi ansiklopedinin Kuveyt Vakıf ve İslam İşleri Bakanlığının web sayfasından ulaşılabilen elektronik sürümünde arama yapılabilir, ancak maalesef elektronik sürüme dipnotlar dâhil edilmemiştir.

Aron Zysow
Çeviren Burcu Karahan



زقزوق، محمود حمدى. الموسوعة الإسلامية العامة. القاهرة : وزارة الأوقاف، مجلس الأعلى للشؤون الإسلامية، 2001، 1488 ص.

Zaqzūq, Maḥmūd Ḥamdī. *al-Mawsū'ah al-Islāmīyah al-āmmah*. al-Qāhira: Wizārat al-Awqāf, al-Majlis al-Alā lil-Shuūn al-Islāmīyah, 2001.

ÖZET

Genel İslami Ansiklopedi

الموسوعة الإسلامية العامة

Bu tek ciltlik Arapça ansiklopedinin iki ana amacı vardır. Başeditör, Mısır Evkaf Bakanı Dr Zaqzūq, okuyuculara, ansiklopedinin öncelikli olarak Müslümanlara ve gayrimüslimlere, İslam uygarlığını, onun tarihi ve edebiyatını anlamaları için İslami mesajı tebliğ etmeyi

amaçladığını bildirir. İkinci olarak, bu tür belirli İslam ansiklopedileri için bir gereklilik olmak üzere, İslam dünyası üzerine yoğunlaşan bu ansiklopedi, siyasal, toplumsal ve kültürel çevre ve İslami toplum (Ümmet) hakkındaki bilgileri genişletmeyi amaçlar. Zaqzūq, Ümeyyed hanedanı döneminden bugüne değin çeşitli İslami toplulukların ortaya çıktığını ve İslam uygarlığı için farklı mücadelelerin varlığını vurgulayarak ansiklopedinin bu mücadeleleri ihtiva ettiğini ileri sürer.

Toplam 190 'ulema' ve akademisyen, 1468 sayfadan oluşan esere 770 madde ile katkıda bulunmuştur. Bu maddeler, İslam inancının hukuki, kültürel, felsefi, eğitsel ve tarihsel konularında, *Allāh* (Allah) maddesinden *al-Yahūdīyah* (Yahudi) maddesine uzanan geniş bir seçimi kapsar. Bahailik, Budizm, Yehova Şahitleri ve Yezidilik gibi diğer dinler ve mezhepler üzerine denemeler de vardır.

Çalışmanın sonunda, maddelerin kullanışlı bir alfabetik listesi vardır. Maddebaşları farklı uzunluklarda olmakla birlikte, ortalama 700 sözcüktür. Ansiklopedi genellikle aşırı sert olmayan, El-Ezher merkezli ortodoks Sünni yaklaşıma sahiptir. Öğretmenler, öğrenciler ve eğitimde politika yapıcıları ve dünya çapında ilgili alanlar ve özellikle Sünni ortodoks İslami bilgi ile ilgilenenler için yararlı bir referans çalışmadır.

Huda Y. al-Khaizaran
Çeviren Süer Eker



الندوة العالمية للشباب الاسلامى. الموسوعة الميسرة فى الاديان و المذاهب المعاصرة. الرياض: الندوة العالمية للشباب الاسلامى، 1988.

Al-Nadwah al-‘Alamiyah lil-Shabab al-Islami. *Al-Mawsu‘ah al-Muyassarah fi al-Adyan wa-al-Madhahib al-Mu‘asirah*. Riyad: Nadwah al-‘Alamiyah lil-Shabab al-Islami, 1988.

ÖZET

Çağdaş Dinler ve Mezhepler Ansiklopedisi

الموسوعة الميسرة فى الاديان و المذاهب المعاصرة

Arapça yayımlanmış olan bu tek ciltlik ansiklopedi, 11 sayfası içindekiler ve ön söz olmak üzere, 575 sayfadır. Ansiklopedi, Riyad’da bulunan al-Nadwah al-‘Ālamīyah li-l-Shabāb al-Islāmī [Dünya İslami Gençlik Konseyi] için hazırlanmıştır. Belirli bir editörü ya da başyazarı yoktur. Burada ele alınan baskısı al-Nadwah’ın kendi yayını olarak 1989 yılında basılmıştır.

Ansiklopedi, İbâzilik’ten Yahudilik’e kadar 58 dini, hareketi ve düşünce ekolünü ihtiva etmektedir. *Nadwah*, ortadan kalkmış olanları ele almamakta, sadece hâlâ varlıklarını koruyanlara odaklanmaktadır. Ansiklopedi maddeleri, referans ve güncellemelerin kolaylıkla düzenlenebilmesi amacıyla, alfabetik olarak sıralanmışlardır.

Maddeler aşağıdaki gibi düzenlenmişlerdir:-

1. Giriş: ele alınan din, mezhep ya da düşünce ekolü hakkında kısa bir inceleme.
2. Kuruluş ve önde gelen kişilikler: Din, mezhep, düşünce ekolünün arka plânı ve gelişiminde önemli bir role sahip olan kişiler.
3. Düşünceler ve inançlar: en önemli fikirleri ve temel doktrinleri üzerine tartışma.
4. Entelektüel kökenler: Din, mezhep ya da düşünce ekolünü besleyen ana kaynaklar üzerine tartışma.
5. Yayılma: Dinin/mezhebin/ekolünün farklı bölge ve ülkelere yayılması hakkında açıklamalar.
6. Kaynakça: Maddenin en sonunda en faydalı referansların listesi bulunmaktadır. Bu

referansların sayısı dört ile on beş arasında değişmektedir.

Bu ansiklopedinin kapsamı oldukça geniştir ve yaşayan dinler, mezhepler ve ekoller hakkında faydalı bilgiler sağlamaktadır. Temel olguları bilmek isteyenler için olduğu kadar bu tür konular üzerinde çalışan araştırmacılar için de kullanışlı bir rehber niteliğindedir.

Aurang Zeb Azmi
Çeviren Metin Yeğenoğlu



زهيلي، وهبة. الموسوعة القرآنية الميسرة : - القرآن الكريم، التفسير الوجيز، أسباب النزول، أحكام التجويد، معجم المعاني، معجم الكلمات، لمحات عن علوم القرآن. دمشق : دار الفكر، 2004، 4 مجلدات.

Zuhaylī, Wahbah. *Al-Mawsū‘ah al-Qurāniyah al-Muyassarah: al-Qurān al-Karīm, al-Tafsīr al-wajīz, Asbāb al-nuzūl, Ahkām al-tajwīd, Mujam al-maānī, Mujam al-kalimāt, Lamaḥāt an ulūm al-Qurān*. Dimashq: Dār al-Fikr, 2004, 4 Volumes.

ÖZET

Basit Kur’an Ansiklopedisi

الموسوعة القرآنية الميسرة

Arapça yazılmış bu dört ciltlik çalışma, ayrıntılı bir ansiklopedi olmamakla birlikte, Peygamber Muhammed’in yaşamöyküsü ile ilgili konuları kapsamaktadır.

“*Ḥayāt al-Rasūl*” [Peygamberin Yaşamı] başlığını taşıyan birinci ciltte (319 sayfa), derleyici, Arap yarımadasıyla ilgili kısa bir bahis ile birlikte, Peygamberin yaşamöyküsünü vermiş, doğumundan ölümüne değin savaşları, dostları ve akrabaları üzerinde odaklanmak üzere, bütün ilgili konuları bir araya getirmiştir. Cildin sonunda da ayrıntılı bir sonuç yazmıştır. Bu cildin ana kaynağı *Sīrat Ibn Hishām*’dır.

“*Al-‘ulūm al-Qur‘āniyah*” [Kur’an Bilimleri] başlığını taşıyan ikinci ciltte (192 sayfa) yazar,

Kur'an'ın vahyinin başlangıcını, surelerin ve ayetlerin sayılarını, vahyin arkasındaki nedenleri, farklı adlarını, kavramlarını ve farklı bilimsel karakteristiklerini, derlenişini, çeşitli "tilavet" biçimlerini, öykülerini vb. ele alır.

"Al-mu'jam al-Qur'ānī" [Kur'an Sözlüğü] başlığını taşıyan üçüncü ciltte (390 sayfa) Kur'an'ın sözlüğü verilmiştir. Sözcükler köklerine göre, daha sonra alfabetik olarak tartışılmıştır. Bu tartışma çok basittir ve herhangi bir araştırma ürünü değildir. Ancak, bütün Kur'an sözcüklerini kapsar.

"Al-Tafsīr" [Tefsir] başlığını taşıyan dördüncü ve son ciltte (348 sayfa) Dr Abyārī, Kur'an'ın tamamı üzerine *giriş* bölümünden (*Fatiha suresi*) *Sığınma Ayetleri*'ne (*Al-Mu'awwidhatayn*) değin bir tefsir sunmuştur. Tefsir çok basit olup herhangi bir araştırmaya dayalı değildir. Yazarın yöntemi, bir veya iki ayet alıp bu ayetlerin anlamlarını vermekten ve bu ayetlerin güç yönlerine işaret etmekten ibarettir. Her cildin bir içindekiler çizelgesi vardır.

Bu ansiklopedik sözlük bir bütün olarak Kur'anın vahyedildiği Peygamber, Kur'an'ın derlenişi, Kur'an bilimleri ve sözlük ve tefsirle ilgili kullanışlı, ancak ayrıntılı notlar sunar. Öyle görünüyor ki, yazarın düşünce tarzı bütünüyle İslamidir.

Aurang Zeb Azmi
Çeviren Süer Eker



عكاشة، ثروة. المعجم الموسوعي للمصطلحات الثقافية،
انجليزي-فرنسي-عربي: مع مسردين ورسوم. مصر: لانگمن
1990.

Ukashah, Tharwat. *al-Mu'jam al-mawsu'i lil-mustalahat al-thaqafiyah: - Injilizi-Faransi-'Arabi: ma'a masradayn wa-rusum = an encyclopaedic dictionary of cultural terms.* Dokki, Guiza, Egypt: Egyptian International Publishing Co./Longman, 1990.

ÖZET

Kültürel Terimler Ansiklopedik Sözlüğü

İngilizce-Fransızca-Arapça

المعجم الموسوعي للمصطلحات الثقافية

إنجليزي - فرنسي - عربي

Bu sözlük, Dr Tharwat Akashah tarafından derlenmiş ve Mısır'da 1990 yılında basılmıştır. Sözlük, muhtevaya ve üstün Arap üslubuna ilişkin kültürel terimlere temas eden nadir, özel sözlükler arasındadır.

Geniş ve kalın tek bir ciltten oluşan sözlük, ortalama ölçünün üzerinde, akademik referans metinlerinin tarzına uygun olarak hazırlanmıştır. Sözlük, uzman olmayan okuyucular için derlenmiş olup sanat, resim, dans, heykel, bilim, tanınmış şahsiyetler ve din ve kültür tarihinin anahtar dönemlerini kapsamaktadır. Ancak, portreleri ve coğrafi özellikleri kapsamına almaz.

Bu çalışmanın 'saik'i, yazarın, Arap okuyucunun, eğretilmeler ve anlamları, destanlar ve önemli kişiler hakkında yeterli bilgisinin olmadığı düşüncesidir.

Yazarın yaklaşımları aşağıdaki gibidir:

Terimler, İngilizcede olduğu gibi alfabetik olarak düzenlenmiştir. Giriş, Arapça ve Fransızca yazılmış, ancak ana metin yalnızca Arapça verilmiştir. Konuya bağlı olarak yazar, maddeleri orta yolu bulacak şekilde ayrıntılı ya da kısa olarak vermiştir.

Ansiklopedinin ana metni aşağıdakileri kapsamaktadır:

- Resim, heykel ve mimari gibi görsel sanatlar.
- Tiyatro, müzik ve şarkı gibi sözlü sanatlar.
- Farklı bölgelerde ve zaman aralıklarında, dünya destanları ve dini destanlar.
- Sanat alanında: dini veya güncel destanlar.

Sözlük, metinden ayrı olarak derlenen, açıklayıcı görsel malzeme ile donatılmıştır. Kenarlarında ilgili kaynakları gösteren 715 renkli ve siyah beyaz resimden oluşan 40 sayfa eklenmiştir.

Notlar:

- Sözlük soldan sağa doğru İngilizce düzenin formatını izlemektedir.
- Kitabın boyutuna oranla resimler çok seyrektr. Ayrıca dekoratif grafiklerden yoksundur.
- Yalnızca ilgili kültürel terimleri ele alan sınıflandırma sistemi çok katıdır.
- Yazar, İslam ve Arap kültürünün bazı çok önemli maddebaşlarına sözlükte yer vermemiştir.
- Ayrıca sözlüğün sınıflandırma sistemi çok zayıftır.

Kitap, sözlükte yer alan Arapça ve Fransızca terimlerin takdire değer bir listesi ve bunu müteakiben Arapça kaynakların dizini ile tamamlanmaktadır.

Bir bütün olarak takdiri hak eden çalışma, görsel ve edebi sanatlarla, tiyatroya ve özel modern araştırmalara yönelik belirli bir ilgisi bulunan Arap öğrencileri için çok önemli bir başvuru kaynağıdır.

Ayub Saleh Harun
Çeviren Süer Eker



Korkmaz, Esat. *Ansiklopedik Alevilik ve Bektaşilik Terimleri Sözlüğü*. İstanbul: Ant Yayınları, 1994.

ÖZET

Ansiklopedik Alevilik ve Bektaşilik Terimleri Sözlüğü

Alevilik ve Bektaşilik Terimleri Sözlüğü, Esat Korkmaz tarafından Türkçe olarak yazılmış tek ciltlik bir eserdir. Kitabın 2005 tarihli en son basımı ilk üç basımın genişletilmiş hâlidir. Kitabın 1990'ların başında yapılmış olan ilk basımı Alevi ve Bektaşi terimlerini bir kitap içinde toplayan ilk çalışmaydı. Yazar; kitabın hâlâ, genellikle sözlü bir geleneğe dayalı olan Alevi ve Bektaşi toplumu üzerinde yazılmış, tek yazılı kaynak olduğunu iddia etmektedir.

Yazar, kitaba dâhil edilecek Alevilik ve Bektaşilik ile ilgili terimleri saptayabilmek için konu ile ilgili 103 kaynağı taramış ve bu kaynakları kaynakça olarak kitabın sonunda sunmuştur. Yazar, konu ile ilgili sadece tek kelimele terimleri değil, aynı zamanda kalıp kullanım durumundaki sözcükler ve kalıp sözleri de çalışmasına dâhil etmiştir. Kitapta kullanılan terimler kitabın sonunda dizin olarak sunulmuştur.

Kitaptaki terimler, kalıp sözler ve kalıp kullanım durumundaki sözcükler alfabetik olarak sıralanmaktadır. Birden fazla sözcükten oluşan maddeler, bu maddeleri oluşturan ilk sözcüğe göre alfabetik olarak sıralanmıştır. Önemli görülen madde başları hakkında ayrıca bir açıklama sunulmuştur. Bazı madde başlarının, kalıp kullanım durumundaki sözcüklerin ve kalıp sözlerin Sünni ve sözlük karşılıkları ve etimolojik açıklamaları da kitaba dâhil edilmiştir.

Yazar; dizin sunulan terimlerin, kalıp kullanım durumundaki sözcüklerin ve kalıp sözlerin sözlük karşılıklarını sunmakla yetinmemiş, maddeleri açıklarken Alevilik ve Bektaşiliğin dinsel ve kültürel tarihini de ele almıştır. Kitapta; sözlü geleneğe dayalı bir kültürün önemli özellikleri yazıya geçirilmekle kalınmamış, Alevi ve Bektaşi topluluklarının çevresinde gelişen önemli tarihi, kültürel ve siyasi gelişmeler de ele alınmıştır.

Alevilik ve Bektaşilik, öğreti ve ibadet yöntemleri açısından bazı noktalarda farklılık gösterse de, felsefi ve kültürel açıdan ortaklardır. Günümüz Türkiye'sinde genellikle tek bir Alevi/Bektaşi kültürünün birbirinden ayrılmaz parçaları olarak kabul edilmektedirler. Yazar, bu kitapta bu görüşü kabul edip ortak bir Alevilik-Bektaşilik terimleri sözlüğü ortaya çıkarmakta çok başarılı olmuştur. Fakat Alevilik ve Bektaşilik'i bir bütün olarak kabul eden bu görüş, kitapta Alevilik ve Bektaşilik arasındaki farklılıkların yeterince tartışılmamasına ve Bektaşi öğreti ve ibadetlerine yeterince yer verilmemesine sebep olmuştur. Kitabın zayıf olarak nitelendirilebilecek tek yanı da budur.

Ecehan Koç



Karataş, Turan. *Ansiklopedik Edebiyat Terimleri Sözlüğü*. Ankara: Akçağ, 2004.

ÖZET

Ansiklopedik Edebiyat Terimleri Sözlüğü

Turan Karataş'ın hazırladığı *Ansiklopedik Edebiyat Terimleri Sözlüğü* 536 sayfa olup iki baskı yapmıştır. Bu özet, sözlüğün 2004 tarihli genişletilmiş ikinci baskısı ele alınarak yazılmıştır. İkinci baskıda yeni 53 madde vardır. Sözlükte hem Türk edebiyatına mahsus edebi terimler, hem de Batı edebiyatından Türk edebiyatına geçmiş terimler yer almaktadır. Sözlüğün dizini yoktur. Yazar sözlüğün sonuna Rene Wellek ve Austin Warren'ın *Edebiyat Biliminin Temelleri* adlı yapıtı dışında tamamen Türkçe yapıtlara dayanan kısıtlı bir kaynakça eklemiştir.

Karataş, sözlüğün önsözünde her ne kadar terimlerin sözlük anlamlarına yer vermediğini belirtmişse de her madde terimlerin basit sözlük anlamlarıyla başlar. Bazı maddeler örneklendirilmiş, fakat bu işlem bir sisteme oturtulmamıştır.

Sözlüğün zayıf düştüğü noktalardan biri maddelerin sonunda okuyucuya kısa da olsa bir kaynakça verilmemiş olmasıdır. Sözlüğün özellikle "Divan Edebiyatı," "Hikaye," "Sözlü Edebiyat" ve "Tanzimat Sonrası Türk Edebiyatı" vb. gibi yeterince ayrıntılı ele alınmamış maddelerinde kaynakçanın eksikliği daha da kendini göstermektedir. "Roman" maddesi, bu şekilde kapsamlı ele alınması gerekirken kısaca geçiştirilmiş maddelerden en önemlisidir; maddenin açıklaması kısa bırakıldığı gibi farklı roman türlerine, "Antiroman" ve "Tarihi Roman" dışında, sözlükte fazla yer verilmemiştir. Bu roman türlerinin tanımlamaları çok kısa yapılmış ve bu türlere örnek verilmemiştir.

Sözlükte dikkati çeken diğer bir nokta yazarın nesnel bir yaklaşım göstermeyip, açıklanan madde ile ilgili kendi düşüncelerini açıkça belirtmesidir. Örneğin yazar "Açık-Saçıklık" maddesinde pornografinin ya da pornografik edebiyatın nasıl ve nerede ortaya çıktığını anlatmak yerine bu yapıtların sakıncalarını dile getirip edebiyat yapıtlarının pornografik öğeler içermesini kendisinin "doğru" bulmadığını belirtmiştir. Bir sözlükte böylesi öznel bir yaklaşım sergilemek kabul edilemez bir tutumdur.

Sonuç olarak *Ansiklopedik Edebiyat Terimleri Sözlüğü*, başlığında taşıdığı "ansiklopedik"

sıfatınının gerektirdiklerini karşılayamayan bir çalışmadır. Maddeler kapsamlı olarak hazırlanmamış, okuyucu kapsamlı bilgi bulabileceği kaynaklara yönlendirilmemiştir. Sözlük, edebiyat alanında çalışan bilim adamları için değil edebiyat alanı dışındakiler ya da lise öğrencileri için yardımcı kaynak olabilir.

Burcu Karahan



Albayrak, Nurettin. *Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü*. Çağaloğlu (İstanbul): L&M Yayıncılık, 2004.

ÖZET

Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü

Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü, Türkçe yazılmış tek ciltlik bir çalışmadır. Hem halk edebiyatı öğrencilerine, hem de akademik araştırmacılara faydalı olacak kapsamlı bir yapıttır. Sözlükte alfabetik olarak düzenlenmiş toplam 513 madde bulunmaktadır. Her maddede terimlerin sözlük anlamlarına, etimolojik kökenlerine ve terim ve türlerin edebiyattaki uygulamalarına yer verilmiştir. Ayrıca her maddenin sonunda geniş çaplı bir kaynakça vardır. Sözlüğün dizini yoktur.

Sözlük maddeleri genel olarak halk edebiyatındaki nesir ve nazım türleri, halk edebiyatında sık sık karşılaşılan karakterler, ve halk edebiyatında farklı anlamlar kazanan terimler olarak sıralanabilir. Hemen hemen her maddenin anonim edebiyat, âşık edebiyatı ve dinî-tasavvufî edebiyat açısından ele alınmasından sonra o maddenin bu üç alanda bulunan örneklerine geniş yer ayrılmaktadır. Verilen edebi örnekler, terimleri bir bağlama oturtmakla kalmaz, sözlüğe antolojik bir özellik de katar. Sözlük maddelerinin edebiyattaki uygulamaları gösterilirken Âşık Mahzunî, Âşık Veysel, Dadaloğlu, Derûn Abdal, Erzurumlu Emrah, Gevheri, Karacaoğlu, Köroğlu, Pir Sultan Abdal, Yunus Emre ve daha birçok ismin eserlerinden örnekler verilse de sözlükte özellikle bu isimler üzerine yazılmış maddeler yoktur. Benzer biçimde

sözlükte halk edebiyatının önemli eserleri için de özel maddelere yer verilmemektedir.

Sözlükte değinilen tüm nazım şekilleri ve düzyazı türlerinin edebiyattaki uygulamalarından en az bir tanesine mutlaka yer verilmiş. Destan, türkü, mani ya da orta oyunu gibi belli başlı türlerin açıklamaları son derece uzun ve kapsamlı tutulmuş ve hepsi için tam metin örnekler verilmiş. Mesela, okur sözlük maddelerinin içinde destanlar, türküler ve orta oyunu örnekleri bulabilir.

Sözlüğün önemli bir özelliği, daha önce belirtildiği gibi, her maddenin sonunda verilen zengin kaynakçadır. Albayrak, kaynakçayı hazırlarken *Divanü Lügat-it Türk, Kutadgu Bilig, Orhun Abideleri* ve *Seyahatname* gibi eserler kadar folklor çalışmalarında farklı ekollerden gelen pek çok araştırmacı ve akademisyenin yapıtlarına da yer vermiş.

Genel olarak *Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü* iyi hazırlanmış kapsamlı bir çalışmadır. Ancak şu da belirtilmelidir ki her madde aynı ayrıntıyla ele alınmamıştır. Maddelerin kimisi için küçük çaplı birer makale yazılmışken kimisi kısa tanımlamalarla geçiştirilmiştir.

Burcu Karahan



Hasol, Doğan *Ansiklopedik Mimarlık Sözlüğü*. İstanbul: Yapı-Endüstri Merkezi, 1975.

ÖZET

Ansiklopedik Mimarlık Sözlüğü

Doğan Hasol tarafından kaleme alınan *Ansiklopedik Mimarlık Sözlüğü*, Türkçe mimarlık terimleri ve yapı argolarını bir araya getiren 500 sayfalık bir sözlüktür. Söz konusu terimler ve argolar, yalnızca mimarlık pratiği bazında değil, akımlar ve tarihi gelişimler bakımından da ele alınmıştır. Sözlükteki kimi maddelere, çoğunluğu teknik çizimlerden oluşan, temsili resimler eşlik etmektedir. Özellikle mimari akımları içeren maddeler geniş kapsamlıdır ve örneklerle zenginleştirilerek daha kolay anlaşılır kılınmıştır. Çoğu batı kaynaklı olan

bu akımların örneklerinin Türkiye'deki yapıları da içermesi dikkat çekici bir öge olup, Türk okuyucu için büyük bir kolaylık sağlamaktadır. Sözcüklerin etimolojisi yayının öncelikli çalışma alanı olmamakla birlikte, çoğunlukla kökenleri ve bazen de orijinalleri sözlük maddelerinde verilmiştir. Örneğin, kökeni belirtilmiş sözcüklerin Latin kaynaklı diller ve Yunanca'dan türemiş olanları orijinalleri ile verilirken, Arapça ve Farsça kökenli sözcüklerin asıl anlamları ve/veya yazılışları, yaygın kullanımlarına karşın, sözlük maddelerine dahil edilmemiştir.

Yayının başlıca amaçlarından biri Türkçe'nin mimarlık (ve genel olarak bilim) için yetersiz bir dil olduğu sanısının aksini ortaya koymaktır. Bu nedenle sözlükte kullanımı belirli bir yöyle sınırlı kalmış, ya da mimarın bazı özel alanları dışında yer bulmamış sözcüklerin yarınsıra, günümüzde hiç kullanılmayan terimlere de –'yeniden dile kazandırılmak' umudu ile- yer verilmiştir. Bununla birlikte, en geniş yer verdiği maddelerin yarınsıra yakını tarihsel olsa bile, çalışma kapsamlı bir tarihi araştırma sayılamaz. Günümüz bilimsel çevrelerinde kabul gören tanımlar ve sınıflandırmalarla tam örtüşmeyen bir takım unsurlar yayının "ansiklopedik" içeriğine temkinli yaklaşılmasını gerektirmektedir. Örneğin tanımı, işlevi ve tarihsel gelişimleri açısından kuşku barındıran ve halen sorgulanan yapı türleri ve öğelerinden bazıları (Osmanlı ve Antik Yunan toplumlarındakiler gibi) güncel olmayan düşünceler ve şüpheye yer bırakmayan, yanıltıcı bir dil ile sunulmuştur. Kapsamlı maddelerin diğer yarınsıra oluşturan akımlara dair maddeler ise, yirminci yüzyıl başı akımlara geniş yer ve pek çok örnek ayırırken, 1970 sonrası akımlar konusunda yetersiz kalmaktadır. Ayrıca sözcüklere verilen yer ve gösterilen ilginin tutarsızlığı incelendiğinde, yayının Türk yapı argosunda "Türkçe" kökenli olan kelimelerin varlığı ve yaygınlığını vurguladığı açıktır.

Ne var ki, kusurları bir yana, sözlük, Türkçe'de yapı terimlerini bir araya getiren ilk kapsamlı çalışma oluşu açısından başarılıdır. Bu sözlük hem mimarlık pratiğine hem de mimarlık tarihi ile düşününe hizmet etmektedir. Farklı bilgi düzeylerine sahip mimar, tasarımcı ve tarihçiler tarafından pratik bir şekilde sözlük olarak kullanılırken, diğer yandan da kısa ve öz ansiklopedik içeriğiyle

yararlı olmaktadır. Eleştirel bir süzgeçten geçirilerek baş vurulduğunda, akademik amaçlı da kullanılabilen bir kaynaktır.

Zeynep Oğuz



Korkmaz, Esat. *Ansiklopedik Şeytan Tasarımı Terimleri Sözlüğü*. İstanbul: Anahtar Kitaplar, 2006.

ÖZET

Ansiklopedik Şeytan Tasarımı Terimleri Sözlüğü

Şeytan Tasarımı Terimleri Sözlüğü, Esat Korkmaz tarafından Türkçe olarak yazılmış tek ciltlik bir eserdir. 2005 yılında basılmış olan kitap, yazarın belli bir konu ile ilgili terimleri bir kitap içinde bir araya getirme çabasının dördüncü örneğidir. Daha önce Şamanizm, Alevilik ve Zerdüştlük hakkında sözlük türünde kitaplar yazmış olan yazar; bu kitapta da şeytan ve kötülük kavramlarını incelemektedir.

Kitap, sözlük tarzında yazılmış bir eser için şartıcı derecede uzun bir ön söz ihtiva etmektedir. Bu uzun ön sözle yazar, kitapta açıklanan terimlerin amaçları dışına taşmasını önlemek ve kitabı okuyucu için daha kolay anlaşılır yapmayı hedeflemektedir. Ön söz, insan-doğa ilişkisinin ve genel olarak kötülük kavramının tartışılmasıyla başlamaktadır. Yazar daha sonra Afrika, Amerika ve Avrupa'da yaşamış olan çeşitli ilkel topluluklarda kötülük ve şeytan kavramını tartışıp bu kavramların şeytan ve kötülük kavramlarının tarihsel gelişimi üzerindeki etkilerini tartışmaktadır. Bu ilkel topluluklardan sonra, yazar tarih boyunca gelişmiş tüm medeniyetlerin ve dinlerin (Antik Yunan, Roma, Mısır, çeşitli Asya medeniyetleri ve dinleri, bütün tek-tanrılı dinler), şeytan ve kötülük kavramlarını incelemektedir. Ön sözdeki bu kapsamlı açıklamalar, okuyucunun kitabı okurken kullanabileceği faydalı bir referans noktası oluşturmaktadır.

Yazar, kitaba dâhil edilecek terimleri saptayabilmek için konu ile ilgili 57 kaynağı taramış ve bu kaynakları kaynaçça olarak kitabın sonunda

sunmuştur. Yazar, konu ile ilgili sadece tekkelimelik terimleri değil, aynı zamanda kalıp kullanım durumundaki sözcükler ve kalıp sözleri de çalışmasına dâhil etmiştir. Kitapta kullanılan terimler kitabın sonunda dizin olarak sunulmuştur. Kitaptaki terimler, kalıp sözler ve kalıp kullanım durumundaki sözcükler alfabetik olarak sıralanmaktadır. Birden fazla sözcükten oluşan maddeler, bu maddeleri oluşturan ilk sözcüğe göre alfabetik olarak sıralanmıştır. Önemli görülen madde başları hakkında ayrıca bir açıklama sunulmuştur.

Kitap; Sufizm'den Antik Yunan'a, Kızılderililer'den Budizm'e kadar birçok din ve medeniyetin kullandığı şeytan ve kötülük kavramlarını çok kapsamlı bir biçimde ele almaktadır. Bu yönüyle, şeytan ve kötülük kavramının tarihsel gelişimini içeren çok değerli ve faydalı bir çalışmadır. Ancak eserin; sözlük tarzında yazıldığı için, bu konuda uzmanlaşmamış olan okuyucuları yabancılaştırma tehlikesi vardır. Böyle kapsamlı tarihsel bir konuda, sözlük tarzında yazılmış bir eserden çok, konunun tarihsel ya da dini dönemlere bölünerek tartışıldığı tarihsel bir kitap, okuyucunun kitaptan daha kolay ve fazla yararlanmasına yardımcı olabilirdi.

Ecehan Koç



Wassouf, Hassan, Marzolph, Ulrich, Leeuwen, Richard van. *The Arabian Nights Encyclopedia*. Santa Barbara: ABC-CLIO, 2004, 2 Volumes.

ÖZET

Binbir Gece Masalları Ansiklopedisi

The Arabian Nights Encyclopedia

Bu eser, *Alf Laylah wa-Laylah* (1001 Gece Masalları) hakkında iki ciltlik, kapsayıcı bir ansiklopedidir. Editörleri Ulrich Marzolph ve Richard van Leeuwen'dir. İlk cilt; Marzolph tarafından kaleme alınan veciz bir giriş ve Binbir Gece Masalları üzerine çalışan önde gelen araştırmacıların kitabın çeşitli yönlerini sorgulayan, birbirine zıt ve birbirini tamamlayan

konular hakkında yazdıkları on dört makaleden (s. 1–61) oluşmaktadır. Sözcülemi, makaleler *1001 Gece Masalları*'ndaki anlatı ve kompozisyon araçlarını; kitabın sözlü, yazılı ve görsel tarihini; homoseksüellik ve erillliği; Yahudilerin tasvir edilme biçimlerini; eserin popüler ve sosyolojik kökenlerini ve popüler epik, modern Arap edebiyatı ve Oryantalizm kavramı ile bağlantısını incelemektedir. Elbette, bu makalelerde *1001 Gece Masalları*'nın bütün boyutları ele alınmamaktadır, ki bu, eserin doğasından kaynaklanmaktadır. Ne var ki, *1001 Gece Masalları* ile Avrupa edebiyatı arasındaki ilişkiyi inceleyen bir makale olsaydı; bu, derleme açısından önemli bir katkı teşkil ederdi.

İkinci bölüm, “*1001 Gece Masalları Fenomeni*”, ilk cildin büyük bir bölümünü oluşturmaktadır (s. 63–464). Bu bölümde, *1001 Gece Masalları*'nın Arapça ve Avrupa'daki basımlarını oluşturan 551 hikâyenin listesi ve bu hikâyelerin metinleri bulunmaktadır. Bu listedeki her maddede hikâyenin geçtiği mekânın özeti ve hikâyeyi listedeki diğer hikâyelerle ilişkilendiren ve karşılaştıran bazı noktalar yer almaktadır.

Üçüncü bölüm, ikinci cildin büyük bir bölümünü kaplamaktadır (s. 465–741). Bu bölümde, *1001 Gece Masalları*'nda tekrarlanan terimleri, ifadeleri, temaları ve motifleri, tarihsel ve kültürel bağlarına referanslarıyla birlikte içeren kapsamlı, alfabetik olarak düzenlenmiş bir lügat bulunmaktadır. Bu bölümde, ayrıca, *1001 Gece Masalları* üzerine çalışan derleyenlerin, editörlerin ve bilim insanlarının isimleri de yer almaktadır. Lügat, *1001 Gece Masalları*'ndaki hikâyelerden esinlenerek değişik dillerde eser veren Batılı ve Doğulu yazarlara da işaret etmektedir.

Editörler, ikinci bölümün geri kalan kısmını Ekler için ayırmışlardır. Ek 1 zikredilen metinlerin dizinidir (s. 743–82). Bu dizinde, *1001 Gece Masalları*'nda yer alan her bir hikâyenin en önemli basımlar, eserler ve çevirilerdeki yeri verilmektedir. Ek 2'de (s. 783–6), *1001 Gece Masalları Ansiklopedisi*'nde zikredilen metinlerin dizini verilmektedir. Ek 3'te (s. 787–94) Chauvin'in alıntılarının dizini sunulmuştur. Ek 4'te (s. 795–800) benzer hikâye tipleri için bir karşılaştırma tablosu bulunmaktadır. Ek 5'te (s. 801–8), Stith Thompson'un *Motif-Dizini*'ne

göre hazırlanmış bir *1001 Gece* motifleri tablosu yer almaktadır. Son olarak, Ek 6 *Arabia ridens*'den aktarılan metinlerin listesini içermektedir. Bu eklerin ardından, *1001 Gece Masalları* hakkında geniş bir bibliyografya verilmektedir (s. 11–852). Bibliyografya, yabancı dillerdeki kaynakların yanı sıra Arapça kaynaklara da referans veriyor olması açısından önemlidir.

Bu yayının, her düzeyde *1001 Gece Masalları* üzerine yürütülen yöntemli çalışmalar açısından bir kilometre taşı niteliğindedir. Hiç şüphesiz ki, içerdiği yazılar, ekler ve karşılaştırma tablolarıyla uzun bir süre boyunca araştırmacılar için vazgeçilmez bir referans kitabı olacaktır.

Bilal Orfali
Çeviren Metin Yeğenoğlu



Makhmudov, İagub. *Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası*. Bakı (Bakı): Lider Nəşriyyat, 2004–5, 2 Volumes.

ÖZET

Azərbaycan Cumhuriyyəti Ansiklopedisi

Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası

İki ciltlik bu ansiklopedi Azerbaycan dilinde yayımlanmıştır. İlk cilt (439 sayfa) 2004 yılında, ikinci cilt (467 sayfa) 2005 yılında Bakü'de “Lider” Yayınevi tarafından yayımlanmıştır. Ansiklopedinin tirajı 25,000'dir. Başeditörü İagub Makhmudov'dur. Ansiklopedi Azerbaycan'ın tarihi oluşumu ve gelişimi hakkında yaklaşık 1,500 makale ve sayısız görsel malzeme ihtiva etmektedir. Yayıncılara göre ilk defa basılmış olan birçok renkli ve siyah beyaz harita, fotoğraf, portre, tablo, grafik, vb. vardır. Her makalenin sonunda kaynaklara atıflar bulunmaktadır. Her cildin sonuna yazarların listesi eklenmiştir.

Ansiklopedi, hükümetin icra bölümü İnsani Politika Dairesi, Devlet Bilimler Akademisi, Bakü Devlet Üniversitesi, Tarih Müzesi, Bağımsızlık Müzesi ve diğer akademik, resmî ve kültürel organizasyonların destek ve eşgüdümü

ile gerçekleştirilmiştir. Yayıncılara göre, “Bu ansiklopedi Azerbaycan Cumhuriyeti tarihinin bütün yönlerini yansıtan ilk temel bilimsel çalışmadır.”

Bu nedenle, ansiklopedi bilimsel açıdan Azerbaycan Cumhuriyeti’nin çeşitli oluşum aşamalarını ayrıntılı ve nesnel biçimde betimlemeyi kendisine görev olarak almıştır. Ön söze göre, makalelerin çoğu, modern Azerbaycan Cumhuriyeti tarihinin görünümüleri ile ilgili gözlem ve incelemeye dayalı bağımsız araştırmaların sonucudur. Aynı zamanda yayıncılar, Komünist rejim tarafından Azerbaycan tarihinin nesnel çalışmalarının yasaklanmış olması, çok sayıda dokümanın tahrip edilmesi ve sınırlı arşivlere müracaatın güçlüğü nedeniyle, ansiklopedinin tamamlanmış olarak düşünülmemeyeceğine dikkat çekerekler.

Ansiklopedi, bağımsızlığın ilk dönemi (1918–20) ile ilgili çok sayıda kaydın mevcudiyeti sebebiyle ilgi çekicidir. Aynı zamanda, şu noktaya da işaret etmek gerekir ki makalelerin çoğunluğu Azerbaycan Devleti’nin gelişiminin toplumsal ve siyasal görünümünü ele almaya yönelik olmakla birlikte, ekonomi, bilim ve kültür yetersiz biçimde sunulmuştur. Bu oransızlık özellikle biyografik makalelerde ortaya konulmuştur. Kuşkusuz, yayıncılar sık sık arşiv fotoğraflarıyla desteklenen, iyi dokümanite edilmiş bir dizi biyografik makaleye de yer vermişlerdir. Ancak bunlar arasında Sovyet Azerbaycan’ı döneminden Samed Vurgun, Yusuf Samedoğlu, Kara Karaev, Polad Bülbüloğlu, Vagif ve Aziza Mustafazade, Mikail Rzaguluzade, Zeyneb Hanlarova, Bahtiyar Vahabzade, El’bek Rzakuliev, Mir-Ali ve Oktay Mir-Kasimov, Gabil’ Aliev, Alim Gasimov ve diğer pek çok tanınmış şahsiyetin adları unutulmuştur. Ancak, editör, ön sözde gelecekte genişletilmiş ve geliştirilmiş bir yayının gerekliliği notunu düşer.

Orkhan Mir-Kasimov
Çeviren Süer Eker



Sajahan, Miah and Islam, Sirajul. *Banglapedia: national encyclopedia of Bangladesh*. Dhaka:

2003, 10 Volumes. Asiatic Society of Bangladesh
<http://banglapedia.search.com.bd>

ÖZET

Banglapedia: Bangladeş’in Ulusal Ansiklopedisi

Banglapedia: National Encyclopedia of Bangladesh

Bangladeş’in ulusal ansiklopedisi olan *Banglapedia*, ansiklopedik kaynak türünde Bangladeş çalışmaları alanında büyük bir boşluğu başarılı bir şekilde doldurmaktadır. Ansiklopedi, tarihi ve modern Bangladeş çalışmaları alanında en kapsamlı referans kitabıdır. *Banglapedia*, modern bir ansiklopedinin her iki özelliğini de bir araya getirir, yani kapsamlı bilgilere kolay ve hızlı erişimi sağlayan modern bir ansiklopedi ve pek çok konudaki denemelerin tam bir kütüphanesi durumundadır. Diğer bilimsel ulusal ansiklopediler gibi *Banglapedia*’nın işlevi de Bangladeş hakkındaki tüm genel bilgilere erişimi sağlamaktır. Bir kaynak kitap olarak verdiği bilgiler çerçevesinde bu biricik eser, sadece öğrencilere, genel okuyucuya ve uzmanlara değil, Bangladeş hakkında hiçbir bilgisi olmayanlara da ziyadesiyle yararlıdır.

Ansiklopedide Bengal hakkında 1947’ye kadar ve Bangladeş hakkında günümüze kadar çalışma yapmış 1,200 yerli ve yabancı akademisyenin yazdığı 6,000’e yakın madde bulunmaktadır. Yapıt, bilginin tüm alanları hakkında verilere, olgulara ve enformasyona sahiptir. Günümüzdeki hâlini alana kadar, en eski jeolojik dönemden günümüze Bangladeş’in doğal ve politik manzarası sürekli bir değişim geçirmiştir. Tarihsel olarak, eski çağların Doğu Hindistan’ını, Orta Çağ’ın Subah-i Banglası’ını, İngiliz döneminin Bengal Hükümetini, Doğu Bengal’i, Doğu Pakistan’ı ve Bangladeş’i kapsar. *Banglapedia*’da 1,592 görsel malzeme, 2,063 dipnot, kartografi bilgileri, tablolar ve istatistikler bulunmaktadır. Madde başlıkları altı farklı kategoride toplanmış ve düzenlenmiştir: sanat ve beşeri bilimler, tarih ve gelenekler, devlet ve yönetim, toplum ve ekonomi, doğa bilimleri ve biyoloji bilimi.

Banglapedia, Bangladeş'in bir ulus olarak nasıl var olduğu ve günümüzde nasıl bir politik, kültürel ve jeolojik bağlamda bulunduğu ilişkin bilgileri bir araya getirmesinden dolayı geniş kapsamlı bir ansiklopedidir. Bazı uzmanlık konularına yer verilmese bile, diğer konular tümüyle kapsamlı bir biçimde ele alınmıştır. Bangladeş'te bulunan sadece 64 bölge değil, upazilas (yani alt bölgeler de) detaylı biçimde anlatılır: bölgelerin topografik konumlarından üretim çiftlikleri ve mandıralara kadar, bölgenin ana mahsulünden iletişim tesislerine, ünlü şahsiyetlerinden ünlü mekânlarına ve enstitülerine kadar hiçbir şey unutulmamıştır.

Bu ansiklopedi tartışmalı bazı politik ve dini meselelere değinmekten kaçınmıştır. Bazı okuyucular bu projenin BNP (Bangladeş Ulusal Partisi) ve İslam Cemaati'nin politik etkisi altında kaldığına dair işaretler taşıdığını düşünmektedir, diğerleri azınlıklar, özgürlük hareketleri, mimarlık ve sanat gibi konularda yetersiz ve yanlış bilgiler verdiği düşüncesiyle ansiklopediyi eleştirmektedir. Ancak, bu gibi düşünceler böylesi bir çalışmanın önemini hiçbir koşulda azaltmamalıdır. Başeditör Sirajul İslam'a göre bu kadar geniş bir projenin elbette zayıf yönleri olacaktır ve Banglapedia Vakfı, ansiklopedinin güncel basımlarını yürütmekle görevlendirilmiştir.

Banglapedia'nın on ciltlik basılmış bir sürümü Bengal dili ve İngilizce olmak üzere yerel ve uluslararası kullanıcıya hizmet etmek için iki dilde de bulunabilir. Ayrıca, ansiklopediye çevrimiçi ulaşılabilir, CD'de ise yalnızca İngilizce sürüm vardır. Elektronik sürümü 65 görüntü kaydı, 49 ses kaydı, 2,714 resim ve minyatür çizim ve 647 harita sunar.

Biswajit Chanda
Çeviren Pürnur Uçar-Özbirinci



Öztuna, Yılmaz. *Başlangıcından Zamanımıza Kadar Büyük Türkiye Tarihi: Türkiye'nin siyasi, medeni, kültür, teşkilat ve sanat tarihi*, İstanbul: Ötüken Yayınevi, 1977, 14 Volumes.

ÖZET

Başlangıcından Zamanımıza Kadar Büyük Türkiye Tarihi: Türkiye'nin Siyasi, Medeni, Kültür, Teşkilat ve Sanat Tarihi

İsimli 14 ciltlik eser Anadolu'da tarih öncesi dönemde yaşamış medeniyetlerden başlayarak çağlar boyunca kurulmuş Türk devletlerinin, Anadolu'dan Hindistan'a, Çin'e kadar, Osmanlı İmparatorluğu dahil, siyasi, kurum, kültür ve sanat tarihini inceler. Eser, 1. ve 7. cilt arası "Türklerin ve Türkiye'nin Siyasi Tarihi," 8. cilt ve 14. cilt arası "Türkiye Medeniyeti Tarihi" başlıkları altında iki bölüme ayrılmıştır. Her bölüm de kendi içinde kitaplara ayrılarak yazılmıştır. Birinci kısımda (1.ve 7. cilt arası) 15 kitap, ikinci kısımda (8. ve 14. cilt arası) 7 kitap bulunmaktadır. Eserin 7. cildinin sonunda Osmanlı'nın soy kütüğü ve saltanat tarihlerini gösteren bir şema, 1453 ve 1914 tarihleri arasında kıtaların, devletlerin ve kalabalık şehirlerin nüfus tahminleri, küçük bir tarih sözlüğü, eklemeler ve düzeltmeler ve 1. ve 7. cilt arasındaki bölümleri kapsayan içindekiler kısmı yer almaktadır. 8. ve 14. cilt arasındaki kısımlar için içindekiler kısmı 14. ciltte bulunmaktadır. Eserin Osmanlıca arşiv belgeleri, kitabeler, kronikler, yerli ve yabancı monografiler, seyahatname gibi kaynaklardan oluşan 199 sayfalık çok zengin bir bibliyografyası vardır. Bibliyografyadan sonra 8. ve 14. cilt arası için eklemeler ve düzeltmeler kısmı bulunmaktadır.

Bugün okunduğunda dilinin oldukça eskimiş olduğu göze çarpan eser birinci bölümünde (1. ve 7. cilt arası) tarihsel sıra içerisinde Türk kavimlerini, hakanlıklarını, devletlerini, Selçukluları ve Osmanlıları incelemekle kalmayıp bugünkü Türkiye Cumhuriyeti coğrafyasında yaşamış tarih öncesi medeniyetlere de yer vermesiyle – Taş Devri ve Yeni Taş Dönemlerinde Anadolu'da yaşamış olanlar, Sümerler, Hititler, Frikyalılar, İyonyalılar, Lidyalılar, İranlılar, Makedonyalılar, Helenistik Dönem, Romalılar, Bizans, Anadolu'daki Haçlı Devletleri gibi- bu bölgenin tarihi hakkında ilk çağlara kadar giden detaylı bir bilgi sunmaktadır. Eserin yazarı zaman zaman hiçbir ideoloji ile alakası olmadığını altını çizip özellikle de Marksist ideolojiye karşı

duyduğu hoşnutsuzluğu açıkca ifade ederek amacının sadece tarihsel bilgi sunmak olduğunu vurgulamıştır.

Eser bütün Türk kavimlerini, hakanlıklarını ve devletlerini İslamiyet öncesi ve sonrası dönem diye ayırarak incelemiştir. Eser ilk cildinde Oğuzlar ve menşei hakkında detaylı bilgi verir ve bunun sebebinin Oğuzların bugünkü Türkiye Türklerinin tamamını oluşturması olduğunu ileri sürer. Eserin 7 kitaptan oluşan ikinci kısmının (8. ve 14. cilt arası) adı “Türk Medeniyeti Tarihi, Osmanlı Çağı Türkiye’sinin Medeniyet, Teşkilat, Kültür ve Sanat Tarihi” olup adından da anlaşıldığı üzere Osmanlı Dönemi kurum, siyasi, kültür ve sanat tarihi hakkında bilgi verir. Eserin Osmanlı İmparatorluğu tarihine ayrılan ciltleri basmakalıp ve eskimiş Osmanlı tarihi yazıcılığına iyi bir örnek teşkil eder. şöyle ki, imparatorluğun siyasi, askeri, kurum, kültür ve sanat, ve diplomasi tarihini sultanların dönemlerine göre ayırarak incelemiştir. Tarihte gelmiş geçmiş –Avrupa’dan Çin’e kadar – tüm Türk Kavimleri ve Devletleri hakkında bilgi vermekle birlikte, eserin ağırlığının Osmanlı Tarihi olduğu göze çarpar. Eser, Osmanlı tarihini de Osmanlı öncesi ve hatta İslamiyet öncesi Türklerle ilişkilendirerek anlatır. Günümüz Türkiye Cumhuriyeti’nin milli sınırlarında kalan ülkeye ve/veya Osmanlı İmparatorluğu topraklarına gezginlerin yazılarında ve diplomaside “Türkiye” denildiği göz önüne alındığında bu geniş coğrafya üzerine yaptığı incelemeyi “Büyük Türkiye Tarihi” diye adlandırıp Türkiye Cumhuriyeti’nin ve/veya Osmanlı İmparatorluğu’nun tarihi sınırlarını bu kadar geniş bir coğrafyaya yayması ve hatta Osmanlı İmparatorluğu döneminde olan olayları anlatırken “Osmanlı” terimi yerine “Türkiye” yi kullanması hayli ilgi çekicidir. şöyle ki, meşhur “Osmanlı-İran” ve/veya “Osmanlı-Rus” savaşları yerine tarih yazıcılığında ortak olarak kullanılan ve kabul görmüş olan “Osmanlı” terimi yerine “Türkiye” yi kullanıp “Türkiye-İran, “Türkiye-Rusya” savaşları demiştir. Ayrıca, Osmanlı Beyliği’nden II. Mehmed’in tahta çıkmasına kadar olan döneme “Ortaçağ Osmanlı Türkiyesi” adını vererek bu dönemin İkinci Mehmet ile sona erip Osmanlı Devleti’nin sınırlarını genişletme ve imparatorluk olma süre-

cini anlattığı bölüme (3. cilt, 5. kitap) “Türk Cihan İmparatorluğu” adını vermesi de Osmanlı’nın “Türklüğü” nü vurgulaması açısından bilimsel çalışmalar tarafından tartışılabilir bir konudur.

Feryal Tansuğ



Delgado, Jorge Lirola and José Miguel Puerta Vílchez. *Biblioteca de al-Andalus*. Almería: Fundación Ibn Tufayl de Estudios Árabes, 2004–7, Volumes 3–5.

ÖZET

Müslüman İspanya Kütüphanesi

Biblioteca de al-Andalus

Bu yedi ciltlik çalışma, Dr Jorge Lirola ve Dr José Puerta’nun yönetiminde *Grupo de Investigación Andalucía y sus relaciones con el Magreb*’in katkılarıyla Andalucía, Murcia ve Extremadura gibi birkaç İspanyol yerel yönetiminin himayesinde gerçekleştirilmiştir. İspanyolca yapılan çalışma, Endülüis Devleti yani Müslüman İspanya’da 711–1516 yıllarında yaşayan tüm entelektüellerin çalışmalarını bir araya getirmeye çalışır. Şu ana kadar sadece üçüncü ve dördüncü ciltleri yayımlanan bu ansiklopedi, yedi cilde ayrılmıştır. Üçüncü cildin giriş bölümünde, çalışmanın yöneticileri, basım işlemine üçüncü ve dördüncü ciltlerden başladıklarını, birinci ve ikinci ciltlerin ileriki yıllarda basılacağını bildirmişlerdir.

420 uzman, *Maktabat al-Andalus* yani “bir ulus ve onun aydın kesimi hakkında bir çalışma” olarak nitelendirilen bu ansiklopedide bir araya gelecektir. Bu projede yer alan araştırmacıların çoğu İspanyol olsa bile, özellikle Fransız ve Arap kökenli birçok aydın da bu projede bulunacaktır. Yazarlara farklı ciltlerdeki katkılarını takip etmek üzere kişisel numaralar verilmiştir. Yedi cildin tümü yayımlandıktan sonra, bu geniş kapsamlı araştırma projesi 1,600’den fazla yazar ve 10,000’den fazla çalışmayı kapsayacaktır.

Bu azimli çalışmayı zenginleştiren bir unsur olarak Jorge Lirola ve José M. Puerta, ansiklopedi

maddelerinin hazırlanmasında Arapçadaki özgün kaynakların kullanıldığını açık bir şekilde belirtmişlerdir. Yöneticiler, ayrıca, çalışmada miladi ve hici takvimlerin birlikte kullanıldığına işaret eder. Her maddede ansiklopedi, yazarın hayatı (doğum yeri, işi, vb.) ve ana çalışmaları hakkında bilgi verir. Her cildin sonunda okuyucunun kesin bilgilere ulaşmasını sağlayacak birkaç dizin yer alır (yazarlar, mekânlar, *nisbahlar*, *nasablar*, *laqablar*, vb.).

İlk olarak 2004 yılında yayımlanan üçüncü cilt (787 sayfa), 711–1516 yılları arasında Endülüs'te yaşayan yazarlar hakkında kapsamlı bir kaynaktır. Ansiklopedi Ibn-al-Dabbag ile başlayıp Ibn Kurz ile biterken, tüm yazarları alfabetik (İspanyolca olarak) sırayla verir. Bu çalışmanın gelişmesi için toplam 72 araştırmacı katkıda bulunmuştur.

2006 yılında serinin ikinci kitabı olarak yayımlanan dördüncü cilt (699 sayfa) Ibn al-Labbana'dan Ibn al-Rujuli'ye, üçüncü cilt ile aynı şekilde düzenlenmiştir. Bu cilt, üçüncü ciltte de yer alan toplam 67 araştırmacının katkılarıyla hazırlanmıştır.

Genel anlamda *Biblioteca de Al-Andalus*'ün Arap çalışmalarında uzman bir ekip tarafından yaratılmış büyük ve azimli bir proje olduğunu iddia edebiliriz. Yayın sırasının karışık oluşu (basıma üçüncü ciltten başlamaları gibi) ve metodolojik bir açıklamasının bulunmayışı soru işaretleri uyandırır bile çalışma gerçekten başarıyla yapılmıştır ve Endülüs ve halkı hakkında araştırma yapmak isteyenler için vazgeçilmez bir kaynaktır.

Alberto Priego

Çeviren Dr Pürnur Uçar-Özbirinci



Galland, Antoine; Herbelot, Barthélemy d'; Visdelou, Claude de; Schultens, Henrik Albert; Reiske, Johann Jacob. *Bibliothèque Orientale, - ou Dictionnaire universel contenant tout ce qui fait connoître les peuples de l'Orient*. The Hague: J. Neaulme & N. van Daalen, 1777–9 [1782], 4 Volumes.

ÖZET

Oryantal (Doğuya Özgü) Kütüphane

Bibliothèque Orientale

Oryantal Çalışmalar hakkında anıtsal bir yapıt niteliği taşıyan bu eser, Batı'da yayımlanan ilk ansiklopedidir. 17. yy'da derlenmesi esnasında kısıtlı sayıda uzman için temel bir kaynak teşkil eden ansiklopedinin dört cildi de Fransızcadır.

Geniş bir konu yelpazesine sahip ansiklopedide maddeler beş bölümde incelenmektedir: *Doğu'nun İnsanları* adlı bölüm tarih, gelenek ve destanları; *Dinler ve Mezhepler* adlı bölüm hükümet, politika, hukuk, ahlak, âdet ve devrimleri; *Sanat ve Bilim* din, tıp, mitoloji, büyü, fizik, matematik, tabiat bilgisi, zandizin, coğrafya, astrolojik gözlemler, gramer ve retoriği; *Azizlerin Hayatı* felsefecilerin, şair ve tarihçilerin hayatını; *Eleştirel Notlar* bölümü ise Arapça, Farsça ve Türkçe kitapları ele alır.

Ansiklopedi maddeleri konu ve coğrafya göz önünde bulundurularak sınıflandırılmıştır. Her cildin sonunda levha ve harita listesi vardır. Birinci (Al-Ezzi, 663 sayfa), ikinci (Fadhayl-Mouzeni, 754 sayfa) ve üçüncü (Nabathand Nabathi-Zouzeni, 624 sayfa) ciltlerin sonunda madde başlıkları ve dizgi hatalarının listesi yer alır. Ek olan dördüncü cilt (765 sayfa) Faghfour (7), Kara Kum (298), Türk (312–22), Feridun (331), Çin'de Hıristiyanlık (371), Çin'in Tanımı (431–52), Tatar Toprakları (46–276) gibi bazı konularda coğrafya, tarih ve filoloji ile ilgili önemli ve kapsamlı madde başlıkları/makaleler içerir. Bunları, Doğu'ya özgü önemli deyimler (453–524) ve özdeyişler (525–84), yine Doğu'ya özgü bu deyimlerin bir tablosu (585–600), ansiklopedinin içindekiler tablosu (601–79), ansiklopedi için ilave madde başlıkları ve muhtelif maddeler hakkında eleştiriler (685–764) izler.

Yöntembilimsel açıdan, bilgiler temel düzeyde, kapsamlı ve titiz bir şekilde sağlanır. *Feridoun* (331–2) örneğindeki gibi, maddeler ana metinden ve maddenin yazarının açıklamalarından oluşur. Bekleneceği üzere, dipnotlar kullanılmamıştır. Açıklayıcı notların yerine Abu Reyhan Biruni gibi Doğulu yazarların

isim listesi konmuştur. Transliterasyon sistemi, sistematik değildir. Eserin bir başka özelliği ise, sadece Latin yazısının kullanılmasıdır; yalnızca dördüncü ciltte seçilen bazı maddelerde Arapça yazı kullanılmıştır. Böyle temel bir çalışmadan bekleneceği üzere, bazı yazım hataları ve diğer hatalar bulunabilir.

Yazarların dünya görüşü ansiklopedinin başlığında görüldüğü gibi, Doğu'nun, Batı düşüncesindeki egzotik imajını yansıtır. Bu ansiklopedi, Doğubilimi konusunda anıtsal bir yapıttır ve İslam uygarlığının Batılı okuyucuyla tanıştırılma sürecinde, Batılı araştırmacıların ilk aşamada geliştirdiği bilgilerini ortaya koyar.

Evangelos Venetis
Çeviren Dr Pürnur Uçar-Özbirinci



Leaman, Oliver. *The Biographical Encyclopaedia of Islamic Philosophy*. London: Thoemmes Continuum, 2006, 5 Volumes.

ÖZET

İslam Felsefesinin Biyografik Ansiklopedisi

Biographical Encyclopaedia of Islamic Philosophy

Bu iki ciltlik çalışma önemli felsefeciler, ilahiyatçılar, Süfîler ve İslam aydınlanma tarihinde adı geçen ve artık yaşamayan diğer şahsiyetler hakkında farklı araştırmacılar tarafından yazılmış 300'e yakın maddeyi kapsar. Ayrıca, çok az sayıda olmakla birlikte Yeni Eflatunculuk, *kelam*, köktendincilik, atomculuk, din felsefesi ve modern İslam felsefesi gibi entelektüel akımlar ve düşünce ekolleriyle ilgili konularda maddeler içerir.

Biyografik maddeler, eğer biliniyorsa, ilk olarak düşünürün doğum ve ölüm tarihlerini ve hakkında bulunan diğer biyografik ayrıntıları verir; bundan sonra düşünürün çalışmaları, yazıları, fikirleri ve İslam düşüncesine katkıları tartışılır. Mevcut olması durumunda birinci ve ikinci el kaynakları içeren kısa bir bibliyografya verilir. Maddeler, modernizm öncesi

en önemli İslam felsefecileri, ilahiyatçıları ve Süfîler içerir. Bu son iki kategorinin kapsamında bulunanlar felsefeci olmasalar bile, felsefe tarihi ile ilgilerinden dolayı, İslam felsefesine hasredilmiş böyle bir kaynak kitaba dahil edilmeleri yerindedir. Ayrıca Jamāl al-Dīn al-Afghānī'den (Cemaleddin Afgani) Ziya Gökalp ve Tāhā Hūsayn'e kadar birçok modern düşünür de bu kitapta yerlerini almıştır. Ancak, İslam düşüncesi üzerine hazırlanan böylesine kapsamlı biyografik bir kaynak çalışmanın bu yayından çok daha hacimli olması gerektiği ilave edilmektedir.

Maddelerin çoğunda çapraz göndermeler ve isim dizini bulunmaktadır. İslam felsefesi üzerine kısa bir bibliyografya (xxi–xxxii sayfalar) verilmiştir. Bu, genel kullanıcı için kullanışlı bir kaynak olmaktadır.

Çoğu madde temel düzeyde verilmiştir. Bu nedenle, ana düşünürler hakkındaki birçok madde, bu konuda uzman olmayan okuyucu için büyük ölçüde kullanışlıdır. İslam aydınlanma tarihi konusunda uzmanlar ise daha az tanınan şahsiyetler hakkında yazılan maddeler sayesinde, en azından bu şahsiyetleri tarihi çerçeveye oturtabileceklerdir. Bu iki ciltte bulunan maddelere daha geniş bir çerçeveden bakılacak olursa, maddelerin orantılılığı altı çizilecek bir husus olacaktır. Mullā Şadrā hak ettiği gibi 11 sayfada incelenmiştir, Celaleddin Rumi 9,5 sayfada, en önemli Orta Çağ İslam felsefesi olan İbn-i Sina (Avicenna), 6 sayfada. Fakhr al-Dīn al-Rāzī yaklaşık 1,5 sayfada ve Sayf al-Dīn al-Āmidī yalnızca 1 sayfada incelenmiştir. Bu nedenle kullanıcı, maddelerin uzunluğunu, konuların İslam felsefesi tarihindeki önemleri hakkında bir gösterge olarak kabul etmemelidir.

Ayman Shihadeh
Çeviren Dr Pürnur Uçar-Özbirinci



Gordon D. Newby; Pere Balaña i Abadia (trans). *Breve Enciclopedia del Islam*. El libro de bolsillo. Biblioteca de consulta Madrid: Alianza Editorial, 2004.

ÖZET

Küçük İslam Ansiklopedisi

Breve Enciclopedia del Islam

Küçük İslam Ansiklopedisi, aynı isimle İngilizce olarak yayımlanan çalışmanın İspanyolca çevirisidir. İspanyolca konuşanlara hitap eden çalışma, cep sözlüğü biçiminde tek cilt olarak hazırlanmıştır. Çalışma 375 sayfadan oluşur ve bine yakın madde içerir.

İlk dört sayfa, ansiklopedinin tanıtılmasının ve konularının açıklanmasının ardından, transliterasyon kurallarını ve terimlerin özetlerini ihtiva eder. Daha sonraki on sekiz sayfalık giriş bölümü, Gordon D. Newby tarafından yazılmıştır; bu bölüm İslam'ın dünya görüşü, İslam tarihi, coğrafyası, mezhepleri ve genel ilkeleri hakkındaki konuları kapsar.

Çalışmanın ana maddeleri İslam ya da İslam'ı anlamak için gerekli olan terimlere ayrılmıştır: *Fıkıh*, *Ahlak*, *Ahkam*, mezhepler ve kavimler, Kuran'dan ve geleneklerden gelen tarihi şahsiyetler, hikâyeler ve fabllar (Binbir Gece Masalları, Züleyha gibi), bazı eski ya da yeni şahsiyetler (Rahil, Shaul gibi), peygamberler ve şia imamları, çağdaş şahsiyetler ve aydınlar (Seyyed Hassan Nasr vb.), İslam ile doğrudan ilişkisi olmayan mekân ve şehirler (Birleşik Devletler, Brezilya vb.), İslam ile ilişkisi bulunan bilimler ve ibareler (astroloji, Genel Ağ, vb.), tarihçiler, şairler ve felsefeciler (Taberi, Sahrverdi vb.). Bunların tamamı ansiklopedide yer alır.

Kelimelerin ve terminolojinin çoğu Arapça kökenlidir. Ancak, yazarın şii ve İran İslam kültürüne gösterdiği dikkat, Arapçadan sonra en çok, Farsça terimin bulunmasına sebep olmuştur: [*Namaz*, *Chador* (çadır, kadınların örtüsü), *Imamzadeh* (imamzade), *khanqah* (tekke, zaviye, ribat), *Rowze Khani* (Hazret-i Hüseyin'in şahadetini anlatan öykünün seslendirilmesi) gibi]. Arapça ve Farsçaya ilave olarak

Urduca, Türkçe (*Tekke*) ve bazı durumlarda Hintçe (*Ginan*) kelimelere de rastlanır.

Kelimelerin İspanyolca transliterasyonları hatasız değildir. Bazı durumlarda “ch”, “ç” sesi yerine kullanılmıştır: Örneğin *derviche* (derviş). Diğer durumlarda “ch”, *chin*'de olduğu gibi “c” sesini gösterir. Hatta bazı durumlarda “ch,” “ch” sesini karşılamıştır: China (Çin) kelimesinde olduğu gibi.

İspanyolcada “Y” harfi “c” harfi gibi telaffuz edilir; bu nedenle *Yihad* (cihad) kelimesi doğru okunabilir, ancak bu, *Yahya* veya *İbn-i Hayyan* için geçerli değildir.

Kitabın ana içeriğinin ardından, Allah'ın doksan dokuz isminin listesi yüzüncü ismin gizli olduğunu belirten bir dipnot ile birlikte verilir. Bunu, İslam'ın kısa tarihi ve peygamberin (SAV) doğumundan Hicri 1425/ Miladi 2005'e kadar İslam dünyasındaki olayların on iki sayfalık zamandizini izler. Bu dizindeki ve ansiklopedideki tüm tarihler Miladi ve Hicri takvimler kullanılarak aktarılır.

Kaynakça, genel, din ve tarih ve sanat başlıklarıyla üç bölüme ayrılmış İngilizce, Fransızca ve İspanyolca kitapların listesini içerir. Kaynakça ayrıca, İslam'ı ve İslam kültürünü anlatan genel ağ kaynaklarına yer verir.

Kitabın son bölümü konularına göre düzenlenmiş çok sayıda terimi ihtiva eder: sanat (bilim, önemli kişiler gibi).

Kitabın yazarı İslam dünyasındaki birçok konu ve tartışma hakkında derin bir bilgi birikimine sahiptir. Küçük boyutuna rağmen, *Küçük İslam Ansiklopedisi* eksiksiz, titiz ve kullanışlı bir çalışmadır.

Rouhollah Amanimehr
Çeviren Pürnur Uçar-Özbirinci



Tüzüner, Çetin; Akpul, Recai; Kılıçoğlu, Safa. *Meydan Larousse: Büyük lûgat ve ansiklopedi*. 1990–1, 15 Volumes.

ÖZET

Meydan Larousse: Büyük Lûgat ve Ansiklopedi

Meydan Gazetecilik ve Neşriyat Limited şirketi [İstanbul] tarafından 1969–73 yılları arasında fasiküller hâlinde yayımlanan ve uluslararası ağ kullanımının yaygınlaştığı dönemlere değin kitlelerin en önemli nesnel bilgi ve başvuru kaynaklarından biri olan *Meydan Larousse: Büyük Lûgat ve Ansiklopedi* [kısaca, *Büyük Lûgat ve Ansiklopedi*], konu ve içerik bakımından Türkçenin en geniş kapsamlı görsel ansiklopedik sözlüklerinden biridir. Eser, ünlü Fransız yayınevi *Larousse* tarafından yayımlanan *Grand Larousse Encyclopédique* adlı ansiklopedinin Türkiye'ye uyarlanmış sürümüdür. Sözü edilen sürüm, 1960–4 Fransızca baskısının, Fransa tarihine, coğrafyasına ve kültürüne ait uzun ve ayrıntılı bölümlerinin çıkartılması veya kısaltılması, yerlerine Türk tarihi, coğrafyası ve kültürü ile ilgili maddelerin konulması; benzer şekilde, Fransızca sözlük yerine yaşayan Türkçe söz varlığının bir araya getirilmesiyle oluşturulmuştur. Eser, evrensel konular, Türk ve İslâm kültürü ile ilgili konular ve Türkçeden Türkçeye etimolojik sözlük olmak üzere üç ayrı bölümden ibarettir.

İlk baskısı 156 yazar ve çevirmenin ortak çalışmasıyla, “Türk değerleri ve ihtiyaçları açısından gerekli bütün değişiklikler serbestçe yapılarak” Türk eğitim, bilim ve düşünce dünyasına kazandırılan *Meydan Larousse: Büyük Lûgat ve Ansiklopedi*; Safa Kılıçoğlu, Nezihe Araz ve Hakkı Devrim'in yayım sorumluluğunda, 101 kişilik yayım ekibi tarafından Türkiye koşullarında rekor sayılabilecek bir sürede, beş yıl içinde tamamlanmıştır. Eser, Meydan Yayıncılık tarafından 1985 ve 1990 yıllarında içeriğinde ve formatında herhangi bir değişiklik yapılmaksızın 12 cilt olarak yeniden yayımlanmıştır. Öte yandan, Türkiye'de ve dünyada kaydedilen siyasî, ekonomik, hukukî vb. gelişmeleri aktarmak üzere, 1976'da [Paris, 1975] 1. Ek Cilt, 1985'te [Paris, 1981] 2. Ek Cilt ve 1990–1 yıllarında [1, 2] 3. Ek Cilt seriyeye dâhil edilmiştir. *Büyük Lûgat ve Ansiklopedi*, özgün şeklinde ve içeriği değiştirilmeksizin, 24 cilde bölünerek Sabah gazetesi tarafından okuy-

uculara, kupon karşılığında, promosyon olarak dağıtılmıştır.

Maddeleri alfabe sırasına göre sıralanan, 6 puntoluk harflerle üç sütun hâlinde dizilen ve toplam 12,000 sayfadan oluşan *Büyük Lûgat ve Ansiklopedi*'de 50,000'den çok siyah-beyaz resim ve fotoğraf, 576 renkli ilâve sayfa, 2,900 çizelge bulunmaktadır. Eserde yer alan maddeler “Biyoloji ve Tıp”, “Coğrafya”, “Edebiyat”, “Eğitim ve Öğretim”, “Felsefe”, “Fizik ve Kimya”, “Güzel Sanatlar”, “Hukuk ve İktisat”, “Matematik, Astronomi, Tatbikî İlimler”, “Müzik ve Musiki”, “Ordu ve Askerlik”, “Tabii İlimler”, “Tarih”, “Temaşa Sanatları ve Spor” ve “Ziraat” başlıkları altında toplanmıştır. *Büyük Lûgat ve Ansiklopedi*'nin, *Lûgat* bölümüne, köken ayrımcılığı yapılmaksızın, Tanzimat döneminden itibaren Türk konuşma ve yazı dilinde kullanılan bütün sözcükler alınmış, gerekli görülen durumlarda anlamı açıklamak üzere örnek cümlelerden yararlanılmıştır. Arapça, Farsça kökenli sözcükler çevriyazı alfabesiyle de gösterilmiş, ayrıca deyimlere ve *Atasözü* başlığı altında bazı atasözlerine de yer verilmiştir. Her cildin sonunda, o ciltteki maddeleri hazırlayan yazarların adları yer almaktadır. Özgün Fransız *Larousse*'den çevrilen maddeler [L], Meydan tarafından telif ettirilenler [M], karma maddeler ise içerikteki ağırlığa göre [LM] veya [ML] simgeleriyle işaretlenmiştir. Eserin ciltleri madde başlıklarına göre şu şekildedir: 1 [A–Ayr], 2 [Ayr–Cis], 3 [Cisi–Düra], 4 [Dürb–Gari], 5 [Gark–Hol], 6 [Hom–Kard], 7 [Kare–Limo], 8 [Limp–Mati], 9 [Moto–Peda], 10 [Pede–Sara], 11 [Sarb–Teçh], 12 [Ted–Zwi; Teda–Zyth], Ek ciltler 1, 2, 3 [A–Z].

Meydan Larousse: Büyük Lûgat ve Ansiklopedi, günümüzde dil ve üslup bakımından kısmen eskimiş olmakla ve kimi maddeleri güncelliğini ve uluslararası ağ karşısında işlevini büyük ölçüde yitirmekle birlikte, özellikle tarih temalı maddeleri itibarıyla önemini korumaktadır.

1960'lı yılların ikinci yarısından 1990'lı yılların ilk yarısına değin *Larousse* adını taşıyan 5 farklı ansiklopedi ve sözlük daha yayımlanmıştır.

Süer Eker



Dumper, Michael R. T. and Bruce E. Stanley. *Cities of the Middle East and North Africa: a historical encyclopedia*. Santa Barbara, CA: ABC-CLIO, 2006.

ÖZET

Ortadoğu ve Kuzey Afrika Kentleri: Tarihsel Bir Ansiklopedi

Cities of the Middle East and North Africa: a Historical Encyclopaedia

ABC & Clio grubu tarafından 2007 yılında yayınlanmış olan "Cities of the Middle East and North Africa" (Ortadoğu ve Kuzey Afrika Kentleri) Ansiklopedisi tek ciltten ibarettir. Önsözünü ünlü İslam kentleri uzmanı Janet Abu-Lughod'un yazdığı ansiklopedinin editörleri Michael R. T. Dumper ile Bruce E. Stanley'dir. Eser, incelediği kentleri, editörlerinin anlatımıyla, biri kentin tarihsel boyutuna, diğeri ise kentlerin birbirleriyle olan bağlantı ve iletişimine yönelik iki farklı bakış açısından ele almıştır. Hemen hemen her maddede kentin bağlantısı olan diğer kentlerle ilgili maddelere parantez içinde atıf yapılmaktadır.

Ansiklopediye 19 adet akademisyen ve araştırmacı 100 adet kenti inceleyerek katkıda bulunmuştur. Michael Dumper kendi giriş yazısında gerek her iki editörün gerekse katkıda bulunan diğer araştırmacıların kenti batılı bir bakış açısından ele alan eğitim geleneğinden geliyor olmalarına karşın, bu ansiklopedi bağlamında inceledikleri kentleri iklimsel, sosyolojik ve lojistik veriler ile yapı tekniklerine yönelik anti-oryantalist bir yaklaşım çerçevesinde ele aldıklarını özellikle belirtmektedir (xviii–xx). İncelenen kentler arasında yaşayan kentlerin yanı sıra Efes, Ugarit, Ur ve Uruk gibi arkeolojik sitler de yer almaktadır.

Ansiklopedi, önsözün ardından her iki editörün de giriş yazılarını izleyerek alfabetik bir sıraya göre dizilmiş olan kentlerle devam eder. Yaklaşık A-4 formatında iki sütun olarak sıralanmış maddeler 400 sayfayı kapsamaktadır. Maddeler bölümüne geçilmeden önce sekiz adet harita sunulmakta, maddelerin ardından da bir sözlük, bir zaman cetveli ve bir de dizin ile eser tamamlanmaktadır.

Ansiklopedide ele alınan kentlerin yer aldığı coğrafi bölge batıda Fas, doğuda İran, kuzeyde Türkiye ve güneyde Zanzibar ile sınırlanan bir alanı kapsamaktadır. Bu alan içinde Arap Birliği'ne üye 22 ülkeye ek olarak Türkiye, İsrail, İran ve Kıbrıs'tan kentler bulunmaktadır. Maddelerde sırasıyla önce kentin adı ve nüfusu verilmekte, bu verileri maddelerin kısa bir özeti izlemektedir. Maddelerin içeriği genellikle kentin coğrafi konumu, iklimi ve tarih içindeki gelişiminden oluşmaktadır. Bu kapsam içinde genellikle kentin sosyo-ekonomik ve kültürel verileri, siyasi ve toplumsal dinamikleri ve diğer kentlerle olan ilişkileri ele alınmaktadır. Her maddenin sonunda madde ile ilgili ek kaynak önerileri yer almaktadır. Maddelerin çoğu, metne ek olarak konuyla ilgili fotoğraf, gravür ya da harita gibi bir görsel malzemeyle zenginleştirilmiştir.

Genelinde araştırmacılar için iyi bir kaynak oluşturabilecek ansiklopedinin bazı maddelerinin sonundaki ek kaynak önerilerinin maddenin bütününe yönelmeyip tek yönlü bir politize tutum izlemesi dikkat çekmektedir.

Ansiklopedi'nin ileride dijital ortamda web yayını olarak sunulması öngörülmektedir.

Zeynep Aygen



Glassé, Cyril. *The Concise Encyclopaedia of Islam*. London: Stacey International, 2001.

ÖZET

Küçük İslam Ansiklopedisi / Yeni İslam Ansiklopedisi

The Concise Encyclopaedia of Islam / The New Encyclopedia of Islam

Bu tek ciltlik yayın, 1989'da basılan özgün çalışmanın yenilenmiş basımıdır. Kuzey Amerika'da bu yeni baskı *İslam'ın Yeni Ansiklopedisi* adıyla bulunmaktadır. Yazar, İslam inancının ve uygarlığının Batılı bir araştırmacısı olmanın emsalsiz avantajına sahiptir. Ele alınan temalara ve konulara yönelik anlayışı ve

saygısı ile, “bilgelik edebiyatı” duayeni Huston Simith’in, kendisi tarafından Giriş’te ortaya konulduğu üzere, kültürler arasında tarafsız olduğu kanıtlanmıştır.

Yazar, Peygamber Muhammed’in yaşadığı dönem olan 7. yy.da, Arabistan’ın politik ve sosyal çevresini inceler ve Peygamberin ölümünden sonra İslam dünyasını şekillendirmeye devam eden, yakınlaşan güçleri araştırır. 1300’ü aşan maddede dini inancın bütün yönleri, ritüel uygulamalar, önemli siyasal hareketler, ruhani ve politik liderler, sanat, mimari, mezhepler, hukuk, sosyal enstitüler, tarih, etnografya, ulus ve devletler, dil, tıp, bilim ve önemli şehirler ve eğitim merkezleri gibi konular ele alınır. Ancak yönelim, İslam’ın dini ve doğaüstü boyutlarına doğrudur. Başlangıç noktası ne olursa olsun, çapraz göndermeler okuyucuyu, İslam hakkında daha derin bir bilgiye yönlendirir. Birçok alıntı ve şimdiye kadar çevrilmemiş dualar, dini ve felsefi maddeleri destekler.

Açıkça söylenebilir ki, bugün neredeyse 1.5 milyar takipçisi olan İslam dünyasının inançlarını, âdetlerini, tarihini ve kültürünü bu denli kapsayan tek ciltlik başka bir çalışma yoktur. Günümüzde yer alan “çatışmaya yönelik” küresel siyasetleri göz önünde bulundurursak, böyle bir çalışma, anlayış ve uzlaşma bağlamında “medeni” diyalogların gerçekleştiği bir çevreye katkı sağlayabilir.

Ansiklopedi, 12 sayfa resmin de dâhil olduğu 495 sayfadan oluşmaktadır. Bunu tarihi ve güncel haritalar, Mekke ve Hac şemaları, İslam’ın farklı dallarını gösteren şecereler ve soybilim tablolarının bulunduğu dört ek takip eder. Kısa bir kaynakçanın ardından 15 sayfalık bir zamandizini verilmiştir, ancak ansiklopedide dizin yer almaz.

Yazarın tavrı, ansiklopedinin donanımlı genel okuyucu ve konuyla ilgili çok az bilgi birikimine sahip araştırmacılar için hazırlandığını ortaya koyar.

Abolghasem Ghazanfar
Çeviren Dr Pürnur Uçar-Özbirinci



Atiya, Aziz S. *The Coptic Encyclopedia*. New York: Macmillan, 1991, 8 Volumes.

ÖZET

Kıpti Ansiklopedisi

The Coptic Encyclopedia

Kıpti Ansiklopedisi, önde gelen Orta Çağ araştırmacısı ve Kahire’de bulunan Kıpti Çalışmaları Yüksek Enstitüsünün kurucusu Profesör Aziz Suryal Atiya’nın parlak bir fikridir. Derlemesi on bir seneden fazla süren kapsamlı sekiz cildin tamamlanmasından önce, ansiklopedinin üç editörü yaşamlarını yitirmiştir. Bütün bunlara rağmen, çalışma, Mısır, Nubia (Modern Sudan topraklarının bir kısmı dâhil) ve Etiyopya’da yaşayan Kıpti toplulukları hakkında 2,800’den fazla İngilizce makale içeren eşsiz ve kapsamlı akademik bir girişim olarak sonuç vermiştir.

Ansiklopedinin amacı, Kıpti’ler hakkında dört ana konuya değinmektir: erken Hıristiyanlık dönemi, biyografi, sanat/mimari ve arkeoloji. Tüm maddeler alfabetik olarak sıralanmıştır ve farklı disiplinlerden gelen yazarların isimleri belirtilmiştir. İleri okuma kaynaklarının bulunmasında yardımcı olabilmesi için tüm maddelerin sonuna bibliyografik bir liste eklenmiştir; klasik eserlerden oluşan bu listelerdeki çalışmalar birçok modern yayında ve güncel çalışmada bulunabilir. Madde sonlarına eklenen kapsamlı dipnotlar sayesinde maddeler birbirleriyle bağlantı içerisindedir. Okuyucular, belirli bilgiler için alfabetik olarak sıralanan “ek notlar” kısmına baktıklarında, ansiklopedinin ilgili bölümüne ulaşmalarını sağlayan çapraz referansları bulurlar.

Ansiklopedide birden yedinci ciltlere kadar olan bölümler, Kıpti toplumları hakkında özellikle biyografik açıdan çok yararlı, kapsamlı konulara değinmektedir. Örneğin, sadece *Dayr Manastırları* hakkında, etkin kurumlarından arkeolojik harabelerine kadar 400’den fazla madde vardır. Aynı şekilde, kilisenin dini ve tarihi gelişimini açıkça ortaya koyan farklı yapıları hakkında birçok maddeye rastlanır [Mükemmel bir örnek için bakınız *Majlis al-Milli (Milli Meclis)* veya Toplumsal Ruhban Sınıfı] Sekizinci cilt, Kıpti dilbilimi üzerine bir ek içerir. Kıpti dili ve farklı lehçelerinin kökenleri hakkında bilinen her şeyi tartışmasından dolayı, paha biçilmez bir kaynaktır. Sekizinci ciltte maddelere ulaşmayı

kolaylaştıran ve ek notları da içeren, açıklaması olmayan maddelerin de yer aldığı, ilk yedi cildin kapsamlı bir dizini bulunur.

Sonuç olarak, Kıpti Ansiklopedisi hakkında iki eleştiri yapılabilir. İlki, Arapça isimlerin ve toplulukların transliterasyon ve çevirileri ile ilgilidir: Birçok isim bilindik Mısır/Kıpti alfabesi yerine başka alfabeler kullanılarak yazılmıştır; bu nedenle ansiklopedinin içinde bu maddelerin bulunması güçleşmektedir. Aynı şekilde, organizasyon ve topluluklar ya Arapça isimlerinin ya da İngilizce çevirilerinin altında listelenmiştir. Örneğin, Tawfiq Topluluğu *Jam'iyah al-Tawfiq* altındayken, *Asdiqa' al-Muqaddas*, Kitab-ı Mukaddes Topluluğunun *Dostları'nın* altında bulunmaktadır. İkinci olarak, modern tarihte ataerkil güce ve otoriteye meydan okuyan Kıptilerle ilgili makalelerin bayağılaştırılması ve hatta dışlanması, editörlerin ideolojik ön yargılarının su yüzüne çıkmasını sağlamaktadır. Örneğin 1954'te Papa II. Yusab'ın *Jama'at al-Ummah al-Qibtiyyah* tarafından kaçırılması, Kral I. Faruk döneminde ortaya çıkan radikal topluluklar bahsinde yalnızca bir dip not olarak verilir. Bu ideolojik yaklaşım, yazarların hiyerarşik ve korumacı ajandasını ortaya çıkartsa da, Kıpti Ansiklopedisi, Mısırlı Hristiyan azınlıklarla ilgili farklı konuların anlaşılması için çok önemli ve eşsiz bir kaynaktır.

Vivian Ibrahim

Çeviren Dr Pürnur Uçar-Özbirinci



Cumhuriyet ansiklopedisi. İstanbul: Arkın Kitabevi, Cumhuriyet ansiklopedisi yayınları, 1968, 11 Volumes.

ÖZET

Cumhuriyet Ansiklopedisi

Cumhuriyet Ansiklopedisi (the Encyclopaedia of the Republic), *Americana* veya *Britannica* türü ansiklopedilerin Türk versiyonlarından biri olarak kabul edilebilir. Çalıştıkları alanın önde gelenleri arasında yer alan 19 Türk bilim adamının denetiminde yazılan ve Arkın Kitabevi tarafından 1968 ve 1972 yılları arasında İstanbul'da yayımlanan

bu ansiklopedi, değişik bilgi düzeylerine sahip farklı yaş gruplarına (okul çağındaki gençlerden yetişkinlere kadar) hitap etmektedir. Türkçe kaleme alınan ansiklopedi Türkçe konuşan okuyucular için değerli bir başvuru kaynağıdır ve 3520 sayfayı kapsayan 11 cilt içinde bir dizi konu üzerine temel (veya daha fazla) bilgi sunmaktadır. Bu ciltlerde ele alınan konular hemen hemen tüm sosyal ve fen bilimlerinin ana dallarını ilgilendirecek kadar çok çeşitlidir. Felsefeden zoolojiye kadar pek çok alanı kapsayan bu konular alanlarına göre tasnif edilmek yerine alfabetik sıra halinde sayısı 15,000'i bulan bireysel maddeler halinde düzenlenmiştir. Bu maddeler, kişiler, yerler, kurumlar, ideolojiler, akımlar, hayvanlar, bitkiler, makineler ve sanat eserleri gibi pek çok konuyu okuyucunun bilgisine sunmaktadır. Muhtemelen, Türkçe konuşan okuyucu kitlesi hedef alındığından Türkiye ve özellikle Türkiye Cumhuriyeti tarihi ve kurumlarını ilgilendiren maddelere hem daha çok yer verilmiş – örneğin, her bir Türk iline ayrı bir madde ayrılmış olmasına karşın diğer ülkelerin sadece başkentleri ve en önemli illeri belirtilmiştir – hem de bu maddelerin bir kısmı daha ayrıntılı olarak yazılmıştır – örneğin, Türkiye Cumhuriyeti'nin kurucusu Atatürk ansiklopedide söz konusu edilen diğer ülke liderleri arasında en ayrıntılı ele alınan lider konumundadır. *Cumhuriyet Ansiklopedisi*'nin diğer bir ayırt edici özelliği ise kuşe kağıt üzerine basılmış bazı maddeleri temsil eden renkli ve büyük resimlere yer vermesidir. Hemen her sayfada kısa açıklayıcı notların eşlik ettiği bir resim, fotoğraf, harita, grafik veya şema yer almaktadır. Çok çekici olan bu resimlerin, yaş grubu ve bilgi düzeyine bakmaksızın okuyucuların ilgi ve öğrenme arzusunu kamçılması olasıdır. Diğer taraftan, bu ansiklopedinin en göze çarpan eksik yanı, 1968–1972 yılları arasında yayımlanmasından beri güncellenmemiş olmasıdır. Bu sebeple, özellikle fen bilimi ile ilgili konularda en son bilgiye erişmek isteyen okuyucuların bu kaynağı yetersiz bulması olasıdır. Bunun dışında, *Cumhuriyet Ansiklopedisi*, Türkçe bilen okuyucular için değerli bir genel başvuru kaynağı olarak tavsiye edilebilir.

Sevilay Aksoy



İletişim Yayınları. *Cumhuriyet dönemi Türkiye ansiklopedisi*. Çağaloğlu, İstanbul: İletişim Yayınları, [1985?]-1996, 10 Volumes.

ÖZET

Cumhuriyet Dönemi Türkiye Ansiklopedisi

On ciltlik, 2862 sayfalık bu eser, Tarih ve Toplum dergisini de yayımlayan ve kooperatif bir yayın evi olan İletişim Yayınları tarafından yayınlanmıştır. Ansiklopedi yaklaşık yüz maddeyi içermektedir. Her madde, farklı bilim adamları tarafından kaleme alınmış alt maddelerden meydana geldiği gibi, konuyla ilgili olarak belgeler, haritalar, resimler, siyah-beyaz fotoğraflar, önemli filmlerin listeleri, oyunlar, kitaplar, politikaçılar vb. bilgiler de maddelere dâhil edilmiştir. Örneğin, ekonomik dış ilişkiler maddesi, dış ticaret, dış borç, IMF ve yabancı yatırım hakkında yazılar içermektedir. Benzer şekilde kanun ve düzen maddesi de adalet ve hukuki görüş, askeri kanun ve sansür üzerine yazılar içermektedir. Bazı maddeler bir sonraki ciltte devam etmektedir. Ana konu başlıkları, Birinci Cildin başında ve daha genel bir konu indeksini içeren Onuncu Cildin sonunda listelenmiştir. Eserde dipnot yer almazken, bazı yazıların sonunda kaynaklar ve tavsiye edilen okumalar listesi yer almaktadır. Girişteki yazıda, Türkiye Cumhuriyeti'nin kuruluşundan bu yana altmış yıl geçtiği için bu dönemin şimdi tarihsel bir dönem olarak göz önüne alınabileceği ve böylece bir tarihi inceleme ve çalışma konusu olabileceği belirtilmiştir.

Yazıların çoğunun Cumhuriyet dönemi olaylarıyla ilgili bulunmasına rağmen, bazı maddelerin konusu 19. yüzyıl Tanzimat Dönemine kadar gitmektedir ve böylece Osmanlı İmparatorluğu'yla Türkiye Cumhuriyeti arasındaki tarihsel süreklilik de kesinleştirilmektedir. Yayıncılar, bu ansiklopediyi derlerkenki motivasyonlarının sadece bir konu hakkındaki gerçekleri listelemek olmadığı, aksine farklı bakış açılarının tartışılacağı ve 1980 askeri darbesinden sonra Türkiye'de gerçek demokratik kültürün kurulmasına yardımcı olacak bir çatı kurmak olduğunu Giriş'te belirtmişlerdir.

Eserde dâhil etmek üzere seçilen konular ile birlikte bu yorumlar, ansiklopedinin genel görüşünün Türkiye'de cumhuriyetçilik, demokrasi, özgürlük ve akademik araştırmannın önemini vurgulamak olduğunu öne sürmektedir. Yayıncının, özgürlük ve demokratikleşme yönündeki eğilimi, bazı alt yazılarda açıkça görülmektedir: örneğin, Türk basını ana maddesi altında, öldürülmüş olan Türk gazetecilerinin bir listesi yer almakta, diğer alt yazıda basın özgürlüğü ve ilgili tüzük, bir diğer alt yazıda ise basın ve mahkemeler yer almaktadır.

Eserde yer alan makaleler, çoğunlukla sadece ulusal değil uluslararası da üne sahip bilimadamları ve kendi alanlarında uzman kişiler tarafından yazılmıştır. Bununla birlikte, dil fazla karmaşık değildir; bu yüzden eser, belirli derecede iyi eğitilmiş ancak popüler bir okuyucuya yönlendirilmiş gibi görünmektedir.

Ciltlerde yer alan maddeler arasındaki konu başlıkları şöyledir:

Birinci Cilt: Türk Anayasası, Birleşmiş Milletler, arkeoloji, Atatürkçüler, AET, banka ve finans sistemi, basın, batılılaşma ve bilimsel ve teknolojik dünya.

İkinci Cilt: Bürokrasi, din-devlet ilişkileri, çevresel sorunlar, çocuklar ve aile, devlet kurumları ve dış ilişkiler.

Üçüncü Cilt: edebiyat, eğitim, enerji, ticaret adamları ve küçük esnaf, felsefi çalışmalar, folklor, fotoğraf ve gençlik.

Dördüncü Cilt: mali organizasyon, heykel, kanun ve düzen, devletler ve programları.

Beşinci Cilt: işsizlik, kadınlar, devlet harcamaları, şehirleşme, kooperatif sistem, madencilik, Masonlar, mezhepler ve dini tarikatlar, mimarlık.

Altıncı Cilt: müzeler, müzik, NATO, nüfus, ormancılık, polis-jandarma, reklamcılık ve sanat.

Yedinci Cilt: sağlık, endüstri, seçimler, iş sendikacılığı, silahlı kuvvetler, sinema, sivil toplum ve sivil toplum örgütleri, siyasi düşüncede eğilimler, siyasi yaşam ve siyasi partiler.

Sekizinci Cilt: sosyal politikalar, sosyoloji ve spor.

Dokuzuncu Cilt: şehir planlamacılığı, şirketler, tarım, tarih çalışmaları, teknoloji, ticaret, tiyatro, turizm ve Türk dili.

Onuncu Cilt: Türkiye Büyük Millet Meclisi, Türkiye Radyo Televizyon Kurumu, yardım dernekleri, vergi, yaşlılık, yayın dünyası ve yerel yönetimler.

Claire Norton
Çeviren Filiz Adiguzel Toprak



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ÖZET

Edebi Ansiklopedi: Dünya Uluslarının Edebiyatlarını Kapsar

دایره المعارف ادبی

Bu *Edebi Ansiklopedi*, başka birkaç ansiklopedi daha yayımlanmış olan ve birkaç kitap çevirisi bulunan Abd al-Ḥusayn Sa'idiyān tarafından derlenmiştir. *Edebi Ansiklopedi*'de; Asya, Latin Amerika, Avrupa ve Avustralya edebiyatları ve bu kıtalarda bulunan ülkelerin edebiyatlarıyla ilgili maddeler yer alır. Bu edebî tarih, kitabın üç bölümünün içeriğini oluşturur ve "Dünya Uluslarının Edebiyatı" başlığını taşır. Edebi tarih; antik, klasik ve güncel gelenekleri içine alır.

İkinci bölümün başlığı "Edebiyat Ansiklopedisi"dir ve edebî terimler, akımlar, dil bilgisi terimleri, şiir ve vezin tekniğine dair terimler açıklanır. Bu bölüm edebî terimler sözlüğüne benzer.

Üçüncü bölüm "Dünya Edebiyatından Seçilmiş Eserler" olarak adlandırılır. Dünyanın farklı ülkelerinden ve dillerinden ünlü yazarların eserlerinin özetleri, Farsça olarak yayımlanmıştır. Örnekler romanları, destanları, kısa öyküleri ve oyunları içerir.

Kitabın; içeriği, yazarın yöntembilimi ve bilgi toplama anlayışı hakkındaki bilgilere yer verilmeyen kısa bir giriş bölümü vardır. Giriş'te

yazar, kitabın son bölümü hakkında şunları söyler: "20 ulustan 50 hikâye, roman, oyun, dize koleksiyonu, 20 kısa öykü çevrilmiştir". Bu eserlerin kaynaklarına ve ne kadar kısaltıldıklarına dair bir açıklama yapılmamıştır. İlk bölümün sonunda, başka bibliyografik bilgiler verilmeden yalnızca kaynakların bir listesi sunulmuştur. Ayrıca, diğer bölümlerde de kaynaklar hakkında hiçbir bilgiye rastlanmaz. İçindekiler bölümü biraz karışıktır ve orada verilen sayfa numaraları gerçek sayfa numaraları ile uyuşmaz.

Bütün bunlara karşın kitap, Batı dillerini bilmeyen İranlı okuyucular için faydalıdır. Okuyucuların, edebiyat alanı ve dünya edebiyatı gelenekleri hakkında bilgilere hızlıca ulaşmalarını sağlayacaktır.

Kamran Talatoff
Çeviren Pürnur Uçar-Özbirdinci



موسوی بجنوردی، کاظم. دائره المعارف بزرگ اسلامی.
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ÖZET

Büyük İslam Ansiklopedisi

دائرة المعارف بزرگ اسلامی

Dā'irat al-Ma'ārif-i Buzurg-i Islāmī (DMBI), güçlü bir yönetici ve ilim adamı olan siyasi eylemci Sayyid Kazım Bujnūrdī'nin inisiyatifi ile ve onun İslam ve Şii'likle (ve daha az olmak üzere İran ile) hakkında, başta *Encyclopedia of Islam* (EI), Ehsan Yarshater'in (tamamlanmamış) "Danışname-i İran va İslam" ve Ghulamḥusayn Muşāhib'in "Dā'irat al-Ma'ārif-i Fārsī" olmak üzere diğer ansiklopedilerde algıladığı eksikliklerin giderilmesi amacıyla tasarlanmıştır.

Bujnūrdi, yeni ansiklopedisinin yayımı ile ilgili olarak 1984 yılında yayımlanan kitap boyutundaki planda, adı geçen projelerin pozitif yönlerini vurgularken, kendisinin bu çalışmalarda tespit ettiği

dini ve felsefi meselelere ilişkin tutarsızlıklar ile tarafsızlık ve özen açısından mevcut eksikliklerin çerçevesini çizmiştir. (ED)'de yer alan bazı maddelerde (her iki baskıda da) İslam'a saldırı çabalarının izlerini tespit ettiğini, Dānīshnāmāh-i Īrān va Islām'ın ise aşırı derecede, gayrimüslim ilim adamlarına dayandığını öne sürmüştür. Ayrıca Dā'irat al-Ma'ārif-i Fārsī'de yer alan İran tarihi hakkındaki maddelere, milliyetçi hislerin sokuşturulduğu; İslami konu başlıklarının çok kısa, önemsiz ve basit şekilde ele alındığı tespitlerinde bulunmuştur.

Bundan beş yıl sonra, DMBI'nin ilk cildinin yayımlanması, İslam tarihini ve kültürünü en geniş manada kavrayan, şaşırtıcı derece etkileyici, güncel ve güvenilir bir girişimin başlangıcına dair işaretleri ortaya koymuştur. Çalışmaya, hem kapsama alınan konular hem de yararlanılan kaynaklara yaklaşımı bakımından tarafsız ve geniş kapsamlı olmayı amaçlayan dikkatli ve sistemli bir yöntem rehberlik etmiştir. Cilt, Bujnürdî tarafından 1983'te Tahran'da kurulan bir merkez tarafından, bu merkezin devlete ait arazilerdeki tarımsal yatırımlarından sağladığı, yalnızca merkezi mali olarak desteklemeyi değil, aynı zamanda bağımsızlığını ve apolitik statüsünü de korumayı amaçlayan fonların dışında doğrudan hiçbir devlet yardımı almadan yayımlanmıştır. O zamandan beri merkez, bir Mütevelli Heyeti ve İcra Komitesi (her ikisinin de başkanlığını Bujnürdî yürütmektedir), kendine ait bir araştırma kütüphanesi bulunan (Hâlen 500,000 cilt ve yakın zamanlarda İraj Afshar, Manuchihr Sutūdah ve Aḥmad Munzavī'nin geniş şahsi kütüphanelerini bağışlamalarından sonra kuşkusuz çok daha zenginleşmiştir.), kadroları, tam gün ve misafir bilim adamlarıyla kayda değer bir organizasyona dönüşmüştür. Maddelerin Seçimi, Editörlük, Yabancı Kaynaklar, DMBI'nin İngilizce ve Arapça sürümleri, Konu Alanı Araştırmaları gibi diğer 11 ilgili kısımla birlikte çalışan (İranlı bilim adamlarından oluşan) bir "Danışma Kurulu" bulunmaktadır. Konu Alanı Araştırmaları kısmı, kendi içinde; edebiyat, teoloji, tarih, coğrafya, içtihat, felsefe, İslami teoloji, sanat ve mimari, hukuk ve dilbilimsel dâhil olmak üzere, kendi yazar kadrosu, uzmanları ve editörleri bulunan on dört alt bölüme ayrılmıştır. Bujnürdî, merkezin hem yöneticiliğini, hem de Arapça ve Farsça

sürümleri yaklaşık 750 çift sütunlu sayfaya sahip, geniş hacimli en az 35 ciltten; İngilizce sürümü ise 20 ciltten oluşması planlanan DMBI'nin baş editörlüğünü yürütmektedir.

Ocak 2007 itibarıyla Āb-(آب) – Pūryā-yi Valī' (آب و پوری) arasında kapsayan (yaklaşık 5000 ana madde) 13 cilt ve "Dā'irat al-Ma'ārif al-Islāmīyah al-kubrā", adını taşıyan Arapça beş cilt yayımlanmıştır. İngilizce sürümünün birinci cildi "*Institute of Ismaili Studies in London*" da (Londra İsmaili Araştırmaları Enstitüsü) hazırlanma safhasındadır. İlk on iki ciltte yer alan maddelerin çoğuna merkezin <http://www.cgie.org.ir> adresindeki web sitesinden çevrim içi olarak erişilebilmektedir.

Başlığında İran hakkında açık bir referans bulunmamasına rağmen, DMBI, İran ile ilgili konulara bunu haklı kılacak "İslami" bir yön bulunmadığı hallerde bile, özel bir önem vermektedir. Bununla birlikte esas vurgulanan, İslam medeniyetinin tüm yönlerinin kavranması ve seçilen başlık hakkında mümkün olabildiği kadar çok güvenilir kaynağa müracaat edilmesidir. Bu, benzersiz maddelerin ortaya çıkmasını sağlamış, bazı hâllerde ise ilk bakışta uygunmuş gibi görünen, ancak böylesine uzmanlaşmış bir çalışmaya uygun düşmeyen girişlere (veya bölümlere) yol açmıştır. Bu yaklaşımın doğurduğu başka bir sonuç da, maddelerin sonunda yer alan kaynakçaların başlı başına bir değer kazanmalarıdır (merkezin kütüphanesinin büyümesiyle birlikte Farsça/Arapça olmayan kaynakların kullanımı her yeni ciltte daha da gelişmektedir; bununla birlikte *Encyclopaedia Iranica* nın katkılarının daha fazla vurgulanması daha fazla arzulanırdı). Maddeler (lüzumsuz uzatmalara rastlanmakla birlikte) genellikle uygun uzunluktadır ve uzunluk genellikle konu hakkında kaynak bulunabilmesine veya özgün çalışmaların mevcudiyetine bağlıdır. Maddelerin yazılış stillerinin ölçünleştirilmesi konusunda sarf edilen büyük çabalar nispi bir iyileştirme sağlamıştır, ancak daha da geliştirilmesi mümkündür. Bazı maddelere resimli anlatımlar (sıklıkla renkli) ve tablolar eşlik etmektedir.

Kambiz Eslami
Çeviren Ertürk Barlas



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ÖZET

Modern Ansiklopedi

Genel Bilim, Edebiyat ve Sanat Ansiklopedisi

دائرة المعارف الحديثة
موسوعة عامة في العلوم والآداب والفنون

Oldukça değerli ve yararlı olan bu ansiklopedidir. Ahmad Atiyallah tarafından derlenmiştir. Anlaşıldığı kadarıyla ikiden fazla ciltten oluşuyor. Bunu, ikinci cildin sonunda bulunan “üçüncü cildin tamamlanmış olduğu ve “sitt” maddesiyle başladığı” yolundaki ifadeden çıkarıyoruz. Ne var ki ben sadece bu iki cilde ulaşabildim. Ansiklopedinin ilk baskısı 1952’de, ikinci baskısı ise 1975’te yayımlandı. Her iki cilt de 500 sayfa; ortalamının üstünde bir uzunluktur.

Ansiklopedi, onu tamamına erdiren yüce makamın söylediklerine bakılırsa Arapça olmayan kaynaklara dayanan benzer yapıtların yerini almak üzere derlenmiştir. Öyle ki Arap okur, yazarın cüretini ancak utanma duygusuyla sınırlandırabiliyor. Ansiklopedinin ortaya çıkışının ardında işte bu olgular var. Yine de genel olarak nitelikli, amacı, dili ve metodu bakımından önemli bir yapıttır.

Ansiklopedinin amacına gelince, Müslüman Arap okuyucunun ihtiyacına ve ilgisine hitap edecek her türlü siyasi, ekonomik, dilbilimsel, kültürel, tarihsel ve felsefi makaleyi kapsamaktır. Ayrıca hangi yollardan gelmiş olurlarsa olsunlar tarihle ilgilenmeye başlayan herkesin ilgi ve ihtiyacını karşılama sorumluluğunu da yüklenmiştir. Kimseye dini, etnik kökeni ya da mezhebi nedeniyle cephe almıyor ya da kötü niyetli bir söz sarf etmiyor.

Yapıtın diline bakıldığında, görece kolay olduğu, karmaşıklık ve bulanıklıktan kaçındığı göze çarpar.

Yöntem ele alındığında ise, başlıkların konulara göre, alfabetik olarak sıralandığı görülüyor.

Yöntem bakımından önemli bir konu şu: Yapıt, İslami öğretiyle ilgili bir şeyden bahsettiğinde ya konuya hâkim bir kaynağa başvuruyor ya da Kuranizmi açıklarken, bir fikri toparlarken, hukuk konusunu ele alırken, örneğin “ab” ve “az” sözcüklerine hiçbir kısıtlamaya gitmeden değindiği durumda olduğu gibi, kendi fikrini önyargıdan uzak bir biçimde ortaya koyuyor. Bu konuda bütün maddelerin aynı tutarlılığa sahip olması ve kapsadığı konuların belli bir çizgiyi takip etmesi imkânsız olsa da ansiklopedi, baştan sona gözden geçirilmiş olduğu izlenimini veriyor. Ayrıca yapıt, okurun göz atabileceği resim, çizim, mimari şekiller, haritalar, siyasi ve tarihi kayıtlar sağlamaya özen göstermiş. Bir sayfa bile, bu bazen az bazen çok sayıdaki çizim ve resimlerden mahrum bırakılmamış. Bu da okurun materyali ayrıntılı olarak gözünde canlandırmasını sağlıyor.

Ansiklopedinin göz ardı ettikleri arasında, yapıtta bolca içerildiği vurgulansa da, dışarıda bırakılan ve önemli bilgilere göndermede bulunan bir sayfa da vardır.

1. Örneğin bu konu üzerine tam bir bilgi içerdiğini söylemek dışında bir şey sunmuyor.
2. Arapça olmayan bir sözcüğün yabancı dillerdeki karşılığını, örneğin “Apatid” için “Apartheid”ı, vermeyi ihmal ediyor. Özellikle de telaffuzu zor olan ya da özgün biçiminin ne olduğunu tahmin etmenin kolay olmadığı sözcüklerde bu, Arapça bilmeyen okurun işini iyiden iyiye zorlaştırıyor.

Son sayfada, ansiklopedide kullanılmış olan kısaltmalar listesi tekrar verilmiştir.

Ayub Saleh
Çeviren Hivren Demir-Atay



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ÖZET

Enerji Hakları Ansiklopedisi

دائرة المعارف حقوق نيرو

Bu kitap, hem sözlükler ve dini ve hukuki kaynaklar gibi farklı Farsça kaynaklara, hem de yazarın şahsi notlarına ve kayıtlarına dayanan, ansiklopedi formatında sunulmuş hukuki ve sair konu başlıklarını kapsamaktadır. Kitap, esas itibarıyla, doğal kaynakların kontrol ve mülkiyeti ile doğal enerji kaynaklarına tasarruf etme konularıyla herhangi bir şekilde bağlantılı konu başlıklarını ele almaktadır. Yazar, maddelerin seçiminde kullandığı ölçütler ve yöntemler konusunda herhangi bir açıklama yapmamışsa da, derlenen maddelerin ve aşağıda tartışılan seçilmiş konuların değerlendirilmesinden -bazen ilişki derecesi çok yakın olmamakla birlikte- yazarın en çok enerji arzı ile ilgili konularla ilgilendiği sonucunu çıkarabiliriz. Sonuç olarak, maddeler su, elektrik, petrol ve nükleer enerji gibi çeşitli enerji kaynaklarıyla ilgili geniş bir konu başlığı yelpazesinden seçilmiştir

Kitap 1055 madde ihtiva etmektedir. Madde listesine bakarak bölümleri birbiri ile kıyaslayabiliriz. Örneğin, 472-82 arasındaki bulunan *jāddah* (yol) hakkında maddeler enerji ve güç başlığı ile yakından ilgili görünmemekte, yalnızca Abadan, Behbahan gibi bazı şehirler ve Kuzistan Su ve Elektrik Şirketi gibi bazı kurumlar hakkında açıklamaları içermektedir. Diğer taraftan aynı sıralamadaki bazı maddeler bütünüyle hukuki açıdan enerji ve elektrik arzı sorunu ile ilgilidir. Buna ek olarak, kitabın içeriğinden anlaşılmaktadır ki yazar, kitaptaki maddelerin sayısını olabildiğince artırmak istemektedir ve her harf için mutlaka maddeler bulunması gerektiğini düşüncesi içindedir. Bunun sonucunda “Y” harfi için herhangi bir madde bulamadığı zaman, bu harf için kısa maddeler elde etmek amacıyla madde başındaki “hidrolojik yıl”, “gölet” ve “aqua hektar” gibi kelimelerini başına “yek” (bir) kelimesini eklemiştir.

Bazı maddelerde, yazar, Fransızca ve İngilizceden çok da isabetli olmayan karşılıklarıyla birlikte, kısa tanımlar vermiştir.

Bu da, kitabı ansiklopediden ziyade sözlüğe dönüştürmüştür. Bazı madde başı sözcükler ve içerikleri de kitabın adının yarattığı izlenimin aksine, konuyla hukuki açıdan pek ilgili görünmemektedir. Bu tür maddeler hukuki belgeden ziyade, genel bilgi olarak daha yararlı olabilir

Ayrıca her maddenin sonunda bazı kaynaklar çok kısa olarak verilmiştir. Genel olarak, yazarın güç kaynakları, özellikle de su ve elektrik hakkındaki kişisel çabaları övgüye değer olmakla birlikte, bir ansiklopedide bulunması gerektiği kabul edilen ve aranan ölçünleri uygulamamıştır. Yazar, Eizeh Azad Üniversitesinden (Kuzistan Vilayeti) lisans diploması sahibidir.

Said Edalatnejad
Çeviren Ertürk Barlas



شرف الدين، جعفر، حاطوم، أحمد، أبو علي، محمد توفيق.
دائرة المعارف القرآنية. بيروت: دار التقريب بين المذاهب
الإسلامية. مجلد واحد، 1995.

Sharaf al-Din, Ja'far, Hatum, Ahmad and Abu 'Ali, Muhammad Tawfiq. *Da'irat al-ma'arif al-Qur'aniyah*. Beirut: Dar al-Taqrīb bayna al-Madhahib al-Islamiyah, 1416 = 1995.

ÖZET

Kuran-ı Kerim Ansiklopedisi: Kuran Surelerinin Özellikleri

دائرة المعارف القرآنية : خصائص السور

Bu ansiklopedi, ansiklopedinin giriş bölümünde not edildiği üzere, geniş ve iddialı bir projenin ilk ve bugüne kadar (Aralık 2007) yayımlanan tek cildir. Bu proje iki ansiklopediyi kapsar: biri *Kuran Ansiklopedisi* ve diğeri *İslam Ansiklopedisi*'dir. Her iki ansiklopedi, alt başlıklarında belirtilen konulara ayrılmıştır.

İlk cilt, giriş bölümü ile başlar, “Surelerin Özellikleri”. Yazar, bu bölümde Kuran'ın surelerini farklı isimleri ve konularıyla sıralar. Bununla birlikte, Ibn al-Nadīm'in (doğumu, Hicri 384/ Miladi 995) *Fihrist* kitabında listelediği gibi,

onuncu yüzyıla kadar Kuran hakkında yazılan Arapça kitaplara değinir.

İlk iki sure olan Fatiha “açış” ve Bakara “inek” sureleri on bir bölümde tartışılır.

- (1) “Surenin amaçları ve anlamları”
- (2) “Surede, ayetlerin bağlantısı”
- (3) “Surenin düzenlenmesindeki sırlar”
- (4) “Surenin gizli içerikleri”
- (5) “Surede vahiy dili”
- (6) “Surede her sorunun bir cevabı vardır”
- (7) “(Kuran’ın) yedi kıraati”
- (8) “Suredeki dilbilimsel anlamlar”
- (9) “Suredeki mecazi anlamlar”
- (10) “Suredeki örtülü ayetler (*al-mutashābihāt*)”
- (11) “Suredeki mantık”

Bu cilt, özellikle klasik Arap çalışmalarından geniş ölçüde yararlandığı için çok kullanışlı bilgiler içerir. Ancak, yeteri kadar kolay erişilebilir değildir, çünkü ciltteki birçok yerde, bölümlerin başlıkları tartışılan konuları yansıtmaz. Örneğin, ilk bölümün konu başlığı belirtildiği üzere, surenin amaçlarını (*al-ahdāf*) ve anlamlarını açıklamaz. Gizli anlamları tartışan dördüncü bölüm, birinci bölümde yapılan yorumun yalnızca tekrarı niteliğindedir. Başka bir örnekte, yazarın gizli anlamı olduğunu iddia ettiği ifadelerden biri *Yawm al-Dīn*, “Din Günü”dür; ancak bu anlamda neyin gizli olduğu bilinmez ve açıklanmaz. Bilgileri karıştırmak ve tekrarlamak bu cildin sıkça tekrarladığı özelliklerinden biri: bunu engellemek üzere, farklı bölümler tek bir bölüm içinde ya da alt başlıklarda tartışılabilir. Bunun çok iyi örnekleri beş, sekiz ve dokuzuncu bölümlerdir.

Diğer ciltlerin basılmasındaki ertelemeye bu aksaklıklar sebep olmuş olabilir.

Ghada Jayyusi-Lehn
Çeviren Pürnur Uçar-Özbirinci



خرم‌شاهی، بهاء‌الدین؛ فانی، کامران؛ جوادى، احمد صدر
حاج سيد. دایرة المعارف تشیع. تهران: بنیاد اسلامی طاهر،
11 مجلد، 2005-1988.

Khurramshāhī, Bahā al-Dīn, Fānī, Kāmran,
Javādī, Aḥmad Ṣadr Ḥāj Sayyid. *Da‘irat*

al-ma‘ārif-i Tashayyu. Tehran: Bunyād-i Islāmī-i
Ṭāhir, 1988-2005, 11 Volumes.

ÖZET

Şiilik Ansiklopedisi

دایرة المعارف تشیع

Bu ansiklopedi 1983 yılında müteveffa Sayyid Abu al-Fazl vakfı ile onun mütevellileri Tahirah Ghafari Hanım, Abbas Taj, Dr Muhammad Mahdi Ja‘fari, Dr Taqi Tahiri, Husayn Hariri, Akbar Tahiri Qazvini, Ali Tahiri ve Ahmad Sadr Hajj Sayyid Javad’ın mali destekleri sayesinde başlatıldı. Yazı kurulu üyelerinin isimleri kapakta ve önsözde görülmektedir.

Ansiklopedinin hacimli mukaddimesinde kurucular bu koleksiyonun amacının İmamiye-şii kültür ve edebiyatını ve İran kültürünü tanıtmak olduğu ifade etmişlerdir. Bunun sebebi, mütevellilerin Avrupa ve İslam ansiklopedilerinin şiilik konusuyla daha az ilgilendiğine, bazen de düşmanlık gösterdiklerine dair inançlarıdır. Şiilik Ansiklopedisi’nin editörlerine göre, son elli yılda İran’da ve Arap dünyasında meydana getirilen ansiklopediler şiiliği ele almakta eksik ve yetersizdirler. Ansiklopedinin uzun mukaddimesinde, önceki İran ansiklopedilerindeki maddelerdeki yetersizlik ve yanlışlıklar özetlenmiştir. Önceki İran ansiklopedilerindeki maddeler genellikle şiilikle ilgili olmadıkları ya da şiilikle bağlantıları kurulmadığı için eleştirilmiştir (Ör. Hafız maddesi). Mukaddimenin amacı, şiilik Ansiklopedisi’nin derlenmesi ihtiyacı üzerinde duyarlılık yaratmaktır.

Benzer şekilde, ön sözde, ansiklopedinin içeriğine ve derlenişine ilgili genel kurallara ilişkin atıflar yer almaktadır. Diğer hususlardan başka, maddelerin sunumu güvenilir belge ve delillerle birlikte, alfabetik sıraya göre yapılmış olup belgeler açıklayıcı, çözümsel ve bazen eleştirel tondadır. Maddelerin çoğunun kısa veya orta uzunlukta olması istenmiş ve tek konuya hasredilmiş olmakla beraber, alt kategorilere ayrılmış daha uzun maddeler de bulunmaktadır. Bütün maddeler tanımlayıcı olup tercümelerden kaçınılmıştır.

Birinci cilt 1988 yılında, ikinci cilt ise 1990 yılında, mali destekçi Tahir İslami Vakfı adına

yayımlanmıştır. Üçüncü cilt 1993 yılında, dördüncü (1995), beşinci (1997), altıncı (1998), yedinci (2000), sekizinci (2001), dokuzuncu (2003), onuncu (2005), on birinci (2006) yılında “al-‘ayun wa al-mahasin” maddesine kadar, vakfettiği servetle yayımı sağlayan şehit Sa‘id Muhibbi tarafından kaleme alınmış bir ön sözleşme Kültür ve Yardım Vakfı adına yayımlanmıştır. Bu hayırseverlerden hiçbir yerde söz edilmemekte olup bize söylendiğine göre ansiklopedinin editörleri ciddi mali sorunlarla karşılaşmışlardır. Ansiklopedinin ve Bazargan Kabinesi üyelerinden Sadr Hajj Sayyid Javadi’nin şahsının, İran Kurtuluşu Hareketi ile ilişkilendirilmesi İran Hükümeti tarafından sistematik olarak şiiilik Ansiklopedisi’nden mali desteğin esirgenmesi için bir bahane olarak kullanılmıştır.

Maddelerin kalitesi ve özellikle de kaynakların seçimi ve yazım üslubu konusunda ise maalesef, ön sözde bahsedilen beklenen standartları karşılamaktan çok uzak olduğu belirtilmelidir. Her maddenin sonunda ilgili ilgisiz, güncelliğini kaybetmiş, ikinci ve üçüncü sınıf kaynaklara yer aldığından, atıflar beklentileri boşa çıkarmaktadır. Gerçekten de okurların yazarın sözlerine itibar etmek dışında seçeneği yoktur. Kaynakçada, kaynak malzeme düzgün bir şekilde kaydedilmemiştir. Örneğin “al-Zari‘ah” ve “Kashf al-zunun” maddelerinde ne yazarın ismi ne de yayının tarihi ve yayımlandığı yer hakkında bilgi verilmiştir. Okurların kaynak olarak gösterilen yakın zamanlarda yayımlanmış kitaplar arasında arzuladıkları sayfayı bulmaları çok zor olacaktır. Atıflarda genellikle yazarın adı yerine kitap adları belirtilmiştir. Bu, tüm maddeler için geçerli değildir ve *Şiiilik Ansiklopedisi*’nin tutarlı bir kaynakça sisteminin olmadığını göstermektedir.

İlk iki bölümde, maddeleri yazarların isimlerinden söz edilmemiş, üçüncü bölümden itibaren az çok devamlılığı olan yazarlar listesi verilmiştir. Bir kısım maddeler kapsamlıyken, diğerleri bir ansiklopedinin sistematik ve kısa tarihi bakış açısını özetlemek şeklindeki gerçek maksadını dikkate almaksızın kapsama dâhil edilmiştir. Felsefe ve ahlak hakkındaki maddelerde, Farsçaya harfi harfine tercüme edilen Arapça ifadeler okurlara tuhaf gelmektedir. Yazarların bazı maddelerde kullandıkları üslup öznel olup

çözümleyici özellik taşımamaktadır. Çalışmanın amacı şii kültürünü tanıtmak olmasına rağmen, Emel ve Hizbullah gibi İranlı olmayan şii gruplar görmezlikten gelinmiştir. şiiilik ile ilgili yeni terimlerin üretilme biçimleri, İnsan Hakları Anlaşması gibi makaleleri aydınlatacaktır. Yeni terimlerin kullanıma ve şiilikle ilişkilendirilme biçimi İnsan Hakları Sözleşmesi gibi maddelere yansımaktadır. Editörler ve editörler kuruluna saygılarımızla, daha fazla özen, sabır ve bütçe ile ansiklopedinin uzun vadede ve ikinci baskıda gereken standartlara ulaşacağına dair ümidimizi muhafaza ediyoruz.

Saeid Edalatnejad
Çeviren Ertürk Barlas



لنگرودی ، محمد جعفر جعفری. دائرة المعارف علوم اسلامی قضائی. تهران: کتابفروشی گنج دانش، 1984، 3 مجلد.

Langarudi, Muhammad Ja‘far Ja‘fari, *Da‘irat al-ma‘arif-i ‘ulum-i Islami-yi qaza’i*. Tehran: Kitabfurushi-i Ganj-i Danish, 1984, 3 Volumes.

ÖZET

İslami Hukuku Bilimleri Ansiklopedisi

دائرة المعارف علوم اسلامی قضائی

Ansiklopedi, İslami içtihatlarda geçen hukuki izleklerle ilgili terim ve ifadeleri açıklamayı amaçlamaktadır. Yazar, bu çalışmanın uzman olmayan kişiler için yazıldığını iddia etmektedir. Ancak, sayısız Arapça hukuki terim ve ifade, uzman olmayan Farsça okurları için ansiklopedinin kullanımını zorlaştırmaktadır.

Bu kitapta yazar, ansiklopedinin adına uygun düşen 358 kelimeyi derlemiş ve açıklamıştır. Terimler alfabetik sıraya göre sıralanmıştır. Bunlardan 31’i modern laik yasalardan kaynaklanmaktadır. Bu terimler halk tarafından sıklıkla kullanıldıkları ve 17 adedinin İslami içtihatlarda karşılığı bulunduğu için İlmi İslami terimler kapsamına dâhil edilmişlerdir.

Bu literatüre yakından baktığımızda, maddelerin hepsinin aynı ağırlıkta olmadıklarını

fark ediyoruz. Örneğin, birinci ciltte yer alan “Davanın İspatında Deliller” (Adillah-i aşbât-i da’wâ), “Yetkili Yargı Yeri” (Imârah yad), “Taksim Davası” (Da’wâ-yi Taqsim) maddeleri çok kapsamlı olmalarına karşılık, aynı ciltte, iki satırı geçmeyen çok kısa, “hükümet” (Hükümet), Savcı (Dâdsitân), Mahkeme (Dâdgâh) gibi maddeler bulunmaktadır. Bazen, karşılıklı olarak birbirlerine atf yapan “Kaza Meclisi (Majlis al-Qazâ) ve “Hüküm Meclisi” (Majlis al-Hukm) gibi her biri konu hakkında yalnızca birkaç satırlık kısaltılmış sürüm ihtiva eden maddeler bulunmaktadır. Benzer şekilde, “Mirasçılık İddiası” (Da’wâ bar Miyat) maddesi, ansiklopedik formatta olmayıp muhtelif fetvalardan alıntıları bir araya getirmektedir. “Hapis Hakkı” (Haq-i Habs), “Davaya İtiraz” (İtirâz az Da’wâ) ve “Hukuki Ehliyet” (Ahliyat) gibi bazı hukuk kavramları bütünüyle ihmal edilmiş olup bunlarla ilgili hiçbir madde bulunmamaktadır.

Kitabın güçlü yanlarından biri, yazarın Sünni ve Şii uzmanlar tarafından yazılmış güvenilir kaynaklar kullanmış olmasıdır. Kitap, konu hakkında kısa ve doğru açıklamalar içermesi nedeniyle takdire değerdir. Yazar da birçok kişi gibi, bu bilimde, Şii içtihatlarının, bu ilme ilişkin Sünni yorumlara kıyasla sıra dışı önemde olduğuna inanmaktadır. Yazar, İslam hukukçularından birbirinden çok farklı bakış açılarının ve kararların toplanması konusunda beceri göstermiş ve içtihat ilkelerini ve tarihini dikkate almış; fakat Sünni ve Şii ekollerinin tarihin değişik evrelerinde ürettikleri farklı kaynakların tümünü incelememiştir. Ayrıca yazar aşırı ölçüde Muḥammad Bâqir Shaftî-yi İsfahânî (d. 1844) ve Sayyid Muḥammad Kâzım Ṭabâtabâ’î-yi Yazdî (d. 1919) gibi ikincil kaynakların soru ve cevaplarına dayanmıştır. Birçok defa tarih ve yer belirtilmeksizin taş baskı yayınlara gönderme yapılmıştır. Sonuç olarak, ansiklopedide yer alan kaynakların % 70’i bilim adamları için yarıarsızdır. Yazar, birkaç yerde Fransız ve Roma hukuku ile İslami içtihatları karşılaştırdığını iddia etmektedir; ancak, kaynakçada hiç Latince kaynaklara atf bulunmamaktadır.

Bütün hukuki değerlendirmeler iki cilde yerleştirilmiştir. Üçüncü bölüm “Hukuk

Mantığı” adını taşımaktadır. Yazar, hâkimlerin kararlarının aslında keyfi ve adaletsiz olduğu ve genel olarak Aristo mantığı ve özellikle hukukta rasyonellik bilindiği takdirde hatalı kararlardan kaçınılabileceğini öne sürmektedir. Mantık kurallarının bir ilimden diğerine değiştiğine inanmaktadır ve bu nedenle bu kitaptaki amacı, hukuki olarak anlaşılabilir bir mantığa odaklanmaktır. Rasyonellik üzerinde bu tarz tartışmalar, aydın çevrelerde sıklıkla yapılmakta ve bunun içtihadın bir parçası olduğuna inanılmaktadır. Üçüncü bölümde belki de ilk kez, hukuk felsefesine, dil felsefesine ve bilgi teorisine ilişkin Farsça atıflar bulunmaktadır.

Üçüncü bölümde, yine tarihlerinden söz edilmeksizin taş baskı kaynaklara atıflar yapılmaktadır. Her ne kadar düzenleme tarzı ve maddelerin biçimi, yabancı ansiklopedi modellerine dayansa da, “hükümlerine bağlı kalmaksızın” (lâ zarar) gibi bazı maddeler bağımsız bölüm şeklindedir.

Saeid Edalatnejad
Çeviren Ertürk Barlas



معظمی گودرزی، اسد الله؛ آموزگار، ژاله؛ اجتهادی، مصطفی؛ بهلولی فسخودی، محسن. دایرة المعارف زن ایرانی، تهران: بنیاد دانشنامه بزرگ فارسی، وزارت علوم، تحقیقات فن آوری، 2003–2004، 2 مجلد.

Mu‘azzami Gudarzi, Asad Allah, Amuzigar, Zhalah, İjtihadi, Mustafa, Buhluli Faskhudi, Muhsin, *Da‘irat al-Ma‘arif-i zan-i Irani*. Tehran: Bunyad-i Danishnamah-‘i Buzurg-i Farsi, Vizarat-i ‘Ulum, Tahqiqat-i Fann’avari, 2003 or 2004, 2 Volumes.

ÖZET

İranlı Kadınlar Ansiklopedisi

دائرةالمعارف زن ایرانی

İranlı Kadınlar Ansiklopedisi, yapıtı sipariş eden ve Devlet Başkanlığına bağlı olarak çalışan Kadınları Destekleme Merkezi ile projeyi hayata

geçiren Büyük Pers Ansiklopedisi Vakfı'nın ortak çabasının bir ürünüdür. Yapıt, 2003 yılında Tahran'da kitaplaştırılmıştır. İki ciltten oluşan ansiklopedi, toplamda 1398 sayfalık bir içerik ve 64 sayfalık bir ön sözden oluşuyor. Danışman, yayın yönetmeni ve başeditöre ek olarak üç farklı grupta toplam iki yüz kadar kişinin akademik ve insani gayretleriyle ansiklopedinin oluşumuna katkıda buldukları görülüyor: Birinci grup, bir akademisyenler kurulundan; ikinci grup, yazarlar, yardımcı danışmanlar ve editörlerden, üçüncü grup ise Kurul'un çalışmalarını destekleyen bir ekipten oluşuyor. Ansiklopediye katkıda bulunanlar arasında birçok ünlü akademisyenin, güvenilir yazarın ve deneyimli araştırmacının adlarına rastlamak mümkündür. Bu kişilerin uzmanlık alanlarının çeşitliliği ve derinliği, ansiklopediye ve yapıtın kapsayıcılığına olan güveni artırıyor.

Ansiklopedinin en önemli özelliklerinden biri, ilk cildin giriş bölümünün sonunda, 75'inci sayfada özetlenen yazı kuralları ve yöntemlerine tamamen uyulmuş olmasıdır. Yapıtta belirli bir düzen ve ahenk sağlayan bu kurallar olmasa, tarih, dilbilim ve kültür gibi farklı alanları kapsayan ansiklopedinin içeriği kolaylıkla düzensiz ve dağınık bir hâl alabilirdi. 2222 madde başlığı içeren ansiklopedide okura, "İranlı Kadın"ın, bilim, siyaset, toplum, ekonomi ve kültür alanlarındaki varlığı ve geçmişten günümüze geniş bir zaman dilimindeki etkinlikleri hakkında çarpıcı nitelikte temel bilgiler sunuluyor. Ansiklopedinin hedef kitlesi ne eğitim görmemiş çoğunluk, ne de kültürlü azınlıktır. Amaç, bu iki uç konumun arasında yer alan geniş yelpazeye hitap etmektir. Bu nedenle, yapıtta genel geçer bilgilere de uzmanlık gerektiren teknik ayrıntılara da yer verilmemiştir. Ansiklopedi, bir yandan temel bilgileri verirken bir yandan da yeni ve güncel olmaya çalışıyor.

Her bir ansiklopedi maddesi, akademik bir yazının temel konusunu oluşturuyor. Bu yazı, bazı durumlarda kendisiyle ilişkili ve uzunluğu 1000 kelimeyi, nadiren de 2000 ya da 3000 kelimeyi bulan bir başka maddeyi de kapsayabiliyor (ör. kadın: evlilik). Bazen maddelerin uzunluğu yarım sütunu geçmiyor veya sadece birkaç satırla sınırlı kalıyor (şu maddeler örnek verilebilir: *Sariti*; *Divan-ı Gohariye*; *Mahaferid*). Ancak, maddelerin büyük bir kısmı bu ikisi arasında,

ne çok uzun ne çok kısa olarak kaleme alınmış ve genellikle bir iki sayfayı aşmıyor. Her bir maddeyi oluşturan yazılar birbirinden bağımsız sayılabilir, birini okumak için diğerlerini de okumak gerekmiyor. Yazıları kaleme alanlar, güncel ve güvenilir Farsça, Arapça ve İngilizce kaynaklardan yararlanmışlardır. Her yazının sonunda, kullanılan kaynakların bir dizini de ayrıca veriliyor.

Kendisini tanımlama biçimi göz önüne alırsa (Birinci Cilt, 25. ve 28. sayfalar), ansiklopedi "milli ve dini" bir nitelik taşıyor. Yani madde her iki standarda birden ne kadar uygunsuzsa ansiklopedide o derece fazla önceliğe sahip oluyor ve ayrıntılı yazılarla ele alınıyor. Ayrıca, İran'la milli ve dini bakış açısından herhangi bir bağlantıya sahip her şey bir madde içinde değerlendirilebiliyor. Sonuç olarak, bazı kişiler, olaylar ve tarihi yapılarla ilgili maddeler milli bir bakış açısından İranlılık çerçevesinde değil, İran'ın kimliği, kültürü ve gündelik yaşamıyla olan tarihsel bağları aracılığıyla ve dini bakış açısından değerlendiriliyor veya bunun tam tersi geçerli oluyor.

Ansiklopedi bütünüyle tarihle ilgili maddelere odaklanmıyor; kadınların günümüzdeki sorunlarına da değiniyor. Bununla birlikte, tarihle ilgili maddelerde yer alan yazılar, ele aldıkları konunun günümüzdeki konumunu değerlendirirken günümüz sorunlarına da temas ediyor.

Maddelerin düzenleniş tarzı kısaca gözden geçirildiğinde, araştırma ve inceleme alanlarıyla konuların çeşitliliği dikkat çekiyor. Üzerinde durduğu konuyu ele alışı bakımından eşsiz ve emsalsiz bir yapıt olan böylesi bir ansiklopedi için de şüphesiz bu en uygun düzenleme biçimidir.

Yapıt, bu tür ansiklopedilerin en yaygın ve geleneksel konuları arasında yer alan şahsiyetler, mekânlar, kitaplar, dergiler, makaleler, çeşitli sanayiler ve el sanatları gibi konulara ek olarak, bu kültürde ve bu sınırlar içinde yaşayan kadınların hayat tarzlarıyla ilgili gelenekler, alışkanlıklar ve ortak kültürel inanışlar hakkında da çeşitli başlıklar içeriyor. Bu başlıklar arasında *sofra* kültürü, adak törenleri (örneğin *Acil Müşgilgüşa*), örfi hukuk kuralları ve yasalar,

kadını ilgilendiren şeriat kanunları ve medeni hukuk bulunuyor. Bu konular, İslam öncesi dönemden başlayıp günümüze kadar gelen bir zaman dilimi içinde ele alınıyor.

Ansiklopedide nadiren görsel malzeme kullanılıyor. Bu durum özellikle birinci cilt için geçerlidir. Çok iyi tanınan kişileri kapsayan ve tarih, toplum ve gündelik yaşam gibi konulara yer veren böylesi bir ansiklopedi için bunun bir eksiklik olduğu söylenebilir; fakat, bu eksikliği gidermek çok zor olmasa gerekir.

Mohammad Mojahedi
Çeviren Hivren Demir-Atay



سرمدی، عباس. دانشنامه هنرمندان ایران و جهان اسلام از مانی تا معاصرین کمال الملک، تهران: انتشارات هیرمند، 2001.

Sarmadī, Abbās. *Dānishnāmāh-i Hunarmandān-i Īrān va Jahān-i Islām az Mānī tā muāşirīn-i Kamāl al-Mulk*. Tehran: Intishārāt-i Hīrmand, 2001.

ÖZET

(İran ve İslam Dünyası Sanatçıları Ansiklopedisi):

Mani'den (MS 3. yy.) Kamāl al-Mulk'a (20. yy)

دانشنامه هنرمندان ایران و جهان اسلام، از مانی تا معاصرین
کمال الملک

Kitabın uzun Giriş bölümünde (74 sayfa) yazar, başlangıçtan 19. yüzyıl sonlarına kadar genel sanat tarihi ve İran sanat tarihi hakkında kronolojik bir özet sunmaktadır. Girişin ikinci kısmında, kitabın kapsadığı değişik sanat formlarına değinmektedir. Bunlar esas itibarıyla resim, minyatür, süsleme, hat, el sanatları ve mimariden oluşmaktadır. Ancak, ansiklopedide yer alan müzik, şiir ve ağaç işleme, tekstil gibi diğer sanat dalları hakkında kitapta baştan sona bunlar hakkında birçok giriş bulunmasına rağmen hiç söz etmemektedir. Adı

İslam dünyası sanatçılarını kapsadığı izlenimi vermekte ise de, aslında kitap ve bazı Hintli ve Osmanlı sanatçı ile birlikte İranlı sanatçılar üzerinde yoğunlaşmaktadır.

Ansiklopedinin kapsadığı zaman dilimi, esas itibarıyla 10. –13. yüzyıllardır. Bununla birlikte resim, müzik ve minyatür alanlarında Kamāl al-Mulk sonrası döneme ait girişler de vardır. Genel olarak kitap, hakkında pek az bilgi bulunan malzeme ile ilgili çok yararlı bilgi kaynakları sunmakla birlikte, çoğu zaman ayrıntı içermemektedir. Bazı girişlerde, söz konusu sanatçı hakkında kesin tarihler veya tarihi bilgilere yer verilmemiştir, ancak bunlardan bir bölümü hakkında gerçekten de malumat bulunmayabilmektedir. Ayrıca, bazı yazım hataları (örneğin Āghāsī, bazı yerlerde Āqāsī olarak görünmektedir) ve tutarsızlıklar ile özellikle dip notlarda tamamlanmamış cümleler bulunmaktadır. Resimli anlatımlar çoğunlukla numaralandırılmamış ve görüntüler hakkında bilgi verilmemiştir. Bazen de ilgili sayfadan başka yere konmuş ve metinlerde nereye ait oldukları belirtilmemiştir.

Hamid Keshmirshakan
Çeviren Ertürk Barlas



لازاریان، ژانت د. دانشنامه ایرانیان ارمنی. تهران : هیرمند، 2003.

Lazariyan, Zhanit D. *Danishnamah-i Iraniyan-i Armani*. Tehran: Hīrmand, 2003.

ÖZET

İran Ermenileri Ansiklopedisi

دانشنامه ایرانیان ارمنی

Bu, numaralanmamış 528 sayfa ve 46 sayfalık fotoğraflardan oluşan tek ciltlik bir başvuru kitabıdır. Editörü, öğrenimi müzikoloji, mesleği ise gazetecilik olan Janet Lazarian'dır. Çalışmanın hazırlanmasına 2000 yılında, Ermenilerin MS 301'de Hristiyanlığı kabul etmelerinin 1700'üncü yılı kutlamalarında sunulmak

üzere, başlamıştır. Editör, kitaptaki eksikliklerin gerek zaman kısıtlaması, gerekse parasal kısıtlamalardan kaynaklandığına işaret ederek okurların hoşgörüsüne sığınmaktadır. Amacı kapsamlı bir ansiklopedi meydana getirmekten ziyade, özel bir olay şerefine ve bir başvuru kitabı oluşturmak olan cesur bir teşebbüstür ve İran resmi görevlilerinin okumaları için hazırlanmıştır. Bekleneceği gibi, ön söz İslam Cumhuriyeti tarafından kullanılan üsluba uygundur (yani İran-İrak savaşı kurbanlarından, “zorlandıkları” bir savaşın şehitleri olarak söz edilmektedir) ve tarihe bakarken de İranlıların milliyetçi duygularını incitmemeye hususunda ihtiyatlıdır. Böylece Avarayr Savaşı (MS 451) Ermenilerin Perslere karşı ayaklanmaları olarak değil, Ermenilerin Zerdüşlüğün zorla dayatılmasına karşı mücadeleleri şeklinde anlatılmaktadır. Diğer taraftan, İslami rejimin dindar olmayan Müslümanlara yönelik politikasına muhalefet etmesine rağmen, Tatevos Mikaelyan adında bir din adamı hakkında bir maddeye yer verilmiş; ancak maddede adı geçen ne devletle sürtüşmesinden ne de öldürülmesinden söz edilmemiştir.

Kitap, bugünkü Ermenistan’ın resmi sınırlarının dışına taşan ve II. Tigran hükümlerinde belki 20 yıl kadar yaşayabilen (MÖ 95–55) nostaljik bir büyük Ermenistan haritasıyla açılmaktadır. Bunu bir ön söz ve genel olarak Ermenistan ve Ermenilerin tarihini kapsayan bir giriş bölümü takip etmektedir. Kitabın içeriği 28 ana bölüme ayrılmıştır. Sonunda bir isimler dizini ve Ermeni şahsiyetlere ait fotoğraflar ile hepsi Ermeni eseri olan tablolar, heykellere ve binalara ait fotoğraflar bulunmaktadır.

Biri “Çeşitli konular” diğeri “Ermenistan’ın Ünlüleri” başlığını taşıyan son ikisi hariç, her bölüm bir meslek veya sanatı kapsamaktadır. Son bölümün başlığı bu kitaba uygun düşmüyor izlenimi verdiği için yanıltıcı olabilir, ancak burada sözü edilen kişilerin hepsi İran’da doğmuş, sonradan Ermenistan’a göç etmişlerdir. Her bölümde maddelere ayrılmadan önce bir giriş bulunmaktadır.

Birkaç bölümün gözden geçirilmesinden sonra kitabın, sadece tanınmış Ermeniler değil, İran Ermenilerinin bile tanımadıkları bir

dizi Ermeni meslek sahibi ve sanatçıdan da bahsettiği anlaşılmaktadır. Ermeni basını (s. 192–8) ve işletmelerine (s. 324–6) ait bölümlerin bulunduğu dikkate alınırsa, “Meslek sahibi Ermeniler Almanyağı” daha uygun bir başlık olabilirdi.

Kaçar döneminden Mirza Melkum Khan, Hovhanes Khan, Masehyan ve Yeprem Khan Davitian gibi) çok sayıda tarihi şahsiyet yer almakta, Safeviler döneminde Ermeniler daha önemli rol oynamış olmalarına rağmen, bu dönemden sadece dört şahsiyetin (Arakel, David, Simeon ve Minas) adı geçmektedir. Tuhaf olan, kitapta Safevi döneminin ünlü Ermeni tarihçisi Tebrizli Arakel, Kaçarlar döneminin ünlü fotoğrafçısı Antoine Sevruğin için sadece birer sayfa tahsis edilmişken, Editörün kendi şahsı için iki sayfa tahsis etmesidir. Kitap, İranlı okurları hedef aldığına göre, Arakel Davrijetsi ve Simeon Jughayetsi adlarının Farsçalaştırılması daha uygun olurdu, çünkü önceki “Tebrizli” sonraki “Julfalı” anlamındadır. Önemli pop şarkıcılarından sadece Vigen (s. 385) kısa bir paragrafla hatırlanmış; Martik ve Andy ise tamamen göz ardı edilmiştir.

Maddelerin çoğu kısadır ve hiçbirinde kaynak belirtilmemiştir. şahısların adları hem Latin hem de Arap harfleriyle yazılmıştır. Ancak ara sıra harf çevirimi yanlışları bulunmaktadır (örneğin, Alex نلأ ; South Hamilton سوس نوتیماه). Ayrıca maddeler ne alfabetik ne de tarih sırasına göre sıralandığından, kitap kötü düzenlenmiştir. İsimlerin hepsi listelendikleri sayfalarda bulunmadığından, dizin de yararlı olmamaktadır.

Tespit edilen kusurlarına rağmen, “girişimi nedeniyle, çoğu 1979’ dan sonra İran’ dan göç eden Ermeni kültür ve medeniyeti üzerinde uzmanlık sahibi uzmanlara güçlükle erişebildiğinden, Bayan Lazarian takdir edilmelidir.

Aptin Khanbaghi
Çeviren Ertürk Barlas



متحدین، ژاله؛ محجوب، محمد جعفر. دانشنامه كوچك ايران : اساطير تاريخ، جغرافيا و نامداران علم و ادب ايران. تهران، توس، 2002.

Muttahidin, Zhālah; Maḥjūb, Muḥammad Jafar. *Dānishnāmah-i Kūchak-i Īrān: asāṭir, tārikh, jughrāfiyā va nāmdārān-i ilm va adab-i Īrān*. Tehran: Tūs, 2002.

ÖZET

Kısa İran Ansiklopedisi

دانشنامه كوچك ايران

Bu kısa resimli ansiklopedi, İranlı Dr Salah Muttahidin [Zhālah Muttahidin] tarafından kaleme alınmış ve Dr Muhammed Cafer Maḥcub tarafından gözden geçirilmiştir. Konular Fars ve İran tarih, kültür ve medeniyeti olup eski çağlardan modern zamanlara 5000 yıllık farklı tarihsel dönemlerdeki mitoloji, tarih, coğrafya, din, bilim, edebiyat, sanat, halk kültürü bölümlerini içeren 14 ana bölümden oluşmaktadır. Başka bir deyişle, konular ve konu başlıkları tematik ve tarihsel olarak ayrılmış ve sınıflandırılmıştır. Örneğin, Tarih bölümünde 'Eski İran [Pars], İslam'dan Sonra İran' gibi alt başlıklar ve tarihsel savaşlar, sosyal hareketler, liderler ve ünlü politikacılar gibi bölümler bulunmaktadır. Toplam olarak 300 civarında madde yer almakta olup her biri, kısa bir açıklama ve konuyla ilgili bilgileri ihtiva etmektedir. Her bölümün sonunda kitabın araştırmaya dayalı olduğunu kanıtlayan bir kaynakça ile metnin sonunda da isimler dizini bulunmaktadır

Çevrim içi olarak da erişilebilen bu ansiklopedi, özellikle atalarının ülkesi hakkında daha çok şey öğrenmek isteyen İran diaspora gençliği için yayıma hazırlandığından basit ve temiz bir Farsça ile kaleme alınmıştır. Ansiklopedinin başlangıcında yayıncı, yazar ve editör tarafından yazılmış üç ön söz bulunmaktadır. Her üç yazıda da yazarlar, İran kültürünü öğretmek için ülke dışındaki genç İranlılara ulaşmanın önemini vurgulamışlardır. Bununla birlikte, kitabı yalnızca Farsçayı akıcı şekilde konuşabilen İranlı gençler kullanabileceklerdir.

Bu ansiklopedi, İran'ın kültürel mirasının korunması, incelenmesi ve geliştirilmesi için görev yapan, İran kültür ve sanatları hakkında başka kitaplar da yayımlanmış bulunan İran Araştırmaları Vakfı [Bunyād-i Muṭālī'āt-i Īrān] tarafından yayımlanmıştır.

Kamran Talattof
Çeviren Ertürk Barlas



کاظمینی، محمد. دانشنامه مشاهیر یزد. یزد: بنیاد فرهنگی پژوهشی ریحانة الرسول، انجمن آثار و مفاخر فرهنگی استان یزد، 2003، 3 مجلد.

Kazimayni, M. *Danishnamah-'i mashahir-i Yazd (Encyclopaedia of Yazd famous men)*. Yazd: Bunyad-i Farhangi, Pizhuhishi-i Rayhanat al-Rasul; Anjuman-i Asar va Mafakhir-i Farhangi-i Ustan-i Yazd, 2003, 3 Volumes.

ÖZET

Yezd'li Ünlü Kişiler Ansiklopedisi

دانشنامه مشاهیر یزد

Yayıncının notuna göre (s.10) bu çalışma, değerli editör Mirza Muhammed Kazimeyni ile birlikte çalışan bir grup araştırmacının dört yıllık müşterek çabasının sonucudur ve 2003 yılında Rayhānat al-Rasūl Yazd Cultural and Research Foundation tarafından yayımlanmıştır. Birinci cilt (s. 1–777) *elif-sin*, ikinci cilt (s. 778–1558) *şin-mim*, üçüncü cilt (s. 1559–2322) *nun-ye* harflerini kapsamaktadır.

Tanınmış ve ünlü kişilere, özellikle şair ve bilim adamlarına ait günlük bilgiler biyografik çalışmalarda kaydedilmiştir, fakat bugüne kadar değişik kaynaklara dayanan güvenilir ve doğru bilgiler mevcut olmamıştır. Bu ansiklopedi bu boşluğu doldurmak amacıyla derlenmiştir.

Kitabın nasıl meydana getirildiğini açıklayan faydalı önsöz bazı belirsizlikleri ortadan kaldırıyor da, bu koleksiyonu okuyan herkesin kafasında bazı önemli sorular olacaktır. Ortaya çıkan kuşkular aşağıda belirtilmektedir:

Bu eserde, Kum Medresesi'nin kurucusu Abdül Kerim Hayri'den (s. 389), 7 yaşına kadar

Yezd'de yaşayan ve Yezdi aksanıyla akıcı bir Farsça konuşan eski İsrail Devlet Başkanı Moşe Katsav'a (s. 1197) birçok tanidik isim yer almaktadır. Bu isimler arasında bulunanlardan bazıları Ayetullah Muhammed Şadki, Dr Muhammed Ali Islami-Nudüşhan, Dr İraj Afşar, Dr Muhammed Kerim Pirniya, Seyid Muhammed Hatemi, Dr Rıza Davar Argani, Ayetullah Mişbah Yazdi, ve hatta Seyid Ziyaeddin Tabatabai gibi tanınmış milli şahsiyetler, bir kısmı da yıllarca Yezd'de yaşayıp halka sayısız hizmetler sunan Hucetül-İslam Seyid Ali Muhammed Veziri Yezdi, Seyid Mehdi Chiti, Akhund Molla Akdai gibi isimlerdir.

Fakat okuyan herkesin zihninde belirsizlik yaratacak olan, üç ciltte yer alan 5200 isim ile 1-3 ciltlere (s. 17) ek olarak yayımlanacak dördüncü ciltte yer alacak 2600 ismin belirlenmesinde hangi ölçütlerin kullanıldığıdır.

Kitabı okurken normal olmayan sayısız örneğe tesadüf edildiğinden, konu seçiminde tutarlı bir ölçüt kullanılmadığı hissedilmektedir. Örneğin, kitapta yer alan bazı isimlerin Yezd ile hiçbir ilgisi yoktur. Editör, yazdığı ön sözde bu kitapta Yezd'li olmayan, ancak yıllarca Yezd'de yaşayan, idari veya kültürel katkı sağlayan bazı kişiler hakkında bilgiler bulunduğunu not etmektedir (s. 23). Yazara göre bu ayrıcalıklı şahısların kitapta yer almalarının nedeni, bunların Yezd'le ilgili olmalarıdır ve bunların dışarıda bırakılmaları hâlinde çalışmanın eksik kalacak olmasıdır. Editörün bu açıklamasını kabul etsek bile, geride Yezd ile ilgisi açık olmayan bir sürü isim kalmaktadır.

Bu gibi isimlerden bir kısmı komşu vilayetlerde doğmuş olanlardır, fakat maddelerde bunların Yezd'de yaşadıklarına veya atalarının Yezd'li olduklarına dair herhangi bir atıf bulunmamaktadır (Örneğin J. M., s. 346; H. I., s. 488; Kh. F., s. 54 ve 513; Kh. S., s. 530 ve 531). Diğer bir grup, soyca Yezd'li olup başka yerlerde doğup büyüyen ve başka yerlerle kültürel bağları olanlardır. Bunun en bariz örnekleri, hiç biri Yezd'de doğmamış olan Mehdi Akhavan Salis (s. 95) ve Muhammed Rıza Seceryan (s. 803) gibi ünlü şahsiyetlerdir.

Öyle görünüyor ki, koleksiyon, toplanması için büyük bir gayret sarf edilmiş ve bu yönüyle

takdire değer olmasına rağmen, yukarıda belirtilen sebeplerden, özellikle de "Yezdli Ünlü Kişiler Ansiklopedisi" adından dolayı, ortaya çıkan sonuç, kolay kabul edilebilir nitelikte değildir.

Kitap, editörün isimlerin ve maddelerin derlenmesi ile ilgili olarak sözünü ettiği gibi, ünlü tarihi ve siyasi şahsiyetler, şairler ve yazarlar, din âlimleri, sanatçılar, sanayiciler gibi 17 kategori itibarıyla düzenlenmiş olsaydı daha iyi olurdu. Mevcut alfabetik formda, aynı sayfada sosyal veya bilimsel açıdan birbiriyle ilgisiz kişilerin gruplandırıldığı müşahede edilmektedir. Bu sınıflandırma sistemi bir alfabetik dizinde birlikte kullanılsaydı çok daha iyi olacaktı. Böyle bir dizin, üçüncü bölümün sonunda yer almaktadır. Ancak isimler zaten alfabetik sıraya göre dizildikleri için bu lüzumsuz olmuştur ve fazladan 211 sayfa işgal etmiştir.

Abolqasem Dadvar
Çeviren Ertürk Barlas



خرمشاهی، بهاء الدین. دانشنامه قرآن و قرآن پژوهی. تهران: دوستان، 2003، 2 مجلد.

Khurramshāhī, Bahā al-Dīn. *Dānishnāmah-i Qurān va Qurānpizhūhī*. Tehran: 2003, 2 Volumes.

ÖZET

Kur'an ve Kur'an Araştırmaları Ansiklopedisi

دانشنامه قرآن و قرآن پژوهی

Eser iki cilt ve 2382 sayfadan meydana gelmiştir. 3600 madde çağdaş İranlı ilim adamları tarafından yazılmıştır ve Kur'an ve Kur'an araştırmaları hakkında çok çeşitli konuları kapsamaktadır. Maddelerin çoğu oldukça kısadır ve temel hususlar üzerinde yoğunlaşmış olup her maddeye eklenen kaynakça, okuyucuyu ilave okuma parçalarına yönlentmektedir. Bu, editörün önsözde tarif edilen "tam bir ansiklopediden ziyade, bir çabuk başvuru kaynağı meydana getirme" amacına uygun düşmektedir.

Bununla birlikte, ele aldığı konuların genişkapsamı dikkate alınrsa, elimizdeki eser oldukça etkileyicidir. Aşağıdakiler belli başlı konuların listesi olup her parantezde yalnızca bir veya iki örnek verilmiştir:

Kişilere (Ebu Leheb, Zeyd ...) ve yerlere (Mekke) ait tüm özel isimler; Kur'an'da geçen edebi sembolizme (Kur'an'da geçen ateş), toplulukla ilgili meselelere (*Ensar, Muhacirun*), teolojiye (*halk, Kitab*), hukuka (*zina, irtidad*), ahlaka (*ihsan, infaq*) ve ahiret (*bihisht, barzakh*) diğer inançlara (Yahüd, Sabî'in) dair tüm anahtar terimler için maddeler yer almaktadır. Açıkça zikredilmeyen fakat dolaylı olarak belirtilen (Hızır, Züleyha, Banü Naẓîr) veya özel önem taşıdıkları söylenen isimler (Hira Mağarası) de dâhil edilmiştir. Hz. İbrahim'in ateşi, Hz. Yusuf'un gömleği gibi yaygın olarak Kur'an'da geçen isimlerle ilişkilendirilen semboller de ilgili maddelerde ele alınmıştır. Birkaç İslam mezhebi, Kuran hakkında kendine özgü fikirleri olan mezhepler de ele alınmıştır (Hurufiler, Ekberiler gibi).

Kur'an'ın 114 suresinden her biri için, geleneksel tefsire göre, indirildiği yer, şayet tatbik imkânı varsa, ibadetlerin yerine getirilmesi açısından taşıdığı önem gibi temel bilgilerin verildiği bir madde bulunmaktadır. Yaygın olarak bilinen bazı ayetler için (Ayetel Kürsi, Nur) bağımsız maddeler verilmiştir. Dikkat çekici özelliklerinden birisi de, Sünni ve şii yazarların, Kur'an'ın tefsirine ilişkin 300 eseri hakkındaki tanımlardır. Kur'an tercüme dillere göre gruplandırılmış olarak listelenmiştir (Kur'an'ın Almanca tercümesi). İlave olarak maddeler Kur'an'ın klasik tefsirindeki teknik terimler hakkında maddeler verilmiştir (*nasih ve mensuh, esbabü'l-nüzul*). Ayrıca kaydedilmeye değer: "Kitâbshinâsi başlığı altında, klasik Kur'an incelemeleri ile ilgili çok geniş bir kaynağa bulunmaktadır.

Birçok tanınmış filozof, din bilgini ve müfessir ilgili maddelerde yer aldığından eser, İslam tarih ve medeniyetinin önemli şahsiyetleri için bir ansiklopedi işlevi de görmektedir. Dikkat çeken başka bir özelliği de Kur'an hakkında yazan veya tercüme yapan tanınmış batılı veya doğulu âlimlerin biyografileridir (Nöldeke; A. Yusuf Ali). Bunlardan bir kısmı aslında

çağdaş âlimlerin kendileri tarafından kaleme alınmış otobiyografilerdir. Ancak not etmek gerekir ki Wansbrough ya da Cook/Crone gibi yazarların tartışmalı teorileri ele alınmamıştır.

Kur'an metni ile doğrudan ilgisi görünmeyen, fakat aydınlatıcı bilgi içeren bazı maddeler de bulunmaktadır (Banü Umayya).

Her şey dikkate alındığında, eser çok kullanışlı, iyi yazılmış, iyi düzenlenmiş bir başvuru kitabıdır ve sadece Kuran araştırmaları hakkında her şeyi fiilen kavramakla kalmaz; aynı zamanda Farsça kısa bir İslam ansiklopedisi olarak da addedilebilir.

Armin Eschraghi
Çeviren Ertürk Barlas



آشوری، داریوش. دانشنامه سیاسی. تهران: انتشارات سپهرودی؛ انتشارات مروارید، 2004.

Ashuri, Daryush. *Danishnamah-i siyasi*. Tehran: Intisharat-i Suhrawardi; Intisharat-i Murvarid, 2004.

ÖZET

Siyasi Ansiklopedi

دانشنامه سیاسی

Eser (Bundan sonra *Ansiklopedi* olarak anılacaktır) son yirmi yılda, hiçbir değişiklik yapılmadan on iki kez yayımlanmıştır. Çalışma, aynı yazar tarafından 1967'de yayımlanan *Siyasi Sözlük*'ün yeni sürümüdür (Bundan sonra *Sözlük* olarak bahsedilecektir).

Ansiklopedi'ye, seçkin politikacılar, bilinen yerler, dönemler, kitaplar, hanedanlar ve kişiler dâhil edilmemiştir. Görünüşe göre maddelerin seçimi yazarın (deyimler, ideolojiler, uluslararası organizasyonlar, uluslararası anlaşmalar ve dünyadaki önemli siyasi partiler arasından) rastgele ve taraflı tercihlerinin bir sonucudur.

Önsöz her ne kadar siyasi ideolojiler ve teoriler üzerinde yeterince durulacağını

vaat ediyorsa da, görünüşe göre bu vaat teorik deyimler ve açıklamaların miktarı bakımından yerine getirilmemiştir. Bu nedenle *Ansiklopedi*'yi sadece uluslararası arenada siyasete dair gözlemler şeklinde adlandırabiliriz. Örneğin, siyasi teorideki alışılmış ve öze ilişkin (güç, ihtiyaçların karşılanması, kamu yararı, gerçekçilik gibi) ifade biçimleri bulunmazken, yazar diplomatik ilişkilerde, uluslararası veya bölgesel anlaşmalarda ve uluslararası örgütlerde pek az görülen ifadeleri sıklıkla kullanmaktadır.

Kitap 350 madde ihtiva etmektedir ve birçok ansiklopedi maddesinde olduğu gibi terimin asıl anlamının aşan, bir satırdan altı sayfaya kadar değişen uzunlukta açıklamalar içermektedir. Maddebaşı kelimelerle ilgili açıklamalar tutarlı değildir. Bazıları kelimenin köklerine atıf yaparak başlayıp tarihsel açıklamalarla devam etmekte ve bazıları terimin tanımının ötesine gitmektedir. Bununla birlikte kavramların, normların, örgütlerin ve antlaşmaların zaman içindeki değişimlerinin tanımlanmasında, günümüz okuyucusunun beklentilerini karşılayacak karşılaştırılabilir bir çalışma mevcut değildir.

Giriş bölümünde kaynaklardan bahsedilmemişse de dokümanın ana yapısı kaynağından, yani *Sözlik*'ten alınmıştır. Bununla birlikte, kırk yıl öncesinde yeni olan kaynaklar artık amaca hizmet etmemektedir. Yazarın kaleme aldığı ve *Ansiklopedi*'ye eklediği birkaç madde dışında bu cildin yedide beşi, tercüme bir eser olan *Sözlik*'ten alınmıştır. Sadece bu düşünce bile okuyucunun beklentilerini artırıp kaynaklara göz atma merakı uyandıracaktır.

Yazarın kaynaklardan söz etmeyeşine ilişkin mazereti de şudur: "... bu tür sözlüklerde kaynaklardan bahsetmek yaygın değildir. Farsça okuyucular açısından bunun bir yararı da yoktur, zira okuyucunun bu kaynaklara erişme imkânı olmayacaktır". Aksine, bir ansiklopedi için kaynakların açıklanması normal olup kaynaklara yer verilmemesi, bir açıklama yapılmasını gerektirir. Bu arada, aynı yazar diğer *Dictionary of Humanitarian Science* (İnsani Bilim Ansiklopedisi) adlı değerli eserinde, *dānīshnāmāh* sözcüğünü, ansiklopedinin; *farhang*'i ise sözlüğün eşdeğeri olarak kabul etmektedir.

Yazarın Farsça yazı stili, kitabı okuyacak İranlıların kültürel zeminini ve içinde buldukları çevresel koşulları yeterince dikkate almamıştır. *Ansiklopedi*'de *Blanquism*, *Babeufism*, *Chapultepec Antlaşması*, *Anarko-Sendikalizm* vb ... bağımsız maddeler hâlinde iken, *Gülīstān Antlaşması*, *Türkmençay Antlaşması*, *Régie Hadisesi*, *İran Anayasal Devrimi*, *Petrol Endüstrisi Millileştirme Hareketi*, *1979 Devrimi* daha birçokları aynı muameleyi görmemiştir. Bu, Orta Doğu ve İslam dünyası devletlerinin politikaları için de geçerli olup onlar da aynı şekilde, ihmal edilmişlerdir.

Buna karşılık, geçen bir kaç yıl içinde okuyucuların kitaba olan sürekli ilgisi, sadece kitabın başarısını değil, İranlı okurların siyasi bilinç seviyesini de göstermektedir.

Muhammad Mahdī Mujāhidī
Çeviren Ertürk Barlas



سعادت، اسماعیل. دانشنامه زبان و ادب فارسی. تهران: فرهنگستان زبان و ادبیات فارسی، 2005-2006.

Sa'adat, Isma'il. *Danishnamah-i zaban va adab-i Farsi*. Tehran: Academy of Persian Language and Literature), 2005/2006.

ÖZET

Fars Dili ve Edebiyatı Ansiklopedisi

دانشنامه زبان و ادب فارسی

Dānīshnāmāh-i Zabān va Adab-i Fārsī, Fars edebiyatı alanında uzmanlaşmış özel bir ansiklopedidir ve tabirler, kitaplar, yazarlar, şairler ve Fars dili ve edebiyatı alanındaki her şeyle ilgili girişler ihtiva etmektedir. Ansiklopedinin birinci cildi (âb – burzūyah) 760 sayfadır ve yaklaşık 360 madde ihtiva etmektedir. Ansiklopedinin editörü Profesör İsmail Sa'âdat yarım yüzyıldan uzun bir süredir yazı ve çeviri işiyle uğraşmaktadır. Son yirmi yıldır çalışmalarını klasik felsefi metinlerin tercümesi ve Ma'arif dergisinin editörlüğü üzerinde odaklanmıştır. Ansiklopedinin bilim kurulu, Sa'âdat dışında,

Abdulmuhammad Âyatî, Qiysar Amînpûr, Nasrullah Pûrjavadî, Hasan Habîbî, Ghulâm' alî Haddâd Âdel, Muhammad Khânsârî, Bahman Sarkârâtî, Ahmad Sâmî'î (Gîlânî), Alî Ashraf Sâdiqî, Kâmrân Fânî, Muhammad Alî Muvahhid ve Abulhasan Najafî'den oluşmaktadır. Başeditör, Ziyunul'âbidîn Mu'tamin de kurulun üyelerinden biridir.

Çalışmada maddelerin yazımına daha genç kuşak araştırmacılardan uzun zamandır araştırma ve yayın işiyle uğraşanlara değin pek çok kişi görev almıştır. Birçok kullanıcı tarafından atf yapılan bazı maddeler yenidir; yani geçmişte yayımlanan Farsça ansiklopedilerde yayımlanmamışlardır. Kitabın sayfa düzenlemesi iki sütun hâlinindedir ve "geniş vazîrî" boyutlarında olup günümüzde, İran'da yayımlanan ansiklopedilere oranla daha küçüktür. Kanaatimce bu ölçü, okuyuculara daha kolay kullanım sağlamaktadır. Ansiklopedinin 6 cilt hâlinde yayımlanması planlanmaktadır. Eserin yayımcısı Farhangistân-e Zabân va adab-i Fârsî, fiyatı ise 120,000 riyaldir.

İşaret etmek istediğim tek nokta, başvuru kitaplarının yaygın stili olan doğum ve ölüm tarihlerinin her maddenin başında yer alması, bu eserde uygulanmamıştır. Bazen, okuyucu, sadece kişilerin doğum ve ölüm tarihleri için başvuru kitaplarına bakar ve sözü edilen stil bu bilgilere daha kısa sürede ulaşılmasını sağlar.

Farrukh Amîrfaryâr
Çeviren Ertürk Barlas



علاوة، أحمد؛ زركلي، خير الدين. ذيل الأعلام: موسوعة تراجم لأشهر الرجال والسيدات من العرب، المستعربين والمستشرقين. جدة: دار المنارة للنشر والتوزيع، 1998–2002، مجلدات 1–2.

Zirikli, Khayr al-Din, 'Alawinah, Ahmad. *Dhayl al-A'lam: qamus tarajim li-ashhar al-rijal wa-al-nisa' min al-'Arab wa-al-musta'ribin wa-al-mustashriqin*. Jiddah: Dar al-Manarah lil-Nashr wa-al-Tawzi', 1998–2002, Volumes 1–2.

ÖZET

Al-A 'lām'ın Devamı: Araplar, Arabistler ve Şarkiyatçılar Arasında en Ünlü Erkek ve Kadınların Biyografik Sözlüğü

ذيل الأعلام: موسوعة تراجم لأشهر الرجال والسيدات من العرب. المستعربين والمستشرقين

Bu sözlük 1976–2000 yılları arasında ölen, seçkin Arap, gayriarap Müslüman ve şarkiyatçılar hakkındaki biyografileri ihtiva etmektedir. Maddeler alfabetik sıraya göre düzenlenmiştir. Nispeten kısa olup standart biyografik bilgileri kapsamaktadır: Uyruklukları, esas meslekleri, doğum ve ölüm yerleri ve tarihleri, tahsil, görevleri, ikamet ettikleri ülkeler, faaliyetleri ve eserleri. Biçim kısa ve modern olup geleneksel İslami biyografi türünün karakteristik özelliği olan *menakıp* (kişinin sahip olduğu nitelikler hakkındaki yorumlar) içermektedir. Yayımlanmış referanslardan her maddenin altında söz edilmektedir.

Başlıktan anlaşılacağı üzere kitap, Suriyeli Khayr al-Dîn al-Ziriklî'nin (1893–1976) yirminci yüzyıla ait Arapça bibliyografya sözlüklerinin en ünlülerinden biri olan anıtsal *al-A 'lām* "Büyük Adamlar" adlı eserinin devamı niteliğindedir. Sözlüğün al-Ziriklî'nin yazmayı bıraktığı ve sonrasında da vefat ettiği yıl olan 1976 yılında ölenlerle başlamasının sebebi budur. Ürdünlü Ahmad Al-'Alāwinah da al-Zirikli için bir biyografi yazmıştır. Kitabın yazarı, Suudi Krallığı diplomatı olarak çalışan adı geçen yazar ve yirminci yüzyılın ortalarında yaşayan diğer birçok Suriyeli yazar gibi, sürgündeki Selefî etkisindeki Şamli İslamcı ağına çok yakındır.

Örneğin, bu kitapla ilgili bilgilerin çoğu, eski bir Müslüman Kardeşler örgütü lideri ve Beyrut merkezli Selefî yayınevi "al-Maktab al-Islami"'nin sahibi olan Suriyeli Zuhayr al-Shawish tarafından sağlanmıştır. Sonuç olarak, *Dhayl al-A 'lām* her türlü siyasi eğilime sahip politikacı ve entelektüellerin biyografilerini ihtiva ediyorsa da, İslam âlimleri ve aktivistlerine özel bir önem verilmiştir. Al-'Alawinah'nın "Âlimleri" Arapça bilen bazı gayriarap Müslümanların (özellikle Güney Asyalı ulema) haricinde, esas itibarıyla Araplar ve şarkiyatçılar, yani Batılılardır. Kitap

çoğunluğu yazar, gazeteci ya da *aktivist* olan birkaç kadının biyografilerini ihtiva etmektedir. Bu sözlük 20 yüzyılın ikinci yarısı boyunca Arap entelektüel hayatı-özellikle dini ve edebi- öğrencileri için çok faydalı olacaktır. Diğer ideolojilere mensup şahsiyetler üzerinde daha az odaklandığından, İslamcı olmayan siyaset açısından daha az ilgi çekicidir.

Thomas Pierret
Çeviren Ertürk Barlas



Dictionnaire de l'Islam: religion et civilisation.
Encyclopedia Universalis. Paris: Albin Michel,
1997.

ÖZET

İslam Sözlüğü: Din ve Kültür

Dictionnaire de l'Islam: religion et civilisation

Bu sözlük, İslam kültürünü tanıtmayı amaçlayan birçok çalışmadan birini temsil etmektedir ve amacı İsmail Kadere'nin yazdığı iki sayfalık ön sözün sayfalarından birinde vurgulandığı üzere, liberal hoşgörü ilkelerine göre, insanlarını birbirlerini anlama ve kabullenmeleri için her türlü çabanın sarf edilmesinin önemi anlatılmaktadır. İkinci sayfa, kitabın İslam dünyası ve kültürünü sadece dini açıdan değil, kültür kavramının bütünlüğü içinde, kapsamlı bir bakış açısıyla ele alan ansiklopedik bir çalışma olarak tanımını ele almaktadır. Kurallara sıkı sıkıya uyulmasını, katılığı ve İslam dünyasında hareketlilik yaratan olaylarla ilgili kışkırtıcı ruh hâlini mahkûm etmektedir.

Ayrıca, Claude Gilliot yazdığı iki sayfalık ön sözde, çalışmayı, birçok atlas, sözlük ve ansiklopedide yer alan bilimsel malzemenin, kolayca gözden geçirilecek şekilde bir ciltte yoğunlaştırılması olarak tanıtmaktadır. Kendine ait çok sayıda ve konu özelliklerine göre gruplandırılmış; İslam'ı bir din, bir toplum, bir kültür ve insan hayatının unsurlarından biri olarak mümkün olduğu kadar bütünlük taşıyan bir görüntü şeklinde sunmayı amaçlayan başlıklar ve maddeler içermektedir.

Fransız oryantalist araştırmaları alanındaki belli başlı şahsiyetlerden birçoğu şimdi hayatta değildir. İslami bilimlerdeki araştırmaların, bu maddelerin yayımlandığı ya da yaklaşık on yıl önce bu sözlükte derlendiği tarihten beri çok geliştiği uzman okuyucular tarafından bilinmektedir.

Sözlük 923 sayfadan oluşmaktadır. Çalışmanın içeriği sığ ve iyi niyetten kaynaklanan hafifliktedir; ancak tecrübe ve akademik bilgi gerektirmektedir. Sözlük, konuların farklılığına rağmen, Latin harflerine göre alfabetik olarak düzenlenmiş yaklaşık 150 başlık içermektedir. Böylece okuyucular sıklıkla, alfabetik sırayla birbirinden farklı konulara bakarak, oradan oraya dolaşmaktaki mantıksızlığı farkına varmaktadırlar.

A harfinde *Adab, Afghanistan, Akhtal, Alicante* vb.; H harfinde *Hanafile* (Hanefilik) ve *Hanbalite* (Hanbelilik) ekolleri, *Haqiqa* (Hakikat), *History and Geography* (Tarih ve Coğrafya), *Homs*; L harfinde *Arabic language* (Arap dili), *Arabic Andalusian literature* (Arap Endülüslü edebiyatı); M harfinde *Mathematics and other sciences* (Matematik ve diğer bilimler) maddelerini görüyoruz. Dolayısıyla, Arapçadan Latin alfabesine dönüştürülen madde başı sözcükler ile Fransızca kelimeler arasında bir karışıklık bulunmaktadır. Bu sebeple bazı girişleri, bulmayı beklemediğimiz yerlerde buluyoruz: Örneğin, *al-Dawlah al-Sa'diyya*'yı (Fas'ta Sa'di hanedanı) D veya S altında olması gerekirken *Marrakech* başlığı altında buluyoruz; *Ahl al-Kahf* (Ehl-i Kehf) maddesini ise *Sept dormants d'Éphèse* (Efes'in Yedi Uyurları) altında buluyoruz. Bu nedenle, giriş bölümünde mevcut sözlük dizinini ve dizinin kullanılmasına ilişkin rehberi (s. 9) kullanmak mutlak bir gerekliliktir.

Özel akademik transliterasyon sözlüğünün bu kullanımı, bu sözlüğün kusurlarından birini teşkil etmektedir. İkinci bir kusur, konuların tipolojik sınıflandırmaya göre ele alınmamasıdır. Bu sebeple, örneğin sanat ve mimariyi ele alan bir maddenin, farklı Müslüman ülkeler itibarıyla ayrıldığını görüyoruz.

Ayrıca bazı maddeler nesnellikten uzak olup yazarın ideolojik, siyasi ya da kişisel eğilimleri apaçık belli edilmektedir. Örneğin, İslam'da kadını ele alan (*Femme* başlığı altında s. 308-11)

madde, İslam'ın kadına verdiği haklar veya kadının İslam'ın dini, siyasi, edebi tarihinde oynadığı öncül rol belirtilmeksizin birçok saldırı, kabalık ve olumsuz yönlerle işaretlenmiştir.

Christine Barthes'in *Habous*'u gibi bazı girişler, ilmi içerikten yoksundur. Önce *waqf* (vakıf) sözcüğü *warf* olarak yazılmıştır. Dahası, *habous* kelimesinin veya İslami Doğudaki *waqf* or *awqaf* (evkaf) teriminin Batıdaki sürümü olan *ahbās* kelimesinin kaynağı hakkında hiçbir açıklama yoktur. Daha ciddi maddeler arasında Jack Jomier'nin *Religion* (din) maddesi yer almaktadır.

Bütün olarak, sözlük uzman olmayan ve İslami araştırmalarla ilgili derin araştırma ihtiyacı bulunmayanlar için daha münasiptir. Dilinin sadeliği ve maddelerin kısalığı sebebiyle okul öğrencileri için çok uygundur.

Sözlük 856 ve 923'üncü sayfalar arasında, on sekizinci yüzyıla kadar halifelerin, hanedanların ve Müslüman ülkelerdeki hükümdarların listeleri dâhil olmak üzere, az sayıda ek ihtiva etmektedir. Ancak, listeler kapsamlı değildir ve hem doğu hem de batıdaki bazı Müslüman ülkeler listelerde yer almamaktadır.

Son ek, katkıda bulunan 110 yazarı listeleme-ktedir. Bunlardan Richard Goulet gibi birçokları yalnızca tek bir girişe sahipken, Roger Arnaldez gibi 40 maddesi olan bazılarının, aslan payını aldıklarını fark ediyoruz.

Ali Rasha
Çeviren Ertürk Barlas



Amir-Moezzi, Mohammad Ali. *Dictionnaire du Coran*. Paris: R. Laffont, 2007.

ÖZET

Kur'an Sözlüğü

Dictionnaire du Coran

Bu (sözlük) İslam'ın kutsal kitabı olan Kur'an'ın tarihi, yapısı, sembolizmi, içinde geçen kişiler ve temel kavramlar ile onun İslam kültürünün

değişik unsurlarının gelişimi üzerindeki rolü hakkında maddeler içeren tek ciltlik kısa bir ansiklopedidir. Bu unsurlar arasında felsefe, mistisizm, sanat ve içtihat yer almaktadır. Eser, genel halk kitlesi için hazırlanmış olmasına rağmen, bazı makaleler değişik ülkelerden, İslami araştırma alanında tanınmış uzmanlar tarafından yazılmıştır ve bu da yayının yüksek bir akademik standartta olmasını garanti etmektedir.

Sözlük, Kur'an'la ilgili her konu ve soruyu kapsadığını iddiasında değildir. Asıl amacı, son zamanlarda militarist İslami köktendinciliğin yükselmesi ve güçlenmesiyle, maalesef sıkça siyasi propaganda malzemesi olan bir alanda tecrübesiz okurlara mümkün olduğu kadar tarafsız bilgi sunmaktır. Ön sözde, yayının editörü bize Kur'an'ın yüzyıllar boyunca insanlık tarihinin en zengin ve en kudretli uygarlıklarından biri olmuş bir kültürün temelinde bulunduğunu hatırlatmaktadır. Bu nedenle Kur'an hakkındaki bu sözlük İslam kültürünün kaynakları hakkında kendi tarafsız görüşünü oluşturmak isteyen insanlar için değerli bir araçtır.

Yayın alfabetik sırayla dizilmiş 400 civarında madde içermektedir. Sözlüğün ilk sayfalarında, her birinin hangi maddeleri yazdığına dair bilgi içeren bir yazarlar listesi yer almaktadır. Yayında konu başlığı itibarıyla aramayı önemli ölçüde kolaylaştıran ayrıntılı bir konu dizini sunulmuştur. Madde sonlarında yer alan yararlanılan kaynaklar, konu başlığını en iyi temsil eden dört ya da beş eser ile uzmanlar tarafından çok bilinen tavsiye edilen eserler listesine alınmayan ansiklopedi ve başvuru kitaplarıyla sınırlandırılmıştır. Sözlüğün baş kısmında İslam'ın ilk çağlarındaki önemli olayların tarihleri ve bazı haritalar (Muhammed, Emevi ve Abbasi Halifeleri zamanında Arap Yarımadası ve Yakın Doğu) verilmiştir. En sonda ise kısa bir terimler sözlüğü bulunmaktadır.

Orkhan Mir-Kasimov
Çeviren Ertürk Barlas



Campanini, Massimo. *Dizionario dell'Islam: religione, legge, storia, pensiero*. Milan: Biblioteca Universale Rizzoli.

ÖZET

İslam Sözlüğü: Din, Hukuk, Tarih, Düşünce

Dizionario dell'Islam

Bu tek ciltlik eser (390 sayfa) İslami araştırmalar alanında önde gelen dört âlim tarafından İtalyanca olarak yazılmıştır. Bir başvuru kitabı olarak geniş bir okuyucu kitlesine hitap etmektedir ve alfabetik sıralı maddeleri ile bir sözlük şeklinde yapılandırılmıştır. Basit fakat kapsamlı bir şekilde, herhangi bir dip not veya açıklama notu içermeksizin bir din ve toplum olarak İslam hakkında değişik bilgiler sunmaktadır, fakat İslami sanatlar ve edebiyat yayıncıların tercihiyle, kapsam dışı tutulmuştur.

Maddeler, önde gelen Müslüman aydınları (örneğin 'Abd al-Jabbâr) ve tarihi karakterler (örneğin Ebu Bekir) hakkındaki birkaç biyografi de dâhil olmak üzere, İslam tarihi, teolojisi, felsefesi, içtihatları ve sosyal kurumlarının değişik temaları hakkında temel bilgiler vermektedir. Çok önemli olaylar (örneğin Haçlı seferleri), kurumlar (ör. Arap Birliği) hareket ve örgütler (Ör. Müslüman Kardeşler) ve hanedanlar (örneğin Safeviler) hakkında özel maddeler içermektedir. Kronolojik özet 7'nci yüzyıldan günümüze, İslam tarihi kapsamaktadır. Maddelerin çoğu anahtar kelimelerin dikkatli bir şekilde kullanılmasıyla birbiriyle ilişkilendirilmiştir.

Cildin sonunda sözlüğün muhtevasını zenginleştiren üç kayda değer ek bulunmaktadır: İslam dilleri (Arapça, Farsça ve Türkçe) hakkında kısa bir makale, İslam medeniyeti tarihinin kapsamlı bir kronolojisi (610–2003) ve İtalyancada İslam hakkındaki eserlerle ilgili açıklamalı bir bibliyografya.).

Bütün olarak, sözlük, İslam araştırmalarındaki temel meseleler hakkında temiz ve kolay anlaşılır bir özet sunmaktadır ve öğrenciler ve bilim adamlarına refakat etmesi amacıyla tasarlanmıştır. Sözlüğün ana bakış açısı tarihi olmakla birlikte, kurumsal meseleler hakkında da iyi bir kapsama sahiptir.

Andrea Duranti
Çeviren Ertürk Barlas



Dünden Bugüne İstanbul Ansiklopedisi (1993–5). İstanbul: Kültür Bakanlığı ve Tarih Vakfı, 1993–5, 8 Volumes.

ÖZET

Dünden Bugüne İstanbul Ansiklopedisi

Ansiklopedi, İstanbul üzerine daha önce yayımlanan *İstanbul Ansiklopedisi* (Reşat Ekrem Koçu, 11 C., İstanbul 1958–74), *Resimli Büyük İstanbul Ansiklopedisi* (Mithat Sertoğlu, İstanbul 1968) ve *İstanbul Kültür ve Sanat Ansiklopedisi* (Tercüman Gazetesi, 4 C., İstanbul 1982)'nin birikim ve deneyimlerinden yararlanmış, ancak bugüne kadar önemsenmemiş, ele alınmamış, yazılmamış olan konuların ortaya konmasıyla *muhteva* ve bazı maddeler için yanlarına konulan döneme farklı bakan belge ve bilgileri içeren çerçeve yazı ve görsel malzemeyle de (ki bunlar ansiklopedi hacminin % 25'ini oluşturmaktadır) *şekil* bakımından farklılaşmıştır.

İnsan, zaman ve mekân hakkında on bini aşan madde, iki yüzden fazla uzmana yazdırılmıştır. Son cilt *konular, yazarlar ve görsel* olmak üzere 3 dizine ayrılmıştır. Maddelerin büyük kısmı imzalıdır. Bir kısmı üzerinde editörlerce büyük değişiklik yapıldığı için veya müellifinin isteği üzerine imzasız yayımlanmıştır.

Ansiklopedinin güçlü taraflarından biri de tekil yapı ve oluşumlar ayrı maddeler hâlinde işlenirken ilgili tematik maddelere de yer verilmesidir. Örneğin Amcazâde, İpsilanti vb. yalısı ayrı yazılmışken, “Y” harfinde genel bir “Yahılar” maddesine de yer verilerek İstanbul'daki yalı konusu işlenmiştir.

Maddeler, kentin uzun tarihinin doğal bir sonucu olarak, yoğunluğuna göre sırasıyla Osmanlı, Bizans ve Cumhuriyet dönemlerine aittir. Doğal, siyasi ve idari yapı, resmi/yarı resmi/özel binalar toplam madde sayısının % 45'ini; tarih, din, edebiyat, dil (“Satıcı Sözleri” vb.), güzel sanatlar, müzik, basın-yayın, sanayi (“Aydınlatma” v.s.), eğitim, folklor gibi maddeler %30'unu; toplumsal yapılar (“Aile” v.s.), yaşantı (“Akşamcılık” vb.) ve biyografi maddeleri ise % 25'ini oluşturmaktadır.

İstanbul gibi uzun bir geçmişe sahip, iki kitada geniş bir bölgeyi kapsayan, dünyanın üç

büyük imparatorluğuna başkentlik etmiş, dinsel ve kültürel birikimi ağır olan bir kent üzerine hazırlanan bu eserin, yerel renkleri aktarılırken zorluklarla karşılaşması ve sorunlar doğurması tabiidir. Bunlar:

1. Soyadla değil isimle arama yapan okuyucular için yönlendirici ibareler kimi zaman unutulmuştur. Örneğin Mehmed Akif Ersoy için “M” harfinde hiçbir ibare yoktur.
2. Gayrimüslimlerle ilgili olarak soyadı kanunundan önce yaşamış olanların aile mensubiyetleri, ansiklopedice soyadı olarak kabul edilip sıralama buna göre yapılmıştır ki bu usul tartışılmalıdır. Bu kabul edilse bile tutarlılık adına benzer usulün Bizans dönemi için de tatbik edilmesi gerekirken, örneğin, bütün İonnesler mensup oldukları aile dikkate alınmadan art arda konularak bu kurala da sadık kalınmamıştır.
3. Sıralamada lakapları ile tanınanları lakaplarına göre yerleştirme usulünün kabul edildiği belirtilmesine rağmen (C. 1, s. X) birçok isimde bu kural çiğnenmiştir. Örneğin Otello Kâmil, “K” ve Basiretçi Ali Efendi, “A” ile başlayan maddeler arasına konmuştur.
4. Şahısların isimleri Latin alfabesinin kabul edilmesinden önce veya sonra ölmelerine göre iki değişik imla ile yazılmıştır: Said Paşa veya Sait Faik gibi. Ayrıca ansiklopedide iki ayrı imla içinde de bir tutarlılık yoktur. Örneğin arka arkaya olması gereken “Bayezid Külliyesi” ile “Beyazıt” maddeleri arasında 91 sayfa vardır. Yine “Abasıyanık, Sait Faik” maddesi 1. ciltte yer alırken, müzeye dönüştürülen köşkü “Sait Faik Müzesi” olarak 6. ciltte bulunmaktadır. Bunun yanında Rum, Sırp ve Bizans isimleri Türkçe okunuşları temel alınarak yazılmıştır. Bu iki ana sebep yüzünden ansiklopedinin evrenselliği tartışılır hâle gelmiştir.

Yukarıda sayılan dört soruna çözüm olması için bir dizin yapılmıştır. Ancak dizinin kendisi de başka sorunlar yaratmıştır:

5. İlk yedi ciltte yer almayan yüzü aşkın maddenin, bunlar hakkında sanıyoruz yeterli bilgi toplanamadığı için, sadece sekizinci ciltteki

genel dizinde işlenmiş olması okuyucuyu yanıltabilmektedir. Bu yüzden sekizinci cilt sadece bir dizin cildi değil, dizin-sözlük olarak görülmelidir.

6. Ansiklopedide semt adlarının bitişik, semte adını veren eserler ise ayrı yazılmıştır. Örneğin “Rumeli Hisarı” ve “Rumelihisarı” veya “Anadolu Hisarı” ve “Anadoluhisarı”. Bu yüzden eser adı olan “Anadolu Hisarı” ile semt adı olan “Anadoluhisarı” arasında 6 ayrı madde (5 sayfa) bulunmaktadır.

Tüm bunlara rağmen eser, hiç şüphesiz büyük bir boşluğu doldurmakta ve alkışı hak etmektedir.

Teyfur Erdogdu



Hasol, Doğan; Özer, Bülent; Gevgili, Ali. *Eczacıbaşı Sanat Ansiklopedisi*. İstanbul: Yapı-Endüstri Merkezi Yayınları, 1997, 3 Volumes.

ÖZET

Eczacıbaşı Sanat Ansiklopedisi

Bueser, Yapı-Endüstri Merkezi Yayınları tarafından üç cilt hâlinde 1997 yılında yayınlanmıştır. Eserin ön sözünde belirtildiği üzere, Dr Nejat Eczacıbaşı Vakfı'nın ilk girişimlerinden biri, “Eczacıbaşı Sanat Ansiklopedisi”nin hazırlıklarına başlamak olmuştur. Dr Nejat Eczacıbaşı Vakfı, Türkiye'nin özellikle kültür, sanat, eğitim ve bilimsel araştırma gereksinimlerine katkıda bulunmak amacıyla 1978 yılında kurulmuştur. Bu amaç doğrultusunda çalışan vakıf, on beş yıllık bir çalışmanın sonucu olarak 4400 maddelik bu eseri ortaya çıkarmıştır.

Üç ciltten oluşan bu eser toplam 2043 sayfadır. Eserin bir sanat ansiklopedisi olması nedeniyle, içinde yer alan terimler, plastik sanatlar ve mimarlık alanıyla ilgilidir. Eser, meydana getiriliş amacını ve içeriğini anlatan Önsöz, Sunuş ve Giriş bölümleriyle başlamakta ve bu bölümlerden sonra esere katkıda bulunan yazarların listesi gelmektedir. Eserde yer alan terimler alfabetik sıraya göre bir sözlük şeklinde düzenlenmiştir. Tüm dünya sanat ve mimarlığı konu kapsamına alınmış,

ancak, İslam ve Doğu ülkeleri de göz önüne alınarak özellikle Türk sanatına ağırlık veren bir model oluşturulmak istenmiştir. Türkiye’de tarih öncesi dönemlerden başlayarak Anadolu uygarlıkları, Bizans, Selçuklu, Beylikler, Osmanlı ve Cumhuriyet dönemi sanatları ayrıntılı olarak incelenmiştir. *Eczacıbaşı Sanat Ansiklopedisi*’nde yer alan tüm maddeler niteliklerine göre şöyle sınıflandırılabilir: 1. Genel Konular: Mimarlık, resim, heykel vb. gibi ana konular, 2. Uygarlıklar, ülke mimarlıkları ve sanatları, 3. Akımlar, üsluplar ve okullar, 4. Mimar, sanatçı ve sanat tarihçilerinin özgeçmişleri, 5. Türkiye’deki tarihsel yerleşmeler, bölgeler ve Türkiye’nin illeri, 6. Terminoloji: Yağlıboya, perspektif vb. gibi sanat terminolojisini açıklayan maddeler. Eserde yer alan maddelerin çoğu alanlarında uzman kişilerce özgün olarak kaleme alınmıştır; diğer maddeler ise eseri düzenleyenler tarafından geniş bir kaynakça ile derlenmiştir. Özgün metinlerde yazarların adı, metnin sonunda siyah harflerle verilmiştir. Özgeçmişler, ülke sanatları, iller, terminolojinin büyük bölümüyle bazı ören yerleri, akım, okul, grup ve kuruluşlar derleme niteliğindedir. Özellikle, ünlü Türk sanatçılarının yanında çok tanınmayan, ancak önemli Türk sanatçıları hakkında da detaylı özgeçmişlerin bulunması göze çarpmaktadır. Üçüncü cildin sonunda, “Sanat Yapıtları Kaynakçası” başlığı altında, eserde yer alan maddelere ilişkin bir kaynakça yer almaktadır. Bu kısımdan sonra ise, İngilizce-Türkçe, Fransızca-Türkçe ve Almanca-Türkçe Sanat Terimleri Sözlüğü ile eser son bulmaktadır.

Eczacıbaşı Sanat Ansiklopedisi, metinlerin açık bir anlatıma sahip olmasından ve metinlerde yavayan bir Türkçenin kullanılmasından dolayı, güzel sanatlar ve mimarlık eğitimine başlamış ve bu eğitime lisans düzeyinde devam eden öğrencilerle birlikte bu alanlara ilgi duyan okurlar için tavsiye edilebilecek bir kaynaktır.

Filiz Adigüzel Toprak



Lirola Delgado, Jorge, Puerta Vilchez, José Miguel. *Enciclopedia de al-Andalus*. Sevilla: Junta de Andalucía, Consejería de Cultura; Granada: Fundación El Legado Andalusi, 2002.

ÖZET

Ansiklopedi / Endülüs Kütüphanesi

Enciclopedia de al-Andalus

Bu çalışma, başlangıçta *Fundación El Legado andalusí* (Endülüs Mirası Vakfı) ve *the Consejería de Cultura* (İspanya, Endülüs Özerk Yönetimi Kültür Konseyi) tarafından başlatılan iddialı bir projedir. Çalışmanın asıl amacı, bu kültürden (MS 711–1492) geriye kalan kitap ve yazarlar hakkında sistematik bir başvuru kaynağı meydana getirerek Orta Çağ İspanyası’nın Müslüman kültürel mirasının daha iyi anlaşılmasına katkı sağlamaktır. Eser, Arap yazarların İspanya’daki edebi ürünleri hakkındaki biyografi ve bilgileri ihtiva etmekte, ayrıca yukarıda belirtilen dönemde Endülüs sınırları içinde doğan ve herhangi bir sebeple edebi eserlerini İberya yarımadası dışında geliştiren yazarlar ile başka yerde doğup sonradan Endülüs’e yerleşen yazarları da kapsamaktadır.

Maddeler yazar isimleri, anonim eserler bakımından ise eser adı itibarıyla alfabetik sıraya göre düzenlenmiştir ve yazar adları, eser adları, konuları ve yerleri için ayrı ayrı dizinler vardır. *Biblioteca* (aşağıya bakınız) yer ve konu adları fihristleri her ciltte kümülatif olarak yer almaktadır. Sonuncu ciltte, tamamını kapsayan dizinler verilecektir.

Koleksiyonun birinci cildi (717 sayfa) 2002 yılında Granada’da El Legado andalusí tarafından *Enciclopedia de al-Andalus* başlığı ve *Diccionario de autores y obras andalusíes, A–Ibn B* (Endülüslü yazarlar ve eserler sözlüğü) alt başlığı ile yayımlanmıştır. Daha sonra 2004 yılında Fundación Ibn Tufayl de Estudios Arabes in Almería (Almeira Arap Araştırmaları İbni Tufeyl Vakfı) aynı editörlerle *Enciclopedia de la cultura andalusí* nin bir parçası olduğu açıklanan *Biblioteca de Al-Andalus*’un üçüncü cildini “*De Ibn al-Dabbāg a Ibn Kurz*” (İbn el Dabbag’dan İbn El Kurz’a) adı altında yayımlamıştır. Bunun 4. cildi *De Ibn al-Labbāna a Ibn al-Ruyūli* (İbn el Labbana’dan İbn El Ruyuli’ye) 2004’te; Beşinci Cilt: *De Ibn Sa’āda a Ibn Wuhayb* (İbn Sa’ada’dan İbn Wuhayb’a) 2007 yılında yayımlanmıştır. Fundación Ibn Tufayl

Biblioteca'nın al-Abbadiya to Ibn Busrà'yı (Al Abbadiye'den İbn Buşra'ya) da kapsayan ve özgün *Enciclopedia'nın* yerini alacağı tahmin edilen ilk iki cilt de dâhil olmak üzere 7 ciltte tamamlanacağını da ilan etmiştir.

Ansiklopedi/Kitaplık, potansiyel olarak Endülüs'ün edebi ürünleriyle ilgilenen araştırmacılar için iyi bir araçtır. Setin tamamlanması, bu çalışmayı Müslüman İspanya'nın kültürel hayatı için kapsamlı bir başvuru kaynağı hâline getirecektir.

Bruno De Nicola
Çeviren Ertürk Barlas



Galindo Aguilar, Emilio. *Enciclopedia del Islam*. Madrid: Darek-Nyumba, 2004.

ÖZET

İslam Ansiklopedisi

Enciclopedia del Islam

Bu “İslam Ansiklopedisi”, İspanyolcada böyle bir başlıkla ve bu kadar geniş kapsamda yayımlanan ilk eserdir. Büyüklüğüne rağmen, tüm çalışma 569 sayfa ve 700 maddeden oluşan tek bir cilde sığdırılmıştır. Ansiklopedinin tüm editörleri (yayın kurulu başkanı Dr Galindo Aguilar da dahil olmak üzere) ve 30 yazarı İspanyol'dur ve yazarların çoğu İspanya ve diğer ülkelerdeki üniversitelerde görevli Arap ve İslam çalışmaları profesörleridir.

Ansiklopedinin editör ve yazarları, Kur'an terminolojisi, ahlak, fıkıh, âdetler ve yer adları gibi oldukça farklı alanlardan Arapça terimler seçmenin yanı sıra, İslam dininde anlam bakımından dengi bulunan İspanyolca dini söz varlığına da yer vermişlerdir. Eserin bazı sayfalarında resim, şema ve haritalar bulunmaktadır.

Ansiklopedide en çok İslam tarihinde önemli yeri olan kişilere ağırlık verilmektedir. İspanyol yazarların anlayış ve yaklaşımları dolayısıyla, çoğunlukla Endülüs İslam'ı ve şahsiyetleri üzerinde durulmuştur. Ayrıca, Endülüs tarihinde Hristiyan ve Yahudi toplulukların

yeri değerlendirilmekte, önemli kilise ve havralarına yer verilmektedir. Aynı dönemin bazı dini olmayan mimari ve bina örnekleri de değinilen konular arasındadır. Ansiklopedide, İspanya'nın değişik üniversitelerinden bazı İslam çalışmaları araştırmacıları ve uzmanlarını tanıtan maddeler bulunurken, birtakım önemli İslam şahsiyetleri (örneğin, Cafer Sadık, Musa el Kâzım gibi şii imamlar ve Humeyni gibi liderler) için ayrı madde açılmamış ve isimlerine diğer bazı maddelerde kısaca değinilmiştir. Bu açıdan bakıldığında, çalışmayı hazırlarken yapılan seçimlerin pek de dengeli olmadığı söylenebilir.

Böyle eserleri kullanan İspanyol okuyucular, İspanyolcada karşılığı olmayan harflerin (özellikle *cim* ve *şın* harfleri) telaffuzu konusunda sıkıntı çekebilir. Fakat bu ansiklopedide çok titiz ve tutarlı bir karakter çevirisi çalışması yapıldığından, okuyucunun tüm kelimeleri ve harfleri doğru bir şekilde okuyabilmesi mümkün kılınmıştır. Bu, çalışmanın önemli bir başarısıdır.

Ansiklopediye dizin eklenmemiştir. Bu nedenle, alfabetik arama sadece madde başlarına bakarak yapılabilmektedir. Ayrıca, verilen tüm tarihler İslami takvime değil, Hristiyan takvimine göredir. Çalışmanın son altmış sayfası beş ayrı ekten oluşmaktadır. Bunlar bir ansiklopedi için pek gerekli olmasa da, faydalı bazı bilgiler içermektedir. Ek başlıkları şöyledir: İslam siyasi tarihi kronolojisi, İspanya'da Arap varlığının on önemli dönemi, İspanyol hükümeti ve İspanya İslam Derneği arasında iş birliği anlaşması, İspanyolcaya girmiş olan Arapça İslami kelimeler sözlüğü ve İspanyolca ve Katalanca yazılmış İslami kitapların tanıtımı.

Ansiklopedi, birçok konuya yer vermemiş olsa da, İspanyol okuyucunun genel ihtiyaçlarını karşılayacak niteliktedir. Eserin kişisel önyargılardan uzak, nesnel bir şekilde hazırlanmış görünmesi de eklenmesi gereken bir başka husustur.

Rouhollah Amanimehr
Çeviren Nil Korkut



Glassé, Cyril; Kovač, Mirnes; Pašanović, Fikret; amović, Zijad; Murtić, Haris; Handžić, Dženan. *Enciklopedija Islama*. Sarajevo: Libris, 2006.

ÖZET

Kısa İslam Ansiklopedisi

Enciklopedija Islama

Enciklopedija Islama, Cyril Glassé tarafından yazılmış olan *The Concise Encyclopaedia of Islam* (Londra, 2001) başlıklı eserin gözden geçirilmiş baskısının Boşnakçaya çevirisidir. Bu eser aynı zamanda *The new encyclopedia of Islam* (Walnut Creek, ABD, 2001) adıyla da yayımlanmıştı. 2006 yılında, İslam literatürü konusunda uzmanlaşmış özel, küçük bir yayınevi tarafından yayımlanan bu çalışma, Bosna'da yayımlanmış olan ikinci İslam ansiklopedisi olması açısından önemlidir. (Bakınız: *Leksikon islama*)

Ansiklopedinin Boşnakça çevirisi ile İngilizce baskısı arasında bazı farklar bulunmaktadır. Boşnakça baskıda, İngilizceye kıyasla, resimlendirme üzerinde çok daha fazla durulmuştur. Ansiklopedide 950 civarında, çoğu Bosna ile ilgili renkli fotoğraf bulunmaktadır. Bunun yanında, özgün baskının sonunda bulunan şema ve haritalar, Boşnakça çeviriye dâhil edilmemiştir. Yazarın ön sözü ve Profesör Huston Smith tarafından hazırlanan giriş yazısı da Boşnakça baskıya eklenmemiştir.

Ansiklopedide, güncelliğini yitirmiş bilgileri göstermek (örneğin, s. 71'de Irak'ta Baas partisinin artık iktidarda olmadığını okuyucuya hatırlatmak) amacıyla zaman zaman dipnotlar kullanılmıştır. Dipnotlar ayrıca ve daha sıklıkla bazı âdet ve gelenekler hakkında yazılmış maddelerin Bosna'da ağırlıklı olan Hanefi mezhebini yansıtmadığına dikkat çekmek amacıyla kullanılmıştır (Örneğin, s. 213'te hac ve s. 428'de namaz hakkındaki dipnotlar). Bu tarz dipnot kullanımı, belki de, Bosnalı Müslüman okuyucunun kafasının karışabileceği noktalara açıklık getirmek amacıyla yapılmıştır.

Boşnakça baskının giriş yazısında editör, Glassé'nin *Encyclopaedia*'sının Boşnakçaya çevrilmesinde üç önemli sebebin rol oynadığını belirtmektedir. Bunlardan ilki, bu eserde *Leksikon*'agöredahaçokmaddebaşıbulunmasıdır.

Yazarın Batı'da yaşayan bir Müslüman olması dolayısıyla eserin konulara yaklaşımının daha dengeli olabileceği ikinci sebeptir. Üçüncü sebep ise, eserin kolay kullanılabilir tek bir cilt hâlinde yayımlanmış olmasıdır. Editörün giriş yazısı, eserdeki bazı kusurlara da dikkat çekmektedir. Ansiklopedide İslamiyet'in Batını yönlerinin fazlaca vurgulanması ve asıl kayda değer konular dururken, daha az önem arz eden konular için maddeler açılması, editörün üzerinde durduğu kusurlardır. Ancak giriş yazısında bu sorunlarla ilgili herhangi bir örnek verilmemiştir.

Ansiklopedide bazı eksiklikler bulunmaktadır. Bunlardan en önemlisi, bazı maddelerin açıklama yapılmadan değiştirilmiş olmasıdır. Örneğin, s. 12'de *abdest* hakkındaki maddede uzunca bir bölüm atlanmış ve nasıl abdest alınacağına dair açıklama da kısaltılmıştır.

Çevirinin kalitesi bazen iyi, ama zaman zaman da oldukça kötüdür. Arapça, Türkçe ve Farsça terimlerin karakter çevirisi oldukça tutarsız bir şekilde yapılmıştır. Resimlerin altındaki açıklamalar her zaman yeterince net değildir ve editörün eseri resimlendirme konusunda abartılı davrandığı söylenebilir. Bazı resimler birden fazla yerde kullanılmıştır. Mesela, Sayyid Aḥmad Khān'ın fotoğrafı hem s. 37 hem de s. 192'de kullanılmıştır. Daha da ilginç, ansiklopedinin Gazali (s. 71), İbn-i Sina (s. 241) ve Yunus Emre (s. 140) gibi İslam aydınlarının "resimleri"ne yer vermesidir.

Asim Zubčević
Çeviren Nil Korkut



Agwan, A. R. Singh, Nagendra Kr. *Encyclopaedia of the Holy Qur'an*. Delhi: Global Vision Publishing House, 2000, 5 Volumes.

ÖZET

Kur'an-ı Kerim Ansiklopedisi

Encyclopaedia of the Holy Qur'an

265 madde başından oluşan bu eser, İngilizce anahtar kelimelerle verilmiş pek çok Kur'an

temasını içermektedir. Bunlara “Kötü Şartlar: Kurtuluşa Ermek” ya da “Allah Hakkında Sözler” örnek olarak verilebilir. Kur’an’daki *emir*, *akıl*, *ayet* gibi belli anahtar sözcükler, İbrahim, Belkıs, İshak gibi önde gelen şahsiyetlerle birlikte işlenmiştir. Bazı maddeler Kur’an’dan çok, Muhammed’in hayatına ağırlık verir (Banu Qainqa ve Banu Quraidhah gibi). Ek bölümler, Taberi ve Zemaşeri gibi önemli isimler unutulmuş olsa da, müfessirlerden seçmeler üzerine maddeler içerir. Bu maddelerin pek çoğu dikkatleri müfessirin, İsa’nın çarmıha gerilmesiyle ilgili tavrında toplar, çünkü bunların tamamı Benjamin T. Lawson tarafından yazılmış olan “Kur’an’da İsa’nın Çarmığa Gerilmesi ve Kur’an Yorumu: Tarihsel Bir Araştırma” adlı makaleden alınmış kısımlardır. Fakat bu maddelerin hiçbirisi adı geçen yazara atfedilmez; bundan başka pek çok farklı isimdeki şahsa atıfta bulunulur (sadece birinci ciltteki en azından altı madde için bu doğrudur). Bazı maddeler, aralarında gazete makalelerinin (örneğin “Abd al-Rauf of Singkel” ve “Asbab al-Nuzul” maddeleri) ve İslam Ansiklopedisinin (“Melekler” maddesi) de bulunduğu diğer kaynakların doğrudan yeniden basımıdır. Maddelerin yazarları hakkında, isimlerinden başka, hiçbir bilgi verilmemekte ve telif hakları konusuna değinilmemektedir. Bazı maddelerin kaynağı olarak Lawson’un eserine atıfta bulunulmadığı göz önüne alınınca, pek çok maddenin yazarıyla ilgili şüphe uyanmaktadır. Her madde, bir Arapça kaynakça ve Avrupa dil kaynakları göstermektedir. Kapsamlı bir dizin yoktur. Bütün olarak, malzemenin kaynağının bazen doğru gösterilmemesi ve maddelerin metinlerinin özgün bağlamından koparılması göz önüne alınırsa, eserin bilimsel niteliği tartışmalı sayılmalıdır. Madde başlarının seçiminin arkasındaki yayım ilkeleri, zihinsel bir gözden geçirmeden çok, elde olan malzeme tarafından belirlenmiş gibi görünmektedir.

Andrew Rippin
Çeviren Saniye Çancı



Yar-Shater, Ehsan. *Encyclopædia Iranica*. Costa Mesa: Mazda; New York: Bibliotheca Persica; Encyclopædia Iranica Foundation, 1992–2006, 13 Volumes.

ÖZET

Ansiklopedi Iranica

Encyclopaedia Iranica

Iranica (Eİr) (1985–) ansiklopedisi yalnızca İran çalışmalarında değil, genel olarak insani bilimlerde de çığır açan önemli bir bilimsel çabanın ürünüdür. Kronolojik olarak tarih öncesinden çağdaş zamanlara ve coğrafi olarak Küçük Asya’dan Hindistan’a, Orta Asya’dan Arap Yarımadası’na değin uzanır. Eİr’nin, *İran* çalışmaları yaklaşımı insani bilimlerden doğal bilimlere (sanat, mimari, arkeoloji, antropoloji, astronomi, biyografi, bibliyografi, botanik, kimya, demografi, ekonomi, etnoloji, folklor, popüler kültür, coğrafya, jeoloji, tarih, dilbilim, hukuk, kamu, sözlükçülük, edebiyat tarihi ve eleştiri, matematik, tıp, meteoroloji, filoloji, siyasal bilimler, kamu yönetimi ve devlet yönetimi, toplum-bilim, teknoloji, zooloji) değin uzanacak biçimde disiplinler arasıdır. Editörler ve yazarlar İran çalışmaları ve insani bilimlerin farklı alanlarında az ya da çok temayüz etmiş araştırmacılarıdır. Makaleler iyi seçilmiş, araştırılmış, yazılmış ve düzenlenmiştir. Makaleler alfabetik olarak sıralanmıştır; makalelerin sayısı ve her bir cildin ölçüsü ise ihtiyaç duyulan ve tartışılan alana, konuya ve maddenin durumuna göre değişir. Bazı durumlarda ansiklopedi maddeleri, araştırmaya özgün katkılar sağlar. Her bir cildin kapsamında yer alan temalar, maddeyi bütün yönlerden veya pek çok yönden disiplinlerarası olarak kapsayacak şekilde konu ve düzen bakımından özellikle dengelenmiştir.

Eİr özel ilgiler için doyurucu maddeler ihtiva eder. Bunlar, çeşitli kapsamlı bölümlerde ortak yazarlıdır. Bu maddeler, herhangi bir yerde mevcut konuların en güncel biçimde işlenmiş biçimlerini kapsar. Gerçekçi bilgi sağlarlar. Maddeler, okuyucunun yalnızca temel gerçekleri bulmak için kaynaklarda mevcut kapsamlı özgün araştırmalardan kaçınmasını mümkün kılar.

Projenin genel bir değerlendirme girişimi için istatistikler üzerine odaklanmak gereklidir. Ansiklopedinin ilk beş cildi, izleyen ciltlerin sayfa sayıları 672'ye değin düşerken, oldukça hacimlidir (1. cilt: 1012 sayfa, 2. 1026 sayfa, 3. ve 5. ciltler 896 sayfa). Ciltlerin yayım yılları zaman bakımından nispeten tutarlı bir çerçeveye sunar. Eİr üç kez de yayıncı değiştirmiştir: Mazda Publishers (5–8. ciltler), Bibliotheca Persica Press (9–10. ciltler) ve Encyclopaedia Iranica Foundation (11–13. ciltler). Bu olgular, böylesi geniş hacimli bir projenin karşı karşıya olduğu mali ve teknik güçlüklerle işaret eder.

Ansiklopedi maddelerinin ve katılımcıların sayısı özellikle önemlidir. 5. ciltte 179 araştırmacının yazdığı 170 madde; 6. ciltte 161 araştırmacının yazdığı 196 madde; 7. ciltte 210 araştırmacının yazdığı 327 madde; 8. ciltte 199 araştırmacının yazdığı 258 madde; 9. ciltte 174 araştırmacının yazdığı 315 madde; 10. ciltte 175 araştırmacının yazdığı 282 madde; 11. ciltte 186 araştırmacının yazdığı 298 madde, 12. ciltte 170 araştırmacının yazdığı 306 madde; 13. ciltte 87 araştırmacının yazdığı 133 madde yer almaktadır.

Bu rakamlar, yazarların sayısının, maddelerin sayısından daha istikrarlı olduğunu gösteriyor. Bazı araştırmacılar, bazen uzmanlık alanlarının dışında olmasına karşın, diğerlerinden daha fazla madde yazmışlardır. Bazı maddelerde katkıda bulunanların adları yerine Eİr'ye atıf yapılmıştır. Bu, anlamsız görünmektedir ve asıl yazarların kendi maddelerini tamamlamadıkları izlenimi vermektense başka bir amaca hizmet etmemektedir.

Aşağı yukarıda bütün ciltlerde genellikle tipografik küçük yanlışlar vardır. Bu yanlışların çoğu fark edilmiş ve düzeltme çizelgesinde doğru biçimleri verilmiştir. Diğer bir eleştiri noktası da harfçevrimi sisteminin, *İslam Ansiklopedisi* gibi başarılı örneklerden farklı olmasıdır. Araştırmacıların çoğu, ansiklopedinin okuyucuları ve katkıda bulunanları daha önceki harfçevrimi sistemlerine alışkındır; Eİr'nin harfçevrim sistemi popüler görünmemektedir.

Formatı genel olarak örnek düzeydedir, ancak tamamı siyah beyaz olan görsel malzemenin kalitesi gibi bazı eksiklikler vardır. Bazı durumlarda, özellikle doğa, çevre ve sanatla ilgili maddelerde renkli görsel malzeme gerekliliği vardır.

Eİr çevrim içi olarak kullanılabilir. İlgilenenler, alfabetik sıraya bağlı olmaksızın basılan bazı maddelere erişebilir. Öte yandan, çevrim içi sürümde görünen maddelerin tamamı basılı sürümde yoktur. Harfçevrimleri çevrim içinde otomatik olarak görüntülenmemiştir ve ihtiyaç duyanlar bu amaçla özel fontları indirmek durumundadır.

Genel olarak bütün ciltlerde bilimsel düzey yüksek olmakla birlikte, Eİr, bilimsel alana ve İran çalışmaları ve beşeri bilimlerdeki referansın önemli çalışmalarına büyük bir katkı sağlamaktan uzaktır.

Evangelos Venetis
Çeviren Süer Eker



The International Union of Academies. *The Encyclopaedia of Islam*. Leiden: Brill, 1960 [1954]–2004, 12 Volumes.

ÖZET

İslam Ansiklopedisi

Encyclopaedia of Islam

Uluslararası bir yazar ekibi tarafından hazırlanan ve iki baskı halinde yayımlanan *İslam Ansiklopedisi* (İA), (İA¹: 1913–38, İngilizce, Fransızca, Almanca sürümler, ayrıca Türkçe, Arapça ve Urducaya çeviriler; İA²: 1954–2007, İngilizce ve Fransızca sürümler), İslami çalışmaların bütün alanları için standart bir başvuru kaynağıdır. Üçüncü baskı çalışmaları 2007 yılında başlamıştır. *Mawsū'a* maddesinde (İA²: VI. 903a, 'ansiklopedi') ansiklopedinin varlığı, İslam'a karşı yeniden ortaya çıkan ilgiye ve yirminci yüzyılın sonunda Avrupa'da kendilerini gösteren Müslümanlara bağlanmaktadır.

Ansiklopedi, İslam medeniyetinin coğrafya, tarih, dini terimler, önemli şahsiyetler, kuruluşlar, edebiyat, felsefe, bilim, sanat vb. bütün yönleriyle ilgili yoğun bir tanıtımını sunmaktadır. İA², İslamiyet'in, doğuşundan günümüze doğru farklı dönemlerde hüküm sürdüğü pek çok coğrafyayı konu alır. Bu cilt, Orta Doğu ve Güneydoğu Avrupa'dan Güneydoğu Asya'ya uzanan Avrasya

coğrafyası kapsar, ancak Amerika ve son zamanlarda Müslüman nüfusunda artışının yaşandığı Avrupa ülkeleri buraya dâhil edilmemiştir. Alfabetik sıra, bazı eksiklikleri ve fazlalıkları açıklar: Örneğin Özbekistan, Tacikistan ve Türkmenistan (İA², X 66a, 685a, 960b) ayrı madde başları olarak kurgulanırken, Kırgızistan ve Kazakistan'dan ayrıca söz edilmemiştir. İA¹ ve İA²'nin uzun süren basım tarihi, yalnızca birbirini takip eden tarihi değişmelerin aşamalı yansımalarını öykülemez, ayrıca kapsamın sürekli genişlediğini ve katkı sağlayan yazarların artışını da gösterir. İA², pür oryantalist bakış açısından kısmen uzaklaşmaya çalışır ve bazı Müslüman yazarlara da yer verir (İA¹ den farklı olarak).

İA³'ün basılmasıyla bu çelişkiler giderilecektir. İlki, elektronik basım, alfabetik sıraya göre değildir; ikincisi alt disiplinler için bölüm editörleri de dâhil geniş bir editör ekibiyle hazırlanmıştır. Bu yeni sürümde çoğu maddebaşı (isimler hariç), Arapçadan ziyade İngilizcesiyle verilmiştir. İA³'ün Fransızca sürümünün üretilmemesi dikkat çekicidir. İA¹ beş cilt olarak basılmıştı (5000'den fazla çift sütunlu sayfa), İA², 12 ciltten oluşur (10,000'in üzerinde çift sütunlu sayfa) ve en son baskının, öncekilerin üç katı büyüklükte olması planlanmaktadır. İA²'ye çevrim içi ve CD-ROM olarak da erişilebilir; ancak elektronik sürüm, beklentileri karşılamanın çok uzağındadır.

İA¹'e bakıldığında, Sahra altı Afrika ve Avrupa'daki İslam'ın, Orta Doğu tarafından gölgede bırakıldığı görülür. İA² hâlâ "merkez" İslami coğrafyaya ağırlık vermektedir; ancak bu, erken Avrupalı akademik İslamiyet bakış açısını daha da somutlaştırır. *İslām* maddesinde, (İA², IV 171b) *el-İslam* ve *İslam* terimleri kesin bir şekilde ayırt edilir. İlki kalıtsal bir dini anlamı karşılamaya ayrılmışken, ikincisi bu din ve onun coğrafi, tarihi, kültürel ve sosyal çevresi hakkındaki Batılı algılayışı göstermek üzere kullanılmıştır. Bu yüzden, çalışma boyunca, *el-İslam* özel olarak gerekmedikçe, sonuncu biçim başrol oynar.

Harf çevrimi stillerinde görülen terminolojik değişmeler bazı pratik anlamları da içerir. "Makka", kutsal şehir maddebaşı için kullanılır, ama metin içinde bu isim genellikle İngilizcede kullanılan biçimiyle "Mecca" olarak yazılır. Ancak kişi isimleri, Arap olmayanlara ait olsa bile (örneğin *Gardēzī* için *Gardīzī*) daima

Arapça biçimle görülür (örneğin *Avepace* için *Ibn Bādīdja*, *Averroës* için *Ibn Rushd*). Arapça olmayan coğrafya isimleri, Endonezya dilinde olanlar hariç, Arapçalaştırılmış biçimiyle yazılır (*Tihrān*, *Ḳawāla* vb.). İA², küçük değişikliklerle İA¹'deki oldukça demode Latin alfabesiyle yazma sistemini devam ettirir (İA¹: *Zainab bint Djaīsh*, İA²: *Zaynab bt. Djaīsh*; İA¹: *Wahhābiya*, İA²: *Wahhābiyya*). İA¹'de satır altı çizgileri Urduca sözcükler hariç, artık kullanılmamaktadır.

İA, içinde binlerce maddebaşını ve de dizinleri, sözlükleri (Gerçekte İA²'deki kendi başına bir sözlüktür.), ekleri kapsar. Bütün baskılar fotoğrafik levhalar, figürler ve haritalar içerir. Maddelerin uzunlukları birkaç satırdan birkaç sayfaya kadar değişir. Uzun maddeler; içindekiler tablosu, alt bölümler ve kaynakçadan oluşur. Çoğu durumda İA, kendi alanındaki yegâne Batılı kaynaktır. Bütün bu karakteristik özellikleri, onu İslam dünyası öğrencileri için ana yardımcı kaynak hâline getirir.

Iván Szántó

Çeviren Sema Aslan Demir



Khan, Masood Ali and Iqbal, Shaikh Azhar eds. *Encyclopaedia of Islam*. New Delhi: Commonwealth, 2005, 10 Volumes.

ÖZET

İslam Ansiklopedisi (Delhi)

Encyclopaedia of Islam (Delhi)

Bu çalışma, doğuşundan modern zamanlara kadar, İslamiyet üzerine, kapsayıcı ve aydınlatıcı bir çalışmadır. On ciltten oluşarak, yaklaşık 3000 sayfada 189 konuyu tam olarak tasvir eder. Pek çok genel ansiklopediden farklı olarak, makaleler alfabetik sıraya göre düzenlenmemiştir, ancak daha ziyade her bir cilt belirli İslami konu ve temaya odaklanır ya da İslam tarihinin ve Müslüman toplumların izini sürer.

Birinci bölüm, İslam'ın doğuşu ve kökeni üzerinde durur. Bu cilt ayrıca çeşitli askeri seferler, Haçlı Seferleri, Malazgirt Savaşı, Granada'nın

düşüşü, Endülüs Emevi medeniyetinin trajedisi, İspanya'daki Müslümanların entelektüel mirası, Marko Polo ve İbn-i Batuta'nın seyahatleri ve Müslümanların günlük yaşamına ilişkin dini emirler üzerine de makaleler içerir. İkinci cilt İslamiyet'in doğuşu ve gelişmesi üzerine yoğunlaşır. Bu cildin makaleleri çoğunlukla; İmparatorluğun genişlemesi, birkaç çok önemli sefer ve antlaşma, örneğin *Hendek*, *Hudeybiye*, *Hayber* vb. üzerine odaklanır. Bu cildin ilerleyen bölümleri, hadislerin derlenmesi, hukuk bilimi, içtihat, uluslararası hukuk ve Osmanlı İmparatorluğu'nun tarihi ile ilgilidir.

Üçüncü cilt, çoğunlukla Hazreti Muhammed'in biyografisi üzerine yoğunlaşır, dördüncüsü ise Kuran-ı Kerim ve farklı tefsirleri ile ilgilidir. Sonraki iki cilt İslami düşünce, felsefe ve öğretilere ayrılmıştır. Yedinci cilt peygamberin hadisleri (*Ahādith*) ve çeşitli rivayetleri (*Şahih al-Bukhārī*, *Muslim*, *Ibn Da'ūd* gibi), dinin yayılması ve İslam'ın yerel etkileri üzerinde durur. Sekizinci cilt genelde İslam'ın Arap dünyasında, Avrupa'da ve Türkiye'deki tarihi hakkındadır. Aynı cilt, Emeviler üzerinde de durur. Son iki cilt İslami hukuk, felsefe, Arap ve İslam düşüncesinin oluşmasında Batı'nın ve Doğu'nun etkisi, kölelik ve köleliğin kaldırılması, İslami edebiyatlar ve ulusların doğuşu ve düşüşü ile ilgili kuramlarla da ilgili olduğu için önemlidir. Bu ciltler ayrıca, Türkiye, Pakistan, Hindistan, Çin ve Endonezya'daki İslam medeniyetleri üzerinde de durur.

Mevcut ansiklopedik çalışmalar arasında bu ansiklopedi kendisine özel bir yer yaratır ve akademisyenler tarafından konusunda özgün ve sıra dışı olarak değerlendirilir. Ansiklopedi, bu büyük dinin bütün yönlerini kapsar: Peygamberin hutbeleri, tarih, politika, din bilimi, edebiyat, yerel kültürlerin İslam üzerindeki etkisi, İslami düşünce ve Müslümanların diğer kültürlerle katkısı. Her bölümde kapsamlı bir bibliyografya ve dizin vardır. Ancak kapsamlı ve bilgilendirici olmasına karşın, gereği gibi düzenlenmemiştir, gelişigüzel görünüştedir.

Rizwanur Rahman
ÇevirenSema Aslan Demir



Mohammad Khan, Tauqir; Ali Khan, Arif; Khan, Tauqir Mohammad; Khan, Arif Ali. *Encyclopaedia of Islamic Law*. Delhi: Pentagon Press, 2006, 10 Volumes.

ÖZET

İslam Hukuk Ansiklopedisi

Encyclopaedia of Islamic Law

Bu çalışmanın ansiklopedi olarak adlandırılması, kapsamlı olma hedefinden dolayı olabilir, yoksa çalışma maddeler hâlinde düzenlenmiş değildir. Eser, İslam hukukunun geleneksel konuları yanında modern dönemde İslam hukuku kapsamında işlenen bazı konuları da içeren geniş ve kısmen kapsamlı bir kitap çalışmasıdır. Çalışmanın yazarı olarak iki editörün ismi geçse de, aslında her bir cildin hatta her ciltteki her bir bölümün farklı kişilere yazdırılmış olması muhtemeldir; her ne kadar yazarlar bu konuda bilgi vermiyorlarsa da konuların birbiriyle uyumsuzluğu, tutarlı bir sıra takip etmemesi ve bölümler arasında çok fazla tekrarın yer alması bu düşüncüyü pekiştirmektedir. Her bir cilt ayrı bir alt başlık daha içermektedir; temel kavramlara ayrılan birinci ciltte İslam hukukunun arka planı, Arap ve (Kitabın Hint Altı kıtasında yazılmış olmasından dolayı) Hint örfi hukuku, hüküm kavramı, İslam hukukunun kaynakları, Medine Sözleşmesi (ki buna yazarlar “anayasa” adını vermektedirler) İslam'da hukukun dini niteliği ve bunun hukuk-ahlak ayrımı açısından içerimleri tartışılmaktadır. İslam hukukunun esasları alt başlığını taşıyan ikinci ciltte İslam hukukunda konu tasnifi, çeşitli kategoriler, gayr-i Müslimlerin konumu, ceza hukukunun mahiyeti, yargı sistemi ve uluslararası hukuk ve İslam hukuku gibi bazı konular genel manada tartışılmaktadır. Uygulamada hukuk adını taşıyan üçüncü ciltte birlikte hukukun ana konularına geçilmektedir; bu ciltte şahıs hukuku, bireyler, helaller haramlar, mülkiyet hukuku ve toplumsal kanunlar ve benzeri konular yer almaktadır. Dördüncü cilt, İslam'da sivil hukuk alt başlığını taşır ve miras, vasiyet ve mehir konularını eler alır. Aile hukuku alt-başlığı taşıyan beşinci ciltte çocuk hukuku, vesayet ve velayet, anne-paya, akrabalara ve

misafirlerle karşı yükümlülükler ele alınmıştır. Altıncı cilt evlenme ve boşanma hukuku, yedinci cilt vakıf hukuku (hibe de dâhil), sekizinci cilt ceza hukuku başlıklarını taşıyor. Dokuzuncu cilt İslam hukuk bilimi adını taşımakta olup fıkıh usulü konularını, hukuk tarihi, fıkıh mezhepleri, mahkemeler ve usul hukuku gibi alt-başlıkları ele almaktadır. Ve nihayet onuncu cilt cilt yönetim hukuku başlığını taşıyor ve bu kapsamda hem hukukçuların hem de siyasetname yazarlarının yönetime ilişkin görüşlerini tartışıyor; ayrıca İslam'da demokrasi, insan hakları, sosyal adalet ve adaletli yönetimin ilkeleri gibi güncel konular da bu bölümde ele alınmıştır.

Bu eser, kapsamlı bir çalışma hedeflemesine rağmen geleneksel hukuk biliminin (fıkıhın) içerdiği pek çok konuyu inceleme dışı bırakmıştır. Mesela fıkıhın en önemli konularından biri olan ibadetler tamamen dışarıda bırakılmıştır. Aynı şekilde yeme içme giyim kuşamla ilgili kurallar da çalışmaya dâhil edilmemiştir. Diğer yandan anne-babaya karşı yükümlülükler hukuki olmayan yönleriyle incelenmiştir. Aynı şekilde pek çok konu doğrudan hukuk kavramına girmedeği halde bu eserde yer bulabilmiştir.

Her ne kadar açıkça belirtilmese de, bu eserin yazarları büyük ölçüde Sünni-Hanefi kaynaklardan yararlanmışlar; özellikle Meğinani'nin *el-Hidaye* adlı eserinin yazarlar için özel bir kaynak olarak görüldüğü anlaşılmaktadır. Miras hukuku ve mezhepler bölümünde Şia Hukuku'na ve zaman zaman da diğer mezheplere atıflar yapılmıştır.

İslam hukuku konusunda daha çok yüzeysel bir bilgiye sahip oldukları anlaşılan ve muhtemelen profesyonel hukukçu olan bir grup tarafından hazırlandığı anlaşılan bu eserin yazılması amacını editörler ön sözde şu şekilde belirtirler: dünyada İslam hukukuyla ilgili yaygın yanlış bilgi ve anlayışları düzeltmek ve İslam hukukunu doğru ve sağlıklı bir biçimde ortaya koymak. Bu amaçla zaman zaman konuların işlenişinde konudan sapılarak uzun uzun savunmacı bir üslupla değerlendirmelere yer verilmektedir. Bu doğrultuda ünlü mutasavvıf İbn Arabî'den bol alıntılar yapılmakta diğer yandan da Avrupalı ve özellikle İngiliz hukukçulardan, hukuk felsefesi eserlerinden ve doğubilimci çalışmalardan sık sık yararlanılmaktadır. Ancak bütün bunlara rağmen eserin belirtilen ana amacı gerçekleştirdiği

konusunda ciddi şüpheler vardır. Diğer yandan modern yorumların tarihsel algı ve anlayışlara sürekli karıştırılması eserin bilimsel niteliğini zorlamıştır.

Murteza Bedir



Kamal, Hassan. *Encyclopaedia of Islamic Medicine, with a Greco-Roman Background*. Cairo: General Egyptian Book Organization, 1975.

ÖZET

Greko-Romen Temelli İslami Tıp Ansiklopedisi

Encyclopaedia of Islamic Medicine, with a Greco-Roman Background

Bu çalışma, sadece, İslam tıp tarihi açısından değil, genel olarak tıp tarihi için de önemli bir araştırma konusunu ele almaktadır. Kitap derlendiği sırada İslami tıp alanı oldukça bakir olduğundan, belirli bir ölçüde hâlâ da öyledir, dünya çapında önemli bir katkı sağlamıştır.

Yazar ansiklopedinin giriş bölümünde, Mısır'da, İslamiyet öncesi tıp; Firavunlar dönemi Mısır ve Yunanistan ilişkileri; Helenistik dönemlerdeki İskenderiye tıp ekolu ve Bizans döneminde tıp konularında sistemli ve bilgilendirici bilgiler vermektedir. Giriş bölümünün geri kalanında ise İslami tıp, yüce Kur'an, İslami gelenekler, Sasani dönemi İran'ın ve erken İslami dönemde Jundishapur ekolu üzerine kısa pasajlar yer almakta ve Yunanca, Farsça ve Süryaniceden Arapçaya çeviri süreci hakkında da bilgi verilmektedir. Girişin son bölümünde de, Orta Çağ'da önde gelen Müslüman hekimlerin bir listesi ve İslamiyet'in ilk dönem tarihinin kısa bir özeti verilmiştir.

Latin alfabesine göre ve alfabetik olarak dizilen madde başları, iskân ve spor, sağlığa uygunluk, beslenme, şehir planlaması, kamu sağlığı ve su rezervleri gibi geniş bir konu aralığını kapsamaktadır. Genelde, düzenli bir şekilde sunulan madde başlarının içeriği, konunun en

önemli yanlarını içeren bilgileri okuyucuya sunmaktadır. Her maddenin sonunda faydalı bir bibliyografya yer almaktadır. Ansiklopedinin sonunda ise İslami tıp terimlerinin Latince'den Arapçaya ve Arapçadan Latinceye karşılıkları verilmiştir.

Ansiklopedinin yazarı, Müslüman dünyasındaki tıp tarihini Greko-Romen temellerine dayandırarak belgeleme amacına büyük ölçüde ulaşmıştır ve çalışmasının içeriği veya yönteminde genel olarak yanlılık yoktur. Ancak metnin editörlük eksikliği vardır. Bu çalışmanın ortaya konmasında bazı olumsuzluklar olsa da bu ansiklopedi, alan için faydalı bir çalışmadır.

Evangelos Venetis
Çeviren Berkem Güreñci Sağlam



M. R. K. Afridi; Arif Ali Khan. *Encyclopaedia of Islamic Philosophy*. New Delhi: Pentagon Press, 2006, 5 Volumes.

ÖZET

İslami Felsefe Ansiklopedisi

Encyclopaedia of Islamic Philosophy

Beş ciltten ve 2232 sayfadan oluşan bu ansiklopedi, İslami felsefenin beş temel alanında yoğunlaşmakta, diğer ansiklopedilerin aksine alfabetik olarak sıralanmayan toplam 72 felsefi konuyu kapsamaktadır. Her cilt, İslami felsefe anlayışı, İslami felsefe tarihçesi, İslam'ın, dini, sosyal ve eğitim felsefesi gibi belirli konulara odaklanmaktadır.

İlk cilt, İslami felsefenin temel anlayış ve mefhumuna, Kur'an bilgeliğine, Allah'ın birliğine, araştırma ve bilime ve İslam'da yönetim konularına değinmektedir. İkinci cilt, İslami felsefe tarihine yoğunlaşmakta, ama aynı zamanda İslamiyet öncesi, Yunan, İskenderiye, Süryani, Fars, Çin, Hint ve Arap felsefesine de ışık tutmaktadır. Aynı cilt, ilk cildin konularını da biraz tekrarlamakta ve ayrıca, İslam hukukunun önemli ekollerine ve Jalāl al-Dīn Dawwānī (Celaeddin Devvani), Jamāl al-Dīn Afghānī (Cemaleddin Afgani), Shāh

Walī Allāh ve Shaykh Muhammed Abduh'un düşüncelerine yer vermektedir. Üçüncü ve dördüncü ciltler İslam'ın dini ve sosyal felsefelerini kapsamakta ve inanç meseleleri, Allah'ın varlığı ve Peygamber'in buyrukları, yaratılış, sosyal yönergeler ve yükümlülükler, ahlak bilimi vb. konulara değinmektedir. Beşinci ve son cilt ise eğitim felsefesine yönelmekte ve İslam'da öğrenim ve eğitimin felsefi özelliklerini, eğitimde felsefenin yerini, aile ve felsefe olgusunu ve en önemlisi, kadınların eğitimiyle ilgili konuları ele almaktadır.

Ansiklopedi, İslami felsefenin tüm boyutlarını kapsadığını iddia etse de, diğer birçok İslami ansiklopedi gibi, bu alanda yer alması gereken pek çok konuyu ihmal etmektedir. Bu ciltlerde, yalnızca sık sık tartışılan ve gündemde olan İslami konulara yer verilmiştir. Bazı Arap ve gayrirap ülkelerdeki İslami fikir ve düşünce ekollerine değinilmediği gibi, bu ülkelerin felsefelerini bir temele oturtma hedefi de gerçekleştirilememiştir. Bununla beraber, farklı başlıklar altında, aynı konular sıklıkla tekrar edilmiştir. Her cildin sonunda kapsamlı birer bibliyografya ve dizin bulunmaktadır. Birtakım kusurların rağmen, bu ansiklopedi başvuruya değer bir kaynaktır.

Rizwanur Rahman
Çeviren Berkem Güreñci Sağlam



Kuwait: Ministry of Planning. *Encyclopaedia of the Islamic World*. Kuwait: Ministry of Planning in the State of Kuwait: 1991, 3 Volumes.

ÖZET

İslam Dünyası Ansiklopedisi

Encyclopaedia of the Islamic World

Üç ciltten oluşan bu eserin dili İngilizcedir ve Kuveyt Hükümetinin katkılarıyla hazırlanmıştır. Genel okuyucu kitlesinin kullanımına yönelik bir rehber niteliğindedir. Ansiklopedideki bilgiler başlangıç düzeyindedir ve genel olarak dipnotlar ve açıklamalar kullanılmadan, basit ve kapsamlı

bir şekilde sunulmaktadır. Eldeki malzeme tematik ve coğrafi olarak sınıflandırılmıştır. Her cildin sonunda resimlerin ve haritaların listesi bulunmaktadır.

Birinci ciltte (ilk 224 sayfa), İslam medeniyetinin tarihsel arka plânı (İslam'ın siyasi tarihi, İslam dünyası ve Batı arasındaki kültürel temas, Avrupa'nın İslam dünyasını sömürgeleştirilmesi ve Asya ve Afrika'daki özgürleşme süreci) gibi birçok konu ele alınmıştır. Bu ciltte İslam dünyasının coğrafi boyutları, nüfus, gıda üretimi, iktisadi koşullar, eğitim, sağlık hizmetleri sistemi ve toplumsal koşullara (cinsiyet rolleri, aile, çocuklar ve sosyal hizmetler) vurgu yapılmıştır. Bunun ardından Asya, Avrupa, Eski Sovyetler Birliği ve Orta Asya ve Afrika'daki Müslüman azınlıkların incelenmesine geçilmiştir.

İkinci ciltte (s. 233–496) resmi dili Arapça olan Müslüman devletlere odaklanılmıştır. Bu ciltte ilgili ülkelerdeki nüfus (büyüme, dağılım, yaş), ekonomi, eğitim (hedefler ve politikalar, idare), toplumsal yapılar (emek, kamu hizmetleri, toplumsal eğitim, bakım evleri vb.), gıda koşulları (üretim, ihtiyaçlar, beslenme düzeyleri, sorunlar, kaynaklar ve kalkınma projeleri) ve sağlıkla (temel sağlık politikası, idaresi, vb.) ilgili detaylı bilgiler kapsamlı bir şekilde verilmektedir.

Üçüncü ciltte (s. 503–17), Asya'da ve Afrika'daki, resmi dili Arapça olmayan Müslüman devletler hakkında benzer incelemeler yapılmaktadır. Ansiklopedinin son bölümü İslam Konferansı Örgütü (İKÖ) hakkındadır. Bu bölümde İKÖ üyesi ülkelerdeki nüfus, gıda ve sosyal hizmet yapılarıyla ilgili detaylar aktarılmaktadır. Ansiklopedinin teknik sorumlularının ve madde yazarlarının listesi, özel isimler ve yerler dizini ve çoğunluğu Arapça olan genel bir eserler bibliyografyası üçüncü cildin sonunda verilmektedir.

Bütün olarak ele alındığında, bu ansiklopedi, içeriği ile ilgili genel bir tabloyu kapsamlı bir biçimde aktarmaktadır. Ne var ki, ele aldığı malzemeyi Arap bakış açısından sunmaktadır. Ansiklopedide, gerek içeriğin planlanmasında (önce Arap ülkeleri incelenmektedir) gerekse coğrafi yaklaşım itibarıyla, ağırlık Arapça konuşulan Müslüman devletlere verilmiştir. Yazarlar, içerisine İran ve Türkiye'nin de dâhil edildiği, yerleşik Orta Doğu kavramını

benimsememektedir. Bunun yerine coğrafi modele bağlı kalmışlardır: Müslüman Araplar, Asya ve Afrika'daki Müslüman olmayan Araplar.

Evangelos Venetis



Singh, Nagendra Kr. *Encyclopaedia of Muslim Biography:- India, Pakistan, Bangladesh*. New Delhi: A. P. H. Pub. Corp. 2001, 5 Volumes.

ÖZET

Müslüman Yaşamöyküsü Ansiklopedisi: Hindistan, Pakistan ve Bangladeş

Encyclopaedia of Muslim Biography: India, Pakistan and Bangladesh

Hint Yarımadası'nın tarih yapımcıları olarak bilinen Hintli, Pakistanlı ve Bangladeşli bütün büyük şahsiyetleri kapsadığı için bu eser övgüye değer niteliktedir. Diğer ansiklopedilerde olduğu gibi isimler A'dan Z'ye alfabetik olarak düzenlenmiştir. Beş ciltlik bu çalışma, yaklaşık 2962 sayfadan oluşmaktadır (sırasıyla 590, 651, 622, 549 ve 552). Birinci cilt, isimleri A ile başlayan 484, ikinci cilt isimleri B ve H ile başlayan 554, üçüncü cilt 527 (I–M), dördüncü cilt 423 (N–R) ve beşinci cilt ise 515 (S–Z) kişinin yaşamöyküsünü kapsamaktadır. Ön sözde, editör ansiklopedinin 4000 civarında yaşamöyküsü içerdiğini iddia etse de, toplam sayı yaklaşık 2500'dür.

Bu eser, İslam'ın doğuşundan modern zamanlara değin Hint Yarımadası'nın seçkin Müslüman kişilikleri hakkında kapsamlı biyografik bilgi vermektedir. Sözü edilen şahsiyetler politika, din, bilim ve edebiyat gibi çeşitli alanlara aittirler. Maddeler kişilerin doğum, ölüm, toplumdaki gelişmelere olan katkıları, yazıları ve eylemlerine dair ayrıntılar içermektedir. Bazı maddelerde, inandırıcı bir doğum tarihi mevcut olmadığı için sadece ölüm tarihi verilmiştir. Bu aydın şahsiyetlerin hayatlarının tüm yönleri ele alınmaya çalışılmıştır. Ciltlerdeki maddeler, yazarlar ve derleyiciler tarafından yazılmış, kapsamlı, yetkin biyografik araştırmaları içermektedir. Monografi,

biyografik notlar, kişisel görüşmeler ve günlükler gibi çeşitli kaynaklardan destekleyici bilgiler toplanmıştır. Alışlagelmiş ansiklopedilerde olduğu gibi kaynakça, kaynak ve atıflar her maddenin altına not edilmiştir. Ancak maddeleri yazan yazarların isimleri kaydedilmemiştir.

Editörün çabalarına karşın, pek çok önemli Pakistanlı ve Bangladeşli şahsiyet ansiklopedide yer almamaktadır.

Rizwanur Rahman
Çeviren Saniye Çancı



Syed, M. H. and Bahl, Taru. *Encyclopaedia of Muslim World*. New Delhi: Anmol Publications, 2003, 15 Volumes.

ÖZET

Müslüman Dünyası Ansiklopedisi

Encyclopaedia of Muslim World

Küçüklü büyüklü on beş ciltten oluşan bu ansiklopedi öğrenci, araştırmacı ve eğitimciler için çok yararlı bir başvuru kaynağıdır. Yaklaşık 3780 sayfadan oluşan çalışma Müslüman dünyası hakkında, her ölçüte göre, kapsamlı bir eserdir. Eser şimdilik, yaklaşık kırk Müslüman ülkeden sadece on dokuzunu kapsamaktadır. Yayımcı, ön sözde, eserin sürekli gelişmekte olan bir proje olduğunu iddia etmektedir. Ancak birinci baskıdan bu yana beş yıl geçmesine rağmen ilave tek cilt dahi basılmamıştır.

Ciltlerde ülkeler alfabetik olarak sıralanmıştır. Birinci cilt Afganistan hakkında bilgiler içermektedir. Bu ciltte Afgan halkı, tarihi, toplumu, kültürü, politik artalanı, insan hakları ve Afganistan'ın komşularının rolüne değinilmiştir. İkinci ve üçüncü ciltler sırasıyla Arnavutluk ve Cezayir ile ilgilidir. Bu cilde ticaret, savunma güçleri ve güvenlik gibi iki yeni konu daha eklenmiştir. Dördüncü cilt Azerbaycan ve Bahreyn'e ayrılmıştır. Bu iki ülkenin tarihi ve halkı, ülkelerdeki ticaret, hükümet, savunma ve din konuları işlenmiştir. Beşinci cilt Bangladeş ile ilgilidir. Benzeri konular Bangladeş bağlamında da ele alınmıştır. Altıncı ciltte Çad ve Komorlar

incelenmiştir. Sonraki iki ciltte Mısır ve Etiyopya ele alınmıştır. Ancak yazar, Mısır'da insan hakları gibi önemli bir konuyu göz ardı etmiştir. Sırasıyla Endonezya, İran, Irak ve Fildişi Sahili'ne ayrılmış olan dokuzuncu, onuncu, on birinci ve on ikinci ciltler de hemen hemen aynı konuları içermektedir. On dördüncü cilt Kazakistan ve Kuveyt hakkında genel bilgiler verirken, on beşinci cilt Kırgızistan ve Lübnan'a değinmektedir. Her cilt, bir dizin ve her konu hakkında yazılmış yüzlerce kitabı kapsayan kapsamlı bir kaynakça içermektedir.

Kapsamlı bir ansiklopedi olma iddiasına rağmen, bu eser Avrupa ve Amerika'da basılmış benzeri ansiklopedilerle kıyaslanamayacak kadar yüzeyseldir. Eser tarih, kültür, toplum, ekonomi ve bilim gibi bütün ana konuları içerdiğini iddia etmesine rağmen, gerçekten kapsamlı olmaktan hâlâ çok uzaktır. Üstelik bu ciltlerdeki bilgiler yazarın iddialarının aksine güncel değildir. Çeşitli ülkelerle ilgili istatistiki veriler ve rakamlar 2003 yılından çok öncesine aittir. Öyle görünüyor ki, bu ciltleri veya madde başlarını yazmakla görevlendirilen yazarlar ya eski verileri kullanmışlar ya da bu ciltler, bir araya getirildikten birkaç yıl sonra basılmıştır. Eksikliklerine rağmen, bu eser okuyucular için çok eğitici ve yararlıdır.

Rizwanur Rahman
Çeviren Saniye Çancı



McAuliffe, Jane Dammen. *Encyclopaedia of the Qur'an*. Leiden: Brill, 2001–6, 6 Volumes.

ÖZET

Kur'an Ansiklopedisi

Encyclopaedia of the Qur'an

Uzun zamandır beklenmekte olan bu ansiklopedi, nihayet Brill Yayınevi tarafından yayımlanmıştır. Altı ciltten oluşan bu kaynak kitap, hem genel konulara değinmekte, hem de Kur'an tefsiri ve yorumlamasındaki son yenilikleri sunmaktadır. İslam çalışmaları alanında, farklı milletlerden ve dinlerden dünyaca ünlü araştırmacılardan oluşan

bir grup tarafından hazırlanan bu ansiklopedi, alfabetik sıraya göre dizilmiş madde başlarını, Kur'an çalışmaları alanındaki başlıca konular üzerine yazılmış daha uzunca maddelerle dengeli bir biçimde bir araya getirmiştir.

Bu ansiklopedi, genel olarak kullanılan teknik harfçevrimi yapmak yerine (mesela *İslam Ansiklopedisi*'nde olduğu gibi) madde başlarını İngilizce olarak dizmiştir. Bu tutum genel okuyucu ve İngilizce kullanan araştırmacılar için kolaylık sağlamıştır. Arabistlerin ve İslamistlerin ilgilerini çekmek üzere, maddelerin İngilizceleri çevrilmiş ve harfçevrimi yapılmış Arapça karşılıklarının bulunduğu bir cilt eklenmiştir. Diğer ciltlerdeki maddelerin her birinde de zaten okuyucular için oldukça faydalı olan birçok Arapça terim kullanılmıştır.

Ansiklopedinin temel ilgisinin tefsir olmasına rağmen, tefsirler üzerine çalışmalar sunmak yerine, Kur'an metinlerinin içeriğine odaklanılmıştır. Metinlerin verdiği mesajlarla ilgili konular (örneğin; insanlar, kavramlar, mekânlar, değerler, icraatlar ve olaylar gibi) o kadar genel ve açık olarak dile getirilmiş ki, ansiklopedi, insani ve sosyal bilimler öğrencilerini de içine alabilecek geniş bir kitleye hitap edebilmektedir. Her bir madde, açıkladığı konunun tanımı ile başlamaktadır. Bundan sonra, aynı konunun hem ayet ve surelerdeki yerini, hem de Kur'an dışı metinlerdeki (hadis ve sahih gibi) yerini açıklamaktadır. Bunu da İslami tefsir geleneğinde olduğu gibi, konu üzerine yorumu ve karşıt yorumu izlemektedir. Son olarak, bir sonuç bölümü ve birincil ile ikincil kaynakların yer aldığı faydalı bir bibliyografi ile maddeler bitmektedir.

Herhangi bir şey hakkında her şeyin var olduğu bir ansiklopedi bulmak neredeyse imkânsızdır. Ancak Kur'an ansiklopedisinin, Kur'an ile ilgili konular hakkında güvenilebilir ve bütünsel bir bilimsel çalışma olduğunu söylemek mümkündür. Batı'da, Kur'an hakkında edinilebilecek bilgilerin hâlen tarafı olması ve Avrupa dillerinde Kur'an üzerine kaynakların çok sınırlı olması nedeniyle, bu ansiklopedi özellikle Batı'da Kur'an çalışması yapanlar için önemli bir boşluğu doldurmaktadır.

Najeeb G. Awad
Çeviren Berkem Güreñci Sağlam



Khan, Abdul Mabud and Singh, Nagendra Kumar. *Encyclopaedia of the World Muslims: tribes, castes and communities*. Delhi: Global Vision, 2001, 4 Volumes.

ÖZET

Dünya Müslümanları Ansiklopedisi: Kabileler, Kastlar, Topluluklar

Encyclopaedia of the World Muslims: tribes, castes and communities

Bu dört ciltlik ansiklopedi projesinde, Müslümanları etnik çizgilerine göre kategorize etme ve sınıflandırma çabasına girilir. Ansiklopedinin ifade edilen amacı, geniş anlamda Müslüman olarak bilinen bu "kastları, kabile ve topluluk"ları neyin belirlediğini keşfetme ve aynı zamanda onları farklı kılan "yaşam örüntülerini" ayrıntılandırma gayretidir. Ancak uygulamada, editörlerin mukayese çabası kavramsal problemlerle doludur; kendilerinin itiraflarına göre, *etnisitenin* tanımlanması bile oldukça tartışmalı bir konudur. Ayrıntılandırma sürecinde kast, kabile, topluluk terimleri -daha tartışmalı terimlerle tanımlanmıştır- Müslüman dünyasındaki grupların karmaşıklığını bir yere mal edebilmek ve onların yaşamlarını tarif etmek için bir araç gibi birbirinin yerine geçebilir kategoriler hâline gelmiştir.

Ansiklopedi maddeleri, her maddenin sonunda küçük bir bibliyografya verilerek alfabetik sıraya göre düzenlenmiştir. Ancak, bütün projenin altında yatan etnisite kavramı, her bir gruba, kendi aralarındaki benzerlik ve farklılıkların görülebileceği bir kategori ve belirli çizgilerle bölünmüş bir alan bulmayı amaçlar. Başka bir ifadeyle, editörler için, yaşayan İslam, hem karışıklık hem de görüntünün teklifi için temel oluşturur. Proje, kaleydoskopu yani farklılıkları bir araya getirerek anlamlı bir sırada eritmeyi amaçlar.

Ancak, bir harita titizliği ve düzeni içinde, her bir Müslüman grubun üyeleri, tarihsel güçlerin şekillendirici etkisi dışlanarak, tek kültürel kimliğe sahipmiş gibi görülür. İnançlar, ritüeller ve gelenekler, modern küresel yapıların ve güç ilişkilerinin dönüştürücü etkisine bakılmaksızın, yandaşları tarafından somutlaştırılmıştır. Bir

örnekle açıklamak gerekirse, Arap Bedeviler hâlâ göçebe, yerleşik topluluklar için koyun ve keçi yetiştiren, görünüşe göre çağlar boyunca hiç değişmemiş topluluklar olarak tanımlanır. Modern Arap devletlerinin doğuşunda, petrol üretiminin Bedevilerin günlük yaşamında yer tutmasında ve son elli yıldaki sosyo-politik kimliklerinde sömürgeci güçlerin dönüştürücü etkisinden hiç bahsedilmez. Her bir grubun durumunun tayini 19. yy. coğrafi özellikler, temel yaşam biçimi (göçebe, yerleşik, kırsal köy ve şehir) gibi kategorilerin yardımıyla antropoloji kalıplarına, dini pratiklere (şehir karşı halk, popülere karşı resmi) dayandırılır ve resmi tarih kısa kesilir. Özetle, bu gruplar etkili bir biçimde depolitize edilmiştir.

Ansiklopedi açıkça İngilizce konusunu akademisyen ya da akademi dışı insanlara yönelik hazırlansa da, maddeleri, dünyadaki Müslümanların yaşam biçimlerini tek tip ve durgun bir görüntüyle ifade eder. Her bir madenin sonundaki bibliyografik referanslar 19. yy. ve erken 20. yy. tarihlidir ve sömürgeci idari otoritelerin yönetimin hesaplarını kolaylaştırmak üzere verdiği destekle hazırlanmıştır. Bu kaynakların, bu grupların hayatını anlamada, konuyla ne kadar ilgili olabileceği bugün açık bir sorudur.

Amal Sachedina
Çeviren Sema Aslan Demir



Taher, Mohamed. *Encyclopaedic Survey of Islamic Culture*. New Delhi: Anmol Publications Pvt Ltd, 1997–8.

ÖZET

İslam Kültürünün Ansiklopedik İncelemesi

Encyclopaedic Survey of Islamic Culture

Bu eser; toplum, ekonomi, kurumlar, hukuk, din, yenilenme, reform, edebiyat, mimari, fen bilimleri, felsefe, savaş sanatı, modernizm ve şahsiyetlere göre düzenlenmiş çeşitli temalardan oluşturulmuş ve konu ile ilgili çalışmalara

kaynaklık edebilecek İslam kültürü hakkında kapsamlı bir incelemedir.

5712 sayfadan oluşan 20 ciltlik ansiklopedi, toplam 316 makale içeriyor. Bu eser, çok çeşitli konular hakkında en önemli birincil ve ikincil malzemeyi derlemeyi amaçlamaktadır. Eserin birçok cildi D. S. Margoliouth, Khair-ul-Nisa Sarawak, Abdulhad Davoud, al-Baydawi, J. Pedersen, N.A. Baloch, Issa J. Boullata, Bruce B. Lawrence, Irfan Habib, Walter J. Eisenbeis gibi büyük araştırmacılar tarafından yazılan, İslami kültürü hakkında yeniden basılmış makaleler seçkisinden oluşuyor.

Birinci cilt, İslam teolojisi ve tarihi ile başlayıp Gazali ve Zemaşeri gibi ünlü dilbilimcilerin biyografileri ile devam eden akademik makaleleri içeriyor. İkinci ciltte, Kuran'ın önemi, mesajı ve yorumunu içeren, Kura'n çalışmalarına odaklanan makaleler yer alıyor.

Üçüncü cilt, İslam dünyasındaki eğitimle ilgili gelişmelerin ayrıntılarını içeriyor. Cildin yirmi bölümünde Hicaz, Türkiye, Pakistan, İran, Necef, Kudüs, Hindistan ve Arap dünyası gibi belli başlı ülkeler ve şehirlerde antik dönemden modern çağa uzanan eğitimle ilgili makaleler yer almaktadır. Ayrıca söz konusu bölümlerde, İslam dünyasının değişik bölgelerinde yer alan kütüphane ve arşivlerin durumu da ele alınmaktadır. Dördüncü ve beşinci ciltler, sırasıyla Arap edebiyatı ve düşüncesi ile ortaçağ İslam tarihçiliği hakkındaki makaleleri içermektedir. Dördüncü cilt, İslamiyet öncesi zamanlardan Abū al-'Atā' al-Sindī'ye ve Abū al-'Alā' al-Ma'arrī'den Fārābī'ye kadar uzanan dönemdeki İslami düşünce ve edebiyatı ele alıyor. Orta Çağ tarihçiliğinin ele alındığı diğer ciltte yazarlar, modern Arap dünyasındaki tarih kavramını, İbni Haldun ve onun tarihi, çeşitli tarihsel olaylar ve Arap tarihine ait çeşitli elyazmalarını tartışıyorlar.

Altıncı ciltte, Müslüman idaresi altındaki Deccan bölgesi ele alınarak, bölgenin tarihi ve kültürü, Urdu şiirinin gelişimi, Haydar Ali'nin hayatı, Akbar'ın sosyal ve ekonomik reformları gibi konulara dikkat çekiliyor. Yedinci ciltte sufizm ve çeşitli uygulamaları (tarikatlara) ile tasavvufi metinler tartışılıyor. Sekizinci cilt, İslam ekonomisinin, cizye, ticaret, temel ekonomik problemler ve çözümleri gibi konularını, teori

ve pratikte ele alıyor. Dokuz ve onuncu ciltler büyük ölçüde, Babür İmparatorluğu'nun sosyal, kültürel ve ekonomik şartlarına odaklanıyor. On birinci cilt, İslami düşüncenin gelişmesi ve büyümesi, Allah yolu, dindarlık, dini hayat, hadis edebiyatı ve İslami düşüncenin önemli kitapları konularını tartışıyor.

On ikinci cilt ideal yaşama şeklini ele alırken; on üçüncü cilt de, İmâm Müsâ al-Khawârizmî'den Sarmad'a kadar on altı önemli mutasavvıfın biyografilerini içeriyor. Hindistan'daki İslami siyasi düşüncüyü ele alan on dördüncü ciltte, diğer konuların yanı sıra ulemanın rolü, Shah Veli Allah'ın fikirleri ve *kadınların* Hindistan'da azalan rolü konuları derinlemesine inceleniyor. On beşinci cilt İslam ve batı dünyasına odaklanırken, Müslümanların Avrupa rönesansına katkıları, Batı dünyasındaki Müslümanlar ve İslam dünyasındaki Avrupalılar ve bunların yerel halkla karşılıklı etkileşimleri kapsamlı bir şekilde anlatılıyor. Bir sonraki cilt, İslami siyasi düşüncüyü genel olarak tartışmakta ve İkbâl, Celseleddin al-Dawwânî, al-Mâwardî, İbn Sînâ, al-Fârâbî'nin katkılarını ele almaktadır.

On yedinci cilt, öğrenme, kültür, gençlik, ahlak eğitimi ve *vakıf* kurumu gibi başlıklar altında, İslami kurumlar üzerinde duruyor. Bir sonraki cilt, İslam hukukundaki değişik bakış açıları hakkındaki on üç makaleden oluşuyor. Bu ciltte yazarlar, hukukun yapısı, hadisin önemi, Hindistan'da Müslümanlara ait şahsi haklar kanunu, sünnetin rolü, İslami bağlamda boşanma, Sri Lanka ve Nijerya'da İslam hukuku konularını tartışıyor. On dokuzuncu cilt, 'Orta Çağ İrani'nda halifelik ve akrabalık, İran'da kültürel hayat ve idare, Türkiye, Portekiz ve Osmanlı toplumundaki İslami unsurlar ile Mısır'ın fethi konu başlıkları altında, dünyadaki İslam etkisinin altını çiziyor. Eserin son cildi ise, İslam ve İslam'ın itaatkâr, teslimiyetçi doğasına odaklanıyor.

Bu ansiklopedideki makalelerin çoğu, yazarların fikirlerini ortaya koymak için birincil kaynaklardan ve bazen de el yazmalarından faydalandıkları araştırmaların parçaları olarak düşünülebilir. Bu çalışma kapsamlı olmakla birlikte, İslam dünyasının diğer bölgelerinden farklı ve kendine özgü bir yapı sergileyen Çin ve Filipinler, Burma ve Orta Asya

cumhuriyetlerindeki İslam kültürünü kapsamıyor. Ancak bu eksikliklerine rağmen eser, İslam dünyası ve onun dünya görüşüne odaklanması bakımından kendine özgü ve eşsiz bir kaynak olma özelliği taşıyor.

Rizwanur Rahman

Çeviren Tuba İsen Durmuş



Versteegh, Kees. *Encyclopedia of Arabic Language and Linguistics*. Leiden: Brill, 2005–8, 4 Volumes.

ÖZET

Arap Dili ve Dilbilimi Ansiklopedisi

Encyclopedia of Arabic Language and Linguistics

Arap çalışmaları alanında, üçüncü baskısı çıkmakta olan *Encyclopaedia of Islam*, *Encyclopaedia of the Qurân*, *Encyclopedia of Arabic Literature*, *Cambridge History of Arabic literature*, *Handbuch der arabischen Dialekte*, *Grundriss der arabischen Philologie* gibi kaynak kitaplar mevcut olduğu hâlde, Arap dilbilimi alanında kaynak kitap bulmak, bu ansiklopedi yayımlanana kadar pek de mümkün değildi. Ansiklopedinin yukarıda ismi geçen yayımcıları, bu büyümekte ve genişlemekte olan disiplini her yönüyle ele alabilmek için uluslararası üne sahip 100 civarında uzmanı bir araya getirmişler ve Arap tarihinin tüm dönemlerinde, tüm düzeylerdeki dil kullanımı üzerine bir çalışma oluşturmuşlardır. Ele alınan konular, İslamiyet öncesi Arapça, Klasik Arapça, Klasik dönem sonrası Arapça, Çağdaş Standart Arapça, Arap lehçeleri ve Arapçanın karışmış değişkeleridir.

2008 yılında tamamlanacak olan dört ciltlik çalışma, sık baskısıyla, yaklaşık 3000 sayfa ve değişik uzunluklarda 500 kadar maddeden oluşacaktır. Bu maddelerin her biri, oldukça detaylı bir kaynakça listesi ile donatılmıştır. Maddeler, alfabetik olarak sıralanmıştır. Yerel kavramları (örneğin, "dilbilgisi kurallarına uygun" vb.)

gösteren seçilmiş anahtar kelimeler, çoğunlukla, Batı'nın göstergebilim geleneğine aittir. Örneğin, *fâil* (fâ'il) yerine "edici", *naht* yerine "bileşik sözcük", *aqsâm al-kalâm* (aksam-ı kelam) yerine "bileşenler", *damir* (zamir) yerine "adıl" terimleri kullanılmıştır.¹ İlişkili maddelere gönderme yapan notlar, okuyucunun değişik maddeler arasında rahatça gezinmesine olanak tanımaktadır, ancak böyle notlar pek de sık kullanılmamıştır. Editörün giriş yazısında, okuyucunun, IV. cildin sonundaki dizini kullanarak birbiriyle ilişkili maddelere rahatça ulaşabileceği belirtilmektedir.

Ansiklopedide Arap diline, hem yerel geleneğe ait kavramlar hem de Batı'nın dilbilim kavramları kullanılarak yaklaşmıştır. Çalışmanın önemli bir özelliği, 40'tan fazla lehçeyi ele almasıdır. Bu lehçeler, aynı şekilde hazırlanmış karelerde anlatılmakta, bu da okuyucunun kolayca lehçeler arası karşılaştırma yapmasını sağlamaktadır. Çalışmada ayrıca, tüm Arapça konuşan ülkelerin dil görünüşleri çıkarılmış ve bunların toplumdilbilimsel açıdan ve lehçelerine göre konumları belirlenmiştir.

Ansiklopedide, Arapça ve diğer Sami dilleri arasındaki ilişki, "Kuzeybatı Sami Dilleri", "Güney Sami Dilleri" vb. başlıklı makalelerle incelenmiştir. İslam dünyasında yeri olan Farsça ve Swahili gibi diller ve Arapça arasındaki ilişkiler de iki yönlü olarak ele alınmıştır. Örneğin, "Farsça" maddesine bakıldığında, Arapçanın bu dile etkisi tartışılmaktadır. Öte yandan, "ödünç sözcükler" terimini içeren her maddede, ödünç sözcüğün ait olduğu dilin Arapçaya etkisi tartışılmaktadır. Örneğin, "Berberce ödünç sözcükler" maddesinde, Berber dilinin Arapça üzerindeki etkisi örneklerle açıklanmıştır. Ansiklopedinin belki de en iddialı özelliği, söz dizimi, yapı bilgisi, "diglossia" ve çok dillilik kavramlarına genel giriş yapan makalelerin yanında, dil ve kültür, dil ve etnik köken, dil ve milliyetçilik gibi konuları inceleyen yazılar içermesidir. Tüm bunların yanında, ansiklopedide çarpıcı olarak nitelenebilecek makaleler de vardır. Örneğin, çalışma "Braille" üzerine bir incelemenin yanı sıra, "Dysphemism" kavramı üzerine bir makaleye yer vermekte ve bu kavram, konuşmacının hitap ettiği varlığa olumsuz tavrını ifade etmek için kullandığı belirli bir sözcükbirim (lexeme) kullanımı olarak tanımlanmaktadır.

Kısa adıyla *EALL*, gerçekten de başarılı bir çalışmadır. Arap ve Sami dilleri, genel dilbilim ve Arapça dilbilimi üzerine çalışanlara iyi bir kaynak olmanın yanı sıra, İslam çalışmaları, Arap edebiyatı, sosyal bilimler alanlarında dilbilim ile örtüşen çalışmalar yapan araştırmacılar için de faydalı bir eser olacaktır.

Hinrich Biesterfeldt
Çeviren Nil Korkut



Meisami, Julie Scott; Starkey, Paul. *Encyclopedia of Arabic Literature*. London; New York: Routledge, 1998.

ÖZET

Arap Edebiyatı Ansiklopedisi

Encyclopedia of Arabic Literature

Bu, erken dönemlerden 1980'e kadar Arap yazarları hakkında, edebi türlerle ilgili seçme makaleler ve özet bölgesel araştırmalarla, bibliyografik bir biyografi çalışmasıdır. Orta Çağ dönemi için ilgi odağı, "güzel edebiyat" (*belles-lettres*, yaratıcı edebiyat ve şiir) değil, tarih, coğrafya, felsefe, bilim vb. sayısız madde başlılarıyla "edebiyat/literatür"dür (*schrifttum*, her çeşit metin). Modern dönem, 1980'den önce üne kavuşmuş olan yazarlarla sınırlıdır ve çağdaş yazarların dâhil edilmesi, editörlerin itiraf ettiği gibi, biraz keyfidir. Örneğin, çalışmada yer almayan Liyānah Badr, Murīd al-Barghūti, Muḥammad Barrādah, Muḥammad Murābiṭ ve Mamdūh Udwan gibi yazarlar, ilk çıkışlarını 1980 öncesinde yapmışlardır. Arap edebiyatı oldukça geniş bir alandır ve 857 sayfalık *Arap Edebiyatı Ansiklopedisi*, sınırlı uzunluktaki makalelerle, görece kısa bir çalışmadır.

Hem editörler hem katkı sağlayan yazarlar, maddelerin genelindeki yüksek kaliteden de yansıdığı gibi, kendi alanlarında yetkin araştırmacılar. Yazarlar listesinin (s. vi-ix) hemen hemen sadece Avrupa ve Kuzey Amerikalı araştırmacılardan oluştuğuna dikkat edilmelidir. Aynı şekilde, s. xiii-xvi'da listelenen kitaplar,

dergiler ve referans çalışmalar, çoğunlukla Batılı araştırmacıların ürünleridir.

Editörlere göre, “İngiliz dilinde (ya da bilgilerimize göre *herhangi başka bir dilde*, [italikler bana ait, AV]) Arap edebi geleneğiyle ilgili, en önemli yazarları, eserleri, türleri, anahtar terimleri ve konuları tek bir ciltte toplayan hiçbir çalışma yapılmamıştır” (s. x). Arapça yazılmış Umar Riḍā Kahḥālāh’ın *Mujam al-muallifin* (yazarlar sözlüğü) ve ayrıca zengin bir bibliyografik kaynak olan Khayr al-Dīn al-Ziriklī’nin *al-Alām* (önemli şahsiyetler) gibi daha erken bibliyografik biyografi çalışmalarının bulunduğu kanıtlanabilir. Modern dönemler için, Robert B. Campell’in iki ciltlik *Çağdaş Arap yazarları /Alām al-adab al-Arabī al-muāşir* (2. cilt, Beyrut 1996) adlı çalışmaya dikkat edilebilir. Burada tanıtılan ansiklopedide, bu üç çalışmanın hiçbirinden bahsedilmediği görülmektedir.

Yer sıkıntısı nedeniyle, her bir maddebaşı için etraflı bibliyografya hazırlamaya teşebbüs edilmemiştir (s. xi). Her maddenin sonundaki bibliyografya, “metin içi bibliyografya” (özellikle klasik dönem için) ve “ileri okuma” olmak üzere ayrılır. Çeviriler metin içi bibliyografya altında listelenir. İleri okuma başlığı altında İngilizce, küçük bir oranda da Arapça, Fransızca ve Almanca yazılmış ikincil yazın ve diğer dillerden yalnız münferit çalışma örnekleri bulunur. Klasik dönem için, el yazması geleneği dışarıda bırakılmış görünmektedir ve yalnız bazı durumlarda Brockelmann’ın *Geschichte der arabischen Litteratur* (Arapça Yazılmış Kültür Mirası) ve Fuat Sezgin’in *Geschichte des arabischen Schrifttums* (Arap Edebiyatı Tarihi) (s. xi) adlı eserleri referans gösterilmektedir.

Cilt 2, Arapça terimler sözlüğü (s. 830–4); seçilmiş İslam hanedanlarının kronolojik cetvelleri [örneğin Osmanlı Hanedanlığı ihmal edilmiştir (s. 835–41)] ve tıpkı sözlük gibi çoğunlukla Arapça teknik terimlere tahsis edilmiş bir dizin (s. 842–57) içermektedir.

Arnoud Vrolijk
Çeviren Sema Aslan Demir



Hillauer, Rebecca, translated by Allison Brown, Deborah Cohen, and Nancy Joyce. *Encyclopedia of Arab Women Filmmakers*. Cairo: American University in Cairo Press, 2005.

ÖZET

Kadın Arap Film Yapımcıları Ansiklopedisi

Encyclopedia of Arab Women Filmmakers

Bir ciltlik bu eser; Goethe-Institut Inter Nationes ve Berlin Senatosu İşgücü, Mesleki Eğitim ve Kadın Dairesi’nin desteği ile basılmış özgün Almanca ansiklopedinin güncelleştirilmiş ve gözden geçirilmiş baskısıdır.

Bu ansiklopedi, Arap ve Arap olmayan geniş bir okuyucu kitlesi için yazılmış kullanışlı bir kılavuzdur. Kitabın içindeki malzeme, 9 Arap ülkesi (Mısır, Irak, Lübnan, Filistin, Suriye, Yemen, Cezayir, Fas, Tunus) arasında coğrafi olarak bölünmüş; diğer ülkeler (Ürdün, Kuveyt, Suudi Arabistan, Birleşik Arap Emirlikleri) kitabın sonunda tek bir bölümde incelenmiştir. (s. 415–19) Mısır hakkındaki birinci bölüm dışındaki dokuz ülkeyi temsil eden diğer bölümler coğrafi olarak iki kısma; Maşrik (Doğu Arap Dünyası) ve Mağrib (Batı Arap Dünyası) ayrılmış ve ülkeleri temsil eden bölümler bu iki kısım içinde alfabetik olarak düzenlenmiştir.

Her bölüm, o ülkenin sinema tarihi ve o ülkedeki film yapımcılığı hakkında genel bir tanıtım sağlayan kısa bir giriş yazısı ile başlayıp o ülkeyi temsil eden kadın film yapımcılarının biyografik bir listesi, bu yapımcıların filmografileri, özetleri ve bu sinemacıların önemli filmlerinin mevcut eleştirileri ile devam etmektedir. Kitaptaki malzeme, kitapta adı geçen kadın Arap yönetmenler ve aynı ülkeden başka yönetmenler ile yapılmış anlatsal görüşmeler aracılığı ile toplanmıştır. Esere bu anlatsal görüşmelerin dâhil edilmesi, ansiklopedik eserler için alışılmadık olsa da, eserin en çekici özelliklerinden biridir. Bu görüşmelerde Arap kadın film yapımcıları, erkek egemen ve oldukça siyasallaşmış sinema sektöründeki çalışmalarını ve tecrübelerini anlatmaktadırlar.

Eleştirel notlar (s. 449–58), kaynakça (s. 459–68) ve fotoğraf telif hakları (s. 484)

dışında ansiklopedi aynı zamanda alfabetik olarak sıralanmış beş dizin de içermektedir: Arapça film isimleri (s. 477–80), İngilizce film isimleri (s. 473–6), Fransızca film isimleri (s. 477–80), Almanca ve Felemenkçe film isimleri (s. 481) ve film yapımcıları (s. 482–3).

Sergiy A. Sychov
Çeviren Ecehan Koc



Juynboll, G. H. A. *Encyclopedia of Canonical Hadith*. Leiden: Brill, 2007.

ÖZET

Sahih Hadisler Ansiklopedisi

Encyclopedia of Canonical Hadith

Ünlü *hadis* araştırmacısı Guatier Juynboll tarafından hazırlanan bu ansiklopedi, altı Sünni sahih hadis külliyatında bulunan hadisleri içerir. Giriş bölümünde yazar, daha önceki çalışmalarında ayrıntıları ile anlattığı, hadislerin tarihi gerçekliğini değerlendirme metodunu sunar; sözde “müşterek râvî”lerin, mesela farklı külliyatlarda aynı hadislerin isnat (*isnād*) edildiği nâkillerin örtüşmesi vb. özelliklerini anlatır; bunun, kaynak kişilerin doğrulanması ve tek tek hadislerin tarihsel gerçekliğinin gösterilmesindeki önemine işaret eder. Yazar, geleneksel ve modern hadis araştırmalarında kullanılan temel terminolojiyi tanıtır ve kitabın oluşturulmasında kullanılan metodu anlatarak bölümü sonlandırır.

Kitabın büyük bölümü, altı sahih hadis külliyatında bulunan “müşterek râvî”lerin alfabetik sırayla dizilmiş listesinden oluşur. Her bir madde, müşterek râvînin adı, hakkındaki bibliyografik bilgi ve ilgili olduğu hadisi içerir. Hadisler, isnâdlarından önce, ya İngilizceye çevrilmiş ya da şerh edilmiştir. Yazar, önemli saydığı hadislerin birden fazla olası anlamını da sunmuştur. Daha sonra, hadislerin bulunduğu külliyatları, sahih ve de sahihlerden önce ve sonra gelen kaynakları listelemiştir. Hatta bu hadisler, Orta Çağ’a ait biyografik şerhlerin ve sözlüklerin

yardımlarıyla hukuki, dini veya sosyal vb. bütün yönleriyle açıklanmış ve yorumlanmıştır.

Kitapta, isimler ve kavramlar dizini ve Kur’an bölümleri (sureler, ayetler) listesi verilerek ansiklopedinin kullanımı kolaylaştırılmıştır.

Juynboll’un hadisler üzerine yaptığı önceki çalışmaları gibi, *Sahih Hadisler Ansiklopedisi* de, bazı Batılı araştırmacıların şüpheciliğine rağmen, erken dönem İslami hadislerin, erken dönem İslami çalışmalar için gerçekten akla yatkın kaynaklar olduğunu göstererek, hadis çalışmaları alanına önemli katkı sağlamaktadır. Eser genel olarak, hadis ve erken dönem İslam tarihi çalışanları için vazgeçilmez bir referans kitaptır.

Mushegh Asatryan
Çeviren Sema Aslan Demir



Martin, Richard C. *Encyclopedia of Islam and the Muslim World*. New York: Macmillan Reference USA, 2004, 2 Volumes.

ÖZET

İslamiyet ve Müslüman Dünyası Ansiklopedisi

Encyclopaedia of Islam and the Muslim World

Mac Millen Reference USA/Thomson & Gate tarafından 2005 yılında iki cilt olarak yayımlanmış olan bu eserin başeditörü, Atlanta Emery University’de İslami Araştırmalar ve Dinler Tarihi Profesörü Richard C. Martin, yardımcı editörleri ise State University of New York’ta Sosyoloji Profesörü Said Amir Arjamend, Chicago Loyalta University’de İlahiyat Profesörü Marcia Hermansen ve Güney Afrika’da Cape Town University’de Uluslararası Modern Dünyada İslamiyet Araştırmaları Enstitüsü’nden Abdulkader Tayeb’dir.

Ansiklopedi’nin birinci cildi A–L, ikinci cildi ise M–Z arasındaki başlıkları içermektedir; ayrıca sözlük ve dizin bölümleri de vardır. İki ciltte alfabetik olarak düzenlenmiş toplam 504 madde olup bunların uzunlukları 200, 500, 1000, 3000 ve 5000 kelime arasında değişmektedir. 500 kadar

bilim insanının katkıda bulunmuş oldukları eserde XXXI ve XXIV arasındaki sayfalarda yer alan özetlenmiş bir genel döküm okuyucuların konu ve konu alt başlıklarına genel olarak bakıp ansiklopedide neler bulabileceklerine ilişkin yol göstermektedir. Bu genel dökümdeki konular “Biyografiler” üst başlığı altında “Siyasi ve Diğer Kamusal Kimlik Sahibi Kişilikler” ve “Dini ve Kültürel Kişilikler”; Kültür üst başlığı altında “Sanat, Mimari ve Kültür”, “Disiplinler ve Bilgi Alanları”, “Kavramlar”, “Dil ve Edebiyat”, “Bölgesel Kültürler” ve “Diğerleri” gibi konuları içermektedir. Ayrıca “Aile, Ahlak ve Toplum” ile “Gruplar, Organizasyonlar, Okullar ve Akımlar” ve “Tarih” üst başlığı altında “Dini, Tarihi Kavramlar”, “Olaylar, Tarihi Kuruluşlar, Tarihi Dönemler, Sülaleler, Devletler”, “Değişimin Katalizatörleri, Hukuk, Siyaset ve Toplum” ile “Din” üst başlığı altında “Gruplar, Akımlar ve Mezhepler”, “Fikirler, İnançlar, Kavramlar ve Doktrinler”, “Kurumlar, Dini Mekânlar ve Sit Alanları”, “Uygulamalar ve Töreler”, “Müslüman Olmayanlarla İlişkiler” ve “Unvanlar ve Makamlar” konuları işlenmektedir. Bunlara ek olarak maddelerin yazarları da belirtilerek kısa bir alfabetik dökümü yapılmıştır.

Yaklaşık 170 adet fotoğraf, çizim, harita ve çizelge iki cilde dağılmış durumdadır. Haritalar “İslamiyet’te Afrika”, “İslamiyet Öncesi Arabistan”, “Balkanlarda İslam”, “Haçlı Seferleri”, Avrupa’da İslamiyet”, “Yayıma, “İbn Batuta”, “Hukuk”, “Hz. Muhammed”, “İletişim Ağları”, “Güneydoğu Asya’da İslamiyet” ve “Sultanlıklar: Eyyubiler” adlarını taşımaktadır. İkinci cildin sonundaki sözlük sık kullanılan Arapça ve diğer dillerdeki İslami terimlerin İngilizce karşılıklarını kısa açıklamalarla vermektedir.

Ansiklopedi uluslararası bir ekip tarafından hazırlanmış olup bu ekipte Kuzey Amerika, Avrupa, Afrika, Asya ve Orta Doğu’dan çeşitli araştırmacılar yer almaktadır. Ansiklopedi İslam tarihini olduğu kadar günümüzde İslamiyet’i de ele alarak bu iki kavramı aynı ortak çerçeve içinde kavramsallaştırma yaklaşımını benimsemiştir.

Her maddenin sonunda maddeyle ilgili bir bibliyografya ve maddeyi yazan kişinin adı yer almaktadır.

Ansiklopedi çok geniş bir okuyucu kitlesine hitap etmeye çalıştığı için zaman zaman genellemelere düşse de, İslamiyet ile ilgili kavramlar

açısından ilginç bir kaynak oluşturmaktadır. Katkıda bulunanların geldiği kültürlerin çeşitliliği bazı maddeler ile ilgili olarak kimi kez birbiri ile çelişen kavram farklılıkları yaratabilmektedir.

Zeynep Aygen



Netton, Ian Richard. *Encyclopedia of Islamic Civilisation and Religion*. London: Routledge, 2007.

ÖZET

İslam Dini ve Medeniyeti Ansiklopedisi

Encyclopedia of Islamic Civilization and Religion

Bu, İslam toplumlarının çağlar boyu zenginliği ve farklılığını vurgulama çabasında olan tek ciltlik, ayrıntılı bir ansiklopedidir. Özel amacı, bugünkü büyük medyada, İslam düşüncesinin tipik örneği olarak sunulan pek çok köktenci ve tek tip mecazı çürütmektir. Bu nedenle ansiklopedi, dinlerin bakış açısı farklarını, belirli anahtar inançların ve beş şart gibi öğretilerin kısıtladığı görüşleri vurgulamak üzere tasarlanmıştır. Aslında, ansiklopedi, özellikle İslam çalışmalarının başlangıcındaki öğrencilerin ve uzman olmayanların kullanımı için hazırlanmıştır.

Çalışmada, alfabetik olarak düzenlenmiş pek çok konu, şahsiyet, öğreti ve olayı bulmak mümkündür. Bunlar, Arapça ve İslami metinleri, teolojik kavramları, önemli şahsiyetleri, tarihi, hukuku ve sosyo-politik hareketleri içerir. Konular, orta ve modern çağ İslam dünyasıyla ilgilidir. Her bir madde o alanın uzmanı tarafından yazılmıştır. Okuyucunun aramasını kolaylaştırmak için, her bir madde alternatif terminolojiler ve ileri çalışmalar için önemli görülen kaynaklar eşliğinde verilmiştir. Sondaki kaynakçada iki tür atıf bulunur: (I) oldukça geniş konulara ayrılabilen tematik kaynakça (II) katkı sağlayan yazarlarla ilgili kaynakça.

Dini, inanç ya da teolojiye bağlı dar bir açıyla tanımlamadan uzak durma gayreti içinde, Netton,

İslam'ı hayatın ve uygulamaların değişik yönlerini kapsamıyla kavramlaştırmaya çalışır. Bu bağlamda dini ve dünyevi olan arasındaki farkın bir önemi yoktur ve İslam zaman ve mekândaki bir dizi pratiğe, ahlak kurallarına ve inançlara uyarlanarak sunulur. Netton, İslam'ın gelişim izini sürebilmek için ansiklopedinin çabası, Orta Doğu'nun ötesine uzanıp dikkatini doğrudan Batı Afrika ve Doğu Asya bölgelerine yönelterek destekler. Sonuçta, ansiklopedi, İslam'la ilgili ansiklopedilerin tartışmalı şekilde odağında olan Orta Doğu'nun çok ötesinde, bir dizi öğreti, şahsiyet ve kişiyi kapsamayı başarır. Bu çalışma, önerilen kaynaklar ya da malzeme bakımından etraflı olmasa da, akademik merakın uyandırılmasında ya da sadece ilave bilgi elde etmek için iyi bir başlangıç noktası olarak hizmet görür.

Amal Sachedina
Çeviren Sema Aslan Demir



Kabbani, Muhammad Hisham. *Encyclopedia of Islamic Doctrine*. Mountainview, CA: As-Sunna Foundation of America, 1998, 7 Volumes.

ÖZET

İslami Öğreti Ansiklopedisi

Encyclopedia of Islamic Doctrine

Bu çalışma, dindar bir Müslüman yazarın bakış açısıyla, İslami öğretinin değişik yanlarını anlatan yedi cilt ve altı bölümden oluşur. Çalışmanın ağırlıklı vurgusu, üzerinde durulan konulardan hareketle, iman ve inanç üzerinedir.

I. cilt, birinci bölüm, İslami öğretinin birliği üzerinde durur ve onu muarızlarına karşı savunur: İslami ana görüşe göre ilahi vasıflar, birinci nesil âlimlerin (*selef*) sözleri ve sonraki nesillerin (*halef*) ilahi vasıflara yönelik anlayışı, Vahabilerin, Müslüman ana görüşünün ilahi vasıflara yönelik tutumlarına ilişkin düşünceleri ve yazarın, seleflerin ve sözde seleflerin durumuna ilişkin eleştirisinin yer aldığı sonuç bölümü. Cilt II, bölüm iki, Allah adının zikri, peygamber onuruna yazılan naatların nakli, peygamber ailesinin ahiretteki yeri ve önceliği,

sahabelerin faziletleri gibi inançlara ilişkin pek çok soruyla ilgilenir.

Cilt III, bölüm üç, peygamberin viladetini anma, Medine'deki türbesini ziyaret, peygamberin ve evliyanın gayb ilmi (ilm-i gayb) ile ilgili konuları anlatır. Bölüm dört, cilt IV, İslami öğretinin şefaathine göndermede bulunur. Bu cilt, şefaatin delilleri, Allah'a ulaşmaya çabalama (*tavassul*), veliler aracılığı ile Allah'a ulaşma çabası, İslam öğretinin bu yönünü İsa ve havarileriyle karşılaştıranları ve peygamberin şefaatinde beklenenleri sınırlandırmaya çalışmaları yalanlama konularını içerir. Yazar bu bölümü, peygamberin emanetlerinden inayet aramanın geçerliliğini sorgulayanları ve peygamberin kişiliğinden ve emanetlerinden inayet arayan sahabilere şüpheyle yaklaşanları delillerle yalanlayarak sonlandırır.

Bölüm beş, cilt V, nefis terbiyesi ve sufizm ya da İslam mistisizmi (tasavvuf) ile ilgili sorulara odaklanır. Bu bölüm, tarihi bir özet ve sufizm terimlerine ilişkin açıklamalar sunarak başlar, sonra tasavvuf inancını desteklemeye çabalar ve Kur'an'dan, peygamberin hadislerinden ve bu konuya ilişkin âlim ve imamların sözlerinden deliller getirmeye çalışır. Yazar bu bölümü sufizmin tarihi ve anlamı hakkında uzun bir parça ile sona erdirir. Bölüm altı, cilt VI ve VII, yazarın ifadesi ile İslam ibadetlerinin unutulmuş yönlerini içerir. Bu bölüm, şu tür konularla ilgilenir: şahadetin yeterliliği, ilgili kişinin yokluğunda ölüm duasının nasıl yapıldığı, ölen birine hakkını helal etme, Recep ve Şaban aylarında oruç ve nafil ibadet, türban örtünme, üzerinde koruyucu ayet ve dua taşıma.

Cilt VII bütünüyle İslami hukuk (*fıkıh*) ile ilgili tartışmalara ayrılmıştır. Bu cilt çeşitli konulardaki temel İslami görüş üzerine sorular ve cevaplarla başlar; sonra tartışmaya, konunun İslami hukukla ilgili yönleriyle devam eder. Öne sürülen konular şunlardır: Kabul edilmiş bir görüşün takibi (*taklit*), fikir birliği (*icmâ'*) ve İslam hukukçuları arasındaki ihtilaflar (*ihtilâfî'l-fukahâ'*). Farklı Müslüman hukuk mekteplerindeki görüş ayrılıkları da tartışılır. Bu bölüm, 9. yüzyıl âlimi ve fıkıhçısı Ebü Hanife'yi, peygamber hadislerini (*Hadîth*) kullanmada yetersiz olduğu yönündeki iddialara karşı savunarak bitirilir.

Bu çalışmadaki her ciltte Kur'an ve hadis dizinleri ve bir genel dizin bulunur. Yazar hem

özgün Müslüman kaynaklarını hem de ikincil Batı kaynaklarını kullanır. Yazar ayrıca, atıflarını dipnotlarda gösterir ve genel bir kaynakça verir.

Ibrahim Ali
Çeviren Sema Aslan Demir



Reinhart, Kevin and Bakhtiar, Laleh. *Encyclopedia of Islamic Law: A Compendium of the Views of the Major Schools*. Chicago: ABC International Group, 1996.

ÖZET

İslam Hukuku Ansiklopedisi: Başlıca Fıkıh Mezhepleri Kitabı

Encyclopedia of Islamic Law: A Compendium of the Major Law Schools

Bu çalışma, al-Mughnīyah tarafından yazılmış olan *Al-fıqh ‘alá al-madhāhib al-khamsah* (Beş Mezhebe Göre Fıkıh) başlıklı eserin bir uyarlamasıdır. Çalışmanın ön sözünde, bu eserin yanında, *Al-fıqh ‘alá al-madhāhib al-arba‘ah* (Dört Mezhebe Göre Fıkıh) başlıklı bir başka Arapça eserin de kaynak olarak kullanıldığı belirtilmektedir.

Çalışma, dört bölümden ve çok detaylı bir şekilde hazırlanmış “içindekiler” sayfalarından oluşmaktadır. Birinci Bölümün başlığı, “Kişisel Konular” şeklinde tercüme edilmiştir. Burada ibadet ile ilgili konular üzerinde durulmuş, namaz, oruç, taharet vb. kavramlar anlatılmıştır. İkinci Bölüm, “Ekonomik Konular” başlığını taşımakta ve zekât, bağış, miras, vasiyet ve hukuki ehliyetsizlik konularını tartışmaktadır. Üçüncü Bölüme, “Sosyal Konular” başlığı verilmiştir. Burada da aile hukuku üzerinde durulmuş, evlenme (nikâh akdi, çeyiz, nesep, velayet, vesayet vb.) ve boşanma (iddet süresi, muhalea, boşanmayla oluşan miras meseleleri vb.) ile ilgili konular incelenmiştir. Dördüncü Bölüm, birden üçe kadar olan bölümler ile ilgili notlar içermektedir. Bunlara ek olarak, ansiklopedide oldukça faydalı bir terimler sözlüğü ve dizin yer almaktadır.

Alt başlıktan da anlaşılacağı gibi, bu ansiklopedinin amacı, İslam hukukunun başlıca mezheplerinin yukarıda bahsi geçen konulara dair görüşlerini özetlemektir. Bu mezhepler, dört büyük Sünni mezhebi (Hanefi, Şafi, Hanbeli, Maliki) ve Caferi (On İki İmam Şiiliği) mezhebidir. Ansiklopedide, her mezhebin belli bir konuya dair görüşleri, oldukça net bir dille açıklanmış ve mezheplerin görüş farklılıklarına dikkat çekilmiştir. Bu açıdan bakıldığında, bu çalışmanın üslup ve yaklaşımları, İbn-i Rüşd’ün *Bidāyat al-mujtahid wa-nihāyat al-muqtaşid* başlıklı eserinden pek de farklı değildir.²

Ansiklopedide Prof. Kevin Reinhart tarafından yazılmış, faydalı ve rahatça okunabilen bir giriş bölümü bulunmaktadır. Prof. Reinhart, giriş yazısında, bu ansiklopedinin “temel bir fıkıh kitabı ve İslam hukukunun zenginliğini yansıtan bir çalışma olarak görülebileceğini” belirtmektedir. Prof. Reinhart, yazısının başlarında da okuyucunun dikkatini “İslam hukukunun kendine has özelliklerine ve İslam dininin çoğulculuğuna, yani mezhepler veya fıkıh okullarına” çeker. Bu çalışma gerçekten de temel kitap olma işlevini başarıyla yerine getirmektedir, fakat İslam hukukunu fazlaca nesnel bir şekilde, sadece beş mezhebin her birinin kural ve görüşlerini açıklayarak anlattığı da söylenebilir. Esere bir tek bu nedenle hata bulmak pek de doğru olmaz, ama eserin özelde İslam hukuku, genelde de İslam dininin çeşitliliğini sadece dolaylı olarak yansıtması ve bu konuda çıkarım yapma görevini tamamen okuyucuya bırakması, çalışmanın eleştirilebilecek bir başka yönüdür.

Arif Jamal
Çeviren Nil Korku



Abdul Rahman, Nik; Hassan, M. Kamal; Gong Wooi Khoo; Shuhaimi, Nik Hassan; Ong Jin Eong; Soepadmo, E.; Bin Basri, Ghazali; Sham Sani; Chen Voon Fee; Yong Hoi Sen; Cheah Boon Kheng. *The Encyclopedia of Malaysia*. Singapore: Archipelago Press, 1998–2005, 12 Volumes.

ÖZET

Malezya Ansiklopedisi

The Encyclopedia of Malaysia

Bol fotoğraf ve resimleriyle, açık, az ve öz metinleriyle *Malezya Ansiklopedisi* akademik okuyucudan çok, genel okuyucuya hitap eder ve özellikle okul çocukları için çekicidir. Şimdiye kadar basılan on iki cildi (tasarlanan 16 cildin dışında), başından sonuna kadar bir örnek basım ve grafik stili ile farklı konulara işaret eder. Her bir cildi, alanında uzman bir Malezyalı editör tarafından yayıma hazırlanmıştır ve teknik terimler sözlüğü, ileri okumalar için bibliyografya ve dizin içerir. Tipik bir madde iki sayfayı kaplayan genişlikte ve bazıları 500–600 sözcük olmak üzere, ciltlerdeki madde başları, alfabetik sıradan ziyade kavramsal olarak düzenlenmiştir.

Cilt 1, *Çevre*, Malezya'nın fiziki coğrafyasından bahseder. Övgüye değer bir şekilde, Bakun Barajı projesi, kirlilik ve ormanların tahribi gibi münakaşaya yol açan konuları tarafsızca tartışmaktan çekinmez. Cilt 2, *Bitkiler* ve cilt 3, *Hayvanlar*, insanlar, bitki örtüsü ve hayvan varlığı arasındaki etkileşime, belirli ürünlerin ekonomik kullanımı, bazı hayvanlar hakkında folklorik bilgi biçiminde de olsa, göndermeler yapar.

Cilt 4, *Ön Tarih*, arkeolojiye de vurgu yaparak, tarih öncesinden Erken İslami döneme kadar olan zamanı kapsar. Burada, Malay Şehir Devletlerinin ihtişamlı günlerine, özellikle de 15. ve 16. yy.lardaki Melaka şehrine ait çok az malzeme sunulması dikkat çeker (Bu malzemelerin *Malay Sultanları* adlı henüz basılmamış olan 15. ciltte sağlanacağı varsayılıyor). Cilt 5, *Mimari*, Malezya ormanlarının yerlileri tarafından yapılan evlerden 1990'ların devasa projelerine kadar sıralanır. Tekrarlanan tema, yerel biçimlerin evrimidir.

Cilt 6, *Denizler*, Malezya'nın farklı sahillerini tarih, fizik ve kimya, biyolojik çeşitlilik, yeraltı kaynaklarının idaresi vb. açılardan anlatır. Cilt 7, *Erken Modern Tarih*, 1800–1940 yılları arasında, bölgedeki Avrupa etkisi ve gücünün yükselişine ve düşüşüne göre, kronolojik olarak listeler. Cilt 8, *Sahne Sanatları*, Malezya'nın farklı etnik gruplarından ve geleneksel nazımından, şarkı ve

müzik formlarından, çağdaş dans ve ticari televizyon dizilerine kadar performans geleneğinin zengin çeşitliliğini anlatır.

Cilt 9, *Diller ve Edebiyat*, yerel diller ve yazılı sözlü edebiyat geleneğine özel bir vurgu yapar; ancak Malezya'nın göçmen topluluklarını ihmal eder. 10. cilt *Dinler ve İnançlar*'ın büyük bir bölümü, Malezya'da çoğunluğun dini olan İslam'a ayrılmıştır. Bazı okuyucular buradaki İslam tasavvurunu kısıtlanmış bulabilirler (örneğin, Muhammet'ten sonra bir peygamber "İslami öğretiyi aykırıdır" iddiası ve analiz edilmeyen "Malezya'da Şii grupların onaylanmadığı" yorumu). Budizm ve Çin dinleri, Hinduizm, Sihlik (Sikhizm) ve yerli inanç sistemleri de tartışılır.

Cilt 12, *İnsanlar ve Gelenekler*, tarih, inançlar, gelenekler ve mutfağı da içeren, Malezya halkıyla ilgili etnografik bir çalışmadır; ansiklopedinin herhangi bir yerinde belirli oranlarda tekrar edilen bölümler de bulunur.

Cilt 13, *Ekonomi*, tarıma dayalı olandan endüstrileşme ve sonrasına kadar ülke ekonomisinin gelişim izini sürer.

Özetle, bu seri Malezya'nın kullanışlı ve hoş gider bir tanıtımını yapar; ancak eleştirmekten de kaçınmaz.

[Cilt 11 *Yönetim ve Politika* 1940–2005 dönemlerini kapsar. *El Sanatları ve Görsel Sanatlar* adlı cilt 14'e erişilememiştir ve cilt 15, *Malay Sultanları*, cilt 16 *Spor ve Eğlence* çalışma sırasında (17.12.2007) henüz basılmamıştır, dikkat edilsin]

Mulaika Hijjas

Çeviren Sema Aslan Demir



Mattar, Philip. *Encyclopedia of the Palestinians*. London: Fitzroy Dearborn, 2000.

ÖZET

Filistinliler Ansiklopedisi

Encyclopaedia of the Palestinians

Modern Filistin ve Filistin tarihi ve toplumu hakkında, kapsamlı, tek ciltlik bir bilgi

kaynağı sağlamayı amaçlayan ansiklopedide, toplam 48 katılımcının, kendilerine göre, modern dünyadaki Filistinlileri tanımlayan en önemli tarihsel özetleri, kültürel araştırma ve biyografileri ortaya koyan 400 girişi yer alıyor. Eserin büyük bölümünde, “modern” ile yirminci yüzyıl kastedilmekle birlikte, 1917’deki İngiliz fethine kadar, 1831–40 tarihleri arasındaki geç Osmanlı dönemindeki Mısır’ın bölgeyi kısa süreli işgaline sınırlı göndermeler vardır.

Dört sayfalık ön sözde, Mattar, bu cildi biçimlendiren mevcut çalışmaların sınırlılığını itiraf eder: Önceki dönemler nadiren kaydedilmiştir, modern döneme ilişkin çalışmalarsa çok aşırı derecede politik tarih ve toplum konularını kapsamaktadır. Her ne kadar kültürel, edebi, ekonomik ve sanatsal gelişmeleri de içeren konuları genişletmek üzere ciddi bir çaba harcanmış olsa da, bu durum kaçınılmaz olarak ansiklopedinin benzer şekilde içerik açısından konularının dengersizliğine yol açmıştır.

“Yeni İsrail tarihi” hakkında bazı önermelerine ve retorik önyargıdan başarıyla kaçınma çabalarına rağmen, girdilerin seçimi ve yapılan değerlendirmeler, yazarların Filistinlilerin politik söylemlerine genel sempatilerini yansıtıyor. Belki de en yararlı giriş kategorisi ve aynı zamanda bilimsel çalışmalarda henüz tam olarak kökleşmemiş konularda detay sağlayan, biyografi girdileridir. Bunlar, ortaya çıkan aile bağlarının baskın olduğu karmaşık bir toplum resmini ifade eder, ama aynı zamanda bu toplumda bireyler de kendi milli tarihlerinde çok önemli roller oynayabilmektedir.

Çalışmada, girdiler, alfabetik bir sıralamayla sunuluyor (belirlilik takısı olan *al-* ya da *el-* hesaba katılmıyor.). Ansiklopedi kısmen, *International Journal of Middle East Studies*’e dayanan, ancak ana dili İngilizce olanların da aşına olduğu bir transliterasyon sistemi kullanıyor.

Emma C. Murphy
Çeviren Tuba İsen Durmuş



Shami, Seteney; Joseph, Suad; Najmabadi, Afsaneh; Smith, Jane I.; Petet, Julie; Siapno, Jacqueline. *Encyclopedia of Women & Islamic Cultures*. Leiden: Brill, 2003–2007.

ÖZET

Kadın ve İslami Kültürler Ansiklopedisi

Encyclopedia of Women & Islamic Cultures

Bu büyük ve zengin derlemenin editörleri birçok değişik bilgiyi bir araya getirmeyi başarmışlardır. Ansiklopedi, çok sayıda geniş kapsamlı konu başlığı içermektedir. Bu nedenle, bu beş ciltlik eserin nasıl kullanılacağını anlamak, okuyucunun başlangıçta biraz vaktini alabilir (Toplu dizin de sayılırsa, eser toplam altı ciltten oluşmaktadır.). Çalışma, Müslüman toplumlarda kadının hayatını her alanda gözden geçirmektedir. Toplumsal hayat, ekonomi, politika, din, sanat dalları, popüler kültür, spor, sağlık, bilim, tıp ve çevre, ele alınan konuların bazılarıdır.

Birinci cilt, 68 konu başlığı içermekte, kadın ve İslami kültürler alanında çalışma yöntemlerine değinmektedir. Bu cilde katkıda bulunan yazarlar, İslami kültürler tarihi boyunca kadın araştırmalarında kullanılan araç ve kaynakları belirleyip ortaya çıkarmayı amaçlamışlardır.

Daha sonraki ciltler (2–5) biraz daha farklı şekilde düzenlenmiştir. İkinci cilt, “Aile, Hukuk ve Politika” başlığını taşımaktadır. Aile ilişkileri, toplumsal cinsiyet rolleri, evde iş bölümü, annelik, tecavüz vb., bu ciltte üzerinde durulan bazı konulardır. Üçüncü cildin başlığı, “Aile, Beden, Cinsellik ve Sağlık”tır. Bu ciltte ele alınan diğer bazı konular da çocukluk, karşı cinsle yakınlaşma, kadın sünneti, evlilik adetleri, kürtaj, cinsel taciz, bakirelik vb.dir. Dördüncü cilde, “Ekonomi, Eğitim, Hareketlilik ve Alan” başlığı verilmiştir. Burada, eğitim ve kadının kişisel alanı gibi konuların yanı sıra, ekonomi ile ilgili yazılara ağırlık verilmiştir. “Âdetler, Yorumlar ve Temsiller” başlıklı beşinci ciltte ise, değişik sanat dalları, temsiller, sinema, roman ve modern müzik gibi alanların yanı sıra abdest, zekât, namaz, oruç ve takva gibi dinî konular ele alınmaktadır. Bu dört ciltte toplam 341 konu başlığı bulunmaktadır.

Bu ansiklopedinin en faydalı özelliklerinden biri, okuyucuya, ilgilendiği konuyu (örneğin Aile Hukuku) inceleme imkânı vermesinin yanı sıra, değişik Müslüman toplumlarda aynı konuya ne kadar farklı yaklaşımlar olduğunu da göstermesidir. Ansiklopedinin bu özelliği, “Müslüman dünyası” olarak adlandırılan kültürlerin aslında ne kadar karmaşık olduğuna dikkat çekmesi açısından değerlidir.

Editörler, ansiklopedinin genel ağ ortamına aktarılmasının, esere çok daha fazla okuyucunun ulaşmasını sağlayacağını ummaktadırlar. Ayrıca esere genel ağ üzerinden ulaşabilmenin, sık sık güncelleme ve eklemeler yapma ve dil olanaklarını genişletme gibi faydaları olacağı kanaatinde dirler (Ansiklopedi yakında Arapçaya çevrilecektir).

Mitra Shavarini
Çeviren Nil Korkut



Rahardjo, M. Dawam; Rachman, Budhy Munawar. *Ensiklopedi al-Qur'an: tafsir sosial berdasarkan konsep-konsep kunci*. Jakarta: Diterbitkan oleh Penerbit Paramadina bekerjasama Jurnal Ulumul Qur'an, 1996.

ÖZET

Kuran Ansiklopedisi: Anahtar Kavramlara Dayalı Toplumsal Yorum

Ensiklopedi Al-Qur'an: tafsir sosial berdasarkan konsep-konsep kunci

Bu kitap, Kur'an'a ait 27 anahtar kavramın, Endonezya toplumsal ve siyasi ortamlarına göre yazılmış muhafazakâr olmayan toplumsal tefsiridir.

Her bir terim, konusal tefsir (*Tafsir Maudhu'i*) yöntemi kullanılarak, sosyolojik, dilbilimsel ve tarihsel açılarından derinlemesine açıklanmıştır. Sosyal bilimlerin alanında bir bilim adamı olan, yazar, Prof. M. Dawam Rahardjo, son gelişmelerin ışığında Kur'an'ın anlamını gerçek hayatla bağdaştırmak üzere, Kur'an tefsiri alanında bir yenilik başlatmayı hedeflemiştir.

Bu kitabın amacı, Kuran'a, sadece tefsir çalışan Müslüman bilim adamları için değil, herkesin kullanılabileceği yeni bir yaklaşım sunmaktır.

Kitap, Endonezya dilinde 764 sayfa olarak yayımlanmıştır. 27 anahtar kavram alfabetik değil, konusal bir sıra izleyerek sunulmuştur. İçerik, iki ana konuya göre düzenlenmiştir: Ruhî-Dini boyut (*Fitre, Hanif, İbrahim, Din, İslam, Takva, Abd, Emanet, Rahmet, Ruh, Nefs ve Şeytan*) ve Toplumsal-Dini boyut (*Nebi, Medine, Halife, 'Adl, Zalim, Fasık, Şura, Ululemr, Ümmet, Cihad, 'İlm, Ululbab, Rızık, Riba ve Emr Ma'ruf Nehy Münker*). Kavramların seçimi muhtemelen Endonezya ortamındaki önceliklere göredir. Kitaptaki konuların sayısı bir derece sınırlıdır. Ancak, yayımlanmış makalelerin bir derlemesi olarak, iyi bir şekilde yayıma hazırlanmıştır ve aydınlatıcıdır.

Kitap, Endonezyalı okurlara hitap ettiği için, açıklamalar, Endonezya toplumu ile ilişkilidir. Mesela, *Ülû al-Amr-i* ifadesi dört alt başlığa sahiptir: *Endonezya Siyaseti'nde Ululemr, Kur'an'da Ululemr, Devlet ve Toplumda İslam Kuramları ve Ululemrden Ümmete*. Kitap, Endonezya sistemine göre uyarlanmış bir Arap yazı sistemi kullanılarak hazırlanmış, yardımcı bir giriş, tam bir dizin, çapraz referans ve kaynakça ile desteklenmiştir.

Amelia Fauzia
Çeviren Nuray Alagözlü



Hadikusuma, Hilman. *Ensiklopedia Hukum Adat dan Adat Budaya Indonesia*. Bandung: Alumni, 1977.

ÖZET

Endonezya Âdet Hukuku ve Kültürü Ansiklopedisi

Ensiklopedia Hukum Adat dan Adat Budaya Indonesia

Endonezya'nın temel özelliklerinden biri, çok dilli, kültürlü ve hukuklu olmasıdır. Ülkedeki kültürler ne kadar çeşitlilik gösteriyorsa,

âdet hukuku (*örfi hukuk*) da o kadar çeşitlilik göstermektedir. Endonezya’da âdet, İslamiyet’in ve Batılı hukuk sistemlerinin gelmesinden çok önce bile, yerli halkın sosyal, siyasi ve hukuki işlerini düzenleyen canlı bir sistem olmuştur. Sömürge döneminde Hollandalı sömürgeciler, halkı ırklara göre gruplayan ve her grubun kendine özgü kanunlarla yönetildiği bir hukuk sistemi geliştirmişlerdir. Hollandalı bilim adamı Cornelis van Vollenhoven (1874–1933), çok çeşitli Endonez âdetlerini bir düzene koymak amacıyla, takımadayı 19 âdet hukuku bölgesine bölmüştür. Elimizdeki önemli çalışmada ise, Hilman Hadikusuma, Endonez âdet hukukunu 40 bölgeye ayırmaktadır.

Ansiklopedinin tümü Endonezcedir. Çalışma, Endonezya’daki değişik “âdet” topluluklarının kullandığı hukuki ve kültürel terimleri, 223 sayfalık tek bir ciltte toplamıştır. Çoğunlukla sade bir şekilde yapılan tanımlar, Endonez toplulukların sosyal yaşamı hakkında önceden bilgi sahibi olan okuyuculara hitap edecek şekilde hazırlanmıştır. Tanımlar değişik uzunluklarda olup en kısası iki kelimedenden, en uzununu ise 19 satırlık bir paragraftan oluşmaktadır. Maddeler alfabetik olarak sıralanmıştır. Bu nedenle, okuyucu her sayfada farklı âdet bölgelerine ait terimlerle karşılaşabilir. Bir terimin hangi âdet bölgesinden olduğu, terimin yanına açılan parantezde kısaltma şeklinde gösterilmektedir. Ansiklopedide yerel terimlerin yanında, Sanskrit, Hinduizm, Budizm, İslamiyet ve Hristiyanlık’tan gelen terimlere de yer verilmektedir. Eserde, eski Endonezya alfabesini (*aksara*) gösteren sembollerin dışında resim, çizim veya harita yoktur. Çalışmaya dipnot, ek açıklama ve kaynakça da eklenmemiştir.

Yazar, giriş yazısında, ansiklopedinin Endonez âdet ve kültürüne dair birçok terimi içermediğini kabul etmektedir. Bu eksikliğe rağmen eser, okuyucuya, evlilik, ticaret, iş, toprak, çiftçilik, âdetler, aile ve sosyal yapı gibi konularda Endonez âdet ve kültürünün ne kadar zengin olduğunu güçlü bir şekilde hissettirmektedir. Âdet hukuku, ülkedeki hukuk sistemi için de önemli bir kaynaktır. Bu nedenle bu ansiklopedinin, Endonezya’da ulusal bir hukuk sistemi oluşturma hareketi ile de uyumlu olduğu söylenebilir. 1960 yılında çıkarılan Endonez

Toprak Yasası’na örf ve sâdet hukukunun dâhil edilmesi (s. 61, 65, 140), devletin de âdet kuralları ve anlayışını benimsediğinin önemli bir göstergesidir.

Cecep Yasin
Çeviren Nil Korkut



Dahlan, Abdul Azis (ed.). *Ensiklopedi Hukum Islam*. Jakarta: Ichtiar Baru van Hoeve, 2007, 6 Volumes.

ÖZET

İslam Hukuku Ansiklopedisi

Ensiklopedi Hukum Islam

Ensiklopedi Hukum Islam, Endonezya’da İslam hukuku hakkında bir kaynak eserdir. Çalışma, Endonezya açısından önem arz eden, İslam hukuku söylemine ait hem genel hem de teknik terim ve kavramlar hakkında açıklamalar içermektedir. Eserde, İslam hukukuna ait daha geniş kavramların (*Şeriat*) yanı sıra, daha sınırlı kavramlara da (*fıkıh*) yer verilmiştir. Çalışma, ibadet konularından çok, Endonezya’da topluma dair geliştirilmiş söylemler (*muamele*) üzerinde durmaktadır.

Bu ansiklopedinin başarısı, çağdaş toplumda yaşayan Müslümanların karşılaştıkları sorunlara cevap verebilmesinden kaynaklanmaktadır. Eserde, tüp bebek ve kan bağıışı (sağlık), İslami bankacılık ve sigortacılık (ekonomi), *âdet* (örfi hukuk), Ulusal Evlilik Hukuku (fıkıh) ve pornografi (toplum) gibi konuların hukuki açıklamalarına yer verilmektedir. Bu açıklamalarda, Kur’an, Hadis ve İslam’ın farklı mezheplerinden gelen din bilimcilerin fıkıh konularındaki görüşleri temel kaynak olarak kullanılmıştır.

Ansiklopedi, 6 cilt, 2163 sayfa ve Endonezce yazılmış 846 madde başından oluşmaktadır. Maddeler, alfabetik sıraya göre düzenlenmiştir ve farklı uzunluklardadır. Ansiklopedinin maddelerinde, İslam ve Endonezya hukukunun öğeleri, hem Endonezya’dan hem de İslam dünyasından araştırmacıların çalışmalarına yer verilerek açıklanmakta, fıkıh kavram ve

terimleri, ibadetler (örneğin, zekât), kurumlar (örneğin, *Majma' al-Buhūs al-Islāmiyyah* ve *Badan Hisab dan Ru'yah*) ve yerler üzerinde durulmaktadır.

Ansiklopedideki maddeler, birbirinden oldukça farklı kalite ve düzeylerde yazılmıştır. Bazıları sadece fıkıh kitaplarından alınan görüşlerin bir derlemesi şeklindedir. Bazıları ise, toplumsal ve düşünsel tarih ile desteklenen açıklamalar içermektedir. Diğer bazı maddelerde de, hukuki konular üzerine görüşler belirtilmiştir. Maddelerin çoğu iyi ve konuyla ilintili bir şekilde yazılmıştır. Kadın ve cinsiyet konuları hakkındaki bazı maddeler (örneğin, 3. C., s. 820–2'deki "cilbab" ve 4. C., s. 1412–15'teki "pornografi" maddeleri), daha kısıtlı bir duyarlılıkla ve kalkınmacılık ideolojisinin getirdiği anlayış doğrultusunda yazılmıştır. İrk, din ve politika gibi hassas konularla ilişkili maddelerin de daha dikkatli bir şekilde okunması gerekebilir.

Maalesef yazarların isimleri, yazdıkları maddelerin yanında bulunmamaktadır. Yazar ve editör isimleri sadece bir kere 1. ciltte listelenmiştir. Her bir maddeye ayrı kaynakça eklememiş, ansiklopedinin hazırlanmasında yararlanılan tüm kaynaklar, 6. ciltte yer alan kaynakçada listelenmiştir (s. 2035–79).

Çalışmada pek yaygın olmayan bir harfçevrimi sistemi kullanılmış, bu da eserdeki bazı harfçevrimlerinin hatalı yapılmasına sebep olmuştur. Ancak bu, Endonez okuyucular için pek de önemli bir sorun değildir. Ansiklopedide, Endonezceye geçmiş Arapça terimler (örneğin, *Ulumul Qur'an, kitab*), olduğu gibi bırakılmıştır. Diğer Arapça terimlerin (örneğin, *asbāb al-wurūd, talfiq*) ise harfçevrimi yapılmıştır.

Eserde dizin (6. C, s. 2081–163) ve resimler de bulunmaktadır.

Amelia Fauzia
Çeviren Nil Korkut



Bisri, A. Mustofa (Kiai Haji); Habieb, Sa'di Abu; Wahid, Abdurrahman; Machfudz, K.H.A. Sahal. *Ensiklopedi Ijmak: Persepakatan Ulama Dalam Hukum Islam*. Jakarta: Pustaka Firdaus, 1987.

ÖZET

İcmâ' Ansiklopedisi

Ensiklopedi Ijmak: Persepakatan Ulama Dalam Hukum Islam

Bu tek ciltlik çalışma, 1974 yılında yazılmış olan Arapça *Mawsū'ah* (ansiklopedi) adlı eserin çevirisidir. Çeviride, asıl eserin yazarından ve başlığından söz edilmez. Yazar için, İslam hukuku (fıkıh) üzerine yazılmış dokuz klasik eserden elde edilen yasal, geleneksel, etik ve eskatolojik konular hakkındaki icmâ' metinlerini bir araya getirmek, uzun yıllar almıştır. Yazar okuyucuya icmâ' ile ilgili meseleler hakkında bir kavrayış sağlamak üzere, *icmâ'*nın tanımı, türü, olasılığı, derece ve yasal statüsü ile ilgili 17 sayfalık bir giriş yazmıştır. Çalışmanın içerdiği ve 6 ölçüte göre bölünmüş olan metin miktarı 9588'dir. Yazar yalnız bir derleyici olarak, icmâ' metinlerini kaynaklarında yazıldığı gibi harfi harfine sunmuştur.

Mawsū'ah'ın 1987 yılında basılan Endonezce çevirisi, Endonezya'daki en büyük gelenekçi organizasyon Nahdlatul Ulama'nın [ulemanın uyanışı] (NU) o zamanlar başkanı olan ve 1999 yılında ülkenin başkanı seçilen Abdurrahman Wahid tarafından yazılmış sekiz sayfalık bir giriş ile başlar. Sonra bunu, çevirmenler K. H. Ahmad Sahal Machfudz ve H. A. Mustofa Bisri tarafından yazılmış iki sayfalık bir not takip eder. Çevirmenler, Arapça başlıkların önemli bir bölümünün Endonezce karşılığının bulunmadığından bahsederler. Bu nedenle, 115 civarında Arapça terimi Endonezceye çeviremezler ve yerine, bu terimlerin anlamlarını dipnotlarda açıklarlar. Çalışma alfabetik sırayla düzenlendiği için, çeviride madde başı sırasının değişmesi kaçınılmazdır: Örneğin Arapça "yemin" sözüne karşılık gelen *yamīn* maddesi, yeminin Endonezce çevirisi olan *Sumpah* olarak, "S" harfli maddeler altında verilir.

Her bir madde başına ait açıklamaların uzunlukları değişir: Örneğin *Salat*, 49 sayfaya en uzun maddedir, en kısası ise iki ya da üç satırlık tek bir cümleden oluşur. Pek çok maddede çapraz referans bulunur. *İslam* için okuyucu *İman* maddesine yönlendirilir. Her bir

başlığa ya da alt başlığa ait açıklamalar, atıfta bulunulan kaynakların kısaltmaları ile sonlanır: Örneğin B 1/15, *Bidāyat al-Mujtahid* Cilt 1, s. 15'e işaret eder. Bazı maddeler, kaynakta bahsedilen icmâ'nın, belirli bir kişinin otoritesine dayandığına işaret etmek üzere, o kişinin adıyla biter.

Bu çalışma oldukça aydınlatıcıdır ve okuyucuya, çok ciltli çalışmalarda hâlâ Orta Çağ üslubuyla anlatılan skolastik fikhın yaygınlığı nedeniyle, Endonezyalı Müslümanların çoğu için diğer türlü erişilebilir olmayan hakiki İslam hukukuna, kolaylıkla erişebilme imkânı sunar. Bu ansiklopediyi okuyarak, fikhın hakiki kurallarını araştırmaya ilgi duyan öğrenciler, oldukça güvenilir bilgileri parmak uçlarında bulabilirler; zaman tüketen bir etkinlik olan çok hacimli fikh kitaplarını araştırmak zorunda kalmazlar.

Raden Cecep
Çeviren Sema Aslan Demir



Armando, Nina M. *Ensiklopedi Islam*. Jakarta: Ihtiar Baru van Hoeve, 2005, 5 Volumes.

ÖZET

İslam Ansiklopedisi (Endonezce)

Ensiklopedi Islam

Bu İslam ansiklopedisi, ilk olarak 1993 yılında Ihtiar Baru van Hoeve yayınevi tarafından, Hafızh Dasuki'nin yayın yönetmenliğinde, beş cilt halinde yayımlanmıştır. Daha sonra, 1996 yılında, esere 313 ek maddeden oluşan iki cilt daha eklenmiştir. 2005 yılında, var olan ciltlere 100 madde daha eklenmiş, bu ek maddeler ana maddelerle birleştirilmiş ve böylece ansiklopedi bugünkü sekiz ciltlik hâlini almıştır. Eserin son baskısı, 2005 yılında, Azyumardi Azra'nın yayın yönetmenliğinde çıkmıştır.

Bu ansiklopedi hazırlandığı sıralarda, Endonezya'da Endonezce (*Bahasa Indonesia*) yazılmış sadece iki İslam ansiklopedisi bulunmaktaydı. Her iki eser de oldukça basit ve

daha dar kapsamlı ansiklopedilerdi. Bu nedenle, zaman içerisinde, daha geniş kapsamlı ve kaliteli bir İslam ansiklopedisi hazırlama fikri ortaya çıkmıştır.

Ansiklopedinin yazarları, farklı İslam bilimlerinde uzmanlaşmış araştırmacılarıdır. Çoğu, Devlet İslam üniversitelerinde araştırmacı ve öğretim üyesi olarak çalışmaktadır. Yazarlar, zamanlarını yazmaya ve İslam bilimleri araştırmalarına ayıran kolay ulaşılabilir araştırmacılar oldukları için özellikle seçilmişlerdir. Yazarların isimleri, eserin ilk sayfasında topluca listelenmektedir, fakat maalesef bu yöntem, okuyucunun hangi maddenin hangi yazar tarafından yazıldığını görebilmesini engellemektedir.

Ansiklopedi, hem genel okuyucuya hem de araştırmacılara, yani her kesimden insana genel İslam bilimleri ile ilgili bilgi sağlayabilmeyi amaçlamaktadır. Eserin Endonezce yazılmış olması da okuyucunun işini kolaylaştıran bir unsurdur. Ansiklopedinin, genel okuyucuya İslam dini ve özellikleri hakkında ön bilgi vermesi ve böylece İslam bilimleri alanında derinleşmek isteyenler için de bir kılavuz görevi görmesi beklenmektedir.

Ansiklopedide İslam dini, birçok değişik açıdan ele alınmaktadır. Tevhit, şeriat, tasavvuf, tarih, kültür ve medeniyet, politika ve devlet kurumları, ekonomi, kanunlar ve İslam hukuku sistemleri, bunlardan bazılarıdır. Tüm bu bilgiler, alfabetik sıraya koyulmuştur. Çalışmada, tüm Müslüman dünyasını ele alan konuların yanı sıra, Endonezya'da Müslümanlık, özellikle de 12.–19. yüzyıllar arasında süregelen İslam krallıkları hakkında geniş bir konu yelpazesi bulunmaktadır. Endonezya'nın önemli Müslüman liderleri, Müslüman kökenli dernek ve kurumlar ve İslam dininin gelişmesinde önemli rol oynayan Endonez sanatları ve kültür öğeleri de üzerinde durulan diğer konulardır.

Ansiklopedide dizinin yanı sıra, renkli resimler, çarpıcı örnekler ve her maddenin yazımında kullanılan ana kaynakların listesi bulunmaktadır.

Musdah Mulia
Çeviren Nil Korkut



Nasution, Harun. *Ensiklopedi Islam Indonesia*. Jakarta: Institut Agama Islam Negeri Syarif Hidayatullah, 1992, repr. 2002.

ÖZET

Endonezya'da İslam Ansiklopedisi

Ensiklopedi Islam Indonesia

Bu çalışmayı hazırlama fikri ilk olarak 1960'larda ortaya çıktı ve ilk makaleler o zaman üretildi, ancak ertelemeler ve çeşitli engeller nedeniyle, proje durakladı. Çalışma 1980'lerde yeniden gündeme geldiğinde, yazılan ilk makaleler güncellendi, birçok ilave makaleyle tamamlandı ve bu çaba, 1992 yılında değerli bir cildin yayımlanması ile sonuçlandı.

Başlıkta da belirtildiği gibi, *Endonezya'da İslam Ansiklopedisi* tarih, biyografi, öğretici, hukuk, Sünni ve Şii özellikler ile Muhammed'in doğuşundan 1990'lara kadar olan diğer birçok konuyu kapsayan genel bir İslam ansiklopedisidir. Ancak çalışmanın asıl vurgusu Endonezya bağlamında ve Endonezyalı İslami şahsiyetler ve olaylar üzerinedir, bu da çalışmayı Güneydoğu Asya'daki İslamiyet üzerinde çalışan öğrenciler için, özellikle değerli bir kaynak hâline getirir.

Çalışma, Arapça harfçevriminin anlatıldığı ve çalışmada takip edilen sistemi sunan dokuz sayfalık kullanışlı bir giriş rehberi ile başlar. Çalışmanın ana bölümünü, alfabetik sırayla düzenlenmiş bin sayfalık makaleler oluşturur. Makalelerin uzunlukları değişir, örneğin "İsrafil" maddesi sadece 16 sözcükten oluşurken, "Nabi" başlıklı makale yaklaşık 650 sözcüktür. Çalışma 12 sayfalık bir dizinle sona erer. Metne, güzel bir görsel etki yaratmak üzere yer yer siyah beyaz haritalar, diyagramlar ve fotoğraflar serpiştirilir. Görsel eklentilerin kaynakları çalışmanın son sayfasında sunulur.

Endonezya'da İslam Ansiklopedisi, tek cilt hâlinde, büyük ama yararlı, kullanımı kolay bir biçimde sunulur. Okuyucuya hem Güneydoğu Asya'ya ilişkin ayrıntılar vererek hem de daha geniş olan İslam dünyasına yararlı bir pencere açarak Endonezya'daki ve diğer bölgelerdeki İslam arasında uygun bir denge kurar. Çalışma Müslüman ve de gayrimüslim "oryantalist"

kaynaklara yer vermekte tereddüt etmez; bu da, çalışmayı güçlü kılan yanlarından biridir.

Sunulan bilgiler değerlidir; ancak, özellikle 1992'den bu yana Endonezya İslam döneminde yaşanan dramatik değişiklikler göz önünde bulundurulursa, içerikteki boşluk her geçen yıl giderek belirginleşmektedir. Örneğin, Endonezya'daki çağdaş radikal hareketlere ilişkin referansların yokluğu oldukça belirgindir. Yine de çalışma, makalelerinin kapsadığı döneme ilişkin, Endonezya'daki İslamiyet üzerine yapılacak araştırmalar için uzunca süre önemli bir rol oynamayı garantileyerek güncelliğini sürdürmektedir.

Peter G. Riddell

Çeviren Sema Aslan Demir



Armando, Ade. *Ensiklopedi Islam Untuk Pelajar*. Jakarta: Ichtiar Baru van Hoeve, 2002, 6 Volumes.

ÖZET

İslam Untuk Pelajar Ansiklopedisi (2003)

Ensiklopedi Islam Untuk Pelajar

Bu 6 ciltlik ansiklopedi Malezyalı ve Endonezyalı araştırmacıların katkılarıyla, son önemli İslam aydınlarından Dr Nurholish Madjid'in (1939–2005) de bulunduğu bir seçici kurul gözetiminde hazırlanmıştır. Bu kaynak, anlaşılır grafik sunumlarıyla, temelde öğrencilere yönelik hazırlanmış olsa da değeri düşük görülmemeli ya da çalışmaya tepeden bakılmamalıdır. Oldukça geniş konuları kapsayan makalelerin güncel içerikleriyle ilgili söylenecek çok şey vardır. Malacca ve Açe (Acheh) gibi çok iyi bilinen tarihi İslami oluşumların yanı sıra, daha az bilinen Banten ve Bima gibi sultanlıklar hakkında da makaleler içerir. Benzer şekilde, İslam'ın geçmişteki klasik devir âlimlerin yanı sıra, Nuruddin al-Raniri ve Abdul Rahman Wahid gibi bölgesel şahsiyetlere değinilir. Kapsamın genişliği çelişkili düşünceler üzerinde uzlaşıldığı anlamına gelmemektedir; Singkelli Abdul Rauf'un ana çalışmalarıyla ve hem Selefi hem de

Sünni pratiklerin, ‘Müslüman Kardeşliği’ nin de kurucusu olan Hasan el-Benna üzerindeki etkisiyle ilgili güzel, açıklayıcı alt maddeleri görmek şaşırtıcıdır. Güney Doğu Asya İslamı’ndaki Şafilik Eş’arilik baskınlığı bu gelenek içinde verilen yazarlar kapsamında kendini daha ağır hissettirir, ancak yazarların niteliği hakkında hemen hemen hiç bir önyargıya rastlanmaz.

Duyarlı ve dengeli işlem, sadece Sunni-Şii ayrılığı, el-Hallac ve Vahabi ekolü gibi İslamın iç çatışmalarına dokunan makalelerde değil, Sihizm ve Bahailik gibi diğer inançları anlatan makalelerde de görülür. Şüphesiz ki, içinde Dr Madjid’in de bulunduğu seçici kurul, Sayyid Ahmad Khan ve Muhammad Arkoun gibi liberal ya da modernist düşünürler hakkındaki makaleleri derlemek için ciddi bir zaman ve çaba harcamışlardır; ancak modernist eğilim kendini zaman zaman açıkça, özellikle de Evrim teorisi hakkındaki makalede, hissettirir. Beklendik bir şekilde, sayfa düzenlemesi hedeflenen genç okuyuculara göre yapılmıştır. Makalelerin formatı, özel konular hakkındaki alt makaleler aynı sayfaya gelecek şekilde, derli toplu ve kolay okunurdur. Her bir sayfanın başına ilgili anahtar konuların listelenmesi de övgüye değer bir harekettir. Sonuç olarak, zevkli renk seçimleriyle tarihi şahsiyet ve olayların yaratıcı ifadesi ve çizimi gibi kitabın diğer güçlü noktalarından da bahsetmek gerekir. Özetle, bu ansiklopedi genç okuyuculara cazip gelecek özlülükle, daha olgun okuyucuların ilgisini çekecek nitelik ve derinliği denelemeyi başarr.

Harith Bin Ramli
Çeviren Sema Aslan Demir



Yusuf, M. Yunan. *Ensiklopedi Muhammadiyah*. Jakarta: RajaGrafindo Persada, 2005.

ÖZET

Muhammediye Ansiklopedisi

Ensiklopedi Muhammadiyah

1912 yılında Ahmad Dahlan tarafından kurulan Muhammediye Cemiyeti, Endonezya’nın

1945 yılında bağımsızlığına kavuşmasından çok önce bile Endonez milleti için önemli bir yere sahip olmuştur. Bu çalışma, Muhammediye Cemiyeti’nin, Endonezya milletinin özellikle eğitim alanındaki gelişimine yaptığı katkıyı açıklayan tarihi bir belge niteliğindedir. Bu özelliğinden dolayı, eserin ön sözlerinden biri Millî Eğitim Bakanı tarafından yazılmıştır. Diğer iki ön söz de Muhammediye Cemiyeti Başkanı ve Halk Meclisi Başkanına aittir.

Bu tek ciltlik ansiklopedinin hazırlanması 11 yıl sürmüştür. Çalışma 1994 yılında, 17 kişilik bir ekibin yazdığı 60 civarında madde ile başlamıştır. Birkaç yıl süren gecikmelerin ardından proje 2000 yılında yeniden canlandırılmış ve 2005 yılında yayımlanmış olan bu ansiklopedi ile sonuçlanmıştır. Ansiklopedi, Muhammediye Cemiyeti ile ilgili kişiler, faaliyetler ve olaylar hakkında 135 madde başı içermektedir. Alfabetik olarak sıralanan ve iki sütunlu sayfalara yerleştirilen yazılar iki ila altı sayfa arasında değişen uzunluktadır. Eserde Muhammediye Cemiyeti ile ilişkili kişilerin siyah-beyaz fotoğraflarının yanında, cemiyet ile bağlantılı derneklerin amblemleri de bulunmaktadır. Ansiklopedinin otuz yedi yazarının isimleri iii numaralı sayfada listelenmiştir. Bu, okuyucunun herhangi bir maddenin yazarını tanımasını çok zor hâle getirebilmektedir. Eserin kaynakçasını, Muhammediye Cemiyeti’nin yıllık toplantılarını tarih, yer ve başkanlarıyla anlatan ve cemiyetin idari yapısını, ülke genelindeki büro, sekreter ve adreslerini listeleyen bir ek bölüm takip etmektedir. Ansiklopedinin en sonunda ise eserin üç yayımcısının kısa özgeçmişleri bulunmaktadır. Böyle bir çalışmada dizin bulunması, farklı maddelerde sunulan birbiriyle ilişkili bilgileri karşılaştırabilmek açısından çok faydalı olurdu, fakat maalesef esere dizin eklenmemiştir.

Bu eser, her kesimden okuyucuya Muhammediye Cemiyeti üyeleri ve derneğin gelişimine yaptıkları katkı hakkında kapsamlı bilgi vermekte, bunu yaparken de özellikle seçkin kişiler ve onların düşünce ve fikirlere üzerinde durmaktadır. Ansiklopedinin, Muhammediye Cemiyeti’nin uzun tarihini ve yaşamını anlatmak hedefine ulaştığı söylenebilir. Bu çalışma, Endonezyalı Müslümanlar ve Endonezya’da İslam’ın gelişimi konularını

merak eden okuyuculara önümüzdeki yıllarda da önemli bir kaynak olmaya devam edecektir.

Raden Cecep Lukman Yasin
Çeviren Nil Korkut



Ensiklopedi Nasional Indonesia. Jakarta: Cipta Adi Pustaka, 1988–91, 18 Volumes.

ÖZET

Endonezya Ulusal Ansiklopedisi

Ensiklopedi Nasional Indonesia

Bueser, genel bir ansiklopedi olarak tasarlanmıştır ve geniş bir okuyucu kitlesi için çeşitli konuları kapsar. İlk basıldığında Endonezya dilindeki en geniş ve eksiksiz bir ansiklopedi idi.

Eser, eserin basıldığı dönem Eğitim ve Kültür Bakanı olan Fuad Hassan tarafından yazılmış bir ön söz içermektedir. Editörler, hepsi kendi alanında uzman, yüzlerce yazara başvurmuştur. Sonuç, aşağıdaki sırasıyla, alfabetik olarak düzenlenmiş ve 18 ciltten oluşmuş muazzam bir eserdir. Cilt 1 – A; 2 – A2; 3 – B; 4 – C, D; 5 – E, F; 6 – G, H; 7 – I, J; 8 – K1; 9 – K2, L; 10 – M; 11 – N, O; 12 – P1; 13 – P2; 14 – Q, R, S1; 15 – S2; 16 – T; 17 – U, V, W, X, Y, Z; 18 – dizin. Okuyucuya yardımcı olmak için, ilk sayfalar, eserin nasıl kullanılacağını anlatan 8 sayfalık bir kılavuz içermektedir.

18 ciltlik *Ensiklopedi Nasional Indonesia*'nın (*Ulusal Endonezya Ansiklopedisi*) yaklaşık 10,500 sayfadan oluşmaktadır ve bunun % 20'si fotoğraf, grafik ve haritadır. Eserin görsel etkisini artırmak üzere fotoğraf, grafik ve haritaların pek çoğu renkli basılmıştır.

Baştan sona, 150,000 civarında konu ele alınmıştır. Bunların yaklaşık % 60'ı Endonezya ile ilgilidir. Geri kalanı, yayımcılar tarafından, Endonezya halkı ile ilişkili olduğu düşünüldüğü için esere dâhil edilmiştir. Maddeler beş konu başlığını ele alır: Bilim ve Matematik; Yaşam Bilimleri; Sosyal Bilimler; Beşeri Bilimler; Diğer. Pek çok maddenin sonunda, o maddenin yazarının veya yazarların adı yer almaktadır.

Maddelerin arasında, yeniden yönlendirmeler ("A charge" için okuyucu "Saksi" maddesine yönlendirilir) olduğu gibi, bazı çapraz başvurular vardır. Pek çok madde, bir giriş baş sözcüğü altında toplanmıştır: Yani 7. cilt, 247–55 arasındaki sayfalar "İslam", "İslam Mimarisi", "Darü'l-İslam" (D'yi içeren 4. cilde yeniden yönlendirme ile), Şeriat, ("Fıkıh"ı içeren 5. cilde yeniden yönlendirmeyle), "İslam'ın Esasları" ve "Sarekat İslam" hakkındaki maddelere değinir.

Maddeler çeşitli uzunluktadır. Örneğin, İslam'ın Esasları hakkındaki Djohan Efendi'nin maddesi sadece 13 satır iken, Masyhuri'nin Sarekat İslam hakkındaki önemli maddesi 6 sayfayı kaplayan 10 sütundan oluşmuştur.

Eserin kullanımını çok kolaydır. Sadece alfabetik sıralama kendi içinde okuyucuya yardım etmek için yeterli olabilir. Ancak, son cildi oluşturan ve okuyucuya daha da yardım eden dizin, farklı maddelerdeki ilgili bilgileri harmanladığı için son derece değerlidir. Örneğin, eğer okuyucu Aristo ile ilgili bilgi arıyorsa, dizin, okuyucuyu 38 ilgili maddeye yönlendirecektir.

İlk sayfalar, bunun eserin sadece ilk baskısı olduğunu açıkça ifade etmektedirler. Eser için harcanan çaba göz önüne alınınca, düzenli olarak güncellenmiş yeni baskılarının çıkarılmaması çok yazıktır. Dahası, 1–17 ciltlerin yazı boyu pek çok okuyucu için kullanışlı olsa da, dizindeki küçük punto görme güçlüğü olan bazı okuyucular için eserin kullanımını zorlaştırabilir.

Ancak, eserin yaşına, pek çok maddenin geçerliliğini yitirmiş olması ve yakın tarihteki pek çok olay ve şahsiyetin ele alınmamış olmasına rağmen, *Ensiklopedi Nasional Indonesia* hâlâ faydalı bir eserdir. Endonezya halkı ve Endonezya yaşamını ve toplumunu izleyen insanların yararına, Endonezya'nın eğitim otoriteleri bu eserin ikinci baskısının yayımı için cesaretlendirilmelidirler.

Peter G. Riddell
Çeviren Saniye Çancı



Majid, Nurcholish; Rachman, Budhy Munawar. *Ensiklopedi Nurcholish Madjid: Pemikiran Islam di kanvas peradaban*. Jakarta: Paramadina, 2006, 4 Volumes.

ÖZET

Nurcholish Madjid Ansiklopedisi

Ensiklopedi Nurcholish Madjid: Pemikiran Islam di Kanvas Peradaban

Bu çalışma, Nurcholish Madjid'in (Nurkoliş Mecid) yıllar süren eğitimciliğinin ve düşüncelerinin bir araya getirilmesidir. Çalışma, Nurcholish'in vefatından sonraki yıl, onun Endeonezya'da liberal İslam düşüncesi üzerindeki büyük etkisinin ifadesi olarak yayımlandı.

Cilt 1, yayımcı tarafından yazılan 288 sayfalık geniş kapsamlı bir giriş maddesiyle başlar. Bu madde öncelikle, Nurcholish'in yapıtlarındaki derin entelektüel, sosyal ve ruhsal bağlamı anlatmak ve onun pek çok eserini, sistematik olarak işlemek için düzenlenmiştir. Madde, çalışmaya değerli bir giriş olarak işlev görür ve okuyucuyu neleri takip edeceği konusunda yönlendirmede büyük fayda sağlar.

Editör, bu çalışmanın geleneksel bir ansiklopediden çok, Nurcholish'in yıllar süren büyük entelektüel birikimini ifade etmek için tasarlandığını belirtir. Giriş maddesi ayrıca Nurcholish'in ailesi tarafından yazılan, "Gelecekte Endeonezya'yı inşa etme" konulu bir makaleyi de içerir.

Bu ansiklopedi, Nurcholish tarafından yıllar boyunca geliştirilen ve onun, kendi kurduğu Paramadina vakfında kullandığı el notlarını ve ders malzemelerini de bir araya getirir. Çok çeşitli makaleler alfabetik olarak düzenlenmiş ve ciltlere dağılımı şu şekilde yapılmıştır: Cilt 1 giriş maddesini ve A–G maddelerini kapsar; Cilt 2 H–L harfleri; Cilt 3 M–P harfleri ve cilt 4 Q–Z harfleri. Çalışmanın bütünü 3741 sayfa tutar.

Çalışma boyunca görsel etki yaratan birçok diyagram da bulunur. Bu diyagramların çoğu aslında belirli hususlarla şaka yollu alay eden karikatürlerdir. Çalışma ayrıca, sık sık, sayfanın ortasına yerleştirilmiş Kur'an ayetleri ve hadis kaynaklarını, onları çevreleyen tartışmalı konularla birlikte sunar. Dördüncü cilt, anahtar konuları ve çalışmanın bütününde atıfta bulunan kişileri içeren 54 sayfalık bir dizinle sonlanır.

Üslup zaman zaman öyküleyici, çoğunlukla da fıkrasaldır (bk. "Abduh dan Orientalisme" makalesi). Hiç dipnot yoktur ve Kur'an dışındaki kaynak metinler nadiren tanımlanmıştır. Bu da

pek çok okuyucu için çalışmayı, tartışmaların sertliğine takılmadan, kolay erişilebilir hâle getirir. Çalışma döneminin önemli konularıyla meşgul olur ve yoğun olarak, Batılı ve İslami araştırmacılar üzerine odaklanır. Araştırmacıların konu edildiği yerlerde akademik tartışmalar da yansıtılır: örneğin Clifford Geerts ve sonraki Batılı araştırmacılar arasındaki tartışmaları yansıtan "Makna Umat İslam" maddesi.

Kuran ayetlerine sık yapılan atıflarda tefsir metodu, edebi olmaktan çok akıldır. Nurcholish'in bu metot konusundaki tercihi, onun "Rasionalitas Sebagai Kemestian" adlı makalesinde açıklar.

Çalışma büyük, Nurcholish'in yazılarında işaret edilen konuların seçimi geniştir. Eksik olansa, yıllar boyunca Nurcholish'in düşüncesinin nasıl evrildiğidir. Bunun için, her bir makalenin tarihinin belirlenmesi ve makalelerin kronolojik olarak dizilmesi gerekirdi. Ancak böyle bir düzenleme, maddelerin okuyucu için pek çok açıdan daha kullanışlı olan alfabetik listeleme yöntemiyle sıralanması yüzünden mümkün olmamıştır.

Başlıktaki ifade, "Pemikiran Islam di Kanvas Peradaban" ana başlık, Nurcholish'in adı ise yan başlık olacak şekilde değiştirilmeliydi. İngilizce terimlerde bazı imla hataları (örneğin s. 3614: "Commandement") ve dizindeki sayfa referanslarında yer yer yanlışlar vardır. Ancak bu hatalar, Endeonezya'nın bağımsızlık sonrası en büyük İslami düşünürünü anmak için hazırlanan bu çalışmanın değerine gölge düşürememektedir.

Peter G. Riddell

Çeviren Sema Aslan Demir



Harahap, H. A. H. and Poerbakawatja, Soegarda. *Ensiklopedi Pendidikan*. Jakarta: Gunung Agung, 1981.

ÖZET

Eğitim Ansiklopedisi

Ensiklopedi Pendidikan

Önsözde, editörler, sömürge dönemi eğitim kurumlarının, bağımsız Endeonezya'daki gelişen

eğitim kaynakları için önemli olduğunu belirtmektedirler. Fakat “ayrıcılık bir azınlığın fayda sağladığı” bu kurumlar, özellikle Almanya, İngiltere, Hollanda ve Amerika gibi Batı dünyasından gelecek kaynaklarla tamamlanmaya ihtiyaç duymaktadırlar. Bu amaçla, eserde, aşırı şekilde, çeşitli eğitim alanlarındaki Felemenk ve Amerikan yazıları kullanılmış ve kaynak olarak seçkin Batılı eğitimciler gösterilmiştir. Editörler, ön sözde verilmiş bir listeye, belli bir noktaya kadar Endonezyalıların yazılarına olan borçlarına da işaret etmektedirler.

Eserin genel amacına gelince, editörler bunu şöyle ifade etmektedirler: “*Ensiklopedi Pedidikan (Eğitim Ansiklopedisi)* ailelere, genelde insanlara ve çalışan işçilere yardımcı olmak için, aynı zamanda da üniversite öğrencilerine ve meslek okullarındaki öğretmenlere günümüz dünyasındaki eğitim alanındaki gelişmeleri takip edebilmeleri için mütevazı, geçici bir katkı sağlar. Dahası, bu eser hem genel hem de özel anlamda, eğitimi ilgilendiren konuları incelemek adına bir başvuru kaynağı olarak hizmet edebilir”.

Ensiklopedi Pendidikan eğitimi ilgilendiren çeşitli terimleri alfabetik olarak verir. Eser, aynı zamanda hem Endonezya hem de yabancı ülkelerin eğitim tarihlerindeki kilit isimleri kapsar. Maddeler bir satır uzunluktan (örneğin, “Akrofobi”) birkaç sayfaya kadar (örneğin, “Tamam Siswa”, “Kartini”) değişmektedir. “Taklit”, “zikir” ve “şehit” gibi bazı terimler belirgin bir şekilde İslami pedagoji bağlarından alınmıştır.

Alfabetik maddeleri sunan ana kısımdan sonra, sırasıyla Genel Felsefe ve Eğitim Felsefesi, Psikoloji, Pedagoji, Eğitbilim ve Eğitim Yönetimi gibi konuları işleyen beş ek bölüm daha vardır. Eser, 1945 ve eserin basıldığı yıllar arasında birbirini takip eden Endonezya hükümetlerinin Eğitim ve Kültür bakanlarının isimlerini içeren detaylı bir listeye sonlanır.

Birkaç madde, örneğin, “Siyonizm”, “YMCA” ve “YWCA” gibi, *Ensiklopedi Pendidikan* adını taşıyan eser için yersiz gibi görünmektedir. Ancak bu büyük bir sorun teşkil etmemektedir. Eserin değeri, eserin çeşitli bağlamlardaki terim ve kavramları bir araya getirmesiyle ilgilidir: Batı eğitim bağlamları, Endonezya bağlamları, İslam bağlamları. Bu

anlamda, eğitim öğrencileri için hala faydalı bir kaynağı temsil eder.

Ancak, eser büyük oranda 1960’lar ve 1970’lerde yazıldığı için, eserde, Endonezya’nın eğitim alanına yaptığı kendi katkılarına duyduğu güvenden çok, Batı düşüncesine bağlı kalmış bir hava mevcuttur. Bu yüzden eserin güncellenmesi gerekmektedir. Ancak, bir sonraki baskı faydalı olabilir ve Endonezya’nın 21. yüzyıl başlarındaki eğitim hakkındaki görüşlerini yansıtan yeni bir baskı için kaynakların bulunması umut edilir.

Peter G. Riddell
Çeviren Saniye Çancı



Cipta Loka Caraka. *Ensiklopedi Populer Politik Pembangunan Pancasila: dari A-Z*. Jakarta: Yayasan Cipta Loka Caraka, [1983]–ca 1984, 4 Volumes.

ÖZET

Popüler Politika ve Pancasila Felsefesi Gelişimi Ansiklopedisi

Ensiklopedi Populer Politik Pembangunan Pancasila

Ansiklopedinin yayımcıları, 1984 yılında çıkan üç ciltlik 5. baskının ön sözünde – ki bu ön söz 7. baskıya da alınmıştır – böyle bir eserin, okuyucuya, hem Endonezya Cumhuriyeti’nin bağımsızlığını kazanmasının 40. yıl dönümü hem de Endonezya ulusal kalkınmasının ilk on yılları üzerine düşünme olanağı sağlayacağını belirtmektedirler. Ansiklopedideki birçok maddede, öncelikle Endonezya ile ilişkili konular ele alınsa da, tüm dünyayı ilgilendiren tarihsel, politik ve sosyal konulara da gönderme yapılmaktadır. Bazı maddeler, yalnız Endonezya ile ilişkilidir. (Örneğin, eserin ilk maddesi, 1980 yılında başlatılan “*ABRI Masuk Desa*” uygulaması hakkındadır). Diğer maddeler ise, dünya genelinde önemsenen konular üzerinedir. (Örneğin, “Tolerans”). Ancak böyle daha genel konular, her seferinde Endonezya ile ilişkilendirilmiş ve özellikle de ulusal *Pancasila*

felsefesine bağlanmıştır. Maddeler, hem betimleyici hem de çözümleyici tarzda, konunun önemine göre, oldukça farklı uzunluklarda yazılmıştır.

Eserin 7. baskısı, dört ciltten oluşmaktadır. Her cildin başında, eserin tümünde bulunan madde başları listelenmiştir. Her bir cilt, alfabetik sıraya göre ayrılmış ve düzenlenmiş maddelerden oluşmaktadır (1. cilt: A–E; 2. cilt: F–Ker; 3. cilt: Kes–Par; 4. cilt: Par–Z). Ansiklopedide, editörlerin derlediği birçok maddenin yanı sıra, başka dillerde ilgili konularda yazılmış akademik çalışmalardan alınan bölümlerin Endonezce çevirileri de bulunmaktadır. Ansiklopediye eklenen hem siyah-beyaz hem de renkli fotoğraf, şema, harita ve grafikler, metne görsel destek sağlamaktadır.

Çalışmada çok da önemli olmayan bazı kusurlar olduğu söylenebilir. Bunlardan ilki, ansiklopedinin, 1980 ve 1990’larda resmi olarak kabul edilen, fakat 21. yüzyılın başlarında bazı İslami gruplar tarafından sıklıkla sorgulanan *Pancasila* felsefesini açıkça savunan bir duruşu olmasıdır. Editörlerin kendilerinin de dikkat çektiği bir başka sorun ise, eserde sunulan istatistikî verilerin bazılarının yalnız yaklaşık değerlerden oluşmasıdır. Bu, zaman içerisinde daha da büyüyebilecek bir sorun olabilir. Ayrıca, ansiklopedideki bazı bilgiler yeterince güncel değildir. Örneğin, “Gayrisafi Milli Hasıla” (*Pendapatan Nasional*) maddesinde sunulan veriler bugünü yansıtmamakta ve “Genel Seçimler” (*Pemilihan Umum*) maddesinde de 1982’den sonra yapılan seçimlere yer verilmemektedir.

Tüm bunlara rağmen, bu ansiklopedi, Endonezya tarihine ışık tutan önemli bir kaynak niteliğindedir. Eserin, Endonezya siyasi tarihinin dönüm noktalarını başarılı bir şekilde anlatan maddeler içermesi de bunun bir kanıtıdır. Ansiklopedinin 1945 Anayasası’na (*Undang-Undang Dasar 1945*) ayırdığı 22 sayfalık mükemmel inceleme ve *Pancasila* felsefesini anlatan 50 sayfalık bölümü, böyle kayda değer maddeler arasında sayılabilir.

Peter G. Riddell
Çeviren Nil Korkut



Abdullah, Taufik. *Ensiklopedi Tematis Dunia Islam*. Jakarta: Ichtiar Baru van Hoeve, 2002, 7 Volumes.

ÖZET

Müslüman Dünyasının Tematik Ansiklopedisi

Ensiklopedi Tematis Dunia Islam

Bu ansiklopedi, içinde bulunulan çağın gittikçe ivme kazanan meselelerine cevap vermek amacıyla hazırlanmıştır. Modern hayatın dinamikleri, İslam ve Müslüman dünyasıyla ilgili “İslam demokrasi, insan hakları ve cinsiyet gibi modern konularla uyuşabilir mi?” türünden yeni sorular ortaya çıkarmıştır. Çalışma, İslam’a karşı, özellikle gündemde olan şiddet ve terörizm gibi aşırı boyutlara varan eylemlerle ilgili önyargılı ithamlara cevap vermeyi de amaçlar. Bu ansiklopedinin, İslam’ın geniş kapsamlı ve bütünlüklü bir resmini çizmek yoluyla, toplumda İslam’ın yanlış anlaşılmasından kaynaklanan tansiyonu düşürebileceği umut edilir.

Bu ansiklopedi, bir serinin dördüncüsü olarak PT tarafından basılmıştır. Ichtiar Baru Van Hoeve, Endonezya’da bu tür çalışmalarda uzmanlaşmış bir yayınevidir. Bu çalışma, çoğu İslam tarihi ve İslami bilimler alanında uzman 82 kişilik bir yazar ekibi tarafından yaklaşık yedi yılda hazırlanmıştır. Yazarların çoğu Endonezya’nın yüksek öğretim kurumlarında, özellikle de Jakarta’daki Şerif Hidayetullah Devlet İslam Üniversitesinde çalışan öğretim elemanlarıdır. Her bir cilt iki yayımcı tarafından koordine edilmiştir. Yazı kurulunun başkanı, Tefik Abdullah, İslam tarihi alanında seçkin bir uzmandır.

Endonezya dilinde tematik olarak düzenlenmiş bu ilk İslami ansiklopedi, deneme formunda sunulmuştur. Temaların gruplandırılması, okuyuculara, istedikleri temaları ve bu temaların birbiriyle ilişkisini araştırırken kolaylık ve rahatlık sağlaması için, kronolojik ve konutemelli olarak yapılmıştır. Her bir makale şu planla düzenlenmiştir: Bölüm başlığını, içeriği kısaca özetleyen bir açılış metni takip eder; sonra paragrafların konuları, okuyucunun makalenin

ana fikrine doğrudan ve hızlı erişebilmesi için sayfanın sol ve sağ yanlarına, olguların seçkisi, resimler, kaynaklar ve yazar isimleri ile teçhiz edilerek yazılır.

Yedi cilt, temaların aşağıdaki gibi değişik sıralanışlarından oluşur:

- 1) *İslami Kökler ve Kaynaklar*, İslam'ın ortaya çıkma sürecini, İslam öncesi Arap toplumu ve tektanrıci geleneği; Hazreti Muhammed'in atalarına ilişkin soy ağacını, doğumunu, Mekke'den Medine'ye göçünü anlatır ve Kur'an'ın ayrıntıları, hadis ve sünnet, İslami bilimlerin gelişmesi ve İslam'ın altın çağında İslam medeniyetinin oluşumu konularıyla sonlanır.
- 2) *Halifeler*, İslami gelişmeyi ve Müslüman topluluklarının yaşamlarını siyasi yönlerine de ışık tutarak anlatır. Tartışmalar, ilk dört halifenin liderliğinden başlayarak ve Emeviler, Abbasiler, Osmanlılar, Safeviler gibi büyük ve Babürlüler gibi kısa süreli hanedanlıklara değin liderlik ve iktidar biçimleri üzerine odaklanır.
- 3) *İslami Öğretiler*, İslami doktrinlerin akideyi (inanç) de içeren temel prensiplerini; Allah'a tam itaat öğretisini; hukuk sistemi; evlilik, miras ve suç meselelerini de içine alan dinsel, siyasi, sivil İslami yaşamın kuruluşunu ve yasal İslam politikalarını anlatır. Farklı hukuk, usül fıkıh, tasavvuf ve ahlak okullarının tasviri, İslami grup ve hareketlerin çok çeşitliliği ile son bulur.
- 4) *İslami Düşünce ve Medeniyet*, İslami düşünce ve medeniyetin tarihini ve dönemin önde gelen şahsiyetlerini betimler. Bu cilt klasik çalışmaların çevirisi ile açılır; Kur'an bilgisinin ve hadisin, İslam felsefesinin ve düşüncelerin gelişmesinde kaynak olarak önemi, bilim ve teknoloji, mimari, hat sanatı ve edebiyat ile gelişir; Endonezya takımadalarındaki Malay edebiyatının izahı ve İslam'da modernist düşüncenin özellikle Mısır, Türkiye ve Hint-Pakistan'daki gelişmesi ile sonlanır.
- 5) *Güneydoğu Asya'da İslam*, İslam'ın Endonezya, Malezya, Güney Tayland (Patani) ve Buruney'e ulaşması ve gelişmesi, dinin yerel kültürlerle ilişkisi ve karışması

hakkında bir açıklama sunar. İslam'ın burada sosyo-kültürel olarak ortaya çıkışı Malay dilinin etkisi nedeniyle, diğer yerlerden farklılık gösterir. Yine de İslam burada, öğretisel-normatif bakımlardan diğer bölgelerde olduğu gibidir. Bir şey kesin-dir: İslam Güneydoğu Asya'da genellikle ve yanlışlıkla varsayıldığı gibi sıra dışı değildir. O gerçekte, dünya Müslüman nüfusunun çoğunluğunun iftihar ettiği diğer bir kültürel bölgedir. Ayrıca burada, Singapur, Vietnam ve Güneydoğu Asya'daki diğer ülkelerde bulunan Müslüman azınlıklar konusu üzerinde durulur.

- 6) *Günümüzde İslam'ın Dinamikleri*, bilim ve teknolojinin ilerlemesine paralel olarak ortaya çıkan yeni tefsir ve hadis değerler dizisiyle, 20. ve 21. yüzyıllarda İslam dünyasının dinamiklerini ve de şu konuları anlatır: demokrasi, insan hakları ve cinsiyet. Burada İslam topluluklarının iç dinamiklerine, özellikle de Sünni ve Şii'lere, Müslüman ve gayrimüslimlerin diyaloglarına, *Nahdatul Ulama* (ulema uyanışı) ve *Muhammadiyah* gibi ulusal düzeydeki İslam temelli organizasyonların önemine, ayrıca İslami Konferans Organizasyonu ve OPEC gibi uluslararası düzeyde olanlara da değinilir.
- 7) Son cilt, İslam ve Müslüman dünyası hakkında pratik gerçeklerin çeşitlilik listesini ve bütün ciltlerin dizinini içerir. Bu cilt ayrıca, İslam'ın Endonezya ve dünya genelinde yayılmasıyla ilgili, kolay anlaşılması için tablolarla, grafiklerle, örneklerle ve resimlerle sunulan özet bir açıklama sunar.

Tematik düzen ilgi çekicidir, çünkü okuyucuya aradığı temalara kolay ulaşma imkânı verir. Ancak, kullanışsız tekrarlar engellenememektedir. Örneğin Endonezya'daki İslam'ın anlatılması ve aynı şekilde İslami düşünce, hareket ve öğretilere ilişkin tartışmalar, pek çok bölümde ortaya çıkar. Bir sonraki baskıda bunlar silinmelidir.

Musdah Mulia
Çeviren Sema Aslan Demir



Ensiklopedia Indonesia. Bandung: W. Van Hove, 1954–6, 3 Volumes.

ÖZET

Endonezya Ansiklopedisi

Ensiklopedia Indonesia

Bu ansiklopedinin birincil olarak, genel ve özel ihtiyaçlara cevap vermesi amaçlanmıştır. Eser, pek çok konu ve temayı içine alan, geniş tabanlı bir ansiklopedi olarak işlev görür. Ek olarak, giriş bölümünde de ifade edildiği gibi *Endonezya Ansiklopedisi*, Endonezya'nın modern dünyadaki özel konumuna ve yeni oluşan bir ulus devlet olarak, gelişmek için ihtiyaç duyduklarına işaret etmek üzere yazılmıştır.

Özellikle, son sözü edilen gereksinimler düşünüülerek çalışma, Endonezya'nın milli amblemi, geçici kuruluşu ile çalışmanın hazırlanması sürecinde ulus devletinin yapısı ve üyelikleri ile ilgili ayrıntılar sunan 30 sayfalık geniş bir girişle başlar.

Daha sonra, *Endonezya Ansiklopedisi*, çeşitli konular hakkındaki birçok makaleyi alfabetik sırayla sunar. Makalelerin uzunluğu değişir: Bazıları üç satırdan oluşurken, bazıları (örneğin "Sukarno") sayfanın büyük bölümünü doldurur. Üç cildin her biri, alfabenin harflerine göre, (Cilt 1: A–E, Cilt 2: F–M, Cilt 3: N–Z) bir grup makaleyi kapsayacak şekilde düzenlenmiştir. Çalışma ayrıca, çoğu siyah-beyaz olan çeşitli fotoğraf ve grafikleri, diyagramları ve haritaları içerir. Metinlerde, Endonezce için, bugün de geçerliliğini korumakta olan 1972 tarihli imla reformundan daha önceki, Nisan 1947'de hazırlanmış olan imla kuralları kullanılmıştır.

Bilgiyi sunma biçiminden de hareketle, çalışma kendini, belirli bir partinin siyasetini uygulamayan, belirli bir dini diğerinden üstün tutmayan bir eser olarak tanımlar. Bu büyük oranda doğrudur. Farklı siyasi partileri ve dini inançları sunma biçimi tarafsızdır.

Bu ansiklopedi, genel bir kaynak olarak, gününün ihtiyaçlarını şüphesiz karşılamaktadır. Sosyal bilimler ve fen bilimleri alanında değişik konulara ilişkin özet bilgiler sunar; böylelikle, farklı bağlamlarda, özellikle okul

çocukları için temel kaynak olarak hizmet görür. Ansiklopedinin bugünkü değeri öncelikle ulusla ve 1950'lerin ortalarında, ülkenin henüz kuruluş döneminde dünya ve bölgeyle ilgili Endonezya perspektifini sunmasıdır.

Peter G. Riddell

Çeviren Sema Aslan Demir



Anzagain Sdn. Bhd. *Ensiklopedia Malaysiana*. Kuala Lumpur, Malaysia: Anzagain, 1996, 17 Volumes.

ÖZET

Malezya Ansiklopedisi

Ensiklopedia Malaysiana

Geçmişte, Malay dilinde pek çok genel ansiklopedi basılmıştır, ancak bu, Malay dilinde yazılmış, çeviri olmayan ilk modern, genel bir başvuru eserdir. Eserde yer alan bütün maddeler özgündür ve bunlar, pek çoğu yerel araştırma merkezleri ve yüksek öğretim enstitülerinde çalışan danışman ve yazarların, geniş görüşme ve çalışmalarının ortak çabasına dayanmaktadır. Eser iki baskı olarak çıkmıştır, birincisi (15 cilt) 1994'te ve ikincisi 1996'da (17 cilt). İkinci baskı, iki sözlük cildi, deyimler ve eşanlamlılar üzerine bir cilt ve bir dizin cildinden oluşmaktadır. Bu baskı, bilim ve teknoloji, tarih (yerel ve genel), coğrafya, sanat ve genellikle İslam ile ilgili konular olmak üzere pek çok alanı kapsar. Madde başları alfabetik olarak düzenlenmiştir. Bazıları sadece madde başı olarak bulunurken, diğerleri adı geçen konuyla ilgili alt madde başlarına açılmaktadır.

Başlıkta görüldüğü üzere, bu eserin ana amacı, *Britannica Ansiklopedisi* gibi genel bir başvuru ansiklopedisinin Malay eşdeğerini sağlamaktır. Bundan dolayı, maddelerin pek çoğu, özellikle de bilimsel konularla ilgili olanlar, bir konuyu sadece genel olarak ele alır ve konuyu, tahmin edilebileceği gibi, yerel bir düzlemde işlemez. Ancak, ansiklopedi, Malezya tarihindeki tanınmış şahsiyetler hakkında bir başvuru kaynağı olarak çok faydalıdır. Bu, özellikle

Malay dünyasındaki dini şahsiyetlerin, sıklıkla ilgili şahsiyetin eğitim art alanı, bağlantıları ve işleri vb. ile ilgili geniş bilgi veren maddelerde görülebilir. Genellikle İslam tarihi ile ilgili maddeler, zaman zaman nesnellikten uzakmış gibi görünmektedir (örneğin, el-Mümin dönemi boyunca bilim ve teknolojiadaki başarıları listeleyen ancak *Minnah*'la ilgili herhangi bir husustan bahsetmeyen "Abbasi" maddesine bakınız).

Pek çok yazım hatası ve Arapça terimler ve isimlerdeki tutarlı bir harf çevrimi eksikliklerinin yanında, bu eserin aceleyle basılmış olduğunu işaret eden en temel gösterge şudur ki aynı konu hakkındaki pek çok madde farklı yerlerde ortaya çıkar (örneğin, *Abdullah bin Abdul Kadir Munsyi*, *Abdullah Munsyi* maddesi ile birleştirilmeliydi). Bu eksikliklere rağmen, adı geçen ansiklopedi Malezya ve Malay tarihi hakkında bir başvuru kaynağı olarak ve özellikle, şu ana kadar başka yerlerde göz ardı edilmiş pek çok tarihi şahsiyet hakkında bir bilgi kaynağı olarak faydalıdır.

Harith Bin Ramli
Çeviren Saniye Çancı



Хонзаров, К. Х, Тухлиев, Н. *Энциклопедик лугат (Энциклопедический словарь)*. Ташкент: Узбек совет энциклопедияси, бош редакцияси, 1988–90, 2 томы.

Honzarov (Khonzarov), Q. H. and Tukhliev, N. *Énsiklopedik lughat (other title Énsiklopedicheskii slovar')*. Tashkent: Úzbek sovet énsiklopedii asi, bosh redaksii asi, 1988–90, 2 Volumes.

ÖZET

Ansiklopedik Sözlük

Энциклопедик Лугат

İki ciltlik bu ansiklopedi, Özbek dilinde, Özbek Kiril harfleri ile yazılmıştır. Eser Özbekçedeki ilk kısa evrensel ansiklopedik sözlüktür. İlk cildi derlemek üzere yayıncı K. Kh. Khonazarov'un başkanlığında dokuz kişiden oluşan özel bir

akademik-yayın kurulu tertiplenmiştir; ikinci ciltte ise T. Umarov'un başkanlığında 66 kişiden oluşan bir kurul bulunmaktadır.

Bu ansiklopedi 1985'te Moskova'da yayımlanan *Sovetskiĭ Énsiklopedicheskii Slovar'*'ın 3. baskısından sağlanan malzeme temelinde hazırlanmıştır. Bazı makalelere Özbekistan SSC ve yerel ve ulusal terim ve kavramlarla ilgili malzemeler ilave edilmiştir.

Yayının hemen başında kullanım kuralları ve metinlerde ve haritalarda yer alan klasik kısaltmaların listesi verilmiştir. Makaleler alfabetik sıradadır. Günlük yaşam ve sosyo-politik terminolojiyle ilgili en yaygın biçimde kullanılan kelimelerin, özellikle de modern kitle medyasında (radyo, televizyon ve basın) ve akademik-popüler edebiyatta (kitaplar ve dergiler) sık sık ortaya çıkan kelimeler ve terimlerin anlamlarının kısa açıklamaları verilmiştir.

Makaleler modern sosyo-politik hayatın farklı görünüşleri, bilim ve teknoloji, edebiyat ve sanat üzerine özet bilgiler ihtiva eder. Makalelerde, Sovyetler Birliği, cumhuriyetleri, özerk cumhuriyetleri, özerk eyaletleri ve bölgeleri, şehirleri ve dönemin diğer dikkate değer yerleşim merkezleri ile ilgili ayrıntılı coğrafi, tarihi ve ekonomik enformasyon verilmiştir.

Bazı makaleler, modern zamanların ve önceki dönemlerin her ikisinden, Sovyetler Birliği ve diğer ülkelerden ünlü araştırmacılar, edebiyatçılar, sanatçılar, kamusal ve politik şahsiyetler ve diğer tarihi kişiler hakkında biyografik bilgiler ihtiva eder. Makalelerde, Orta Asya halklarının ve özellikle Özbek ulusunun tarihine ve tarihi kültürüne ilişkin malzemeye özel bir önem verilmiştir. Ansiklopedi metinlerine siyah beyaz fotoğraflar, haritalar ve diğer görsel malzeme eşlik etmektedir. Ön sözde renkli görsel malzemedan söz edilmektedir, ancak bu yayında bir tane bile yoktur.

İkinci cildin sonuna (527–42. sayfalar) birkaç ek bölüm konmuştur. İlk ekte 1988'den 1990'ın başına değin uzanan döneme ilişkin bazı değişiklikler belirtilmiş, önemli görülen ilaveler yapılmıştır.

İkincide, dünyanın çeşitli ülkelerinin para birimleri hakkında genel bilgiler verilmiştir. Üçüncü ek, idari-bölgesel birimler, uzay alanı, nüfusu (1989 bilgileri temelli) ve etnik yapısı,

ana etnik grupların ve Taşkent'te ve Özbekistan SSC'nin bölgesel merkezlerinde yaşayan azınlıkların sayısı, meslek ve geçim yollarıyla ilgili toplumsal kompozisyon (kamu çalışanları, fabrika işçileri, ücretliler, emekliler, bağımlılar ve diğerleri), aile üyelerinin sayısı (ikiden on kişiye kadar), evli ve geçimini sağlayacak kim-sesi olmayanlar vb. Özbekistan SSC hakkında istatistiki bilgilerden oluşur.

Shamsiddin Kamoliddin
Çeviren Süer Eker



Büngül, Nurettin Rüştü. *Eski eserler ansiklopedisi*. İstanbul: Tercüman, 1977, 2 Volumes.

ÖZET

Eski Eserler Ansiklopedisi

Bu eser, Tercüman Yayınları tarafından İki cilt halinde yayımlanmıştır: 1. Cilt 179 sayfa, 2. Cilt ise 136 sayfadır. Her iki cildin başında yer alan "Yazar ve Esere Dair" başlıklı giriş yazısında, yazar Nurettin Rüştü Büngül'ün (1882–1951) asıl mesleğinin gazetecilik olduğu ve aynı zamanda antika ve eski eserler konusunda da uzman bir kişi olduğu bilgisi yer almaktadır. Yazar, antika ve eski eserler konusundaki bilgi birikimini bu eserde ortaya koymuş ve bir çeşit eski eserler sözlüğü oluşturmuştur. İlk kez 1939 yılında yayımlanan bu eserin metni, ikinci kez yayımlanmadan önce gözden geçirilmiş ve dili kısmen sadeleştirilmiştir ve metnine bazı eklemeler yapılmıştır. Bunun yanında, orijinal baskısındaki alfabetik karışıklık düzeltilmiştir.

Eserin başlangıcında yaklaşık dört sayfalık bir giriş yazısı yer almaktadır (s. 9–12). Yazar burada, eski Türk eserlerini tanıtmak ve bu eserler hakkında toplumu bilinçlendirmek amaçlı bir ansiklopedi hazırladığını belirtmektedir. Yazar, kendine ait antika mağazasında bulunan eserlerle birlikte, eski belgelerden bulup çıkardığı eserlere ilişkin bilgileri de eklediğinden ve tam olarak dört yüz adet eseri tanıttığından söz etmektedir. Eserleri alfabetik sıraya göre düzenlemiş ve eserin

ne olduğu, ne için kullanıldığı gibi bilgilerin yanında, eserlerin o dönemdeki maddi bedellerini de belirlemiştir. Bu nedenle "Eski Eserler Ansiklopedisi", o dönemdeki antikacılar için bir rehber kitap olma özelliğine sahiptir.

Eserde, antika değeri taşıyan günlük kullanım eşyalarının yanı sıra, kitap sanatları alanına ilişkin süsleme teknikleri ve kullanılan malzemeler; tekstil ürünleri ve bazı dokuma teknikleri; ahşap, metal ve taş işçiliğinden örnekler yer almaktadır. Yazar, betimleyici üslupta bir anlatımı tercih etmiş, verdiği bilgilerin kaynağına ilişkin herhangi bir referans göstermemiştir. Bu nedenle, eserde dipnot veya bibliyografya bulunmamaktadır. Ancak, İkinci Cildin sonunda, iki farklı Terimler Sözlüğü yer almaktadır. İlki, "Kitapta Geçen Esnaf Toplulukları ve Terimleri", diğeri ise "Sanat Memleketleri" başlığı altında yer almıştır. Bir bütün olarak, eserde yer alan açıklamalar anlaşılır ve o dönem için geçerli bilgiler olarak kabul edilebilir. Eserin bilimsel bir başvuru kaynağı olarak kullanılması güç olsa da, günümüzde işlevini yitirmiş ve hatta yok olmuş bazı eserleri tespit etmek açısından yararlıdır.

Filiz Adıgüzel Toprak



محمود طلوعی. فرهنگ جامع سیاسی. تهران: سخن، 1993.

Ṭulūī, Maḥmūd. *Farhang-i Jami'i Siyasi*. Tehran: Sukhan, 1993.

ÖZET

Büyük Siyasi Terimler Sözlüğü

فرهنگ جامع سیاسی

Bin on iki sayfaya sığdırılmış altı yüz elli maddesiyle Büyük Siyasi Terimler Sözlüğü siyasi anlamı ya da önemi olan kişiler, örgütler, düşünce okulları, dönemler ve yerler hakkında bilgiler sunuyor. Sözlükteki maddelerin açıklamaları, herhangi bir fikri öne çıkarmaktan ziyade; uluslararası ilişkiler ve politikalar, siyasi değişimlerin tarihi, jeopolitik, tanınmış kişilikler, siyasi sistemler, örgütler

ve ayrıca bölgesel ölçekli uygulamalı siyasetin sonuçlarına ilişkin önem eden ne varsa onlarla ilgileniyor.

Son yıllarda daha sık rastladığımız gibi bir yazarlar grubunun değil, tek bir yazarın ürünü olan bu sözlüğün madde açıklamalarında çok yalın ifadeler kullanılmıştır. Yazar pek de kolay olmayan bu işi bütün maddelerde başarmıştır. Ancak bazen yalın olma kaygısı “faydacılık” ve “müttefiklik” maddelerinde görülebileceği gibi aşırı bir basitleştirmeye dönüşmüştür. Bu sözlük çalışmasına kadar İran’da siyasi değişimler, Soğuk Savaş döneminde süper güçler gibi konularda kırka yakın kitabı yazmış, çevirmiş ya da derlemiş olan yazar, sözlük maddelerini İranlı okuyucunun aşına olduğu yakın dönemin yer ve zamanlarından seçmiştir. Bu durum, genel ve temel maddelerin dışındaki birçok maddenin doğrudan ya da dolaylı biçimde İran devletini ve siyasetini ilgilendirmesine de neden olmuştur. Maddelerin böyle seçilmiş olması, maddelerin uzunluğunu belirleyen bir ölçüte de dönüşmüştür. Başka bir deyişle, herhangi bir madde İran ile ne kadar çok alakalı ise o oranda uzun tutulmuştur. Benzer biçimde, hem İran’a komşu ülkeler hem de bölge dışında bulunan ama İran ile ilişkisi olan askeri, siyasi ve ekonomik güçler hakkındaki açıklamaların uzunluğu, bu ülke ya da güçlerin İran ve Orta Doğu siyasetine etkileri ve İran’ın bu ülkelerle olan ilişkilerinin düzeyine göre belirlenmiştir. Sözlükte verilen örneklerin tamamında İran siyasi bir aktör olarak karşımıza çıkmaktadır (anayasa ve jeopolitik maddesine bakınız.) Yazar kullandığı kaynakları girişte de maddelerin altında da belirtmemiştir. Yazar, bu konuda 1992’ye kadar yayımlanmış kaynaklardan güvenilir olanlarını kullandığını belirtmekle yetinmiş ve bu kaynaklardan sadece üçünün adını vermiştir.

Sözlükteki maddelerin aralarına birçok görsel malzeme serpiştirilmiştir ki bu sözlüğün iyi özelliklerinden biridir. Görsel malzemenin çoğu tanınmış politikacıların resimleridir. Ayrıca, sayıca çok olmasa da ayaklanma, savaş ve devrim gibi kimi önemli olaylardan fotoğraf kareleri de vardır. Sözlük az sayıda harita ve istatistikî grafik de içermektedir. Tüm bunlara ek olarak yazar kimi önemli olayların gelişimini, bir zaman cetveli ile destekli grafikler hâlinde

olayın dönüm noktalarına dair açıklamaları da ekleyip sunmuştur (s. 255–6’daki grafik anayasal hükümet döneminde başbakanlık yapanların adları ve kaç yıl hizmet ettiklerini göstermektedir; s. 259–61’de İran İslam Devrimi’nin hemen öncesinden Ayetullah Humeyni’nin ölümüne kadar olan zaman dilimindeki önemli olaylar sıralanmıştır.)

Son toplamda, Fars dilinde genel okuyucu için yazılmış benzer yapıtlarla karşılaştırıldığında bu sözlük başarılı ve dikkat çekici bir çalışma olmuştur. Kimini burada belirttiğimiz hatalarına rağmen, okuyucunun kitaba gösterdiği büyük ilgi –son on beş yılda kitabın birçok kez yeniden basılması bunun açık bir kanıtıdır– kitabın okuyucu katında kabul gördüğünün de göstergesidir.

Mohammad Mehid Mojahedi
Çeviren Abbas Karakaya



نوربخش، جواد. فرهنگ نوربخش - اصطلاحات تصاوفا. لندن: انتشارات خانقاه نعمت الاهی، 1996–1982، 16 مجلد.

Nurbakhsh, Javad. *Farhang-i Nurbakhsh – Istilahat-i Tasavvuf*. London: Intisharat-i Khanqah-i Ni‘mat Allahi, 1982–96, 16 Volumes.

ÖZET

Sufi Terimlerinin Nurbahş Hazinesi [Farsça sürüm]

فرهنگ نوربخش «اصطلاحات تصوف»

Bu çalışma ayrı ayrı açıklamalarıyla birlikte, tasavvufî gelenekte ve Sufi yazılarda yaygın bir biçimde kullanılan mecazların, kinayelerin ve özel terminolojinin özetidir. Eser, kelimenin dar anlamıyla ne bir sözlük ne de bir ansiklopedidir. Daha açık olmak gerekirse, yazar bu kitapta özel terimlerin ve kavramların açıklanmasına veya en azından anlaşılmasına yardım eden ilgili bölümleri birincil kaynaklardan bir araya getirmiştir.

Yazar, her birine ayrı bir bölüm veya bazen bütün bir cildin ayrıldığı genel kategoriler ve konular belirlemiştir. Bunlar aşağıda sıralanmıştır:

- Cilt 1–2: Tanımlar ve sevginin fiziksel özellikleri, şarap ve meyhaneler, âşık ve maşuk arasındaki ilişki ve etkileşim.
- Cilt 3–4: Dini terimler, bitkiler ve çiçekler, renkler, zaman, uzay, taşlar ve metaller, kuşlar ve diğer hayvanlar, seyahatç
- Cilt 5–6: Örtüler ve peçeler, hükümet (*kishvar-dāri*), ekonomi ve ticaret, tıp/sağlık ve yaşam/ölüm.
- Cilt 7–8: Zahitlik ve ruhani mücadele, görüşler, tecelli ve keşif, ebeveyn, Tanrı'nın hizmetinde bulunanların kategorileri (yani 'Abd al ... ile başlayan birleşik terimler), Sufi silsilesi, ilham ve çağrı, mucizeler ve sihirler, hal, makam, vakit, nefis, dua ve Allah'a şükür.
- Cilt 9–10: Anlama, idrak, tefekkür ve tahayyül, kalp, zihin, akıl, ruh.
- Cilt 11–12: Haller ve makamlar
- Cilt 13–14: Yazma (kitap/kalem/tablet), konuşma (kelime ve söz), adlar, özellikler ve cevherler, ilahi adlar, varlığın birliği.
- Cilt 15–16: Değişik terimler ve bütün ciltler için kapsamlı dizin.

Her bir başlığın altındaki açıklamalar alfabetik olarak listelenmiştir. Bunlara genel simgeler, mecazlar ve kinayelerin yanında belirli felsefi ve tasavvufi teknik terimler, hatta *Anā anta wa-anta anā* (Ben, benim; sen, bensin) örneğindeki gibi açıklama ve kalıplar da dahildir. Ayrı maddeler çoğunlukla sadece ünlü Sufi yazarlardan metin aktarmalarından meydana gelmekte ve ilgili kaynaklarına referansla tamamlanmaktadır. Pek az maddede yazar kendi kelimelerini de eklemiştir. Alıntı yapılan bazı yazarların, Sufiler hatta mutasavvıflar gibi evrensel düşünmedikleri de belirtilmelidir. Örneğin, ünlü şair Hafız-ı Şirazi'nin mistisizm iddiası üzerine tartışmalar bugüne değin sürmektedir. Benzer şekilde,

Nasir Husrev bir mutasavvıf ve sufi olarak değerlendirilmeyebilir. Bu yazarlardan yapılan alıntıları kullanmak ve onları belirli bir çerçeveye yerleştirmek suretiyle yazar, kendi bağlamlarında okunduğunda metinlerden toplanmamış olabilen bu bölümlerin bir yorumunu yapar. Diğer taraftan, şiirlerin motifleri, mecazları ve kinayeleri genel ve belirli tasavvufi içeriklerle yakından ilgilidir ve retorik sözleşmeler olarak düşünülebilir. Bu nedenle yazarın mutasavvıf olsun olmasın bu yazarlara atıfta yaklaşımı, kesinlikle yardımcıdır ve herhangi bir onaya da gerek duymaz.

Kitap, genellikle pek çok farklı Sufi tarikatının ve mistiğin en azından çoğunlukça desteklenen düşüncelerini ihtiva eder. Yazar; belirli bir terimin farklı açıklamalarında veya farklı mutasavvıflar tarafından desteklenebilen çatışan kuramlarda fazla ayrıntıya girmez. Daha açık olmak gerekirse, evrensel bir Sufi dili ve dünya görüşü olduğuna işaret eder. Yazar kendisini Ni'mat-Allāhî düzenine bağlı görmekle birlikte çok çeşitli kaynaklar kullanmıştır ve hiç kimse kendisini seçici olmakla itham edemez. Böylelikle yazar, Qushayrî'nin *Risale*, Sarrāj'ın *al-Luma*'sı gibi Sufizmin yalnızca klasik el kitaplarına değil, Muhyiddin-i Arabi ve onun düşüncelerini takip eden zengin geleneğe ve hatta Ma'sûm-'Alî Shāh gibi sonraki yazar ve şairlere de temas eder. Yazara ait yayımlanmamış bir dizi el yazma da belirtilmiştir.

Yazar, Farça ve Arapça metinlerin her ikisinden de alıntılar yapmış, ancak ikincisini Farsçaya kendisi çevirmiştir. Her cildin ayrı dizininin olması çalışmanın kullanımını kolaylaştırmıştır. Bunun yanında son cilt, bütün maddelerin alfabetik biçimde sıralandığı tam bir liste ihtiva eder. Böylelikle belirli bir terimi bulmak için bütün ciltlere veya kategorilere bakma ihtiyacı ortaya çıkmaz. Çalışma çok yararlı bir başvuru aracıdır ve Sufi yazılarının poetik ve yüksek derecede kapalı ve simgesel diline bir anahtar görevi yapmaktadır. Bütün bunların dışında, Sufizmin dünya görüşünün temelini oluşturan anlamı da yaratmaya yardım etmektedir.

Armin Eschraghi
Çeviren Süer Eker



ملاح، حسینعلی. فرهنگ سازها. تهران: کتاب سرا، 1997.

Mallāh, Husayn Ali. *Farhang-i Sāzhā*. Tehran: Kitāb Sarā, 1997 or 1998.

ÖZET

Müzik Enstrümanları Sözlüğü

فرهنگ سازها

Yazarın merhum Ustad (Maestro) Husayn Ali Mallah'a (1922–93) göre 1987'de tamamlanan *Farhangi-Saz'ha* (FS), 30 yıllık bir araştırma ve derlemenin ürünüdür. Özellikle İran ve İslam uygarlıkları üzerinde duran FS, dünyadaki müzikal enstrümanlara ilişkin geniş kapsamlı bir referans çalışmasıdır.

Yazarın geniş deneyimleri ve referansları sayesinde, FS özgün, tam ve iyi araştırılmış bir incelemedir. Mallah, İran Konservatuarı ve Ulusal Müzik Üniversitesinde eğitim görmüştür. 1947'de solo keman şefi olarak İran Radyosuna katılmıştır. Burada 1953 –1975 yılları arasında yöneticilik ve idari kademelerde görev yapmıştır. 1969'dan sonra Tahran Üniversitesinde müzik tarihi ile ilgili dersler de vermiş ve birkaç müzik dergisinde editörlük görevini üstlenmiştir. Dört ansiklopedinin yazımına katkıda bulunmuş, çok sayıda makale ve onun üzerinde ders kitabı yazmıştır. Çağdaş İran şiiri ve klasik yapıtlara dayanan dört senfoni bestelemiştir.

FS, 464 müzik aletini kapsar, Farsça yazım kurallarına göre alfabetik olarak düzenlenmiş olan enstrümanların hemen arkasından Latince karşılıkları da verilmiştir. Daha yaygın olarak kullanılan enstrümanların açıklamaları oldukça kapsamlıdır (örneğin, *tār* için 23 sayfa ayrılmıştır), buna karşın artık kullanılmayan ya da nadir olarak kullanılanlar kısa paragraflarla anlatılmıştır (örneğin *maghādīs*). Her bir madde enstrümanın tarihçesi, kökeni, fiziksel özellikleri, perde, çalma yöntemleri ve yapım usulü gibi temel bilgileri kapsamaktadır. Uygun olan yerlerde, İran şiirleri gibi enstrümanın bahsi geçen alıntı ve vecizelerin bir listesi verilmektedir. Seçilen maddelerden bazıları fotoğraflarla ve çizimlerle gösterilmiştir. Referanslar dipnotta

ana hatlarıyla belirtilmiştir ve İran, Arap ve Batılı kaynakları kapsamaktadır.

Enstrümanların ötesinde İran, Hindistan ve Batı müziği ile ilgili terimlerin 10 sayfalık bir açıklaması bulunmaktadır.

Morteza Baharloo
Çeviren Bilge Gökter



Cevzici, Ahmet. *Felsefe Ansiklopedisi*. İstanbul: Etik Yayınları, 2003–6, 4 Volumes.

Özet

Felsefe Ansiklopedisi

2003 yılının Kasım ayında ilk cildinin basılmasıyla yayın hayatına başlayan *Felsefe Ansiklopedisi*, Ahmet Cevzici'nin editörlüğü ile Kasım Küçükalp ve Ali Utku'nun genel koordinatörlüğü altında; ciltleri ve maddeleri alfabetik sıralama formatında 10 puntoluk harflerle iki sütun hâlinde dizilip yayımlanarak Türkçe okuyucunun hizmetine sunulmuştur.

Bugüne kadar yayınlanmış beş ciltte bulunan 1074 maddenin 153 adedi tercüme, 111 adedi derleme ve 809 adedi ise telif olarak Türkiye ve Türkiye dışındaki üniversitelerde çalışan akademisyenler ve serbest araştırmacılar tarafından kaleme alınmıştır. Bunların ciltlere göre dağılımı, aşağıdaki tabloda ayrıntılı olarak verilmektedir.

Her dört ayda bir cildi yayımlanarak toplam 15 cilt olacak şekilde tamamlanması planlanmış olan *Felsefe Ansiklopedisi*'nin amaçladığı hedefler, editörü tarafından ilk ciltte yer alan “Önsöz”de şu şekilde belirtilmektedir: “[H]er şeyden önce felsefi bakışı başta bilim, din, eğitim, ekonomi ve hukuk olmak üzere tüm alanlara tutmayı ve bütün bu alanlara kavramsal bir açıklık getirmeyi amaçlıyoruz. Bu yolla da felsefe aracılığıyla son çözümlemede ülkemizdeki eleştirel ve sorgulayıcı düşünceye, her durumda geliştirmemiz gereken uzlaşma ve demokrasi kültürüne katkıda bulunmayı hedefliyoruz”. Ayrıca editör, “bu amacın bir parçası olarak, hem ülkemizde azımsanmayacak bir süreden beri gerçekleştirilen felsefe araştırmalarının

Cilt Sayısı	Yazar Sayısı	Türkiye Üniversitelerinde Çalışan Madde Yazarı Sayısı	Üniversite Dışında Çalışan Madde Yazarı Sayısı	Türkiye Dışındaki Üniversitelerde Çalışan Madde Yazarı Sayısı	Madde Sayısı	Telif Madde Sayısı	Tercüme Madde Sayısı	Derleme Madde Sayısı
I	77	73	2	2	238	187	41	10
II	99	96	3	-	268	191	48	29
III	81	80	1	-	192	124	27	41
IV	90	87	-	3	224	179	16	29
V	87	86	-	1	152	129	21	2

sonuçlarını gözler önüne sermeyi ve hem de bu arada mevcut felsefe araştırmalarına ivme kazandırmayı” hedeflediklerini ifade etmektedir.

Eser, bir felsefe ansiklopedisi olması sebebiyle, Batı felsefesini kendisinin ana eksenini olarak alıyorsa da, diğer felsefe çalışmalarına ve Türkiye’nin düşünce ve felsefi iklimine has meseleler üzerine yazılmış maddelere de yer vermektedir.

Felsefe Ansiklopedisi, yabancı dillerdeki isimlerin ve felsefi deyimlerin özgün yazılımlarını esas alarak günümüz dil ve üslûbunca yazılmıştır. Bu çalışma, bugüne kadar Türkçede yayımlanmış en geniş kapsamlı felsefe ansiklopedisi olarak büyük önem arz etmektedir, ancak eserin bazı eksiklikleri de mevcuttur. Meselâ, derlenmiş maddelerin nerelerden derlendiğinin ve maddelerin sonunda yazılan kaynakların “kaynakça” olarak mı yoksa “konuyla ilgili okumalar” olarak mı verildiğinin beyan edilmemiş olması; tercümesi yapılan maddelerin bazılarında tercümanların isimlerinin yazılması ve diğerlerine yazılmaması ve bunların nerelerden tercüme edildiklerinin belirtilmemesi, ayrıca bu maddelerin hangisinin bu çalışma için telif olup olmadığının ifade edilmemiş olması gibi yönetime ilişkin eksiklikler bulunmaktadır.

Samet Bağce



Gelişim-Hachette Türk ve Dünya Tarihi Ansiklopedisi. İstanbul: Gelişim Yayınları, 1985, 8 Volumes.

ÖZET

Gelişim – Hachette Türk ve Dünya Tarihi Ansiklopedisi

Gelişim Basım ve Yayımları A.Ş. [İstanbul] tarafından 1985 yılında 8 cilt halinde yayımlanmıştır. Ansiklopedi, tarih öncesinden hazırlandığı güne kadar uzanan evrensel bir tarih anlatma çabasıdır. Buna göre, ansiklopedinin ilk 7 cildi Fransa’daki Hachette Yayınevi’nce hazırlanan dünya tarihi bölümünü; 8. cilt ise Türk tarihçileri tarafından hazırlanan Türk tarihi bölümünü kapsamaktadır. İlk 7 cilt Cemal Bali, Erdim Öztok ve Osman Senemoğlu tarafından Fransızca’dan çevrilmiştir. Buna karşılık, Hilmi Yavuz’un yayın danışmanlığını, İsmail Yerguz’un da sorumlu yazı işleri yönetmenliğini yaptığı Gelişim – Hachette Türk ve Dünya Tarihi Ansiklopedisi’nin Türk tarihiyle ilgili son cildini hazırlayan Türk tarihçilerin ismi belirtilmemiştir.

Gelişim – Hachette Türk ve Dünya Tarihi Ansiklopedisi alfabetik değil, kronolojik bir sıra izlemektedir. Ancak, tarih öncesinden başlayan bir dünya tarihini kronolojik olarak anlatmak kaçınılmaz olarak pek çok zorluk da yaratmaktadır. Bunlardan ilki, ele alınan pek çok konunun tarihsel olarak örtüşmesi ve bunun da tamamen kronolojik bir tarih yazımını güçleştirmesidir. Buna ek olarak, ilk 7 ciltte bir alfabetik dizin ya da içindekiler dizini bulunmamaktadır. Ancak 8. cildin sonunda tüm ciltleri kapsayan alfabetik bir dizin vardır. Bir konu dizininin

eksikliği ansiklopediyi kullanmayı oldukça güçleştirmektedir.

Daha çok Batı merkezli bir yaklaşımla, tarih öncesi dönemin ardından Yunan ve Roma uygarlıklarıyla başlayan *Gelişim – Hachette Türk ve Dünya Tarihi Ansiklopedisi*, ciltler ilerledikçe Avrupa tarihinden Amerika, Asya ve Afrika'ya uzayan coğrafyayı ele alan ve Türk tarihini kapsayan 8. ciltle beraber 2560 sayfayı içermektedir. Konular tek tek ele alınamayacak kadar çok sayıdaki alt başlıkla genel olarak basit, anlaşılır, ancak daha ziyade yüzeysel bir biçimde anlatılmış, bol sayıda resimle zenginleştirilmiştir.

Gelişim – Hachette Türk ve Dünya Tarihi Ansiklopedisi'nin eleştirel bir tarih okumak isteyen daha donanımlı okurlardan ziyade, tarihe yeni başlayan öğrenciler için yararlı olacağı düşünülebilir.

Özlem Berk Albachten



Brockelmann, Carl. *Geschichte der arabischen Litteratur (GAL)*. Leiden; New York: Brill (7), 1996, 5 Volumes.

ÖZET

Arap Edebiyatı Tarihi

Geschichte der arabischen Litteratur

Birden çok ciltten oluşan *Arap Edebiyatı Tarihi*'nin (*Geschichte der arabischen Litteratur*) yayımının üzerinden yarım yüzyıldan fazla bir zaman geçmiştir. Buna rağmen adı geçen eser, Arap tarihi ve edebiyatı hakkındaki kitapların bütün dünyada hala en gelişmiş ve kapsamlılarından biridir.

Seçkin Alman kökenli dil bilimci ve semitist Carl Brockelmann (1868–1956) bu ciltlerde, tam ve kusursuz bir tarih, edebiyat ve dilbilim görüşü sergiler. Bu muazzam projeye kalkışmakla Carl Brockelmann; Arap tarihi, dili ve edebiyatı araştırmacılarının geniş gereksinimlerine ve beklentilerine de cevap vermiştir.

Kitabın orijinal biçimi iki asıl cilt ve üç ek ciltten oluşmaktadır. Dizinin birinci cildi (I. ve II.

kitabı içine alır), Jan van Witkam'ın kitabın kurgusu ve ortaya çıkarılmasının arkasındaki nedenleri hakkında yazdığı uzun bir önsözle başlar. I. kitap, başlangıcından Emeviler dönemine kadar olan süredeki Arap edebiyatının kökenini açıklar. Bu bölümde yazar, İslam öncesi Arap edebiyatını ve Arap edebiyatının öncülerini tartışır. Ayrıca, erken Arap edebiyatındaki türleri ve gelenekleri de ele alır. Bu bölümde ağırlık şiirdedir.

II. kitap, Abbasiler (750–1000) ve klasik sonrası dönemde (1000–1258) üretilmiş olan edebi ürünler ile ilgili bir araştırma sunar. Bu temel bölüm konulara göre; nazmı, nesri, filolojiyi, tarihi, hadisi, (İslam düşüncesinin farklı mezheplerini; Hanefiliği, Malikiliği, Şafiliği, Hanbeliliği ve Şii Zeydiliği ve İmamiliği kapsamak üzere) ve fıkıhı içine alacak biçimde bölümlere ayrılır. Ayrıca bilim ve felsefeyle ilgili literatür de bu bölümde yer almaktadır.

Ansiklopedik eserin ikinci cildi iki döneme ayrılmıştır: Biri Moğol istilası ve Sultan I. Selim tarafından Mısır'ın zaptedildiği dönemi (1258–1517) diğeri de Mısır'ın 1517 yılında Osmanlılar tarafından alınmasından Napolyon'un Mısır'ı 1758'de işgaline kadar olan dönemi kapsar. Bu dönemler, Arap edebiyatı açısından çöküş dönemi olarak tanımlanır.

Bu cilt, coğrafi olarak düzenlenmiş ve konulara göre alt bölümlere ayrılmıştır. Brockelmann, insani bilimler ve fen bilimlerinde düşünülebilir her konuya dair yazılı ürünleri kapsamaya çalışmaktadır. Yazar; İran, Anadolu ve Malay takımadaları gibi bölgeleri tartışırken de, sadece Arapça edebi ürünlere yoğunlaştığı zaman da kitabın kapsamından sapmaz. Brockelmann, Çin ve Aşağı Sahra Afrika gibi uç bölgelerde üretilen Arapça yazılı ürünleri araştıran ilk bilimadamlarından biri olma itibarını da hak eder.

Kırk yıl sonra; 1938 yılında Brockelmann, asıl iki cilde üç ek cilt daha hazırlar. Bunların kurgulanışı, coğrafi olarak bölümlenme ve konulara göre alt bölümlenme açısından asıl iki cilde benzer. Ancak üç cilt daha kalındır ve kapsadığı malzemeye dair, ilk iki ciltten daha fazla ayrıntı içerir. Brockelmann, bu ek bilgilerin özellikle Kahire ve İstanbul kütüphanelerinden elde edildiğine işaret eder.

Üç ek cilt, Arap dünyasında İkinci Dünya Savaşı'na kadar üretilmiş olan çağdaş edebiyata

odaklanır. İkinci Dünya Savaşı'ndan sonra da sayısız Arapça malzeme ortaya konmuştur ve belki de seçkin bilim adamlarından oluşacak bir ekibe, çaba gerektiren bu projeyi tamamlama girişimine başlamaları teklif edilmelidir.

Yazarın kaynak gösterme sistemi eskimiştir ve kullanımı güçtür. Jan Just Witkam okuyucuya, bu eserin ortaya konulması sırasında başvuru kitapları bulmak için *Geschichte der arabischen Literatur* yanında *Survey of Islamic Manuscripts*'i de kullanmayı tavsiye etmiştir.

Eserin tamamı açısından Brockelmann'ın sadece bildiği Arapça dokümanların başlıklarına gönderme yaptığı not edilmelidir. Bu tarihten sonra gün ışığına çıkan Arapça çağdaş ve tarihi eserler de vardır ve eserin genel bir güncellemesinin yapılması, Arap edebiyatı bilimine önemli bir katkı olacaktır. Şimdiye kadar böyle bir girişimde bulunulmamıştır. *World Survey of Islamic Manuscripts* de Brockelmann'ın ansiklopedik eserini ikame edecek bir çalışma sayılamaz.

Aptin Khanbaghi
Çeviren Nurettin Demir



Görsel Büyük Genel Kültür Ansiklopedisi.
İstanbul: Görsel, 1984–7, (1993), 15 Volumes
+ 1 Volume.

ÖZET

Görsel Büyük Genel Kültür Ansiklopedisi

Görsel Yayınlar tarafından 1984–93 yılları arasında yayımlanan on altı ciltlik Görsel Büyük Genel Kültür Ansiklopedisi Türkiye'de döneminin en iddialı ansiklopedi projelerinden biridir. Türkçe yayımlanan ve pratik bir rehber niteliği taşıyan bu ansiklopedinin hedef kitlesi genel okur, özellikle de ortaöğretim öğrencileridir. Her türden bilgiyi kapsama iddiası taşıyan bu çalışma, tarihten gökbilime, matematikten tiyatroya, sosyolojiden bilgisayara, müzikten botaniğe kadar pek çok konu başlığını içerir.

İlk on beş cilt toplam 9350 sayfadır, ayrıca on beşinci cildin sonunda 273 sayfalık bir dizin bulunmaktadır. 672 sayfalık on altıncı cilt ise bir ek cildir. Eserde konu başlıkları alfabetik olarak düzenlenmiştir. Maddeler basit ve anlaşılır bir dille, temel bilgileri vermek üzere kaleme alınmıştır ve dipnot ya da referans içermezler.

Ana hatlarıyla bu ansiklopedi her alandan bilgilerin derlendiği bir ansiklopedi olmanın yanı sıra bunun Türkiye izdüşümünü de içerecek şekilde düzenlenmiştir. Kapsamı ve yapısı *Britannica* ve *Larousse* gibi ünlü ansiklopedilere benzese de bu tür eserlerden birinin çevirisi değil, telif bir eserdir. Dünyaca bilinen ansiklopedilere kıyasla hacmi daha küçük olan bu ansiklopedi daha az sayıda madde içerir. Maddelerin büyük çoğunluğu da 50–150 kelimedenden ibarettir. Ayrıca hem sözlük hem ansiklopedi özelliği gösteren eserlerden farklı olarak, bu çalışma bir sözlükte bulunabilecek maddeleri içermeyen sadece özel adlarla ilgili bilgiler veren bir ansiklopedidir.

Ansiklopedinin kapsadığı konuların uzmanlarından, çoğunlukla da akademisyenlerden oluşan “katkıda bulunanlar” listesinin zenginliği de dikkat çekicidir. Her cildin başında o ciltteki maddelere katkıda bulunanların listesi, “uygulamalı bilimler” ve “sosyal bilimler” alt başlıkları altında verilmiştir. Matematik, fotoğraf ve arkeoloji gibi genel konuların yanı sıra nüvizmatik, minyatür, metalürji, iç hastalıkları gibi daha sınırlı alanların uzmanları da ansiklopedinin yazarları arasında yer almaktadır.

Bu eserin Türkiye'de o zamana kadar çıkan diğer ansiklopedilerden bir farkı, çok daha fazla görsel malzeme içermesidir. Hemen her sayfada bir ya da birkaç fotoğrafa, çizime ya da haritaya rastlamak mümkündür. Ayrıca İkinci Dünya Savaşı maddesi gibi kimi maddeler için tümüyle görsellerle dolu sayfalara yer verilmiştir.

Her türlü bilgiyi içirme iddiası taşıyan genel kültür ansiklopedilerinde hep rastlanan, daha yayımlandığı anda eskimeye başlama durumu bu ansiklopedi için de geçerlidir. Ve bu eser diğer bazı ansiklopedilerin yaptığı gibi bir internet sürümü de hazırlamadığı için bu süreç çok daha hızlı yaşanmıştır.

Ayrıca eserde, özellikle Türkiye'yle ilgili maddelerde, bilgi yanlışlarına (Ali Kemal'in *Fetret* adlı romanının "makaleler" olarak anılmış olması gibi) ya da taraflı görüşlere (İstanbul'un "fethi" ile ortaçağın kapanıp yeniçağın başladığı, ya da son zamanlarda yapılan kapsamlı araştırmalarla Kürtlerin Türk kökenli olduğunun kabul edildiği gibi) rastlanabildiğini eklemek gerekir.

Engin Kılıç



Erşahin, İbrahim. *Halk Kültürü ve Edebiyatı Sözlüğü*. İstanbul: Ötüken, 2005.

ÖZET

Halk Kültürü ve Edebiyatı Sözlüğü

İbrahim Erşahin'in *Halk Kültürü ve Edebiyatı Sözlüğü* adlı eseri 306 sayfalık küçük bir sözlüktür. Sözlükte 1300 madde vardır; ancak bu maddelerin birçoğunu geleneksel sözlüklerde de bulmak mümkündür.

Halk Kültürü ve Edebiyatı Sözlüğü'nde Türkçe kökenli terimler kadar yabancı dil ve kültürlerden Türkçe'ye geçmiş terimler de vardır. Sözlükte, yabancı dillerden Türkçe'ye geçmiş terimlerin etimolojik kökenleriyle ilgili bilgi verilmemektedir. Bu bilgi eksikliği, aslen Fransızca kökenli olan "ansiklopedi" gibi terimleri Türk halk kültürü ve edebiyatı içinde bir bağlama oturtmayı zorlaştırmaktadır. Terimlerin etimolojik arka plan bilgileri o terimin nasıl Türk kültürünün bir parçası olduğunun anlaşılmasında yardımcı olabilirdi ama *Halk Kültürü ve Edebiyatı Sözlüğü*'nde bu noktanın üzerinde durulmamaktadır.

Her madde genelde kısaca açıklanmaktadır. Maddelerin açıklamaları uzunlukları bakımından değişmektedir; bazı terimler iki ya da üç cümle ile kısaca açıklanırken, diğerlerinin açıklamaları için uzun paragraflar ayrılmıştır. Yazar maddelerin farklı anlamlarının açıklamalarının düzenlenmesinde biraz akıllı karıştırıcı bir yöntem kullanmıştır. Bu yöntemle göre bir maddenin farklı anlamları "/" ile birbirinden ayrılırken, aynı anlamın farklı kullanımları ise "//" ile ayırt edilmiştir. Okuyucu

terimlerin bu farklı anlam ve kullanımlarıyla ilgili daha fazla bilgi edinememektedir çünkü her madde için kaynakça sağlanmıştır. Sözlüğün sonunda genel bir kaynakça vardır. Sözlükte bazı maddeler örneklerle perçinlendiği halde birçok terimin kullanımını açıklamak için örnekler sunulmamıştır. Bazı terimlerin örneklerle açıklanıp, diğerlerinin ise örneklendirilmemesinin sebebi de belirgin değildir.

Genel olarak, *Halk Kültürü ve Edebiyatı Sözlüğü* bu alandaki araştırmacılara faydalı olabilecek kapsamlı bir kaynak değildir. Sözlük, yayımcısının belirttiği gibi, öğrenciler için yardımcı ders kitabı olarak kullanılmaya uygundur.

Burcu Karahan



Burnell, A. C.; Crooke, William; Yule, Henry. *Hobson-Jobson: a glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive*. Richmond: Curzon Press, 1995.

ÖZET

Hobson-Jobson: İngilizce-Hintçe Kelimeler ve İbareler ve Akra Terimler Sözlüğü, Etimolojik, Tarihi, Coğrafi ve Tutarsız

Hobson-Jobson: a glossary of Anglo-Indian words and phrases and of kindred terms, etymological, historical, geographical and discursive

Albay Henry Yule ve Arthur Burnell tarafından yazılan *Hobson-Jobson*, sıradan kelimelerin sözlüğünden daha fazla bir şeydir. İkinci baskısını yayımlayan ve tamamlayan William Crooke "Eserin benzer kaynak kitaplar arasında özel bir yere sahip olduğu söylenebilir. Bilgilendirirken eğlendirmeyi ve ilgi uyandırmayı başaran bir eser olarak şimdiye kadar hazırlanmış birçok sözlükten farklıdır. Şimdiye kadar çok az sözlük aynı şeyi başarabilmiştir." diye yazar.

Eserin farklı adı "Ya Hasan! Ya Hüseyin!"'in (Şii Müslümanlar tarafında okunan sırasıyla ikinci ve üçüncü imamları metheden Arapça-Farsça

ilahiye dayanmıştır.) fonetik bakımdan bozulmuş sürümüdür. *H-J* böyle binlerce kelime ve ibare ve bunların etimolojik kuramlarını, tanımlarını ve tarih boyunca kullanımlarını ihtiva eder. Her bir kelimenin kaynağına işaret ettikten sonra yazar yerli yazım ve telaffuz biçimini müteakiben her bir maddenin İngiliz-Hint sürüm(ler)ünü sunar. Sık sık, ait oldukları yerlerden uzaklardaki milletlerin sözlüklerine giren bu kelimeler veya ibareler orijinallerinin bozulmuş şekilleridir.

“Tanıtıcı işaretler”de yazarlar *H-J*’nin, *calico*, *chintz* ve *gingham* gibi Hintçe terimlerin İngilizceye girdiği Elizabeth döneminin sonunda başlayan bir eğilimin devamı olduğunu vurgularlar. Yenigelenler ve “yerliler”, düşüncelerini, teknik terimler, idari bürokrasileri açıklamak üzere ana dillerinde eksik olan kelimelere ihtiyaç duydular. *H-J*’nin yazarları bu boşluğu, ortaya çıkan kelimeleri tanımlayarak doldurmayı amaçlamışlardır. Okuyucu *H-J*’ye hâlâ güncel başvuru ve ondan yararlanma imkânına sahiptir, çünkü edebiyat ve sömürge sonrası toplumlarda ortaya çıkan kitle medya bu terimleri zamanımıza taşımıştır.

“Tanıtıcı işaretler”i müteakip okuyucu 21 referans ihtiva eden “kelimeler listesi” bulacaktır. Üçüncü bölüm “Sözlükte alıntı yapılan kitapların tam listesi” romanlar, anılar, tarihi ve bilimsel kitaplar gibi 600’den fazla bibliyografik kaynağın envanterini ihtiva eder. Bu kaynaklar yazara göre alfabetik olarak düzenlenmiştir, bunu başlık, yayımcı ve yazarların zikrettiği belirli yayım bilgileri takip eder.

Yazarlar her bir kelimeyi geç on dokuzuncu yüzyılın en yaygın İngiliz-Hint telaffuzuna göre alfabetik olarak düzenlemişlerdir. En yaygın kullanılan telaffuz şekillerinden sonra, diğer telaffuz şekilleri de –eğer varsa– belirtilmiştir. İlk olarak, her bir kelimenin dilbilimsel kaynağını gösterir ve listeleme kaynağının doğruluğu hakkındaki kuramlar çatıştığında, yazarlar en muhtemel hipotezi sunarlar. Bir örnek, *balcony*’nin Farsça *bālā-khānah* veya İtalyanca *balco*’nun hangisinden türediğidir. Yazarlar İngilizce-Farsça (*jail-khana* “cezaevi” için İngilizceden “jail” ve Farsçadan *khānah* “ev”) gibi melez kelimelerin oluşmasına sebep olan tüm dilleri de sıralar ve ayrıntılı biçimde kaleme alırlar. Tanımları, kronolojik olarak süzenlenen

alıntılar ve kullanım örnekleri izler.

Tarihi ve coğrafi terimleri ihtiva eden özenli bir etimolojik kaynak olmasından başka *H-J*, *H-J*’nin alt başlığında açıkça belirtilmeyen tıp, botanik ve zooloji terimleri gibi çok önemli sayıda bilimsel kelimeler ihtiva eder.

H-J’nin elektronik sürümünün içeriği esas olarak yazılı nüshasındakilerin bir kopyasıdır ve okuyucu için daha kullanışlı görünmektedir. Okuyucunun ikincil veya üçüncül tanımlara veya kaynaklara hemen ulaşabileceği üst bağlar (hyperlink) vardır.

Morteza Baharloo
Çeviren Süer Eker



قریشی , محمد یامین. انسائیکلوپڈیا آف اسلام. دہلی: تاج کمپنی، 1978.

Quraishī, Muḥammad Yāmīn. *Insa'iklopedia af Islam*. Delhi: Taj Company, 1978. (reprint 1994)

ÖZET

İslam Ansiklopedisi

انسائیکلوپڈیا آف اسلام

Bu eser, asıl konusu İslami ilimler ile hayatın teorik ve pratik yönleriyle ilgili şeriat kanunları olan üç ciltlik Urduca bir ansiklopedidir. Asli ve doğru kaynaklara dayandığı; meal, açıklama ve ayrıntılarını kapsayacak şekilde ve esas itibarıyla Tanrı’nın birliği, vahiy, dua, zekât, hac ve sair konularına odaklandığı iddiasındadır.

Birinci cilt 786, ikincisi 471, üçüncü ve sonuncu cilt ise 565 maddedir. Birinci cilt, Tanrı’nın gerçekliği ve peygamber, ailesi, oğulları, kızları ve eşleri ile başlayan bölümlere ayrılmıştır. Bu bölümleri, dua ve duanın çeşitli yönleri, Kuran, iman, oruç, hac, temizlik, hadisler ve derleyicileri hakkındaki bölümler takip etmektedir. Her bölümde maddeler bulunmaktadır, ancak, maddelerin belli bir modeli yoktur. Çeşitli bölümlerin sonunda alfabetik sırada çeşitli maddeler yer almaktadır. Cildin en sonunda da maddelerin sayısını kutsal

sayılan 786 sayısına yükseltmek için eklenmiş Arapça terimler bulunmaktadır.

İkinci ciltte bütün maddeler alfabetik sıradadır. Üçüncü bölüm 51 numaralı maddeye kadar alfabetik sırada devam etmektedir. Bu maddeden sonra kalan kısım, 15 bölüme ayrılmıştır. Kuran ve değişik yönleri hakkındaki bölümü, abdest, namaz, usul ve çeşitleri, iman, peygamberler, kutsal savaşlarda şehit olanlar, Medine'ye göç ve kitap okuma yöntemleri hakkındaki bölümler takip etmektedir. Bu bölüm birkaç Arapça terim ve çeşitli dualarla bitmektedir.

Ansiklopedi, bazı tarihi olaylara ek olarak İslam'ın ve uygulanmasının bütün yönlerini tanımlamaktadır. Daha fazla özgünlük katmak için giriş bölümü ünlü İslami medreselerin yöneticileri ve İslam âlimleri tarafından yazılmıştır. Buna rağmen eser, tekrarlar ve eksikliklerle doludur. Ansiklopedide maalesef İslam'ın Barelvilik, Kadıyanilik, ve Şiilikle ilişkili mahalli dini uygulamaları görmezlikten gelinmiştir.

Rizwanur Rahman
Çeviren Ertürk Barlas



Милославский, Г. В. & Негря, Л. В. *Ислам: энциклопедический словарь*. Москва: Наука, Глав. ред. восточной литературы, 1991

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ÖZET

İslam: Ansiklopedik Sözlük

Ислам: энциклопедический словарь

Bu eser, Sovyet İslam araştırmacılarının çalışmalarını ve dünyadaki İslam araştırmalarının (özellikle çok ciltli *İslam Ansiklopedisi*) yayımlandığı dönemdeki en temel başarılarını özetleyen akademik ansiklopedik bir referans kitabıdır.

Alfabetik sıraya göre düzenlenmiş 578 madde başı, İslam'ın çeşitli genel ve özel problemlerini

ortaya koyar ve İslam mezhepleri ve tarihleri, İslami ideolojinin kuramsal ve uygulamalı yönleri, hukuki problemler, mektepler, topluluklar ve şahsiyetler -İslam filozofları, ilahiyatçılar, fıkıh mekteplerinin kurucuları ve Sufi tarikatları vb.-, ayrıca, İslam'ın anahtar kavramları ve temel terimleri gibi konular üzerine odaklanır. Anahtar kavramlara yaklaşım özelliği, her bir terimin kapsamlı olarak tanımlaması ve bu terimlerin farklı anlamlarını da içeren ayrıntılı yorumlarının yapılmasıdır. Örneğin, "kalender" şu şekilde açıklanır: 1) "Cezbe durumundaki derviş" anlamında teknik bir terim 2) "Tanrıya ulaşmayı gaye edinen mutasavvıf"ı karşılayan tasavvuf şiiiri terimi 3) "Kalenderiye tarikatının temsilcisi" ve son olarak 4) "Kervanlara eşlik eden silahlı derviş grubunun üyesi."

Bu yayının, özellikle, Kur'an'daki söz varlığı ve hikâyeler, Müslüman toplulukların tarihi, hakikî inanç ve mugalâta problemleri, İslam'da iktidarın kuramsal ve uygulamalı yönleri, Orta Çağ İslam toplumlarının sosyo-ekonomik ilişkileri, Sufi öğretilerinde ideoloji, İslam hukukunun tarihi ve kuramı, geleneksel kavramların modern yorumu gibi konular hakkında birçok özgün madde başı içerir. Dünyanın değişik bölgelerindeki (Orta Asya, Hindistan ve Afrika'da) Sufi tarikatları ve etkinlikleri -Orta Asya ve Kuzey Kafkasya'daki varlığının Sovyetler döneminde tamamen silinmesi gibi bir ayrıntı atlınsa da- özel ilgi uyandırır. Bu durum, Sovyet topraklarındaki bütün İslam için geçerliliğini korur; dinin, Sovyet topraklarındaki yeni ve modern tarihi, devletin resmi ateist doktrini nedeniyle, bütünüyle yok sayılmıştır.

Ana kaynaklar her bir madde başının altında kronolojik sırayla verilmiştir. Kitapta, bazı madde başlarını gösteren ve İslamiyet'teki ideolojik gelişmeleri iktidar sorunları, inanç, kader ve özgür irade, Allah'ın varlığı, sıfatları ve hukuk (çizelge 1), İslam'da ana yönelimler (çizelge 2), Kureyş Kabilesinin soy ağacı (çizelge 3), Sufi tarikatları ve kolları (yayında bahsedildi) (çizelge 4), uç (aykırı) Şii mezhepleri de dâhil Şiiliğin gelişimi (çizelge 5) gibi ihtilafli konular bağlamında sunan şematik çizelgeler bulunmaktadır. Yayın, Müslüman mabetlerinin bazı fotoğraflarını da içerir. Konuya ilişkin temel

kaynaklar ve önerilen yazın, ansiklopedinin sonunda listelenmiştir.

Victoria Arakelova
Çeviren Sema Aslan Demir



İslâm Alimleri Ansiklopedisi. İstanbul: Türkiye Gazetesi, 1986, 18 Volumes.

ÖZET

İslam Alimleri Ansiklopedisi

1. hicri yüzyıl ile 13. hicri yüzyıl arasında yaşamış tüm İslam âlimlerinin biyografik tanıtımını yapmayı hedefleyen bu ansiklopedi toplam 18. ciltten oluşmaktadır. Eserde, geleneksel “tabâkât” metodu takip edilerek her yüzyıl kendi içinde değerlendirilmiştir. Bu nedenle her yüzyıl içindeki İslam âlimleri de kendi içlerinde alfabetik sıralamaya tabi tutulmuştur. 1. cilt bu yöntemin dışında tutulmuştur. Ansiklopedi, ilk cildin ilk maddesi olarak “Muhammed Aleyhisselam” başlığı ile Hz. Peygamberin hayatını sunarak başlamaktadır. Ardından 4 halife Ebu Bekir, Ömer, Osman ve Ali, Aşere-i Mübeşşere, Ehl-i Beyt ve Hz. Peygamberin hanımları kendi içlerinde önemlerine göre sıralanmış ve alfabetik sıralama dışında tutulmuşlardır. Tefsir, hadis, fıkıh gibi İslami ilimlerde isimleri sıkça geçen diğer sahabelerin isimlerine de yer verilmekte ve bunlar tartışılırken düzenli bir alfabetik sıralama takip edilmektedir.

Ansiklopedide İslam âlimlerinin hayatları oldukça detaylı şekilde ele alınmıştır. Tasavvuf ehli İslam âlimleri hakkında daha detaylı bilgi verildiği ve âlimlerin tasavvufi yönlerinin daha fazla vurgulanmış olduğu söylenebilir. Haris el-Muhasibi, İmam Rabbani, Zünnun el-Mısri ve Mevlana Celeleddin Rumi gibi isimler oldukça uzun işlenmiştir. İslam âlimlerinin hayatları ile ilgili menkıbe ve kıssalar ansiklopediyi tasavvufi açıdan zenginleştirmekte ancak bu durum söz konusu şahısların İslami ilimlere yaptıkları katkının sunumunu yer yer gölgelemektedir.

Eserde, 9. hicri yüzyıl İslam âlimleri listesinde Fatih Sultan Mehmet ve Timur Han'ın

hayatlarına yer verilmesi ve eserde tasavvuf halk şairlerinden Yunus Emre'nin de yer alması ansiklopedinin yelpazeyi geniş tuttuğu izlenimini vermektedir. Ancak, şurası bir gerçektir ki ansiklopedi Osmanlı-Türk-İslam kültür havzası, Sünni ve sufi-mistik merkezli bir çizgide bulunmaktadır. Özellikle İran-Şii, Arap, Kuzey Afrika, Hindistan/Pakistan, Afganistan, Orta Asya ve hatta Güneydoğu Asya kültür havzasından şahısların hiç ya da çok az yer alması da bunu göstermektedir.

Her cildin sonunda cilde özgü bir fihrist yer almaktadır. Ansiklopedinin son cildi olan 18. ciltte ise “İslam Âlimleri Ansiklopedisi Genel Fihristi” başlığında tüm ciltleri kapsayan detaylı bir fihrist yer almaktadır. Yine aynı şekilde her biyografinin sonunda kaynakça verilmekle beraber eserin son cildinde, eserde kullanılan tüm kaynakları kapsayan bir bibliyografya “İstifade Edilen Eserler” başlığı altında sunulmaktadır. Ayrıca bir de “Kullanılan Kelime ve İstilahların Anlamları” başlığı altında bilinmeyen sözcükler için bir sözlük de eserde yer almaktadır. Her maddenin sonunda kullanılan kaynaklar belirtilmiş olmakla beraber, son ciltte kullanılan kaynakları belirten bibliyografya toplu bir şekilde tekrar sunulmaktadır.

Eserin sayfa kenarlarında hadislere ve İslam sanat eserlerine yer verilmektedir. Her ciltte, her zaman konu ile ilgili olmamakla beraber resim ve fotoğraflara da yer verilmektedir. Eserin renksiz basımı nedeniyle resimler arzulanan kalitede olmamakla beraber her cildin kapağına konulan Kubbeti's-Sahra, Mescidi Nebevi, Hacı Bektaş Veli, Hacı Bayram Veli türbeleri gibi önemli İslam merkezlerine ait resimler oldukça güzeldir.

Bu ebattaki bir eserin farklı yazarların katkıları ile oluştuğu, eserin başındaki yazarlar listesinden bilinmekte ise de her maddenin altında yazarı belirtilmemiştir.

Bilal Gökçür



Houtsma, M. T. *İslâm Ansiklopedisi: İslâm âlemi tarih, coğrafya, etnografya ve biyografya*

lûgati. İstanbul Üniversitesi. Edebiyat Fakültesi; Turkey. Milli Eğitim Bakanlığı, 1950–88, 13 Volumes.

ÖZET

İslam Ansiklopedisi: İslam Alemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati

[*Encyclopaedia of Islam*'ın Türkçe baskısı *İslâm Ansiklopedisi*, okuyucuya uzun bir “mukaddime” bölümüyle sunulur. “Mukaddime,” Şarkiyat çalışmalarının 8. yüzyıldan 20. yüzyılın ortasına kadar olan kısa bir tarihini verir, ve Şarkiyat çalışmaları çerçevesinde önemli isimleri, tarihleri ve de Batı'da yayımlanmış çalışmaları kısaca tanıtır. *İslam Ansiklopedisi*'nin “mukaddime”si kısa bir Türkoloji çalışmaları tarihi ile devam eder. Bu bölümde Türkoloji alanında *İslam Ansiklopedisi*'nden önce basılmış değerli ansiklopedik çalışmalardan bahsedilir. Bunların arasında önemli olanları Şemseddin Sami'nin *Kaamûs-ül-A'lâm*'i \(6 cilt, 1889–98\) ve Emrullah Efendi tarafından hazırlanan *Muhitülmaarif* sayılır.](http://waqidi:8080/sahara/opac/advanced.do?action=search&queryTerm=islamic%20world&operator=AND&limit=Z&branch=All&resourceCollection=All&showFull=true-_blank-İslam Ansiklopedisi, EI' olarak da bilinen Encyclopaedia of Islam'ın yeni ilavelerle basılmış Türkçe çevirisidir. İslam Ansiklopedisi, Türk Milli Eğitim Bakanlığı'nın sponsorluğunda İstanbul Üniversitesi Edebiyat Fakültesi'nden bir grup akademisyen tarafından hazırlanmıştır. İslam Ansiklopedisi'nin 13 cildi ve bir indeksi vardır ve 1950–86 yılları arasında basılmıştır. Encyclopaedia of Islam'da yer alan her başlık İslam Ansiklopedisi için Türkçeye çevrilmiş, ve buna ek olarak, Türkiye, Türkler, Osmanlı İmparatorluğu ve Orta Asya'yla ilişkili konularda birçok yeni madde eklenmiş veya olan maddeler genişletilmiştir. Bu yeni eklemelerin birçoğu geniş kapsamlı tutulmuş ve bu yüzden yapıt orijinali olan EI'den daha büyük bir çalışma haline gelmiştir. Bu eklemelerin bazıları Encyclopaedia of Islam'ın ikinci baskısına, yani EI²'ye alınmış, birçoğu da bibliografyada gösterilmiştir.</p>
</div>
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“Mukaddime” de *Encyclopaedia of Islam*'ın sadece Türkçe'ye çevrilmeyip, yeni eklemelerle de yayımlanmasının arkasında yatan sebep şu sözlerle açıklanır: “Hazırlanmış böyle bir eser mevcut iken, bunun tercümesini ihmal ederek, yeniden bu neviden bir eser hazırlamaktansa, bu eseri dilimize çevirmek ve çevirirken de, elden geldiği kadar, tamamlamaya gayret etmekle, bütün beşeriyetin müşterek malı sayılan ilme bazı şeyler ilâve edilebilmesi imkânı daha çok temin edilebilirdi” (xvii).

İslam Ansiklopedisi'nin Türkçe basımında *Encyclopaedia of Islam*'ın formatı korunur; ansiklopedide bütün madde başlıkları alfabetik sıraya göre düzenlenmiştir ve her maddeden sonra faydalı kısa bir kaynakça sunulur. Her başlığın altında yazarının ismi vardır. Madde başlıklarının Arapça, Farsça ya da Türkçe verildiği *Encyclopaedia of Islam*'ın aksine, *İslam Ansiklopedisi*'ndeki bütün madde başlıklar Türk imlasıyla yazılmıştır.

İslam Ansiklopedisi'ne katkıda bulunan değerli akademisyenlerin arasında Pertev Nâili Boratav, Besim Darkot, Abdülbaki Gölpinarlı, Mehmet Kaplan, Mehmet Fuat Köprülü, Reşad Ekrem Koçu, Sabri Esat Siyavuşgil, Ahmet Hamdi Tanpınar, ve Zeki Velidi Togan gibi isimler bulunur.

İslam Ansiklopedisi şüphesiz son derece değerli bir kaynaktır; okurlara hem *Encyclopedia of Islam* (EI¹)'ın Türkçe'sini, hem de önemli Türk akademisyenlerce kaleme alınmış yeni yüzlerce maddeyi sunmuştur. Ancak, ansiklopedinin içerdiği bilgiler ve kullanılan dil açısından güncellenmesi gerekmektedir.

Vâhid Çabuk tarafından *İslam Ansiklopedisi* için hazırlanan dizin (*İslam Ansiklopedisi indeksi*, q.v.) Türk Tarih Kurumu tarafından 1994'te yayımlanmıştır. *İslam Ansiklopedisi*, aynı konuları ele alan *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul 1988– , q.v.) ile karıştırılmamalıdır.

Burcu Karahan



Çabuk, Vâhid. *İslam Ansiklopedisi İndeksi*. Ankara: Türk Tarih Kurumu Basımevi, 1994, 13 Volumes.

ÖZET

İslam Ansiklopedisi İndeksi

İslam Ansiklopedisi İndeksi, Brill tarafından yayımlanmış olan meşhur *İslam Ansiklopedisi* (EI¹=*Encyclopedia of Islam*, the first edition) esas alınarak 13 cilt halinde hazırlanmış olan Türkçe *İslam Ansiklopedisi'nin* fihristidir. Fihrist, bir önsöz (iki sayfa), kısa bir giriş (on iki sayfa) ve iki ana bölümden oluşmaktadır.

Birinci bölümde, ansiklopedi maddelerinin alfabetik listesi verilmekte ve hangi maddenin ansiklopedinin hangi cilt ve sayfasında bulunduğu belirtilmektedir. İkinci bölümde, madde yazarları soyadlarına göre alfabetik olarak sıralanmakta, hangi yazarın hangi maddeleri yazdığı ve bu maddelerin ansiklopedinin hangi cildinde olduğu gösterilmektedir.

Önsöz, fihristte uygulanan yazım ve harf çevirisi sistemi hakkında bilgi vermekte ve eserin amacının *İslam Ansiklopedisi*'ni kullanırken araştırmacılara zaman kazandırmak ve kolaylık sağlamak olduğunu belirtmektedir.

Giriş bölümü ise, yazılış tarihçesiyle birlikte *İslam Ansiklopedisi'nin* içeriği ve yazı kurulu hakkında ansiklopedinin kendisinde bulunmayan bazı bilgiler vermektedir. Bu bilgilere göre, *İslam Ansiklopedisi* 1939–1987 yılları arasında İstanbul Üniversitesi profesörlerinden oluşan komisyonlar tarafından hazırlanmıştır. Bu komisyonlarda görev alan yazarlar, R. Rahmeti Arat, Tahsin Yazıcı, Cavid Baysun, Orhan F. Köprülü, Adnan Adıvar, Avni Başman, S. Esat Siyavuşgil, Saadettin Buluç, İbrahim Kafesoğlu, Ahmed Ateş, Besim Darkot, Bekir Küttükoğlu, Nihad M. Çetin, A.Suphi Furat, Fikret Işıltan, Nazif Hoca, Abdülkadir Karahan ve Nejat Göyünç'tür. "İslam Ansiklopedisi Projesi" başlangıçta *Encyclopedia of Islam*'ı aynen tercüme etmek amacıyla başlatılmış, fakat daha sonra, yayın kurulu tarafından orijinal metinde bulunan birçok maddenin yanlış ve hatalı olduğu görülerek, özellikle Türkler'i doğrudan ilgilendiren konuların yeniden yazılmasına ve diğer

maddelerdeki önemli hataların da düzeltilmesine karar verilmiştir. Bu nedenle *İslam Ansiklopedisi* sadece *Encyclopedia of Islam*'ın bir tercümesi olmaktan çıkmış, telif ağırlıklı bir esere dönüşmüştür. Dolayısıyla ansiklopedi tamamlandığında, sayfa sayısı bakımından üçte ikisi, madde sayısı bakımından ise üçte biri özgün çalışma olarak ortaya çıkmıştır. Bu maddelerinin en uzununu "Türkler" maddesi (480 sayfa), biyografik maddelerin en uzununu da, yine telif olan "Atatürk" maddesi (89 sayfa) oluşturmaktadır.

İslam Ansiklopedisi İndeksi'nin en belirgin özellikleri, *İslam Ansiklopedisi'nin* içerdiği maddelerin adlarını toplu olarak sunması, hangi maddelerin kimler tarafından yazıldığını liste halinde belirtmesi ve yayın kurulu ile ansiklopedinin yazılış tarihçesi hakkında önemli bilgiler vermesidir. Önsözde, *İslam Ansiklopedisi* üzerine Türk basınında yer alan eleştiri ve değerlendirmeleri içeren 800 sayfalık bir çalışmadan da söz edilmekte ise de fazla bilgi verilmemektedir.

Muhammet Günaydın



Laut, Renate, Ende, Werner, Steinbach, Udo. *Der Islam in der Gegenwart*. München: Beck, 2005.

ÖZET

Çağdaş İslam: Gelişme ve Yayılma: Kültür ve Bölge, Devlet, Politika ve Hukuk

Der Islam in der Gegenwart

Der Islam in der Gegenwart (Çağdaş İslam), çağdaş toplumlarda İslam üzerine Almanca yazılmış en kapsamlı ansiklopedik kitaplardan biridir. 1984'te ilk yayımından bu yana alanında standart bir çalışma haline gelmiş; popüler ve akademik araştırmaların her ikisi için de önemli ve tanınmış başvuru kitaplarından biri olmuştur. Eser, İslam araştırmalarının ünlü Alman uzmanları Werner Ende (Freiburg Üniversitesi İslami Çalışmalar Emekli Profesörü) ve Udo Steinbach (Orta Doğu Çalışmaları GIGA Direktörü, eski Hamburg Doğu Enstitüsü) tarafından yayıma

hazırlanmıştır. Kitap 45 uzmanın makalelerini ihtiva eder. 1984'ten bu yana *Der Islam in der Gegenwart*'ın beş baskısı yapılmıştır. Son yayım 2005'te gözden geçirilmiş ve genişletilmiştir.

Konusal ve coğrafi olarak düzenlenen bölümlerde yazarlar, İslam'ı ve bir din olarak İslam'ın ortaya çıkardığı somut örnekleri incelerken İslam'ın İslam dünyasındaki ve Asya, Afrika, Avrupa ve Amerika'daki Müslüman toplulukların ekonomik, politik, sosyal ve kültürel hayatındaki rolünün sorgulanmasını da ele almaktadır. Yayın üç ana bölümden oluşmaktadır: İlk bölüm (21.-148. sayfalar) İslam'ın yayılmasından ve Müslüman reform hareketlerinde Sünni ve Şii düşüncesinin teolojik ve hukuki gelişmelerinden başlayarak Müslüman reform hareketlerine kadar uzanan bir giriştir.

Kitabın ana bölümü, çağdaş İslam dünyasında İslam'ın rolü üzerine olan ikinci bölümdür. (151-751. sayfalar) Makaleler değişik politik sistemlerde İslam'ın rolü üzerine 24 ülkenin profilinin yanı sıra ekonomik, sosyal/mali düzen, İslamcılık, popüler İslam, kardeşlik ve mezhepler, uluslararası Müslüman organizasyonlar ve Müslüman dünyasında gayrimüslim azınlıkların rolü gibi çeşitli kategoriler üzerinde de durmaktadır. Hukuki gelişmeler ve demokrasi, insan hakları ve cinsiyet konuları 5. baskıda yeniden ele alınmıştır.

Üçüncü bölüm (755-857. sayfalar), doğu çalışmaları ve doğubilimciliği, İslam'ın dili, çağdaş İslam edebiyatı, sanat ve mimari bölümleriyle birlikte, çağdaş Müslüman dünyasında İslam kültürünün rolü ile de ilgilidir. Bir ilave (861-1064. sayfalar); okuyucunun kitabı tam olarak kullanmasını ve atıfta bulunulan literatüre aşına olmasını mümkün kılan dikkatlice düzenlenmiş (50 sayfalık) kaynakçanın yanı sıra kapsamlı halk, konular ve yerler dizinleri de sunmaktadır.

Yayın 15 resim ve harita ile birlikte toplam 1064 sayfadır. Arapça, Farsça ve Türkçe kelimelerin kökenlerinin harfçevrimi yapılmıştır. İlavede harfçevrimiyle ilgili açıklamalar da yer alır. Arap alfabesinden adların harfçevrimi ve açıklamaları araştırmacılar tarafından eleştirilmiştir. (bakınız: Kurt Scharf http://www.qantara.de/webcom/show_article.php/_c-478/_nr-410/i.html). Almanya, Avusturya veya Fransa gibi Batı Avrupa ülkelerindeki Müslüman

azınlıklar hakkındaki bölümlere karşın, 5. baskıya Butan ve Romanya hakkındaki makaleler de dahil edilmiştir. Bu ülkelerdeki Müslüman yaşamıyla ilgilenen okuyucular çalışmanın daha önceki (1-4) baskılarına başvurmalıdır. Genel olarak, konular ve ülkeler bakımından kitabın kapsamı geniştir. Eser açıkça yazılmıştır ve bugünkü İslam dünyasına derinliğine ve ayrıntılı bir bakış sunar. Hâlihazırda, konu üzerine (2004'ün sonuna kadar olan gelişmeler göz önüne alınmıştır) Almanca yazılmış olan en güncel ayrıntılı özetlerden biridir ve kuşkusuz önemli bir başvuru kaynağı olarak kalacaktır.

David Motadel
Çeviren Gülşah Dindar



Королева К. *Ислам классический: энциклопедия*. – Москва: Эксмо; СПб: Мидгард, 2005.

Korolev, Kirill. *Islamklassischeski: èntsiklopedii'a*. Moscow: ESKMO, 2005.

ÖZET

Klasik İslam: Ansiklopedi

Ислам классический: энциклопедия

Bu eser, İslamiyet'e ilişkin belli başlı meseleler üzerine titizlikle eğilen bir Rusça popüler-bilimsel yayındır.

Kitap; bir ön söz, üç ana kısım, bir sonuç bölümü ve bir ekten oluşmaktadır. Üç bölümden oluşan birinci kısım "*Arka plan*" olarak isimlendirilmiştir. İslamiyet öncesi Arabistan'ın kısa bir tarihi; Kur'an ve onunla diğer dinlerin kutsal kitapları arasındaki farklar, *Sünnet* ve *Hadisler* ile tanınmış *hadis* külliyatları konularına hasredilmiştir.

"*Kutsal Tarih*" adını taşıyan İkinci Kısım yine üç bölüme ayrılmıştır ve İslam'ın kaynaklarına ve İslam dünyasının Hz. Muhammed'in hayatına, halifeliliğin ilk dönemlerinin tarihine ve Dört Halifenin hayatlarına tahsis edilmiştir.

Üçüncü kısım dört bölümden oluşmaktadır. Birinci bölümde İslam inancının ana kaideleri

açıklanmakta, İslam'ın beş şartı ve ibadetleri hakkında kısa bilgiler verilmektedir. Bu bölümde ayrıca Ramazan Bayramı ve Kurban Bayramı, Mevlit Kandili gibi Müslümanların kutsal günleri özel önemle işlenmektedir. İkinci bölüm şeriat, fıkıh ve mezheplere ayrılmıştır. Sonraki bölümde farklı mezhepler ve eğilimler verilmiş ve dördüncü bölüm, İslam mistisizmi üzerinedir. Sonunda Hazret-i Muhammed'in bazı hadislerine atf yapılmıştır.

Kitabın asıl kıymeti iki kısımdan oluşan ekindedir. Birinci kısım Hazret-i Muhammed'in hayatı ile Ebubekir'den Mısır döneminin son Abbasi Halifesi Mütevekkil'e kadar (1517-47) halife yönetimlerinin kronolojisi verilmektedir. Ek'in ikinci kısmı İslam'ın belli başlı terim kavramları hakkında alfabetik sıraya göre düzenlenmiş açıklamalı bir sözlük içermektedir. Sözlük hacimli olmamakla birlikte ilgili maddeler hakkında kursiv tipte göndermeler içermektedir.

Kitapta ana kaynaklara ilişkin kısa bir bibliyografyaya ve siyah beyaz resimlere yer verilmiştir. Bütün olarak kitap Rusça konuşan okuyan geniş okur kesimi için iyi bir başvuru eseri niteliğindedir.

Shamsiddin Kamoliddin
Çeviren Ertürk Barlas



Примаков, Е. М.; Иванов, Н. А. *Ислам: краткий справочник*. Москва: Наука, Глав. Ред. Восточной Литературы, 1986.

Primakov, E. M. & Ivanov, N. A. *Islam: kratkii spravochnik*. Moscow: Nauka, Glav. red. Vostochnoi Literatury, 1986.

ÖZET

İslam: Bir Kısa El Kitabı

Ислам: краткий справочник

Bu kısa başvuru kitabı, İslam hakkında en genel bilgileri ihtiva eden, türünün ilk örneği bir Sovyet yayınıdır.

M. Piotrovskii tarafından yazılan, bir din olarak İslam'ı tanımlayıp kısaca tarihini ve günümüz dünyasındaki rolünü araştıran "İnanç ve Yaşama Biçimi Olarak İslam" başlıklı bir giriş maddesiyle başlamaktadır. Burada Müslüman inancının esasları, İslam'ın Beş Şartı, kılık kıyafet kuralları vb. dini formalitelerin bazı unsurları kısaca anlatılmaktadır. Yazar, tarihsel genel özet içinde Peygamber Muhammed'in hayat hikâyesi yanında, İslam'daki mezhepçiliği; bunun sebeplerini ve İslam dünyasında günümüzde de hâkim olan dogmalar sisteminin ortaya çıkmasına yol açan felsefi-dini tartışmaları analiz ederek tartışmaktadır.

İslam uygarlığının yükselme dönemi olan ve İslam'ın fikri şekillenmesinin ortaya çıktığı Orta Çağ'a özel önem verilmektedir. Yazar, İslam'daki farklı hukuk ekolleri (mezhepler) hakkında bilgi vermekte, Sünnilik ve Şii'likte temel kaynakların rolüne ve *Hadis* geleneğinin kendine özgü yönlerine işaret etmektedir. Ayrıca sufilik ve Sünni dogmalarının tek sistemde ilişkilendirilmesi sorunu tartışılmaktadır. Sadece temas edilmekle yetinilen diğer konular ise, din adamlarının rolü ve devlet- din adamları ilişkisidir.

Yazar, Günümüz İslam'ının karşı karşıya olduğu temel sorunlar arasında, "İslam ve Bilim" *bilim ve inanç devleti kavramı* ve İslami ekonomi (İslam'ın kapitalist sistemi benimsemesine karşı olma manasında) problemleri üzerinde etraflıca durmaktadır. Kapitalist değerlere ve komünist ateizm içermeyen "Üçüncü yol" un geliştirilmesini hedefleyen teoriler özellikle vurgulanmıştır.

İkinci kısım, alfabetik sırayla İslam'ın belli başlı kavramlar, mezhepler, tarikatlar ve İslam tarihiyle ilişkili tarihi şahsiyetler hakkında kısa maddeler içermektedir. Maddeler kaynakça içermemekte, yazarlar kitap sonunda listelenmektedir.

"Uluslararası Müslüman Örgütler" başlıklı ayrı bir bölümde, belli başlı uluslararası resmi ve gayiresmi) organizasyonlar ile devletleri değil Müslüman toplumları bir araya getiren uluslararası organizasyonlar kısaca anlatılmaktadır.

Diğer Ülkelerdeki Müslüman Nüfus" başlıklı son bölüm, Sovyetler Birliği'nin kendisi

hariç, çeşitli ülkelerdeki Müslümanların sayısı ile bunların bağlı oldukları İslam'daki çeşitli sektler, hâkim mezhepler Sufi tarikatlarının yaygınlığı v.s. hakkında ayrıntılı istatistikler içermektedir. İlgili BM yayınlarından derlenen veri, 1980'lerden itibaren toplanan istatistikleri yansıtmaktadır.

El kitabının son bölümünde tavsiye edilen yayınlar listesi yer almaktadır.

Victoria Arakelova



Donzel, E. J. van. *Islamic Desk Reference*. Leiden: Brill, 1994.

Andrew Rippin
Çeviren Ertürk Barlas

ÖZET



İslami Masa Referansı

Islamic Desk Reference

İslam Ansiklopedisi'nin "öz"ünü kapsamak üzere tasarlanmış bu eser, İslam dünyasındaki isimler, yerler, teknik terimler ve kavramlar hakkında kısa maddeler sunmaktadır. Kaynağı ile karşılaştırıldığında kısa ve sıradan okuyucunun erişebileceği tarzdadır. Farklı alfabe aktarılmasından kaynaklanan fonetik işaretler çıkarılmıştır ('ayın ve hemze hariç). Yer isimlerinin bilinen okunuşları için *The Times Atlas of the World (Times Dünya Atlası)* (6. baskı, Londra 1980), kullanılmıştır. İngilizce'de günlük kullanıma girmiş olanlar dışındaki terimlerin ve kavramların İngilizce karşılıkları verilmiş; İngilizce anahtar sözcüklere temel teşkil eden Arapça/Farsça/Türkçe kelimeler de verilmek suretiyle, tam bilgiye ihtiyaç duyulan hâllerde ansiklopediye atf yapılabilmesi sağlanmıştır. Ansiklopedinin harfçevrimi şemasının ayırıcı karakterleri ("j" için "dj", "q" için "k") kaybolmuştur, fakat yayıncının da ifade ettiği gibi, özetlerin okunmasından sonra tam sürüme müracaat etmek isteyenler bakımından bu pek fazla sorun teşkil etmemektedir. Tarihler sadece Hristiyan takvimine göre verilmişlerdir.

"Raf" maddesine kadar bütün maddeler ve yayım tarihine kadar verilen ekler ve indeksler

için bilgi kaynağı, *İslam Ansiklopedisi*'nin yeni (2.) basımıdır (1960). Diğer maddeler için ise 1913–36 yayımı birinci basım *İslam Ansiklopedisi* kullanılmıştır. Ansiklopedinin bütün maddelerine yer verilmemiş; önemi az kişiler ve kelimeler çıkarılmıştır. Maddeler yalnızca en temel bilgileri kapsamakta olup, bir satırdan üç sayfaya kadar (nadiren: Muhammed maddesinde) değişen uzunluktadır.

Eser kullanışlı bir hanedanlar listesi; 16 harita ile 6 adet mimariyi yansıtan renkli plaka ihtiva etmektedir.

Прозоров, С.М. *Ислам на территории бывшей Российской империи: энциклопедический словарь*. Москва, Восточная Литература, 1998–2003, 4 Volumes.

Prozorov, S. M. *Islam na territorii byvsheĭ Rossiĭskoĭ imperii: ènsiklopedičeskii slovar'*. Moscow: Vostochnaia Literatura, 1998–2003, 4 Volumes.

ÖZET

Eski Rus İmparatorluğu Coğrafyasında İslam: Ansiklopedik Sözlük

Ислам на территории бывшей Российской Империи: энциклопедическая лексика.

Bu yapıt, iki yüzyıldan beri İslam dünyası ile irtibatı kesilen 70 milyon eski Sovyet Müslümanı ile ilgili, "Rus İslamı"nın Rus dilindeki ilk kapsamlı ansiklopedisidir. Ansiklopedi, "Rus İslamı"nın ayırt edici özelliklerini, geniş ölçüde Orta Doğu ile ilişkilendirilen "normatif" İslam ile mukayese yoluyla belirlemeye çalışır. Ana İslami terimleri ve Kafkaslar ve Orta Asya gibi, Rusya'nın Müslüman nüfuslu bölgelerindeki olayları, şahsiyetleri açıklar. Ansiklopedi kronolojik olarak MS yedinci yüzyıl ile 2003 arasındaki dönemi kapsar. Ansiklopedinin

yazarları, çözümlemelerini arşiv malzemesi, etnografik, epigrafik ve arkeolojik buluntular ve önceki akademik yayınlar dâhil olmak üzere birincil kaynakların çeşitliliği üzerine temellendiren, Rusya, Ukrayna, Özbekistan, İngiltere, Almanya ve Fransa'dan tanınmış İslam uzmanlarıdır. Yazarlar, taraftarlarının etnik ve kültürel farklılığından meydana gelen "Rus İslamı"nın ayırt edici özelliklerini ortaya koyarlar. Ansiklopedi, Sünnilerin ve Şiiilerin belirli inançları ve pratikleri yanında, Hanefiler, Şafilere gibi Sünni hukuk okullarının takipçilerini, Nakşibendî, Kadiri ve Yesevi gibi Sufi kardeşliği üyelerini de analiz eder.

Ansiklopedi, Rus Akademik Yayınevi Vostochnaya Literatura tarafından sırasıyla 1998, 1999, 2001, 2003 yıllarında Moskova'da yayımlanan dört ciltten ibarettir. Her bir cilt alfabetik olarak düzenlenmiş 80'den fazla maddebaşı ihtiva eder. Her bir başlık Rus yazısıyla ve Arapça, Tatarca, Özbekçe, Tacikçe vb. dillerin orijinallerinden Rusça harfçevrimi ile verilmiştir. Her bir madde, sonda bibliyografik kaynaklar olmak üzere 1-3 sayfalık tanım ihtiva eder. Ansiklopedi (I) seçkin şahsiyetler; (ii) dinlerin adları, Sufi kardeşliği, hukuk mektepleri, İslami hareketler, partiler ve organizasyonlar; (iii) coğrafi ve topografik adlar; (iv) etnik adlar ve (v) atıf yapılan birincil kaynakların ve süreli yayınların başlıklarını ihtiva eder. Ayrıca bir konu dizini, kaynakça ve görsel malzeme vardır.

Ansiklopedinin kullanımı düzenlenme ve dizinlenme sistemindeki bazı hatalar nedeniyle güçleşmiştir. Özellikle, her bir cilt, Rus alfabesindeki ilk harften başlayıp son harfe kadar çalışmanın konularını kapsayan bir bölüm sunar. Bu nedenle, belirli bir makaleyi bulmak için okuyucu dört cildin tamamına aynı anda bakma ihtiyacı duyar. Bu bütün ansiklopediyi kapsayan bir dizinin eksikliğinin yol açtığı bir durumdur. Bunun yerine, her cilt için birkaç farklı dizin hazırlanmıştır. Bu durum okuyucunun kafasını kolayca karıştırabilir.

Dr Galina Yemelianova
Çeviren Süer Eker



Esposito, John L. *The Islamic World: past and present*. New York: Oxford University Press, 2004, 3 Volumes.

ÖZET

İslam Dünyası: Geçmiş ve Bugün

The Islamic World: past and present

İslam'ın dünya üzerindeki güç ve etkisi inkâr edilemez. Ancak aynı zamanda Batılıların çoğu, İslam'ın en temel yönleri ve Müslüman olmanın anlamı hakkında cehalet içindedir. Müslümanlar neye inanırlar? Müslümanların birbirlerine ve inançsız olanlara karşı hangi dini ve sosyal vecibeleri vardır? İslam'da dini ve siyasi otorite arasındaki ilişki nasıldır? Bu konular bu üç ciltlik eserde layıkıyla işlenmiştir.

John L. Esposito, üç yardımcı yayımcı; Abdulaziz Sachedina, Tamara Sonn, and John O. Voll ile birlikte, bu kapsamlı temel kaynağın yayımcılığını yapmıştır. Ansiklopedinin temel amacı, modern öncesi İslam dünyası ile yakın zamanlarda cereyan eden olay ve değişiklikleri anlamamızı sağlayacak bilgiler sunmaktır. Esposito, bilim adamları için İslam hakkında standart başvuru kaynağı niteliğindeki *Oxford Encyclopedia of the modern Islamic world*, (Oxford Modern İslam Dünyası Ansiklopedisi) adlı önceki eserinden büyük ölçüde istifade etmiştir. İslam ve İslam tarihi hakkındaki bu yeni üç ciltlik set, genel okuyucu kitlesine, öğrenci ve genç yetişkinlere hitap etmek üzere önemli ölçüde yeniden kaleme alınmış 300'den fazla madde içermektedir. Ayrıca 8 harita ile 95 yarım-ton ve 45 renkli resimli canlandırma içermektedir.

Eser, İslam ve İslam tarihi hakkında standart bir başvuru eseri olmuştur. Bu mükemmel ansiklopedi, İslam hakkında hiç bilgisi bulunmayan ya da çok az bilgi sahibi olan okuyuculara A'dan Z'ye düzenlenmiş kullanımı kolay formatı ile yetkin maddeler sunmaktadır. Sonuçta ortaya, İslam dünyasının dini, siyasi ve sosyal yönlerine ilişkin oldukça bilgilendirici bir bakış çıkmıştır. Siyasi liderlerin, etkili düşün adamlarının, şairlerin, bilim adamları ve yazarların hayatlarına ilişkin bir kavrayış sağlamaktadır. Diğer maddeler; İslami öğretiler, ayinler, törenler ve adetler

ile teknik ve dini terimler hakkındaki ayrıntılı maddelerle, belli başlı siyasi hareketler, gruplar, dini hizipler ve İslam hukuku, kültürü, dini, anahtar niteliğindeki tarihi olaylar ve önemli dönüş noktalarını kapsamaktadır.

Metinler genel olarak diğer dini ansiklopedi ve sözlüklerden çok daha sadedir. Anahtar terimler kenarlarda uygun bir şekilde tanımlanmıştır ve Taliban maddesinin ardından Afganistan'da kadının statüsü örneğinde olduğu gibi, bazen ilgili konular hakkında kısa makaleler sunulmuştur. Kürtaj, seçme hakkı, cihat, gibi tartışmalı ahlak konuları da ele alınmıştır. Bazı gereksiz ayrıntılar da bulunmakla birlikte, birçok maddede konular hakkında mükemmel bir vukuf vardır.

Tarafsız bir şekilde yazılmış ve derlenmiş eser, genel olarak kabul görece ve muhtemelen Müslüman ilim adamları arasında pek tartışma yaratmayacaktır. Buna mukabil, en zayıf tarafı, fiyatıdır. Eser, pek az kişinin satın alabileceği kadar pahalıdır. Bu duruma kütüphaneler yardımcı olabilir. Yerel kütüphaneler satın almaları konusunda mutlaka teşvik edilmelidir. Bu set, satın alma gücü olan veliler ve çocukları için de yardımcı bir eser olacaktır.

Arshad Rizvi
Çeviren Ertürk Barlas



Ислom: Энциклопедия, А–Х. Тошкент: Ўзбек-истон миллий энциклопедияси, 2004.

Islom: entsiklopediia: A–X. Tashkent, Ўzbekiston millii entsiklopediiasi, 2004.

ÖZET

İslom: Entsiklopediya

Ислom: Энциклопедия

Bu çalışma İslam'a ithaf edilmiş, Özbek dilinde yazılan ilk popüler ansiklopedidir. Çalışma, Özbekistan Cumhuriyeti Din İşleri Devlet Danışmanı Zukhriddin Khusniddinov tarafından kaleme alınan bir ön söz ile başlar. Ön sözde, Özbekistan'ın bağımsızlığını kazanmasından

sonra, Özbek dilinde bir İslam ansiklopedisi ortaya koymanın gerekli olduğu vurgulanmıştır. Şüphesiz, Sovyet idaresi altında böyle bir ansiklopedi yaratmak imkânsız olurdu.

320 sayfadan oluşan bu ansiklopedi, İslam tarihi, Müslüman devletler, din ve inanç, ahlak kuralları, estetik, politika, edebiyat, sanat vb. ile ilgili elzemeyi ihtiva etmektedir. Hatırı sayılır ölçüde biyografilere, İslam medeniyetinin ünlü temsilcilerinin yaşamları ve yaratıcı çalışmalarının yorum ve izahına, dini figürlere ve şeyhlere yer verilmiştir. Özel bir bölüm İslam mimarisinin anıtları, onların tarihi ve açıklamalarına ayrılmıştır. Bir bölüm de bugünkü Özbekistan'daki İslam gerçekleri için ayrılmıştır.

Makale yazarlarının büyük bir kısmı İslam âlimi ve araştırmacılarındandır. Ansiklopedinin sonunda yazarların bir listesi verilmiştir. Buna karşılık, belli bir makalenin yazarı hakkında bilgi yoktur.

Ansiklopedi az sayıda siyah-beyaz ve renkli fotoğraf örneklerini de ihtiva etmektedir. Aralarında özellikle Taşkent'teki Barak Han Medresesi'nde korunan Osman Koran'ın değerli fotoğraf arşivi bulunmaktadır.

Ansiklopedide makale başlıkları siyah, koyu geleneksel harflerle yazılmış ve alfabetik sıraya göre düzenlenmiştir. Ancak, temel kaynağın bulunmaması ansiklopedinin kullanımını zorlaştırır ve güvenilir bilgiye erişimi sınırlandırır. Örneğin, Çeharyar'lar (Чорёрлар) hakkında yazılan makalede Hulefa-yı Raşidin'den (Хулаф ал-рашидин) bahsetmek gerçekten gereklidir.

Ansiklopedinin bir diğer eksiği Arapça ifadelerin çevriminde birleştirme sistemine dikkat edilmemesidir. Örneğin, **-al** artikeli, bir yerde **-al** olarak (Amir al-Muminin), diğer bir yerde **-ul** olarak (Amir ul-Khazh) aktarılmıştır, hatta bazı durumlarda kullanılmamıştır (Akhli Bait). Bu hatalara rağmen, ansiklopedi, geniş bir alana yayılan okuyucu kitlesi için Özbek dilinde yazılmış önemli bir çalışmadır.

Akram Khabibullaev
Çeviren Bilge Gökter



(鈴木絃司.)_(イスラームの常識がわかる小事典). (東京): PHP 研究所, 2004.

Suzuki, Hiroshi. *Isurāmu no joshiki ga wakaruru shojiten*. Tōkyō: PHP Kenkyūjo, 2004.

ÖZET

İslami Sağduyu Ansiklopedisi

イスラームの常識がわかる小事典 *Isuramu no jo-ushiki ga wakaruru sho-ujiten*

Bu eser, 233 sayfalık küçük, fakat içindeki çalışmalar yönünden zengin ve kapsamlı bir ansiklopedidir. Dünyadaki her 5 kişiden birinin Müslüman olduğu, fakat buna rağmen Japonlar'ın tamamının İslam'ı doğru şekilde anlamadığını belirten bir açıklamayla başlamaktadır. Kitap, İslam hakkında yanlış anlaşılacak bazı yönleri ve Japonya'daki önyargılı algılamayı gidermeyi amaçlamaktadır.

Japon Müslüman âlim Suzuki, cilt boyunca, Müslümanları bir elinde Kur'an diğerinde kılıçla dolaşan insanlar olarak gösteren bozuk ve yanlış açıklamalara karşın, İslam'ın makul ve barışa saygılı bir din olduğu fikrini savunmaktadır.

İçerdiği doksan madde, yaygın İslami kavramların tanımları, Müslümanların günlük yaşamlarıyla ilgili terimler ve İslam tarihindeki önemli olaylardan, çağdaş İslam dünyasının karşı karşıya olduğu önemli siyasi sorunlara kadar birçok konuyu kapsamaktadır. Ansiklopedi yedi bölüme ayrılmaktadır: 1. İslam'ın Doğuşu; 2. Tanrının Elçisi Peygamber Muhammed'in hayatı; 3. Hadislerin Derlenmesi; 4. İslam Doktrini-İmanın 6 şartı ve İslam'ın 6 şartı, kutsal savaştan ziyade gayret olarak Cihad, 5. İslam Dünyası Tarihi; 6. Modern İslam Dünyası Literatürü; 7. Modern Müslümanların Gündelik Yaşamları.

Suzuki ilk dört bölümde Hazreti Muhammed'in doğumunun anlamını, İslam doktrininin ve Müslüman medeniyetinin özünü yorumlamaktadır. Diğer üç bölümde İslam'ın dünyadaki gelişiminin tarihini, günümüz Orta Doğu'sunda yer alan siyasi ve kültürel sorunları, özellikle Irak'taki savaşları, Saddam Hüseyin ve Ariel Şaron rejimlerini, Filistin ve El Kaide sendromunu açıklamaktadır.

Kitap; İslam'daki insanlık kavramını, tarihsel ve çağdaş sorunları, yakın zamanlarda cereyan eden değişimleri ve yeni ortaya çıkan konularla birlikte güzel İslami muhakeme ve gündelik hayat tavırlarını da açıklamaktadır.

Maalesef kitapta kaynakça gösterilmemiştir. Eser, fotoğraflar ve haritalar içermektedir. Öğretmenler, öğrenciler, işadamları ve seyahat eden, Müslümanlarla birlikte yaşayan veya karşılaşanlar gibi İslam hakkında başlangıç düzeyinde bilgi edinme arayışında olanlar için çok değerli bir eserdir. Eser kısa ve basit bir Japonca ile yazılmıştır.

Huda al-Khaizaran
Çeviren Ertürk Barlas



塩尻和子,池田美佐子 著.) (イスラームの生活を知る事典) (東京): Tōkyōdō Shuppan (東京堂出版) (2), 2004.

Kazuko Shiojiri, Misako Ikeda. *Isurāmu no seikatsu o shiru jiten*. Tōkyō: 2004.

ÖZET

İslami Yaşam Tarzı Ansiklopedisi

イスラームの生活を知る事典 *Isuramu no seikatsu o shiru jiten*

Bu ansiklopedi geniş kapsamlı tek ciltlik bir eserdir. Ortadoğu'da İslami yaşam tarzının temel ilkelerini açıklamayı amaçlamaktadır. Kitap ayrıca, Orta Doğu ülkelerinde yaşayan iki yazarın tecrübelerine dayanarak, uluslararası ve barışçıl bir çokkültürlülük ve refaha destek olmak için, okuyucularının Müslümanlarla daha iyi fiili ilişki kurmasını sağlamayı hedeflemektedir. İslam hakkındaki uygulama rehberi iki soru üzerine inşa edilmiştir: Müslümanlar nasıl yaşarlar? Müslümanlar günlük yaşamlarını İslami dini pratiklerle nasıl bütünleştirirler?

153 madde başı; İslam hakkındaki temel bilgileri, İslami kavramların tanımlarını ve dini liderlerin biyografilerinden, Orta Doğu'daki

uluslararası siyasi sorunlara değin çeşitli konuları kapsamaktadır. Cilt on altı bölüm hâlinde düzenlenmiştir: 1. İslam hakkında Temel Bilgiler, 2. İslam Toplumu, 3. Dini Törenler, 4. Bayramlar, 5. Kısıtlamalar (Yasa kuralları), 6. Sosyal İlişkiler, 7. Aile Hayatı, 8. İslam'ın Kadına Bakışı, 9. Evlilik, 10. Cenaze törenleri ve Ölüm, 11. Diğer Dinlerle İlişkiler, 12. Alışveriş, 13. Suç ve Kaza, 14. Eğitim, 15. Ekonomi ve Kalkınma, 16. Modernleşme, Politika ve Uluslararası İlişkiler.

Bu bölümler içinde, gündelik yaşama ilişkin İslami düşünce biçimi ve yaklaşımına ilişkin bol örnek bulunmaktadır. Ansiklopedi; Müslüman adlarının anlamlarını, kadınlar ve bankacılık hakkında İslami görüşleri, ev sahibi- sahibesi ve misafir olarak konukseverlik ruhunu, sosyal ilişkileri, örneğin hastalıktan kurtulma dolayısıyla kutlama ve yazılı mesajları açıklamaktadır. Temel fikirlerin ve Müslümanlar arasında uygulanan İslami nezaket, görgü ve kurallarının öğrenilmesi, Müslüman olmayanlara onlarla iyi ilişkiler geliştirmeleri için birçok fırsat yaratır.

Eserde, Müslümanların günlük hayatlarına ilişkin çok sayıda fotoğraf ve İslam'ın dünyadaki yayılışını gösteren bir harita bulunmaktadır. İslam hakkında araştırma metodolojilerini, örnek olaylar ve literatür, İslami araştırmaların tarihi, siyasi, antropolojik ve felsefi boyutlarını kapsayan elli dört atıf; ek okuma parçaları önermektedir. Eserde Japonca tam bir alfabetik dizin bulunmaktadır. Bu ansiklopedi; profesyonel işletmeciler, mühendisler, akademisyenler ve sosyal hizmet uzmanları gibi profesyoneller ile İslam'ın ve İslam dünyasının karşılaştırmalı yönlerini incelemek isteyenler için hararetle tavsiye edilir.

Huda Al-Khaizaran
Çeviren Ertürk Barlas



加賀谷 寛; 片倉 もとこ, イスラーム世界事典 / 東京: 明石書店, 2002.

Kagaya, Hiroshi; Katakura, Motoko. *Isuramu sekai jiten*. Tokyo: Akashi Shoten, 2002.

ÖZET

Modern İslam Dünyası Ansiklopedisi

イスラーム世界事典 *Isuramu Sekai Jiten*

Tek ciltten oluşan bu özgün ansiklopedinin üç temel amacı var: Birincisi, şu anda küresel bir genişleme sürecinde olan modern İslam dünyası konusunda okura bilgi ve görgü kazandırmak; ikincisi, okuru Müslümanların gündelik yaşamı konusunda bilgilendirmek; ve son olarak, yaşayan İslam'ın şimdiki ve gelecekteki konumu üzerine çeşitli bakış açıları sunmak.

Bu yapıt; araştırmacılar, iş ve ticaret grupları, diplomatlar, sosyal hizmet görevlileri ve konuyla yakından ilgilenen çeşitli insanlardan oluşan 100 çağdaş uzmanın sağladığı kaynaklardan yararlanmaktadır. Alfabetik sıraya göre düzenlenmiş olan ansiklopedide her biri iki sütundan oluşan 677 madde vardır. Yapıtın toplamı 473 sayfadır. Coğrafi alan olarak Arap ülkelerini, Afrika, Asya, Avrupa, eski SSCB, ve Güney ve Kuzey Amerika'yı kapsamaktadır.

Metin, İslami zamanlardan günümüze İslam uygarlıklarına dair yorumlar sunmaktadır. İlahiyata, kanunlara, hukuk bilimine, dile, kurumlara, düşünsel ve siyasi hareketlere, inanca, Müslüman kadınlara ve insanların gündelik yaşamlarına yönelik küresel ölçekte ve kapsamlı çözümler içermektedir. Ansiklopedide yer alan yazılar; Müslümanlar, Yahudiler ve Hristiyanlarla birlikte İslam üzerindeki etkileri uzun süreli olmuş diğer baskın figürleri de incelemektedir. Japonya'daki İslam dünyası üzerine yazılmış maddeler, Japon İslam Derneği'ni, çeşitli olayları, eğitimi, akademik araştırmaları, misyonerlik faaliyetlerini, hacla ilgili konuları ve mimariyi de içermekte ve tarih, politika, ekonomi ve bireysel liderlik alanlarında yararlı kaynaklar sunmaktadır. Ansiklopedi, haritalardan, kitap kapaklarından, istatistiklerden ve fotoğraflardan oluşan bir görsel malzeme zenginliğine sahiptir. Konuyla ilgili öteki İslami kaynaklar, çapraz referanslar, İslam-Batı dünyası karşılaştırmalı zaman çizelgeleri, İslami olaylar, kronoloji ve genel bir dizinden oluşmaktadır. Birbiriyle ilişkili temalara sahip kaynakçalar üzerine hazırlanmış 24 sayfalık rehber ise kullanışlı ve yararlıdır.

Modern İslam Dünyası Ansiklopedisi, günümüzde İslam uygarlıkları çalışmalarında görülen çok disiplinli yaklaşımı yansıtır niteliktedir. Ansiklopedinin benzersiz kapsamı araştırmacılar, öğrenciler, basın mensupları ve siyasi köşe yazarları, uzman olanlar ya da olmayanlar, kısacası, değişen modern İslam dünyası konusunda bilgi ve görgüsünü arttırmak isteyen herkes için paha biçilmez bir kaynak sağlamaktadır.

Huda Y. al-Khaizaran
Trans by Hivren Demir-Atay



Ōtsuka, Kazuo. *Iwanami Isuramu jiten*. Tōkyō: Iwanami Shoten, 2002.

大塚和夫 岩波イスラー. ム辞典 東京: 岩波書店, 2002.

ÖZET

Iwanami İslam Sözlüğü

岩波イスラム事典 *Iwanami Isuramu Jiten*

Bu güzel başvuru eseri, Japonca ilk ve en büyük İslami sözlüktür. Başyayımcısı 21. yüzyılın bir erdem ve uygarlığın ve insanlığın korunma dönemi olmasını temenni etmektedir. Bunun için de uygarlıkların birbirlerini anlamasına ve diyaloga ihtiyaç olduğunu düşünmektedir. Bu bağlamda *Iwanami Islam Dictionary* bölgesel Müslüman medeniyetine ilişkin temel bilginin geliştirilmesi amacıyla Müslümanlar hakkında eksiksiz bir tablo sunacak şekilde, kısa, tek bir cilt halinde yayımlanmıştır.

250 uzman tarafından katkı yapılan ve İslam'ın modern ve çağdaş tarihine odaklanan sözlük, 1200 sayfadan oluşmakta ve 4500 konuyu kapsamaktadır. Eserde konular iyi seçilmiş ve bu konular İslam dini, medeniyeti ve toplumunun temellerini yorumlamaktadırlar. Bu konular zengin Müslüman kültür mirası, selamlaşmalar, oyunlar, evlilikler ve cenaze törenlerini içermektedir. Diploması ve tarihteki belirli ekonomik ve mali sistemleri de kapsamaktadır. Japonya ve Müslüman dünyası (özellikle Osmanlılar) arasındaki ilişkiler ayrıntılı olarak açıklanmaktadır.

Coğrafi açıdan dünyada İslam'ın yayıldığı tüm bölgeler kapsam altına alınmıştır.

Sözlük, seçilmiş 30 anahtar konu başlığı üzerinde özel açıklamalar içermektedir. Bu başlıklar: Allah, Arapça, göç ve nüfus hareketleri, giyim, İslam, İslamcılık, ulema, diploması, kalkınma, aile hukuku, eğitim, Kur'an, takvim, barınma, hac, mutfak kültürü, insan hakları, sufilik, vergiler, cihad ve barış, şehircilik, Japonya ve İslam dünyası, hadisler, içtihatlar, bayramlar, demokrasi, Muhammed, camiler ve vakıflardır. Bu 30 temel madde ve resimli anlatımları vasıtasıyla okuyucular İslam hakkında genel bir fikir edinebilmektedir. Bunlar okuyucunun İslami değerlerin ve bilginin zaman içinde nasıl tekrar tekrar müzakere edildiğini anlamasına da yardım etmektedir. İslam hakkında doğru bilgi sunmak için önemli konular ilim adamlarınca ele alınmıştır.

Yayımcılar, okuyucuların metinleri anlamalarına yardımcı olmak maksadıyla dikkatle seçilmiş fotoğraflar, şekiller ve resimler de sağlamışlardır. Eserde çeşitli tarihi haritalar ve kronolojik tablolar da kullanılmıştır.

Eser; din, tarih, felsefe ve çağdaş dünya ile ilgilenenler, Hristiyan din adamları, inananlar, tarih, uluslararası ilişkiler öğrencileri, ortaokul ve lise öğretmenleri, Orta Doğu ve Müslüman bölgeleri ile iş ilişkileri bulunan işadamları ve kitle haberleşme ile ilgili olanlar için önkoşul niteliğindedir. Bugün için İslam hakkındaki en güvenilir Japonca sözlüktür.

Huda Al-Khaizaran
Çeviren Ertürk Barlas



Māsudujjāmāna, Selinā Hosena. *Jendāra biswakosha (Gender biswakosh)*. Dhaka: Phāriyā Lārā Phāuṇḍeśāna, 2006, 2 Volumes.

ÖZET

Cinsiyet Ansiklopedisi

জন্দের বিশ্বকোষ

Feminizm hakkında birçok ansiklopedi ve sözlük bulunmakla birlikte, editörlere göre

bu yayın dünyadaki ilk cinsiyet ansiklopedisidir. Bu çalışma erkekler ve kadınlar arasındaki ilişkiyi yansıtmaya çalışır ve çağımızın önemli konularını, cinsiyeti ve cinsiyetin doğasını vurgular. Ansiklopedi ayrıca bütün okuyucu tipleri için kullanılabilir olmayı amaçlar.

Bengal’de, 129 yazarın katılımıyla hazırlanmış olan bu çalışmada 2000 dolayında madde başı yer alır. Madde başları konu ile ilgili teoriler (örneğin Marksist feminizm), tanımlar (örneğin feminizm, gençlik), konu girişleri (politika, hukuk gibi), konuyla ilgili kavramsal girişler (örneğin çevresel feminizm, köktencilik), biyografiler (örneğin Begum Rokeya, Mahatma Gandhi, Pearl Buck), *Puran* (eski Yunan ve Hint mitolojileri), popüler kullanımlar ve alışkanlıklar, maddi kültürle ilgili girişler, sağlık bilimleri, atasözleri, tam maddeler, cinsiyetle ilgili kitap tanıtımları (örneğin *From Parda to Parliament*), organizasyonları ve enstitüleri tanıtan girişler, kurgu edebi karakterler (örneğin Ahalya ve Endymion), hukuk, edebiyat, din, politika, kadın hareketi, cinsiyet duyarlı erkek (örneğin Qaji Nazrul Islam, Rabindranath Tagore and Raja Rammohan Roy), ve dil politikalarını içerir.

Editörler; çeşitliliğini ve derinliğini göz önünde bulundurarak, bu ansiklopedinin çok kapsamlı olduğunu ve cinsiyet konusu üzerinde evrensel bir bakış açısı taşıdığını öne sürmektedirler. Fakat; İsveç kadınının oy kullanma hakkının tarihi, Kanada’da kadınların politik statüsü, Fransız yazar Simone de Beauvoir, Amerika Birleşik Devletleri doğumlu İngiliz şair Sylvia Plath, 1976’da Nobel Barış Ödülü almış olan İrlandalı yazarlar Betty Williams ve Mairead Corrigan gibi, bütün dünyadan pek çok madde girişi olmasına rağmen madde başlarının büyük çoğunluğu ve bunlarla ilgili örnek ve açıklamalar Bengal kültürü ve topluluğundan alınmıştır. Ayrıca, bazı bilim adamları başka ülkelerde yaşayan ve kendi alanlarında seçkin bilim adamları olsalar da yazarların tümü Bengalli’dir (Hindistan Bengali).

Bazı madde başlarında konuyla ilgili olayların kesin ve güvenilir tarihleri bulunmamaktadır. Bazen de biyografilerde söz edilen kişinin

hala hayatta olup olmadığı belirtilmemiştir. Girişlerin çoğunda herhangi bir referans veya kaynak bulunmamaktadır. Madde başları alfabetik olarak düzenlenmiştir ve bu nedenle terim dizinine gerek kalmamıştır. Birinci bölüm (xvi+812 s.) Bengal alfabesinin ilk harfi olan “aw” ile “danta-na” arasındaki girişleri, ikinci bölüm de (xvi+740 s.) “pa” ile “ha” arasındaki girişleri içerir. Her bölümün sonunda bütün yazarların alfabetik bir listesi ve yazarlar hakkında kısa bilgiler yer alır.

Konuyla ilgili kaynakların çok kolay ulaşılabilir olmadığı Bengal’de böyle bir ansiklopedinin hazırlanmış olması gerçek bir meydan okuma girişimidir. Tüm dünyadaki okuyuculara ulaşabilmesi için bu çalışmanın İngilizceye çevrilmesi gerekmektedir.

Biswajit Chanda
Çeviren Emine Yılmaz



後藤明; 板垣雄三. 事典イスラムの都市性.
東京: 亜紀書房, 1992.

Gotō, Akira; Itagaki, Yūzō. Jiten Isurāmu no
toshisei. Tōkyō: Aki Shobō, 1992.

ÖZET

İslamın Kentsel Tabiatı Ansiklopedisi

事典イスラムの都市性 *Jiten Isuramu
no toshisei*

Bu Ansiklopedi İslam’ın kentsel yönlerinin mevcudiyeti ve etkisiyle ilgili fikirler ve konular hakkında küresel boyutta tarihi bir kaynak sağlamaktadır. “İslam” terimi sadece dine değil, geniş manada medeniyete de referans yapmakta olup “İslam Şehri” şehir hayatını, şehirdeki yaşama biçimini, şehrin doğasıyla anlam benzerliği olan değerleri de kapsamaktadır. Alanlarla ilgili kapsamlı karşılaştırmalar ve senteze dayalı yorumlar “alan kendine özgü bir karaktere ve kişiliğe sahiptir” kavramına dayanmaktadır. Bu şekilde, bu ansiklopedi geleneksel Avrupa merkezli şehircilik kavramları ideolojisinden

uzaklaşarak, başlangıcından çağdaş döneme bir şehircilik tarihi meydana getirmektedir.

Ansiklopedi, İslam'daki şehirler hakkında 1988'den 1991'e kadar yürütülen "İslam ve kapsamlı şehir incelemesi karşılaştırması" başlığını taşıyan araştırma projesine (Tokyo Üniversitesi) dayanmaktadır. Proje disiplinlerarası ve disiplinler ötesi niteliktedir. Katılımcılar 130 akademisyen ve beşeri, sosyal ve tabiat bilimleri, coğrafya, mimari, inşaat mühendisliği ve iletişim teknolojileri alanlarında 200 araştırmacıdan oluşmaktadır. Bu ansiklopedide her bir madde en son araştırmaların sonuçlarını ihtiva etmektedir ve dikkatli okunmayı hak etmektedir. Bu ansiklopedinin 437 maddesi vardır ve ansiklopedi toplam 768 sayfadır. Coğrafi kapsamında Asya, Orta Doğu, Doğu ve Batı Avrupa, Afrika, Kuzey ve Güney Amerika ve eski Sovyetler Birliği bulunmaktadır.

Eser yedi tema içermektedir: Şehir manzaraları, şehrin kişiliği, şehir dışındaki şebekeler, şehirde hayat ve kültür, tehlikedeki şehir ve İslam şehirleri. Eser, şehircilik ekonomisi, kapitalizm, özerklik, topluluklar, modernite, özgürlük ve demokrasi hakkında değerli fikirler, konu başlıkları ve kaynaklar da sunmaktadır. 'Şehir içindeki şebekeler' teması altında: Şeriat kanunları ve şehir, ulema, vakıf, İslami ekonomi, ekonomik göçmenler, mücevherlik ve meslek örgütleri, pazarlar ve kervansaraylar gibi konu başlıkları bulunmaktadır.

Her madde için yazarı, en az üç başvuru kaynağı vermektedir. Ansiklopedide bolca görsel malzeme, zengin bir kaynakça ve bir de dizin bulunmaktadır.

Şehirdeki değerler canlı ve heyecan dolu tartışma alanları oluşturmaktadır. "İslam'ın Şehirli Tabiatı Ansiklopedisi" İslam şehirlerine yeni bir tarihi bakış açısı getirmektedir. İlim adamları, araştırmacılar, öğretmenler ve şehircilik fenomeni bilgisini geliştirmek ve şehirli toplumun anlam ve doğasını keşfetmekle ilgilenenler için temel bir araçtır.

Huda Al-Khaizaran
Çeviren Ertürk Barlas



Sheikh, M. Saeed. *Kamus Filsafat Islam*. Jakarta: Rajawali, 1991, ca 1970.

ÖZET

İslam Felsefesi Sözlüğü

Kamus Filsafat Islam

Bu eser gerek İslam, gerekse Batı felsefesi alanında kullanılan terimleri kapsayan bir sözlük formatındadır. Sözlüğün özgün sürümü *A Dictionary of Muslim Philosophy* (Müslüman Felsefesi Sözlüğü) adını taşıyordu ve 1970'de, Pakistan'da Institute of Islamic Culture in Lahore (Lahor İslami Kültür Enstitüsü) tarafından yayımlanmıştı. 1991 yılında Dr Machnun Husein tarafından Endonezya diline çevrilmiş; çeviri sırasında çevirmenin önsözünde vurgulanan çeşitli diğer belgelere de atıflar yapılarak zenginleştirilmiştir.

Eser çevirmenin önsözü ile başlamakta; bu önsözü Arapçadan Endonezya diline çevrilirken uygulanan harfçevrimi ile ilgili konuların ele alındığı beş sayfalık bir bölüm takip etmektedir. Daha sonra özgün eserin yazarının; içinde Arap, Müslüman ve Batılı temel kaynakların belirtildiği ve İslam felsefesi öğrencilerinin hedef okuyucu; İslam ve genel olarak felsefe öğrenimi yapanların da ikincil okuyucular olarak tanımlandığı önsözü görülmektedir. Eserin ana bölümü 1-185 sayfalar arasını kapsamakta ve bunu eseri sonuçlandıran ve 48 sayfayı dolduran dizin bölümü takip etmektedir.

Maddeler Arap alfabesindeki harflere göre alfabetik sırada düzenlenmiştir. Çevirmenin önsözünde bireysel sözlük maddeleri Arapça terimler olduğundan, sözlüğün bir Arapça sözlük olarak da düşünülebileceği belirtilmektedir. Bununla birlikte, terimlerin Endonezya dilindeki tanımları ile Endonezya dilindeki terimleri Arapça orijinallerine bağlayan kapsamlı dizin sayesinde, felsefeyle ilgilenen, fakat Arapça bilmeyenler tarafından da kullanılabilir.

Eser temiz bir görüntü veren iyi bir punto ile basılmıştır. Maddelerin uzunlukları iki satırdan tam bir sayfaya kadar değişmektedir (örneğin: Aristotle hakkındaki madde).

Adı böyle bir izlenim vermemekle birlikte sözlük, İslam felsefesinin biçimlenmesinde oynadığı ağırlıklı rol nedeniyle Batı felsefesi hakkında oldukça fazla bilgi içermektedir. Tanımlanan terimlerin kapsamlı oluşu, eseri felsefe öğrenimine başlayan öğrenciler için değerli bir kaynak haline getirmektedir. 21. yüzyıldaki öğrencilerin ihtiyaçlarına uygun olan yeni bir baskısı yapılmalıdır.

Maddeler Arap alfabesine göre dizildikleri için, Endonezya dilindeki dizinin, sözlüğün esas kısmına açık bir şekilde bağlanması, Arapça'ya aşina olmayan Endonezyalı okuyucuların kullanımının kolaylaştırılması açısından büyük önem taşımaktadır. Fakat bazen dizin ile esas bölümün ilişkilendirilmesini önleyen bazı sayfa hatalarına rastlanmaktadır; örneğin dizinde *materi pertama*'nın 185. sayfada tartışıldığı belirtilmekte, ancak aslında 184. sayfada *hayula* başlığı altında ele alınmaktadır. Eserin etkinliği, büyük ölçüde dizinin güvenilirliğine bağlı olduğu için, yeni basım sırasında dizin doğruluk açısından baştanbaşa kontrol edilmelidir.

Peter G. Riddell
Çeviren Ertürk Barlas



احمد، ابو الفضل نور. خواتین اسلامی انسائیکلوپیڈیا. کراچی: اسلامیکا، 2000.

Ahmad, Abu al-Fazl Nur. *Khavatin Islami Insa'iklopidiya*. Karachi: Islamika, 2000.

ÖZET

İslam Kadını Ansiklopedisi

خواتین اسلامی انسائیکلوپیڈیا

Bu ansiklopedi genel olarak Müslümanların, özellikle de Müslüman kadınların güncel sorunlarını ele alan İslami konular üzerine yapılmış ansiklopedik bir çalışmadır. Aynı zamanda da, İslam dini ışığında; hayata dair tüm konuları ve kadınlara dair modern bilgiyi vurgulayan, bu türdeki Urduca yapılmış ilk çalışmadır. Benzer bir şekilde; kutsal Kuran'dan,

Peygamber'in geleneklerinden, İslami hukuk bilgisinden ve diğer dini kaynaklardan alıntılar ve bahislerle çeşitli konuları açıklamaktadır.

732 sayfalık tek ciltlik bu ansiklopedi, İslam kuramlarını ve şartlarını, etiğini ve toplumsal yaşantısını, evliliği, boşanmayı, kadınların görev ve haklarını, cinsel ve fiziksel sağlığını, çocukların sağlığını, onların yetiştirilmesini, sağlık tedbirlerini ve tedavilerini içeren evlilik hayatına dair Şeriat kurallarını ve sağlıkla ilgili çeşitli konuları içeren yedi bölüme ayrılmıştır. Ansiklopedi, alfabetik olarak düzenlenmemiş yaklaşık 1654 adet madde (konu başlığı) içerir. Bunlar konuların önemine göre sınıflandırılmışlardır. Bu çalışma, ünlü İslam bilgini Ashraf 'Alī Thānavī tarafından kadınlar için hazırlanmış ünlü Urdu el kitabı *Bihisht-i Zivar* (Cennetin Süsleri) örnek alınarak tasarlanmış gibi görünmektedir. Fakat bu İslam ansiklopedisi içerik ve yazı kalitesi açısından benzersizdir. Dini konulara ilaveten ansiklopedi; toplum, aile ve sağlık konularına dair küçük konu başlıkları da içermektedir. Ayrıca ansiklopediye, bazı rahatsızlıkların faydalı bitkiler ile kolay yerel tedavi yöntemleri ve yüz/vücut güzelliğini sağlamak için başvurulacak yöntemler de dâhil edilmiştir. Kısaca, ansiklopedi her yaştaki Müslüman kadın için gerekli bir el kitabı olarak hazırlanmıştır.

Rizwanur Rahman
Çeviren Nuray Alagözlü



Yazıcı, Tahsin. *Küçük Türk İslâm Ansiklopedisi: Türk-İslâmi âlemi tarih, coğrafya, etnografya, ve biyografya lugati*. Ankara: M. E. B.; İstanbul: dağıtım yeri, Devlet Kitapları Müdürlüğü, 1974.

ÖZET

Küçük Türk İslam Ansiklopedisi: Türk-İslam Âlemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati

Bu ansiklopedi T. Yazıcı, S. Buluç, O. F. Köprülü ve B. Kütükoğlu tarafından *İslam Ansiklopedisi*'nin İstanbul baskısı esas tutularak

yeniden telif, kısaltma, düzeltme ve tamamlama suretiyle hazırlanmıştır. İlk basımı 1940'ta yayımlanan *İslam Ansiklopedisi*'nin, geniş bir okuyucu topluluğundan çok uzmanlar tarafından kullanıldığı görülmüşü üzerine oradaki bilgileri daha yaygın bir duruma getirmek için Türk kültürü ve Türkleri ilgilendirdiği düşünülen İslam ile ilgili bazı maddeler seçilip, daha sade bir dille ve kısaltılmış olarak *Küçük Türk İslam Ansiklopedisi* adı altında yayımlanması kararlaştırılmıştır. Sonuçta 4 fasikül, 172 madde ve 320 sayfadan oluşan 1 ciltlik bir ansiklopedi ortaya çıkmıştır.

1. Fasikül 1974 yılında Abbâs-Ali Paşa; 2. Fasikül 1978'de Ali Paşa-Arûz; 3. Fasikül 1980'de Arûz-Azak; 4. Fasikül 1981'de Azak-Basra arasını içerecek şekilde yayımlanmıştır. Ansiklopedi sadece B harfinin başlangıcında Basra maddesine kadar basılmış olduğundan, kullanım alanı çok sınırlıdır.

İslam Ansiklopedisi'nden alınıp da düzeltilen maddelerin sayısı *Küçük Ansiklopedi*'nin % 7,5'unu teşkil ederken, kısaltma yoluyla konulan maddeler yaklaşık % 45'ini oluşturmaktadır. %2,5'lük bir kısım da doğrudan doğruya *İslam Ansiklopedisi*'nden alınan maddelerin oranıdır. Ancak bu son grubun da tamamına yakınının dili sadeleştirilmiş ve kaynakçalarına eklemeler yapılmıştır. Yeni baştan yazdırılan maddelerin oranı ise yaklaşık % 45'dir.

Yeni baştan yazdırılan maddelerin *İslam Ansiklopedisi*'ne göre daha isabetli isimlere yazdırıldığı görülmektedir. Yeni baştan yazdırılan maddelerin bir kısmında *İslam Ansiklopedisi*'ne göre tarafsızlığa daha fazla riayet edildiği görülmektedir. Örnek olarak "Abdülhamid II" maddesi verilebilir. Buna rağmen bazı maddelerde bugün bile üzerinde kimsenin kesin hüküm veremediği konularda kesin yargılara varıldığı görülmektedir ki bu durum maddelerin bilimselliğini zedelemektedir. Örneğin, A. H. Ongunsu tarafından yazılan ve Orhan F. Köprülü tarafından düzeltilen "Abdülaziz" maddesinde padişahın bugün dahi tartışılan ölüm şekli üzerine kesin hüküm verilerek, intihardır denmektedir.

Büyük ihtimalle dikkatsizlik yüzünden maddelerin alfabetik olarak sıralanışında hatalar vardır ve bu hatalar araştırmacıları yanılgıya

düşürebilmektedir. Örnek olarak; ne Latin harfleri ile yazılan Türkçe'de ne de *İslam Ansiklopedisi*'nde böyle bir ayırım olmamasına rağmen "Â" (şapkalı A) ile başlayan maddeler "A" (şapkasız A) ile başlayanlardan önce konularak karışıklığa sebep olunmuştur.

Sonuç olarak, *Küçük Ansiklopedi*, içindeki bazı maddelerin *İslam Ansiklopedisi*'nden özetlenmiş olması yüzünden ilim aleminde, onun bir özeti gibi görülüyorsa da; gerek maddelerin yarısına yakınının sahasındaki uzmanlara yeniden yazdırılmış olması ile, gerek *İslam Ansiklopedisi*'nde hiç olmayan yeni maddeler içermesi ile gerekse de yeniden yazılmasa da özellikle kaynakçalara ama bunun yanında metinlere de yapılan önemli ve lüzumlu eklemeler ve düzeltmeler ile *İslam Ansiklopedisi*'nden ayrı ve müstakil bir ansiklopedi olarak ele alınmayı ve değerlendirilmeyi hak etmektedir.

A. Teyfur Erdoğan



Dursun, Turan. *Kur'an Ansiklopedisi*. İstanbul: Kaynak Yayınları; ca 1994, 30 Volumes.

ÖZET

Kuran Ansiklopedisi

Bu ansiklopedi Kuran üzerine "*Kuran Ansiklopedisi*" başlığı ile Türkçe'de kaleme alınmış tek bilimsel çalışmadır. Eser farklı yazarların katkıları ile oluşan ortak bir çalışma ürünü olmayıp tek bir yazarın kaleminden çıkmıştır. Ansiklopedi, yazarın Kuran tefsiri alanında Türkçe'de önemli tefsirlerden olan "*Yüce Kuran'ın Çağdaş Tefsiri*" (1988-99) adlı eserinin ardından yayına hazırlanmıştır. Bu ansiklopedi yazarın da yer yer ifade ettiği üzere, söz konusu tefsirin "konulu tefsir" anlayışı ile tekrar ele alınmasını amaçlayan bir çalışma olarak tasarlanmıştır.

Eser toplam 30 ciltten oluşmakta ve her cildin sonunda isimleri ve konuları içeren bir dizin yer almaktadır. 1. cilde "Abartma" maddesi ile başlayan ansiklopedi, 23. ciltte en son yer alan

“Zürriyet” maddesi ile tamamlanmaktadır. Fakat hemen ardından “Müstedrek (Ek Maddeler)” başlığı ile daha önce verilmemiş maddelerin verilmesine “Adalet” maddesi ile başlanmaktadır. 27. ciltte “Üç Aylar” maddesi ile ek maddelerin de verilmesi tamamlanmakta ve peşinden gelen “Hâtıme” yazısı eserin tamamlandığını göstermektedir. Fakat 28. ciltte “Add” maddesi ile tekrar bir başlangıç yapılmakta ve 30. ciltte yer alan “Yed” maddesi ile cilt ve dolayısıyla eser tamamlanmaktadır. Her ciltte düzenli ve sık olmamakla birlikte konu ile ilgili harita, resim ve tablolara da yer verilmektedir.

Konuların incelenmesi esnasında ayetler çoğunlukla iniş sırası dikkate alınarak değerlendirilmektedir. Eser, yalnızca Kuran kavramlarına yer vermekle kalmayıp klonlama, çevre kirliliği, kürtaj, şeriat ve laiklik gibi popüler sosyal problemlere de yer vermektedir. Eserde sıkça tekrarlar da görülmektedir.

Eserin yaklaşık 2000 kadar madde içerdiği söylenmekle beraber, maddeler arasında sistemli bir geçiş bulunmaması, temel maddelerin altında alt maddelerin yer alması, bazen de ana maddeler ile alt maddelerin karışması, ansiklopedide yer alan temel ve ikincil maddelerin tam sayısını belirlemeyi güçleştirmektedir.

Kendine has sistematik yapısından kaynaklanan özelliği dolayısıyla, eserin belli maddelerinde bazen ansiklopedik bilgi sınırlarını aşan detaylara girilmekte; bazen de Kuran ve tefsir ile doğrudan ilgili olmayan konulara yer verilmektedir. Bu kapsamda 13. ciltte “Kuran’da Hz. Peygamber” başlığı altında Peygamberin kronolojik olarak hayatı ele alınmaya başlanmış ve ardından gelen 14. cilt tümüyle bu konuya ayrılarak Peygamberin ahlakı, ibadet hayatı, yaptığı gazveler ve 1. Hicri yıldan başlayarak 11. Hicri yıla kadar yaptığı sosyo-politik faaliyetlere yer verilmiştir. Benzer bir durum da “Tefsir ve Osmanlı Müfessirleri” konusuna tahsis edilen 20. ciltte görülmektedir. Aynı şekilde eserin 25. cildinde “İslah” maddesi başlığı altında bu cilt tümüyle tarihsel süreç içinde İslam dünyasında İslah hareketleri, İslah’ın temel kaynakları, 1950 yılından sonra Türkiye’de dini açıklamalar gibi tartışmalara ayrılmıştır. Yazar bu kapsamda kendi eseri “*Yüce Kuran’ın Çağdaş Tefsiri*” adlı çalışmasının başlıca özellikleri ve farklılıkları konusuna da uzunca yer vermiştir.

Yine 30. ciltte “Sualler ve Cevaplar” başlığı altında dini konularda yazara yöneltilen sözlü ve yazılı sorulara yazar tarafından verilen cevaplar ve fetvalar da bulunmaktadır.

Dr Bilal Gökkır



Tanasković, Darko; Smailagić, Nerkez. *Leksikon Islama*. Sarajevo: Svjetlost, 1990.

ÖZET

İslam Sözlüğü

Leksikon Islama

687 sayfa ve yaklaşık 600 madde içeren İslam ve İslam dünyası ansiklopedisi olan *Leksikon Islama*, Nerkez Smailagić tarafından derlenmiş ve Saraybosna’da zamanının önde gelen Yugoslav yayınevi olan Svjetlost tarafından 1990 yılında yayımlanmıştır.

Sözlük; yazar hakkında bir açıklama, yazarın çalışmalarının bir kaynakçası ve Belgradlı akademisyen editör Darko Tanasković tarafından yazılan bir sonsöz içerir. Sözlük hiçbir çizelge, resim, harita ve kaynakça içermez. Yayımcı, her ne kadar ansiklopedinin sonunda var olan sözlük için seçilmiş bir kaynakçadan bahsetse de, ansiklopedi bir kaynakça içermemektedir.

Yazar Nerkez Smailagić (ölüm: 1985) Hırvatistan’da Zagreb Üniversitesinde görev yapan Bosnalı bir akademisyendi. Aslında Saraybosna’da ve Paris’te siyaset bilimci ve sosyolog olarak eğitilmiş olan Smailagić, daha sonra İslam’a bilimsel olarak ilgi duymuş, felsefe ve sosyoloji alanındaki çalışmalarına ek olarak, İslam alanında birçok önemli çalışma ve çeviriye imza atmıştır.

Yayımcı, yazarın sözlüğü derlerken kendi çalışmalarından alınmış bütünlüklü bölümlere ilaveten, muhtemelen aşağıdaki kaynakları temel aldığı açıklamaktadır: İslam Ansiklopedisi (*Encyclopédie de l’Islam*) I–V (Leyde-Paris, 1913–34, 1938); İslam Ansiklopedisi Yeni Basım (*Encyclopédie de l’Islam*. Nouvelle édition) (Leyde-Paris, 1954’ten beri); Kısa İslam

Ansiklopedisi (*Shorter Encyclopaedia of Islam*) (Leiden, 1953), S. und N. Ronart, Arap Dünyası Sözlüğü (*Lexikon der Arabischen Welt*) (Zürih-Müni, 1972); İslam Dünyası Sözlüğü (K. Kreiser, W. Diem, H. G. Majer, *Lexikon der Islamischen Welt I–III* (Stuttgart, 1974).

Sözlük terimlerini daha fazla bilgi için bir kaynakçanın takibi etmesi ve ansiklopedinin hemen hemen hiç değinilmemiş olan Bosna'da İslam üzerine daha çok terim içermesi gerekirdi. Bu noksanlar, muhtemelen yazarının ölümünden sonra basılmış olan sözlüğün tamamlanmamış bir çalışma olmasının bir sonucudur. Yayıncının açıkladığı üzere, metne bazı değişikliklerin yapılması gereğinin hissedildiği durumlarda bile, yayıncı asıl yapı ve içeriği koruma hususunda yazarın ailesinin isteklerini titizlikle gözetmiş ve kendi müdahalelerini en aza indirmiştir.

Eski Yugoslavya'da *Leksikon*'un yayımlanması, İslami çalışmalar alanında bir dönüm noktası olmuştur. Eser, yakın zamana kadar Yugoslavya'da İslam üzerine mevcut tek kaynaktı. (bakınız: *Enciklopedija Islama*) Eksiklikleri olsa da, Bosna/Hırvat/Sırp dilinde yazılmış, hayati öneme sahip bir kaynak kitap olarak kalacaktır.

Asim Zubčević
Çeviren Nuray Alagöz



معین , محمد , شهیدی , جعفر , دهخدا , علی اکبر . لغت نامه . تهران : دانشگاه تهران ، 1947–1973 ، 16 مجلد .

Muīn, Muḥammad, Shahīdī, Jafar, Dihkhudā, ‘Alī Akbar. *Lughatnāmah*. Tehran: University of Tehran, 1947–73, 16 Volumes.

ÖZET

Ansiklopedik Farsça Sözlüğü

لغتنامه دهخدا

Şu anda on altıncı cilde ulaşan Dihkhudā ansiklopedik sözlüğünün (Farsça *Lughatnāmah-i Dihkhodā*) en son baskısı, Ghulām Rizā Sütüdah ve Dihkhudā Enstitüsü'ne mensup bir grup

araştırmacının gayretleri ve düzeltmeleriyle yayımlandı. Bu yayın Muḥammad Mu‘in ve Ja‘far Shahīdī'nin bilimsel rehberliğinde başlatıldı. Çalışma, Orta Doğu dilleri sözlükleri arasında kapsamca en geniş ve en zenginlerden biri olarak değerlendirilebilir.

Eser, kelimelerin ve teknik terimlerin açıklamalarını ve yorumlarını da kapsayan basit bir sözlükten daha öte bir çalışmadır. Bu değerli ve hacimli çalışma, “Allame” ‘Alī Akbar Dihkhudā'nın (ölümü 1956) 40 yıldan fazla süren dilbilim çalışmalarının ve kendisini bu çalışmaya adanmasının bir sonucudur. Eser, şairlerin, edebiyatçıların ve araştırmacıların çok sayıda eserinin örnek ve leksikal kaynak olarak kullanıldığı tarihi ve coğrafi bağlamlar sağlayan Fars dili ve kültürü ansiklopedisi olarak da işlev görür. Ön sözde yazar, Fars dilinin yapısını kavramayı arzu edenler için Fars dili tarihini ve gramerini geniş biçimde ele alan son derece aydınlatıcı bir giriş bölümü taslağı sunar. Dihkhudā'nın sözlüğünün geniş bir bölümünü oluşturan özel adlar, onomastik terimleri ve toponimler dizini, bilimsel araştırma için yararlı olan İranlı ve İran kökenli olmayan tarihi, politik ve edebi şahsiyetlerle ilgili geniş kapsamlı bilgiler sağlar.

Dihkhudā'nın ansiklopedik sözlüğü, felsefi, teolojik, dini, hukuki ve metafizik tanımları, astronomi, matematik ve biyoloji gibi diğer beşeri ve doğal bilimlerle ilgili geniş açıklamaları ihtiva eden yaklaşık 20,000 maddelik leksikal bir bilgi hazinesidir. Fars dilinde mevcut güncel ve nadiren kullanılan kelimeler ve terimlerin her ikisi de bu sözlükte kayıt altına alınmıştır. Buraya toplanan kelimelerin büyük bir çoğunluğunun açıklamalarına ve yorumlarına yer verilmiş, eski ve modern nazımda ve nesirde kullanımlarına ilişkin örnekler sunulmuştur. Yukarıda sözü edilen belirli niteliklerinden başka, bu çalışma, Farsça olmayan sözlükbirimler ve Arapça, Türkçe, Moğolca, Hintçe, İngilizce, Almanca, Fransızca ve Rusça ve diğer kaynaklardan Farsçanın söz varlığına giren ödünç kelimeleri ihtiva eder.

Yapı: Çalışmanın yapısı Fars alfabesi sırasına göre kurulmuş ve her sayfa (basılı sürümde) üç sütuna bölünmüştür. Karma terimler ve birleşik isimler basit kelime kökünden

kısa bir çizgi (-) ile ayrılmıştır. Arapça ve diğer Farsça olmayan terimler basit kelimedenden noktalı virgülle (;) ayrılmıştır. Tarihi ve edebi kaynakların tam kaynakçasına ilgili şiiirlerin sonunda veya örnek olarak kullanılan özetlerde erişilebilir. Bu kaynakça her örneğin sonunda parantezli veya parantezsiz olarak verilmiştir. Temel anlamları ikinci ve yan anlamlardan oldukça farklı çok anlamlı kelimelerde, ilk anlam diğerlerinden iki dikey çizgi (||) ile ayrılmıştır.

İlgili sözlükbirim veya terimle ilgili yorum ve açıklamalardan önce, dilbilgisel ve dilbilimsel terimler parantez içinde kısaltmalarla gösterilmiştir; örneğin: (ا) isimler için (ع) ve (ع) Arapça kelimeler için (عبر). Ayrıca kelimelerin söylenişleri geleneksel olarak köşeli parantezlerde [] verilmiştir.

Her bir kelimenin tam veya genişletilmiş açıklamasını ve yorumunu vermek için ilk olarak anlamları gösterilmiştir ve ikinci aşamada okuyucular için Fars dilindeki kullanımları örneklandırılan ve görselleştirilen şiir veya nesir parçaları vardır.

Son dönemlerde Tahran Üniversitesi Yayın Örgütü (Far. *Intishārāt-i Dānīshgāh-i Tīhrān*) sayısallaştırılan metindeki her bir sözcüğün araştırılması imkânını sağlayan *Lughatnāmah*'nin CD-ROM'unu yayımlamıştır. Bununla ilgili ayrıntılı bilgiye aşağıdaki adreste erişilebilir:

http://www.p30download.com/archives/utility/persian_tool/download_loghat_nameh_dehkhoda_3_cd_full/

Farshid Delshad
Çeviren Süer Eker



الكرباسي، محمد صادق محمد، الزبيدي، علاء. معالم دائرة المعارف الحسينية للكرباسي. بيروت: دار المجتبى؛ لندن: المركز الحسيني للدراسات، 2000.

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ÖZET

Al-Karbāsi'nin "Hüseynica Ansiklopedisi"nin Özellikleri

معالم دائرة المعارف الحسينية للكرباسي

'Alā' al-Zaydī tarafından yapılan bu çalışma, işi Hüseyni mirası ile ilgili her bilgiyi toplamak olan Muḥammad Şādiq al-Karbāsi'nin *Hüseynica Ansiklopedisi*'nin (*Encyclopaedia Husaynica*) açıklayıcı bir haritasını içerir. Çalışma; ansiklopediyi, derleyeni, tarihçesini ve yöntemini tanıtarak başlar. Yazarı, ansiklopedinin devam eden bir çalışma olduğunu; tamamlandığında 700 ciltten daha fazla uzunlukta olacağını işaret eder ve çalışmayı tarafsız, ansiklopedik ve temel olarak tanımlar. Bu kısa girişten sonra yazar, ansiklopedinin bölümlerini, sıralarını gözeterek, her bölüme bir başlık belirleyerek ve bu bölümlerle ilgili açıklamalara ardışık numaralar vererek tartışır.

Yazar ansiklopedinin her bir bölümünde al-Karbāsi tarafından ele alınan temel konuları özetlemekte ve ana konuyu, giriş, yöntem ve sonucuna özen göstererek açıklamaktadır. Aynı zamanda yazar, ansiklopedide eşlik eden tablo ve dizin olup olmadığını da belirtmektedir. Çalışma, her biri *Hüseynica Ansiklopedisi*'nin bir bölümünü temsil eden 119 başlık içermektedir.

El Zeyid, kitabın büyük bir bölümünde çalışma hakkında tarafsız olmayan yorumlardan kaçınır ve yorum yaptığı yerlerde olumlu bir tavır sergiler. Mesela Hüseyni Yazıları Sözlüğü isimli 319 sayılı bölüm üzerine yaptığı yorumda bu konunun büyük öneme haiz olduğunu, ancak derleyenin buna yeterince dikkat etmediğini söyler. Ancak, hemen ardından yazarın bunu gerektiği yerde açıklamak üzere ertelediğini ekler.

Kitabın sonunda yazar# ansiklopedinin tüm bölümlerini ve numaralarını gösteren bir tablo sunar. Bunu üç liste izler: İlki altı dilde (Arapça, Urduca, Farsça, İngilizce, Fransızca ve Almanca) ansiklopedide geçen isimler listesi, ikincisi ansiklopedinin basılan bölümlerinin listesi ve üçüncüsü ise basıma hazırlanan bölümlerinin listesidir.

Bu çalışmanın önemi *Hüseynica Ansiklopedisi*'nin basılmış ve basılmamış ciltlerinin bir özeti olmasındadır. Bu çalışma, bölüm başlıkları listesinin her zaman asıl kitaptaki başlıklarla

tam olarak eşleşmemekte olması açısından eleştirilebilir. Bu nedenle, mesela, “Hüseyin ve Yasa başlığı”, “Hüseyin ve İslami Yasa” olarak; “İmam Hüseyin’in Başkaldırısı . . . tarihin ve belgelerin başlangıçları” sadece İmam Hüseyin’in Başkaldırısı . . . tarihin başlangıçları” olarak; ve “Hüseyini Yazılar Sözlüğü” başlığı, “Hüseyin (1) Hakkındaki Yazılar Sözlüğü” olarak listeye dahil edilmiştir. “Hüseyin Hakkında Yazı Yazarlar Sözlüğü” başlığı ise “Hüseyin (2) Hakkındaki Yazılar Sözlüğü” olarak listede yer almıştır.

Bilal Orfali
Çeviren Nuray Alagözlü



حسینی دشتی، مصطفی. معارف و معاریف: دائرة المعارف جامع اسلامی. تهران: موسسه فرهنگی آرایه، 2000، 10 مجلد.

Husaynī al-Dashtī, Muşţafá. *Ma‘ārif va ma‘ārif: – dāyirat al-ma‘ārif-i jāmi‘-i Islāmī*. Tehran: Muassasah-i Farhang-i Ārāyah, 2000, 10 Volumes.

ÖZET

Dini Bilgiler ve Genel Kültür: Kapsamlı bir İslam Ansiklopedisi

معارف و معاریف

On ciltlik ansiklopedi benzeri bu kitap, (*elif* ten ye’ye kadar olan dizin öğelerini kapsayan) eserin giriş bölümünde de belirtildiği gibi, uzman olmayan okuyucuları genel ve dini bilgiler için diğer kitaplara başvurma ihtiyacından kurtarmaya çalışan İranlı bir yazarın eseridir. Zaman kazandırmak, yararlı ve özgün bilgilere ulaştırmak bu çalışmanın amaçları arasında belirtilmektedir.

Kitabı için bu başlığı seçerek yazar, bakış açısını, daha açık bir ifadeyle, İslami metinlere ve İslam’ın ortaya çıktığı yüzyıllarla ilgili kaynaklara yönelik kendisinin tercih ettiği ya da savunduğu tutumu ortaya koymaktadır. *Ma‘ārif* ile yazar, insanlara rehberlik etmek için Peygamber ve yanılmaz İmamlar gibi dinin önde

gelen isimlerinin sağladığı ve böylelikle her Müslüman için güvenilir ve önemli olan dini bilgiler bütününe kastetmektedir. Bu bilgiler hukuk ilmi, inançlar bilgisi, felsefe, tarih ve Kur’an tefsirlerinden oluşmaktadır. Bazı hukuk ve inanç hususlarında yazar kendisinin de ileri sürdüğü gibi şahsi ve bağımsız (içtihadî) düşüncelerini eserine dahil etmiştir. *Ma‘ārif* ile ise yazar, kelimeler, atasözleri, edebi terimler, şahıslar ve benzerlerini kapsayan Farsça ve Arapça maddeler halinde okuyucuya sunulan genel bilgiler bütününe kastetmektedir. Hem *Ma‘ārif*’te hem de *Ma‘ārif*’te bulunan tüm maddelerde; özellikle de Şii anlatılarının ve Kuran’ın maddelerinde yazar, bunların genel ve geleneksel anlamlarına dini konular eklemek konusunda ısrarcı davranmaktadır. Bilgilerin İslamlaştırılması olarak da adlandırılabilir bu yöntemle yazar, yabancı kültürlerin Müslümanların kültürlerine, zihinlerine ve de maneviyatlarına girmelerini engellemeye çalıştığını iddia etmektedir.

Bu eserin belirgin özellikleri arasında, yazarın giriş bölümünde de belirttiği üzere, çalışmanın genel ve uzmanlaşmamış doğası bulunmaktadır. Yazar kendi yazım stiline; madde seçim ölçütleri, temel başlıkları düzenleme, isimlerin doğruluğu, tam referans verme ve alıntılar gibi ansiklopedi yazmanın yayımsal ilkeler ve diğer temel ilkeleri ile karmaşık hale getirilmeyen “akıcı stil” olarak nitelendirmektedir. Kitap içerisinde dini olmayan bir kaynaktan nadiren alıntı yapılmaktadır. Bazen dini kitaplara yapılan atıflarda *Nahj al-Balāghah* ya da *Bihār al-Anwār* gibi cilt, sayfa ve diğer dizin bilgileri verilmeksizin yalnızca kitapların başlıkları belirtilmiştir. Yazarın kaynakları arasında güvenilir ve bilimsel olarak yazılan *Dā‘irat al-Ma‘ārif-i Buzurg-i Islāmī* (*Büyük İslam Ansiklopedisi*) ve *Dānishnāmah-i jahān-i Islām* (*İslam Dünyası Ansiklopedisi*) gibi İran ansiklopedilerinden bazılarında da bahsedilmektedir, ancak bunların kullanımları oldukça sınırlıdır.

Bu çalışmanın zayıf noktalarından biri ise maddeler için belirgin seçim kriterlerinin olmayışıdır. Bazen bir kelimenin farklı biçimleri İslami kaynaklar içerisinde kullanıldığında, tüm bu biçimler farklı maddeler altında yer almıştır. Yazarın İslami kavramlar ve öğretiler ile hiçbir ilişkisi olmayan maddelerde bile İslami konulardan bahsetme konusundaki ısrarı

göz önüne alındığında madde seçimlerinde kullanılan bilgilerin İslami kaynaklar içerisinde yer alması ön koşul gibi görünmektedir. İslami metinlerde bahsedilen konuları sunarken yazar, bu gibi bilgilerin günümüzdeki yararlılığını onaylama, reddetme, ya da değerlendirme hususunda sorumluluk almamaktadır; aksine tüm bu bilgilerin bu yüzyılın okuyucusuna yararlı olduğunu varsaymaktadır. İlahiyat fakültesi mezunu olmasına rağmen yazar, bu tür kaynaklardan alınan konularla ilgili Peygamber hadislerinin ve İmamların vecizelerinin doğruluğunu eleştirmedeki geleneksel yöntemleri bile kullanmamaktadır. Bu yüzden özellikle diğer dinler ve mezhepler ya da Kuran müfessirlerinin "İsrailiyat" olarak adlandırdıkları konular yazar tarafından sunulurken okuyucular birçok madde altında garip vecizelerle karşı karşıya kalmaktadır.

Diğer taraftan bu eserin okuyucuları sıradan insanlar olarak kabul edilse de, sanki okuyucular ya Arap dilini konuşan ya da Arap dili konusunda bilgisi olan kişilermiş gibi Kuran ayetlerinin ve Arapça anlatıların birçoğu Farsça'ya çevrilmemektedir. Yine de yazar bu açıdan bile tutarlı değildir.

Madde seçimiyle ilgili açık bir yöntemin olmayışı, birçok durumda referans eksikliği ve verilen referanslardaki yanlışlıklar, maddeleri açıklamak için İslami metinlerin kullanımında profesyonel olmayan ısrarcılık ve en önemlisi de bir ansiklopedinin özellikleri ile bir sözlüğün özelliklerinin birbirine karıştırılması ilk bakışta bu eserde göze çarpan sorunlardır.

Saeid Edalatnejad
Çeviren Gülşah Dindar



ظفر، محمد عشاق. مسائل نماز کا انسائیکلوپیڈیا - نماز کے اہمیت فریضیت اور اس سے متعلق منفرد اور مستند ترین معلومات کا ذخیرہ. لاہر: مشتاق بوک کارنر، 2002.

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ÖZET

Namaza Dair Konular Ansiklopedisi

نماز کے متعلقہ مسائل کا انسائیکلوپیڈیا

مسائل نماز کا انسائیکلوپیڈیا

Masā'il-i namāz kā insā'iklopīdiyā, namaz ve onun ön şartı olan taharet ile ilgili konuları içeren tek ciltlik bir ansiklopedidir. Sade bir Urduca ile herkes tarafından anlaşılır bir şekilde yazılmıştır. Bu nedenle kitabı, fıkha ya da Arapça'ya aşına olmayan okurlar bile anlayabilir.

Ansiklopedi, Müslümanlar için açıklayıcı, kullanışlı bir rehber olarak hazırlanmıştır. Bu nedenle, bayramlardan cenazelere kadar namazın farz kılındığı birçok durumu içerir. Namaza ait temizliğin (taharet) ayrıntıları ve namaz, Hanefi mezhebine (yöntemine) göre sunulmaktadır. Mesela namazın önemine dair uyarıcı/cesaretlendirici metin parçaları kitabın içerisine serpiştirilmiş ve bu durum kitabın şekilsel kalitesini arttırmıştır. Aşağıda belirtilen on sekiz bölüme ayrılmıştır: törensel temizlik (taharet), abdest (vuzu), boy abdesti (gusül), toprakla abdest (teyemmüm), cami edebi, namaz, cemaatle namazın önemi, cuma adabı, iki bayram, hutbeler, hac, cenaze törenleri, nafilé namaz üzerine bir açıklama, Ramazan gereklilikleri, dua/niyaz, mukabeleler (vezaif), mağfiret dileme, iman ve akaid. Bu belirtilen bölümler eşit uzunlukta değildirler. 'Taharet'ten, 'cemaatle namazın önemi'ne kadar bu bölümlerin en önemlileri kitabın içeriğinin yarısından fazlasını kaplarken, geride kalan bölümler sadece birkaç sayfadan oluşmaktadır.

Kitapta, yazarın mezhebi temayülünü açığa çıkarabilecek ne bir önsöz ne de bir giriş vardır. Bu sebeple okuyucu, yazarın ilk Hanefi dini otoritelerin hukuki fikirlerini kanıt gösterip bu fikirlerin Ehl-i Hadis (Hadis Ehli) için yasaklayıcı bir güç taşımadığını ortaya koymasına dayanarak yazarın, Hadis Ehli olmadığı çıkarımını yapmak durumunda bırakılmaktadır. Ancak yazarın Deobandi ya da Barelwi olup olmadığı bariz değildir.

Maalesef, kitap kötü kaliteli kâğıt üzerine yetersiz bir daktilo yazısı ile basılmıştır.

Aun Hasan Ali
Çeviren Nuray Alagözlü



مفرج، ط. ب.. موسوعة عالم الأديان - كل الأديان والمذاهب والفرق والبدع في العالم. بيروت، 2004.

Mufarrij, Tuni. *Mawsu'at 'Alam al-Adyan: - kull al-adyan wa-al-madhahib wa-al-feraq wa-al-bada' fi al-'alam*. Beirut: Nobilis, 2004.

ÖZET

Dinler Dünyası Ansiklopedisi

موسوعة عالم الأديان
كل الأديان، والمذاهب، والفرق، البدع في العالم

Öne çıkan yayımcı T. B. Mufarrij olmak üzere bir grup önde gelen araştırmacı tarafından derlenen ansiklopedi, 24 bölümden oluşmaktadır. Tüm dinleri, inançları ve onların çeşitli tarihi yörelerdeki çağdaş doktrinlerini göstermeyi amaçlayan kullanışlı bir dini ansiklopedidir.

1.-6. bölümler Sümer dini, Eski Mısırlıların dini, Yunan Mitolojisi ve Eski Roma dinleri gibi Hz. İbrahim öncesi dinleri içermektedir. Bununla beraber, Hindistan, Çin, Japonya vb. gibi eski dünyanın çeşitli ülkelerinin mitolojileri ve Hinduizm, Budizm, Konfüçyizm, Tao dini, Şintoizm ve Zerdüştlük gibi Asya halklarının dinleri de bu bölümlerde ele alınmıştır.

7. bölüm, kutsal dinlerden ilki ile başlar. Hz. İbrahim (r.a.) hakkında verilen bilgileri, Yahudi dininin tanımlandığı bölümde Hz. Yusuf ve Hz. Musa üzerine bilgiler izler. Daha sonra, Siyonist ideolojinin ortaya çıkması ve İsrail Devleti'nin kuruluşu ele alınır. 8. ve 16. bölümler doğrudan başlayarak baskılanışını, yayılmasını, Kıpti, Habeş, Maroni, Ermeni, Anglikan ve Protestan kiliselerine bölünmesini de kapsayacak biçimde Hristiyanlık dinine ayrılmıştır.

17. ve 23. bölümler Hicretten başlayarak İslam dininin ortaya çıkmasını ve gelişimini tartışmaktadır. Hz. Muhammed'in ve birlikten

bölünmeye kadar onun yolundan gidenlerin hayatları, Sünnilik kavramlarının ortaya çıkması ve Emevi Devleti'nin gölgesinde Şiiilik anlatılmaktadır. Ansiklopedi, Şiiilik için yaklaşık 4 bölüm ayırmıştır. (19–23). İmam El Hüseyin'den İmam El Mehdi'ye kadar olan Şiiilik tarihçesi sunulmaktadır. Bunu, Abbasiler zamanında ilk Şii devleti olarak kurulan Fatımi Devleti üzerine bir bahis izlemektedir. 23. Bölüm "İslami Tarikatlar" ismini taşımaktadır. Maddeler, Ağahaniye, İbadiye ve Buhrah (Bohras) ile başlayıp Yezidi mezhebi ile biten bir alfabetik sıra ile sunulmaktadır.

Ansiklopedi 24. bölümde Farmasonluk, Satanizm ve Amerika'da 1975'te kurulan "Raelian"lar gibi diğer Batı kaynaklı doktrinlerden bahsederek sona ermektedir.

Verdiğimiz özetten, ansiklopedinin, dinleri ve inançları, tarihi bir sırayla ele aldığını görebiliriz. Sami dinleri ve eski Mısır toplumları ile başlayıp, Uzak Doğu ve antik Batı dinlerine ilerleyerek, Hristiyanlık ve İslam içindeki yeni itikatlar, dini gruplar, tarikatlar ve doktrinler ile sonlandırılmıştır. Bu da ansiklopedinin, tüm dünyada yaygın dinler, itikatlar, tarikatlar ve doktrinlere ilgi duyanlar için ayrıntılı ve elzem bir ansiklopedi olarak güvenilir bir kaynak olmasını sağlamaktadır.

Ansiklopedinin içeriği sadece dinlerle ve inançlarla sınırlı değildir. Aynı zamanda insanların dinlerini, inançlarını ve ruhani durumlarını bir bütünlük içinde bir araya getirerek onların kökenleriyle de ilgilenmektedir. Bunu yaparken ansiklopedi, akademik kaynakları ve 2002'de basılan Rehber Dinler Ansiklopedisi gibi diğer ansiklopedileri temel almaktadır.

Ansiklopedi, çoğu bilgi için farklı akademik otoritelerin desteğinden fark edilir derecede uzaktır. El-ibadiye tartışmasına kadar (23. bölüm) konuların çoğu tek bir akademik kaynağa dayandırılmıştır. Dahası, kaynaklar birbirinden belirli bir şekilde ayrılmamıştır ve en önemli ve ayrıntılı yayınlar kullanılmamıştır. Aynı zamanda, verilen bilgiler, devlet enformasyon hizmetleri tarafından dağıtılan bazı dergilere ve konunun uzmanı olmayan diğer kaynaklara dayandırılmıştır. Bu kaynaklar olumlu ya da olumsuz herhangi bir önyargı/temayül göstermemektedirler. Tüm bunlara rağmen, alıntılar, zor terim ve ifadeleri Arap okurlar için açıklamaya yeterlidir.

Ansiklopedide görülen bir başka eksiklik de, Bahauallah'ın yeni dininin İslam olmadığını söylediği 23. bölümde (sayfa 62) bahsedildiği üzere Bahailerin kendilerini Müslüman olarak kabul etmemelerine rağmen, Bahailik ve benzeri inançların İslami mezhepler bölümünde göstermesidir.

Ansiklopedinin dinleri, inançları sunarken, herhangi bir mezhebin/tarikatın haklılığını değerlendirmeyi okuyucunun muhakemesine bırakarak bu mezhepleri savunan veya karşı çıkan tartışmalara girmeden tarafsız davrandığına şüphe yoktur.

Ahmad Alqadi
Çeviren Nuray Alagözlü



أحمد الموصلي. موسوعة الحركات الإسلامية في الوطن العربي وإيران وتركيا. بيروت: مركز دراسات الوحدة العربية، 2004.

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ÖZET

Arap Dünyasında, İran'da ve Türkiye'de İslami Hareketler Ansiklopedisi

موسوعة الحركات الإسلامية في الوطن العربي وإيران وتركيا

Bu ansiklopedi Arapça yazılmıştır ve Arap dünyasında, İran'da ve Türkiye'de İslami köktendincilik ile doğrudan bağlantılı başlıca şahısları, olayları, fikirleri ve kavramları ele almaktadır. Ayrıca kendileri köktendinci olmamasına ve bahsedilen coğrafi alanın dışından gelen bireyler olmasına rağmen bölgede İslami köktendinciliği dolaylı olarak etkileyen kişiler ya da olaylar da ansiklopediye dâhil edilmiştir.

Ansiklopedi dört bölümden oluşmaktadır: 19. yüzyıldan 21. yüzyıla kadar olan ilgili olayların tarihleriyle birlikte bir listesi, giriş, ansiklopedinin ana bölümü ve Arapça ve İngilizce kaynakçalar kısmı. Giriş bölümü, bölgedeki diğer siyasi söylemler, özellikle de İslami reformist

söylemi ile İslami köktendincilik söylemi arasındaki benzerlik ve farklılık alanlarının altını çizerek; İslami köktendincilikle yazarın ne demek istediğini açıklamaktadır. Bu yüzden çalışmada çok büyük bir öneme sahiptir. Bu bölüm yazarın çıkış noktasını açığa kavuşturmakta ve ansiklopedi içerisine dahil edilen maddeler için analitik bir çerçeve sağlamaktadır. Giriş bölümü modern ve çağdaş İslami söylemler içerisinde üç konuyu da tartışmaktadır. Bunlar epistemolojik temel, siyasi temel, demokrasi ve çoğulculuğun algılanmasıdır.

Ansiklopedinin ana kısmı, Arap alfabesine göre düzenlenmiştir. Nispeten daha eski akımlar ele alınırken aynı zamanda daha yeni ve son dönemdeki akımlara da önem verilmektedir.

Genel olarak ansiklopedi açık, iyi tanımlanmış ve iyi referanslar verilmiş bir çalışmadır. İslami köktendincilik düşüncelerindeki değişimleri takip etmeye yardımcı olmakta ve özgürlük gibi önemli siyasi kavramları yeniden tanımlamaktadır. Ayrıca eser, bu eğilim içerisinde farklı yönelimlere de vurgu yapmaktadır ve bunu Arap dünyasında, İran'da ve Türkiye'deki diğer entelektüel ve siyasi eğilimlerden ayırmaktadır. Buna karşın, ansiklopedinin analitik çerçevesi esas olarak Sünni bağlamı üzerinde odaklanmaktadır ve farklı çıkış noktaları olan ayrı bir eğilim olarak Şii siyasi düşüncesine yer vermemektedir.

Reham Hassan
Çeviren Gülşah Dindar



عثمان، محمد عبد الستار. موسوعة العمارة الفاطمية. القاهرة: دار القاهرة، ٢٠٠٦، ٢ مجلدات.

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ÖZET

Fatmi Mimarisi Ansiklopedisi

موسوعة العمارة الفاطمية

Fatmi dönemi binaları Mısır, Suriye, Ürdün, Lübnan ve Hicaz'daki Müslüman mimari mirasının

önemli bir parçasıdır. Bu çalışmaya dahil edilmiş çalışmalar Fatimiler'in taş üzerindeki mirasının daha açık ve derin bir şekilde anlaşılmasını sağlamaktadır. Geçmişteki çalışmalar analitik tanımlamalar sağlamak için kullanılmakta ve yeni açıklamalar önerilmektedir. Yazar, ortak Mısır ve Suriye mimari mirasının farklı özelliklerini göz önüne sermek için günümüzde kullanılan inşaat terimlerini ve kavramlarını kullanmaktadır.

Cilt I, başkenti Mahdiya (günümüz Tunus'u) olan Fatimi devletinin kuruluşu ile ilgili ve de camiler, saraylar, suyolları ve diğer sivil yapılarda Kahire'nin planlama ve gelişiminde yansımaları bulan Fatimi kentsel planlama kavramının evrimine yönelik tarihi bilgiler sunmaktadır. İkinci bölüm, büyüklükleri ve çeşitlilikleri ile göze çarpan özellikle Kahire, Fustat ve Asvan'daki defin alanları, mezarlar ve mozolelerin yapımını ele almaktadır. Üçüncü bölüm, barış içerisinde inançlar arası birlikte var olma ve hoşgörü dönemini yaşamış olan Kıpti ve Ermeni yerleşimciler ile Fatimi dönemi esnasında inşa edilmiş Hıristiyan kutsal mekanlarının yapılarıyla ilgili olarak okuyucuları bilgilendirmektedir.

Cilt II, Kahire ve Qus'ta Fatimilerden önde gelen kişiliklerin anısına inşa edilmiş kubbeler ve kutsal alanların yapımını konu almaktadır. Ayrıca Asvan'daki defin alanları hakkında bilgiler vermekte ve Fatimiler öncülüğünde ilerleme gösteren mimarlık kurumunu da tanımlamaktadır. İnşaat malzemeleri, tasarımlar ve bina bileşenlerinden bahsetmekte ve konularının stratejik, sembolik ve siyasi önemine ışık tutmaktadır.

Bu ciltte Fatimi Mısır'ında inşa edilmiş üç çeşit anıt tanımlanmaktadır: İlki, Peygamber soyundan gelip (*Ehl-i Beyt*) vefat etmiş kişilerin anısına inşa edilenler; diğeri, büyük olaylar ve törenler anısına dikilmiş olanlar ve üçüncü kategori ise Asvan'a ulaşan yolu gözlemek için Mısır'ın güney sınırları boyunca inşa edilmiş olan stratejik askeri tesislerdir. Bu, toprakları ve su yollarını savunmak için ihtiyaç duyulan jeostratejik vizyonu yansıtmaktadır. Kubbelerin isimlendirilmesi ise Peygamber soyundan gelen kişilere ve de dönemin bilinen ruhani şahıslarına yönelik hassaslığı yansıtmaktadır.

Cilt iki; ayrıca şehirleri korumak için kaleler, kuleler, girişler ve kapılarla birlikte toprakları ve nehre ulaşımı gözetmek için inşa edilmiş

tarihi güneydoğu hudut karakollarına da değinmektedir.

Birçok resim, Creswell'in *The Muslim Architecture of Egypt (Mısır'ın Müslüman Mimarisi)*(1952-9) gibi kaynaklardan alınmıştır. Ayrıntı ya da referans verme hususu açık değildir. Odaklanılan nokta, resimlerin estetik görünüşü değil metinsel bilgileridir. Derleyicinin geçmiş ya da bu alanda veya ilgili alanlarda daha önceki yayınları hakkında hiçbir bilgi bulunmamaktadır.

Najam Abbas
Çeviren Gülşah Dindar



عبد الرحيم غالب. موسوعة العمارة الإسلامية عربي- فرنسي - انجليزي. بيروت: جروس برس، 1988.

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ÖZET

İslam Mimarisi Ansiklopedisi Arapça-İngilizce-Fransızca

موسوعة العمارة الإسلامية عربي- فرنسي - انجليزي

Eser tipoloji bakımından sözlük ve ansiklopedi arasında bir yerde bulunmaktadır. Bu tek ciltlik ansiklopedi, 18 sayfalık bir giriş ve önsözün ardından, Roma rakamıyla numaralandırılmış 54 sayfa İngilizce ve 57 sayfa Fransızca sözlük hariç, 424 sayfadan oluşmaktadır.

Ansiklopedide Arapça alfabetik sıraya göre düzenlenmiş, türevleriyle beraber bin kadar madde bulunmaktadır. Bunlar arasında yalnız mimari terimleri değil, dekorasyon terimleri de vardır ama ansiklopedi tüm mimari unsurları, ve özellikle de İslam mimarisindeki tüm unsurları kapsamamaktadır.

Eser yalnızca dört ülkeye; Mısır, Suriye, Lübnan ve Irak, odaklandığı için bir bütün olarak İslam dünyasındaki terminolojiye dair incelemesi zayıf kalsa da pek çok eski Arapça terimin araştırılmış olması açısından övgüye değerdir. İran ve Türkiye kökenli bazı terim-

ler ansiklopediye alınmış olmakla beraber, bu bölgedeki seçkin İslam mimarisi terminolojisini yok saymak mümkün olmadığı halde eserde Hint yarımadası kökenli hiçbir terim yoktur. Bununla beraber, yazar özellikle Lübnan'dan konuşma diline ait bazı güncel terimleri esere dahil etmiş fakat bu terimlerin başka ülkelerde kullanılmama ihtimalinden bahsetmemiştir.

Başlığı, ansiklopedide üç dilin kullanıldığı izlenimini yaratsa da eser temelde Arapça'dır. İngilizce ve Fransızca, dizinde eserdeki terimlerin çevirisi için, ansiklopedinin Arapça metnindeki açıklamalarda yer verilmeden kullanılmıştır. Terimlerin Fransızca çevirileri, Arapça maddelerin yanında yer almaktadır. Bu nedenle Fransızca dizine pek gerek yoktur.

Bu ansiklopedideki kaynak fakirliği üzücüdür. Kaynakların çoğu Arapçadır ve uzman eserlerin büyük kısmı Mısır'dandır. Irak, Suriye, Lübnan ve Kuveyt'ten pek az kaynak kullanılmıştır. Yazarın kullandığı yabancı kaynakların büyük kısmı, Arapça çevirisi bulunanlardır. Ansiklopedi 1980'lerin ortasında yazılmış olsa da kullanılan kaynaklar genellikle 1940'lar ve 1970'ler arasında yazılmıştır. Kaynakça, 44 Arapça veya Arapça'ya çevirilmiş 11 Fransızca kaynak ve dört süreli yayına sınırlıdır. Daniel Schlumberger'in 1940'larda Kasr'ül Hayr'ül Garbi sarayı üzerine yazdığı ünlü kitabı ve seksenlerde yazılmış tek kaynak (1980) olan André Paccard'ın Fas'taki geleneksel İslam sanatları üzerine kaleme aldığı seçkin kitap dışındakilerin çoğu ya genel ya da tarihsel kaynaklardır.

Eserdeki çizim ve fotoğraflar zayıf, dağılımı da karışıktır. Bunlar için ayrı bir dizin yapılırsa okuyucu için daha faydalı olabilirdi.

Rasha Ali



عبد العزيز, إبراهيم. موسوعة المرأة عبر العصور. القاهرة: الهيئة المصرية العامة للكتاب، 2004، 10 مجلدات.

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ÖZET

Boyunca Kadlinar Ansiklopedisi

موسوعة المرأة عبر العصور

Bu hacimli ansiklopedi tarihin ilk zamanlarından günümüze kadın sorunlarını ve alanlarında tanınmış kadınların biyografilerini kapsamaktadır. Kadın ve cinsiyet çalışmaları alanındaki kaynakların çoğu, dili Arapça olan bu ansiklopedi için taranmıştır. Ansiklopedi akademik hayata özgü teorik tartışmalardan ziyade elle tutulur gözle görülür sorun ve fikirlerle ilgilenmektedir.

On ciltlik ansiklopedide 700'ü biyografi olan 1238 madde vardır. Kadınların hayatları ve başarılarına dair bilgiler ve fotoğraflar geleceğin tarihçilerine değerli malzemeler sunmaktadır. Maddelerde uluslararası bir bakış açısının varlığı seçilmektedir. İlk olarak, yazar kadrosu uluslararası uzmanlardan oluşmaktadır. Her kadın belirlenen ondokuz alandan biriyle özdeşleştirilmektedir. Bu ondokuz alan şunlardır: din, sosyoloji, kurum- kuruluşlar, ordu, insan hakları, eğitim, evlilik – iş, adet – gelenekler, kadın-erkek eşitliği, sosyalizm, bilim, sağlık, güzel sanatlar, sinema, ses sanatları – müzik, tiyatro, edebiyat, tarih ve uygarlık. İkinci olarak eser, dünyanın farklı farklı yerlerinden, Karayip Adaları'ndan eski Sovyetler Birliği ülkelerine; Kuzey Afrika kıyıları ve iç kısımlarından Asya'nın doğusu, Ortadoğu'ya; Avusturalya ve Avrupa'dan Güney Amerika'ya kadar olan kıta ve bölgelerdeki ülkeye ilişkin maddeler, birçok sosyal, kültürel ve siyasi örnek olay ve incelemeler sunmaktadır. Güney ve Kuzey Afrika, Doğu Avrupa, Asya'nın güney ve doğu bölgelerindeki kadın eğitimi de işlenen konular arasındadır.

Ansiklopedide Mısırlı kadınlara öyle çok yer verilmiş ki ansiklopediye Mısırlı Kadınlar Ansiklopedisi denilse daha doğru bir ad olurdu. Maddeler alfabetik sırayla ülkelere göre düzenlenmiştir. Ansiklopedide adları geçen kadınların biyografileri ülkelere göre dizilmiş ancak, kullanıcılar bu biyografileri ülkeler dizini yardımıyla bulmak

zorunda. Mesela, kadın hareketleri belli bir bölümde toplanmamış; bunun yerine ülkeler kısmındaki maddelerin arasına serpiştirilmiştir. Mısır'daki kadın hareketleri 3., 8., 4. ve 6. ciltlerdeki farklı bölüm ve yerlere dağılmış durumdadır. Ansiklopedideki maddelerin yukarıda belirttiğimiz ondokuz konu başlığına göre düzenlenmesi daha doğru olurdu. Böylece biyografiler ve ülkeler beraberce bu başlıklar altında bir arada işlenebilirlerdi. Ayrıca, ansiklopedi gözden geçirilecek yeni basımlarında genişletilebilir de. Olası yeni basımlarda okuyucuları karşılaştırmalı makalelere yönlendirecek, konu başlıkları arasındaki yakınlıkları vurgulayan disiplinlerarası referanslara özel önem verilmeli. "Referanslar" derken farklı ülkelerde üzerlerinde araştırma yapılan benzer ya da aynı sorunlardan araştırmacıların haberdar olmalarını sağlayacak referans bilgileri kastedilmektedir.

Ansiklopedide İngiliz kadınlarının biyografilerine, ülkelere ve on dokuz başlığa göre düzenlenmiş üç ayrı dizin vardır. Arapça'da, başka dillerde ve elektronik ortamda erişilebilecek kaynakları içeren 10 sayfalık bir başvuru listesi de ansiklopediye eklenmiştir. Arapça yazılmış seksen altı kaynak, kadınların tarih boyunca İslam uygarlıklarına katkılarını tartışmaktadır. Ansiklopedi, Arapça bilip, kadın ve cinsiyet konularında çalışan araştırmacı ve öğrenciler ve ayrıca eğitim ve ilgili alanlarda politikalar geliştirecek olanlar için emsalsiz bir başvuru kaynağıdır.

Huda al-Khaizaran
Translated by Abbas Karakaya



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ÖZET

İslam Tarihi ve Uygarlığı Ansiklopedisi

موسوعة التاريخ الإسلامى والحضارة الإسلامية

Bu ansiklopedi, İslam'ın insan düşüncesinin gelişimine yaptığı kültürel katkısı aydınlatmak ve tarihten öğrenilebilecekleri ortaya koymak amacıyla İslam'ın doğuşundan günümüze dek İslam dünyası tarihinin kapsamlı bir çözümlemesini sunan on ciltlik bir yapıttır. Hemen hemen bütün ciltler birkaç kez yayımlanmış, bazı ciltler ise onuncu baskıya ulaşmıştır.

Ansiklopedinin ilk üç bölümünde İslam öncesi çağlardan Abbasilerin ilk dönemine dek Arap tarihi ele alınmaktadır. Bundan sonraki beş bölüm boyunca, en batıdaki Endülüs'ten Doğu Asya ülkelerine, çeşitli coğrafi alanlarda yaşayan Müslümanlara ilişkin hem yerel, hem de daha kapsamlı araştırmalar sunulmaktadır. Son iki bölümde ise modern Mısır tarihine odaklanılmaktadır.

İlk bölüm (675 sayfa), genel bir girişle beraber Arapların siyasi, ekonomik ve sosyal yaşamlarıyla ilgili bilgiler sunmaktadır. Daha sonra, İslam, mücadeleler, işgaller, akıncılar, İslam'a davet ve bu davetin felsefesi ve doğru yolda giden Halifeler çağıyla ilgili konulara ek olarak, Hz. Muhammed'in yaşamı, Peygamber mertebesine yükselişi, İslam'ın Medine'ye girişi ve Peygamber'in hicretten sonraki yaşamı anlatılmaktadır.

İkinci bölüm (316 sayfa) Emevi devleti ve Halifelerini tanıtarak başlamaktadır. Daha sonra Emeviler döneminde İslamın yayılışı ve bu döneme özgü entelektüel ve devrimci hareketler tartışılmaktadır. Bunun takiben, Şii hareketi ve amaçları, ardından da Abdullah Bin Zübeyr ve felsefesi ele alınmaktadır. Bunu Cemal Savaşı, Hariciler, Mutezile, Murciye ve Cerbriye ekolleri izlemektedir.

Üçüncü bölüm (460 sayfa) Abbasi Halifeliği'nin ortaya çıkışını hazırlayan koşulları, Halifeleri ve ilk Abbasi döneminde karşılaştıkları sorunları tanıtarak başlamaktadır. Daha sonra Halifeliğin büyük şehirleri, kültürel gelişimi, dış ilişkileri ve meşhur elçileri hakkında bilgi verilmektedir. Rabi Bin Yunus ve oğlunun temsil ettiği danışmanlar

yönetiminin psikolojik bir çözümlemesi yapıldıktan sonra ilk Abbasi döneminden sonraki Halifelik dönemleri, örneğin Türkler, Büveyhiler ve Selçuklular tartışılmaktadır.

Dördüncü bölümde (460 sayfa) Müslüman Endülü's'le ilgili konular ve entelektüel ve kültürel İslam uygarlığının oradan Avrupa'ya aktarılışı ele alınmaktadır. Daha sonra Mağrib'deki devletlerin ve Libya'nın İslam'ın doğuşundan günümüze kadarki durumu ve bu ülkelerin yaşadığı sömürge dönemi, direniş ve bağımsızlık hareketlerinin üzerinden geçilerek açıklanmaktadır. Son olarak, Sanusi hareketine, tarihine ve ilkelerine değinilmektedir.

Beşinci bölümde (967 sayfa) Mısır tarihi, İslamın orada kazandığı zaferden Cumhurbaşkanı Hüsnü Mübarek dönemine kadar anlatılmaktadır. Mısır uygarlığının etkisi, dolayısıyla da İslam çalışmalarındaki merkezi konumu, çeşitli devlet yönetimleri (Tuluniler, Akşitler, Eyyubiler, v.b.), uzun sömürge dönemi ve sömürgecilğe karşı verilen mücadele ayrıntılı olarak tartışılmaktadır. Ayrıca bu bölümde Suriye tarihi Osman'ın zaferinden günümüze dek ele alınmaktadır. Haçlı Seferleri, sebepleri, sonuçları ve onlara karşı verilen İslami mücadele hakkındaki bilgilendirmenin ardından Osmanlı İmparatorluğu'na (Türkiye) geçilmekte ve kuruluşundan günümüze dek olumlu ve olumsuz tarafları ortaya konmaktadır.

Altıncı bölümde (743 sayfa) Afrika'nın aşağı Sahra bölgesindeki İslam devletlerinin İslam'ın kabulünden günümüze kadar geçirdikleri süreçler ele alınmaktadır. İslamın bu bölgelere, örneğin kuzey bölgelerin merkezine yayılma yordamlarına, Arap dünyasının ya da bu dünyanın dışında kalanların yaşadığı göçlere, tasavvuf tarikatlarına vb. değinilmektedir. Avrupa sömürgeciliğinden ve günümüz Müslüman devletlerinden (Moritanya, Senegal, Gambiya, Mali, Nijer, Nijerya, Çad, Sudan, Somali ve Cibuti) önce var olan kimi Müslüman devletlerinin (Gana, Mali, Shongai, Hausa, Borno, Bajrami, Junj, Mogadişu ve Zanj Krallığı) durumları tartışılmaktadır.

Yedinci bölüm (816 sayfa) Arap Yarımadası'ndaki İslamla ilgilenmektedir. Bu bölüm, Suudi Arabistan Krallığı'nın kuruluşundan önceki dönemden başlayıp günümüze dek uzanarak Neced ve Hicaz olaylarını anlatmaktadır.

Daha sonra Umman Sultanlığı, Yemen, Bahreyn, Katar, Birleşik Arap Emirlikleri ve Kuveyt tarihi anlatılmaktadır. Bunu yüzyıllar boyunca Irak tarihinin açıklanması izlemekte ve bu bölüm, Irak ve Kuveyt'teki olayların tarihsel-psikolojik çözümlemesiyle sona ermektedir.

Sekizinci bölümde (651 sayfa) batıdan doğuya doğru coğrafi bir sırayla İslam'ın doğuşundan günümüze dek Arap dünyası dışında kalan önemli Müslüman devletlerin üzerinden geçilmektedir. Ayrıntılı bir İran tarihinden sonra Afganistan ve Hindistan ele alınmakta ve Hindistan bölümünde Hindistan'la Pakistan'ın ayrılışından önceki koşullar tartışılmaktadır. Ardından doğu Pakistan'ın bağımsızlığı ve Bangladeş'e dönüşümü ele alınmaktadır. Günümüz Hindistan'ındaki Müslümanların durumlarına değinildikten sonra Malezya ve Endonezya'nın ayrıntılı olarak ele alındığı bir bölümde Güneydoğu Asya'ya odaklanılmaktadır. Son olarak Sovyetler Birliği, Çin ve Filipinler'deki Müslüman azınlıklardan söz edilmektedir.

Dokuzuncu bölüm (819 sayfa), devrimden önceki dönemden başlayarak, Modern Mısır tarihine odaklanılmaktadır. Daha sonra devrim ve liderleri üzerine yapılmış, konuyla ilişkili kimi çalışmalardan söz edilmektedir. Ansiklopedi, 1952'den 1970'e Muhammed Necib ve Cemal Abdülnasır yönetiminin kaydını yıl yıl tutmakta ve özellikle Abdülnasır için önemli bir dönem olarak değerlendirdiği "adaletsizlik ve yenilgilere" odaklanılmaktadır. Bu bölümün başında yer alan giriş yazılarına ek olarak Abdülnasır'ın ölümünden sonra ailesinin içinde bulunduğu durumu, askeri darbe tehlikesini, selefının dönemiyle arasındaki farkı göstermek amacıyla Sedat döneminde elde edilen başarıları anlatan bir kapanış tartışması yer almaktadır.

Onuncu bölüm (650 sayfa) Sedat'a ve dönemine ayrılmıştır. Bölüm, Abdülnasır'ı ve Sedat'ı genel olarak İslam tarihiyle ilişkilendiren kısa bir yazıyla açılmaktadır. Devrime ve sonuçlarına ilişkin giriş niteliğinde gözlemler sunulmakta; devrimin demokrasi ve sömürgecilikle ilişkisi tartışılmaktadır. Ardından, Sedat'ın devrimden önceki, devrimden iktidara gelene kadarki ve devlet başkanlığı dönemindeki yaşamı bu sırayla ve üç aşamada ele alınmaktadır. Üçüncü aşamada 1970'teki başkanlık yemininden 1981'de

kürsüde yaşananlara dek onun döneminin tarihsel olaylarına yer verilmektedir. Ayrıca kitap, yıl yıl olayların üzerinden geçmekle yetinmeyip bazı konuları ayrıntılı olarak tartışmaktadır. Bunlar arasında Sedat'ın başarıları, demokrat / diktatör tutumu, olumlu ve olumsuz nitelikleri yer almaktadır. Bunu, ansiklopedinin tümü için yazılmış bir sonuç izlemektedir.

Yapıt genel olarak, arada bir gereksiz ayrıntılara yer vermekle beraber, incelediği konuları kapsamlı, akıcı ve nesnel biçimde ele almasıyla ayırt edilmektedir. Bir İslam tarihi ve uygarlığı profesörünün araştırmalarına dayanan yapıt, her bölümün sonunda önemli ve yetkin kaynakları sıralamaktadır. Ayrıca, modern Mısır tarihinde olan olaylar tanıklık edilmişçesine anlatılmaktadır. Bölümlerin çoğu araştırmacıların işine yarayacak çizimler, haritalar, resimler ve özel isim ve yer adları dizini içermektedir. Bütün bunlar göz önüne alındığında ansiklopedinin İslam tarihiyle ilgilenenler için yetkin ve önemli bir kaynak olduğu kuşkusuzdur. Ansiklopedinin göze çarpan başka bir özelliği ise Arap ülkeleriyle diğerlerini birlikte ve yan yana ele almasıdır.

Dahlia Sabry
Çeviren Hivren Demir-Atay



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ÖZET

Filistin Bizim Vatanımız

موسوعة بلادنا فلسطين

Bu on ciltlik ansiklopedinin başlıca amacı, Filistin'in coğrafyasını ve tarihini, özgürlük mücadelesinin tarihini de kapsayacak biçimde anlatmak.

Eserin ilk cildi iki bölüme ayrılmış; birinci bölüm ayrıca iki alt bölümden oluşuyor.

Coğrafyayla ilgili olan ilk bölüm, Filistin'in konumunu, büyüklüğünü, nüfusunu ve doğasını, körfez dahil olmak üzere sahil bölgesine odaklanarak açıklıyor. Filistin'e çöl, vahiy, "süt ve bal" (zenginlik ve refah) ülkesi olarak genel bir bakışın ardından ülkedeki idari bölgeler tanıtılıyor: El Celil, Nablus, Kudüs, Yafa, Lidda ve Gazze. Ürdün nehrinin doğusundaki bölge ve Filistin, Kur'an-ı Kerim'de ve hadislerde geçtiği hâliyle anlatılıyor. Filistin'in tarih öncesindeki durumuna ve Eski Çağ, Orta Çağ, Geç Taş Devri, Demir Devri ve Tunç Devri'ndeki nüfusuna da değiniliyor.

Tarihle ilgili olan ikinci bölümde yazının icadı, Sami halklar, Filistin'in coğrafi konumu, Kenanlılar ve Ümeyyedler gibi diğer Arap hanedanları, İbrahim'in Filistin'e göçü ve Levant'a diğer Arap ve Sami göçleri gibi Filistin tarihiyle ilgili bazı konular ele alınmış. İlk bölümün ikinci alt bölümünde Gazze'nin Memlükler, Osmanlılar ya da Napolyon'un Mısır seferi dönemi gibi farklı zamanlardaki tarihi ile Bir es-Saba bölgesi ve bu bölgedeki aşiretler anlatılmış. Bu bölümde Gazze ve Bir es-Saba'nın coğrafyası, şehirler ve köyler, okullar ve camiler de dahil olmak üzere ele alınmış.

İkinci ve üçüncü ciltlerde Nablus bölgesine, tarihine, coğrafyasına, şehirlerine ve köylerine odaklanılmış. Bunun ardından Nablus'un dağları, körfez bölgesi ve okullarına ilişkin bir inceleme geliyor. Bunu, Nablus'un antik çağlardaki hâli, Arap-Müslüman dönem, Haçlı Seferleri, Nablus'un Osmanlı idaresinde olduğu dönem, İngiliz dönemi, Nablus'taki Yahudiler, hem Nablus'taki, hem de El Balka bölgesi dahil olmak üzere Ürdün nehrinin doğusundaki köylere dair bilgiler (nüfus, köyler, dağlar, nehirler, bitkiler, okullar ve aşiretler) takip ediyor.

Üçüncü ciltte Nablus bölgesi, Cenin ve Tülkerim bölgeleriyle beraber, daha ayrıntılı bir biçimde ele alınmış. Konum, büyüklük, bitkiler, okullar, tarihi özellikler, Cenin'in köyleri (örneğin Doğu El-Sha'arawiyah, Mashariq al-Jarrar ve Al-Haretha), Tülkerim'deki ve Ürdün'ün doğusundaki köyler incelemeye dahil edilmiş. Yazar, İrbit Vilayeti'ne, nüfusuna, köylerine, dağlarına, okullarına ve aşiretlerine ilişkin bilgiler de vermiş.

Dördüncü ciltte Yafa bölgesinin (Yafa, El-Remlah ve Lidda) tarihi, Haçlı Seferleri ve Osmanlı Devri dahil olmak üzere Arap-Müslüman fetihlerinden başlayarak ele alınmış, Yafa okulları ve gazeteleri, 1921'deki Yafa isyanı, Yafa köyleri ve arkeolojik alanları hakkında bilgiler sunulmuş. Bunu, El-Ramlah şehri (konumu, binalar, olaylar), bölgenin Memlüklerin, Osmanlıların ya da İngilizlerin etkili olduğu farklı dönemlerdeki tarihi ve Ramlah'ın siyonist işgaline teslim oluşuna değinen bir bölüm takip ediyor. Daha sonra, Lidda ve köylerinin İngiliz mandası sırasındaki durumu, El-Ramlah'ın ilçelerindeki tarihi bölgeler ve Yafa ile Ürdün nehrinin doğusundaki kaleler inceleniyor.

Beşinci ciltte El Halil (Hebron) bölgesi, bölgenin sanayi devri gibi farklı dönemlerdeki tarihi, arkeolojik alanları ve köyleri, tarımı, okulları ele alınmış ve Hebron şehri üzerinde durulmuş.

Altıncı ve yedinci ciltler Jund el Ürdün bölgesi, Safad bölgesi, yukarı Celile, Safad şehri ve köyleri dahil olmak üzere El Celil (Celile) topraklarının arkeolojik ve tarihi alanlarını, tarımını, okullarını ve Yahudi yerleşimlerini inceliyor. Tiberias bölgesiyle ilgili olarak yazar, Tiberias gölü, Musa Bin Nusayr'ın Tiberias gölü yakınlarından geçişi, Tiberias'ın farklı çağlardaki tarihi, bölgedeki köyler, tarihi yerler, arkeolojik binalar ve Yahudi yerleşimlerine odaklanmış. Yazarın ele aldığı en önemli yerlerden bazıları olan Nasıra, Akka ve Hayfa şehirlerinin sınırları, köyleri, büyüklükleri, nüfusları, dağları, tarım ürünleri ve okulları üzerinde durulmuş.

Sekizinci, dokuzuncu ve onuncu ciltlerde Beytüllahim, Beit Jala, Eriha ve Ramallah şehirlerinin yanında Kudüs, köyleri de dahil olmak üzere, ele alınmış. Bu şehirlerin sınırları, büyüklükleri, nüfusları, tarım ürünleri, okulları, köyleri ve arkeolojik alanları üzerinde durulmuş. Yazar "bilinmez" görünen tarihten yaygın olarak bilinen tarihe dek Kudüs'ün coğrafyasına özel bir önem vermiş. Daha sonra Kudüs'ün tarihini, farklı devirlerdeki, Kur'an-ı Kerim ile hadislerdeki ve Memlüklerdeki adları üzerinde durarak incelemiştir.

Bu eser, saygın bir Filistinli akademisyen tarafından çeşitli birincil kaynaklara dayanılarak

yazılmış kapsamlı bir ansiklopedi. Bu nedenle, başka yerlerde bulunmayacak ayrıntılar içeriyor. Ne var ki vatanlarında kalan ve İsrail Devleti'nde Arap azınlık olmuş Filistinlilerin durumu üzerinde durulmamış.

Makram Khoury-Machool
Çeviren Rüstem Ertuğ Altınay



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ÖZET

İslam'da İnsan Hakları Ansiklopedisi

موسوعة حقوق الإنسان في الإسلام

Bu kitap, insan haklarını İslam kaynaklarına göre tarif etmeyi amaçlayan tek ciltlik bir çalışmadır. Aynı zamanda, insan hakları üzerine Batı kaynaklarında yer alan eleştiriye karşı İslam kanunlarını savunmaktadır. Yazarın tartışması, ansiklopedinin yapısını ve içeriğini şekillendirmiş olan bir dizi fikir üzerine kurulmuştur. Bu fikirlerden ilki, Batı'daki ve İslam dünyasındaki insan hakları değerler dizisi ilişkisinin, farklılık ve karşıtlıklardan biri olarak algılanmasıdır. İkincisi, milli devlet kavramının ve bu kavramdan türeyen her fikrin reddedilmesidir. Üçüncü olarak, toplumdaki başlıca sosyal birim olarak ele aldığı aile kavramının lehine, insan hakları konusunda bireyselleşmenin reddidir.

Giriş bölümünde, yazar, Batı toplumundaki insan hakları ve çekinceleri konusundaki görüşünü açıklamaktadır. Aynı zamanda Batı dünyası ve İslam dünyasının insan haklarını algılamaları arasındaki farklılıkları da ana hatlarıyla özetlemektedir. Yazar, İslam'da insan haklarına bir dizi toplumsal ilişkiler halkası vasıtasıyla hitap değinir. Hadis ve diğer İslam kaynaklarından destekleyici kanıtlar sağlar.

Ansiklopedi, iki özel “çevre”yi içeren bir bölüme ek olarak, üç çevreyi ele alır: İlk olarak, çocuk, koca ve kadın hakları, gibi aile içindeki haklara değinir, ikinci olarak, daha geniş toplum içindeki haklardan bahseder. Bu komşu haklarını, Müslüman akrabaların, yetimlerin, fakirlerin, hastaların, yaşlıların, kölelerin ve ölümlerin haklarını içerir.

Üçüncü sosyal çevre, siyasi, ekonomik ve toplumsal hakların yer aldığı üç bölümü içeren, yönetim ile ilişkili hakları ele alır. Son olarak, özel bir bölüm İslam devletlerinde yaşayan gayrimüslimlerin toplum ve yönetime dair hakları ve İslam’da kadın haklarına değinmektedir.

Ansiklopedi, birçok hadis ve diğer İslam kaynaklarını içererek insan haklarına ahlaki, ruhi ve yasal bakış açılarından yaklaştığı için faydalıdır. Ancak, zayıf tarafı ise sadece Arap kaynaklarına dayandırılmış olmasıdır. Bununla birlikte, yazar, insan hakları ile ilgili olarak Batı kuralları ile karşılaştırıldığında İslami şeriatın (*Shari’ah*), mükemmelliğini savunarak ve ispat ederek amacını ortaya koymaktadır. Dolayısıyla, bu çalışma, yapısında ve içeriğinde yansıtıldığı üzere yaklaşımında tarafsız değildir. Genel olarak, konuya değinirken ana fikrin farklı katmanlarında bir örtüşme vardır. Örneğin, kuramsal, tarihsel ve yasal bakış açıları sıklıkla iç içedir. Dahası, yazar, ölüm cezası gibi bazı tartışmalı konuları eleştirir ışığında ortaya koymamaktadır. Bu nedenle, ansiklopedi, İslam’da haklar ile ilgilenen Müslüman bilim adamlarının çok sayıda değişik fikirlerini ya da Müslümanlar arasında ve/ya da Arap dünyasında, insan hakları ile ilgili hâlihazırda var olan farklı tartışmaları yansıtmada konusunda başarısızdır.

Reham Hassan
Çeviren Nuray Alagözlü



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ÖZET

Ansiklopedi Modern Mısır’ın

موسوعة مصر الحديثة

On ciltlik bu ansiklopedi modern Mısır’ın 1952–1996 yılları arasındaki panoromik bir resmini ülkenin politik, ekonomik, eğitim, sanayi, tarım, kültür ve sosyal, basın yayın gibi alanlarındaki gelişmelerini inceleyerek, tabii bu arada ülkenin coğrafyasını ve tarihi zenginliklerini de unutmadan, sunuyor.

Birinci kısım (151 sayfa), anayasa konusundaki gelişmeler, hükümet ve siyasi sistemlerle başlayıp yürütme, yasama ve yargı organları hakkındaki tartışmalarla devam ediyor. Sonra sırasıyla siyasi partiler (tek partiden çok partili döneme geçiş) ve Mısır’ın dış politikaları tartışılıyor.

İkinci kısmın (151 sayfa) konusu ekonomi. Bu kısım ekonomik sistemin ve politikalarının gelişimi ile başlıyor. Sonra büyüme oranları ve büyüme oranları ile gelir seviyelerinin karşılaştırılmaları takip ediyor. Üretimin tüketimi karşılama oranları, yerel atıl kaynakların ekonomiye kazandırılmaları konuları da işlenen konular arasında. Daha sonra bankacılık ve para politikaları, ödemeler dengesi, cari açıklar gibi mali konular hakkında incelemeler yer alıyor. Kamu sektörünün durumu, özelleştirme ve Mısır ekonomisinin dünya ekonomisindeki yeri hakkında yazılar geliyor sonra. Bu kısım Mısır ekonomisine ilişkin geleceğe yönelik bir takım tahminlerle sona eriyor.

Üçüncü kısım (175 sayfa) Mısır’ın coğrafyası ve doğasının tasvir ile başlıyor ve sonra iklimine, iklimini etkileyen unsurların tartışılmasına geçiliyor. Buradan Mısır’ın demografik özellikleri ve sorunları mercek altına alınıyor: nüfus büyüme oranları, doğum-ölüm oranları, iç göç-dış göç, iş gücü sayısı ve nüfusun neden olduğu sorunlar. Nüfus konusunu tarım ve hayvancılık konuları; balıkçılık, küçükbaş-büyükbaş hayvancılık, tarıma elverişli alanlar, belli başlı tarımsal ürünler gibi konu başlıkları tartışılıyor. Bu kısımda en son olarak yeraltı kaynakları, ulaşım ağı, sanayi, sanayi ve tarımdaki verimlilik konuları işleniyor.

Dördüncü kısım (151 sayfa) eğitime ayrılmış. Önce genel olarak eğitime ayrılan kaynak ve politikalar özetleniyor. Sonra üniversite öncesi eğitimin ana okul, ilköğretim, lise, özel okullar ve bu eğitim kurumlarında kalitenin yükseltilmesi konuları tartışılıyor. Daha sonra yüksek eğitim alanındaki okullar; yüksek okul, akademiler, devlet, vakıf üniversiteleri, yabancı üniversiteler konuları inceleniyor. En son olarak El-Ezher üniversitesi ve okullarındaki eğitim üzerinde duruluyor.

Beşinci kısımın (159 sayfa) girişi bölümü, Mısır'daki sanayileşmenin başlangıç ve evrimini, milliyetçilik hareketlerinin görüldüğü zamanlardan başlatıp 1952 yılındaki devrime kadar getiriyor. Serbest girişim ve devletin devlet güdümlü kapitalizmdeki rolleri ayrıntılarıyla tartışılıyor. Sanayi planları, *khamsiya* ve *thalathiya* planları(1) da bu kısımda dikkatle incelenen konular arasında.

Altıncı kısımın (159 sayfa) girişi en eski zamanlardan günümüze tarımın genel gelişimini veriyor. Sonra tarım ve hayvancılık, bahçecilik, ekip-biçme, seracılık, balıkçılık, kümes hayvancılığı gibi alt alanlar Mısır'ın şu anki durumunu gösteren istatistikler de verilerek anlatılıyor. Daha sonra toprak sahipliği, toprağı işleme yol ve metotları, teknolojik düzey konularına geçiliyor. Bu konulardan sonra tarım ürünlerinin işlenişi, bu alandaki sanayileşme üzerinde duruluyor. Altıncı kısımda ayrıca tarımın karşılaştığı sorunlar, iklim değişiklikleri, tarımda kendi kendine yetebilme gibi sorunlar hakkındaki yazılara da yer veriliyor.

Yedinci kısımın (151 sayfa) konusu medya. Mısır medyasının genel bir tanıtımından sonra Kahire Beşeri Bilimler ve Fonetik Kurumu hakkında ve birleşik televizyon yayıncılığı hakkında yazılara yer veriliyor. Daha sonra Mısır'da gazeteciliğin doğuşu ve gelişimi anlatılıyor. Bu bölümde ayrıca Orta Doğu Haber Ajansının organizasyonu, olanakları, misyonu gibi konuları da kapsayan bir yazı vardır. Mısır'daki televizyonculuğun doğuşu ve gelişimi, televizyon yapımcılığı, özel ve devlet kanalları, izlenilme oranları ve ayrıca, Kahire yayıncılık ve televizyonculuk festivali işlenen konular arasında. Medyanın geleceğine dair yapılan tahminler bu kısımın son yazısıdır.

Sekizinci kısım (159 sayfa) Mısır'daki kültür hayatı ve etkinlikleriyle ilgili. Genel bir tanıtımdan sonra kültür alanındaki bazı değişik kurumlar (2) üzerinde duruluyor, daha sonra kültür politikaları, kültür merkezleri, okuma-yazma kampanyaları gibi konular ele alınıyor. Ellili yıllardan seksenlere edebiyat bu kısımda tartışılan başka bir konudur. Edebiyat konusunu sinema, tiyatro, müzik, popüler art ve kültür alanındaki yazılar(3) izliyor.

Dokuzuncu kısım (151 sayfa) Mısır'daki sosyal hayat ve ilişkiler hakkındadır. Bu kısımdaki tartışmalar, evlilik, iç göç, kadınları statüsü gibi önemli konularla başlıyor. Daha sonra toplumdaki önemli grup ve sınıflar hakkında tartışmalara geçiliyor. Benzer biçimde tarımdaki mülkiyet konusu ve sosyal yapılanma tartışılan konular arasında. Mısır'ın kına gecesi, sünnet, *houn* (4) gibi gelenek ve göreneklerine de değiniliyor. 'Al-qarin, al-qarin, al-taqa'ul, al-tasha'um'(5) gibi batıl inançlar, yıldız falı da bu kısımda ele alınıyor. Bu kısımda son olarak özel günler, dini kutlamalar ve bayramlar, derviş zikir törenleri tartışılıyor.

Onuncu kısım (175 sayfa) Mısır'daki geçmiş uygarlık ve kalıntılara ayrılmıştır. Bu kısımın girişi mumyalama, 'al-qalk', kıyamet günü ve hayatın sonsuzluğu gibi eski Mısır uygarlığına ait kavramların tartışılmasıyla başlıyor. Daha sonra, Manf, Dandara, Tiba, İsna şehri, Nubia (6) gibi arkeolojik alanlar ve Piramitler, belli başlı tapınaklar ve Kral Kufu'nun gemileri hakkında yazılar vardır. Bu kısım ayrıca Sinai toplumu ve Sinai'de yapılan keşifler ve ören yerleri hakkında incelemeler de içeriyor. Son olarak bu kısım İskenderiye harabeleri, Siwa vahası (7) ve müze kalıntıları hakkında yazılara yer veriyor.

Bu ansiklopedinin en ayrıcı özellikleri akıcılığı, bilimselliği ve nesneliliğidir. Sayfa düzeni iki sütun biçimde düzenlenmiş bu yapıtta ele alınan her konu resim, tablo, grafik, çizimlerle desteklenmiş ve her cildin sonuna bir içindikiler sayfası eklenmiştir ki bu kullanıcının işini çok kolaylaştırmaktadır. Birinci kalite kâğıt ansiklopedinin değerini bir misli daha artırıyor. İşlenen konuların değişik yönleri farklı bakış açılarından verilmeye özen gösterilmiş ve her konunun sonunda katkıda bulunan uzman ve

akademisyenlerin adları listelenmiştir. Sonuç olarak, bu ansiklopedi tek kelimeyle muhteşem bir çalışma olup modern Mısır hakkında bir şeyler öğrenmek isteyenlerin başvurmadan edemeyecekleri bir kaynaktır.

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ÖZET

Arap Felsefesinde Kullanılan Terminoloji Ansiklopedisi

موسوعة مصطلحات الفلسفة عند العرب

Tek ciltten oluşan bu ansiklopedi, Librairie du Liban tarafından çeşitli ilimlerin klasik geleneklerinde kullanılan Arapça terminolojiler üzerine hazırlanan *Arapça ve İslami Terminoloji Ansiklopedileri Dizisi* içinde yer almaktadır. Yapıt, ortaçağ Arap felsefesinde kullanılan tanımlara ve açıklayıcı alıntılara yer vermektedir. Dizi ise hem öndegelen ortaçağ düşünürlerinin felsefesine, hem de mantık, kelam, tasavvuf, bilim alanlarındaki diğer ilgili konulara ayrılmış ciltlerden oluşmaktadır.

Metafizik, doğal felsefe ve pratik felsefe alanlarını da içeren yapıt, oldukça kapsamlıdır. Hem Arapça kökenli terimlerin, hem de Yunanca kökenli olup Arapçalaştırılmış terimlerin tanımları verilmektedir.

Terimler alfabetik olarak sözcüklerin köklerine göre değil, biçimine göre düzenlenmiştir. Böylece *mawjūd*, *wāw* değil *mīm* harfi altında yer almaktadır. Arapça başvuru kaynaklarında bu sistemin açık sakıncaları vardır. Etimolojik olarak ve anlamları bakımından birbirleriyle yakından ilişkili sözcükler (örneğin, *imkān* ve *mumkin*), bir arada verilmemekte, yapıtın farklı

yerlerine dağıtılmaktadır. Bazen de sözcükler, düzensiz çoğullarda olduğu gibi, beklenmedik başlıklar altında tanımlanmaktadırlar. (örneğin, *ajsām*, *alif* başlığının altında yer almaktadır) Fakat sorun, sözcük köklerine göre düzenlenmiş terimler diziniyle (s. 1011–69) çözülmektedir. Bu dizini okurun yoğun bir biçimde kullanması gerekmektedir. Kapsamlı bir Arapça-İngilizce-Fransızca terimler sözlüğü (s. 1070–1206) ve terimlerin ansiklopedide kullanım sırasına göre düzenlenmiş bir terimler dizini (s. 1207–61) de yapıtta yer almaktadır.

Ansiklopedide, farklı ortaçağ kaynaklarından alınmış açıklayıcı nitelikteki alıntılar kullanılmış ve kaynaklar belirtilmiştir. Bunlar arasında İbn-i Sina'nın *Kitāb al-Ḥudūd*, el-Âmidî'nin *al-Mubīn*'i ve el-Jurjani'nin *al-Ta'rīfāt*'ı gibi geleneksel felsefe sözlükleri (et-Tahanavi'nin *Kashshāf iştilāhāt al-funūn*'unun bu kaynaklar arasında olmaması dikkate değerdir) ve genel felsefi metinler yer almaktadır. Ansiklopedinin editörü, bu alıntıları çoğunlukla orijinal bağlamlarından ayırmakta ve cıllanmış olarak ve bağımsız bir biçimde sunmaktadır. Sık sık aynı terimle ilgili farklı kaynaklardan alınmış birkaç alıntı vermekte ve bunları kronolojik olarak sıralamaktadır.

Bazen tanımlar, bazen de söz konusu terimin sıkça kullanıldığı yerler alıntılanmaktadır. Bu nedenle malzemenin çoğu işlenmemiş halde sunulmakta ve bir çözümleme ve sindirme sürecini gerektirmektedir. Genelde kapsamlı olmasalar da alıntıların çoğu temsil edici niteliktedir. Bu alıntılar, hem terimlerin ortaya çıktığı tarihsel döneme, hem de farklı düşünürlerin zıt kullanımlarına ışık tutmaktadır. Fakat yapıt, farklı kaynaklara dayanan alıntıları bu şekilde yan yana getirerek onları özgün bağlamlarından çıkarmaktadır. Ansiklopedinin kullanıcıları bu gerçeğin farkında olmalıdırlar. Zaman zaman terimlerin anlamını ve önemini anlamak için alıntıları uygun felsefi çerçeveler içinde yeniden bir bağlama oturtma ihtiyacı duyacaklardır.

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ÖZET

Tasavvuf Terimleri Ansiklopedisi

موسوعة مصطلحات التصوف الإسلامي

Bu tek ciltlik sözlüğün (1279 sayfa) amacı, uzun bir zaman dilimi içinde birikmiş olan tasavvuf terim ve kavramlarının mümkün olduğunca büyük kısmının tanımlarını sunmaktır. Bu tanımlar, neredeyse kelimesi kelimesine, sekizinci yüzyıl sonlarından yirminci yüzyıl sonuna dek yazılmış derleme tasavvuf kaynaklarından alınmıştır. İlginçtir ki, bu kaynakların en eskisini de en yenisini de hazırlayanlar kadın tasavvufçulardır. Bu kişilerin en eskisi olan Rabiye Adeviye'ye (ölümü M.S. 801) atfedilen tek bir derleme bulunmasa da, onun dağılık özdeyişleri Abd al-Rahman Badawi'nin bu sözlükte kaynak olarak kullanılan *Rābi 'ah al-'Adawīyah*, *shahīdat al-'ishq al-Ilāhī* adlı eserinde toplanmıştır. En yeni kaynak da tasavvuf üzerine kaleme aldığı çok sayıda eserden ikisi, *Mawāhib al-haqq fi al-karāmāt al-Yashturīyah al-Shādhilīyah* ve *Nafasāt al-haqq fi al-nafās al-'alīyah al-Shādhilīyah*, bu eserde kaynak olarak kullanılmış olan Fātimah al-Yashturīyah al-shasanīyah'tır (ölümü M.S. 1979).

Bu sözlükte yararlanılan derleme kaynaklar çok çeşitlidir. Bunlar arasında el Sarrac'ın *el Lüma*, el Makki'nin *Qūt al-Qulūb*, Kuşeyri'nin *al-Risālah al-Qushayrīyah* (*Kuşeyri Risalesi*) gibi tasavvufu ilgili özet niteliği taşıyan genel eserlerin yanında önemli tasavvufçuların, tasavvuf öğretisi ve tasavvufun temel prensipleriyle ilgili belli konuları ele aldıkları el Muhasibi'nin *Ādāb-ün-Nüfūs* gibi eserleri de bulunmaktadır. İbni Sina ve İhvan el-Safâ'nın eserleri kaynak gösterilerek tasavvuf terminolojisinin epistemolojik doğası ve felsefeyle ilişkisine de değinilmiştir. İbni Arabi'nin *Tarjumān al-ashwāq* (*Arzuların Tercümanı*)

adlı şiir derlemesi gibi kaynaklarla tasavvufun şiirsel ifadeyle ilişkisinden de bahsedilmiştir. Bu durumda insan İbni Farid gibi başka önemli tasavvuf şairlerinin neden dışarıda bırakıldığını merak edebilir. Bunu kısmen İbni Arabi'nin eserlerinin bütün kitapta temel kaynak olarak kullanılmasıyla açıklamak mümkündür.

Ansiklopedide tasavvuf öğretisi ve özellikle de tasavvuf hareketinin erken dönemleri için zengin bir kaynak olan biyografi sözlükleri ihmal edilmiş gibi görünmektedir. (El Isbahani'nin *hilyat al-awliya'* veya El Sulami'nin *tabaqat al-sūfiyah* eserleri dahil edilmemiş.) Genel olarak, bu sözlükte kullanılan en önemli kaynaklar, eserlerinden büyük ölçüde faydalanılmış olan İbni Arabi ve Gazali gibi görünmektedir.

Tasavvuf terim ve kavramlarını açıklayan maddeler, tanımlanan terimin köküne değil, biçimine göre alfabetik olarak düzenlenmiştir. Aynı kökten gelen ama aynı harfle başlamayan ilişkili terimler metin içinde dağılık bulunduğu için bu durum kafa karışıklığına yol açabilir. Bu durum nedeniyle *imām*, *imāmān* ve *imāmah* beraberken *a'imma* ayrıdır. Dizin kısmında tüm terim ve kavramların kökleri bulunsa da bu bölüm, terimlerin sözlük içindeki sırasını takip etmektedir. Bu durum, köklere dayalı bir dizin bulunmadığı için, sözlüğün kullanılabilirliğini azaltmaktadır. Tüm terimlerin Arapça, İngilizce ve Fransızca karşılıklarını içeren üç ek alfabetik dizin, tasavvuf konusunda çalışan akademisyenler ve öğrenciler için yararlıdır.

Bu eserde her terim için çeşitli tanımlar bulunmakta, terimin farklı bağlamlardaki kullanımı ve gelişiminin önemli boyutları üzerinde durulmaktadır. Kronolojik sırayla sunulan bu tanımlar, bazı tasavvuf kavramlarının geçirdiği değişimlere genel bir bakış sunmaktadır. Bununla beraber okurların, bu tanımların genellikle bağlamından çıkartılmış olduğunu ve açıklama için asıl kaynaklara başvurmaları gerektiğini, ayrıca yararlanılan kaynakların geneli temsil eder nitelikte olsa da tasavvuf külliyyatının tamamını içermediğini unutmaması gerekir.

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ÖZET

Arap ve İslam Düşüncesinde Toplumsal ve Siyasi Bilimler Terminolojisi Ansiklopedisi

موسوعة مصطلحات العلوم الاجتماعية والسياسية في الفكر العربي والإسلامي

Bu ansiklopedi, ciddi bir çalışmanın ve büyük bir emeğin eseridir. İçerik bakımından, klasik Arapça kitaplardaki ve Arap ve İslam düşüncesinde İslamiyetin doğuşundan, M.S. 14. yüzyıla (İbni Haldun devrine) dek yazılmış – en geniş anlamıyla – toplumsal ve siyasi bilimlerdeki birincil kaynaklar ve kaynak niteliği taşıyan eserlerdeki en önemli, en temel ve en bilinen terimleri içermektedir. Ansiklopedide etik, eğitim ve iktisatla ilgili terimler bulunmaktadır. Eserde herhangi bir resim, çizim veya şema yoktur. Her madde büyük oranda terimin literatürdeki yerini ve tarihsel bağlamını ortaya koyan geniş alıntılardan oluşmaktadır.

Ansiklopedide maddeler konuya göre değil, alfabetik sıraya göre düzenlenmiştir. Yani maddelerin sırasını belirleyen, ait oldukları disiplin değil, alfabetik dizilimdir. Bu ansiklopediyi diğerlerinden ayıran özellikler arasında yazarın, maddelerin kapsamını aşan konu dışı bilgileri kitaba almaması da bulunmaktadır. Bunun için yazar, giriş niteliği taşıyan cümleler ve yan cümleleri kısaltıp eksilteleri üç nokta ile belirtmiştir. Yazar, terimlerin tanımlarını ve ilgili konuları da bağlantıları gösterecek şekilde sunmuştur.

Okurlar eseri kullanırken şunları göz önünde bulundurmalıdır:

1. Ansiklopedide maddeler köklerine göre değil, sözcüklere göre dizilmiştir. Bu nedenle, örneğin *al-ghalabah* sözcüğü *ghayn* harfinin altındayken *al-mughalabah* sözcüğü *mim* harfinin altında bulunmaktadır.

2. Maddeler tekil belirtisiz isim olarak sunulmuş ama söz gruplarındaki ikinci ve üçüncü sözcükler belirtili de olabilmektedir.
3. Yazar, alıntılanan her yazar ve kitap için terimin tam olarak nerede geçtiğinin bulunmasını sağlayan, sayfa ve satır numarasını içeren bir sistem kullanmış.
4. Yazar, *hamza*'ların kaldırılması ve bazı harflerin kullanılmamasında asıl yazarların kullandığı yöntemi izlemiştir.

Ansiklopedinin başlarında, alıntı yapılan yazarların adlarının ölüm tarihine göre sıralanmış bir listesi bulunmaktadır. Bunu, eserin araştırmacılar ve akademisyenler tarafından kullanımını kolaylaştıracak, eserlerin tarihlerine göre (yazarların ölüm tarihine göre değil) düzenlenmiş bir kaynak listesi ile her yazarla ve eserleriyle ilgili kısa bilgiler takip etmektedir. Bunlar eserle birlikte verilen karton bir kitap ayracına da basılmıştır. Ayrıca, incelenen terimler ve kökleriyle ilgili teknik ve özel dizinlerin yanında ansiklopedideki terimlere dair üç bölümden oluşan etkileyici bir sözlük de bulunmaktadır: Arapça-Fransızca-İngilizce, İngilizce-Fransızca-Arapça ve Fransızca-İngilizce-Arapça. Bunların yanında, ansiklopedideki tüm terimlerin genel bir dizini de verilmiştir.

Bu ansiklopedi bir bütün olarak şüphesiz müthiş bir çalışmadır. Büyük bir dürüstlük, azim ve içtenlikle hazırlandığı açıktır. Ne var ki eserin doğası ve yöntemi, yazarın her terimin kullandığı bağlamı saptayıp kaydedebilmesi için alıntuların çeşitlendirilip çoğaltılmasını zorunlu kılmış. Belki de bu yüzden, farklı kaynakların dahil edilmesiyle her madde için daha geniş yer ayrılması gerekirdi. Buna rağmen, bu eser pek çok araştırmacı ve öğrenciden değer ve saygı görmeye devam edecektir. Arap ve İslam dünyası kütüphaneleri için mükemmel bir eserdir.

Ayyüb Şâlih Hārūn
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حمدان، مروان؛ بطوش، حسن؛ علاء، الرشوق. معجم أعلام العرب المسيحيين في العصور الإسلامية. عمان: المعهد الملكي للدراسات الدينية، 2004.

ÖZET

İslam Hukuku Terimler Ansiklopedisi

موسوعة المصطلحات المستعملة في أصول الفقه عند المسلمين

İslam hukukunun son on iki asırdır, İmam Şafi'den günümüze kadar, 50 tanınmış hukukçusunun 115 kitabından derlenen birçok hukuk terimi bu ansiklopedide bir araya getirilmiştir. Ansiklopedide, aynı terimin farklı açıklamalarına yer verilmiştir. Yazar bunu yaparken mümkün olduğunca tekrara düşmemeye çalışmıştır. Her maddede yazar ve yapıt adı, sayfa numarası ve hatta satır numarasına varıncaya kadar referans bilgileri verilmiştir. Her maddenin en başında ilgili yazar ve kitaplarının adları belirtilmiştir. Yazarlar ölüm tarihlerine göre sıralanmıştır.

Ansiklopedinin 39 sayfalık giriş bölümünde fıkıh ilminin ortaya çıkışı, tarihsel gelişimi, kurucuları gibi önemli konular ile ansiklopedinin metodolojisine dair hususlar ayrıntılı bir biçimde tartışılmıştır. Terimlerin ilk karşılaştıkları yerler ansiklopedinin sonundaki 235 sayfalık dizinde gösterilmiştir. Aynı dizinde birçok terimin İngilizce ve Fransızca karşılıkları da verilmiştir.

Ansiklopedi fıkıh ilmi çalışan araştırmacı ve öğrenciler için önemli bir kaynaklar toplamı sunmaktadır. Kuran'dan yapılan alıntılarda sure numarası ve hemen hemen hepsinin satır numaraları da verilmiştir. Bazı durumlarda atlamalar olsa da hadisler de aynı biçimde alıntılanmıştır. Muhtemelen bu durumlarda, ansiklopedinin başlarında yer alan maddelerin de referans bilgileri verilmiş ve bu maddelerden sonraki maddelere de göndermeler yapılmıştır.

Noor Mohammed Osman
Çeviren Abbas Karakaya



Hamdan, Marwan; Rashq, 'Ala'; Battush, Hasan. *Mu'jam A'lam al-'Arab al-Masihiyin fi al-'Usur al-Islamiyah*. Amman: al-Ma'had al-Malaki lil-Dirasat al-Diniyah, 2004.

ÖZET

İslami Zamanların Ünlü Hristiyan Arap Şahsiyetli Sözlüğü Birinci Cilt (A-J)

معجم أعلام العرب المسيحيين في العصور الإسلامية

Yazımına 1995 yılında başlanıp 2004 yılında piyasaya çıkmış olan bu birinci cilt, alfabetik sıraya göre (A'dan J'ye kadar) Hristiyan Arap şahsiyetler hakkında bilgiler sunmaktadır. Ansiklopedinin editörleri sonraki ciltlerin 2004'ten hemen sonra yayımlanacağını söylemiş olsalar da şimdiye kadar başka bir cilt yayımlanmamıştır.

Ansiklopedi, İslamın bir din olarak duyurulmasından Osmanlı hükümdarlığının sona erdiği 1924 yılına kadar geçen sürede Arap uygarlığının doğuşuna, gelişip serpilmesine katkıda bulunmuş Hristiyan Arap kişiliklerin kapsamlı bir dökümünü vermektedir.

Yöntem olarak ansiklopedi, her şahsiyetin geçmişini özetleyen kısa metinlerden oluşmaktadır. Bu metinler şahsın adı-soyadı, doğum yeri, tarihi ve ölüm tarihi gibi bilgilerle başlamaktadır. Sonra, kişinin bulunduğu görevler, yaptığı işler, başarıları ve aldığı ünvanlar sıralanmaktadır. En sonunda ise kişinin miras olarak bıraktığı entellektüel, bilimsel ve edebi birikimlere, ürünlere yer verilmektedir. Editörler şahısların hayatları hakkında verdikleri bilgilerin doğru ve hatasız olmasına çok büyük dikkat ve özen göstermişlerdir.

Bu ansiklopedi, hem Arap hem de uluslararası yayın dünyasına büyük bir katkıdır. Çünkü genel olarak sadece Arap Müslümanlarına atfedilen Arap uygarlığının yaratılmasında, bir dini azınlığın katkılarına ışık tutmaktadır. Yine de ansiklopedide eksikliği duyulan iki husus vardır. İlk olarak, ansiklopedide yer alan şahsiyetlerin

entellektüel ve kültür alanındaki katkıları tutarlı ve doyurucu bir biçimde sunulup çözümlenmeleri yapılmamış; bunun yerine, geçmişlerine dair kısa genel bilgilerle yetinilmiştir. İkinci olarak da ansiklopedi, Arapça yazılmış kaynaklardan çok geniş bir biçimde istifade etmesine rağmen, başka dillerdeki kaynaklara aynı ilgiyi göstermemiştir. Kaynaklar konusundaki bu husus konusunda, özellikle çalışmalarında derinleşmeyi düşünen ansiklopedi kullanıcılarının farkında olmaları gerekir. Bu iki eksiklik yapıta 'ansiklopedi' denmesini zorlaştırmaktadır. Bütün bunlara rağmen yapıtın, Arap Hristiyan entellektüelleri hakkında kapsamlı araştırmalar yapmak isteyen akademisyenler ve öğrenciler için yararlı ve değerli bir başlangıç kaynağı olarak hizmet edeceğini de kabul etmeliyiz.

Najeeb George Awad
Çeviren Abbas Karakaya



صواف، محمد شريف. معجم الأسر والأعلام الدمشقية. دمشق: بيت الحكمة، 2003.

Sawwaf, Muhammad Sharif. *Mu'jam al-usar wa-al-a'lam al-Dimashqiyah*. Dimashq: Bayt al-Hikmah, 2003.

ÖZET

Şamlı Aileler ve Önemli Kişiler Sözlüğü

معجم الأسر والأعلام الدمشقي

Şam'ın ünlü aileleri hakkındaki sözlükte her cildin sonunda alfabetik dizin halinde sunulmuş 318 madde bulunmaktadır. Maddeler, ailelerin coğrafi kökeni ve başlıca çalışma alanlarına dair kısa bilgilerle başlayıp, ailenin güç kazandığı dönemde ve 21. yüzyıl başındaki tanınmış üyelerinin listesi ile devam etmektedir. Aile üyelerine ilişkin kısa bilgiler doğum ve ölüm tarihlerini, meslekleri ve buldukları makamları içermektedir. Yazılı kaynaklar dipnotlarda belirtildiği de sözlük kaynaklar belirtilmemiştir. Kitap; bir sözlük olmasının yanında, eski fotoğraflar ve 20. yüzyılın ilk yarısındaki siyasi, dini, mesleki ve

kültürel kurumların üye listelerini içeren zengin bir belge kaynağıdır. İkinci ciltte her aileyi birkaç satırda sunan geniş bir özet (68 sayfa) bulunmaktadır.

Yazarın, eski ve dindar bir tüccar ailesinden gelen İslami ilimler eğitimi almış biri olmasından beklenebileceği gibi kitap; Sünni Müslüman, çok dindar ve pazarda köklü bir yere sahip olmakla tanımlanan geleneksel Şamlı kimliğini güçlü bir biçimde yansıtmaktadır. Kitapta sunulan aileler, şehrin "eski" toplumsal sınıflarına mensup, çoğunlukla Osmanlı devri seçkinleri ve Fransız mandası döneminden sonra iktisadi ve dini hayattaki rolleri önem kazanan üst-orta sınıftan tüccarlardır. Buna uygun şekilde, Müslüman alimlere, şerifler ve seyyidlere (peygamber soyundan gelenler) ve tüccarlara özel bir önem verilmiştir. Özellikle aile temelli maddeleme sisteminin, bu sınıfların toplumsal konumlarını ve meslek seçimlerini etkileyen değişimlerin artsüremlili tahlilini mümkün kılması nedeniyle bu kitap, 19. ve 20. yüzyılda Şam'da yaşamış geleneksel seçkinler üzerinde çalışanlar için yeri doldurulamaz bir kaynaktır.

Thomas Pierret
Çeviren Rüstem Ertuğ Altınay



Azim A. Nanji (ed.) *The Muslim Almanac: a reference work on the history, faith, culture, and peoples of Islam*. Detroit: Gale Research, 1996.

ÖZET

İslam Almanacağı

The Muslim Almanac

İslam Almanacağı, İslam tarihi ve kültürü, Müslüman halklar ve inançları üzerine bir kaynaktır. Almanak, kendi içinde çeşitli alt başlıklara ayrılmış 12 bölüm içeren tek bir uzun ciltten oluşmaktadır. Bölümler, farklı Müslüman toplumlardaki İslam anlayışlarının çeşitli yönlerini kapsayacak biçimde konulara göre ve kronolojik olarak düzenlenmiştir.

İlk iki bölüm İslamın doğuşuyla ve Arap Yarımadası'ndan dünyanın öteki bölgelerine yayılışıyla ilgili bilgiler içermektedir. Almanya'nın kapsadığı coğrafi bölgeler şöyle sıralanabilir: Orta Doğu, Afrika'nın aşağı Sahra bölgesi, Güney Asya, Güney Doğu Asya, Orta Asya ve Kafkaslar, Çin, İspanya ve Batı Avrupa, Kuzey Afrika ve Akdeniz ülkeleri, günümüz Avrupası ile Kuzey ve Güney Amerika. Üçüncü ve dördüncü bölümler İslam'daki çeşitlilikle ve İslami entelektüel gelenekle ilgili konulara odaklanmaktadır. Bu bölümde, tefsir cemaatlerinin ortaya çıkışına, İslami bilimlere ve etik geleneğe değinilmektedir. Beşinci bölüm, İslamın erken dönemlerine özgü ruhaniyet ve tasavvuf pratikleri, çeşitli ibadet biçimleri ve ruhani hayatı düzenleyen kurumlar gibi iman ve ibadet geleneklerini ele almaktadır.

Altıncı bölüm İslamda hukuk ve düzen konusuna ayrılmıştır. Bu bölümde İslami hukuk, toplumsal hayat ve kamu yönetimi konularında bilgiler verilmektedir. Yedinci ve sekizinci bölümler sanatsal ve edebi ifade biçimlerini ele almaktadır. Sanat ve mimari, Arapça, Farsça ve Türkçe'deki İslami edebiyat, Güney Asya ve Afrika'nın aşağı Sahra bölgesindeki İslami edebiyat, halkbilimi ve halk yaşamıyla ilgili bilgiler sunulmaktadır. Dokuzuncu bölüm, kadınları ve İslam'a katkılarını ele almakta; kadın ve cinsiyetle ilgili konuları ve Müslüman kadın yazarları incelemektedir.

Almanya'nın onuncu bölümü İslami eğitimle ilgili konulara ayrılmıştır. On birinci bölüm ise İslam'ın Hristiyanlar ve Yahudiler gibi öteki dini cemaatlerle etkileşimine odaklanmaktadır. On ikinci bölüm İslam'da gerçekleşen çağdaş gelişmeleri kapamaktadır. Modern dünyada İslam, yerlerinden edilmiş Müslümanlar, insan hakları, köktendincilik, sadakat, kimlik ve modernlik bu bölümün tartıştığı önemli konular arasındadır.

Almanak, önemli olayların sıralandığı kronolojik bir liste ile Müslüman nüfusun devletlere göre dağılımını gösteren bir harita içermektedir. Ayrıca eserde, çok sayıda fotoğraf, çizim ve çizelgeyle beraber bir terimler sözlüğü, dizin ve genel kaynakça da yer almaktadır. Yapıtta hem Müslümanlar, hem de Batı kökenli ya da Batıyla ilişkisi olanlar katkıda bulunmuştur.

İslam tarihi ve kültürü üzerine çalışanlar için oldukça kapsamlı ve yararlı bir eserdir.

Ibrahim Ali
Çeviren Hivren Demir-Atay



Weekes, Richard V. *Muslim Peoples: a world ethnographic survey*. Westport, CT: Greenwood Press, 1978, 2 Volumes.

ÖZET

Müslüman Halklar Üzerine Etnografik bir İnceleme (İkinci Baskı)

Muslim Peoples: a world ethnographic survey
(Second edition)

Bu özgün başvuru kaynağında, 139 uluslararası katılımcıdan oluşan bir ekip 197 farklı etnik grubu inceliyor (İçerik, 1978'de yapılan ilk baskıya göre iki kat fazla). Bu etnik gruplar arasında, kendisini Müslüman olarak tanımlayan az sayıda üyeye sahip olanlarla, sadece 2000 kişiden oluşanlar da vardır. Afrikalı ve Orta Asyalı gruplara yer verilmesi yapıtın dikkate değer bir özelliğidir. Ansiklopedi maddelerinin uzunluğu bir sayfayla "Araplar" maddesinde olduğu gibi sekiz sayfa arasında değişebilmektedir. Her bir ansiklopedi maddesinde o maddeyi yazan kişinin imzası ve kitaplarla makalelerin ayrı ayrı gösterildiği, nadiren yayımlanmamış çalışmaların da eklendiği bir kaynakça vardır. Bir dizi harita, grupların coğrafi konumlarını göstermektedir. (Doğu Akdeniz, Kuzeydoğu Afrika, Batı Afrika, Doğu Afrika, Sovyetler Birliği, Moğolistan ve Çin, Güney Asya, Güneydoğu Asya) Haritalardaki ayrıntılar Müslüman nüfusun yoğunluğuna göre farklı puntolarda kaleme alınmıştır. Ayrıca ansiklopediye üç ek bölüm konmuş: Etnik grupları ulus devletlere göre sıralayan "Dünyanın Müslüman Ulusları", ansiklopedi metni içinde yer almayan çok sayıda grubu da içeren ve grupları alfabetik olarak sıralayan "Müslümanlar ve Etnik Grupları", ve nüfusa göre düzenlenmiş "Müslüman Etnik Grupların Başlıcaları". Yapıtta kapsamlı bir dizin de yer almaktadır.

Ansiklopedi maddeleri genel olarak nitelikli olmakla beraber bazı açılardan güncelliklerini yitirdikleri ortadadır. Sadece kaynakça değil birçok tarihsel gönderme de dünyadaki yeni gelişmeleri yansıtmamaktadır. Özellikle Sovyetler Birliği'nin geniş etki alanından söz edildiğinde bu sorun iyiden iyiye açıklık kazanmaktadır. İstatistiki veriler 1983'den kalmadır. Kapsanan gruplar, bugün dünyadaki Müslüman varlığının nasıl algılandığına bakıldığında, epeyce sınırlı görünmektedir. Örneğin, "Siyah Amerikalılar" hakkında bir madde olduğu halde Avrupa'daki göçmen gruplara (Bosnalılar ya da Çingeneler gibi yerleşik halklar da dahil) ya da öteki Kuzey Amerikalı Müslüman gruplara yer verilmemiştir. Bu yapıtta "etnik" grup "kendilerini öteki gruplardan kültürel olarak farklı gören (ya da başkaları tarafından böyle görülen) insan topluluğu" olarak tanımlanmakta ve şöyle denmektedir: "Bu insanlar her zaman değilse de genellikle dil, din, kültürel miras ve kendileri için doğru olduğunu düşündükleri değer sistemlerini paylaşırlar." (s. xxii) Çağdaş bir bağlamda bakıldığında göç ve kültürel etkileşimin grup kimliğinin oluşmasında önem kazanmasıyla beraber bu tanımın gitgide sorunsallaştığı ortadadır.

Andrew Rippin
Çeviren Hivren Demir-Atay



Kapoor, Subodh. *The Muslims: encyclopaedia of Islam: including entries prepared by a number of leading orientalist and modern Islamic scholars*. New Delhi: Cosmo Publications, 2004, 11 Volumes.

ÖZET

Müslümanlar: İslam Ansiklopedisi

Encyclopaedia of Islam, Volumes. 1-11

İslam Ansiklopedisi, farklı konularda yaklaşık 150 ciltlik bir ansiklopedi külliyyatı oluşmasına önayak olan büyük Hintli ansiklopedist Subodh Kapoor tarafından derlenmiştir. İslami ilkeler, davranışlar ve İslamiyetle ilişkili diğer konu-

larda tam ve güvenilir bilgi sağlama amacı taşıyan 1100 makale içeren bu yapıt, on bir ciltten ve yaklaşık 3774 sayfadan oluşmaktadır. Öteki ansiklopediler gibi A'dan Z'ye alfabetik sıraya göre düzenlenmiştir. Çağdaş araştırmacılar tarafından yazılmış bir yapıt değil; aksine İslami konular üzerine farklı mekân ve zamanlarda yapılmış çalışmaların bir derlemesidir. Yazılar, muhtemelen çeşitli kitap, dergi, ansiklopedi v.b. kaynaklardan alınmıştır. Brill'in yayımladığı *İslam Ansiklopedisi*'nde olduğu gibi bu yapıttaki her makale de özgün kaynaklara başvurmuştur.

İslam Ansiklopedisi, isminden de anlaşılacağı üzere, okurlarına; İslamın öncelikli konularına ve İslami fiiller ile öğretilere ilişkin eksiksiz ve güvenilir bilgi sağlama amacı taşımaktadır. Temelde ilâhiyat ve İslam felsefesini kapsamakla beraber, bu konularla ilişkileri bağlamında tarih, antropoloji, psikoloji, iktisat, siyaset bilimi, diplomasi, sosyoloji, müzik, mimarlık gibi öteki alanlarla ilgili bilgiler de içermektedir. Ansiklopedi ayrıca tıp, simya, matematik, astronomi, astroloji gibi çok ilginç konulara da yer vermektedir. Yapıtta camiler, diller, edebiyat, önemli İslami mekânlar, hac faaliyetleri, giyim gibi konuların yanında İslam'ın, feminizm, evlilik, yeme alışkanlıkları, kumar, uyuşturucu, içki, kürtaj, eğlencelik oyunlar gibi konulardaki görüşleriyle ilgili maddeler de yer almaktadır. Bu eser, teorik İslam'dan pratik İslam'a daha geniş bir yelpazeyi kapsamaması bakımından kendisinden önceki yapıtlardan ayrılmaktadır. İslam'ın sadece din ve felsefe alanlarında yaptıklarını değil, insanlığın entelektüel ve sanatsal gelişimine katkılarını da kaydetmektedir. Ansiklopedi, Müslüman sanatçıların, eğitimcilerin, şairlerin, filozofların, bilim ve eylem adamlarının kendi alanlarındaki başarılarını da kayda geçirmektedir.

İslam Ansiklopedisi, A Hefner, A J Arberry, Brockellman, Alfred Bell, C F Huart, A Th Houstma gibi önde gelen İslam bilginlerinin makalelerini okura hitap edecek bir özlülük ve araştırmacıları tatmin edecek bir doğrulukla sunmaktadır. Bu ciltlerin içeriğine bakılırsa, Müslüman sözcüğü mümkün olan en geniş anlamıyla kullanılmaktadır. Ansiklopedinin, dini inanç ve ananelerden İslam etiğine, felsefi ve

dinsel düşüncelerden ahlâki ve ruhani geleneklere kadar İslam'ın bütün yönlerini ele alan makaleler içerdiğini de belirtmekte yarar vardır. İslam'ın felsefi ve tarihsel sisteminin geniş yelpazesi içinde ün kazanmış bütün kişilikler, önyargılardan uzak bir biçimde ansiklopediye dahil edilmiştir. Ne var ki, bütün ansiklopediler gibi bu ansiklopedinin de kimi kusurları vardır. İslam'ın ve felsefesinin yerel pratikleriyle ilgili konular büyük ölçüde ihmal edilmiş ve özgün makalelerin özetleri verilirken kimi can alıcı noktalara da değinilmemiştir.

Rizwanur Rahman
Çeviren Hivren Demir-Atay



Döğen, Şaban. *Müslüman İlim Öncüleri Ansiklopedisi*. Çağaloğlu, İstanbul: Yeni Asya Gazetesi Neşriyatı, 1992, 2 Volumes.

ÖZET

Müslüman İlim Öncüleri Ansiklopedisi

Müslüman İlim Öncüleri Ansiklopedisi, yaklaşık 100 kadar Müslüman bilim adamının hayatına ve tıp, astronomi, fizik, kimya, matematik, botanik, zooloji gibi alanlarda bilime yaptıkları katkılarına yer vermektedir. Eserin “Giriş” kısmında İslam'ın ve Müslümanların ilme verdikleri değer ve sağladıkları katkılar, “Batılı itiraflar” da dahil olmak üzere sunulmaktadır. Müslümanların bilime yaptıkları katkı noktasında eserin “iddia değil, bir delil ve ispat” olduğu vurgulanmaktadır. Avrupa ortaçağında Müslüman bilginlerin Avrupalı'lardan yüzlerce yıl önde olduğu belirtilmektedir.

Alfabetik sıranın gözetildiği eserde tanıtılan ilk ismin 1979 yılında Nobel fizik ödülü alan ilk Müslüman bilim adamı Pakistanlı fizikçi Prof. Abdüsselam (1926–96), son ismin ise Astronom Zerkali (1029–89) olduğu görülür. Başta tıp alanındaki katkıları olmak üzere pek çok alanda buluşları ile hem doğuda hem de batıda tanınan İbn Sina (980–1037), matematikte sıfırı ilk bulan Harizmi (780–850), trigonometrideki katkıları ile Ebu'l Vefa (940–98) ve Nasîrüddin Tusi

(1201–74), fizikte optik biliminin temellerini atan İbn Heysem (965–1051), botanik ve ecza alanında İbn Baytar (1190–1248), hayvanlara dair yaptığı çalışmalarla Demiri (1349–1405), sosyoloji ve tarih felsefesi konusunda İbn Haldun (1332–1406), mimaride Mimar Sinan (1489–1588) eserde adı geçenlerin sadece bir kaçıdır. Eserde, modern bilimle bağlantı kurulabilmesi ve İslam dünyası ve Avrupa karşılaştırmasının rahatça yapılabilmesi için Müslüman bilim adamlarının çalışmalarına paralel çalışmalar yapmış Avrupalı bilim adamlarına da değinilmektedir.

Eserde oldukça bol resim ve fotoğrafa yer verilmiştir. Özellikle eski eserlerden verilen bilimsel teknik çizimler, tarihsel kaynaklardan alınmış minyatür resimler dikkat çekmektedir. Eserin sonunda uzunca bir bibliyografya, detaylı bir içindekiler ve indeks yer almaktadır.

Dr Bilal Gökkır



نامه دانشوران ناصری : در شرح حال ششصد تن از دانشمندان نامی. قم: مؤسسه مطبوعاتی دار الفکر، 1959، 7 مجلد.

Numerous authors, *Namah-'i danishvaran-i Nasiri: dar sharh-i hal-i shishsad tan az danishmandan-i nami*. Qum: Mu'assasah-'i Matbu'ati Dar al-Fikr, 1959, 7 Volumes.

ÖZET

Nâir al-Dîn Shâh Zamanı Alimleri: 600 seçkin alimin biyografileri

نامه دانشوران ناصری، در شرح حال ششصد تن از دانشمندان نامی

Bu eser, İslam aleminin bilim ve edebiyat konusunda önemli isimlerinin biyografilerini ve eserlerini sunan Farsça bir eserdir. Nâşir al-Dîn Shâh'ın hükümdarlığının son yıllarına rastlayan 1879 yılından, 1906'da İran Anayasal Devrim'inin başlangıcına kadar yedi ciltte basılmıştır.

Ansiklopedinin başlangıcında Nâşir al-Dîn Shâh; zamanın ilim bakanı ve Fatḥ-'Alî Shâh'ın oğlu I'tizād al-Saltānah'ı, seçkin alimlerin ve

onların öğrencilerinin biyografilerini ve çeşitli konulardaki (içtihat bilimi, tefsir, şiir, dil, dil-bilgisi, tasavvuf, Sufizm, astronomi, tıp ve diğer dinler, vs.) çalışmalarını içine alacak kapsamlı bir kitap bir araya getirmekle görevlendirmiştir. İ'tizād al-Salṭānah, eyalet valilerinden kendi bölgelerindeki üstün alimlerin bir listesini yapıp kendisine göndermelerini istemiştir. Kendisi bu listeden belli sayıda alim seçip, kitabı bu alimlerin zihinsel ve edebi niteliklerine dayandırmıştır. 1881'de İ'tizād al-Salṭānah'ın ölümünden sonra kitapla ilgilenme görevi aynı zamanda İ'timād al-Salṭānah olarak da bilinen Muḥammad Ḥasan Khān'a devredilmiştir.

Kitabın önsözünden açıkça anlaşıldığı üzere, İ'timād al-Salṭānah ansiklopedinin bileşimi ve derlenmesi konusundaki genel kuralları kapsayan kendine özgü bir yaklaşım geliştirmiştir. Bu yeni yaklaşım İslam alemindeki her alim hakkında bilgi toplamayı içermekteydi. Bu, alimlerin adlarının alfabetik olarak yazılması ve hayatlarındaki önemli tarihlerin kronolojik olarak bir araya getirilmesi demektir. Zor kelime ve deyimlerin kaydı tutulmakta ve açıklamaları verilmekteydi. Bu yaklaşım aynı zamanda benzer isimli alimler ve Şehirleri de ayırt etmiştir. Bunun dışında, alimlerin şiirlerinden alıntılar gerekli görüldüğü yerde Farsça tercümeleleri ile birlikte sunulmuştur. Yeni yaklaşımın bir parçası da ansiklopediye sıradışı hikaye ve kısa öyküleri de dahil etmek ve bunları hem seçkinlerin hem de halkın anlayabileceği bir şekilde yazmaktır. Bu yaklaşım aynı zamanda, herhangi bir önyargı ve katılıktan ve önemli dini şahsiyetleri tanımlamak için uygun olmayan isimler kullanmaktan kaçınmıştır.

Ansiklopedi alfabetik olarak yazılmış olmasına rağmen, kitabın basılmış olan kısmı ش (ş) harfine kadar gitmektedir. Ansiklopedide ele alınmış kişilerin isimleri ilk harfleri kullanılarak sınıflandırılmış ve isimlerin ikinci harflerine çok az dikkat edilmiştir. İsimlerin yazılmasında, al-Dhahabî'nin *Tadhkirat al-Ḥuffāz* ve Şalāh al-Dīn Kutubî'nin *Fawāt al-Wafayāt* kitaplarından esinlenilmiş daha geleneksel bir yaklaşım izlendiği ansiklopedinin tümünde açıkça vurgulanmıştır.

Alimlerin biyografilerinin büyüklükleri, alimlerin önemine ve haklarındaki bilginin ulaşılabilir olmasına dayanmaktaydı. Abū

Rayḥān Bīrūnī, Ibn Sīnā (Avicenna) ve Bāyazīd Baştāmī gibi bazı alimlerin biyografileri uzun; Sirāj Nujūmī ve Ibn Samāk gibi bazı alimlerin biyografileri orta boyutta; bunun yanında Ibn Nāzīm and Abū al-Khaṭṭāb Ṭabīb gibi bazı alimlerin biyografileri de daha kısadır.

Kitapta yer alan kişilerin meslekleri için kullanılmış kaynak ve türler; ister şair, Sufi, hekim, ister içtihat alimi olsun, aynı meslekten gelen kişiler tarafından yazılmış kitaplar arasından seçilmiştir. Ansiklopedinin yazarlarının amacı Arapça yazılmış olan her ayet, deyiş, deyim veya şiiri tercüme etmek ya da açıklamaktır. Daha eski geleneklerden esinlenilerek, alıntı yapılırken sayfa ve cilt numaraları bu alıntılara dahil edilmemiştir. Ancak bütün metinler kitapta hemen hemen her sayfada değinilen güvenilir kaynak ve kanıtlara dayanmaktadır.

Bu ansiklopedi eserin genel konusu ile ilgili olmasa da, güncel ve tarihsel önem taşıyan olaylara ve eş zamanlı bilimsel ve edebi faaliyetlere yaptığı göndermelerle de kayda değerdir. Mesela, İ'tizād al-Salṭānah'ın telgraf hatları oluşturmaya çalışması gibi kitapta üstünde durulan bazı konular, ansiklopedi derlenirken gelişen bazı olaylara işaret etmektedir. Eser ayrıca coğrafi ayrıntıların ve bu dönemde yaşamış bazı alimlerin faaliyetlerinin ve edebi eleştirilerin de altını çizmektedir. Kitap ve yazmalara referanslar kitapta bulunmaktadır. Kitap, Ibn Tāvūs ya da Tabarsī gibi benzer isimli alimlerin ortak adlarını ve başlıklarını ayırmak için özel bir çaba göstermiştir. Ansiklopedi ayrıca Abū al-Faṭḥ Bustī'nin *al-Qaṣīdah al-Nūnīyah* ve Ibn al-Fariḍ'in *al-Qaṣīdah al-Tā'īyah* adlı eserleri gibi teolojik ve mistik konulara değinen edebi eserleri de kapsamaktadır.

Farsça düzyazı dikkate alındığında, bu ansiklopedi bütün Katar Hanedanı'nın en değerli kitapları arasında yer almaktadır. Malik al-Shu'arā Bahār, bu kitapta kullanılan düzyazıyı methederken, ansiklopedinin birinci cildini Fars edebiyatının bir teknik düzyazı başyapıtı olarak tanımlamaktadır. Yayınlandıktan sonra, Şaḡat al-İslām Tabrīzī'nin (1912) *Mir'āt al-Kutub*, Shaykh Āghā Buzurg Tihrānī'nin (1969) *al-Dharī'ah ilā Taṣānif al-Shī'ah* ve Shaykh 'Abbās Qumī'nin (1940) *al-Kunā wa-al-Alqāb* adlı kitapları gibi hem referans kitabı özelliği

taşıyan, hem de taşımayan kitaplarda ansiklopediden bahsedilmiştir.

Bu ansiklopedinin yedi cildi 1879–1906 yılları arasında taşbaskı olarak basılmıştır. Eserin ilk iki cildi bağımsız olarak, diğerleri de devlet yıllıklarının giriş kısmında basılmış; fakat yayın bundan sonra durmuştur. Kitabın ikinci tipografik baskısı yıllar sonra 1960 yılında Kum'da dokuz cilt halinde çıkmıştır.

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Çeviren Ecehan Koç



Şahin, Bekir. *Osmanlı Ansiklopedisi: tarih, medeniyet, kültür*. İstanbul: Ağaç Yayıncılık, 1996–9, 7 Volumes.

ÖZET

Osmanlı Ansiklopedisi: Tarih, Medeniyet, Kültür

Yedi ciltten oluşan “*Osmanlı Ansiklopedisi*”, Osmanlı tarihinin tamamını birçok yönüyle kapsamayı amaçlamaktadır. Ansiklopedide üç farklı metin türü aynı anda kullanılmıştır.

Ana metin, siyasi tarih hakkında bilgiler vermekte ve kronolojik olarak ilerlemektedir. İkinci metin, cilt boyunca sağ sayfaların yan sütununda bir kutu içerisinde daha belirli konuları işleyen yazılardan oluşmaktadır. Her cilt içerisinde iki veya üç adet bu çeşit metin kullanılmıştır. İşlenen konular genel itibariyle devlet yönetimi, güzel sanatlar, askeri teşkilat gibi geniş kapsamlı konulardır. Bu tür metinlerde az sayıda dipnot bulunmaktadır ve metin sonlarında bibliyografyalara yer verilmektedir. Sonuncu metin türü ise “çerçeve” yazılardan oluşmaktadır. Çerçeve yazılar bir veya iki sayfa uzunluğundadır ve pek çok farklı konuyu ele almaktadırlar. Osmanlı tarihinin meşhur şahsiyetleri, mimari eserler, törenler, etki yapmış Osmanlı devri kitaplarının yanı sıra bazı modern eserler ve doğa felaketleri ve Osmanlı tarihi ile ilgili terminoloji gibi farklı konuları ele alan çerçeve yazılar ana metnin arasına serpiştirilmiştir. Her ciltte ortalama 20 kadar çerçeve yazı bulunmaktadır.

Ansiklopedinin yedinci cildinin sonunda hicri ve miladi tarihleri birlikte veren bir Osmanlı tarihi kronolojisi ile bir genel dizin bulunmaktadır. Ansiklopedi içerisinde pek çok resim bulunmakla beraber, her resim için bir altyazı veya açıklamaya yer verilmemektedir.

Osmanlı Ansiklopedisi için geneli itibariyle belki biraz tutucu yorumları öne çıkaran yarı-popüler bir yayın diyebiliriz. Ansiklopedide Osmanlı tarihçiliğinde oluşan yeni gelişmeler ve çalışmalar çoğu zaman dikkate alınmamış veya üstünkörü değinilmiştir.

Aşağıda her cilt için; siyasi tarih kısmında ele alınan dönem {1}, ciltte yer alan yan sütun yazılarının başlıkları {2} ve ciltte yer alan 20 kadar çerçeve yazıdan bir kaç örnek {3} verilmiştir.

Cilt 1. 271 s. {1} Selçuklular dönemine kısa değindikten sonra “Kuruluş devri” ve II. Murad’ın saltanatının sonuna kadar (→1451). {2} Devlet Yönetimi (s. 3 vd.). Tasavvuf ve Tarikatlar (s. 169 vd.). {3} Şeyh Bedreddin (s. 252) İlay-ı kelimetullah (s. 164) Nizam-ı Alem (s. 260) Akıncı (s. 120). *Müzekki'n-Nüfus* (s. 212).

Cilt 2. 271 s. {1} II. Mehmed’den I. Süleyman’ın saltanatında 1536 yılına kadar. {2} Osmanlı Eğitim Sistemi (s. 7 vd.). Gündelik Hayat (s. 147 vd.). {3} *İstanbul Ansiklopedisi* (s. 52). Yenikapı Mevlevihanesi (s. 212). Kapalı Çarşı (s. 116).

Cilt 3. 279 s. {1} I. Süleyman – I. Ahmet (1536–1617). {2} Osmanlı Mimarisi (s. 7 vd.). Geleneksel Sanatlar (s. 91 vd.). Musiki (s. 207 vd.). {3} Evliya Çelebi (s. 188). *Mizanulhakk*’dan alıntı (s. 212). Zelzeleler (s. 252).

Cilt 4. 271 s. {1} I. Mustafa – II. Mustafa (1618–1703). {2} Askeri Teşkilat (s. 7 vd.). Osmanlı Edebiyatı (s. 91 vd.). {3} Kuş Evleri (s. 44). Çocuklar ve Yaşlılar (s. 92). Vakıf Kütüphaneler (s. 156).

Cilt 5. 271 s. {1} III. Ahmet – IV. Mustafa (1703–1808).

{2} Osmanlı İktisat Sistemi (s. 7 vd.). Toprak Düzeni ve Vakıf Kurumu (s. 197 vd.). Kitap Sanatları (s. 227 vd.).

{3} Ebced (s. 52). Sahhaflık (s. 140). Lady Mantagu [!] (s. 204).

Cilt 6. 279 s. {1} II. Mahmut – II. Abdülhamid 1808–1909.

{2} Islahat ve Teceddüd (s. 7 vd.). Millet Sistemi (s. 223 vd.). Basın ve Kamuoyu (s. 147 vd.). {3} Mecelle (s. 84). Osmanlı Hamamları (s. 156). Islahat Fermanı (s. 164). Siyonizm (s. 220).

Cilt 7. 273 s. {1} II. Abdülhamid – VI. Mehmet (→1922)

{2} Bilim ve Teknoloji (s. 7 vd.)

{3} Yabancı Okullar (s. 20). Hammer (s. 76). Kadın giyimi (s. 172)

Hakan T Karateke



İnal, Mahmud Kemal. *Osmanlı Devrinde Son Sadrazamlar*. İstanbul: Maarif Vekaleti, 1940–53.

ÖZET

Osmanlı Devrinde Son Sadrazamlar

Osmanlı tezkireciliği tarzında 1913 yılında kaleme alınmaya başlanmış ve basılana kadar ikmal edilmiş bu eser, Osmanzâde Ahmed Tâib'in *Hadikatu'l-vüzerâ*'sına zeyl olan Ahmed Rifat Efendi'nin *Verdu'l-hadâik*'ine ek mahiyetindedir. Ancak onlardan çok üstündür. İsmi *Kemâlu's-sudûr* olarak düşünüldüyse de devrin zihniyetine yabancı geldiği için değiştirilmiştir.

Daha sonra noktası, virgülüne dokunmadan 2 kez daha basılmıştır: 12 C., Ankara, Milli Eğitim Bakanlığı Yay. 1969 ve Dergah Yayınları, 4 C., İstanbul 1982. Yeni bir baskısı Atatürk Kültür Merkezi tarafından üslup ve imlası değiştirilerek hazırlanmaktadır.

Eser, Mehmed Emin Âli Paşa'dan başlayarak imparatorluğun sonuna kadarki 37 sadrazamın ve mücmel tarzda Sultan Abdülaziz (s. 594–99),

Sultan II. Abdülhamid ve Sultan Mehmed Vahideddin'in tercüme-i hâllerini içermektedir.

Bir sadrazamın hayatı, onun sadarete ilk çıkış tarihi Mehmed Emin Âli Paşa'nın sadarete ilk çıkış tarihinden (Ağustos 1852) önce ise, bu kişi Âli Paşa'dan sonra sadarete tekrar çıkmış olsa bile hikâye edilmemiştir. Nitekim Mustafa Reşid Paşa, sadarete Âli Paşa'dan sonra Kasım 1854 tarihinde çıkmış olmasına rağmen (ki bu onun sadarete tekraren 4. kez tayin tarihidir), ilk çıkışı (Eylül 1846) onunkinden önce olduğu için kitapta yoktur. Kitaba niçin Mehmed Emin Ali Paşa ile başlanmıştır? Bu sorunun cevabı kitapta bulunmamaktadır. Ayrıca Mehmed Emin Âli Paşa, Ahmed Rifat Efendi'nin *Verdu'l-hadâik*'inde de işlenmiştir. Belki de yazar, Âli Paşa'ya iltimas geçmek istemiştir.

Yazar, sadrazamları sıralarken sadarete ilk çıktıkları tarihi esas almıştır. İlk tayin itibarıyla kim önce sadarete çıkmışsa onun hayatı daha önce yer almaktadır. Bu usul yüzünden araştırmacı özellikle kitabın sonunda dikkatli olmalıdır. Kitabın en sonunda Salih Hulusi Paşa yer alıyor olsa da, imparatorluğun son sadrazamı Ahmed Tevfik Paşa'dır (21 Ekim 1920–4 Kasım 1922). Ahmed Tevfik Paşa'nın sadarete ilk çıkış tarihi Salih Hulusi Paşa'nunkinden daha önce olduğu için – Hulusi Paşa'dan sonra bir kez daha sadarete çıkmış olmasına rağmen– Tevfik Paşa önce işlenmiş ve onun bahsi kapanmıştır.

Yazar, hem istibdat hem de meşrutiyet devirlerinde 30 yılı aşkın merkezi noktalarda memuriyet yaptığı, birçok sadrazam ile çok yakın ilişki kurduğu ve birebir çalıştığı ayrıca arşiv aşığı olduğu için kitabını esas olarak resmi evraka dayandırmıştır. Bunun yanında şahsî özellikler, mizaç ve kabiliyetler için kendi gözlemlerini, çeşitli rivayet ve dedikoduları da kullanmıştır. Kitapta insanlara, hadiselere, yer ve zamanlara yazara ve yazara yakın olanlara nispetleri derecesinde ağırlık verilmiştir. Yazar ben-merkezci davranmıştır. Bu yüzden bahisler arasında müthiş bir dengesizlik vardır. Örneğin Mehmed Said Paşa'ya 275 sayfa ayrılırken, Mustafa Nailî Paşa'ya 9 sayfa hasredilmiştir. Yine II. Abdülhamid ile Vahideddin arasında tahta çıkan padişah Mehmed Reşad için ayrı bir bahis açılmamış ve mütareke dönemine neredeyse hiç değinilmemiştir. Yazar, eserde ara sıra

tarikh yazıcılığında etik ve “objektivite” meselelerine eğilmiş olsa da (onlarca örnekten biri için bkz. C. 2, s. 183, c. 7, s. 1097), isimler ve olaylar hakkında hüküm verme ve kişileri yeniden yaratma hazzının, yazarı zaman zaman baştan çıkardığı görülmektedir. Bu bakımdan kitaptaki bilgiler ihtiyatla ele alınmalıdır. Buna rağmen eser, başka bir yerde bulunmayan birçok bilgi ve belgeyi kurtardığı için vazgeçilmezdir.

Hayat hikâyelerinin ele alınışı ise şöyledir: Önce ailesi, doğumu, çevresi ve eğitimi ile ilgili bilgi aktarılır, akabinde mesleki kariyerine geçilir, bu arada valiliğe, nazırlığa veya sadrazamlığa atanmalarında yazılan resmi evrakın suretleri verilir ve ölümüne değinilir. Sonra o kişinin muhtelif şahsi özellikleri yazarın kendi gözlemleri, üçüncü kişilerin yazdıkları ve söylediklerine dayanılarak değerlendirilir. Son kısımda ise o kişinin edebi ve artistik yönü üzerinde bu alandaki eserlerinden örnekler verilerek durulur.

Bu eserin nitelik bakımından olmasa da bir benzeri Mehmet Zeki Pakalın, *Son Sadrazamlar ve Başvekiller*, 5 C., Ahmed Said Matbaası, İstanbul 1940–8’dir.

Teyfur Erdoğan



Esposito, John L. *The Oxford Encyclopedia of the Modern Islamic World*. New York: Oxford University Press, 1995, 4 Volumes.

ÖZET

Oxford Çağdaş İslam Alemi Ansiklopedisi

Oxford Encyclopedia of the Modern Islamic World

Bu eser, karşılaştırmalı ve sistematik bir metot kullanarak İslam dünyası hakkında kapsamlı bilgi veren dört ciltlik bir kaynak kitabıdır. Alfabetik olarak dört ciltte sıralanmış ve beş araştırma alanına (İslami Düşünce ve Uygulaması, Siyasi İslam, İslami Sosyoloji, İslami Antropoloji ve İslam İlimleri) bölünmüş 750 makaleden oluşmaktadır. Dördüncü cildin

sonunda bütün ciltleri kapsayan zengin ve kapsamlı bir dizin; ansiklopedinin içeriğinin kullanışlı ve kolay anlaşılabilen sinoptik bir özeti takip etmektedir. Ansiklopedideki makalelerin yazarları farklı din, etnik ve milliyetlerden gelerek İslam araştırmalarında uluslararası bir mozaik oluşturmaktadır.

Hâlihazırdaki *İslam Ansiklopedisi*’nin klasik ve Orta Çağ İslam’ı üzerindeki değerli bilimsel katkılarını kabul eden OÇİA, *İslam Ansiklopedisi*’ni tamamlamak ve onun kaldığı yerden devam etmek amacını gütmektedir. Bunun için eser; çağdaş İslam hakkında analitik maddeleri sadece çağdaş Müslüman yazarların resmi metinleriyle değil de, aynı zamanda İslam dünyasını meydana getiren ve İslam dünyası ile ilgili çeşitli bağlamsal, sosyal ve siyasi etkenlere işaret ederek ve bu etkenleri tartışarak da oluşturmuştur. Ansiklopediye katkıda bulunanlar bu amaca; incelemelerini ve araştırmalar sonucu ortaya çıkan gözlemlerini İslami coğrafi ya da bölgesel sınırların dışına taşıyarak ve bunun sonucu olarak güncel İslam ile ilgili mümkün olduğu kadar fazla ve farklı yorum, olay ve hareketi kapsam altına alarak ulaşımlardır.

Ansiklopedideki her madde konusunu az ya da çok şu şekilde kapsayacak şekilde yazılmıştır: 1) Konunun on sekizinci yüzyıldan itibaren İslam ilimlerindeki anlayışının kısa bir tarihsel anlatısını sağlayarak; 2) Sosyal bilimlerde çalışan bilim adamlarının yorum ve okuma yöntemlerini kullanarak: her konunun sosyolojik, antropolojik, siyasi-ekonomik ve sosyal-dini açılarının “neden” ve “nasıl”ını araştırmak; 3) Müslümanların tartışılan konuyu bugün nasıl anladıkları ve bu konu ile ilişkili olarak nasıl yaşadıkları ile ilgili ölçülmüş teorik ve uygulamalı sonuçlar sunar.

İslam dünyası ile ilgili her konu, bakış açısı ve bölge hakkında eşit derecede iyi araştırılmış maddeler ortaya çıkarmanın zorluğuna rağmen, bu ansiklopedi dengeli ve bilimsel olarak güvenilir bir kaynak olarak ortaya çıkmıştır (Ansiklopedinin yapımcıları, ansiklopedide yer alan her konu hakkında yazmak için uzmanlaşmış bilim adamlarını bulmanın zorluğundan tarafsızca bahsetmişlerdir.). Ansiklopedide kullanılmış olan şeffaf, açık ve teknik olmayan dil ayrıca takdire değerdir. Bu

özellik ansiklopediyi uzmanlaşmış akademisyen ve araştırmacılaran sıradan okuyuculara kadar geniş bir kitleye yararlı ve ulaşılabilir kılmıştır.

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Сығай, Аширбек. *Қазақ мәдениеті: энциклопедия алық анықтамалық*. Алматы: Аруна, 2005.

Syghaı, Aşhırbek. *Qazaq mädenietı: éntsiklopedii alyq anyqtamalyq*. Almaty: Aruna, 2005.

ÖZET

Kazak Kültürü: Ansiklopedik Elkitabı

Қазақ мәдениеті: энциклопедиялық
анықтамалық

Bu Kazakça ansiklopedi, en erken dönemlerden modern zamanlara değin Kazakistan'daki kültürel etkinliklerle ilgili bilgileri ihtiva eder. Makaleler, Kazak güzel sanatları, tiyatrosu, sineması, mimarisi, arkeolojik anıtları ve ulusal kültürünün seçkin kişiliklerinin yaşamöykülerini kapsar.

Referans kitap *Madeni Mura* (Kültür Mirası) devlet programı çerçevesinde yayımlanmış ve hükümet destekli "Qazaq Entsiklopediyası" Yayınevinin müdürü tarafından hazırlanmış bir raporla Başkan Nursultan Nazarbayev'e yayın hakkında bilgi verilmiştir.

Bu yayın, Kazakistan'ın geleneksel ve modern kültürlerini araştıran araştırmacılar tarafından özel bir ilgi ile karşılanmıştır. Makalelerin çok popüler geleneksel Kazak müziği-*küy* (*dombra* ile icra edilen enstrümantal kompozisyonlar), halk türküleri ve dansları; Kazak el sanatları (uygulamalı sanatlar); Taş, Bronz, Demir çağları ve Orta Çağa ait arkeolojik anıtlar vb. konular üzerinde yoğunlaşması, özellikle yararlıdır. 19. yüzyılın 'halk' sirklerindeki oyuncular ve 20. yüzyılda Kazakistan'ın eyaletlerindeki amatör tiyatrolar hakkında da az bulunur bilgiler sunulmuştur.

Ansiklopedide yalnızca Kazak etnik topluluğunun değil, aynı zamanda Rus, Uygur, Kore ve Kazakistan'ın diğer azınlıklarının kültürlerinin görünümüleri ve kayda değer şahsiyetleri hakkındaki makalelerin de önemli rolü vardır. Modern Rusya'da dikilen ve Kazak modern ulusalcılığının etkilerini yansıtan bazı Eski ve Orta Çağlara ait kültür anıtları (örneğin Bronz Çağı Arkaim yerleşimcileri ve İskit Pazırık höyüğü) ve Kırgızistan (Burana Kulesi) Kazak kültürünün görünümüne dâhildir.

Bağımsız Kazakistan'da yayımlanan diğer ansiklopedilerde olduğu gibi, ilgili araştırmacılar modern Kazak dilinde kullanılan terminolojideki değişiklikleri izleyebilirler. Nispeten yeni bir terim örneği, "sihir sanatı" anlamındaki *koz-bailaushylyq* (gözbağlayıcılık=illüzyon)'tır.

Çalışmada heykel ve anıtlarla ilgili makalelerin gelişigüzel seçilmesi gibi bazı aksaklıklar vardır. Bunlar esas olarak kitabın çoğu yazarının yaşadığı veya hükümetten verilen siyasal emirleri yansıtan 1991'den bu yana dikilen Almatı'daki objelerle ilgilidir. Şahsiyetlerle ilgili pek çok makalede, kültürel etkinliklerle bağlantısı bulunmayan ayrıntılı biyografik bilgi bulunmaktadır, örneğin Abylai Khan (Abılay Han) ve musiki besteleri yaratıcısı Zhangir Khan (Jangir Han) ile ilgili makaleler, onların politikalarıyla ilgili gereğinden fazla bilgi ihtiva eder. Eski Massaget kabilesinin kraliçesi Tomiris (Tomris) ile ilgili makale, onun sanatsal etkinlikleri hakkında tarihî kaynaklardan öğrenilebilecek hiçbir şey bulunmadığından, konu dışıdır.

Yayın, bir bölüm siyah-beyaz ve renkli görsel malzeme ihtiva eder. Makalelerin büyük bir çoğunluğunda bulunmamasına karşın, birkaç makalede kaynakça vardır (örneğin Abay). Genel kaynakça ise kitabın sonunda sunulmuştur.

Askar Abdrakhmanov
Çeviren Süer Eker



Нысанбаев, Ә. *Қазақстан: Ұлттық энциклопедия*. Алматы: Қазақ энциклопедиясы, 1998–2005.

Nysanbaev, Ā. *Qazaqstan: ũlttyq ěntsiklopediia*. Almaty: Kazakh Encyclopaedia, 1998–2005, 7 Volumes.

ÖZET

Qazaqstan: ulttyq ěntsiklopediya

Қазақстан: ұлттық энциклопедия

Qazaqstan: ulttyq ěntsiklopediya, çok ciltli evrenselleştirilmiş bir ansiklopedinin ortaya çıkarılmasının bağımsız Kazakistan'da ilk ve tarihte ikinci örneğidir. Bu eser, klasikleşmiş on iki ciltlik *Qazaq sovet ěntsiklopediyası* (1972–8) ile kıyaslanmasının kaçınılmaz olacağı yeni basımın önsözünde editörler tarafından da vurgulanmıştır.

Ansiklopedinin basımı hükümetin özel bir kararı ile gerçekleşmiştir. Bu ansiklopedinin önceliğinin, okuyuculara dünya ve medeniyet hakkında evrensel nitelikli bilgi vermekten çok, Kazakların ulusal dünya görüşü ve kültürel mirasını sistematik bir hâle getirmek olduğu editör heyeti tarafından da vurgulanmıştır. Bu amaca ulaşmanın, tartışma yaratsa da, çağdaş Kazakistan hakkında araştırma yapanlara çalışmalarında fayda sağlayacağı kesindir.

Ansiklopedi, etnik Kazaklar'ın kültürüne yönelik konu ve olaylarla ilgili birçok nitelikli makale içermektedir. Kültürel antropoloji konusu ile ilgili olanlar Kazak kabileleri üzerine yazılmış bilimsel esaslı metinleri çok faydalı bulacaklardır. Ansiklopedinin bu basımı, ayrıca, ulusun geçmişinde ve bugününde önemli rol oynamış kişiler hakkında çok sayıda biyografik metin de ihtiva etmektedir.

Ansiklopedinin hataları yabancılarla ilgili konu ve olaylar hakkında sunulan bilgilere bakıldığında ortaya çıkmaktadır. Bu dikkat edilmesi gereken bir konudur, çünkü yayının sadece Kazakça okuyabilen okuyucular için önemli bir bilgi kaynağı olması gerekmektedir. Bu noktada, birçok konu hakkındaki makalelerin ve aynı çeşit olaylar ve konular hakkındaki makalelerin yapısının seçiminde açık bir seçim kıstasının kullanılmamış olmasından da bahsedilebilir. Bu yayın bazı başkentler (Pekin, Atina, vs.), büyük nüfuslu şehirler

(Sen Petersburg, Semerkant, vs.) ve bunlarla kıyaslanamayacak başka şehirler (Paris, New York, vs.) hakkında metinler ihtiva etmektedir. Bazı ulus-devletlerle (örneğin Macaristan) ilgili makalelerde bu ülkelerin edebiyat ve sanatları ile ilgili bölümler yer alırken, bu ülkelerin coğrafya, tarih ve ekonomisi ile ilgili hiçbir bölüm bulunmamaktadır. Bazı ülkeler için de bu durumun tam tersi söz konusudur. (örneğin, Polonya) Diğer bazı ulus-devletlerle (Örneğin Uganda, Venezuela) ilgili makaleler ise bölümlere bile bölünmemiştir.

Yayının bir başka kusuru ise metinlerin niteliği ile ilgilidir. Hazar Denizi ile ilgili makale Hazar Denizi'nin bugünkü hâli ile ilgili iki harita ile resimlendirilmiştir; fakat iki harita iki farklı kıyı çizgisi sunmaktadır. Bu metin aynı zamanda Hazar Denizi'ni çevreleyen ve bölgelerin siyasi tarihi ile ilgili bir bölüm de içermektedir ki bu bölümün ilgili ulus-devletlerle ve bu devletlerin kıyı bölgeleriyle ilgili makaleler içinde yer alması daha uygundur.

Kazakistan'ın önemli kişileri hakkında bilgilerin ansiklopediye dâhil edilmesi hakkında hiçbir ortak kıstas bulunmamaktadır. Mesela, ansiklopedi ne 1991–3 tarihleri arasında Kazakistan'da Yüksek Şura Başkanlığı yapmış ve ülkenin bağımsızlığını ilan etmiş kişi hakkında, ne de 1994–7 yılları arasında ülkenin başbakanlığını yapmış kişi ile ilgili hiçbir bilgi içermezken; ülkenin bağımsız olduğu diğer bütün tarihlerde meclis ve hükümet başında bulunmuş diğer siyasetçiler hakkında çeşitli makalelerde bilgi mevcuttur.

Yayın, 1991 yılından başlayarak hızlı değişimler yaşayan Kazakça kelime ve terimlerin güncel yazılışlarını vermesi açısından çok ilgi çekicidir. Mesela, yayın, terör ile ilgili hiçbir başlık içermezken, aynı olayı ifade eden yeni *lankestik* kelimesi hakkında içermektedir. 1970 yılında yayımlanmış olan ansiklopedi Yunanistan'ın başkentini *Afiny*, yeni baskı *Afina* olarak adlandırmaktadır. Editör kadrosu, ansiklopediye dâhil edilmiş olan bazı terimlerin Terimbilim Devlet Komisyonu tarafından bu baskıya özel olarak tercüme edilip onaylandığı iddia etmektedir.

Birçok makaleye renkli ve siyah-beyaz çizimler eşlik etmektedir. Bazı makalelerin en

sonunda yazarlarının isimleri ve kısa biyografileri de bulunmaktadır.

Askar Abdrakhmanov
Çeviren Ecehan Koç



Leaman, Oliver. *The Quran: an encyclopedia*. London: Routledge, 2006.

ÖZET

Kuran-ı Kerim Ansiklopedisi

The Qur'an: an encyclopedia

Bu ansiklopedi, 2006 ve 2007 yıllarında yayımlanan iki cilt ve 2008'de 771 sayfa olarak yayımlanan tek cilt hâlinde mevcuttur. Temel gerçeklere dayanan bu ansiklopedi, İslam dünyası ve Kuran-ı Kerim hakkında ortaya atılan hurafelerin ve yanlış birçok bilginin tartışmasının yapıldığı günümüzde, Kuran-ı Kerim ve ilgili konular hakkında akademik ve akademik olmayan kitlelere, doğru kaynak olma amacındadır. Editörlüğünü katkıları gözardı edilemeyen Oliver Leaman yapmıştır. Bu ansiklopedinin oluşumuna, Batı ve Müslüman dünyasından uluslararası 43 uzman katkıda bulunmuştur.

Ansiklopedi; ilk olarak bir giriş bölümü, doğru kullanım kılavuzu ve katkıda bulunan yazarlar ve editörler listesi sunar. Bunu, ana bölümdeki maddelerin alfabetik listesi ve maddelerin tanımları takip eder. Kitabın sonu bibliyografik kaynakça (açıklamalı ve 17 alt bölümde kısaca organize edilmiş) ve en sonda, üç ayrı dizinden (Kuran-ı Kerim'den bölümler, isimler ve konular) oluşan bir bölüm içerir. *Muhammed Abduh* ile başlayan ve *Züleyha* (Yusuf'un eşi/Mısır'da Joseph'in efendisi) ile sona eren 370 maddeden oluşan ansiklopedide, birçok maddede referanslar ve okuma önerileri bulunmaktadır.

Maddeler; Kuran kavramlarına (bazen *Sağlık* ve *İnayet* gibi kapsamlı başlıklar altında), kişilere ve Kuran tefsircilerine ithaf edilir. Sonraki kavramlar *al-Tabari*'den *Arkoun*'a klasik ve modern düşünürleri içine alır. Bölgesel uzmanların

katkısı; İslam'ın Güney ve Güneydoğu Asya'da yaşayan en az üç seçkin isminin maddelerde yer almasını sağlamıştır. Ancak Şii yorumcular yeteri kadar temsil edilememiş, sadece *Abu-i-Qasim Kho*'nun adı geçmiştir.

Ansiklopedinin en önemli özelliği geniş ve tarafsız yaklaşımıdır. Karşıt görüşlerin ansiklopedinin ana bölümünde dile getirilmesinde (hem farklı birçok maddede hem de özellikle birkaç maddede) ve kaynakçaya da dahil edilen "İslam'ı eleştiren kitaplar" adlı alt bölümde de ansiklopedinin bu yaklaşımı açıkça görülmektedir. Birçok konudaki karşıt düşünceler, karşıt ekollerin başvurduğu Kuran ayetlerine değinilerek açıklanır. Luxenberg'in kuramında yer alan Kuran'ın Suriye-Arami okunması, Kuran'da geçen "şehitlik" mertebesi ve dinler arası diyalog gibi Kuran çalışmalarındaki son gelişmelere de yeteri kadar yer verilmiştir. Bu kadar geniş bir çalışma, birçok farklı görüşlerce bu maddelere neyin eklenmesi gerektiğini de göstermektedir: örneğin *zekât* hakkında bir maddenin olmaması şaşırtıcıdır.

Philipp Bruckmayr
Çeviren Dr Pürnur Uçar-Özbirinci



: قرآن حکیم سے متعلق. لاہور: بیت العلوم، 2002. کاظم، زلفقار. قرآن حکیم انسائیکلوپیڈیا

Kazim, Zulfikar. *Quran-i Hakim insaiklopidiya: Quran-i Hakim se muttaliq*. Lahore: Baitul ulum, 2002.

ÖZET

Hikmetli Qur'an-i Hakim ansiklopedisi

قرآن حکیم انسائیکلوپیڈیا

Tek ciltlik *Qur'an-i Hakim* ansiklopedisi emsalsiz bir eserdir. Eser, mukaddes Kuran ve İslami öğretiler hakkında önemli bilgiler vermektedir. Fakat eserin en çarpıcı özelliği ansiklopedinin soru-cevap biçiminde yazılmış olmasıdır. Eserin yazarı, Dr Zulfikar Kazim, cevaplarını üç ile beş özgün ve hatta dinsel olmayan kaynaklarla desteklemek için elinden geleni yapmıştır.

Eserde değişik konularda ve farklı başlıklar altında 2000'den fazla soru sorulmuş ve başarıyla cevaplanmıştır.

Eserde ele alınan konular vahiyden Kuran'ın toplanma ve derlenmesine, Kur'an'daki peygamberlere, hikayelere, emir ve buyruklara, konulara, Kuran'ın ayetlerine, Kuran ve diğer vahiy yoluyla inmiş kitaplara, Kuran ve milletlere, Kuran ve sosyal sistemlere, Kuran tefsirine, Kuran'da meleklerle, Kuran ve Hz. Muhammed'e, Kuran ve peygamberin yoldaşlarına, mucize, ve kerametlerine ve Kuran'daki kehanetlere kadar uzanmaktadır.

Kuran-ı Kerim hakkındaki bu kitabı soru-cevap biçiminde yazmanın sebebi okuyucunun dikkatini çekmek ve Kur'an hakkındaki bilgileri mümkün olduğu kadar sadeleştirilmiş bir şekilde okuyucuya sunmaktır. Bu ansiklopedi Kuran ve İslam üzerine, cevaplardan çok sorulan soruların daha ilgi çekici olduğu bir kılavuz kitabına benzemektedir. Bu kitap; Kur'an üzerinde çalışan, peygamber, İslam ve Kuran üzerine karşılaştırmalı araştırmalar yapan ve İslam ve Kuran üzerinde sınavlara girecek olanlar için faydalı olabilir.

Kitapta Kuran bağlamında tartışılmış diğer birkaç ilgi çekici konu ise Kuran ve en güncel araştırmaları, Kuran ve psikoloji, Kuran ve gazetecilik, hükümet biçimi, yönetim ve ekonomik sistemleridir.

Bu kitap Pakistan'da basılmış olmasının da etkisiyle Pakistan etkisinden kurtulamamıştır. Konuyla hiç ilişkisi olmayan iki konu kitaba dahil edilmiştir: Kur'an ve Qā'id-i A'zam' (Mohd Ali Jinnah) ve Ghālib & Iqbāl. Bu iki konu bu noktada tartışılıp Jalāluddīn Rūmī, Sa'dī ve Hāfiz'ın kitap dışında bırakılması yanlıştır. Yazar, tartışılan bazı konularda karşılaştırmalı araştırma yapma konusunda başarısız olmuştur. Dikkate değer başka bir sorun da kitabın sonuna, kitabı okuyucu için daha kullanışlı ve kullanıcı dostu yapabilecek bir dizin konulmamış olmasıdır.

Ishtiaque Ahmed
Çeviren Ecehan Koç



Sertoğlu, Midhat. *Resimli Osmanlı Tarihi Ansiklopedisi*. İstanbul: İnkılâp Kitabevi, 1958.

ÖZET

Resimli Osmanlı Tarihi Ansiklopedisi

Resimli Osmanlı Tarihi Ansiklopedisi 1958 yılında Türkçe olarak yayımlanmıştır. 355 sayfalık Ansiklopedi'nin içinde yer alan terimler alfabetik sıra ile düzenlenmiş ve birkaç madde resimli olarak verilmiştir. Kitabın anlatım yolu bibliografik bilgi ya da dipnot vermeden temel ve aydınlatıcı bilgi sunmaktır. Osmanlı İmparatorluğu'nun tarihini az ya da hiç bilmeyen geniş bir okuyucu kitlesini hedefleyen bu kitap kapsamlı bir sunum yapmaktadır.

Dipnotları ya da bibliografyası olmadığı halde yazar, ansiklopedideki bilgilerin orijinal Osmanlı arşiv dokümanlarından toplandığını ve bununla beraber Osmanlı tarihi anlatan diğer eserlerden de yararlandığını kısa önsözünde anlatmaktadır. Osmanlı tarihi konulu çeşitli kitap ve makaleler üreten yazar Mithat Sertoğlu bu ansiklopedi ile, Osmanlı tarihi ve Osmanlı devleti teşkilatının ilgili öğelerini tespit ederek, öğrencilerin uzun araştırma yapmadan faydalanabilecekleri bir eser oluşturmayı amaçlamıştır.

Ansiklopedinin içinde sınıflandırılmış olan maddeler, sultanların ve vezirlerin kısa biyografilerinden, Osmanlı İmparatorluğu'ndaki çeşitli şehirler ve eyaletlere, meydana gelen savaşlar ve anlaşmalardan, yapılan sanatsal faaliyetlere, devlet ve askeriyedeki kademelerden, imparatorlukta yaşayan çeşitli milletlere ve İstanbul'un önemli saraylarına kadar pek çok konudan ayrıntılarıyla bahsetmektedir. Bu resimli ansiklopedi yüzlerce imge, karakalem, resim, eski gravür, harita, doküman ve fotoğraftan meydana gelmiştir.

1878 Berlin Kongresi maddesinin genişletilmiş hali ansiklopedinin sonunda ek olarak yer almaktadır. Latin alfabesine "t" ile geçmiş "d" ile sonlanan Arapça kökenli Osmanlıca kelimeler (Ahmed/Ahmet veya Bayezıd/Bayezıt gibi) ansiklopedinin son sayfasında düzeltilmiş olarak verilmiştir.

Bu ansiklopedi Osmanlı tarihi ile ilgilenenler için kapsamlı bir bakış açısı sağlamaktadır.

Osmanlı İmparatorluğu ile ilgili her türlü bilgiyi içerme hedefi için biraz kısa olmakla beraber, içerik olarak iyi araştırılmış olan bu ansiklopedi yalın ve açık bir uslupla kaleme alınmıştır.

Leyla Amzi



Gövsa, İbrahim Alâettin; İskit, Server Rifat; *Resimli yeni lûgat ve ansiklopedi (ansiklopedik sözlük)*. İstanbul: İskit Yayını, 1947–54, 5 Volumes.

ÖZET

Resimli Yeni Lûgat ve Ansiklopedi (Ansiklopedik Sözlük)

İbrahim Alaettin Gövsa (1889–1949), şair, yazar, pedagoğ ve düşünce adamıdır. Millî Edebiyat akımı içinde yer alan, Cumhuriyet dönemi Türk edebiyatında çocuk şiirleri akımının öncüsü olarak kabul edilen Gövsa, eğitim bilimleri, pedagoji ve psikoloji alanındaki eserlerinin yanı sıra *Meşhur Adamlar Ansiklopedisi* (4 cilt, 1933–8), *Kâşifler ve Mucitler* (1939), *Elli Türk Büyüğü* (1940), *Türk Meşhurları Ansiklopedisi* (1946), *Resimli Yeni Lûgat ve Ansiklopedi* (5 cilt, 1947–54) gibi sözlük ve ansiklopedileriyle tanınmıştır.

Gövsa, İskit Yayınları tarafından yayımlanan alfabetik 5 ciltlik (3163 sayfa) *Resimli Yeni Lûgat ve Ansiklopedi*'nin önsözünde, ansiklopedi yayımlama fikrinin Küçük Larousse'tan kaynaklanmakla birlikte, eserin, onun bir kopyası olmadığını belirtir.

Ansiklopedide terimler de dâhil olmak üzere, yeni, eski sözcükler ile bu sözcüklerin Fransızca karşılıkları, Türkiye ve dünya tarihi, mitolojisi, biyografyası ve coğrafyasına ilişkin adlar, tarihî kelimeler, anıtlar, Türk ve dünya edebiyatına ait başyapıtlar, mesel hâline gelmiş yabancı sözler ve eski mısralar ele alınmıştır. Ayrıca, toplu olarak bulunma imkânı olmayan tarihî sözcük ve deyimler ve dile yerleşmiş Arapça, Farsça deyim ve meseller de verilmiştir. Coğrafya ile ilgili maddebaşlarında akla gelebilecek olanlar alınmış, Türkiye'nin bucaklara değin bütün kent ve kasabaları başlıca beşerî ve fizikî coğrafya

özellikleri ile tanıtılmıştır. Koyu büyük harflerle gösterilen maddebaşlarından hemen sonra maddebaşını oluşturan sözcüğün kökeni, türü, terim ise ait olduğu bilim, sanat dalı, alınma sözlerin özgün dildeki yazılışı köşeli parantez içinde verilmiş, sayfalar iki sütun hâlinde düzenlenirken, içerik, görsel malzeme ile zenginleştirilmiştir.

Gövsa, hazırladığı ansiklopedik sözlükte sözcüklerin anlamlarının “gölgeli kalma” ihtimalini ortadan kaldırması ve çoğu Fransızcadan alınmış olan yeni bilimsel terimlerin asıllarını göstermesi amacıyla, Fransızca karşılıklarının verildiğini, aynı zamanda Türkçeden Fransızcaya kısa bir sözlük niteliği taşıyan eserin azınlıklar ve yabancılar için de yararlı olacağını belirtmiştir. Yanlış anlamlandırmaları önlemek ve gelecekte uzmanlık dolayısıyla Arap yazısını öğrenmek zorunda kalacaklar için maddebaşlarındaki Arapça, Farsça, Latince kökenli sözcükler özgün yazılışlarıyla da gösterilmiştir.

Ulusal ve yerel faydadan hareketle, eserde ülke görüşünün egemen olması, ‘doğruluğun ve fikir iffetinin emirlerinden asla ayrılmamaya çalışılmak’ anlayışının esas alındığının altını çizen Gövsa, genel sekreterliğini yaptığı ‘İnönü Ansiklopedisi’nin ön sözünde de belirttiği gibi, ansiklopedinin salt çeviriden ibaret olamayacağını, bu nedenle yabancı kişi, eser ve mitoloji isimleri arasından ancak Türk genel kültürünü ilgilendirecek olanları seçtiğini ifade etmiştir.

Süer Eker



Нысанбаев, А.Н. *Республика Казахстан: Энцикл.справочник*. Алматы: Қазақ энциклопедиясы, 2001.

Nysanbaev, A. *Respublika Kazakhstan: éntsiklopedicheskiî spravochnik*. Almaty: Qazaq éntsiklopediiasy, 2001.

ÖZET

Kazakistan Cumhuriyeti Ansiklopedik Başvuru Kitabı

*Республика Казахстан: энциклопедический
справочник*

Bu kitap bir grup Kazak akademisyen ve uzmanının ortak bir ürünüdür. İçeriği geleneksel ansiklopediler gibi düzenlenmemiştir. Yani abece sırasına göre dizilmiş kısa açıklamalı maddelerden ziyade, Kazakistan hakkında belli konularda kapsamlı bilgiler veren bölümler hâlinde düzenlenmiştir.

Birinci bölümün adı “Coğrafya” olup Kazakistan’ın coğrafi özellikleri, yeraltı yerüstü kaynakları, hayvan ve bitki türleri ve ekolojisi hakkındadır.

İkinci bölüm Kazakistan’ın en eski çağlardan günümüze kadar ayrıntılı bir tarihini sunar. Bu bölümde 1 Aralık 1991’de bağımsızlık ilanından sonraki döneme özel bir ağırlık verilmiştir.

Üçüncü bölüm Kazakistan’ın devlet yapısı-siyasi örgütlenmesi, anayasası, anayasal kurumları; yasama, yürütme ve yargı organları hakkındadır.

Dördüncü bölümün adı “Uluslararası İlişkiler” olup Kazakistan’ın dış politikaları ve diplomatik ilişkileri ele almaktadır.

Beşinci bölüm, ülkedeki etnik gruplar hakkında olup 1995 yılında şu anki Cumhurbaşkanı Nazarbayev tarafından kurulan Kazakistan Halklar Meclisi’nin çalışmaları hakkında bilgiler sunar.

Fazla uzun olmayan altıncı bölüm, Kazakistan’daki demokratikleşme, demokratik reformlarla ilgilidir.

Altmış sekiz sayfalık yedinci bölümün konusu Kazakistan ekonomisidir. Ekonominin belli başlı sektör ve aktörleri hakkındaki açıklamalardan sonra, bağımsızlıktan sonraki ekonomik yatırım ve gelişmeler ayrıntıları biçimde tartışılır. Petrol sanayiinin önemi ve yabancılarla yapılan ortak yatırımlar hakkında açıklamalar da bu bölümde yer alır.

Buraya kadar saydığımız altı bölümden başka, kitapta silahlı kuvvetler, kültür, bilim hayatı, eğitim, sağlık ve sosyal güvenlik sistemi, spor ve turizm konularını da işleyen bölümler de vardır.

Kitapta ele alınan konuların anlaşılmasını kolaylaştıran çok sayıda siyah-beyaz, renkli resim yazıların arasına serpiştirilmiştir. Hoca Ahmet Yesevi’nin Türkistan şehrindeki anıt mezarının fotoğrafı ve Arapça harflerle basılmış Kazak adlı derginin ilk sayısının faksimile resmi kitapta yer alan resimlerden ikisidir.

Bu ansiklopedik başvuru kitabının en büyük eksikliği ise hiçbir dizinin olmamasıdır. Bu eksiklik okuyucunun ilgilendiği konuyu ya da kitapta aradığını bulmasını güçleştirmektedir.

Akram Khabibullaev
Çeviren Abbas Karakaya



كاظم، ذولفقار. صحابه كرام انسانيكولوپيڭيا: صحابه كرام انسانيكولوپيڭيا سے متعلق بھرپور معلومات، كراچى: بيت العلوم، 2004.

Kāzim, Zulfıqār. *Şahābah-yi karām insāikl-piḏiyā: Şahābah-yi karām se mutaalliq bharpūr malūmāt*. Lāhaur, Karāci: Baitululūm, 2004.

ÖZET

Ashab-ı Kiram Ansiklopedisi

صحابه كرام رضد انسانيكولوپيڭيا

Şahābah-yi Karām ansiklopedisi, özgün bir araştırmancının ürünüdür. Yapıt, sahabelerin yaşamlarındaki dönüm noktalarını, davranışlarını, karakterlerini, bağlılık ve fedakârlıklarını, bilgi ve kültürlerini, eylemlerini, amellerini, başarılarını, İslam’ın evrimi ışığında ele almaktadır. Sahabeler hakkında şu ana dek yazılmış “soru-cevap” biçimindeki en uzun ve özgün yapıt olduğunu özellikle belirtmek gerekiyor. Her cevap üç ya da dört sağlam ve güvenilir kaynağa dayanmaktadır. Bu kaynakların temel malzemeleri arasında sahabeler, İslam tarihi, felsefe, kültür, bilim vb. konularda yapılmış önemli çalışmalar bulunmaktadır. 1100 sayfadan oluşan bu tek ciltlik yapıtta, çeşitli konular hakkında farklı başlıklar altında yaklaşık 3000 soru sorulmakta ve bu sorular doyurucu bir biçimde yanıtlanmaktadır.

Ansiklopedi, popüler bir yapıt olan *Qur'an-i Hakim* modeline dayanıyor.

Eserde, birçok konu derinlemesine tartışılmıştır. Sahabeler ve bilgi sahibi oldukları çeşitli alanlar, Halifeler, Hz. Muhammed'in aile fertleri, tebliğde bulunduğu on kişi, Medine'ye göç, erken dönemlerde Mekke'deki Müslümanlar, birinci ve ikinci göçler, Bedir savaşındaki sahabeler, genç sahabeler, vahiy kâtipleri ve savaşçı sahabeler bu konular arasında yer almaktadır. Diğer ana konulardan bazıları ise Hz. Muhammed'in göçü, ölümü, Mekke'nin ele geçirilmesinden sonra İslam'a sahip çıkan sahabeler, âlim sahabeler, gelenekçi sahabeler, tüccar sahabeler, şair ve hatip sahabelerdir.

Yazar, sahabeler üzerine farklı bir çalışma ortaya koyarken bir yandan da, İslam tarihinin bu önemli şahsiyetlerle ilişkili kısmını okurlara basitleştirerek sunmak için de özel bir çaba harcamış. Ansiklopedi, sorulan soruların ve onlar üzerine yapılan tartışmaların eşit derecede önem taşıdığı, İslam ve sahabeler üzerine bir "rehber" niteliğindedir. Hiç kuşku yok ki yapıt hem İslam, Hz. Muhammed ve sahabeleri konusunda çalışan araştırmacılar için, hem de sahabeler, Kuran ve İslami öğretiler üzerine karşılaştırmalı çalışmalar sürdürenler için yararlı olacaktır.

Her ne kadar İslamın kutsal kişilikleri, bu şahsiyetlerin dinsel ve sosyal hayatları ve çevreleri odağa alınarak içtenlikle çalışılmış olsa da bu ansiklopedi sahabeler üzerine kapsamlı bir yapıt olarak görülemez. Hz. Muhammed'in bütün önemli sahabeleri zaten birçok odaklı araştırmaya konu olmuştur. O nedenle bu yapıt daha çok, sahabeler üzerine bir bilgi bankası niteliğinde ve İslamla ilgilenen öğretmen ve öğrencilerin ihtiyaçlarını karşılayacak niteliktedir.

Ishtiaque Ahmed
Çeviren Hivren Demir-Atay



Şamil İslam Ansiklopedisi. İstanbul: Şamil, 1990-4, 6 Volumes.

ÖZET

Şâmil İslam Ansiklopedisi

Şâmil İslâm Ansiklopedisi, yaklaşık 100 kadar yazarın katkıları ile oluşmuş ortak bir çalışmanın ürünüdür. Esere katkıda bulunanların çoğunluğunu Türkiye ilahiyat fakültelerinde görev yapan öğretim üyeleri oluşturmaktadır. Öğretim üyeleri dışında serbest araştırmacı yazarların da katkıları olduğu, hatta bir kısım maddelerin anonim şekilde "Şâmil İA" adı altında yayımlandığı da görülmektedir. Ansiklopedinin genel yönetimi ve ilmi redaksiyonu İslam Medeniyet Tarihi alanındaki çalışmaları ile tanınan Prof. Dr Ahmet Ağırakça tarafından yürütülmüş; editörlüğünü ise Şâmil Yayınevi sahibi Duran Kömürcü yapmıştır. Ansiklopedinin CD-ROM versiyonu da mevcuttur.

Eser toplam 6 ciltten oluşmaktadır. Ansiklopedide yaklaşık 3000 kadar madde bulunmaktadır. Alfabetik sıralamada ilk madde "Aba" olması gerektiği halde hata eseri olsa gerek "Ab-ı Hayat" maddesi ile başlanmış, fakat alfabetik sıra ansiklopedinin geneli itibarıyla gözetilmiştir. Ansiklopedi son ciltte yer alan "Zünnar" maddesi ile tamamlanmaktadır.

Önsözde yer alan bilgilere bakılırsa, eserin ilk etapta "İbadet Ansiklopedisi" olarak tasarlandığı anlaşılmaktadır. Her ne kadar eserin basımı esasında bu isim "*Şâmil İslâm Ansiklopedisi*"ne dönüşse de eserde fıkıh ile ilgili maddelerin ağırlığı, eserin ilk düşünceye uygun biçimde şekillendiğini göstermektedir. Mezhep imamlarının her birinin ayrı maddelerde uzunca denebilecek biçimde incelenmiş olması ve İslam fıkıhında (At eti, Aşı ve İğne yapmak, çocuk isteme, çorap üstüne mesh etmek gibi) fürudan sayılan pek çok konuya özenle yer verilmesi eserin fıkhi ağırlığını gösteren en önemli göstergelerin başında gelmektedir.

Esrede, fıkıh ilminin yanı sıra temel hadis, akaid ve tasavvuf ıstılahlarına da yer verildiğini görmekteyiz. Kuran ve Tefsir ile ilgili maddeler de oldukça yoğun şekilde bulunmaktadır. Hemen her sureye bir madde olarak eserde yer ayrılmış; bununla kalmayıp bir kısım

Kuran terimleri de ayrı madde olarak eserde incelenmiştir.

Maddelerin oluşumunda, bir kısım maddelerin meşhur adlarla verilmediği ya da ayrı bir başlık yapılmasına belki gerek olmayan konulara yer verildiği de görülmektedir. Hz. Peygamberin annesinin “Âmine Binti Vehb” maddesi altında ansiklopedide yer alması ve Hz. Ali’nin lakabı olan “Ebu Türeb’in ayrı bir madde olarak incelenmesi bu duruma birer örnektir. Bu durum aynı zamanda, ansiklopedinin, çok önemli olmadıkça biyografilere yer vermeme prensibine de aykırı bir tutum olarak görünmektedir. Biyografi noktasında Ebu Bekir, Ömer, Osman ve Ali gibi önde gelen sahabeler ayrı maddelerde yer almakta ve ayrıca hepsine “Hulafa-i Raşidin” maddesi altında da temas edilmektedirler. Fakat bunun yanında Ebu Cehil ve Ebu Leheb isimleri de ayrı maddelerde incelenmektedir. Hz. Peygamberin ilk eşi Hz. Hatice ve yine Hz. Peygamberin eşlerinden “Aişe” ve “Cüveyriye Bintü’l-Haris” gibi isimler de Ansiklopedide yer almaktadırlar.

Eserde genel itibariyle bilimsel yaklaşım kaybedilmeden halkın anlayacağı bir dil ve üslup benimsenmeye çalışılmıştır. Maddelerde ele alınan konu ile ilgili resim ve fotoğraflara da yer verilmektedir. Özellikle “Afgan cihadı” ile ilgili fotoğraflar ve özenle seçilen madde başlıkları ile eser 1980’li yılların ve 1990’lı yılların başında Türkiye’deki dini-siyasi atmosferi yansıtmaktadır. Eserin baş kısmında İslam dünyasında, Batı’da ve Türkiye’de ansiklopedi geleneği ve literatürü hakkında okuyucuya verilen bilgiler de oldukça doyurucudur.

Bilal Gökkır



Isalāmika Phāuñdeśana (Bangladesh). Sampādanā Parishada. *Samkshipta Isalāmī biśvakosha – Almawsuatul Islāmiyatul mawjizah billughatil Banghāliyah*. Dhaka: Isalāmī Bīśvakosha Prakalpa, Isalāmika Phāuñdeśana Bāmlādeśa (Islamic Foundation), 1986–7, 2 Volumes.

ÖZET

Kısa İslam Ansiklopedisi (Bengalce Versiyonu)

সংক্ষিপ্ত ইসলামী বিশ্বকোষ

Bu kullanışlı başvuru kaynağı İslam dini ve hukukıyla ilgili konulara değiniyor. İslamla ve İslam uygarlığıyla ilgilenenlerin yararlanabileceği bir ansiklopedi.

İslam Ansiklopedisi’nin kısaltılmış versiyonu olan bu yapıt, ilk olarak *Kısa İslam Ansiklopedisi* (KİA) başlığıyla 1953 yılında Leiden’de Brill tarafından Hollanda Kraliyet Akademisi adına yayımlandı. Ansiklopedinin Bengalce versiyonu doğrudan bir çeviri değil. Bengalce bir İslam ansiklopedisi olmadığı için Bangla Akademisi 1958’de ansiklopedinin Bengalce çevirisini, gerekli görülen düzeltmelerle beraber yayımlamak için girişimde bulundu. Yapıtı yayımlamak, Bangla Akademisi için, açıklanmayan nedenlerle imkansız hâle gelince, Akademi, çevrilmiş müsveddeleri 1976’da Bangladeş İslam Vakfı’na devretti. Bu müsveddelerde toplam 691 ansiklopedi maddesi vardı; bunlardan 508’i doğrudan KİA’dan, 111’i ise gözden geçirilerek çevrilmiş maddelerdi. 37 ansiklopedi maddesi Urdu İslam Ansiklopedi’sinden (*Urdū dā’irah-yi ma’ārif-i Islāmiyyah*) çevrilirken, 35 yeni madde yazılmıştı.

KİA’ya katkıda bulunanların hepsi gayrimüslimdi ve İslam Vakfı, bu araştırmacıların İslamiyet hakkındaki teorik bilgilerine karşın, kimi maddelerde hata yapmış olma olasılığından endişeleniyordu; bu nedenle Bangladeşli İslam âlimleri bir araya getirilerek bir yayın kurulu oluşturuldu. Bu kurul, müsveddelerdeki maddeleri teker teker inceledi; bazen hatalı ya da gereksiz bölümleri eleyerek, çoğu kez ise ansiklopedi maddesine yeni bilgiler katarak gerekli düzeltme, değişiklik ve eklemeleri yaptı. Yapıt temelde KİA ve Urdu İslam Ansiklopedisi’ne dayansa da *Bangla Biswakosh*’tan (Khan Bahadur Abdul Hakim tarafından derlenen Bengalce bir ansiklopedi), İslam Vakfı’nın yayımladığı *Kuran-ı Kerim*’den ve *İslam Ansiklopedisi*’nin ikinci baskısından da oldukça yararlandı.

Eklenen 42 yeni maddeyle ansiklopedideki madde sayısı 695’i buldu. Şeriat ya da İslami

hukuk, Kuran ve Hadiste yer alan önemli konular, kutsal İslami mekân ya da kurumlar, önemli İslami şahsiyetler, Arap dünyasında ve İslami kitaplarda yer edinmiş araştırmacılar ve Müslüman şairler, ansiklopedi maddelerini oluşturan başlıklardan bazıları.

Maddelerin içeriğiyle doğrudan bağlantılı olmasa da her maddenin sonunda birer kaynakça bulunuyor. Ayrıca kimi maddelerde kaynaklara metnin içinde göndermede bulunuluyor. Ansiklopedi iki ciltten oluşuyor: Birinci cilt (s. 13+565+5) Bengalcede ikinci harf olan *a*'dan *ta*'ya kadarki maddeleri içerirken, ikinci cilt (s. 13+740+4) *da*'dan başlayıp *ha*'ya kadar uzanıyor. Maddeler alfabetik sıraya göre düzenlenmiş. Ayrıca her iki cildin sonunda da maddeleri başlık ve sayfa numaralarıyla sıralayan kapsamlı bir dizin var. Her cildin ilk 13 sayfası bir kısaltmalar listesinden ve iki ciltte de tekrarlanan bir girişten oluşuyor. Ayrıca söz konusu giriş bölümünde, katkıda bulunanların ya da çevirmenlerin listesi, çok kullanılan kitap ve dergilerin başlıkları, yayımlanma yerleri ve yılları, dergi başlıklarının kısaltmalarla verilmiş bir listesi ve son olarak Arapça ve Farsça harflerin Bengalce'deki yazımlarını gösteren bir çizelge de yer alıyor.

İslam Ansiklopedisi'nin 26 ciltten oluşan uzun versiyonu İslam Vakfı tarafından Bengalce'ye çevrilmiş olsa da bu kısa versiyon Bengalli okurlar için hâlâ yararlı olmayı sürdürüyor.

Biswajit Chanda
Çeviren Hivren Demir-Atay



Arseven, Celâl Esad. *Sanat Ansiklopedisi*. Ankara: Milli Eğitim Bakanlığı, 1983, 5 Volumes.

ÖZET

Sanat Ansiklopedisi

Bu eser, Milli Eğitim Bakanlığı tarafından beş cilt hâlinde, ilk olarak 1942 tarihinde yayımlanmıştır. 1983 yılında beşinci baskısı yapılan eserin yazarı Celal Esad Arseven, Güzel Sanatlar Akademisi Mimarlık Tarihi ve

Şehircilik profesörüdür. Birinci cildin başında yer alan yaklaşık dört sayfalık Ön sözdeki açıklamalara göre yazar, mimarlık terimleri hakkındaki ilk eseri *Istılahat-ı Mimariye*'yi 1908 yılında yayımlamış; daha sonra ise, diğer sanat ve zanaat dallarındaki araştırmalarını geliştirerek 1926 yılında *Sanat Kamusu* adlı eserini yayımlamıştır. *Sanat Ansiklopedisi* ise bu eserin daha ileri derecede gözden geçirilmiş ve genişletilmiş halidir.

Beş ciltten oluşan bu eser toplam 2644 sayfadır. Eserde yer alan terimler alfabetik sıraya göre sözlük şeklinde düzenlenmiştir. Genellikle, bir eserde kullanılan teknikler veya malzemeyle ilgili olan terimlerin öncelikle sözcük anlamları verilmiş ve bununla birlikte açıklamaları da yapılmıştır. Açıklamaların en sonunda, bu terimlerin, varsa Fransızca karşılıkları mutlaka verilmiş ve mümkün olduğu kadar terimleri açıklayıcı fotoğraflar veya çizimler eklenmiştir. Beşinci cildin sonunda, bir "ilave" kısmı yer almaktadır. Birinci ve ikinci ciltler basıldıktan sonra, eserde bazı eksiklikler fark edilmiştir. Bu durumun giderilmesi için "K" harfine kadar olan ve ilk kısımda bulunmayan kelimeler ve resimler esere eklenmiştir. Yine beşinci cildin en sonunda, bu ek kısmından sonra ise, Fransızcadan Türkçeye bir indeks yer almaktadır.

Eserde sadece İslamiyet öncesi ve sonrası mimari ve sanatsal üretim yapmış Türk topluluklarına ait eserler ve teknikler hakkında açıklamalar yoktur; bu eserin, mimarlık ve sanatsal üretim adına, zamanının evrensel bir terimler sözlüğü olduğu söylenebilir. Eser, günümüzde yok olmuş veya yok olmaya yüz tutmuş bazı geleneksel sanatlar hakkında da bilgiler içermesi bakımından önemlidir. Ancak, sıklıkla kullanılmış olan Osmanlıca kelime ve terimlerden dolayı eserin dili güncel araştırmacı için ağır olabilir. Özellikle Geleneksel Türk sanatlarına ilişkin yapılacak olan bir araştırmada, günümüzde unutulmuş ve anlamı bilinmeyen teknik ve sanatsal terimlere ulaşmak adına bir kaynak olarak kullanılabilir.

Filiz Adiguzel Toprak



بامداد , مهدی. شرح حال رجال ایران در قرن ۱۲ و ۱۳ و ۱۴ هجری. تهران، زوار، ۱۳۴۷-۱۳۵۱، ۶ مجلد..

Bāmdād, Mahdī. *Sharḥ-i ḥāl-i rijāl-i Īrān dar qarn-i 12 va 13 va 14 Hijrī*. Tehran: Zavvār, 2005, 6 Volumes.

ÖZET

Önemli İranlı Şahsiyetlerin Yaşam Öyküleri

شرح حال رجال ایران

Yaşam öykülerinden oluşan bu ansiklopedi, Hicretten sonra on ikinci, on üçüncü ve on dördüncü yüzyıllarda (MS 17–20. yy) ün kazanmış şahsiyetler hakkında bilgiler içeriyor. Söz konusu ünün, siyaset, ekonomi ve din gibi alanlarda yakalanan başarılarla dayanan farklı nedenleri olduğu anlaşılıyor. Yapıtın orijinal başlığı yalnızca *erkeklerin* içerildiği izlenimini verse de ansiklopedide dönemin ünlü kadınlarına da yer veriliyor. Ansiklopedinin yazarı, kısa önsözünde kendisini bu yapıtı yazmaya iten nedenin, ünlü İranlı şahsiyetleri ulaşabildiği bir-inci kaynaklara dayanarak gerçekçi bir bakış açısından tanıtmaya arzusu olduğunu söylüyor; fakat ansiklopedinin herhangi bir yerinde bu şahsiyetlerin hangi yöntemlerle ve hangi ölçütlere dayanılarak seçildiği belirtilmiyor. Ansiklopedi maddeleri, birinci ciltten dördüncü cilde dek kişilerin soyadlarına değil adlarına göre alfabetik olarak sıralanmış. Fakat beşinci ve altıncı ciltler bağımsız birer cilt gibi, kendi içlerinde ayrı bir alfabetik sıralamaya göre düzenlenmiş maddelerden oluşuyor. Yazar, neden bütün ciltleri kapsayan bir alfabetik sıralama yapmadığı konusunda bir açıklamada bulunmuyor; fakat bir noktada 10 ciltlik bir yapıt öngördüğünü söylüyor. Son iki cildin bağımsız düzenini, yazarın bu ciltleri öncekilere bir ek olarak düşünmüş olmasıyla açıklayabiliriz; bu açıklamayı doğrulayan temel şey, döneme özgü kimi resimlerin, önceki ciltlere de göndermede bulunan altyazılarla beraber bu iki cildin sonunda basılmış olması.

Ansiklopedinin en iyi özelliklerinden biri, bütün ciltlerde bulunan ve özel isim, yer, kitap ve gazete adlarına göre düzenlenmiş dizinler. Fakat ansiklopedi maddeleri listelenmemiş.

Yazar, *Tārīkh-i ‘Azūdī, Nāmāh-i Dānishvarān-i Nāşirī* and *Al-Zarī‘ah-i Āqā Buzurg Tīhrānī* gibi yapıtlardan yararlanmış ve bunu açıkça dile getirmiş; ne var ki, bu kitapların tam bir kaynakçası verilmemiş.

Ansiklopedinin yazarı İran Monarşisi’yle ilişkileri olan siyasi bir şahsiyet; bu nedenle de verdiği bilgiler, özellikle de insanları tanıtan dipnotlar çok değerli. Çağdaş İran araştırmacılarından İraj Afshār’ın da söylediği gibi, Bāmdād’ın değeri asıl bundan sonra anlaşılacak; çünkü Qajar dönemi şahsiyetlerini onun kadar iyi bilen insanların sayısı her geçen gün azalıyor. Yazar, siyasetçilere din adamları, tüccarlar, sanatçılar ve toplumun öteki sınıflarından daha çok yer vermeyi tercih etmiş. Ansiklopedinin bütününe bakıldığında, siyasetçiler üzerine yazılmış maddeler, diğer mesleklerdeki kişiler üzerine kaleme alınmış olanlardan hem sayı olarak fazla, hem de daha uzun. Örneğin, Fath-‘Alī-Shāh’ın 61 karısı ve çocuklarının hemen hemen tamamına geniş yer verildiği hâlde, birçok kültür ve din adamı kısaca tanıtılmış. Kültür alanındaki şahsiyetler arasında ise Bābī ve Bahā’i mezheplerinin ünlü isimlerine özel bir özen gösterilmiş.

Yazarın İranlı siyasetçiler hakkındaki yargılarına bakıldığında, oldukça açık, içten içe kötümser, ve kendi ifadesiyle gerçekçi bir bakış açısına sahip olduğu seziliyor. Ayrıca, bu dönemde yaşamış İranlı siyasetçilerin tümünün öyle ya da böyle çıkarlarından başka hiçbir şeyle ilgilenmeyen kişiler olduğu ima ediliyor.

Saeid Edalatnejad
Çeviren Hivren Demir Atay



علی ، سید محمد، حسرت ، محمد حسن، فیضی ، عنایت اللہ، برچہ ، شیرباز عی خان، دکھی ، جمشید خان۔ شمالی علاقہجات : سلسلہ قراقرم ، ہمالیہ ، ہندوکش۔ اسلاماباد : لوک ورثہ، لاہور: الفیصل۔ 2005.

‘Alī , Sayyid Muḥammad, Ḥasrat, Muḥammad Ḥasan, Faizī , ‘Ināyatullāh, Birchah , Sherbāz ‘Alī Khān, Jamshīd Khān. *Shimālī ‘alāqahjāt: silsilah Qarāqurum, Himālayah, Hindūkush*. Islamabad: Lok Virsa, Lahore: Al-Faisal Nashran, 2005.

ÖZET

Kuzey Bölgeleri: Karakurum, Himalaya, Hindiku (Pakistan Kültür Ansiklopedisi)

شمالی علاقہجات : سلسلہ قراقرم ، ہمالیہ ، ہندوکش

Karakurum dağları bölgesi yakınlarındaki alanlar, ayırt edici bir zenginliğe ve farklı kültürlere sahiptir. Fakat geniş bir alana yayılmış ve erişilmesi güç olan bu bölgeler hakkında yazılı malzeme çok nadir ve dağınıktır. Bu boşluğu doldurmak için Folklor Mirası Milli Enstitüsü (National Institute of Folk Heritage), bu birbirinden farklı kültürlerin temsilcileriyle irtibata geçerek her bir bölgeyle ilgili bilgi derleme ve üretme konusunda dört uzmanla anlaşma yapmıştır. Böylece Pakistan'ın kuzey bölgelerinde bulunan dört ayrı dağlık bölgeden her biri için bu bölgelerin yerlisi olan dört yazar görevlendirilmiştir: *Baltistan* için Muḥammad Ḥassan Ḥasrat; *Chitral* için Dr 'Ināyatullāh Faizī; *Gilgit*, *Diamir* ve *Ghazar* için Jamshīd Khān Dukhī; *Brushal*, *Hunza* ve *Nagar* için ise Sherbāz 'Alī Khān Birchah.

Ansiklopedi tarih ve kültürü vurgulamak yerine, folklor mirasına odaklanmaktadır. Bölümler birkaç harita ve bölgenin belli başlı coğrafi özelliklerini açıklayan tanımlamaları içeren kategoriler altında sınıflanmış çok çeşitli bilgiler sağlar ve yer adları yoluyla bu bölgelerin farklı kültürel kimliklerini anlatır. Tarihsel anlatımlar bu bölgeye ait kayda değer şahsiyetler tarafından yapılan edebi sanatsal ve kültürel eserlerin altını çizerken, coğrafi başvurular yerel âdetler ve efsanelerle bağlantıyı vurgulamaktadır. Ansiklopedide ayrıca nüfusun kabilesel, etnik kimlik ve dilbilimsel özelliklerine dair kısa

açıklamalara da yer verilmektedir. Bazı yerlerin diğerlerinden daha çok tanınmasına ve sakinlerinin ünlü olmasını sağlayan özellikler de kısaca açıklanmaktadır.

Bu bölümde kuzey bölgelerinin mutfakları ve aşçılık gelenekleri hakkında pişirme biçimleri ve çeşitleri, yiyeceklerin hazırlanması sunulması ve tüketilmesi, misafir ağırlama âdetleri, yerel gıdaların tipik özellikleri, tören ve bayramlarda sunulan yiyeceklere ilişkin bilgilerden oluşan bir bölüm yer almaktadır.

Ayrıca yaşam koşulları, inşaat stilleri, yapıların özellikleri, kolonlardaki oyma ve motifler, ahşap sütunlar, tavanlar vb. hakkında bilgiler yer almaktadır. Yerel ticaret ve sanatlar, gelenek- görenekler, bitkisel ve doğal tedavi yöntemleri, yaşama alışkanlıkları, müzik, dans, yerel kıyafetler, mücevherler, süs eşyaları, festivaller, yerel olarak kutlanan tarihi günler, olaylar, şölenler hakkında da bilgiler verilmektedir. Bu ciltte halk hikâyeleri, mahalli deyimler, atasözleri ve masallardan da bahsedilmektedir.

Derleme çalışmasına malzemenin sınıflandırılması, düzenlenmesi ve sunumundan daha fazla önem verilmiş olduğu çok aşikârdır. Bu cilt, birbirinden farklı bölümleri işaretlemek için renkli ayırıcılar ve her bir farklı bölge için ayrı içindikiler listesi kullanılarak iyileştirilebilirdi. Baş tarafta bulunan içindikiler çizelgesi bir örnek değildir: Bölgeler itibarıyla farklı uzunlukta oluşu ve içeriklerin kısmen çakışması nedeniyle zihin karışıklığı yaratmaktadır. Daha çok temsili resim sunularak okuyucunun her bir bölgenin hem ayrı ayrı hem de birbirlerine göre yerini daha kolay bulmasını kolaylaştırabilirdi. Metin, ana dili Urduca olan yazarlar tarafından yazılmamıştır ve daha iyi bir basım editörlüğü faydalı olabilirdi.

Najam Abbas
Çeviren Ertürk Barlas



日本イスラム協会[ほか]監修. 新イスラム事典. 東京: 平凡社, 2002

Nihon Isuramu Kyokai, *Shin isuramu jiten*. Tokyo: Heibonsha, 2002.

ÖZET

Yeni İslam Ansiklopedisi

新イスラム事典 *Shin isuramu jiten*

Bu küçük kapsamlı ansiklopedi, çağdaş siyasi, kültürel ve dini temalara İslami bakış açısıyla açıklama getirmeyi amaçlamaktadır. Okurlarına İslam hayatının tüm yönlerine dair düşünce biçimine ilişkin olarak hem temel hem de oldukça akademik düzeyde bilgi sunmaktadır; böylelikle, seçilen konular sadece İslam'ı değil, Müslümanların günlük yaşam ve kültür sistemlerini de kapsamaktadır. Coğrafi alan olarak Orta Doğu ve Sudan, Sumatra, Avrupa ve Japonya gibi diğer bölgeleri kapsamaktadır.

Ansiklopedi oldukça eski bir tarihçeye sahiptir. Saygı uyandıran *Shorter Encyclopaedia of Islam* (1953) (Kısa İslam Ansiklopedisi) ve 1979'da yayımlanan 10 ciltlik *Encyclopaedia of Islam*'ın (*İslam Ansiklopedisi*, 14 kez basılmıştır) ardından yeni ve güncellenmiş fikirlerle ve 100 araştırma uzmanının katkılarıyla ilk defa tek ciltlik kullanışlı bir çalışma ortaya çıkmıştır. Üç bölümden oluşmaktadır. Birinci bölüm, İslam'ın ana konularını, İslam tarihini ve İslam'da devlet ve toplumu ortaya koymakta; ikinci bölüm 1085 konu sunmakta; üçüncü bölüm İslam dünyası haritaları, İslami-Batılı takvimler, İslami ölçü sistemleri, kronolojik listeler, soy kütükleri referanslar ve Genel Ağ web sayfaları gibi ilgili İslami kaynaklar sağlamaktadır.

İslami doktrin, hukuk, düşünce, tarih, kültür, politika ekonomi ve sosyal hayatla ilgili konular üç editör, müteveffa N. Shimada (Chuo Üniversitesinde Profesör), Y. Itagaki (Tokyo Üniversitesi Fahri Profesörü), ve T. Sato (Tokyo Üniversitesi Profesörü) tarafından seçilmiştir. Ansiklopedi, okurlarının, Körfez Savaşları gibi konu başlıklarının tarihsel temelini kavramalarını sağlamaktadır. Referans bölümü; haritalar, 150 adet görsel açıklama, genel kavram ve kronoloji, değişen hanedanları gösteren tablolar, ağırlık ve ölçü birimlerine ilişkin tablo, soy kütükleri, referanslar ile pratik ve kullanışlı 24 sayfalık bir bibliyografya dâhil olmak üzere ekler içermektedir. Dizinde, ayrıca

bir biyografik kronoloji ve dünya haritası yer almaktadır. Ansiklopedinin bir diğer kullanışlı ve yararlı özelliği de, Japonca telaffuzları vermesidir.

Ansiklopedinin özgün sürümü öğrenciler, öğretmenler, gazeteciler, çeşitli alanlardaki araştırmacılar tarafından kullanılmıştır. Yeni sürümü günümüz dünyasının İslam'ı tanıyıp anlamasına yardım etmektedir. Liseler, üniversiteler ve gazeteciler için değerli bir referans olup akademik ve okul kitapları için de kaynak olarak kullanılabilir. Modern İslam'ı ve İslam devrimini anlamaya çalışanlara kuvvetle tavsiye edilir.

Huda Al-Khaizaran

Türkçeye Çeviren: Ertürk Barlas



Cunbur, Fatma Müjgân; İbnü'l-Emin Mahmud Kemal İnal. *Son asır Türk Şairleri*. Ankara: Atatürk Yüksek Kurumu Atatürk Kültür Merkezi Başkanlığı, 1999.

ÖZET

Son Asır Türk Şairleri

İbnülemin Mahmud Kemal İnal (1870–1957), Osmanlı Devleti'nin son, Cumhuriyet'in ilk dönemlerinde görev yapmış bir bürokrat, çok yönlü sanat adamı, tarihçi ve araştırmacıdır. Yetiştigi ve görev yaptığı çevreler itibarıyla bürokrasi, edebiyat ve sanat dünyası ile yakın ilişkileri bulunan İbnülemin Mahmud Kemal İnal, özellikle tarih ve biyografi alanlarında telif ettiği *Son Asır Türk Şairleri* (1930–42), *Osmanlı Devrinde Son Sadrazamlar* (1940–2), *Son Hattatlar* (1955), *Hoş Sada: Son Asır Türk Müsikişinasları* (1958) adlı eserleriyle tanınmıştır.

İbnülemin Mahmud Kemal İnal'ın tarihî ve edebî değer taşıyan en önemli eserlerinden biri olarak kabul edilen *Son Asır Türk Şairleri*'nde, 1853'ten 1930'lı yıllara değin sanat dünyasının çok sayıda seçkin temsilcisinin hayatları ve eserleri ile ilgili ayrıntılı bilgiler verilmiş, sanatçıların eserlerinden seçilen örnek beyitler

ve bu sanatçılarla ilgili anekdotlar ve görsel malzeme okuyucuların bilgisine ve beğenisine sunulmuştur. Eser, yazarı tarafından *Kemâli'sh-Şuarâ* olarak adlandırılmış, ancak bu ad, Tarih Encümeni tarafından *Son Asır Türk Şairleri* olarak değiştirilmiştir.

'Mukaddime'de eserin yazılış amacı şu sözlerle dile getirilir: "Geçmişler ve çağdaşlar hakkında birçok eserler vücuda getirenler, onları ululamak ve adlarını ihya etmekle birlikte, en çok aziz vatanın gelecekteki savunucuları olan sonrakilere hizmet etmek emelindedirler". Bu bölümde yazar, Türk şairlerinin biyografilerine dair, Edirneli Sehî Bey'den son dönemlere değin, Hammer tezkiresi dâhil, yazılan tezkireler hakkında kısa bilgiler vermiş, şair ve sanatçıları özgün belge ve kaynakların yanı sıra, kişisel gözlemlerine ve değerlendirmelerine dayalı olarak ele almıştır. Yazar, önsözde, bu amaçla yaşayan şairlerin kendileri, ölenlerin aileleri ile özel görüşmeler yaptığını, belgeleme ve kayıt tutma geleneğimizin zayıf olması nedeniyle, çoğu zaman aradığı evrakı bulamadığını ifade ederek, kütüphanelerden ve kitapçılardan da gereğince yararlanamadığından yakınmıştır. İbnülemin Mahmud Kemal İnal, ölmüş sanatçıların biyografilerini ve eserlerini öğrenebilmenin yegâne yolunu "onların mezarları başında oturup istediğimiz malûmatı galiba kendilerinden sormak icab edecek!" sözleriyle, kitabın üslûbuna da örnek olmak üzere, esprili biçimde gösterir.

Son Asır Türk Şairleri Millî Eğitim Bakanlığı tarafından 1969–70'te üç cilt olarak basılmıştır. Dergâh Yayınları 1988'de eserin 4 cilt hâlinde (toplam 2352 sayfa) tıpkıbasımını yapmıştır. Eser, 1999'da yeniden düzenlenmek ve bazı eklemeler yapılmak suretiyle, AYK Atatürk Kültür Merkezi Başkanlığı tarafından 5 cilt olarak yayımlanmıştır

Son Asır Türk Şairleri, dil ve üslup bakımından Osmanlı geleneğinin bir devamı, İnal'ın diğer eserlerinin adlarındaki "son" sıfatı gibi, Divan edebiyatı şuarâ (şairler) tezkireleri geleneğinin son örneğidir.

Süer Eker



Yalçın, Murat (ed.). *Tanzimat'tan Bugüne Edebiyatçılar Ansiklopedisi*. İstanbul: Yapı Kredi Kültür Sanat, 2003, 2 Volumes.

ÖZET

Tanzimat'tan Bugüne Edebiyatçılar Ansiklopedisi

Adından da anlaşılacağı üzere *Tanzimat'tan Bugüne Edebiyatçılar Ansiklopedisi* Osmanlı İmparatorluğu'nda modernleşme reformlarının ilan edildiği Tanzimat (1839) ve Türkiye Cumhuriyeti dönemleri arasında yaşamış olan Türk edebiyatçıları ve eserlerini tanıtmayı ve bu eserlerin Türk edebiyatındaki yeri ve etkileri hakkında bilgi vermeyi amaçlar.

İlk defa 2001 yılında resimli ve büyük boyutta basılan *Tanzimat'tan Bugüne Edebiyatçılar Ansiklopedisi*'nin 2.253 maddeden oluşan ikinci baskısı 2003 yılında yapılmıştır. Daha geniş bir kitleye ulaşabilmek için ikinci baskısı resimsiz ve daha küçük bir boyutta hazırlanıp 227 yeni yazar ve şair ismi eklenmiş ve iki cilt hâlinde basılmıştır. Birinci cildi A–İ harfleri arası 534 sayfa, ikinci cildi K–Z harfleri arası 599 sayfa olan ansiklopedi toplam 1133 sayfadır. Kullanılan kâğıt kalitesi birinci sınıf değildir. Bu, ansiklopedinin fiziksel sunumu açısından bir dezavantaj olarak görüne de, ansiklopediye hafiflik ve böylece de okuyucuya taşıma, kullanma kolaylığı ve de uygun bir fiyatla satın alma imkânı sağlamıştır. Neredeyse bir kitap boyutunda olan ansiklopedi diğer alışılmış büyük boyutta ve ağır ansiklopedilerden farklı olarak rahatlıkla taşınabilir niteliktedir.

Maddeler, içerik ve konu sınıflamasına gidilmeden alfabetik sıraya göre, konu bütünlüğü göz önüne alınmadan hazırlanmıştır. Bu özelliği ile ansiklopedi, sözlük şeklinde yazılmış edebiyat kaynaklarını andırmaktadır ki aslında amacı Türk edebiyatçıları hakkında var olan sözlük şeklindeki kaynaklardan farklı olarak daha geniş kapsamlı ve detaylı bilgi vermektir. Bu detaylı ve geniş kapsamlı bilgi verme amacına önemli sosyal ve politik değişikliklerin ve dönüşümlerin yaşandığı Tanzimat dönemi (1838–76), Abdülhamit dönemi (1876–1909), İkinci Meşrutiyet dönemi (1908–18), ve erken

Cumhuriyet döneminde yaşamış edebiyatçıları incelerken ulaşmıştır. Bu nedenle, ansiklopedi ülkenin geçirdiği tarihsel dönemlere göre yazılmış olsaydı, okuyucuya Türkiye’de yaşamış edebiyatçıları bir konu bütünlüğü içerisinde sunmuş olacaktı.

Tanzimat’tan Bugüne Edebiyatçılar Ansiklopedisi, antolojiler, diğer geniş kapsamlı dünya ve İslam ansiklopedileri, Türk edebiyatının bütün dallarının –roman, şiir, öykü gibi– ve Türkiye’de gazeteciliğin tarihsel gelişimini inceleyen birçok temel kaynaktan faydalanarak yazılmıştır. Ansiklopedi, her maddenin başında edebiyatçıların aile ve eğitim durumlarıyla, uğraştıkları diğer iş alanlarıyla (varsa) ve de edebiyatla olan ilişkileriyle ilgili kısa özgeçmişlerini vermektedir. Daha sonra, o edebiyatçıyı etkileyen fikir akımları, sosyal ve politik koşullar ve değişimler ve diğer edebiyatçılar ya da fikir adamları hakkında bilgi verir. Bunun da ötesinde, ülkede yaşanan olumlu ve olumsuz politik ve sosyal koşulların onları nasıl etkilediği [Abdülhamid dönemi (1876–1909), İkinci Meşrutiyet dönemi (1908–18) veya Türkiye’de yaşanan askeri darbe dönemleri gibi (1960, 1971 ve 1980)]; hükümet tarafından sürgüne gönderilmeleri ya da hapsedilmeleri, eserlerine politik nedenlerden ötürü uygulanan yasaklar, eserlerinin toplatılması hakkında da bilgiler verip bu olayların edebiyatçıların ürünlerine nasıl yansındığını eserlerinden örnekler vererek anlatır.

Tanzimat’tan Bugüne Edebiyatçılar Ansiklopedisi okunması akıcı ve kolay bir dil ve tarz ile yazılmıştır. Bu özelliği ile dil ve üslup bakımından eskimiş olan diğer Türk edebiyatı kaynaklarına iyi bir alternatif oluşturmakla kalmayıp edebiyatçıları etkileyen sosyal ve politik koşullar, fikir ve edebiyat akımları ve diğer önemli yerli ve yabancı fikir ve edebiyat insanlarıyla ilişkileri hakkında verdiği detaylı bilgilerle daha geniş kapsamlı araştırmalar için yol gösterici bir temel kaynak niteliği taşımaktadır.

Feryal Tansuğ



Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi. İstanbul: İletişim Yayınları, 1985, 6 Volumes.

ÖZET

Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi

Genel yönetmenliğini Murat Belge’nin yayın yönetmenliğini ise Fahri Aral’ın yaptığı altı ciltlik *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*’nin ön sözü, eserin yayımlanış öyküsünü okuyucuya aktarıyor: aynı tarihlerde *Cumhuriyet Dönemi Türkiye Ansiklopedisi* hazırlanırken, Türkiye tarihinin gelişim mantığının Tanzimat döneminin incelenmesini vazgeçilmez kıldığı görülmüştür. Belli alanlarda, Tanzimat’tan Cumhuriyet’e geçişte süreklilik olabildiği gibi kesinti de olsa, Tanzimat dönemine değinmeden geçmek çalışmayı yetersiz kılmaktadır. Bu ihtiyaçtan doğan *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*, tamamlayıcısı olduğu *Cumhuriyet Dönemi Türkiye Ansiklopedisi*’nin mantığına sadık kalınarak hazırlandı. “Yazarını bağlayan imzalı makalelerle, ansiklopedi ile “Reader” denilen incelemeler derlemesi arasındaki yapı korundu”. Eser, belli bir konu üzerindeki değişik bakış açılarını bir araya getirerek klasik bir ansiklopedinin durağan yapısını aşmakta ve bilgiyle birlikte dönemin sorunsallarını da okuyucuya aktarmaktadır. Aynı ansiklopedi içindeki yorum farklılıkları, belli konularda henüz tartışma aşamasında bulunan Türk tarih yazımının gelişimine tanıklık etmesi açısından uygun görülmüştür.

Ansiklopedi, Tanzimat’tan Cumhuriyet’e kadar, Türkiye’nin siyasi, sosyal ve ekonomik tarihini irdeliyor. Anayasacılık hareketi, devlet yapısı, hukuk sistemi, eğitim, siyasi örgütler, millet sistemi ve azınlık sorunu, Milli Mücadele, TBMM’nin kuruluşu gibi siyasi ve hukuki kurum ve oluşumların yanında ekonomik düzene de yer veriyor. Osmanlı’da iktisadi düşüncenin gelişimi ve ekonominin dünya kapitalizmine açılışı, dış ticaret ve iktisadi politika, borçlanma, ticaret antlaşmaları, yabancı sermaye, para ve bankacılık, ticaret, sanayi odaları ve borsalar, sanayi, maliye ve vergi sistemi, Cumhuriyet’ten

önce şirketler, Tanzimat'tan sonra işçi hareketi, tarım, kırsal yapı, ormancılık, madencilik, ulaştırma, haberleşme ve demiryolları, iktisadi yapının ve kalkınmanın çerçevesini oluşturuyor. Ansiklopedi bu yapıları nüfuz eden düşünce akımlarını da çalışmanın dışında bırakmıyor. Pozitivizm, materyalizm, solidarizm, milliyetçilik, sol hareketler, Batıcılık, Osmanlıcılık, Türkçülük, İslamcılık gibi düşünce akımlarına paralel olarak yeniden tanımlanan, egemenlik ve meşrutiyet kavramları, tarih anlayışı, dilin sadeleşmesi, Tanzimat'tan Cumhuriyet'e İslamcılık gibi toplumsal tartışmalar ve tepkiler; kentleşme, modernleşme, batılılaşma etkisinde bilim, sanat, edebiyat ve mimarinin gelişimi; bu değişim karşısında yeniden şekillenen toplumsal sınıflar ve belli başlı temsilcileri aracılığıyla, ansiklopedi tekrar şekillenen gündelik yaşamın tanıklığını yapıyor.

Ansiklopedi, Tanzimat'tan Cumhuriyet'e dönüşen Türkiye'yi betimlerken onu dış dünyadan da soyutlamıyor. Türkiye'deki kurumların Batı'yla etkileşimi ve gösterdiği farklılıklar, incelenen kurum ve kavramların Batı'daki yapılanmaları satır aralarına serpiştirilmiştir. Ansiklopedide işlenen konular, Tanzimat, Meşrutiyet, İttihat ve Terakki, Milli Mücadele gibi dönemlendirmelerle irdelenmiş; bazı alanlar gösterdikleri süreklilik nedeniyle Tanzimat'tan Cumhuriyet'e kadar uzanan daha geniş bir zaman diliminde değerlendirilmiştir. Son cilt, içindekiler ve dizin bölümleriyle sona ermektedir. Ansiklopedinin genel içeriği, belge örnekleri, gravür, harita ve fotoğraflarla zenginleştirilmiştir.

Aylin Beşiryan



تاريخ الافتاء في حلب الشهباء. حلب: مكتبة دار التراث، 2003.
کتابی، محمد عدنان.

Kātibi, Muḥammad Adnān. *Tārīkh al-iftā fi Ḥalab al-Shahbā*. Aleppo: Maktabat Dār al-Turāth, 2003.

ÖZET

İftā'nın Halep'teki tarihi

تاريخ الإفتاء في حلب

Bu kitap, Al-Husayn bin Muhammad al-Najm'dan, İ.S. 2. yüzyılın sonları, 2005 yılında Suriye'nin Ulu Müftüsü olarak adlandırılan sondan bir önceki müftüsü Ahmad Badr al-Din Hassūn'e kadar gelmiş geçmiş Halep'in Hanefi ve Şafi müftülerinin biyografilerini içerir. Kişiler hakkındaki kayıtlar bu kitapta kronolojik bir sıraya göre yer alır ve bu sıralamada hem hicri hem de miladi takvim kullanılmıştır. Biyografik açıklamaların uzunluğu, 19. ve 20. yüzyılda yaşayan şahsiyetler hariç, genellikle bir sayfayı aşmaz. Bu açıklamalar müftülerin kökenleri, eğitimleri, uğraşları, etkinlikleri, buldukları görevleri, seyahatleri ve eserleri hakkında bilgi verir.

Bu sözlük, kronolojik doğruluk ve kaynakların titizlikle kullanılması açısından akademik kriterlere uygundur. Göndermeler, her müftüye ait kaydın sonunda açıklanmış ve bu açıklamalarda genellikle biyografik sözlükler ve el yazması metinler gibi birincil ve ikincil kaynaklardan yararlanılmıştır. Dipnotlar da okura kişiler ve çeşitli yerler hakkında geniş bilgi sağlar. Yazar, son dönem için röportajlara başvurmuş ve çoğunlukla Halep'teki İslami yaşam hakkındaki kendi derin bilgisini kullanmıştır. Kitabın yetmiş sayfalık giriş bölümünde konu ile ilgili kavramların tanımı yapılır (fetva, müftü, fetva kâtibi, fetva arayan), fetva hakkında kaynak kitaplar verilir ve Halep'te *iftā*'nın tarihi sunulur. Kitabın sonunda, içindekiler bölümü, kişilerin ve yerlerin alfabetik indeksi ve aynı zamanda şehrin müftülerinin isimlerinin kronolojik olarak sıralandığı bir liste bulunur. Kitabın sayfaları, Halep'in dini binaları, el yazması metinlerin kopyası ve son müftülerin fotoğrafları ile resimlendirilmiştir. Bu kitap, Orta Çağ'dan günümüze Halep'in dini, elit tabakasının tarihini yazanlar için önemli bir kaynaktır. Bununla beraber, son yüzyıl dikkate alındığında bu kitaba şu anda fazla gerek kalmamıştır, çünkü Halep'in uleması hakkında çok daha geniş kapsamlı ve biyografik

bir sözlük aynı yazar⁴ tarafından 2008 yılında yayımlanmıştır.

Thomas Pierret
Çeviren Hatice Madenci



حافظه محمد مطي، أباطة، نزار. تاريخ علماء دمشق في القرن الرابع عشر ق في القرن الرابع عشر الهجري. دمشق، سوريا: دار الفكر، 1991-1986، 1-3 مجلدات.

Hafız, Muhammad Muti, Abazah, Nizar. *Tarikh 'ulamā'a Dimashq fi al-qarn al-rabi' 'ashar al-Hijri*. Dimashq, Suriyah: Dar al-Fikr, 1986-91, Volumes 1-3.

ÖZET

14. yy'da (Hicri) Şam Ulemasının Tarihi

تاريخ علماء دمشق في القرن الرابع عشر هجري

Bu kitap, Hicri 1301-1411 (Miladi 1883-1991) yılları arasında ölen Şamlı ulemanın biyografilerini içerir. Maddeler, ulemanın ölüm tarihlerine göre sıralanmıştır. Hem Hicri hem Miladi takvimler kullanılmıştır. Alfabetik ve kronolojik dizinler her cildin sonunda yer almaktadır. Biyografilerin uzunluğu, bahsi geçen şahsiyetin tarihi önemine ve mevcut kaynaklara dayalı olarak 1 ile 22 sayfa arasında değişmektedir.

Biyografiler araştırmacının asıl kimliği (örneğin, "Şam Müftüsü", "Hanefi hukukçu", "Sufi") üzerine kısa bir not ile başlar ve kökeni, eğitimi, işi, çeşitli faaliyetleri, görevleri, seyahatleri ve çalışmaları hakkında bilgiler verir. İslami menakıpname türüne uygun olarak, şahsiyetlerin entelektüel ve ahlaki özelliklerine dair yorumlar da sunulur. Fakat, bu eser, akademik kriterlere ancak kronolojik tutarlılık ve geniş kaynakçası sayesinde ulaşır. Her maddenin altında bibliyografik sözlükler, makaleler, el yazmaları, röportajlar ve mezar taşı yazıtları gibi birinci ve ikinci el malzemelere yer verilmiştir.

Daha genel anlamıyla, yazarlar, Şam'da yaşayan İslam çevreleri hakkındaki şahsi bilgilerine dayanırlar. Giriş bölümünde açıklandığı

üzere, iki yazar da şehrin camilerinde, kitapta bahsi geçen düşünürlerin himayesinde dini eğitim almışlardır. Ayrıca, Shādhilī tarikatından bir Sufi olan al-Hāfiz, 20. yy. ortalarının en önemli mahalli uleması olan 'Abd al-Wahhāb al-Hāfiz "Dibs wa-Zayt"'ın oğludur. Buna rağmen, *Tārīkh 'ulamā' Dimashq* özel bir okulun düşüncesine odaklanmaz ve geleneksel, reformcu, Sufi, Selefi ve hatta Şii etkilerini dile getiren şahsiyetlere yer verir. Sadece, Müslüman Kardeşler'e ait birkaç *ulema* dışında tutulmuştur. Kitap, Şam'ın son dönemdeki dini ve entelektüel tarihinin incelenmesinde yeri dolduramaz bir araçtır. Ayrıca şehrin genel sosyolojisi ile ilgilidir ve 1963'te kurulan Baasçı rejiminin öncesindeki Suriye'nin politik durumu hakkında da bilgi verir.

Thomas Pierret
Çeviren Dr Pürnur Uçar-Özbirinci



تميم، محمد نزار؛ طاطا، زهير؛ الزركلي، خير الدين. ترتيب الاعلام على الاعوام - الاعلام لخير الدين الزركلي. بيروت: دار الارقم، 1990، 2 مجلدات.

Tamim, Muhammad Nizar, Zaza, Zuhayr, Zirikli, Khayr al-Din al-, Tamim, Haytham Nizar. *Tartib al-A'lam 'ala al-A'wam: al-A'lam li-Khayr al-Din al-Zirikli*. Beirut: Dar al-Arqam, 1990, 2 Volumes.

ÖZET

Tertîbü'l-A'lâm 'ale'l-a'vâm

ترتيب الاعلام على الأعوام

Tertîbü'l-A'lâm 'ale'l-a'vâm, Zirikli'ye ait *el-A'lâm* adlı eserin özetlenmiş hâlidir. *el-A'lâm* Arap ve İslam kültürü içerisinde yetişmiş önemli şahsiyetler üzerine modern dönemde yazılmış en kapsamlı biyografik ansiklopedilerden biridir. Eser ayrıca İslamiyet ve Araplar üzerine çalışma yapmış meşhur doğubilimciler hakkında da bilgiler vermektedir. Yayımına 1927 yılında Kahire'de başlanmış, son baskısı sekiz cilt olarak

2002'de Beyrut'ta yapılmıştır. *El-A'lâm*'in içerik ve metodu, hazırlanışı esnasında Şemseddin Sami'nin Osmanlı Türkçesiyle yazılmış *Kâmûsü'l-A'lâm* adlı eserinden esinlenildiği izlenimi vermektedir.

Tertîb ise *el-A'lâm*'in Züheyr Zaza tarafından iki ciltte özetlenerek farklı bir sisteme göre yeniden yazılmış hâlidir. *Tertîb*'de maddeler, *el-A'lâm*'da olduğu gibi şahısların ilk adlarına göre alfabetik olarak değil, vefat tarihlerine göre sıralanmıştır. Takvim olarak 1300 yılına kadar hicri, 1300'den sonrası için hicri/miladi yıl esas alınmıştır. Şahıslar hakkındaki bilgiler büyük ölçüde kısaltılmış, fakat yine de şahısların vefat tarihleri, memleket ve mezhepleri ile temayüz ettikleri önemli hususlar özellikle belirtilmiştir. Ancak ilgili resim ve el yazısı örnekleri kaldırılmıştır.

Tertîb üç ana bölümden oluşmaktadır. Birinci bölüm İslam öncesi Arapları içermektedir ve kendi içinde kısımları vardır. İkinci bölüm İslami dönemle ilgilidir ve yüzyıllara göre kısımlara ayrılmıştır. Her kısımda, önce vefat tarihleri tam olarak bilinmeyen şahıslar, daha sonra da bilinenler vefat tarihlerine göre sıralanmıştır. Her şahsın biyografisi birbirinden paragraflarla ayrılmış, her paragrafın başında söz konusu şahsa ait bilgilerin *el-A'lâm*'in hangi cilt ve sayfasında olduğu, dördüncü baskısı esas alınarak belirtilmiştir. Fakat bu bilgilerin paragrafın sonunda yerine başında verilmesinin hiçbir pratik faydası olmadığı gibi, okuyucunun yoğunlaşmasını bozmaktadır. Ayrıca yıllar ve yüzyıllar birbirini takip etmekle birlikte, kitapta kolayca fark edilebilecek şekilde tasarılanmamıştır. Eserin üçüncü ve en kullanışlı bölümü ise, sonunda yer alan fihrist bölümüdür. Bu bölüm Muhammed Temim ve Heysem Temim tarafından alfabetik olarak hazırlanmış ve hangi şahsa ait bilginin *el-A'lâm* ve *Tertîb*'in hangi cilt ve sayfasında olduğunu göstermektedir. Eserin en sonunda ise içindekiler bölümü vardır. Eser hangi asırda kimlerin yaşadığını tespit etmek için oldukça kullanışlıdır.

Muhammet Gunaydin



Хәсәнев, М. Х. Баш мөхәррир. *Татар энциклопедия сүзлеге*. Казань: Татар энциклопедиясе институты, 2002.

Khäsänev, M. Kh. (ed.). *Tatar éntsiklopediia süzlege*. Kazan: Tatar Encyclopaedia Institute, 2002.

ÖZET

Tatar Ansiklopedik Sözlük [Tatarca yayım]

Татар энциклопедия сүзлеге

Bu bir ciltlik Tatarca ansiklopedik sözlük 2002 yılında yayımlandı. Onun yine bir ciltlik olan Rusça nüshası (*Tatarskiy éntsiklopedičeskiy slovar'*) ise, 1999'da yayımlanmıştı. Her iki dildeki yayımın sponsor ve yayımcısı Rusya Federasyonu içindeki Tataristan Cumhuriyeti başkenti Kazan'daki Tatar Ansiklopedi Enstitüsü'dür. Her iki yayımın başeditörü (M. Kh. Khasanov) ve sorumlu editörü (G. S. Sabirjanov) aynı kişilerse de, editörler kurulları aynı ve farklı kişilerden oluşmuştur.

Tatarca yayımda 17 bin civarında, Rusça yayımda ise 16 bin civarında madde başı var. Tatarca yayımın ön sözüne göre, daha önceki Rusça yayımda olmayan çok sayıda yeni madde eklenmiş ve bazı maddeler güncellenmiştir. Mesela, Tatarca (2002) yayımda Rusya Federasyonu Cumhurbaşkanı Putin (Vladimir V.) maddesi varken, bu madde Rusça (1999) yayımında bu madde bulunmamaktadır. Boyut bakımından, Tatarca yayım 829 sayfa, Rusça yayımsa 702 sayfadan oluşur (127 sayfalık fark). Tatarca yayımda madde başları Tatar Kiril alfabesi sırasına göre dizilmiştir.

Tatar Ansiklopedik Sözlüğü (Tatarca yayım) daha çok Tataristan ve Rusya'nın ünlü kişilerinin yaşam öyküleri (tarihi hem de yaşayan), Tataristan Cumhuriyeti'ndeki bütün yer adları, coğrafik öğeler (şehirlere, kasabalar, köyler, ırmaqlar, göller, dağlar gibi), hayvanlar ve bitki dünyası, Tataristan'da çıkan süreli yayınlar, önemli kitaplar, kuruluşlar, klüpler, ve başkalar. Ansiklopedide kişiler, hayvanlar, coğrafik öğeler ile ilgili çok sayıda siyah-beyaz fotoğraf, çizim ve haritalar var. Tataristan Cumhuriyetinin de iki

adet renkli haritası yer alıyor: fiziki harita (620–1. sayfalar) ve idari harita (628–9. sayfalar). Cildin iç kapaktan önceki sayfasında Tataristan Cumhuriyetinin devlet arması ve bayrağı renkli olarak verilmiştir. Ekler bölümünde, ülkenin idari taksimatı (iller), iller ve şehirlerdeki nüfuslar, Tataristan cumhuriyeti dışında Rusya Federasyonu ve eski Sovyet cumhuriyetlerinde yaşayan Tatarların sayıları, cumhuriyetin sanayi ve ziraat ürünleri ve başka tablolar yer alıyor.

Aşağı yukarı 17 bin maddeyi 829 sayfaya sığdırabilmek için, üç sütunluk sayfalarda maddeler çoğunlukla 3 ile 15 satır arasındadır. Ancak, bazı maddeler birden fazla sütun uzunluğundadır: örnek olarak “Tatarlar” maddesi 3 sayfalık (5 sütunda 26 satır) iken, “Ruslar” maddesi ise, yarım sütun (26 satır) kadardır. Yaşam öyküleri (biyografi) genellikle yarım sütundan daha az yer tutsa da, ünlü Tatar şairi Tukay (1886–1913) maddesi bir sütundan biraz daha fazla (75 satır) ve Tataristan cumhurbaşkanı Şaymiev (Mintimer Şerip ulı) bir sütuna yakındır. (50 satır)

Sovyetler Birliği'nin son on yılı içinde (1980–91) Tataristan Sovyet Sosyalist Özerk Cumhuriyeti'ndeki aydınlar arasında bir Tatar ansiklopedisi yayınlanması istekleri epey seslendirilmişti. Ancak, ansiklopedi yayımlama hakkı yalnızca tam cumhuriyet statüsüne sahip 15 Sovyet cumhuriyetine verilmişti ve henüz özerk cumhuriyet statüsünde olan Tataristan'ın bu isteği yerine getirilmedi. Şimdi, 1999'da Rusça ve 2002'de Tatarca olarak yayımlanan birer ciltlik *Tatar Ansiklopedik Sözlükleriyle*, Tatar aydınlarının bu eski isteği Sovyet sonrası dönemde yerine getirilmiş oldu. Tatar Ansiklopedi Enstitüsü ayrıca 2002 yılında beş ciltlik *Rusça Tatar Ansiklopedisi* yayımlamaya başladı (henüz bir cildi yayımlanmıştır).

Timur Kocaoğlu



Хәсәнев, М. Х. & Хасанов, М. Х. *Татарский энциклопедический словарь*. Казань: Институт Татарской энциклопедии, 1999.

Khäsänev, M. Kh. *Tatarskii éntsiklopedicheskiï slovar*. Kazan: Tatar Encyclopaedia Institute, 1999.

ÖZET

Tatar Ansiklopedik Sözlük [Rusça yayım]

Татарский Энциклопедический словарь (Русская версия)

Bu Rusça ansiklopedik sözlük 1999 yılında bir cilt olarak yayımlandı (Onun yine bir ciltlik olan Tatarca nüshası *Tatar Entsiklopediya Süzlege* ise, 2002'de yayımlandı). Bu ansiklopedik sözlüğün sponsoru ve yayımcısı Rusya Federasyonu içindeki Tataristan Cumhuriyeti başkenti Kazan'daki Tatar Ansiklopedi Enstitüsüdür. Başeditörü M. Kh. Khasanov ve sorumlu editörü G. S. Sabirjanov, editörler kurulu ise çok sayıda Tataristanlı bilginden oluşuyor.

Ansiklopedik sözlüğün 702 sayfasında 16 bin civarında madde yer alıyor. Ön söze göre, 7 bin civarında madde önde gelen devlet adamı, bilgin, sanatçı, yazar ve aydının yaşam öyküsüne ayrılmış. Bu yayımın 1999'da yapılmış olması dolayısıyla, Rusya Federasyonu Cumhurbaşkanı Putin (Vladimir V.) maddesi yoktur (Bu madde daha sonra 2002 yılındaki Tatarca yayımda verilmiştir). Ansiklopedik sözlükteki maddeler Kiril alfabesi sırasına göre dizilmiştir.

Rusça *Tatar Ansiklopedik Sözlüğü*, Tataristan Cumhuriyeti'ndeki bütün yer adları, coğrafik öğeler (şehirler, kasabalar, köyler, ırmaklar, göller, dağlar gibi), hayvanlar ve bitki dünyası, Tataristan'da çıkan süreli yayınlar, önemli kitaplar, kuruluşlar, kulüpler, vb. yer alır. Ansiklopedide kişiler, hayvanlar, coğrafik öğeler ile ilgili çok sayıda siyah-beyaz fotoğraf, çizim ve haritalar var. Tataristan Cumhuriyetinin de iki adet renkli haritası yer alıyor: fiziki harita (472–3. sayfalar) ve idari harita (488–9. sayfalar). Cildin iç kapaktan önceki sayfasında Tataristan Cumhuriyeti'nin devlet arması ve bayrağı renkli olarak verilmiştir. Ekler bölümünde, ülkenin idari taksimatı, iller ve şehirlerdeki nüfuslar, Tataristan Cumhuriyeti dışında Rusya Federasyonu ve eski Sovyet cumhuriyetlerinde yaşayan Tatarların sayıları, cumhuriyetin sanayi

ve ziraat ürünleri ve ansiklopedide kullanılan kısaltmalar cetveli vardır.

Aşağı yukarı 16 bin madde üç sütuna ayrılan sayfalarda 3 ile 15 satır arasındadır. Ancak, bazı maddelerin uzunluğu bir sütundan fazladır: Mesela “Tatarı” (Tatarlar) maddesi 2 sayfadaki 5 sütunda (267 satır) iken, “Respublika Tatarstan” (Tataristan Cumhuriyeti) maddesi ise, 10 sayfalık 28 sütun (1,953 satır) kadardır. Yaşam öyküleri genellikle yarım sütundan daha az yer tutsa da, ünlü Tatar şairi Tukay (1886–1913) maddesi bir sütundan biraz daha az (58 satır) ve Tataristan Cumhurbaşkanı Şaymiev (Mintimer Şerip Ulı) yarım sütundan daha azdır (33 satır).

Sovyetler Birliği'nin son on yılı içinde (1980–91) Tataristan Sovyet Sosyalist Özerk Cumhuriyeti'ndeki aydınlar arasında bir Tatar ansiklopedisi yayımlanması istekleri epey seslendirilmişti. Ancak, ansiklopedi yayımlama hakkı yalnızca tam cumhuriyet statüsüne sahip 15 Sovyet cumhuriyetine verilmişti ve henüz özerk cumhuriyet statüsünde olan Tataristan'ın bu isteği yerine getirilmedi. Şimdi, 1999'da Rusça ve 2002'de Tatarca olarak yayımlanan birer ciltlik Tatar Ansiklopedik Sözlükleri ile Tatar aydınlarının bu eski isteği Sovyet sonrası dönemde yerine getirilmiş oldu. Tatar Ansiklopedi Enstitüsü ayrıca 2002 yılında beş ciltlik Rusça Tatar Ansiklopedisi yayımlamaya başladı (henüz bir cilt yayımlanmıştır).

Timur Kocaoglu



Çalışlar, Aziz, *Tiyatro Ansiklopedisi*. Ankara: Kültür Bakanlığı Yayınlar Dairesi Başkanlığı, 1995.

ÖZET

Tiyatro Ansiklopedisi

Türkiye Cumhuriyeti, Kültür Bakanlığı tarafından 1995 yılında tek cilt hâlinde yayımlanan *Tiyatro Ansiklopedisi*, gösterim sanatları ile ilgili şimdiki kadar Türkçe olarak kaleme alınmış en kapsamlı çalışmadır. Toplam 708 sayfadan ve 1285 maddeden oluşan bu resimli çalışmada, yalnızca

dünya tiyatrosu alanında değil, özellikle İslam coğrafyasında önemli bir konuma sahip olan geleneksel Türk tiyatrosu, Orta Doğu tiyatrosu ve İran dinsel tiyatrosu gibi konularla ilgili maddeler geniş yer bulmaktadır. Geleneksel Türk tiyatrosunun yapı taşlarından olan Ortaoyunu, Meddah, Karagöz, Seyirlik oyunlar gibi temel konuların yanı sıra Batılılaşma süreci ile birlikte şekil bulan modern Türk tiyatrosunun unsurlarını ve çağdaş Türk oyun yazarları ve yapıtlarını da barındırması, bu yapıtı benzerlerinden ayrı kılan en önemli özelliğidir.

Bu ansiklopedide yer alan maddeler, tiyatro sanatının teorik ve pratik uygulamaları, oyunculuk ve oyun yazarlığı gibi belli başlı unsurlarıyla bir bütünlük ve harmoni oluşturacak biçimde düzenlenmiştir. Dünya uluslarının ve toplumlarının tiyatroları, dram sanatının tarih boyunca geçirdiği evrim, geçmişten günümüze tiyatro akımları, dram sanatının türleri, tiyatronun teknik özellikleri, sahneleme teknikleri, dünyaca ünlü oyun yazarlarını ve eserleri ve adını tiyatro ve dram sanatında duyurmuş teorisyenlerin ve oyun yazarlarının tanıtımı gibi daha birçok konular ansiklopedinin en önemli maddelerini teşkil etmektedir. Tanıtımı yapılan tiyatro terimleri ile ilgili maddeler, duruma bağlı olarak Almanca, İngilizce ve Fransızca karşılıkları ile verilmiştir.

Ansiklopedide tiyatro ile ilgili temel maddelerin yanı sıra, güncel konulara ve yaşayan yazarlara ve yapıtlarına da oldukça geniş yer verilmiştir. Bu bağlamda, özellikle oyun yazarları tanıtılırken belli başlı yapıtlarıyla birlikte ele alınması ve her maddenin sonunda bu maddeyi yakından ilgilendiren konulara atıfta bulunması özelliğinden ötürü bu yapıt, tiyatro kültürü ile ilgilenen herkesin ve her kurumun rahatlıkla başvurabileceği temel bir başvuru kitabı olma özelliğini taşımaktadır.

Ne var ki, maddelerin sonunda yer alan bu bilgilere rağmen, ele alınan maddelerle ilgili verilen kaynakça oldukça sınırlı ve yetersizdir. Buna ek olarak, ansiklopedinin her bakımdan belli ölçütler içinde yenilenmeye, maddelerin güncellenmesine, maddelere katkıda bulunanların listesinin ve yayın kurulunun eklenmesine ve okuyucuyu daha geniş kaynaklara yönlendirecek okuma listesinin eklenmesine gereksinimi vardır. Ayrıca ansiklopedide oldukça geniş yer

işgal eden bazı gereksiz resimler çıkartılıp yerine daha güncel maddeler ve konular eklenebilir.

Yayımlandıktan hemen sonra birinci baskısı çoktan tükenen ve henüz ikinci baskısı yapılamayan *Tiyatro Ansiklopedisi* bütünüyle değerlendirildiğinde, özellikle Türkçe yazan ve okuyan araştırmacılar için gereksinimi büyük ölçüde karşılamaktadır ve her şeye rağmen bu alanda önemli bir boşluğu doldurmaktadır.

Ibrahim Yerebakan



Türkiye Diyanet Vakfı. İslâm Ansiklopedisi Genel Müdürlüğü. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. Üsküdar, İstanbul: Türkiye Diyanet Vakfı, İslâm Ansiklopedisi Genel Müdürlüğü, 1988–2005, 30 Volumes.

ÖZET

Türkiye Diyanet Vakfı İslam Ansiklopedisi

Türkiye Diyanet Vakfı büyük bir devlet kurumu olan Diyanet İşleri Başkanlığı tarafından 1975 yılında kurulmuştur. Türkiye Diyanet Vakfı *İslam Ansiklopedisi*'ni (*bundan sonra TDVİA olarak zikredilecektir*) yayımlayan ve etkileyici bir kütüphaneye sahip olan İslam Araştırmaları Merkezi, Türkiye Diyanet Vakfı bünyesinde yer almaktadır.

1986 yılında bu ansiklopedinin ilk cildinin yayımından bu yana, 2006 yılına kadar toplam otuz cilt yayımlanmış bulunmaktadır. Ansiklopedi henüz tamamlanmış olmadığı için fihristi bulunmamaktadır ve bu sebeple bu özet de zorunlu olarak geçici bir nitelik taşımaktadır.

Bu yeni İslam Ansiklopedisi'nin ardındaki felsefe ilk cilde yapılan girişte belli bir uzunlukta açıklanmaktadır. TDVİA bir yandan Avrupalı doğubilimcilerin ilk *Encyclopedia of Islam*'ı (EI¹, 1908–38) yayımlamadaki muvaffakiyet ve kazanımlarıyla birlikte, onun Türkçe tercümesinin (*İslam Ansiklopedisi* 1940–88) önemini kabul ederken, diğer yandan da İslam Ansiklopedisi'ni Türklerin İslam tarihi ve medeniyetine yaptığı katkılarla ilgili bahislerde 'çoğunlukla çok kısa, bazen eksik ve zaman zaman da yanlış bilgi' ver-

diği için tenkit etmektedir. İlk Türkçe mütercimleri müteakiben, TDVİA ayrıca EI'yı ehil olmayan kimi madde yazarları istihdam ettiği ve bazı konulara diğer konuları kısaltma pahasına, oranlı bir şekilde yer verdiği için de suçlamaktadır. Daha önceki bazı hatalarını düzeltmesine rağmen EI'nın yeni yayımı da da (EI², 1954–2004), (TDVİA tarafından) birtakım Hristiyan, kolonyalist ve Batılı önyargıları sürdürdüğü, ve yer yer İslami vahyin ve Müslüman düşüncesinin orijinalitesini hafife alan bir eğilimi taşıdığı şeklinde değerlendirilmektedir.

Bu yeni ansiklopedi işte bu hatalardan kaçınmak üzere tasarlanmıştır. Bütün konu alanlarını kapsayacak 15 komisyonun tesisi ile birlikte, bir metot ve ilmi bir prosedür benimsenmiştir. Bu komiteler madde başlıklarının sistematik bir listesini oluşturmuştur.

EI'nın fark edilen önyargılarına karşı mukabelede bulunurken, TDVİA aksine, bir İslam-yandaşı önyargı ortaya koyma tehlikesinden uzak kalmayı başarmıştır. Geniş ölçüde Batı'da eğitim alan Müslüman âlim ve uzmanlar ya da batılı bilginler tarafından yazılan İslami meseleler ya da Araplar ve Arapça ile ilgili meselelerde yazılan maddeler her halükârda ağırlıklı bir şekilde EI'ya dayanmaktadır. Ancak en geniş anlamıyla Türkler hakkında, ki bu modern Türk âlim ve entelektüellerini de içermektedir, daha fazla madde yer almaktadır. Bunların bir kısmının İslam açısından her hangi özel bir değeri de yoktur. Aynı zamanda TDVİA, EI'nın aksine Anadolu ve benzeri yerlerin antik (İslam öncesi) tarihine de ciddi bir şekilde yer vermektedir. Ayrıca şuna da işaret etmek gerekir ki, bu konuların pek çoğu diğer Türkçe ansiklopediler tarafından çok daha detaylı bir şekilde ele alınmıştır.

TDVİA ayrıca Avrupa ülkeleri hakkında uzun maddelere yer verirken, bu maddelerin ansiklopediye dâhil oluşunu meşrulaştırılmak için de bu maddelerin sonuna o ülkede yaşayan Müslümanların durumlarına dair sadece bir kaç sayfa ayırmıştır. Öte yandan EI'da yer aldığı görülen Orta Doğu dışındaki alanlarda kalan pek çok İslam ile ilgili konu, TDVİA'da kapsam haricinde bırakılmıştır.

Siyasi mülahazalar TDVİA'nın kapsamını ne ölçüde etkilemektedir? EI'da ve onun Türkçe

tercümesinde Kürtler, Kürtlerin dili, tarihi ve kültürüne dair uzun maddeler yer alır ki, bu çok geniş halk kitlesinin tarihi 10. yüzyıldan bu yana Persler, Araplar ve Türklerin tarihiyle birbirinden ayrılmaz bir şekilde birbirine bağlıdır. Ancak TDVİA'da Kürtler ve Kürdistan hakkında bir madde yoktur. Sadece İran hakkındaki bir maddenin İran dilleriyle ilgili bölümünde, Kürt diline ait özet bir bilimsel tanım bir paragraf hâlinde verilmiştir. Ayrıca bu dilin Türkiye'nin belli bölgelerinde kullanıldığı da açıkça ifade edilmiştir.

Peter Colvin
Çeviren Mahmut Erbay



Türk Aile Ansiklopedisi. Ankara: T. C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 1991, 3 Volumes.

ÖZET

Türk Aile Ansiklopedisi

Türk Aile Ansiklopedisi Türkiye'de yaşayan zengin bir akademik kadro tarafından (143 kişi) 270 madde olarak yazılmıştır. Çok zengin ve orijinal olmasa da görsel malzemeye de yer verilmiştir. Toplam üç cilt olan ansiklopedi 1143 sayfadır. Alışıl gelmiş diğer ansiklopedilerdeki gibi bir kavram ya da kişi hakkında madde yazımı yerine, ansiklopedi, çeşitli kavramlar maddeler hâlinde belirlenip bunlarla ilgili konularda makaleler şeklinde yazılmıştır. Bu konu başlıkları alfabetik sıra içerisinde düzenlenmiştir. Ansiklopedi, aile kavramının sosyolojik anlamda evrensel boyutlar taşımakla birlikte kültürden kültüre farklılaşan tarafları olduğunu vurgulayıp ailenin değişik yüzyıllarda yüklediği anlamlar üzerinde de durarak, Türk Ailesi'ne ilişkin kavram ve fonksiyonları geniş bir bakış açısı içerisinde açıklamayı amaçlamıştır. Aile ile ilgili kavramlar, hukuk, gelenek, görenek, din ve sosyal bilimlerden açısından bu ansiklopedide detaylı bir şekilde izah edilmeye çalışılmıştır. Ansiklopediye adım

veren "aile" kavramı şu alt başlıklar altında incelenmiştir: "Türklerde Ad ve Ad Verme Gelenekleri, ad ile ilgili deyimler, dua ve beddualar," "Türklerde Aile ve Ahlak Telakkileri," "Aile Kavramının Alanı," "İslamiyet'ten Önce Türk Ailesi," "Türklerde Aile," "İslam'da Aile ve Çağdaş İslam Ülkelerinde Aile," "Osmanlı Toplumunda Ailenin Yeri," "Batı Gözüyle Türk Ailesi Üzerine Gözlemler."

"Aile"yi incelerken, 1990'larda bir taraftan güçlenen ve yaygınlaşan feminist ideolojiye, diğer taraftan geleneksel aile anlayışını ve bağlarını korumak isteyen İslami anlayışla ilgili farklı yaklaşıma sahip olan makalelere yer verilmiştir. Sadece "aile" kavramını incelerken değil, aile kavramını oluşturan diğer maddelerle ilgili olarak da İslamiyet Öncesi Türk Toplumunu, Osmanlı Dönemi Toplumunu ve ilgili konunun Osmanlı ve İslam Hukuku'ndaki özelliklerini inceleyen tarihsel geçmiş ile ilgili yazılar bulunması, bugünün Türk toplumunu ve ailesini anlamak açısından bir konu bütünlüğü sağlamıştır. Kadın sağlığı, kadın hakları, din ve aile ilişkisi, çocuk ve aile ilişkisi, İslamiyet Öncesi Edebiyatta ve Türk Edebiyatı'nda Aile, Türkiye'de feminizmin tarihi, sanayileşmenin ve şehirleşmenin, ve göçlerin aile yapısına etkisi, ve saldırganlık başlıkları *Türk Aile Ansiklopedisi*'nin aile yapısını incelediği konulardan bazılarıdır. Bu başlıklar arasında "saldırganlık" maddesinin, aile içi şiddetin Türkiye'de çok önemli bir toplumsal sorun olmasına rağmen, bu konuya hiç değinmemesi ilgi çekicidir. Saldırganlık konusu "psikoloji" maddesi altında sadece bir davranış şekli olarak aile ile ilişkilendirilmeden yazılmıştır.

Türk Aile Ansiklopedisi'nde teknik bir hata bulunmaktadır: İkinci ciltteki bazı sayfalar, üçüncü cilde basılmış ve üçüncü ciltteki üç makale eksik kalmıştır. Üçüncü ciltte, "Zekâ ve Zekâ Gerilikleri," makalesine, ikinci ciltteki mutfak maddesinin sayfaları basılmış ve bu hata takip eden iki makalede de sürmüştür. Bu teknik hatadan ötürü üçüncü ciltteki "Eski Hukukumuzda Zina" ve "Sünnet Törenleri" makaleleri eksik kalmıştır. "Eski Hukukumuzda Zina," makalesini takip etmesi gereken sayfalar yerine ikinci ciltteki "mutfak" ve "moda" maddesinden say-

falar, “Sünnet Törenleri” makalesine ise “mutfak” ve “mezar ziyaretleri” yazılarının say faları karışmıştır. *Türk Aile Ansiklopedisi*, Türkiye’de aile ve aileyi ilgilendiren kavramları geniş bir yelpaze içerisinde derlemiş ve okuyucuya sunmuştur. Ansiklopedi, Türkiye’de ailenin tarihi geçmişi ve bugünkü durumu hakkında giriş bilgisi almayı amaçlayan, özellikle Türkiye’ye ve Türk Toplumuna yabancı okuyucu kitlesi için bir giriş kaynağı görevi görebilir.

Feryal Tansuğ



Türk Ansiklopedisi. Ankara: Milli Eğitim Basımevi, 1943–84, 33 Volumes.

ÖZET

Türk Ansiklopedisi

1939’da Ankara’da toplanan Birinci Neşriyat Kongresi’nde alınan karar gereğince, ulusal birlik ve gelecek için en büyük destek olan düşünce birliğini temsil etmek üzere, özellikle halkın ve öğrencilerin yararlanmasını amaçlayan millî bir ansiklopedi oluşturma düşüncesi gündeme gelmiş, bu amaçla 1 Ocak 1941’de “Türk Ansiklopedisi Bürosu” kurulmuştur. Milli Eğitim Bakanı Hasan Âli Yücel başkanlığında yürütülen faaliyetlerde ansiklopedinin özünü ve ruhunu belirleyecek şu yayım ilkeleri esas alınıyordu:

Millî Eğitim Bakanlığı tarafından yayımlanacak *Türk Ansiklopedisi*, Türk eseri, özel olarak Cumhuriyet Türkiye’sinin eseri olacaktır. Hiçbir yabancı eserin tercüme ve taklidi olmayacaktır.

Türk Ansiklopedisi uygar ve bilimsel düzey korunmak şartıyla, her şeyden önce ve en başta Cumhuriyetçi Türk inkılabının görüş hâkimiyeti altında bulunacaktır.

Türk Ansiklopedisi, Cumhuriyet Türkiye’sinin bilim ve düşünce hayatına yön verenlerin çalışma yeteneklerinin ölçüsünü oluşturacak ve Türk ulusunun hayatı ve geleceği için en büyük destek olan düşünce birliğini temsil edecektir.

Türkiye ve Türklük ağırlık merkezini teşkil

etmek üzere, İslâm ve Doğu dünyasıyla ilgili konularda temel başvuru kaynağı ortaya koymak üzere hazırlanacak eserde, milliyet şuuru önemli bir hareket noktası olmakla birlikte, her alanda nesnellüğün ve bilimsel düzeyin korunması temel ilke olarak benimsenecektir.

Ansiklopedinin teknik ilkeleri de ön söz bölümünde belirtildiği gibi ana çizgileriyle şöyleydi: Ansiklopedi meslekî bir sözlük olmadığından, ansiklopedik kavram oluşturmay^oan kelimeler üzerinde durulmayacak, eserde maddî ve manevî bilim alanlarında kullanılan ve geniş kitleler tarafından bilinmesi gereken kelime ve deyimler, coğrafya, tarih vb. genel kültür bilgileri ve özel isimler yer alacaktır.

Pozitif bilimlere, teknik bilgilere ve uluslararası maddelere ait ölçü için *Larousse Ansiklopedisi* esas alınacaktır.

“Mümkün olduğu kadar az zamanda hazırlamanın ne mühim bir zaruret olduğu”, “Bilgi ve düşünce hayatında süratli değişmelerden dolayı büyük bir eser eskimeden bitirilmelidir.” dileğiyle ilk fasikülü 1943 yılında yayımlanan eser, kırk yılı aşkın bir zaman sonra, toplam 33 cilt olarak ancak 1985 yılında tamamlanabilmiştir.

Türk Ansiklopedisi’nin adına Türkiye’deki siyasî gelişmeler damgasını vurmuştur. Hazırlık sürecindeki *Türk Ansiklopedisi* adı yerini, ilk fasikülden itibaren “Millî Şef” İsmet İnönü’nün soyadına izafeten “İnönü Ansiklopedisi”ne bırakmış, Demokrat Parti’nin iktidara gelmesinden kısa bir süre, eserin adı 1951 yılında bu kez “Türk Ansiklopedisi” olmuştur.

Türk, Doğu ve Batı dünyasına ait ‘bilinmesi gereken’ dil, kültür, coğrafya vb. maddebaşlarından oluşan *Türk Ansiklopedisi*’nde şu 30 temel bilimsel alanla ilgili genel başvuru düzeyinde bilgiler verilmiştir: “Askerlik, Astronomi, Bibliyografya, Biyoloji, Biyografya, Botanik, Coğrafya, Denizcilik, Dilcilik, Dinler ve Tarihi, Edebiyat, Etnografya, Felsefe, Fizik, Güzel Sanatlar, Havacılık, Hekimlik, Hukuk, Jeoloji, Kimya, Matematik, Mitoloji, Musiki, Sanayi, Sosyoloji, Spor, Tarih, Veteriner, Ziraat, Zooloji”.

Ansiklopedi maddelerinde, Latin alfabesi kullanan milletlere ait isimler olduğu gibi alınmış, Türk imlâsındaki okunuşları, kelime yanında köşeli parantez içinde verilmiştir. Latin alfabesi

ile yazılmayan dillere ait isimlerde ise, Türk imlâsındaki söylenişleri esas alınmış; Latin harfleriyle çevriyazısı bulunanlar da, madde yanında bir defaya mahsus olmak üzere parantez içinde gösterilmiştir. Bu tür isimlerden Batı'da kabul edilmiş şekli ya da çevriyazısı bulunmayanların söylenişleri, köşeli parantez içinde bir defaya mahsus olmak üzere verilmiştir. Madde başlarında, Türkçe alfabesine göre doğru okunabilen isimler olduğu gibi bırakılmış; ancak, vurgu hangi heceye rastlıyorsa, o hecenin ünlü harfi altına bir nokta konmuştur.

Maddeleri alfabetik olarak sıralanan, küçük puntolarla iki sütun olarak dizilen, her bir cildi ortalama 450–500 sayfa hacminde ve büyük formattaki *Türk Ansiklopedisi*, şahıs portreleri, tarihî ve coğrafi kroki ve haritalar, geometri şekilleri, ressam ve heykeltıraşların eserlerinden örnekler, musiki parçalarının notaları, minyatür, tezhip, mühür ve hat sanatından örnekler gibi görsel malzemelerle de desteklenmiştir. XIII. cildin sonuna kadar yazar ismi belirtilmeden basılan ansiklopedi, okuyucuya güven, yazara da sorumluluk verme düşüncesiyle XIV. ciltten itibaren, büyük maddebaşları yazar adıyla basılmıştır.

Cumhuriyet dönemi bilim ve düşünce dünyasında önemli bir rolü bulunan Cumhuriyet'in gelişimine tanıklık eden *Türk Ansiklopedisi*'nin; Türk bilim ve eğitim hayatında, yarı resmî ve bir klasik başvuru kaynağı olarak önemini korumakla birlikte, bugün işlevsel biçimde hizmet sunabilmesi için, dil, üslup ve araştırma konuları açısından yenilenmesi ve güncellenmesi gerekmektedir.

Süer Eker



Erverdi, Ezel; Kutlu, Mustafa; Doğan, D. Mehmet; Erdem, Abubekir. *Türk Dili ve Edebiyatı Ansiklopedisi: devirler, isimler, eserler, terimler*. İstanbul: Dergâh Yayınları, 1977–98, 8 Volumes.

ÖZET

Türk Dili ve Edebiyatı Ansiklopedisi: Devirler, İsimler, Eserler, Terimler

İstanbul'daki Dergah yayınlarından sekiz ciltlik bu ansiklopedinin yayımı 1977 ile 1998 yılları arasında 21 yıl sürmüştür: cilt 1 [A–Büz (1977)], 2 [Büz–Edi (1978)], 3 [Edi–Hac (1979)], 4 [Hac–İsl (1981)], 5 [İsl–Kur (1982)], 6 [Kur–Nec (1986)], 7 [Nec–Sez (1990)], 8 [Sez–Zür (1998)]. 1970 sonlarıyla 1980 ve 1990'larda öncü bir başvuru eseri olan bu ansiklopedi, daha sonraki yıllarda da önemini yitirmemiş olsa da, çok sayıda maddesi artık oldukça eski bilgileri içermektedir. Bu ansiklopedinin en önemli özelliği, Türkiye'deki Türk dili ve edebiyatının yanı sıra, Avrasya'daki başka Türk boylarının dil ve edebiyatlarını da kapsamasıdır. Birinci cildin "Sunuş" yazısında da vurgulandığı gibi, bu ansiklopedinin ana amacı Asya'nın en doğusundan Orta Asya, Hindistan, İran, Azerbaycan, Anadolu, Osmanlı coğrafyası ve Orta Avrupa'ya kadar üç kıtada yayılmış olan Türklerin dil ve edebiyatları hakkındaki bilgiyi bir araya toplamaktır.

Uzun yıllar süren sırasında ansiklopedinin yayım ve danışma kurullarında bazı değişimler olmuştur. Yayım kurulundaki iki kişi, Ezel Erverdi ve Mustafa Kutlu birinci ciltten son sekizinci cilde kadar bu görevde bulunurken, Abubekir Erdem birinci ile dördüncü ciltler arasında ve İsmail Kara ise dördüncü ile sekizinci ciltler arasında görev yapmışlardır. Ansiklopedinin alt başlığının gösterdiği gibi, maddelerin büyük çoğunluğunu yazarlar, şairler ile dil ve edebiyat bilginlerinin yaşam öyküleri teşkil eder. Ayrıca, ansiklopedide Türkiye Türk edebiyatının çeşitli dönemlerine ait (Tanzimat, Servet-i Fünun, Fecr-i Ati, Milli Edebiyat gibi) makalelere de yer verilmektedir. Önemli süreli edebiyat yayımları ve kitapları hakkında da ayrı maddeler mevcuttur. Terimler de ayrı maddelerde ele alınmıştır. 1970'ler ile 1990'lar arasında başka Türk boylarının edebiyatı hakkında elde çok kısıtlı bilgiler olduğu için Altay, Azerbaycan, Başkurt, Çuvaş, Hakas, Karaçay-Balkar, Kazak, Kırgız, Kırım Tatar, Kumuk, Nogay, Özbek, Tatar, Türkmen, Tuva,

Uygur, Yakut edebiyatları hakkındaki maddeler Türkiye Türk edebiyatı dönemlerine ait makalelere oranla daha kısadır. Çeşitli Türk boyları yazar ve şairleri ile ilgili maddeler de, Türkiye Türk yazar ve şairlerine ilişkin maddelere oranla daha azdır.

Çok sayıda madde, özellikle yaşam öyküsü olanlar, siyah-beyaz fotoğraf, çizim, ve minyatür ile süslenmiştir. Örnek olarak, Özbekler, Özbek dili ve Özbek edebiyatı ile ilgili “Özbekler” maddesi (cilt 7, 197–205. sayfalar)’nde 6 fotoğraf vardır: Hive şehri, “Ferhat ile Şirin” adlı mesnevideki kahraman Ferhat’ın Nevayî şehrindeki heykeli, Özbek “Lale” dans grubu, Buhara’daki İsmail Samanî türbesi, ünlü Özbek şairi Çolpan (1893–1938) ve Semerkand’daki Şah-i Zinde. Maddeler ikişer sütunluk sayfalarda Türk Latin alfabesine göre sıralanmıştır. Her cildin sayfa sayısı 448 ile 556 arasında değişir ve ayrıca her cildin sonunda 22 ile 42 sayfalık önemli maddelerin yazarları ve seçilmiş kaynaklar listesi yer alır.

Türkiye Türk dili ve edebiyatı yanında Türkiye dışındaki Türk dilleri ve edebiyatları hakkında araştırma yapanlar için önemli bir başvuru kaynağı olmakla birlikte, bu ansiklopedinin gözden geçirilmiş ve güncellenmiş yeni bir baskısının yapılması çok yararlı olur.

Timur Kocaoglu



Tural, Sadık K. *Türk Dünyası Edebiyatçıları Ansiklopedisi: Türk dünyası ortak edebiyatı*. Ankara: Atatürk Kültür Merkezi Başkanlığı Yayınları, 2002–6, 6 Volumes.

ÖZET

Türk Dünyası Edebiyatçıları Ansiklopedisi

Atatürk Kültür Merkezi Başkanlığı (AKMB) [Ankara] tarafından 2002–2007 yılları arasında 8 cilt halinde yayımlanan *Türk Dünyası Edebiyatçıları Ansiklopedisi*, AKMB’nin *Türk Dünyası Ortak Edebiyatı* adı altında Prof. Dr Sadık Tural’ın yürüttüğü projenin ilk eseridir. 1995

yılında DPT tarafından yatırım programına alınan bu proje 2007 yılında tamamlanmış ve toplam 31 cilt eser yayımlanmıştır. Proje kapsamında ayrıca *Türk Dünyası Edebiyat Tarihi* (9 cilt), *Türk Dünyası Edebiyat Metinleri Antolojisi* (8 cilt), *Türk Dünyası Edebiyat Kavramları ve Terimleri Ansiklopedik Sözlüğü* (6 cilt) yayımlanmıştır.

Dr Müjgan Cunbur’un Alt Grup Başkanı olarak yayımlanmasında öncülük ettiği *Türk Dünyası Edebiyatçıları Ansiklopedisi*’nde Türkiye’nin yanı sıra Azerbaycan, Başkirt Sahası, Dağlık Altay Sahası, Irak Sahası, İran Sahası, Karacay, Kazakistan, Kazan-Tataristan Sahası, Kıbrıs, Kırgızistan, Kırım Sahası, Kumuk Sahası, Malkar, Özbekistan, Saha Sahası, Şor Sahası, Tuva Sahası, Türkmenistan gibi Türk dünyasının pek çok bölgesinden çok sayıda yazar, yaklaşık 30 bin civarında Türk kökenli şair, yazar ve fikir insanına ait bibliyografik maddeleri kaleme almıştır. Ansiklopedi’de eski ve yeni 20’ye yakın Türk lehçesinde sözlü ve yazılı eser vermiş şahsiyetlere yer verilmiştir.

Alfabetik sıraya göre iki sütun hâlinde dizilmiş maddelerle A4 formatında basılan Ansiklopedi, toplamda dört bin sayfayı geçmektedir. Maddelerde sırasıyla yazarın adı (yoksa lâkap ya da mahlâsı), ardından parantez içinde yaşadığı yıllar (ya da yüzyıllar), ne tür eserler verdiği, hayatıyla ilgili bilgiler, eserleri ve son olarak da maddenin hangi kaynaklara dayanılarak ve kim tarafından kaleme alındığı yazılmıştır. Yazarları hakkında bilgi edinilemediği durumlarda kimi madde başlıkları sadece eser adları olarak verilmiştir. Kimi maddelerde konu edilen yazarların eserleri ise özgün başlıklarıyla bırakılırken, kimilerinde parantez içinde Türkçe karşılıkları verilmiştir.

Her cildin başında, o ciltteki maddeleri hazırlayan yazarların adları yer almaktadır. Her cildin başında ayrıca “Genel Kısaltmalar” ve “Bibliyografik Kısaltmalar” verilmiştir. Eserin ciltleri madde başlıklarına göre şu şekildedir: 1 [A–Atatüğ], 2 [Atatürk–Cüveynî], 3 [Çabuk–Ézizova], 4 [F–Hazretkulov], 5 [Heto–Kezik], 6 [Kıdır–Nüzûlî], 7 [O. Cihat–Süyinşiyev], 8 [Şaabay–Zünnünova].

Tanıtımında ‘Türk dilinin farklı lehçelerinde eser veren ve eserlerini kitap, kaset, yoğun disk ya da plak olarak yayımlayan’ şahsiyet-

lere yer verildiği söylene de, Ansiklopedi'de yazıları ya da şiirleri sadece gazete ve dergilerde yayımlanmış edebiyatçılar da yer almaktadır. Öte yandan, Ansiklopedi'de yer alan isimlerin hangi ölçütlere göre seçildiği çok açık değildir. Dördüncü yüzyıldan başlayarak 1960'lara kadar uzanan bir zaman dilimi içinde sadece edebiyatçılara değil, aynı zamanda edebiyat bilimcilerine de yer verilmiştir. Buna ek olarak ansiklopedide, eser vermiş olan dilciler, tarihçiler, doktorlar, hukuk insanları da yer almaktadır. Adı *Türk Dünyası Edebiyatçıları Ansiklopedisi* olmakla beraber, içeriği böylesine geniş tutulan bu çalışmada yer alması gereken pek çok edebiyatçı ansiklopedinin sayfalarında yer bulmamıştır.

Özlem Berk Albachten



Özkırmılı, Atilla. *Türk Edebiyatı Ansiklopedisi*. İstanbul: Cem Yayınevi, 1982, 4 Volumes.

ÖZET

Türk Edebiyatı Ansiklopedisi

Atilla Özkırmılı'nın kaleme aldığı bu dört ciltlik ansiklopedi Cem Yayınları tarafından 1982'de yayımlanmış, 1990'a kadar beş baskı yapmıştır. Eser, genel okurun yanı sıra öğrencilere, öğretmenlere ve edebiyatla ilgilenenlere Türk edebiyatıyla ilgili temel bilgileri vermek, Türk edebiyatını ana hatlarıyla tanıtmak üzere hazırlanmıştır. Alfabetik olarak düzenlenen bu 1255+25 sayfalık ansiklopedide yararlanılan kaynaklara madde sonlarında referans verilmiş ve dördüncü cildin sonuna özel adları, kavramları ve terimleri içeren kapsamlı bir dizin eklenmiştir.

Edebiyatçıları, edebiyat eserlerini ve Türk edebiyatıyla ilişkili diğer bilgileri içermeyi hedefleyen bu ansiklopedinin kapsamı oldukça geniştir: Bir yandan destanlar döneminden günümüze Türk şair ve yazarlarını konu edinirken, diğer yandan edebiyatla bir yönüyle ilişkili dilcilere, tarihçilere, edebiyat tarihçilerine, sanat tarihçilerine, eleştirmenlere, düşünürlere, filozoflara,

gazetecilere, mutasavvıflara ve din adamlarına yer verilmiştir. Kişileri konu edinen maddelerde genel olarak ilgili kişinin kısa biyografisinin ardından eserlerinin listesi, ilk basım tarihleriyle ve türlerine göre gruplandırılarak verilmiştir.

Madde başlıklı arasında edebiyat eserlerine de rastlanır. Bu maddelerde eserin özetinden ziyade, bazen başka eleştirmenlerin görüşlerine de yer vererek, kısa bir değerlendirmesi yapılmıştır. Eski Türk edebiyatı ürünleri ile ilgili maddelere, eğer varsa yeni harflerle eleştirel basımlarının künnyeleri eklenmiştir. Ansiklopedide yer verilen yazma eserlerin buldukları kütüphane ve kataloglarla ilgili bilgileri bulmak da mümkündür. Edebiyat dergileri de ayrı maddelerde ele alınmaktadır.

Kişi ve eserlerin yanı sıra edebi dönemler (Tanzimat Edebiyatı, Edebiyat-ı Cedide gibi), terimler (açıklamak, aruz, ebced gibi), türler (deneme, destan, hiciv, mesnevi gibi) ve söz sanatları da (meczaz-ı mürsel, istiare gibi) bu eserde yer bulmuştur. Özkırmılı bunlara Türk edebiyatı açısından anlamlı tarihsel gelişmeleri (Dil Devrimi gibi), dini ve tasavvufi terimleri (Allah, Davud, deccal, Adem, derviş gibi), mezhepler ve tarikatleri (Hanefilik, Nakşbendilik gibi), felsefi akımları (idealizm, akılcılık gibi) ve yer adlarını da (Arafat, Kerbela gibi) eklemiştir.

Türk edebiyatının bütününe kapsayan ansiklopedik çalışmaların azlığı dikkate alındığında, bu kapsamlı çalışmanın bu alandaki bir boşluğu doldurduğu söylenebilir. Ancak eklemek gerekir ki geniş kapsamına karşılık eserin dar hacmi dolayısıyla maddeler oldukça kısadır. Ayrıca, özellikle çağdaş Türk edebiyatı söz konusu olduğunda, bir tek kişinin kaleminden çıkan bu çalışmanın, gerek madde seçimi, gerek içerik, gerek madde uzunlukları bakımından yazarın kişisel, öznel tercihlerinin etkisinde kaldığı gözlemlenebilmektedir.

Engin Kılıç



Нысанбаев, А. *Түркістан: халықаралық энциклопедия*. Алматы: Қазақэнциклопедиясы, 2000.

Nysanbaev Ā. *Türkistan: khalyqaralyq entsiklopediia*. Almaty: Qazaq entsiklopediia synyng, 2000.

ÖZET

Türkistan: Uluslararası Ansiklopedi (Kazakça)

Түркістан: халықаралық энциклопедия

Bu tek ciltlik Kazakça ansiklopedi 2000 yılında Kazakistan Cumhuriyeti'nin Almatı şehrinde "Kazak Ansiklopedisi" Başeditörlüğü tarafından yayımlandı. Ansiklopedinin Danışma Kurulu değişik ülkelerden on yedi tanınmış bilimadamından oluşmuştur: Kazakistan'dan Abdimelik Nısanbaev (başeditör), R. Berdibay, B. Kömekov, T. Shangbay ve Sh. İbıraev; Türkiye'den Namık Kemal Zeybek ve Sadık Tural; Kırgızistan'dan A. Aqmatuliev ve A. Kakeev, Özbekistan'dan B. Ahmedov; Türkmenistan'dan A. Ashirov, Azerbaycan'dan I. Veliev ve B. Nebiev. Ansiklopedinin Editörler Kurulu ise, Abdimelik Nısanbaev'in başkanlığında Kazakistanlı 24 editörden oluşur. Bu ansiklopediyi Ahmet Yesevi Kazak-Türk Üniversitesi, Unesco Fonu, ve Kazakistan Cumhuriyeti Kültür ve Basın Bakanlığı finanse etmiştir.

Abdimelik Nısanbaev tarafından yazılan ön söze göre, Türk halklarının iki eski yurdu vardır: Biri Altay bölgesi ve ikincisi Türkistan (Orta Asya). Uzun yüzyıllar boyunca, Türkistan hem Türkler hem de dünya için en önemli uygarlık merkezlerinden biri olmuştur. Bugünkü Kazakistan'ın güney doğusunda Türkistan adlı bir şehir de vardır, ancak bu ansiklopedi Asya ile Avrupa arasındaki en önemli geçiş bölgelerinden birini teşkil eden bütün Türkistan bölgesini kapsar. Ön sözde belirtildiği gibi, bu tek ciltlik ansiklopedinin ana amacı Türk halklarının ortak tarihi ve kültürünü bir araya getirmektir.

Türkistan: Uluslararası Ansiklopedi çoğunlukla yaşam öyküleri (tarihi ve günümüz), coğrafi yerler (şehirler, kasabalar, ırmaklar, göller, dağlar, ve başkalar), bütün dünyadaki Türk halklarıyla ilgili tarihi ve yaşayan Türk dev-

letlerini kapsayan maddelerden oluşur. Ancak, Türkistan bölgesindeki Kazakistan, Kırgızistan, Türkmenistan ve Özbekistanla ilgili maddelere daha çok yer verilmiştir. Ama, ansiklopedide Tajikistan ile ilgili maddeler eksiktir. Herhalde, editörler kurulu Tacikler bir Türk halkı olmadığı için Tacikistan'ı Türkistan bölgesi dışında bırakmış olmalılar. Buna karşılık, ansiklopedide Azerbaycan, Türkiye, Ukrayna'daki Kırım, Rusya Federasyonu içindeki Tataristan, Başkordistan, Çuvaşistan, Kafkasya, Altay, Tuva, Hakasya, Yakutistan, Çin'deki Şincan-Uygur Özerk Bölgesi ve Kuzey Kıbrıs Türk Cumhuriyeti'ndeki Türk halkları ile ilgili maddeler vardır. Editörler Kurulu hayatlarının büyük bir bölümünü Türkistan dışında geçirmiş olan bazı ünlü Türkistanlı muhacir önderlerinin yaşam öykülerine de yer vermiştir: Mustafa Çokayoğlu ("Mustafa Shoqay" 1886-1941), Osman Kocaoğlu ("Osman Koja" 1878-1968), İsa Yusuf Alptekin (1901-95) ve Dr Baymirza Hayit (doğ. 1917) gibi.

Kazakça ansiklopedinin üçer sütunluk 646 sayfasında ortalama 2,000 adet madde bulunuyor. Ansiklopedideki maddeler Kazak Kiril alfabesine göre sıralanmıştır. Çok sayıda madde siyah-beyaz ve renkli fotoğraf ve resimle süs-lüdür. Fotoğraf ve resimlerin büyük çoğunluğu kişiler, şehirler, mimari eserler ve minyatür sanatına aittir. Orta Asyadaki dört cumhuriyet (Kazakistan, Kırgızistan, Türkmenistan, and Özbekistan), Azerbaycan ve Türkiye'nin renkli haritaları vardır. Eski Türk devletlerinden Altın Orda'nın renkli bir haritası verilmiştir (s. 71), ama Hunlar, Karahanlılar, Timurular gibi başka tarihi Türk devletlerinin haritaları verilmemiştir. Ansiklopedide kullanılan kısaltmalar cetveli 8. sayfada yer alıyor.

"Türkistan" terimi Sovyetler Birliği döneminde, özellikle 1924 ile 1985 arasında yasaklanmış siyasi bir kelime idi. Ancak, Perestroika and Glasnost döneminde (1986-1990), bu terim Orta Asya'daki Sovyet cumhuriyetlerinde aydınlar arasında ve basında yeniden kullanılmaya başlandı. Bu, Sovyet-sonrası dönemde bir Türkistan ansiklopedisi yayımlama konusundaki ilk ciddi bilimsel girişimdir. Bu ansiklopedinin en önemli yanı, onun Kazakistan ve başka Türk ülkelerindeki

bilimadamlarının ortaklaşa çalışması sonucunda hazırlanmış olmasıdır.

Timur Kocaoğlu



Işık, İhsan. *Türkiye Yazarlar Ansiklopedisi*. Ankara: Elvan Yayınları, 2006, 2 Volumes.

ÖZET

Türkiye Yazarlar Ansiklopedisi

İhsan Işık'ın hazırladığı *Türkiye Yazarlar Ansiklopedisi* üç ciltlik, çoğunlukla 20. ve 21. yüzyıl yazarlarını ele alan bir yapıttır. Ansiklopedi sadece edebiyat değil, felsefe, tarih, sosyoloji, ekonomi, politika, din, dil, folklor ve sanat tarihi gibi alanlarda yapıtlar vermiş yazarları ele alır. Ansiklopedinin üç baskısı yapılmıştır. Bu özet için ansiklopedinin 2004 yılında yapılan üçüncü baskısı esas alınmıştır. *Türkiye Yazarlar Ansiklopedisi*'nin birinci baskısında 3218, genişletilmiş ikinci baskısında ise 3288 yazarın biyografilerine yer verilmiştir. *Türkiye Yazarlar Ansiklopedisi*'nin üçüncü ve genişletilmiş son baskısı ise 5786 yazarın biyografisini okuyuculara sunar. Ansiklopedinin üçüncü cildinin sonunda bulunabilecek üç de eki vardır. "Türk Dünyası Yazarları" başlıklı ilk ek üçüncü baskıda ilave edilmiştir. Bu ek Türkiye Türkçesi dışındaki lehçelerde, Kırgızistan, Türkmenistan, Özbekistan, İran gibi ülkelerde yapıt veren yazarların biyografilerine ayrılmıştır. İkinci ekte Türk yazarların ölüm ve doğum tarihlerinin aylara göre listesi yapılmıştır. Son ek ise Cumhuriyet döneminde 197 kuruluş tarafından verilen ya da verilmiş olan edebiyat ve bilim-sanat ödüllerini alan yazarların dökümünü yapar. Ansiklopedinin üçüncü cildinde genel bir kaynağa ve dizin bulunabilir.

Ansiklopedi maddeleri basit, takip edilmesi kolay bir biçimde düzenlenmiştir: her yazarın kısa biyografisini yazarın eserlerinin listesi takip eder. Dikkate değer bir nokta ansiklopedide belirgin farklı görüşlerden yazarların biyografilerine yer verilmesidir. Ender olarak bazı maddelerde yazar veya yazarın yapıtları hakkında

bir eleştirmenin yorumuna da yer verilmiştir. Hangi maddelerde alıntı yapılacağı ve hangi eleştirmenlerin yorumlarına yer verileceği gibi kararlarda sistematik bir yapı gözetilmediği fark ediliyor. Ansiklopedinin önemli bir özelliği de her maddenin sonunda verilen, yazar hakkında daha fazla bilgiye ulaşılabilesini sağlayan kısa kaynakçadır. Işık'ın bu kaynakçaların hazırlanmasında hem kitap hem makalelere başvurduğu görülüyor.

Türkiye Yazarlar Ansiklopedisi 2005 yılında İngilizce olarak basıldı ve bu yapıtın tanıtımı 2005 Frankfurt Kitap Fuarı'nda Türk Kültür ve Turizm Bakanı tarafından yapıldı. Bir komite İhsan Işık'ın *Türkiye Yazarlar Ansiklopedisi*'ndeki yazarlar arasından seçtiği 2023 yazarın biyografisini İngilizceye çevirdi. *Encyclopaedia of Turkish Authors*'a çevrimiçi olarak Türkiye Cumhuriyeti Kültür ve Turizm Bakanlığı'nın internet sayfasından ulaşılabilir.

Genel olarak ansiklopedinin, az tanınan yazarlar hakkında bilgi sahibi olmak için yararlı olmakla beraber, çok kapsamlı yapısından dolayı, daha iyi bilinen yazarlar ile ilgili bölümlerde yüzeysel kaldığı söylenebilir.

Burcu Karahan



Güzel, Hasan Celil; Koca, Salim; Çiçek, Kemal, *Türkler*. Ankara: Yeni Türkiye Yayınları, 2002, 21 Volumes.

ÖZET

Türkler

Türk tarihini, kültürünü ve medeniyetini, başlangıcından günümüze kadar kronolojik ve bütüncül olarak ele alan *Türkler* ansiklopedisi, Yeni Türkiye Yayınları tarafından Ankara'da ISBN 97-6782-33-1 (Takım) yayın koduyla 2002 yılında yayımlanmıştır. Dünyanın en geniş kapsamlı tarih araştırma projelerinden biri olduğu ifade edilen "Türk Tarihini, Kültür ve Medeniyetini Araştırma Projesi" üç takım hâlinde toplam 37 cilt ve 35.000 sayfadan ibaret bir külliyattır. Büyük formatta iki

sütun olarak dizilen eser, 90 g lüks kâğıda basılmıştır.

Türkler ansiklopedisinin editörlüğünü H. C. Güzel, Prof. Dr K. Çiçek ve Prof. Dr S. Koca; yayın danışmanlığını Prof. Dr H. İnalçık; yayın kurulu başkanlığını Prof. Dr Y. Halaçoğlu; danışma kurulu başkanlığını Prof. Dr A. Çay yapmış; ansiklopedinin hazırlanışı sırasında, 48 ülkeden toplam 2320 biliminsanı ve uzman görev almıştır. Bu proje için Türkiye'nin en büyük dizgi ve görüntüleme sistemi kurularak proje üç yıl gibi kısa bir zaman zarfında tamamlanmıştır.

Ana eser olan *Türkler*, biri "İndeks" olmak üzere, 104 bölüm, 21 cilt, 21.000 sayfadan; İngilizce özet mahiyetindeki *The Turks*, 6 cilt, 6000 sayfadan ve ana yazıların kronolojik bir bütünlük içinde değerlendirilmesi ile hazırlanan *Genel Türk Tarihi* toplam 10 cilt, 8000 sayfadan oluşmaktadır. *The Turks*, alanında, yabancı bir dilde yazılmış en geniş kapsamlı eserdir. *Türkler*, 1248'i Türkiye'den olmak üzere toplam 1623 bilimsel çalışmadan; bu çalışmalarını destekleyen resim, fotoğraf, harita, tablo, minyatür vb. 30 000'den fazla görsel malzemeden oluşmaktadır.

Türkler ansiklopedisinde, *Türk Ansiklopedisi*'nden farklı olarak yalnızca Türklük bilimi ile ilgili konulara yer verilmiştir. Türk devlet ve Türk toplulukları en eski dönemlerden itibaren düşünce ve bilim hayatı, dil ve edebiyat, kültür ve sanat vd. alanlarda kronolojik biçimde ele alınmış; ancak, arkeolojik kazılar gibi, tarihsel olguları destekleyen güncel gelişmelere de temas edilmiştir. Eserin ilk cildinde Türk tarihi üzerine yapılan çalışmalar, Türklerin coğrafyası, nüfusu, soy kütüğü ve kurdukları devletler hakkında geniş bilgi verilmiştir.

Cumhuriyetin başlangıcından günümüze uzanan bir dönemi kapsamak üzere, kesintisiz bir tarih yazma denemesi niteliğinde ilk çalışma olan *Türkler* ansiklopedisinde, özellikle 1960 sonrası dönemin incelenmesinde, tarafsız ve nesnel bir yaklaşım tarzı benimsenmeye özen gösterilmiştir. *Türkler* ansiklopedisinin ilk cildinde yer alan "Türk Tarihi Kronolojisi"nde MÖ 2000'den Şubat 2002'ye kadar önemli gelişmeler aylara göre kısa açıklamalarla verilmiştir. Eserde yer alan bazı konu başlıkları da şu şekildedir: "Çin Medeniyeti ile İlişkiler",

"Avrasya'da Saka Çağı", "Orta Asya'nın En Eski Kültürleri", "Asya Hunları", "Avrupa Hunları", "Göktürkler", "Uygurlar", "Hazarlar", "Kimek-Kıpçaklar/Kumanlar", "Eski Türklerde Toplum ve Ekonomi", "Gazneliler", "Büyük Selçuklu İmparatorluğu", "İlk Müslüman Türk Devletlerinde Düşünce ve Bilim", "Türkiye Selçuklu Devleti", "Azerbaycan Hanlıkları", "Türkiye Selçukluları ve Beylikler Döneminde Düşünce ve Bilim", "Osmanlı Devleti", "Osmanlı Klasik Döneminde Bilim", "XVIII. Yüzyıl: Islahat, Değişim ve Diplomasi Dönemi", "Anadolu'nun İşgali ve Millî Direniş Hareketleri", "Atatürk ve Millî Mücadele", "Türkiye Cumhuriyeti'nin Kuruluşu", "1960–1980 Dönemi", "Cumhuriyet Döneminde Türk Toplumu", "Sovyetler Birliği'nin Yayılma Siyaseti/Komünist İhtilal ve Türk Halkları" vb.

Türk Dünyasının bugünkü durumunun da ele alındığı eserin XIX–XX. ciltleri; bağımsız Türk Cumhuriyetleri, federe ve muhtar Türk cumhuriyetleri ve Türk toplulukları; Avrupa, Amerika ve Avustralya'daki Türk yerleşimlerinin sosyal, siyasal, kültürel gelişmelerine ayrılmıştır.

Çok geniş bir yazar kadrosu ile rekor sayılabilecek derecede kısa bir sürede yayımlanan ve Türklerin tarihini, siyaset ve sınır ötesi bir tarih görüşü ortaya koymak üzere bütünlük içinde ele alan *Türkler* çok yazarlı, çok geniş alanlı ve kapsamlı bir eser olması sebebiyle maddelerin içeriği, dil, üslup ve bilimsel düzeyi bakımından doğal olarak, her yazıda aynı ölçülerde değildir.

Dünya Türklüğünün tarihini, kültürünü ve uygarlığını bütüncül biçimde kavrayan *Türkler* ansiklopedisinin yaratmayı amaçladığı entelektüel birikim, 20. yüzyılın "yarı resmî" *Türk Ansiklopedi* ile bir noktada çakışıyor.

Süer Eker



İnalçık, Halil; Halaçoğlu, Yusuf; Güzel, Hasan Celâl; Oğuz, C. Cem; Karatay, Osman. *The Turks*. Ankara: Yeni Türkiye, 2002, 6 Volumes.

ÖZET

Türkler

The Turks

Altı ciltten oluşan *The Turks* ansiklopedisi, yirmi bir ciltlik *Türkler* ansiklopedisinin İngilizce özetidir. Bu iki eserin yanı sıra on ciltlik *Genel Türk Tarihi* ansiklopedisi arkeoloji, edebiyat, dilbilim, tarih, hukuk ve antropoloji alanlarında faaliyet gösteren araştırmacıların 'beş kıtaya yayılmış 180 milyondan fazla insanı' kapsayan günümüz Türk dünyasının ayrıntılı bir tarihini sunmak amacıyla yürüttüğü projenin ürünüdür. 6,000 sayfayı aşan *The Turks* ansiklopedisi sadece *Türkler* ansiklopedisindeki bazı maddelerin İngilizce çevirisinden ibaret olmayıp orijinal makaleler de içermektedir. Her ne kadar eserin ortaya çıkmasındaki bilimsel işbirliğinin uluslararası mahiyetine vurgu yapılsa da katkıda bulunanların dörtte üçü kadarı Türkiyelidir. Bazı makalelerde gözlenen milliyetçi eğilime ve kimi pürüzlü çevirilere rağmen bu eser, Türk halklarının tarihi ve dünyadaki yeri hakkında bilgi sahibi olmak isteyen ama Türkçe bilmeyen gerek araştırmacı-akademisyenlere gerekse de genel okuyucuya yönelik önemli bir kaynaktır. Kronolojik sıraya göre düzenlenen ciltlerde Avrasya steplerindeki Türk topluluklarının göçebe evrelerinden Türk-İslam imparatorluklarının yükselişine, 1923'te kurulan Türkiye Cumhuriyeti'nden SSCB'nin dağılması sonrası Orta Asya cumhuriyetlerinin durumuna ve Türk diasporasının yirmi birinci asırdaki rolüne kadar uzanan geniş bir yelpazede farklı bakış açılarına ulaşmak mümkündür. Bütün makaleler için verilen ve kimileri açıklayıcı notlar da içeren detaylı bir kaynakçaya renkli ve siyah-beyaz çeşitli fotoğraflar, resimler, harita ve grafiklerle zenginleştirilen ekler eşlik etmektedir.

Early Ages başlıklı birinci cilt tarih öncesi Orta Asya ile başlayıp Asya ve Avrupa boyunca Türk göçleri ve göçebe Türklerdeki *il* (devlet)

teşkilatlanmasına vurgu yapmaktan başka Orhun Yazıtları gibi eski Türk toplumunun kültürel yapısına ışık tutan konuları da incelemektedir. *Middle Ages* başlıklı ikinci cilt Türklerin dokuzuncu asırda İslamiyet'i benimsemesi ve bunu takip eden dünya görüşlerindeki ciddi değişime odaklanmaktadır. Öne çıkan diğer konular arasında Anadolu'nun Türkleştirilmesi, Selçukluların yükselişi ve Haçlı Seferleri sayılabilir. Moğollar, Altın Ordu, Timurlular ve Babürler ayrı ayrı incelenirse de Anadolu Selçukluları ve beyliklere yapılan vurgu okuyucuyu adeta *The Ottomans* başlıklı sonraki iki cilde hazırlar.

Osmanlı hanedanının yükselişine eğilen üçüncü cilt, imparatorluğun "klasik dönem"den "bunalım dönemi" ve dönüşüm çağı olarak değerlendirilen on yedinci yüzyıla doğru gelişimini ele alır. Dördüncü cilt on sekizinci yüzyılda başlayan reform çağından imparatorluğun yıkılışı ve 1923'te Türkiye Cumhuriyeti'nin kuruluşuna kadar olan dönemi inceler. Her iki ciltte de Osmanlı tarihinin dönemlere ayrılmasında geleneksel bir yaklaşım takip edilmesine rağmen üçüncü cilt bu konunun modern Türk tarihyazımında ele alınışına dair önemli perspektifler sunar. Bu ciltler, bir zamanlar Osmanlı İmparatorluğu'nun parçası olan bölgelerden gelen akademisyenlerin sunduğu çeşitli bakış açılarıyla zenginleştirilmiştir. Kayda değer bir başka özellik ise bahsi geçen dönemlerde siyaset, dil, ekonomi ve ilim sahalarının kesişme noktalarının ele alınış biçimidir.

Turkey başlıklı beşinci cilt Türkiye Cumhuriyeti'nin kuruluşundan başlayarak yirminci yüzyılın ikinci yarısında üç kere sekteye uğrayacak olan yeni devletin siyasi ilerlemesinin öyküsünü anlatır. Türkiye'nin geçtiğimiz yüzyılda yaşadığı çarpıcı siyasi, sosyal ve kültürel dönüşümlerin dil ve edebiyat prizmasından yansıtılması son derece ilginç bir yaklaşım sunar. Bu cilt, aynı zamanda, önce Rus daha sonra da Sovyet emperyalizminin Orta Asya üzerindeki olumsuz etkilerine, her iki devletin bölgede hükmettikleri Türk gruplar üzerindeki siyasetlerinin rahatsız edici bir devamlılığı olarak bakar. *Turkish World* başlığını taşıyan son cilt Orta Asya cumhuriyetleri, KKTC, Bağımsız Devletler Topluluğu ve Çin'deki

özerk Türk cumhuriyetleri ile Balkanlar ve Orta Doğu'daki Türk topluluklarının yakın tarihini inceler. Ansiklopedinin son cildi Avrupa, ABD ve Avustralya'da yaşayan Türk göçmenlerinin durumuna ilişkin, özellikle eğitim, kültürel asimilasyon ve kadınların statüsü gibi konulara odaklanan kısa ama bilgi verici bir bölümle noktalanır.

Karen A. Leal
Çeviren Uğur Peçe



Ergun, Sadeddin Nüzhet. *Türk Şairleri*. 1950?, 3 Volumes.

ÖZET

Türk Şairleri

Sadeddin Nüzhet Ergun (1901–46), Cumhuriyet'in ilk öğretmen ve edebiyat araştırmacılarındandır. Genç yaşta Hallaç Baba Dergâhında “postnişin” (şeyh) olan Sadeddin Nüzhet, 1925'te tekke ve zaviyelerin kapatılmasının ardından öğretmenlik ve memuriyet hayatına başlamıştır. Türk divan ve halk şiiri ve şairleri üzerine çok sayıda monografik çalışması ve antolojisi bulunan, özellikle Bektaşî-Alevî-Kızılbaş şiir geleneği incelemelerine önem veren araştırmacı, Türk musikisi alanında da araştırmalar yapmış, *Türk Musikisi Antolojisi*'ni (2 cilt, 1942–3) ve eserleri arasında çok önemli yeri olan *Türk Şairleri* (1936–45) adlı ansiklopedik nitelikteki eserini tamamlamadan ölmüştür.

Türk Şairleri, Türk nazım tarihine ışık tutabilecek nitelikte hâl tercümesi, kitabiyat, antoloji birleşimi bir eserdir; ancak, nesir yazarlarını ele almadığından edebiyat tarihi olarak kabul edilemez. Ergun'un, eserin yazılış sebebi, içerik ve biçim özellikleri ile ilgili verdiği bilgilere göre, o döneme değin, Türk şairlerini toplu olarak alan bir eser yazılmamıştır. Sehî, Lâtîfî, Rıza, Salî, Fatî gibi tezkireler ve biyografik eserler de ancak bir veya birkaç yüzyıl içinde yaşayan şairleri ele almaktadır. Mevcut bu tür eserlerde en yetenekli şairlerin dahi yalnızca birkaç beyti

yer almakta, divanı bulunmayan şairler hakkında ayrıntılı bilgi sağlanması ise ancak başka kaynaklara başvuru yoluyla mümkün olmaktadır.

Türk Şairleri, bu ihtiyacı karşılamak, tezkirelerdeki bilgi ile yetinmeden, daha ayrıntılı bilgi ve yeni şiir örnekleri sunmak amacıyla kaleme alınmıştır. İki sütun hâlinde dizilen eserde maddebaşları alfabetik olarak düzenlenmiş, şairlerin hayatları hakkındaki bilgilerden sonra eserleri, sanat anlayışları, dünya görüşleri ile ilgili açıklamalar yapılmış, şiirlerinden örnekler sunulmuştur. Başarılı şairlerin yanı sıra, edebî bakımdan zayıf kabul edilen şairler, salt manzum eser yazdıkları veya bir şahsiyet ve eserin gerçek edebî değerinin, ancak bireyler ve nihayet zaman tarafından takdir edilecek olması nedeniyle, ansiklopediye dâhil edilmiştir. Belirli tarihî olguları manzum olarak tespit eden, bu yönüyle tarihî ve toplumsal değeri bulunan şairlerin yanı sıra bir düşünce ve ülküyü terennüm eden saz şairleri de ayırım gözetmek-sizin eserde yer almıştır. Hayatları hakkında hiçbir bilgi bulunmayan ve yalnız mecmualarda rastlanan şairler ile çeşitli din ve mezheplere mensup Türk şairleri ve Türk kültürünü temsil eden Türkçe şiir yazmış yabancı şahsiyetleri de eserde bulmak mümkündür. Abdallar, Hurûfîler, Bektaşîler, Kızılbaşlar vb. tasavvuf zümrelerine, saz şairlerine, Çağatay ve Azerî lehçeleriyle yazan önemli şairlere de geniş yer ayrılmıştır.

Türk edebiyat tarihi açısından benzersiz bir başvuru kaynağı olan eser 3. cilt, 96. fasıkülde, F harfinde kalmıştır.

Süer Eker



حافظ، محمد مطيع؛ أباطه؛ نزار. علماء دمشق وأعيانها في القرن الحادي عشر الهجري. بيروت: دار الفكر المعاصر، 2000، 2 مجلدات.

Hafiz, Muhammad Muti', Abazah, Nizar. *Ulama' Dimashq wa-a'yanuha fi al-qarn al-hadi 'ashar al-Hijri*. Beirut: Dar al-Fikr al-Mu'asir, 2000, 2 Volumes.

ÖZET

15 yy'da (Hicri) Şam'ın Uleması ve Önemli Şahsiyetleri: 1401 ve 1425 Arasında Ölenler (1980–2004)

علماء دمشق وأعيانها في القرن الخامس عشر الهجري: المتوفون بين عامي 1401 و 1425 {2004–1980}

Bu kitap, Hicri 1401–25 (Miladi 1980–2004) yılları arasında Şam'da ölen 405 ünlü şahsiyetin biyografisini içerir. Maddeler, ölüm tarihlerine göre sıralanmıştır. Hem Hicri hem Miladi takvimler kullanılmıştır. Alfabetik ve kronolojik dizinler her cildin sonunda yer almaktadır. Biyografilerin uzunluğu, sözü edilen şahsiyetin önemine dayalı olarak, birkaç satır ya da birkaç sayfa arasında değişmektedir. Maddeler, şahsiyetlerin kimliği hakkında kısa notlar ile başlar ve sonra kökenleri, eğitimleri, işleri, faaliyetleri, görevleri, seyahatleri ve çalışmaları hakkında bilgiler verir.

Eser, akademik ölçütlere kronolojik doğruluk ve geniş kaynakçası sayesinde ulaşır. Her girişin altında bibliyografik sözlükler, makaleler, el yazmaları, röportajlar ve mezartaşı yazıtları gibi birinci ve ikinci el kaynakçalara yer verilmiştir. Daha genel anlamıyla, yazarlar, Şam'da yaşayan İslam çevreleri hakkındaki şahsi bilgilerine dayanırlar.

Bu kitap kısmen, 1986–91 yıllarında *Abāzāh ve Muḥammad Muṭī' al-Ḥāfız* tarafından yazılan ve aynı zamanda 11. yy'dan itibaren Şam'lı Müslüman ulema hakkında yazılan biyografik serilerin devamı niteliğinde olan *Tārīkh 'ulamā' Dimashq fi al-qarn al-rābi' 'ashar al-Hijri* [14. yy'da (Hicri) Şam Ulemasının Tarihi] adlı eserin devamı olarak düşünülebilir. Ancak, eserin başlığından anlaşılacağı üzere, *'Ulamā' Dimashq wa-a'yānuhā* yalnızca dini değil, politik liderleri

(örneğin Başkan Hafız Esad), akademik ve edebi şahsiyetleri de (örneğin şair Nizār al-Qabbānī) kapsamaktadır. Kitap, Şam'ın son dönemdeki dini ve entelektüel tarihinin incelenmesinde yeri doldurulamaz bir araçtır. Ayrıca şehrin seçkinlerinin genel sosyolojisi ve Suriye'nin politik durumu hakkında da bilgi verir.

Thomas Pierret

Çeviren Pürnur Uçar-Özbirinci



اردو دائرہ معارف اسلامیہ. لاہور: دانشگاه پنجاب. 1993–1959، 16 مجلد. شفیع، محمد.

Shafi, Mohammad. *Urdū dā'irah-yi ma'ārif-i Islāmiyyah*. Lahore: Dānīshgāh-i Panjāb, 1959–93, 16 Volumes.

ÖZET

Urdu İslam Ansiklopedisi

اردو دائرہ معارف اسلامیہ

Dizin dâhil olmak üzere, yirmi dört bölümden oluşan, Urdu dilinde yazılmış en kapsamlı İslam ansiklopedisidir. 14'üncü ve 17'nci sayıların her biri ikişer bölümdür. Maddeler Urdu alfabesindeki sıraya göre düzenlenmiştir.

Birinci cilt 1964 yılında, sonuncusu ise 1993 yılında yayımlanmıştır. Lahor Punjab Üniversitesinin nezaret ettiği proje, üç farklı başeditör gözetiminde yürütülmüştür. Proje başkanlığı yapan Mohammed Shafi, ilk üç bölümü yayımlamış; Syed Muhammed Abdullah takip eden on sekiz bölümün hazırlıklarını yönetmiş ve son olarak Syed Mohammed Amjad Altaf, son iki bölüm ve dizini yayımlayarak projeyi sonuçlandırmıştır.

Başlangıçta, ansiklopedi sadece Hollanda Kraliyet Akademisi, Leiden destekleyiciliğinde 1913–36 yıllarında yayımlanan *İslam Ansiklopedisi*'nin (*Encyclopedia of Islam*) tercümesi olarak tasarlanmıştı, fakat hazırlık sürecinde ondan bağımsız, daha kapsamlı ve özgün bir çalışmaya dönüştü.

Urdu İslam Ansiklopedisi'ndeki madde sayısı yaklaşık 9800'dür. Esas itibarıyla İslam kültürüne odaklanmış olup, kitaplar, kişiler, diller, edebiyat, İslami ilimler, ülkeler, Müslüman şehirleri, tarihi yerler, anıtlar, sanatlar, bilimler, bitki örtüsü, siyasi, sosyal ve dini konuları kapsamaktadır. Birçok maddede katkı sağlayanların isimleri yer almamaktadır. Bunlardan bazıları gerçek araştırma parçaları olmakla birlikte, birçoğu ancak sözlük maddesi olmaktan öteye gitmemektedir. Karmaşık sözcükler, doğru okunmalarının sağlanması amacıyla, kısa ünlü ile yazılmıştır. Zor isimler ve terimler ayrıca Latin harfleriyle de gösterilmiştir.

Yazarlar, İslami araştırma alanında ölçün oluşturduğu, akademisyenler tarafından kabul edilen önemli bazı konularda kapsamlı katkı sağlamışlardır. Şahsiyetler bağlamında, önemli tarihleri, yerleri, çalışmalarını gibi önem taşıyan ulaşılabilir ayrıntıların tümüne yer verilmiştir. Benzer şekilde, kayda değer kaynakların tümünden söz edilmiştir. Hatta yayımlanmamış birçok eser referans olarak belirtilmiştir. Ansiklopedi, Batı Asya, Kuzey Afrika Güney Asya ve Dünyanın geri kalan kısımlarından yüzlerce yazara ilişkin maddeleriyle İslam edebiyatına özellikle odaklanmıştır. Arapça, Farsça ve Urduçada önde gelen tüm araştırmacılar ve eserleri esere dâhil edilmiştir. Urdu yazınındaki nesir, şiir ve eleştirilerden hiçbir başlık atlanmamıştır.

İslam ve İslam medeniyetiyle ilgili mümkün olan her konu başlığının kavranması için harcanan tüm çabalara rağmen, önemli eksiklikler de vardır. Muhafazakâr ya da "Original İslam" üzerinde özellikle odaklanıldığı anlaşılmaktadır. Her ne kadar ansiklopedide muhtelif İslam mezheplerinin hassasiyet duyduğu incitici konulardan kaçınılmışsa da, Sünnilik dışı konu başlıkları görmezlikten gelinmiştir. 20'nci yüzyılın önemli İslam bilginleri de dışarıda bırakılmıştır. Benzer şekilde günümüzde Güney Asya'nın Müslüman kültürlerinin ayrılmaz parçası hâline gelmiş olan kültürel başlık ve terimler de görmezlikten gelinmiştir. Şiilik ve Güney Asya'ya özgü Barlavilik-Kadıyanilik ve ibadetleri hakkındaki maddelerde tarafsızlık çok belirgindir.

Her bir madde, o konuda tanınmış bir uzman tarafından yazılmış, fakat tamamlanması 30 yıl

süren bir çalışmadan bekleneceği gibi, makalenin yazılımlı sırasında temel alınan varsayımlar zaman içinde değişime uğramıştır.

Rizwanur Rahman
Çeviren Ertürk Barlas



فضل الرحمن. اردو انسائيڪلوپيڊيا. نى دهلي: قانوى ڪانسيل
براى ترقي اردو، 1996، مجلد 1-3.

Fazlurrahmān. *Urdū insāiklopīḍiyā*. New Delhi: Qaumī Kaunsil barāe Taraqqī-yi Urdū, 1996, Volumes 1-3.

ÖZET

Urdu Ansiklopedisi

اردو انسائيڪلوپيڊيا

Bu üç ciltlik ansiklopedi, 32 ana bilgi dalını içermektedir. *Kolombiya Ansiklopedisi* (Kolombiya Üniversitesi, New York, USA, 1935 ve sonraki birçok baskısı) model alınarak tasarlanmıştır. Ancak bu ansiklopediler arasındaki temel farklılık, madde başlarının düzenlenmesi ve bilginin miktarıdır. Pek çok ansiklopedi gibi, *Kolombiya Ansiklopedisi*nde de madde başları alfabetik olarak sıralanmıştır; ancak *Urdu Ansiklopedisi*'nde madde başları konulara göre dizilmiştir. Konular alfabetik sırayla düzenlenir. İddia edildiğine göre, bir sonraki aşamada, alfabetik sıraya göre düzenlenmiş on iki cilt olarak yayımlanacaktır.

Urdu Ansiklopedisi arkeoloji, edebiyat, yer-bilimi, mühendislik, İslam tarihi, dünya tarihi, Hint tarihi, eğitim, coğrafya, orman, canlı varlığı, hayvanlar, matematik, ziraat, bilim, toplum, politika, tıp, fizik, veterinerlik bilimi, felsefe ve psikoloji, astronomi, semiyotik, film, hukuk, kimya, kütüphanecilik bilimi, dinler, ekonomi, madenler, yayıncılık ve yönetim üzerine makaleler içerir. Bu konular alfabetik sıraya göre düzenlenmiştir. Terimler ve zor isimler Latin harfleriyle de yazılmıştır. Birinci ciltte yedi, ikinci ciltte on iki, üçüncü ciltte on üç bilim alanına değinilir.

Bu, Urdu okurlarının, bütün ana konulara ilişkin bilgilere tek bir kaynaktan, kendi dillerinde erişebildiği yegâne çalışmadır. Katılımcılar, değişik konularda ayrıntılı makaleler yazmışlardır; ancak herhangi bir referans ya da bibliyografya verilmemiştir. Katılımcıların isimleri de noksanmıştır. Her bir konuyla ilgili bütün hayati bilgilerin kaydedilmesi için çaba harcanmıştır. Dil, edebiyat, İslam tarihi, din gibi belirli alanlara daha az ilgi gösterilmiştir ve bu nedenle bu alanlar tam ve güvenilir bilgilerden yoksundur. Edebiyat, din ve İslam tarihi üzerine yazılmış makalelerde önyargılar da vardır.

Yayıncının bütün çabalarına rağmen, her üç cilt de baskı hatalarıyla doludur. Birçok isim dahi yanlış çevrilmiştir.

Rizwanur Rahman
Çeviren Sema Aslan Demir



Аминов, Муроджон. *Ўзбекистон миллий энциклопедияси*. Тошкент: Ўзбекистон миллий энциклопедияси, 2000–5, 12 volumes.

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ÖZET

Özbekistan Milli Ansiklopedisi

Ўзбекистон Миллий энциклопедияси

Bu geniş kapsamlı on iki ciltlik ansiklopedi Kiril abecesi ile yazılmış olup devlet akademik eserler yayınevinde *Özbekistan Milli Ansiklopedisi* yayın kurulunca basılmıştır. Ansiklopedi, insanlığın tarih boyunca uygarlık alanında sergilediği en önemli başarıları; bilimde, teknolojiye ve kültür alanlarındaki en son gelişmeleri de kısaca içerecek şekilde bir araya getirmiştir. Yazıların yüzde kırk gibi önemli bir oranı Özbekistan Cumhuriyeti hakkındadır. Özbekistan'ın bağımsızlığına kavuştuğu 1991 yılı sonrasındaki döneme; bu dönemin sosyal, ekonomik ve siyasi gelişmelerine özel bir önem

verilmiştir. Özbekistan'ın en eski çağlardan günümüze uzanan tarihi ile bağımsızlık ve devletin güçlendirilmesi mücadelelerinde önemli katkıları olmuş ulusal kahramanları ayrıntılarıyla anlatılmıştır. Özbekistan'ın doğası, bitki örtüsü ve bitki çeşitleri; ülkedeki sosyal ve ekonomik hayat; bilim ve teknolojinin durumu; kültür-sanat, edebiyat, müzik, sinema-tiyatro, örgün eğitim ve yayıncılık faaliyetleri; beden eğitimi-spor; ulusal adetler- gelenekler, tatiller-önemli özel günler işlenen konular arasındadır. Özbekistan'ın dış politikalarının analizi, başka ülkelerle olan diplomatik, kültürel, ticari ve başka alanlardaki ilişkileri de yer almıştır. Kimi ülkelerin tarihleri, doğaları, coğrafyalarına ait özellikleri, dini inanışları ve geleneklerine dair yazılar vardır. Dünyaca tanınmış tarihi şahsiyetler, kâşifler, seyyahlar, bilim, kültür ve düşün alanındaki önemli şahsiyetler, değişik zaman ve milletlerden tanınmış devlet adamı ve politikacılara da yer verilmiştir.

Ansiklopedide yaklaşık olarak 50.000 madde vardır. Maddelerin yüzde altmışı sosyal bilimlere, yüzde kırkı ise doğa bilimlerine aittir. Ansiklopedinin yazımı için oluşturulan yazı kurulu, yirmi kişilik bir editör grubu ile 160 uzman içeren 23 akademik danışmanlık biriminden oluşur. Alanlarında tanınmış akademisyen ya da uzman seviyesinde bilgili 800'den fazla kişi de ansiklopediye katkıda bulunmuştur.

Özbek abecesindeki harf sırasını esas alan ansiklopedinin birinci cildi 2000 yılında, on birinci cildi ise 2005 yılında yayımlanmıştır. Serinin en son, on ikinci cildi ise tamamen Özbekistan'a ayrılmıştır. Ciltlerden her biri 2000–80 sayfa olup 800–1200 arası bir sayıda renkli ya da siyah beyaz resim ve haritalar içermektedir. On birinci cildin maddeler bölümünün en sonuna on bir başlıktan oluşan bir “başvuru” kısmı eklenmiştir. On bir başlık şunlardan oluşmaktadır: 1. Özbekistan'ın bağımsızlık mücadelesinin zamandizini, 2. Nobel ödülü alanlar, 3. Ülke adları, 4. Para birimleri, 5. Önemli doğal kaynaklar ve coğrafi unsurlar, 6. Önemli depremlerin zamandizimi, 7. Uluslararası ölçü birimleri, 8. Orta Asya'ya özgü tarihsel ölçü birimleri, 9. Saat dilimleri, 10. Gök cisimlerine bilgiler, 11. Sayı sistemleri.

2006 yılında Özbekistan Cumhuriyeti hakkında on iki ciltlik başka bir ansiklopedi yayımlanmıştır. Bu ansiklopedi, 1997 yılı basım tarihli Özbekistan Cumhuriyeti Ansiklopedisi'nin önemli ölçüde genişletilmiş ve üzerinde çalışılmış yeni basımıdır. 1997 basımında olduğu gibi bu yeni basımda da maddeler abece sırasına göre değil, konularına göre sıralanmıştır. Ansiklopedi sekiz ana bölüme ve her ana bölüm kendi içinde, içeriğine bağlı olarak alt-bölmelere ve paragraflara ayrılmıştır. Her ana bölümün başında ilgili bölümün ne içerdiği, nelere değindiği ayrıntılı olarak verilmiştir. Cumhurbaşkanı'nın forsu, Özbekistan milli bayrağı ve marşı ansiklopedinin en başında yer almaktadır. Ansiklopedide işlenen konulardan bazıları şöyledir: 1. Özbekistan Cumhuriyeti hakkında genel bilgiler, 2. Doğa ve doğal kaynaklar, 3. Nüfus, dil, yazı, din, 4. Gelenekler, manevi değerler, ulusal kıyafetler, 5. Tarih, 6. Anayasal sistemin temelleri, 7. Dış politika, 8. Silahlı kuvvetler, 9. Sosyal kurumlar, 10. Medya, 11. Ekonomi, 12. Sağlık sistemi, 13. Beden eğitimi ve spor, 14. Örgün eğitim, 15. Bilim, 16. Edebiyat, 17. Sanat ve kültür faaliyetler ve aydınlanma, 18. İdari ve bölgesel meseleler. Özbekistan Cumhuriyeti'nin resmi ideolojisi milliyetçilik on iki cildin tamamındaki egemen bakış açısıdır. Özellikle, Özbekistan'ın eski çağlardan günümüze kadar olan tarihinin yazımında, bağımsızlık ilanını izleyen yıllarda geliştirilmiş dönemselleştirme kullanılmıştır.

Shamsiddin Kamoliddin
Çeviren Abbas Karakaya



Азизхужаев, Алишер. *Ўзбекистон Республикаси: энциклопедияси*. Uzbekiston Respublikasi: entsiklopediia, 2006, 11 Volumes.

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ÖZET

Özbekistan Cumhuriyeti Ansiklopedisi

Ўзбекистон Республикаси энциклопедияси

Kiril alfabesiyle Özbekçe yazılmış olan bu ansiklopedi, akademik bir yayınevi olan "Uzbekiston Milliy Entsiklopediyasi" tarafından 2006 yılında yayımlandı. Ansiklopedi, aslında, 2000-5 yılları arasında aynı yayınevi tarafından yayımlanmış 11 ciltlik yeni bir ansiklopedi olan Uzbekiston Milliy Entsiklopediyasi'nin on ikinci ve son cildi. Yaklaşık 2080 sayfalık bir yapıt. Ansiklopedi, büyük ölçüde, 1997'de yayımlanmış olan orijinal Uzbekiston Respublikasi Entsiklopediyasi'nin kimi eklemelerle beraber gözden geçirilmiş yeni baskısı. Ansiklopedi maddeleri alfabetik sıraya göre değil, 1997 baskısında olduğu gibi konulara göre düzenlenmiştir.

Ansiklopedi, her biri içeriğine göre ilgili konu başlıklarına ve paragraflara ayrılmış olan on sekiz bölümden oluşuyor. Her bölümde, ele alınan konuyla ilgili ayrıntılı bilgiler veriliyor. Ansiklopedinin başında devletin arması, bayrağı ve ulusal marşının metni yer alıyor. Ansiklopedinin ana metninde yer alan temel alanlar şöyle sıralanabilir: (1) Özbekistan Cumhuriyeti hakkında genel bilgi, (2) doğa ve doğal kaynaklar, (3) nüfus, dil, yazı, din, (4) gelenekler, ruhani değerler ve ulusal kıyafetler, (5) tarih, (6) anayasal yapının kuruluşu, (7) dış politika, (8) ordu, (9) sivil toplum örgütleri, (10) basın, (11) ekonomi, (12) sağlık, (13) beden eğitimi ve spor, (14) devlet okulları, (15) bilim, (16) edebiyat, (17) sanat, kültürel kuruluşlar, aydınlanma ve (18) idari ve coğrafi bölgeler. Ansiklopedide yer alan bütün bilgiler, Özbekistan Cumhuriyeti'nin resmi ideolojisinin merceğinden aktarılıyor. Örneğin, antik çağdan günümüze Özbek tarihi hakkındaki bilgiler, bağımsızlık sonrasında benimsenen dönemselleştirmeyi kaynak alıyor. Ulusal kahramanlar ve figürlerle Özbekistan'ın bağımsızlık mücadelesine ve bir devlet olarak yapılanmasına katkıda bulunanlar hakkında ayrıntılı bilgiler veriliyor.

"Tarih" başlığı altında Özbekistan tarihinin son dönemine ayrılmış özel bir bölüm

de bulunuyor. Bu bölümde son on beş yılda gerçekleşen bağımsız gelişmeden söz ediliyor. 1991'de bağımsızlığın kazanılmasından sonraki dönemde ülkedeki sosyopolitik, kültürel ve ekonomik süreçleri ayrıntılı olarak sunmak için özel bir çaba gösteriliyor. Doğa, bölgenin bitki örtüsü ve hayvan varlığı, ekonomi, bilim ve teknoloji, edebiyat ve sanat, mimarlık ve müzik, tiyatro ve film, kamu eğitimi sistemi, matbaacılık, beden eğitimi ve spor, milli ananeler ile Özbek gelenekleri ve resmi tatiller hakkında veriler sunuluyor. Ansiklopedinin bir bölümü Özbekistan'ın dış politikasının çözümlenmesine, ülkenin diplomatik ilişkilerine ve öteki ülkelerle kurduğu ticari, ekonomik ve kültürel bağlara ayrılıyor.

Yazılı metinlere sekiz yüzden fazla renkli ve siyah beyaz fotoğraf, harita ve çeşitli çizimler eşlik ediyor. İlgili devlet kurumlarından alınan bilgilere ve resmi istatistiklere dayanan olgusal ve istatistik verilerin bol miktarda sunuluyor olması, ansiklopediyi benzer yapıtlardan ayıran bir özelliktir.

Shamsiddin Kamoliddin
Çeviren Hivren Demir-Atay



Муминов, Иброхим, *Ўзбек Совет Энциклопедияси*. Ташкент: Узбек Совет Энциклопедияси Бош Редакцияси, 1971–80, 14 Volumes.

Müminov, İbrohim. *Uzbek sovet ènciklopedijasi*. Tashkent: Ўзбек Совет Ènciklopedijasi Бош Редакциjasi, 1971–80, 14 Volumes.

ÖZET

Özbek Sovyet Ansiklopedisi

Ўзбек Совет Энциклопедияси

Özbek Sovyet Ansiklopedisi, Özbek dilinin bütün bilgi alanlarını kapsayan ilk büyük yetkin ansiklopedidir. 1971–80 yılları arasında 14 cilt olarak yayımlanmıştır. İlk ciltte ana makalelerin yanı sıra giriş, ansiklopediden yararlanma

kılavuzu, kısaltmalar listesi ve standart işaretler yer almaktadır. 14. cilt Özbekistan ve Özbekistan tarihi, edebiyatı, sanatı, ekonomisi ve sağlık koruma sistemi vd. hakkında tatminkâr ve yeni bilgiler ihtiva etmektedir. Ana editörler I. M. Muminov (1–9. ciltler) ve K. A. Zufarov'dur (10–14. ciltler).

Eserde, yalnızca tarihi, ekonomik, sosyolojik, edebi, sanatsal ve dilbilimsel malzemeye değil, fizik, matematik, kimya vb. doğal bilimlere de yer verilmiştir. Ünlülerin, bilim, edebiyat ve kültür alanlarına tanınmış şahsiyetlerin yaşamöykülerine de özel bir dikkat gösterilmiştir. Bazı makalelere eklenen kaynakça bu makalelere bilimsel bir değer katar.

Özbek Sovyet Ansiklopedisi'ndeki makaleler geleneksel ve evrensel ansiklopedik alfabe sırasıyla verilmiştir. Ansiklopedinin başlıkları koyu ve genellikle tekil biçimleriyle verilmiştir. Her bir makalenin başlığı metinde de koyu olarak gösterilmiştir.

Geniş ölçüde kullanılan atıf sistemi, okuyucuya daha fazla ayrıntılı bilgiye ulaşma imkânı sağlar. Makale başlıkları kursiv (eğik) yazı ile gösterilmiştir. Ayrıca asli sürüme yapılan atıflarda terimin farklı biçimleri de verilmiştir, örneğin: AMNISTIIA – q. *Afe utumiî*. Eğer makalenin başlığı metinde tekrar ediliyorsa, başlık “ANDREEVLAR SHIRKATI” – A. sh. örneğinde olduğu gibi kısaltma ile gösterilir.

Başka dillerden ödünçlene kelimelerin kökenbilgisel türetilme biçimi kısaca gösterilir. Bazı durumlarda kelimenin özgün hâli verilmiştir; örneğin, TARİKAT – (طريقة).

Ansiklopedide, makalenin içeriğini açıklamaya yardım eden çok sayıda siyah-beyaz ve renkli görsel malzeme yer alır.

Alışılmış ansiklopedi konularının yanında, Sovyet döneminin bütün yayınlarında tipik ideolojik konulara da özel bir dikkat gösterilmiştir. Maddeler, Komünizm, sosyalizm idealleri, Ekim Devrimi vb.nin övgüsünü yapacak şekilde düzenlenmiş olduğu ifade edilebilir. Dinî konulara ayrılan bazı makaleler ise ateist bakış açısını yansıtır.

Buna karşın Ansiklopedi, Özbek dilindeki en önemli ve yetkin kaynak çalışmalardan biridir. Hatta güncelliğini yitirmiş birçok bilgi, günümü-

zle ilintisini korur ve kuşkusuz tarihsel bir öneme sahiptir.

Shamsiddin Kamoliddin
Çeviren Süer Eker



Çakıroğlu, Ekrem. *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*. İstanbul: YKY, 1999, 2 Volumes.

ÖZET

Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi

Yayın yönetmenliğini Ekrem Çakıroğlu'nun yaptığı *Yaşamları ve yapıtlarıyla Osmanlılar ansiklopedisi*, genellikle akademisyen, gazeteci ve araştırmacılardan oluşan uzman bir kadroyla hazırlandı. Yaklaşık 2300 Osmanlı'nın ayrıntılı biyografisini içeren iki ciltlik ansiklopedi, Osmanlı İmparatorluğu'nun siyasal, toplumsal, kültürel alanlarında rol oynamış kişilerin yaşam öykülerini alfabetik düzen içinde kaleme alıyor.

Ansiklopedinin sunuş bölümü, bu biyografi derlemesinin mantığı ve ana hatları hakkında bazı bilgiler içeriyor: Eser, Osmanlı İmparatorluğu'nun “güçlü bir bürokratik hafıza”ya sahip olduğu ve bu hafızanın “yetiştirdiği kişilerin hayat hikâyelerini kuşatan bir biyografi geleneği” bıraktığı düşüncesinden yola çıkıyor. Ansiklopedinin amacı, “Osmanlı toplumunun yüzyıllar boyunca şekillendirdiği yaratıcı insan profilini ortaya çıkarmak ve bunu yaparken de uzman kalemlerin bilgisine başvurmaktır”. Kişilerin seçiminde, “Osmanlı kimliğine katkı” veya “toplum hafızasında bırakılan izin canlılığı”, temel ölçüt olarak alınmıştır. Siyasi, iktisadi, kültürel ve toplumsal alanda en büyük katkının yönetici zümreye ait olduğu düşünüldüğünden, padişahlar, sadrazamlar ve şeyhülislamlar bu biyografi çalışmasında “eksiksiz” yer aldılar. Ancak iktidar kadar muhalefetin temsilcileri ve imparatorluğun çok kültürlü yapısı dikkate alınarak Müslümanların yanı sıra gayrimüslim cemaatlerin (Rum, Ermeni,

Yahudi cemaatler başta olmak üzere) ileri gelenleri, Osmanlı kimliğine buldukları katkı doğrultusunda çalışmaya dâhil edildi. Cemaat mensuplarının yanı sıra, Osmanlı'ya hizmet etmiş ve imparatorlukla yakın temas içinde bulunmuş bazı yabancılar da bu derlemenin dışında tutulmadı. İlmiye sınıfı, mutasavvıflar ve tarikat kurucuları, Osmanlı kimliğinin düşünsel boyutuna verdikleri katkı açısından ansiklopedi boyunca ağırlıklı bir yer tuttu. Aynı şekilde, imparatorluğun estetik dokusunu oluşturan şair, hattat, bestekâr, mimar gibi “sanat erbabı” kişiler de, ansiklopedide, düşünce adamları kadar önemli bir yer tutuyor.

Kişilerin yaşam öyküleri kadar eserlerine de yer veren ansiklopedi, gravür, fotoğraf, minyatür gibi görsel malzemelerle de zenginleştirilmiştir. Bu görsel malzemeler, kişi portrelerine olduğu gibi kendi yapıtlarını veya kendi adlarına yaptırılan sanat eserlerini de kapsamaktadır. Madde başlarında kişilerin asıl adları öne alınarak büyük harfle yazılmış, addan önce kullanılan lakap veya diğer sıfatlar parantez içinde ve küçük harfle verilmiştir. Soyadı Kanunu'nun kabulünden (1934) sonra ölenlerin biyografileri, soyadı sırasında verilmiştir. Gayrimüslimlerin bu kanundan önce de soyadları olduğundan, biyografileri 1934 öncesinde de soyadı sırasında verilmiştir. Ansiklopedide yer alan maddeler, genellikle yazarlarının imzasını taşımaktadır. Ancak bazı maddeler, yazarlarınca imzasız yayımlanması talep edilmiş ve “Yayın Kurulu” imzasıyla derlemeye dâhil edilmiştir.

Sunuş kısmında Yayın Kurulu'nun da belirttiği gibi, *Yaşamları ve yapıtlarıyla Osmanlılar ansiklopedisi*, bizi “Osmanlı kimliği üzerinde yeniden düşünmeye” davet ediyor. Ancak iki ciltle sınırlı kalmak yerine, daha çok Osmanlıyı gün ışığına çıkarmalıydı.

Aylin Beşiryan



Yeni Hayat Ansiklopedisi. İstanbul: Doğan Kardeş Yayınları, 1980, 6 Volumes.

ÖZET

Yeni Hayat Ansiklopedisi

Türkiye’de “Hayat” adını taşıyan ilk ansiklopedi, *Resimli Ay* dergisi ve *Cumhuriyet* gazetesinin sahibi Yunus Nadi’nin imzasını taşır. 1932–6 yılları arasında *Cumhuriyet Müesseseleri* İstanbul künyesiyle 10 cilt olarak yayımlanan eser, aynı zamanda Latin harfleri ile basılan ilk genel kültür ansiklopedidir. “Hayat” ansiklopedisi, biçim ve içerik olarak 1930 yılında yayımlanan *Compton’s Pictured Encyclopedia* adlı eser örnek alınarak hazırlanmıştır.

“Hayat” adını taşıyan bir dizi ansiklopedi *Hayat Türkiye Ansiklopedisi*, *Resimli Hayat Ansiklopedisi*, *Hayat Aile Ansiklopedisi*, *Hayat Küçük Ansiklopedi* vd. internet çağına kadar Türk eğitim ve kültür hayatının temel başvuru kaynakları arasında yer almıştır.

Özellikle orta öğrenim öğretmen ve öğrencileri ile geniş halk kitlelerine yönelik popüler genel kültür ansiklopedisi niteliğindeki “*Hayat Ansiklopedisi*”, 1961–3 yılları arasında Hayat Yayınları tarafından fasiküller halinde toplam 6 cilt olarak yayımlanmıştır. Toplumun her kesiminde “okullardan evlere, yazihanelere kadar” güvenilir bir kaynak olan ve yakın dönemlere değin hemen hemen her Türk ailesinin kitaplığında yer alan Hayat Ansiklopedisi, gördüğü yoğun ilgi dolayısıyla gözden geçirilip güncelleştirilerek Şevket Rado’nun Genel Yayın Müdürlüğünde *Yeni Hayat Ansiklopedisi* adıyla *Cumhuriyet’e Armağan* olarak 1973’te yeniden Türk kültür hayatına sunulmuştur.

İstanbul’da Doğan Kardeş Yayınları tarafından yayımlanan Yeni Hayat Ansiklopedisi, Türk ve dünya şahsiyetlerinden, başyapıtlardan Türkiye ve dünya coğrafyasına değin çok çeşitli bilimsel ve teknik konularda kısa, özlü bilgiler vermektedir. Bazı maddelerin sonunda gerekiyorsa diğer maddelere göndermeler yapılmış, ayrıca yine gerek duyulduğunda bibliyografya bölümü eklenmiştir. Toplam 3455 sayfadan oluşan ansiklopedinin ciltleri şu şekildedir: 1. C. Aba-Bangkok (s. 579–1152), 2. C. Bangladeş-Elektrik (579–1152),

3. C. Elektron-İsotop (s. 1155–227), 4. C. İspanya-Mehmet Paşa (s. 1731–2303), 5. C. Mehter-Silifke (s. 2307–880), 6. C. Silo-Zweig (s. 2883–3455). Üç sütuna küçük harflerle dizilen 21x29 cm ebadındaki eserde resim, fotoğraf, harita ve şekillerden oluşan çok sayıda renkli ve siyah beyaz görsel malzeme yer almaktadır.

Ansiklopedi harf esasına göre hazırlanmış, aramada kolaylık sağlamak amacıyla 6. cildin sonuna bir *genel fihrist-indeks* konulmuştur. Bu yolla, ansiklopedinin ana maddeleri arasında yer almayan kelimelerin indeks aracılığıyla bulunması imkânı sağlanmıştır. İndekste esas maddelerin yanı sıra ikinci derecedeki konular da harf sırasına göre verilmiş, ansiklopedi metninde yer almayan diğer konular da açıklanmıştır. Eserde, Türkçe sözlerin imlasında Türk Dil Kurumunun Türkçe Sözlüğü’, özel isimlerin imlasında *Türk Ansiklopedisi*’nin kullandığı şekiller esas alınmıştır. Yabancı sözlerde ise özgün imla korunmuştur. Ansiklopedinin sonunda yabancı özel adların okunuşunu gösteren “Özel Adların Okunuşu” bölümü ve ansiklopedinin hazırlanması sırasında gelişen önemli olayları, farklı konularla ilgili en son gelişmeleri, spor dallarındaki rekorlar ve elde edilen sonuçlarla gösteren “Ek Bilgiler” bölümü yer almaktadır. Bu bölümdeki son bilgi, 5 Haziran 1977 seçimlerinin ardından kurulan koalisyon hükümetinin Meclisten güvenoyu alarak göreve başlamasıdır. Eser sonraki dönemlerde yeniden basılmıştır.

Süer Eker



Toros, Hüsamettin *Yeni Türkiye Ansiklopedisi – Türkiye Rehberi* İstanbul: Halk Matbaası, 1960.

ÖZET

Encyclopedia of the New Turkey

Yeni Türkiye Ansiklopedisi

Yeni Türkiye Ansiklopedisi geç 1950’ler Türkiye hakkında tarihsel, coğrafi, iktisadi ve idari bilgiler içeren bir kaynaktır. Ansiklopedi iki ana bölümden oluşmaktadır. Bunlardan 440 sayfalık

ilki Türkiye'nin doğal kaynakları, tarımsal ve sanayi üretimi ile 1923 yılında kurulan yeni devletin kaynak yönetimi ve üretim alanında yapılanmasına odaklanır. Ansiklopedi, devlet yönetimindeki ekonomik gelişimi, kurulan fabrika, banka ve idari birimlerin ve bu kurumların ülkedeki beşeri ve maddi kaynakların yönetimindeki rolünü belgeler. Bahsi geçen dönem içerisinde devletin faaliyeti gösterdiği sahalar madencilikten ayakkabı yapımına, cam imalatından eğitime ve sanat yönetimine kadar oldukça geniş bir yelpazeyi kapsamaktadır. 520 sayfadan oluşan ansiklopedinin "vilayetlerimiz" başlıklı ikinci bölümünde okuyucular şehirler bazında iktisadi üretimin çeşitli dallarının büyüklüğüne ilişkin bilgilere erişebilir. Bu bölüm aynı zamanda 1950'li yılların Türkiye'sindeki her bir şehir için tarih, coğrafya, iklim, iktisadi üretim (tarımsal arazi ve üretim, hayvancılık, madenler ve sanayiye dair açıklamalar da dâhil olmak üzere), okullar, hastaneler, tarihi eserler ve turizm (eğlence yerleri, restoranlar, sinemalar ve taşımacılık hakkında bilgiler eşliğinde) konularında kısa bilgiler verir. Ansiklopedinin sonunda kısa bir kaynakça, içerik indeksi ile küçük ve büyük ölçekli iktisadi işletmeleri sıralayan epey hacimli (150 sayfa kadar) bir reklam kısmı yer almaktadır. Buradaki reklamlar dönemin görsel kültürüne ilişkin zengin bir malzeme sunmakla kalmayıp 1950'lerde özel sektörün giriştiği iktisadi etkinlikleri de belgelemektedir. *Yeni Türkiye Ansiklopedisi*'nin en belirgin eksiği, Türkiye toplumunun iktisadi, etnik, dinsel ve kültürel birleşimi ve özelliklerine dair bilgi vermemesidir.

Ayca Alemdaroglu
Çeviren Ugur Pece



Yurt Ansiklopedisi. İstanbul: Anadolu
Yayıncılık, 1981-4, 11 Volumes.

ÖZET

Yurt Ansiklopedisi

Yücel Yaman'ın genel koordinatörlüğünde, Taha Parla ile Cenap Nuhurat'ın genel yayın

yönetmenliğinde yürütülen ve akademik bir kurul tarafından hazırlanan *Yurt Ansiklopedisi*, 1980'li yıllara kadar, alfabetik sırayla, Türkiye'deki 67 il hakkında kapsamlı bilgi verir. İlk on cilt illere ayrılmışken, 11. cilt, Türkiye başlığı altında, ülke genelini, doğal, yönetsel, tarihi, sosyo-ekonomik ve kültürel yapı açısından değerlendirir. 11 cilt dışında hazırlanan harita dosyası, Türkiye'nin fiziki coğrafyasını aktaran paftalardan oluşur. Şehir ve imar planları, kentlerin tarihi gelişim, iç ulaşım ve jeoloji haritaları, insan, gündelik yaşam ve şehre yönelik renkli veya renksiz fotoğraf, gravür, grafik, minyatür gibi malzemeler, eserin kapsadığı verileri görsel açıdan tamamlar.

Bütün iller için aynı olmamakla birlikte, her il, "genel bilgiler" başlığı altında bazı sayısal verilerden oluşan bir bölümle başlar. Geniş bir yelpazede her ili betimleyen bir sayfalık bu bölüm, genellikle bazı alanlardaki verileri okuyucuya aktarır: coğrafya ve iklim (coğrafi konum ve yüzölçümü, toprakların yeryüzü şekillerine göre dağılımı, en yüksek nokta, karla örtülü gün, yıllık yağış ve sıcaklık ortalamaları, v.b.), ekonomi, finans, ticaret, tarım ve üretim (banka şubesi, fabrika, firma sayısı ve imalat sanayisinde büyük işyeri sayısı, sanayi ve tarım ürünleri, traktör ve tüccar sayısı, üretimin sektörlere göre dağılımı, sanayi ve ticaret odasına kayıtlı üye sayısı, kişi başına GSYİH, v.b.), eğitim ve kültür (kütüphane, matbaa, sinema, ilkökul, ortaokul, lise, üniversite, öğrenci ve öğretmen sayısı, okuryazar oranı, v.b.), idari yapı (belediye sayısı, köy sayısı, v.b.), iletişim araçları (telefon, telex ve televizyon sayısı), nüfus (faal nüfus, işgücünün sektörlere göre dağılımı, işçi sayısı, v.b.), sağlık (doktor ve hastane yatak sayısı, v.b.), spor (sporcu, spor kulübü ve lisanslı sporcu sayısı, v.b.). 11. ciltteki "genel bilgiler" bölümü ise benzer verileri Türkiye ölçekli sunmaktadır.

Bu genel bölümden sonra her il, doğal yapı, tarih, sosyo-ekonomik yapı ve kültür başlıkları etrafında kurgulanır. Doğal yapı; genel konum, yeryüzü şekilleri, iklim, bitki örtüsü, hayvan çeşitleri ve nüfus üzerinde yoğunlaşıyor. Tarih başlıklı bölüm; ilin tarihini, yazılı tarih öncesi, Türk egemenliğine geçiş, Ulusal Kurtuluş Savaşı, Cumhuriyet Devri gibi dönemlendirmelerle okuyucuya aktarıyor. Sosyo-ekonomik yapı; nüfusun

ekonomik nitelikleri, tarım, hayvancılık, sanayi, ticaret, bankacılık, yerleşme düzeni ve kentleşme, eğitim, sağlık, sosyal güvenlik ve çalışma koşullarının düzenlenmesi, toplumsal örgütlenmeler gibi temaları kapsıyor. Kültür başlıklı bölüm ise, kültürün tarihsel-toplumsal evrimi, kültürel geleneğin öğeleri, inançlar ve töresel yapı, yaşama biçimi, mimari, kültürel etkinlikler, edebiyat gibi alanları içeriyor. Her alt konu başlığının sonunda özet bir bölüm aktarılıyor. Eser, ilin edebiyatta nasıl anıldığını da göz ardı etmiyor. Evliya Çelebi, Vital Cuinet, Charles Texier, İbn-i Batuta, Strabon, Edmondo de Amicis gibi yerel veya yabancı gözlemci, coğrafyacı veya seyyahların il üzerindeki görüş ve aktarımları; vilayet saneleri, Kamusu'l-A'lâm gibi kaynakların verilerine de yer veriyor. Tarihsel süreç içinde öne çıkan ve şehirle özdeşleşmiş aile ve şahsiyetlerin il tarihiyle birlikte anılması; yerel basından haber örnekleri ve kentle ilgili önemli olayların aktarılması, Yurt Ansiklopedisi'nin bilimsel veriler kadar, gündelik yaşamın canlı unsurlarını da okuyucuya taşımalarını sağlıyor. Bağlı oldukları siyasi grup ve görev yaptıkları dönemle birlikte meşrutiyet dönemi mebusları, birinci ve ikinci dönem Büyük Millet Meclisi milletvekilleri, 1980'li yıllara kadar Türkiye'deki DİE seçim sonuçları, Cumhuriyet dönemi valileri gibi bilgiler, ilin siyasi yaşamından kesitler sunuyor. Posta şebekesi, tarihi yollar ve demiryolu ağının güzergâhı gibi ulaşım bilgileri, ili çevresinden soyutlamadan canlı bir coğrafya olarak tanıtıyor. Her ile ayrılan bölüm, kısa bir bibliyografya ve verilen bilgilerin tematik indeksiyle son buluyor. Türkiye'ye ayrılan 11. cilt, genel kaynakça, içindekiler ve genel bir indeksle bitiyor.

Eser, ansiklopedik bilginin kuruluşunu aşarak, yer yer seyahatname üslubunu andıran bir tarzla bizi Türkiye coğrafyasında ilginç bir yolculuğa çıkarıyor. Türkiye'deki herhangi bir şehir hakkında yapılacak her türlü araştırma için önemli bir kaynak teşkil etmenin ötesinde, *Yurt Ansiklopedisi*, bir kenti hangi boyutlarıyla ele almamız gerektiği konusunda da hayal gücümüzü ve perspektifimizi genişletiyor.

Aylin Beşiryan



Gumpfenberg, Marie-Carin von.; Steinbach, Udo. *Zentralasien: Geschichte, Politik, Wirtschaft; ein Lexikon*. München: C. H. Beck, 2004.

ÖZET

Tarihi, Siyaseti ve Ekonomisiyle Orta Asya: Bir ansiklopedi

*Zentralasien. Geschichte – Politik – Wirtschaft;
ein Lexikon*

Almanca yazılmış küçük oylumlu bu yapıt Orta Asya hakkında genel tanıtıcı bilgiler sunuyor. Bölge hakkında bir şeyler öğrenmek isteyen sıradan okuyucular kadar uzmanlık alanları dışında bilgilenmek isteyen akademisyenlere de yönelik bir kitaptır.

Ansiklopedi esas olarak Sovyetler Birliği'nin dağılmasından sonra ortaya çıkan ülkeler – Kazakistan, Kırgızistan, Tacikistan, Türkmenistan ve Özbekistan – ile Afganistan ve Moğolistan'ın tanıtılmasını amaçlıyor. Ülkeleri gösteren haritalarla beraber sunulan nüfus, yıllık büyüme oranları, etnik ve dini gruplar gibi birtakım istatistikî bilgiden sonra ülkelerin coğrafya, tarih, siyaset ve kültürlerine dair yazılara yer veriliyor. Pakistan, Tibet ve Doğu Türkistan gibi bölgeye komşu ülkelere de nispeten daha kısa maddeler hâlinde değiniliyor. Bölgenin iş birliği yaptığı ülkeler bağlamında Çin, Almanya, Hindistan, Japonya, Rusya, Türkiye ve ABD hakkında bilgiler veren maddeler vardır.

Çarlık Rusyası'nın tarihi, Sovyetler Birliği ve bölgedeki İslam değişik yönlerden ele alınıyor. Bölgedeki yoksulluk, enerji sorunları, uluslararası finans kurumları, yolsuzluk ve rüşvet ve su politikaları gibi konulardan başka arkeoloji, edebiyat ve çevrebilim gibi daha genel alanlara dair maddeler de var.

Ansiklopedideki maddeler abece sırasına göre düzenlenmiştir. Her maddeden sonra kısa bir kaynakça verilmiştir. Ansiklopedinin sonuna bir dizin ve katkıda bulunan 38 kişinin adını içeren bir liste eklenmiş. Katkıda bulunan yazarların birkaçı Orta Asyalı, ama çoğunluk Almandır.

Kitabın bir kusuru katkıda bulunanların hepsinin alanlarının en nitelikli uzmanları olmamasıdır. Ayrıca, bölgedeki dillerden ya da başka dillerden Almancaya çevrilmiş bazı maddelerde anlaşılması az biraz zor ifadeler rastlanıyor. Bu ifadeler hariç, ansiklopedi genel olarak güzel ve kolay anlaşılır bir dil ile yazılmıştır.

Jesko Schmoller
Çeviren Abbas Karakaya



Notes

1. Tırnak içinde gösterilen bu terimlerin İngilizce karşılıkları kullanılmıştır.
2. bk: İbn-i Rüşd, *The distinguished jurist's primer: a translation of Bidāyat al-mujtahid* (*Başarılı hukukçunun el kitabı: Bidayet el-müctehid*'in İngilizce çevirisi), çev. Imran Khan Nyazee, Reading: Garnet Publishing, 1999.
3. *iftā*: Müftü, kazasker ve şeyhülislamın yaptığı, herhangi bir şeyin şeriata uygunluğu konusunda fetva verme görevi; şer'i mes'elelere dair sorulan soruları cevaplandırma.
4. Muhammed Adnan Kātibî: 'Ulemā' min Halab *fî al-rābi'* 'ashar [14. yüzyılda Halep'te yaşayan bir ulema].

ليس كل المساهمين خبراء بالموضوع الذين يكتبون عنه،
وتلك نقطة ضعف. كذلك بعض المداخل المترجمة إلى الألمانية
فيها ركافة وضعف. وسوى ذلك فإن الكتاب حسن الصياغة
وسهل المتناول.

يسكو شمولر
ترجمة حسين عبد الساتر



Notes

1. راجع:

Ibn Rushd, *The distinguished jurist's primer: a translation of Bidayat al-mujtahid*, translated by Imran Khan Nyazee, Reading: Garnet Publishing, 1999.

2. مؤلف اربعة اعمال اوردو على التاريخ الادبى لباتيستان،
ثقافة وحضارة بالتيستان، من سيملا الى بالتيستان والبولو:
رياضة بالتيستان القومية.

3. مدخل هذا العمل في فهرست مكتبة أنقرة القومية هو:

“Book-1980-Yeni hayat ansiklopedisi-2006 BD
63-Istanbul: Doğan Kardeş Publishing, 1980”
(<http://mksun.mkutup.gov.tr>).

إقليم ينتهي ببيلوغرافيا قصيرة وفهرست موضوعي للمعلومات الواردة. وينتهي المجلد الحادي عشر عن تركيا إجمالاً ببيلوغرافيا عامة وفهرست المحتويات وفهرست عام.

يتعدى هذا العمل حدود المعلومات التقليدية التي توفرها الموسوعات ويأخذ شكل دليل يقود القارئ في رحلة جغرافية ممتعة عبر تركيا. ليست **موسوعة الوطن** مصدرًا رئيسًا لأي بحثٍ حول أي إقليم في تركيا فحسب، بل توسع إدراكنا وتصورنا للنواحي التي يجب على المرء لحظها في دراسة الأقاليم.

أيلين بشيريان

ترجمة حسين عبد الساتر



Gumpfenberg, Marie-Carin von.; Steinbach, Udo. *Zentralasien: Geschichte, Politik, Wirtschaft; ein Lexikon*. München: C. H. Beck, 2004.

ملخص

آسيا الوسطى موسوعة: التاريخ – السياسة – الاقتصاد

Zentralasien. Geschichte – Politik – Wirtschaft; ein Lexikon

يهدف هذا الكتاب الصغير المكتوب بالألمانية إلى تقديم صورة عامة لمنطقة آسيا الوسطى. وهو يخاطب عامة القراء وكذلك الباحثين المختصين الذين يرغبون في الاطلاع على ما سوى ميدان اختصاصهم.

تركز الموسوعة على وصف دول آسيا الوسطى التي نشأت بعد الاتحاد السوفياتي – كازاخستان وقرغيزستان وطاجكستان وتركمنستان وأوزبكستان- علاوة على أفغانستان ومنغوليا. كل مدخل من هذه يحوي خارطة مع ثبت بتعداد السكان ومعدل النمو والجماعات الإثنية والانتماءات الدينية، ومن ثمّ يتكلم في جغرافيا البلد وتاريخه وسياسته وثقافته. وثمة مداخل أصغر حجمًا تتناول مناطق مجاورة هي باكستان والتبت وسينكيانغ. أما في سياق التعاون التنموي، فنذكر الصين وألمانيا والهند وإيران واليابان وروسيا وتركيا والولايات المتحدة.

تعالج الإسهامات نواحي مختلفة من تاريخ روسيا القيصريّة والاتحاد السوفياتي والإسلام في المنطقة. وهناك مداخل عامة حول الآثار والأدب والبيئة، إضافة إلى المعلومات الاقتصادية حول الفقر وقطاع الطاقة والمؤسسات المالية الدولية والفساد وإدارة المياه الخ...

محتويات الكتاب مرتبة أبجديًا، وكل مدخل ينتهي ببيلوغرافيا قصيرة. تشمل الموسوعة على فهرس بالمساهمين الثمانية والثلاثين. معظم المؤلفين ألمان، وإن كان بعضهم من آسيا الوسطى.

والجارات وتوزيع المنتجات على القطاعات وعدد الأعضاء المسجلين في غرفة الصناعة والتجارة ومعدل الدخل الفردي وما شابه)، **التعليم والثقافة** (عدد المكتبات ودور النشر والسينما والمدارس الابتدائية والمتوسطة والثانوية والجامعات وعدد الطلاب والأساتذة ومعدل الأمية الخ...)، **الحكم** (عدد البلديات والقرى...)، **الاتصالات** (عدد الهواتف والتلكسات والفاكسات)، **السكان** (السكان العاملون وتوزيع اليد العاملة على القطاعات وأعداد العمال الخ...)، **الصحة** (عدد الأطباء وأسرة المستشفيات الخ...) و**الرياضة** (عدد ممارسيها والأندية والرُخص الرياضية الخ...).. ويقدم الفصل المعنون "معلومات عامة" في المجلد الحادي عشر معطيات مماثلة حول تركيا إجمالاً.

بعد هذه الصفحة، يقسم كل مدخل إقليم وفقًا للعناوين الفرعية التالية: **البنية الطبيعية**، التي تركز على الجغرافيا والتضاريس العامة وتكوين التربة والثروة النباتية والحيوانية والعمران؛ **التاريخ**، الذي يروي تاريخ الإقليم في عصر ما قبل التاريخ والانتقال إلى السيادة التركية وحرب الاستقلال الوطني وعصر الجمهورية؛ **البنية الاجتماعية-الاقتصادية**، التي تحوي موضوعات مثل التركيبة الاقتصادية ومميزات السكان المحليين، النشاطات الزراعية وتربية الماشية والصناعة والتجارة والمصارف وخطط التمدين والعمران والتعليم والصحة والضمان الاجتماعي وتنظيم ظروف العمل والجمعيات الأهلية، و**الثقافة** التي تتناول تطور الثقافة التاريخي والاجتماعي وعناصر التراث الثقافي والمعتقدات والأعراف وأنماط الحياة والعمارة والنشاطات الثقافية والأدب. وفي ختام كل عنوان فرعي خلاصة مستقلة.

كذلك فإن هذه الموسوعة تلحظ كيف يُذكر كل إقليم في الأدب. فهي تُبرز ملاحظات وحكايات المراقبين الأتراك والأجانب والرحالين والجغرافيين أمثال أوليا شلبي وفيتال كوينت وشارل تكسييه وابن بطوطة وسترابو وإدموندو دي أميسيز، إلى جانب المعلومات المجموعة من الحوليات الإقليمية والمدخلات ذات الصلة في المصادر مثل *Kamus-ül Alam*⁷ (المعجم الشامل) لشمس الدين سامي. يتاح لقارئ **موسوعة الوطن** فرصة العثور على عناصر حيوية من الحياة اليومية وعلى معلومات أكاديمية أيضًا؛ وذلك لذكرها الأشخاص والعائلات الذين برزوا على مرّ الزمن فتماهوا مع أقاليمهم، وتسجيلها الأحداث البارزة والتقارير الإخبارية من الصحافة المحلية. وثمة معلومات حول حياة الأقاليم السياسية، كأسماء النواب وأعضاء البرلمان في عصر المشروطية (الفترة الدستورية الأولى) وفي الجمعية الوطنية العظمى الأولى والثانية، إلى جانب أسماء أحزابهم ومدة ولايتهم ونتائج الانتخابات التركية حتى ثمانينيات القرن العشرين ووفقًا لأرقام مؤسسة الإحصاءات الحكومية ومعلومات حول الحكام في عصر الجمهورية. أما معلومات المواصلات مثل شبكة البريد والطرق وسلك الحديد التاريخية، فتساعد في تقديم الإقليم ككيان جغرافي حي من دون عزله عن محيطه. وكل مدخل

يوقر معلومات موجزة حول التاريخ والجغرافيا والمناخ والإنتاج الاقتصادي (من ذلك وصفٌ للأراضي الزراعية والإنتاج والماشية والمناجم والصناعة) والمدارس والمستشفيات والمعالم التاريخية والسياحة (متضمنًا معلومات حول الحانات والمطاعم ودور السينما والمواصلات) في كل مدينة تركية في أواخر خمسينيات القرن العشرين. في نهاية كل مجلد ثمة ببلوغرافيا قصيرة وفهرست المحتويات وقسم إعلاناتٍ كبير (حوالي 150 صفحة) للمؤسسات الاقتصادية الكبيرة والصغيرة في تركيا. ليست هذه الإعلانات مصدرًا غنيًا حول الثقافة البصرية للحقبة فحسب، بل إنها توثق النشاط الاقتصادي للقطاع الخاص في خمسينيات القرن العشرين. وفي موسوعة تركيا الجديدة فجوة واضحة هي غياب المعلومات حول مزايا المجتمع التركي وتكوينه الاقتصادي والإثني والديني والثقافي.

عائشة عالمدر أوغلو
ترجمة حسين عبد الساتر



Yurt Ansiklopedisi. Istanbul: Anadolu Yayıncılık, 1981-4, 11 Volumes.

ملخص

موسوعة الوطن

Yurt Ansiklopedisi

تقدّم موسوعة الوطن *Yurt ansiklopedisi* معلومات مسهبة مرتبة أبجديًا حول 67 إقليمًا تركيًا حتى ثمانينيات القرن العشرين؛ وقد أعدتها لجنة أكاديمية بإشراف يوسل يلمان وتحرير طه بارلا وسناب نهرت. المجلدات العشرة الأولى مكرسة بأجمعها لمدخلات حول الأقاليم، فيما يتناول المجلد الحادي عشر، وعنوانه "تركيا"، البلد مجملًا من جهات الطبيعة والحكم والتاريخ والبنية الثقافية والاجتماعية-الاقتصادية. وثمة ملف مخصص للخرائط مستقل عن المجلد الحادي عشر يحوي خرائط كبيرة توثق الجغرافيا الطبيعية لتركيا. وهناك مواد بصرية تنم المعلومات الواردة في الموسوعة، مثل مخططات الأعمار والتمدين وخرائط التطور التاريخي للمدن والمواصلات الداخلية والجيولوجيا وصور بالأبيض والأسود ونقوش ورسوم ومنمنمات تُظهر الناس والحياة اليومية ونواحي أخرى من حياة المدينة.

كثير من مدخلات الأقاليم يبدأ بصفحة معلومات إحصائية عنوانها "معلومات عامة". وغالبًا ما تقدم هذه الصفحة معطيات عن مجالات معينة: الجغرافيا والمناخ (الموقع الجغرافي والمساحة والتضاريس وأعلى المرتفعات وعدد الأيام التي تغمرها فيها الثلوج ومعدل درجة الحرارة ومنسوب المطر الخ...)، الاقتصاد والمال والتجارة والزراعة والإنتاج (عدد فروع المصارف والمصانع والمؤسسات الصناعية الكبيرة والمنتجات الزراعية والصناعية للإقليم وعدد المقاولين

(الكترون-نظائر ذرية) [الصفحات 1155-1227]، 4. C. İspanya-Mehmet Paşa (إسبانيا-محمد باشا) [الصفحات 1731-2303]، 5. (فرقة الانكشارية- سيليفكه) [الصفحات 2307-2880]، 6. سيلو- زوايغ [الصفحات 2883-3455]. العمل ذو الأبعاد 21x29 سم وصفحاته ذات ثلاثة أعمدة، وفيه مادة بصرية كثيرة بالألوان وبالأبيض والأبيض تتضمن لوحات وصورًا وخرائط واشكالًا.

الموسوعة مرتبة أبجديًا وفيها فهرست في نهاية المجلد السادس، مما يمكن من العثور على كلمات ليست في العناوين. إلى جانب العناوين الرئيسية في الفهرست تظهر العناوين الفرعية مرتبة أبجديًا وثمة شرح للموضوعات غير المشمولة بالموسوعة. أما كتابة المصطلحات التركية فيحسب القاموس التركي العائد لمؤسسة اللغة التركية، وكتابة أسماء الأعلام فيحسب الموسوعة التركية. أما المصطلحات الأجنبية فتظل على كتابتها الأصلية. وفي نهاية الموسوعة قسم عنوانه "لفظ أسماء الأعلام" يظهر كيفية ذلك. وثمة أيضًا قسم عنوانه "معلومات إضافية" يراجع الأحداث والتطورات الأخيرة في شتى الحقول والأرقام القياسية والإنجازات الرياضية المتحققة في أثناء إعداد الموسوعة. وآخر معلومات الموسوعة هي أن حكومة الائتلاف التي قامت عقب انتخابات الخامس من حزيران 1977 قد نالت ثقة مجلس النواب واستلمت السلطة. وقد نُشر العمل في سنوات لاحقة.

سوير إكر

ترجمة حسين عبد الساتر



Toros, Hüsametdin. *Yeni Türkiye Ansiklopedisi – Türkiye rehberi*. Istanbul: Halk Matbaası, 1960.

ملخص

موسوعة تركيا الجديدة

Yeni Türkiye Ansiklopedisi

يقدم العمل وصفًا تاريخيًا وجغرافيًا واقتصاديًا وتنظيميًا لتركيا في أواخر خمسينيات القرن العشرين. وفيه قسمان رئيسان: يركز الأول (440 صفحة) على موارد تركيا الطبيعية والإنتاج الزراعي والصناعي وتنظيم الجمهورية الناشئة، المولودة عام 1923، للتحكم بالموارد والإنتاج. يوثق المجلد نشوء التطور الاقتصادي تحت سيطرة الدولة: إقامة المصانع والمصارف والوحدات الإدارية وإسهام هذه المؤسسات في إدارة موارد البلاد البشرية والمادية. كانت الدولة ضالعة في أعمال كثيرة آنذاك، من المناجم إلى صناعة الأحذية، ومن إنتاج الزجاج إلى التعليم وإدارة الفنون.

في القسم الثاني (520 صفحة) وعنوانه "أقاليمنا"، يجد القارئ معطيات حول حجم قطاعات الإنتاج الاقتصادي المتنوعة. كما

المؤلفين في معظم مقالات الموسوعة، وإن عُزِي بعضها الى هيئة التحرير نزولاً عند رغبة المؤلف. هذه الموسوعة لتراجم العثمانيين وأعمالهم تدعوننا، كما تنص في التوطئة، «الى إعادة التفكير في الهوية العثمانية». لكن كان الأحرى بها أن تضع مزيداً من الشخصيات العثمانية تحت المهر بدل الاقتصار على مجلدين.

أيلين بشريان
ترجمة حسين عبد الساتر



Yeni Hayat Ansiklopedisi. Istanbul: Doğan Kardeş Yayınları, 1980, 6 Volumes.

ملخص

موسوعة حياة الجديدة

*Yeni Hayat Ansiklopedisi*⁶

هذه الموسوعة الأولى التي تحمل اسم 'حياة' وهي بتوقيع يونس نادي، صاحب مجلة رسمي أي وجريدة جمهورية. وكانت 'جمهورية مؤسلاري' (المؤسسات الجمهورية)، المنشورة في عشرة مجلدات بإسطنبول بين 36-1932 هي أول موسوعة عامة بالأبجدية اللاتينية. وموسوعة 'حياة' تحذو في إخراجها ومحتوياتها- حذو موسوعة كومبتون المصورة لعام 1930.

لقد كانت سلسلة من الموسوعات باسم 'حياة' من بين أهم مراجع الثقافة والتعليم التركيبيين قبل عصر الإنترنت، مثل: موسوعة حياة تركيا، وموسوعة حياة المصورة، وموسوعة حياة العائلية، وموسوعة حياة الصغيرة. أما 'موسوعة حياة' التي صُممت كموسوعة شعبية للمعلومات العامة لمعلمي الصفوف المتوسطة وطلابها وعامة القراء فقد نشرت في ملازم تشكل ستة مجلدات بين عامي 1961-1963 من قبل دار نشر حياة. وقد مُلئت 'موسوعة حياة' مصدرًا موثوقًا في المدارس والبيوت والمكاتب وكان يمكن العثور عليها في كل مكتبة عائلية تركية حتى وقت قريب. وبسبب الاهتمام الكبير بالموسوعة فقد جرت مراجعتها وتحديثها ثم أعيد تقديمها إلى الحياة الثقافية التركية عام 1973 بعنوان «موسوعة حياة الجديدة» تحت الإشراف العام لشوكت رادو.

تقدم موسوعة حياة الجديدة -المنشورة في إسطنبول من قبل دوجان كرديش- معلومات وجيزة ومهمة حول أعلام أتراك وعالميين وروائع وموضوعات علمية وتقنية تتصل بالجغرافيا التركية والعالمية. وفي نهاية بعض المداخل إحالات إلى مداخل أخرى وبيولوجيا متى اقتضى الأمر. أما مجلدات الموسوعة والبالغ عدد صفحاتها 3455 فيمكن إدراجها كما يلي: 1. C. Aba-Bangkok (عباءة-بانكوك) [الصفحات 1152-579]، 2. C. Banglađeş-Elektrik (بنغلادش- كهرباء) [الصفحات 1152-579]، 3. C. Elektron-İsotop

Çakıroğlu, Ekrem. *Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi*. Istanbul: YKY, 1999, 2 Volumes.

ملخص

موسوعة العثمانيين وتراجمهم وأعمالهم

Yaşamları ve Yapıtlarıyla Osmanlılar Ansiklopedisi

أعدَّ هذه الموسوعة التي حررها إكرام شاكرا أوغلو فريقًا من الخبراء فيه الأكاديميون والصحافيون والباحثون. وتحتوي على حوالي 2300 ترجمة مفصلة لعثمانيين أدوا أدوارًا مهمة في الميادين السياسية والاجتماعية والثقافية أيام الدولة العثمانية.

في توطئة الموسوعة تعليقٌ لوضعها ولخطتها. فالعمل يتبنى فكرة أن الدولة العثمانية «كان لها ذكرى إدارية قوية»، وأن هذه الذكرى «تركت خلفها تراثًا يشمل تراجم أولئك الذين أنتجتهم». وهي تهدف إلى «التعريف بالقوى العاملة التي شكلها المجتمع العثماني عبر القرون، والاعتماد في ذلك على معرفة الخبراء المختصين». أما المعايير الرئيسة في اختيار موضوعات الموسوعة، فهي «الإسهام في الهوية العثمانية» و«الأثر الحي الباقي في ذاكرة المجتمع». ولأن أكبر المساهمين في الحقول السياسية والاقتصادية والثقافية والاجتماعية هم أفراد الطبقة الحاكمة، فإن المقدّمين في كتاب التراجم هذا هم السلاطين والصدور العظام وشيوخ الإسلام «بلا استثناء». وبسبب طبيعة الامبراطورية المتعددة ثقافيًا، فإن الكتاب يشمل مع الحكام آخرين كمثلي الفئات المتصارعة وقادة الجماعات غير المسلمة (وخاصة الروم الأرثوذكس والأرمن واليهود)، ويبرز إسهاماتهم في الهوية العثمانية. كذلك تلحظ المجموعة الأجانب الذين خدموا العثمانيين أو كانوا مقربين منهم. وقد جرى إيلاء طبقة المثقفين والمتصوفة ومؤسسي الطرق الصوفية اهتمامًا ملموسًا في الكتاب، وذلك لإسهامهم في الجانب الثقافي من الهوية العثمانية. ويشغل «الفنانون» الذين شكلوا بنية الامبراطورية الجمالية - كالشعراء والخطاطين والمؤلفين الموسيقيين والمعماريين- مساحة مساوية لتلك التي يحتلها المفكرون والفلاسفة.

لا تقتصر الموسوعة على معلومات حول حياة الأشخاص بل تتعداها الى أعمالهم. وهي غنية بالمواد البصرية كالنقوش والصور والمنمنمات. هذه المواد البصرية لا تكفي بصور شخصية للأعلام وإنما تتناول أعمالهم أو أعمالاً فنية أخرى تتصل بأسمانهم. الأولوية هي لأسماء الأشخاص الأصلية، مكتوبة بأحرف كبرى capital letters في عناوين المقالات، بينما تظهر الألقاب أو التسميات الأخرى بين معقوفين وبأحرف صغيرة small letters. تُرتب تراجم أولئك الذين ماتوا بعد قانون الكنية (1934) أبجديًا بحسب كنانهم. أما غير المسلمين الذين كانوا يستخدمون الكنى حتى قبل القانون، فإن تراجمهم هي بحسب كنانهم، بمن فيهم الذين ماتوا قبل 1934. تظهر أسماء

علاوة على المقالات الرئيسية، يحوي المجلد الأول مقدمة، وتوجيهات لاستخدام الموسوعة، وثبتاً للاختصارات والإشارات المستعملة. كذلك فإن المجلد الرابع عشر يتضمن معلومات جديدة شاملة حول أوزبكستان، وتاريخها، وأدبها، وفنّها، واقتصادها، ونظام الرعاية الصحية فيها، ... إلخ. المحرران الرئيسان هما إ. م. مومنونف (المجلدات 1-9) وك. أ. زوفروف (المجلدات 10-14).

ليست العناية محصورة بالموضوعات التاريخية، والاقتصادية، والاجتماعية، والأدبية، واللغوية بل تشاركها العلوم الطبيعية كالفيزياء، والرياضيات، والكيمياء، ... إلخ. كما أن تراجم الشخصيات المعروفة في العلوم، والأدب، والثقافة تحوز اهتماماً خاصاً. ولبعض المقالات ملحقات بلوغرافية، مما يضيف عليها قيمة علمية.

مقالات الموسوعة الأوزبكية السوفيتية مرتبة أبجدياً وفقاً للنظام الموسوعي العالمي. عناوين المقالات مكتوبة بالأسود النافر، وعادةً ما تكون بصيغة المفرد. كذلك فإن عناوين المقالات المستقلة مكتوبة بالأسود النافر في المتن.

ومما يساعد القارئ في تحصيل معلومات أكثر تفصيلاً وجود نظام إحالات مطّرد الاستخدام. عناوين المقالات مكتوبة بحروف متّصلة. كذلك فإن ثمة إحالات إلى الشكل الأولي للمصطلح من أشكاله المختلفة، مثلاً "Afe umumii q. AMNISTIIA". أما إذا تكرر عنوان مقال في المتن، فإنه يظهر مختصراً، مثلاً "A. sh" - "ANDREEVLAR SHIRKATI". وهناك اشتقاق صرفي موجز للمصطلحات المأخوذة من لغات أخرى. وأحياناً يرد الشكل الأصلي للكلمة، مثلاً (TARIQAT) طريقة).

وفي الموسوعة عدد وافر من الرسوم الملونة، وأخرى بالأبيض والأسود تعين على إيضاح محتويات المقالات. إلى جانب الموضوعات الموسوعية المعتادة، ثمة عناية خاصة بالمسائل الأيديولوجية تميز كل منشورات الحقبة السوفيتية. وإلى هذا التوجه تُعزى المداخل المخصصة لمدح أفكار الشيوعية، والاشتراكية، وثورة أكتوبر ... إلخ. وتعكس بعض المقالات المكرّسة لموضوعات دينية وجهة نظر إحدانية. رغم ذلك، تظل الموسوعة أحد أهم الأعمال المرجعية باللغة الأوزبكية وأكثرها اعتباراً. ولا تزال لبعض المعلومات التي عفا عليها الزمن أهميتها اليوم، وهي لا شك قيمة تاريخياً.

شمس الدين كمال الدين
ترجمة حسين عبد الساتر



(11) الاقتصاد، (12) الرعاية الصحية، (13) التربية البدنية والرياضة، (14) التعليم الرسمي، (15) العلوم، (16) الأدب، (17) الفن والمؤسسات الثقافية والتوير و(18) التقسيم الإداري للأقاليم.

كل المعلومات المتضمنة في المجلد الثاني عشر مُقدّمة من خلال أيديولوجيا قومية تتبناها جمهورية أوزبكستان رسمياً. كما إن المعلومات حول تاريخ أوزبكستان منذ القدم إلى يومنا هذا معروضة وفق تحقيق جديد جرى تنبيهه بعد الاستقلال. كذلك نجد معلومات مفصلة حول الشخصيات والأبطال القوميين الذين ساهموا في استقلال أوزبكستان وقيام دولتها.

في قسم "التاريخ" فصلٌ خاص مكرس للفترة الأخيرة في تاريخ أوزبكستان: السنوات الخمس عشرة الأخيرة من التطور المستقل. وثمة اهتمام خاص بالمسارات الاجتماعية والثقافية والسياسية والاقتصادية التي اتخذتها البلاد عقب الاستقلال عام 1991. ثمة معطيات حول الطبيعة والثروة الحيوانية والنباتية والاقتصاد والعلوم والتكنولوجيا والأدب والفن والعمارة والموسيقى والمسرح والسينما والتعليم الرسمي والطباعة والتربية البدنية والرياضة والعادات والتقاليد القومية والمناسبات العامة في أوزبكستان. وهناك مجلد من المحتوى مكرس لتحليل السياسة الخارجية لأوزبكستان وعلاقتها الدبلوماسية وصلاتها التجارية والاقتصادية والثقافية مع سائر دول العالم.

في **موسوعة جمهورية أوزبكستان** أكثر من 800 خريطة وصور بالألوان والأسود والأبيض. ومن مزايا الموسوعة توفيرها معلومات وأرقام إحصائية من مؤسسات الدولة المعنية ومن الإحصاءات الرسمية.

شمس الدين كمال الدين
ترجمة حسين عبد الساتر



Мумино́в, Иброхим, *Ўзбек Совет Энциклопедияси*. Ташкент: Ўзбек Совет Энциклопедияси Бош Редакцияси, 1971-80, 14 Volumes.

Mūminov, Ibro, him. *Uzbek sovet enciklopedijasi*. Tashkent: Ўзбек Совет Энциклопедияси Бош Редакцияси, 1971-80, 14 Volumes.

ملخص

الموسوعة الأوزبكية السوفيتية

Ўзбек Совет Энциклопедияси

الموسوعة الأوزبكية السوفيتية هي أول موسوعة باللغة الأوزبكية معتبرة وكبيرة تشمل مجالات المعرفة كافة. وهي تتألف من 14 مجلداً، وقد نشرت بين عامي 1971-1980.

أسس النظام الدستوري، (7) السياسة الخارجية، (8) القوات المسلحة، (9) المنظمات الاجتماعية، (10) وسائل الإعلام، (11) الاقتصاد، (12) الرعاية الصحية، (13) التربية البدنية والرياضة، (14) التعليم الرسمي، (15) العلوم، (16) الأدب، (17) الفن والمؤسسات الثقافية والتتوير، (18) التقسيم الإداري للأقاليم. كل المعلومات المتضمنة في المجلد الثاني عشر مُقدّمة من خلال أيديولوجيا قومية تتبناها جمهورية أوزبكستان رسمياً. كما أن المعلومات حول تاريخ أوزبكستان منذ القدم إلى يومنا هذا معروضة وفق تحقيق جديد جرى تبنيه بعد الاستقلال.

شمس الدين كمال الدين
ترجمة حسين عبد الساتر



Азизхужаев, Алишер. *Ўзбекистон Республикаси: энциклопедияси*. Uzbekiston Respublikasi: entsiklopediia. 2006, 11 Volumes.

Azizhuzhaev, Alisher. *Uzbekiston Respublikasi: entsiklopediia*. Tashkent: Uzbekiston millii entsiklopediiasi, 2006, 11 Volumes.

ملخص

موسوعة جمهورية أوزبكستان

Ўзбекистон Республикаси энциклопедияси

هذه الموسوعة مكتوبة باللغة الأوزبكية والأبجدية السيريلية، وقد نشرتها عام 2006 دار النشر الأكاديمية "Uzbekiston Millii Entsiklopediiasi". في مظهرها الخارجي، هي المجلد الثاني عشر والأخير من الموسوعة الجديدة موسوعة أوزبكستان القومية في 11 مجلداً والمنشورة بين 5-2000 على يد الناشر نفسه. وتحتوي على 2080 صفحة.

العمل هو في جوهره طبعة بزيادات وتنقيحات كثيرة من موسوعة جمهورية أوزبكستان المنشورة عام 1997. والمقالات غير مرتبة أبجدياً بل موضوعياً كما في طبعة العام 1997.

تتوزع مواد الموسوعة على ثمانية عشر قسماً ينقسم كل منها بدوره إلى فصول وفقرات بحسب محتوياته. وفي كل قسم معلومات مفصلة حول هذا الموضوع أو ذلك. وفي مستهل الموسوعة ثمة شعار النبالة والعلم وكلمات النشيد الوطني الأوزبكي. أما متن الكتاب فمخصص لتبيان موضوعات أمثال (1) معلومات عامة حول جمهورية أوزبكستان، (2) الطبيعة والموارد الطبيعية، (3) السكان واللغة والكتابة والدين، (4) التقاليد والقيم الروحية والزي القومي، (5) التاريخ، (6) أسس النظام الدستوري، (7) السياسة الخارجية، (8) القوات المسلحة، (9) المنظمات الاجتماعية، (10) وسائل الإعلام،

اهتمام خاص بالمسارات الاجتماعية، والثقافية، والسياسية التي اتخذتها البلاد عقب الاستقلال عام 1991. كذلك نجد معلومات مفصلة حول تاريخ أوزبكستان منذ القدم إلى العصور الحديثة، وحول الأبطال القوميين الذين ساهموا في استقلال أوزبكستان وقيام دولتها. ثمة معطيات حول الطبيعة، والثروات الحيوانية والنباتية، والاقتصاد، والعلوم، والتكنولوجيا، والأدب، والفن، والعمارة، والموسيقى، والمسرح، والسينما، والتعليم الرسمي، والطباعة، والتربية البدنية، والرياضة، والعادات، والتقاليد القومية، والمناسبات العامة في أوزبكستان. وهناك مجلد من المحتوى مكرسٌ لتحليل السياسة الخارجية لأوزبكستان، وعلاقتها الدبلوماسية، وصلاتها التجارية، والاقتصادية، والثقافية مع سائر دول العالم. وفي الموسوعة اهتمام بمختلف دول العالم، وتاريخها، وطبيعتها، وموقعها الجغرافي، وأديانها، وتقاليدها. كما نجد معلومات حول شخصيات تاريخية مشهورة، ومخترعين، ورحالين، وعلماء طبيعة، ومتقنين، وسياسيين بارزين، وقادة مشهورين من شتى البلاد والأزمنة.

في الموسوعة حوالي 50000 مقالاً، ومعظم المادة (60%) مقالات في العلوم الاجتماعية، وحوالي 40% في العلوم الطبيعية. اقتضى تأليف الموسوعة إنشاء فريق تحرير خاص من عشرين شخصاً، وثلاث وعشرين لجنة استشارية أكاديمية ضمت 160 مختصاً من مختلف حقول المعرفة. وقد ساهم فيها أكثر من 800 شخصاً، فيهم عددٌ من الأكاديميين المشهورين والعلماء المختصين بشئون أوزبكستان.

الموسوعة مرتبة على الأبجدية الأوزبكية، وقد نشر المجلد الأول منها عام 2000، والمجلد الحادي عشر عام 2005. ويخصص المجلد الثاني عشر والأخير بأجمعه لجمهورية أوزبكستان. في كل من المجلدات الاثني عشر 2000-2080 صفحة، و800-1200 خريطة. كما توجد صور بالألوان وبالأبيض والأبيض. أما المعلومات المرجعية، وهي أحد عشر ملحقاً، فملحها في نهاية المجلد الحادي عشر بعد المتن الرئيس، وتشمل: (1) كرونولوجيا لمرحلة استقلال جمهورية أوزبكستان، (2) الفائزون بجائزة نوبل، (3) بلدان العالم، (4) العملات، (5) المعالم الجغرافية-الطبيعية المهمة، (6) كرونولوجيا للزلازل الكبرى، (7) وحدات القياس الدولية، (8) وحدات القياس المستخدمة تاريخياً في آسيا الوسطى، (9) أنظمة التوقيت، (10) المجرات، (11) النظام العشري.

وقد نُشر في عام 2006 موسوعة أخرى من اثني عشر مجلداً مكرسة لجمهورية أوزبكستان. وهذا العمل هو طبعة بزيادات وتنقيحات كثيرة على موسوعة جمهورية أوزبكستان التي نشرت عام 1997. والمقالات غير مرتبة أبجدياً بل موضوعياً كما في طبعة عام 1997.

تتوزع مواد الموسوعة على ثمانية عشر قسماً ينقسم كل منها بدوره إلى فصول وفقرات بحسب محتوياته. وفي كل قسم معلومات مفصلة حول هذا الموضوع أو ذلك. وفي مستهل الموسوعة، ثمة شعار النبالة، والعلم، وكلمات النشيد الوطني الأوزبكي. أما متن الكتاب فمخصص لتبيان موضوعات من أمثال: (1) معلومات عامة حول جمهورية أوزبكستان، (2) الطبيعة والموارد الطبيعية، (3) السكان واللغة والكتابة والدين، (4) التقاليد والقيم الروحية والزي القومي، (5) التاريخ، (6)

وتاريخ العالم وتاريخ الهند والتعليم والجغرافيا والغابات وعلم الأحياء والحيوانات وعلم الرياضة والزراعة والعلوم والمجتمع والسياسة والطب والفيزياء والبيطرة والفلسفة وعلم النفس والفلك والجماليات والقانون والكيمياء وعلم إدارة المكتبات والأديان وعلم الاقتصاد والمعادن والنشر والإدارة. وقد تم ترتيب هذه المداخل حسب الأبجدية الأوردية. وكذلك كتبت الأسماء الصعبة النطق والمصطلحات بالحرف اللاتيني. فالمجلد الأول يحتوي على معلومات حول سبعة مجالات بينما يغطي المجلد الثاني اثني عشر مجالاً للعلم، وقد سجل المجلد الثالث معلومات حول ثلاثة عشر مجالاً.

وتعتبر هذه الموسوعة من الأعمال النادرة في الأوردية لاشتمالها على كل المجالات الرئيسية في ثلاثة مجلدات لقراء اللغة الأوردية. وعالج الكتاب موضوعات مختلفة بالإسهاب والتوضيح ولكن لا توجد المراجع والمصادر كما توجد في الموسوعات الكبرى. ولا يوجد ذكر أسماء الكتاب تحت المقالات. وتمت المحاولات لتسجيل كل المعلومات الحيوية على الموضوعات المتعلقة بها. ولكن لم تَلَقَ بعض المجالات عناية كافية ولذلك تنقص معلومات دقيقة ومصدقة. ويظهر من المحتويات الميل إلى العصبية في المقالات حول الأدب والأديان وتاريخ الإسلام.

ولكن رغم مجهودات الناشر، ملئت المجلدات الثلاثة كلها بالأخطاء المطبعية حتى إن كثيراً من الأسماء طبعت بصورة خاطئة.

رضوان الرحمن



Аминов, Муроджон. Ўзбекистон миллий энциклопедияси. Тошкент: Ўзбекистон миллий энциклопедияси, 2000–5, 12 Volumes.

Aminov, Murodzhon. *Ўzbekiston millii entsiklopediiasi*. Tashkent: Uzbekistan National Encyclopaedia, 2000–5, 12 Volumes.

ملخص

موسوعة أوزبكستان القومية

Ўзбекистон Миллий энциклопедияс

هذه الموسوعة الشاملة ذات المجلدات الاثني عشر موضوعة باللغة الأوزبكية والأبجدية السيريلية، وقد نشرتها مؤسسة النشر الأكاديمي التابعة للدولة *Uzbekiston Millii Entsiklopediiasi*. الموسوعة عبارة عن مجموعة معلومات أساسية حول أهم منجزات الحضارة الإنسانية، وفيها مختصراً لآخر ما بلغته العلوم، والتكنولوجيا، والثقافة. ويتناول قسم مهم من المقالات (حوالي 40%) جمهورية أوزبكستان. وثمة

التفاصيل الحيوية مثل كل التواريخ الهامة والأماكن المتعلقة بهم وآثارهم مع تحليلها. كذلك تم تسجيل أسماء كل الكتب المطبوعة على هذا الموضوع كما ذكرت أسماء بعض المخطوطات أيضاً بمقابلة المصادر. و تركز الموسوعة بالخصوص على الآداب الإسلامية أيضاً حيث تحوي كل العلماء والأدباء من الدراسات الإسلامية والعربية والفارسية والأردوية و آثارهم. كذلك لم تترك الموسوعة أي موضوع من الأدب الأوردي نثراً و شعراً و نقداً وتوجد مقالات على كل الشعراء و الأدباء و النقاد.

ورغم المجهودات لتغطية كل موضوعات الإسلام والحضارة الإسلامية لم يتم شمل عدد كبير من المجالات. ويبدو أن التركيز في الموسوعة كان على أصول الإسلام. والموسوعة تجنبت من القضايا والحوادث التي قد ترحم المشاعر الدينية لمختلف طوائف الإسلام وتم ترك المداخل لغير طائفة أهل السنة. كذلك تركت الموسوعة عدداً كبيراً من تلك المصطلحات الثقافية التي أصبحت جزءاً من الحضارة الإسلامية. ويبرز بالخصوص الميل إلى العصبية خلال معالجة الشيعة والبريلوية والقاديانية وشؤونهم الدينية.

وقد ألف هذه المقالات كلها العلماء والأكاديميون المتخصصون في مجالاتهم المتفرقة ولكن بسبب مضي 30 عاماً على هذه المقالات قد تختلف الأفكار والاعتبارات المسجلة.

رضوان الرحمن



فضل الرحمن. اردو انسائيكلوبيديا. ني دلهي: قاومي كانسيل براى ترقى اردو، 1996، مجلد 1-3.

Fazlurrahman. *Urdū Insāiklopīdīyā*. New Delhi: Qaumī Kaunsil barāe Taraqqī-yī Urdū, 1996, Volumes 1–3.

ملخص

الموسوعة الأوردية

اردو انسائيكلوبيديا

الموسوعة الأوردية تحتوي على ثلاثة مجلدات (اردو انسائيكلوبيديا) وتحيط باثنين وثلاثين مجالاً للعلم. وقد تم ترتيبها على نموذج موسوعة كولومبيا ولكن الفرق البارز بينهما هو ترتيب المداخل وكمية المعلومات. موسوعة كولومبيا ترتب المداخل حسب الحروف الهجائية بينما فضلت الموسوعة الأوردية تسجيل المعلومات حسب المجال، ووردت هذه المجالات حسب الهجائية الأوردية. ولكن تدعى الموسوعة أن المجلدات الاثنتي عشرة القادمة ستنتشر مداخلها حسب الحروف الهجائية الأوردية.

الموسوعة الأوردية تحتوي على مقالات حول الآثار التاريخية والأدب والجيولوجيا والهندسة وتاريخ الإسلام

الاجتماعية العامة لنخبة تلك المدينة، وكذلك بالحياة السياسية في سوريا.

توماس بيار
ترجمة عثمان نصيري



اردو دائرء معارف اسلامي. لاهور: دانشگاه پنجاب. 1959-1993، 16 مجلد. شفيع، محمد.

Shafi, Mohammad. *Urdū dā'irah-yi ma'ārif-i Islāmiyyah*. Lahore: Dānishgāh-i Panjāb, 1959-93, 16 Volumes.

ملخص

دائرة المعارف الأوردية الإسلامية

اردو دائرء معارف اسلامي

هذه الموسوعة هي موسوعة شاملة في الأوردية وتشتمل على 24 مجلدا بما فيها مجلد للفهرست. كل من المجلدين الرابع عشر والسابع عشر يحتويان على مجلدين متفرقين، وقد تم تسجيل المداخل حسب الأبجدية الأوردية.

تم نشر المجلد الأول في عام 1964 بينما ظهر المجلد الأخير في عام 1993. في البداية أشرف محمد شفيع بصفته مدير التحرير العام على هذا المشروع الذي نفذته جامعة بنجاب، لاهور، وأصدر ثلاثة مجلدات بدائية بينما تم ترتيب ثمانية عشر مجلدا تحت رعاية سيد محمد عبد الله. و أكمل هذا المشروع الكبير الأستاذ سيد محمد أطاف أحمد بنشر مجلدين أخيرين ومجلد الفهرست.

كان هذا المشروع في البداية مشروع ترجمة الموسوعة الإسلامية التي نشرتها الأكاديمية الملكية الهولندية، لكن من خلال إعدادها قد تبلورت في العمل الأصلي الحر مع تفاصيل أكثر.

تعد هذه الموسوعة الأوردية من بين الآثار الشاملة التي تم القيام بها في الأوردية، وهي تحوي حوالي 8900 مدخل تركز على الثقافة الإسلامية بما فيها الكتب والشخصيات واللغات والأدب والعلوم والمدن الإسلامية والبلدان والأماكن التاريخية والفنون والعلوم والنباتات والحيوانات والقضايا السياسية والدينية والاجتماعية. وقد تم تسجيل المراجع والمصادر وأسماء الكتب ومؤلفيها إلا البعض منها ضمن المقالات. ويجدر بالذكر أن بعض المداخل هي بحث منفتح والأخرى لا تشكل إلا مداخل القاموس فقط. وكتبت الأسماء أو المداخل مع الإعراب لإزالة أي مجال للخطأ في النطق وتم تسجيل كثير من الأسماء المعقدة والأعجمية في رسم الخط اللاتيني. ألف المؤلفون مقالات وأبحاثا بالإسهاب حتى اعتبرها الأكاديميون كعمل مرجعي جيد في مجال الدراسات الإسلامية. وخلال الكتابة على الشخصيات قد سجلوا كل

ظلاً للشعراء الأتراك -وهو مصدر فريد حول تاريخ الأدب التركي- ناقصاً وتوقف العمل فيه عند المجلد الثالث، الملزمة 96، حرف الفاء.

سوير إكر
ترجمة حسين عبد الساتر



حافظ، محمد مطيع؛ أباطه؛ نزار. علماء دمشق وأعيانها في القرن الحادي عشر الهجري. بيروت: دار الفكر المعاصر، 2000، 2 مجلدات.

Hafiz, Muhammad Muti, Abazah, Nizar. *Ulama' Dimashq wa-a'yanuha fi al-qarn al-hadi 'ashar al-Hijri*. Beirut: Dar al-Fikr al-Mu'asir, 2000, 2 Volumes.

ملخص

علماء دمشق وأعيانها في القرن الخامس عشر الهجري:

المتوفون بين عامي 1401 و 1425 {1980-2004}

يحتوي هذا الكتاب على سير وتراجم 405 مشاهير شخصيات دمشق الذين وافاهم الأجل بين عامي 1401 و1425 هجرية (1980-2004). ولقد جاء ترتيب المواد زمنياً وفقاً لتاريخ الوفاة. وجرى استخدام التقويمين الهجري والغريغوري الميلادي معاً. وهناك فهرس أبجدي في نهاية المجلد. ويتفاوت طول إفادات السيرة بين أسطر قليلة وعدة صفحات حسب أهمية الشخصية. وتبدأ المواد بنبذة قصيرة حول الملامح الهامة للشخصيات تليها بيانات حول منشئهم وتعليمهم ومهنتهم ومختلف نشاطاتهم ومناصبهم وأسفارهم وأعمالهم.

إن هذا الكتاب يلبي متطلبات المعايير الأكاديمية من جهة دقة الترتيب الزمني والاستخدام الصارم الرصين للمصادر. وهناك ثبت بالمراجع في ذيل كل مادة يشمل المستندات الثانوية والأولية مثل معاجم السيرة والتراجم والمقالات المنشورة في المجالات والمخطوطات فضلاً عن المقابلات والحوارات والمراثي. أما في شأن الشخصيات الدينية فإن المؤلف يعتمد في حالات عديدة على معرفته للصيقة بدوائر علماء الدين الإسلامي في دمشق.

وهذا الكتاب هو استمرار لكتاب تاريخ علماء دمشق في القرن الرابع عشر الهجري والذي أصدره أباطة ومحمد موطئ الحافظ وهو بدوره استمرار لسلسلة تراجم علماء الإسلام في دمشق منذ القرن الحادي عشر. بيد أنه ووفقاً لعنوان هذا العمل الذي يشير إلى علماء دمشق وأعيانها. فهو يشمل العديد من الشخصيات غير الدينية كالزعماء السياسيين (حافظ الأسد، مثلاً) والأكاديميين والأدباء (مثل الشاعر نزار قباني).

هذا الكتاب هو أداة لا غنى عنها لدراسة تاريخ دمشق الديني والثقافي المعاصر، ولذلك فهو على صلة وثيقة بنهج الحياة

ملخص

الشعراء الأتراك سعد الدين نزهت

Türk Şairleri Sadeddin Nüzhet

سعد الدين نزهت إرغون (1901-46) هو أحد أوائل معلمي الأدب وباحثيه في عصر الجمهورية التركية. صار سعد الدين نزهت بوسستينسين (شيخاً) في تكية الدراويش المسماة حلاج بابا وهو لما يزل يافعاً، ثم بدأ عمله معلماً وموظفاً حكومياً بعد إغلاق تكايا الدراويش والحلقات الدينية عام 1925. لسعد الدين نزهت دراسات كثيرة واختيارات من الشعر التركي الرفيع والشعبي، كما إنه زخم دراسة التراث الشعري البكتاشي-العلوي-القرلباشي. كذلك أجرى أبحاثاً في الموسيقى التركية ونشر *Türk Musikisi Antolojisi* (عيون الموسيقى التركية) (جزءان 3-1942). وقد توفي قبل إكمال عمله الموسوعي *Türk Şairleri* (الشعراء الأتراك) (45-1936) الذي يتبوأ مكانة رفيعة بين أعماله.

الشعراء الأتراك هو مزيج من كتابة التراجم والمصادر (البيلوجرافيا) والمختارات التي تسلط الضوء على تاريخ الشعر التركي، بيد أن الكتاب لا يلحظ كتاب النثر لذا لا يمكن اعتباره كتاب تاريخ أدبي. بناء على المعلومات التي يعرضها إرغون حول ضرورة تأليف الكتاب وعلى أسلوبه ومحتوياته، يبدو أنه إلى حينه لم يكن ثمة كتاب منشور جامع للشعراء الأتراك. أما كتب التراجم والتذكرة التي ألفها سيهي ولطيفي وسالي وفطين فلم تشمل إلا شعراء في قرون معينة. وتلك الأعمال المتوفرة ما احتوت إلا على بضعة أبيات حتى لأعظم الشعراء. وكان الحصول على معلومات حول الشعراء دونما ديوان متاخفاً فقط عبر مصادر أخرى.

نشر الشعراء الأتراك لتلبية هذه الحاجة: لتأمين معلومات أكثر تفصيلاً وأمثلة جديدة من الشعر دون الاقتصار على ما في كتب التذكرة. طبع **الشعراء الأتراك** في صفحات ذات عمودين، ومداخله مرتبة على الحروف الأبجدية. بعد ترجمة الشعراء هناك معلومات حول أعمالهم وموقفهم الفني ونظرتهم إلى الحياة إلى جانب نماذج من شعرهم. وفي الموسوعة شعراء فحول وآخرون ضعاف، وذلك إما لمجرد أنهم كتبوا الشعر أو لأن القيمة الأدبية لعمل أو شاعر ما لا يقدرها إلا الأفراد في زمنهم. ويتناول العمل الشعراء الذين أشاروا إلى أحداث تاريخية في قصائدهم وبالتالي كان لهم أهمية تاريخية اجتماعية، إضافة إلى شعراء الساز الذين كتبوا في الأفكار والمثل. ويمكن العثور أيضاً في **الشعراء الأتراك** على شعراء توجد قصائدهم في المجالات الأدبية وإن لم يكن ثمة معلومات حول حياتهم، وعلى شعراء أتراك من شتى الأديان والتيارات الفكرية، وعلى شعراء أجانب كتبوا قصائد تركية. كذلك ثمة دراسة معمقة للجماعات الصوفية مثل الأبدال والحروفية والبكتاشية والقرلباش إلخ... وشعراء الساز وأولئك الذين كتبوا باللهجات الأذرية والجعانية.

وأوروبا وكذلك مفهوم بناء الدولة عند البدو الترك، بالإضافة إلى الملامح الثقافية للمجتمع التركي القديم ومنها نقوش السلطان أورخان. أما المجلد الثاني القرون الوسطى، فيعالج متغيرات النظرة العالمية المرافقة لاعتناق الترك الإسلام في القرن التاسع. ومن المقالات ذات الأهمية الخاصة تلك التي تتناول تترك الأناضول وقيام الدولة السلجوقية والصليبيين. وفي حين يتم فحص المغول والقطيع الذهبي والتموريين ومغول الهند، فإن التركيز على سلاجقة الأناضول والبيك (الإمارة) يمهّد للمجلدين التاليين الموسومين كلاهما بعنوان العثمانيون.

يركز المجلد الثالث على قيام السلالة العثمانية وذلك من خلال تتبع تطوّر هذه الامبراطورية خلال القرون الكلاسيكية حتى القرن السابع عشر الذي يوصف بأنه "فترة الأزمة" والتحوّلات. ويغطي المجلد الرابع الفترة الممتدة من بداية الفترة الإصلاحية في القرن التاسع عشر إلى سقوط الامبراطورية وتأسيس الجمهورية التركية سنة 1923. وعلى الرغم من التقسيمات التاريخية التقليدية المعتمدة في هذين المجلدين، إلا أنّ المجلد الثالث يقدم وجهات نظر ذات شأن حول قضية التحقيب في علم التاريخ التركي الحديث للامبراطورية العثمانية. ويعتني المجلدان كذلك بوجهات النظر المتنوعة للدارسين المنتمين إلى مناطق كانت في يوم جزءاً من الامبراطورية العثمانية. والجدير بالذكر في المجلدين طريقة معالجة التداخل بين السياسة واللغة والاقتصاد والعلوم في كلّ من الفترات الزمنية التي يشملانها.

أما المجلد الخامس، تركيا فينتبع تأسيس الجمهورية التركية والنمو السياسي للدولة الفتية التي طبعت بثلاثة انقلابات عسكرية في النصف الأخير من القرن العشرين. وتوفر اللغة والأدب منظورين يمكن من خلالهما رؤية المتغيرات السياسية والاجتماعية والثقافية التي شهدتها تركيا في القرن الأخير. كما يسلط هذا المجلد الضوء على الأثر السلبي للامبريالية الروسية ثم السوفياتية في آسيا الوسطى، مميّزاً استمرارية خطرة في السياسات القمعية التي أتبعها الدولتان تجاه الشعوب التركية التي كانت ضمن سيادتها. وأخيراً يتناول المجلد السادس تحت عنوان **العالم التركي** التاريخ المعاصر لدول آسيا الوسطى وشمال قبرص والجمهوريات التركية ذات الحكم الذاتي في اتحاد الدول المستقلة والصين والمجمعات التركية في البلقان والشرق الأوسط. ويختتم هذا المجلد بقسم موجز ولكن فيه معلومات وافية عن المهاجرين الأتراك في أوروبا والولايات المتحدة وأستراليا، مركزاً على قضايا من مثل التعليم والاندمج الثقافي ووضع النساء في هذه المجتمعات المشتتة.

كارن آ ليل
ترجمة رنا سبليني



Ergun, Sadeddin Nüzhet. *Türk Şairleri*. 1950?, 3 Volumes.

وشمول الموضوعات في الموسوعة، فإن المقالات غير منسقة محتويً ولغةً وأسلوباً وجودةً بحث. هذه الموسوعة تحيط بالتاريخ والثقافة والحضارة للأتراك حول العالم، وبذلك تهدف إلى بناء منظومة فكرية تعادل نوعاً ما تلك التي بنتها الموسوعة التركية (*Türk Ansiklopedisi*) شبه الرسمية في القرن العشرين.

سوير إكر

ترجمة حسين عبد الساتر



İnalçık, Halil; Halaçoğlu, Yusuf; Güzel, Hasan Celâl; Oğuz, C. Cem; Karatay, Osman. *The Turks*. Ankara: Yeni Türkiye, 2002, 6 Volumes.

الترك

The Turks

تتألف هذه الموسوعة من ستة مجلدات تحت عنوان "الترك" *The Turks* وهي مختصر للمجلدات العشرين بعنوان *Türkler*. يشكل هذان العملان إلى جانب مجلدات عشر بعنوان *Genel Türk tarihi* تنويجاً لمشروع قام به دارسون من مختلف الفروع المعرفية من مثل علوم الآثار والأدب وعلوم اللغة والتاريخ والحقوق وعلوم الإنسان وذلك بهدف بناء تاريخ شامل للعالم التركي الذي يضم اليوم أكثر من "مئة" وثمانين مليون نسمة منتشرين في القارات الخمس". وتحتوي هذه الموسوعة في أكثر من ستة آلاف صفحة ترجمات انكليزية لمقالات تضمها الموسوعة *Türkler*، علاوة على مقالات قُمت باللغة الانكليزية أصلاً. وعلى الرغم من التشديد على الطابع العالمي لهذا العمل فإن نحو ثلاثة أرباع المشاركين فيه هم أتراك وبالرغم من النزعة القومية لبعض المقالات وعدم التوازن في بعض الترجمات، فإن هذا العمل يشكل مصدرًا مهمًا يستفيد منه على السواء الدارسون وعمامة القراء الذين لا يتقنون اللغة التركية والذين يبحثون عن معلومات حول فترات محددة من تاريخ الشعوب التركية ومقامها في العالم. هذه المجلدات مرتبة زمنياً وهي تقدم وجهات نظر متعددة حول موضوعات تتنوع بين البدايات البدوية لمجموعات تركية مختلفة في سهاب أوراسيا ونشأة الامبراطوريات التركية الإسلامية وتأسيس الجمهورية التركية في العام 1923، إلى جانب الوضع في دول آسيا الوسطى منذ سقوط الاتحاد السوفياتي ودور الشتات التركي في القرن الواحد والعشرين. وتتوفر بلوغرافيا تفصيلية للمقالات، بعضها يشمل حاشية تفسيرية. والمقالات مرفقة كذلك بعدد كبير من الصور والصور الفوتوغرافية والخرائط والرسوم البيانية وهي بالألوان أو بالأسود والأبيض. يبدأ المجلد الأول القرون القديمة بمرحلة ما قبل التاريخ في آسيا الوسطى ويلقي الضوء على الهجرات التركية عبر آسيا

يتألف القسم الأكبر من المشروع، *Türkler* (الأتراك)، من 104 فصول (أحدها هو الفهرست) في 21 مجلدًا و21000 صفحة؛ بينما يتألف المختصر الانجليزي (*The Turks*) من 6 مجلدات في 6000 صفحة. يتألف *Genel Türk Tarihi* (التاريخ التركي العام)، وهو تقييم زمني للعمل الرئيس، من 110 مجلدات في 8000 صفحة. أما المختصر الانجليزي (*The Turks*) فهو أكثر الأعمال الأجنبية شمولاً في مجاله. تتكون الأثر *Türkler* (الموسوعة الرئيسية) من 1623 مساهمة أكاديمية منها 1248 مساهمة تركية، إلى جانب 30000 معطى من المواد البصرية المساعدة كالرسوم والصور والخرائط والمنمنمات وأمثالها.

خلافاً للموسوعة التركية (*Türk Ansiklopedisi*)، لا تقسح "الأتراك" مجالاً إلا لمواد متصلة بدراسة التركيات *Turcology*. كذلك فهي تبحث وفق ترتيب زمني دول الأتراك ومجتمعاتهم بدءاً من أقدم العصور، وتدرس علاقتهم بالفلسفة والعلم واللغة والأدب والثقافة والفن الخ... كما إن ثمة اعتناء بالتطورات الأخيرة المتصلة بتسجيل التاريخ كأعمال التنقيب. وفي المجلد الأول من العمل معلومات جمة حول الدراسات في التاريخ والجغرافيا التركية وتعداد الأتراك وأصلهم والدول التي أسسوها.

تجهد الموسوعة لتبني مقاربة موضوعية خاصة في تقديم أحداث ما بعد العام 1960، ذاك أنها أول عمل يحاول التاريخ دونما انقطاع لكل المراحل منذ قيام الجمهورية إلى الآن. في كرونولوجيا التاريخ التركي الواردة في المجلد الأول من الموسوعة، تظهر أهم أحداث التاريخ التركي شهرياً من 2000 ق. م. إلى نيسان 2002 ب. م. وفيما يتعلق بعنوانين الموضوعات، هاك بعضها: "العلاقة مع الحضارة الصينية"، "عصر الساكا في أوراسيا"، "الثقافات القديمة في آسيا الوسطى"، "الهنون الآسيويون"، "الهنون الأوروبيون"، "أتراك القوق"، "الغوريون"، "القروينيون"، "الكيمك-القفجاق/القصان"، "مجتمع الأتراك القدامى واقتصادهم"، "الغزنويون"، "السلجقة العظام"، "العلم والفكر في أول دول الأتراك المسلمين"، "الدولة السلجوقية التركية"، "الخانيات في أذربيجان"، "الفلسفة والعلم في عصر البكاوات (المديريات) والسلجقة الأتراك"، "الدولة العثمانية"، "العلم خلال العصر العثماني الكلاسيكي"، "القرن الثامن عشر: الإصلاح والتحول وعصر الدبلوماسية"، "احتلال الأناضول وحركات المقاومة الوطنية"، "أتاتورك والنضال القومي"، "قيام الجمهورية التركية"، "فترة (1960-1980)"، "المجتمع التركي في عصر الجمهورية"، "الشعوب التركية والسياسة التوسعية للاتحاد السوفياتي الثورة البلشفية" وما إلى ذلك. في مطالعة الأحوال الراهنه لبلاد الأتراك، يبدو أن الجزئين 19-20 مخصصان لدراسة الجمهوريات والمجتمعات التركية ذات الاستقلال الذاتي أو المستقلة تماماً، وللإلمام بالأوضاع السياسية والثقافية والاجتماعية للجاليات التركية في أوروبا وأميركا وأستراليا. جرى إعداد "الأتراك" من قبل مجموعة كبيرة من المؤلفين في وقت قياسي، وهي تتوخى نظرة كلية لتاريخ الأتراك من أجل خلق تاريخ يتجاوز السياسة والحدود. وبسبب كثرة المساهمين

تراجم وجيزة لمؤلفين من بلدان مختلفة مثل قرغيزستان، وتركمانستان، وأوزبكستان، وإيران. الملحق الثاني يُثبت مواليد كثير من المؤلفين الأتراك ووفياتهم شهرًا بشهر. الملحق الأخير يُورخ للفنانين بجوائز في الأدب، والعلوم، والفن ممنوحة من 197 مؤسسة في عصر الجمهورية. وفي المجلد الثالث من الموسوعة ببلوغرافيا عامة وفهرس.

ترتيب مداخل الموسوعة سهل: ثمة ترجمة وجيزة للمؤلف يليها ثبت بمؤلفاته. بجدر القول أن المؤلفين يمثلون طيفًا من شتى المدارس الفكرية. ولما يحوي المدخل مقتبَسًا من ناقدٍ ما حول المؤلف أو أعماله. ويبدو اختيار هذه المداخل، والنقاد المقتبس منهم، أمرًا اعتباطيًا. ومن أهم مزايا القاموس البيلوغرافيات الواردة عقب كل مدخل. ويحيلنا إشق إلى كتب ومقالات مختارة في تهيئته للبيلوغرافيا.

نشرت موسوعة المؤلفين الأتراك بالانجليزية عام 2005، وقدمها إلى الجمهور وزير الثقافة والسياحة التركي في معرض فرانكفورت للكتاب ذاك العام. وقد ترجمت لجنة من المترجمين إلى الانجليزية تراجم 2023 مؤلفًا اختارها إحسان إشق. وموسوعة المؤلفين الأتراك متوفرة على الإنترنت من خلال وزارة الثقافة والسياحة التركية.

الموسوعة مفيدة إجمالاً في العثور على معلومات حول مؤلفين مغمورين، لكن طابعها الشمولي يجعلها تقدّم عرضًا مقتضبًا لأعلام المؤلفين.

بورسو كاراهان
ترجمة حسين عبد الساتر



Güzel, Hasan Celî; Koca, Salim; Çiçek, Kemal, *Türkler*. Ankara: Yeni Türkiye Yayınları, 2002, 21 Volumes.

ملخص

الأترك

Türkler

نُشرت هذه الموسوعة في أقرة عام 2002 من قِبَل Yeni Türkiye Yayınları (منشورات تركيا الجديدة)، وهي تحيط بالتاريخ والثقافة والحضارة التركية إلى يومنا هذا وفق ترتيب زمني. يُعتبر "المشروع البحثي حول التاريخ والثقافة والحضارة التركية" من أكثر مشاريع التاريخ وشمولاً، فهو يتألف من 37 مجلدًا في ثلاث مجموعات و35000 صفحة. وقد نُضد في عمودين ببنط كبير وطُبع على الورق الفاخر زنة 90 غرامًا. خلال إعداد الموسوعة، أوكلت المهام إلى 2320 أكاديميًا وباحثًا من 48 بلدًا مختلفًا. علاوة على ذلك، تمّ تشغيل أكبر نظام طباعي وتصويري في تركيا مما أتاح للمشروع أن يكتمل في ثلاثة أعوام فقط.

في عرض المواد المتعلقة بمجتمعهم والمجمعات الأخرى الناطقة بالتركية. فمثلاً، يبلغ طول المقال حول كازاخستان ضعفي طول أي من المقالات حول سائر الدول الناطقة بالتركية. ثمة مقال حول القائد السوفييتي الكازاخي المرموق دين محمد كوناييف، ولكن ليس ثمة ما يماثله حول نظيره الأوزبكي شرف رشيدوف.

هذا وضع مؤسف لأن القارئ الناطق بالكازاخية يستطيع مطالعة مقالات مفصلة حول بلاده في موسوعات أخرى متوفرة هناك. وفي الآن عينه يبدو صعبًا جدًا العثور على مقالات جيدة ومحدثة حول تركيا أو أوزبكستان أو تترستان. ويظهر أن ذلك يعكس ضعف الأفكار القومية الطورانية في كازاخستان نهاية القرن العشرين وبداية الحادي والعشرين. في الكتاب عدد من الأخطاء الملموسة. فهناك مقال حول جمهورية "قرغيزيا" عنوانه *Kyrgyzia*، مع أنه ليس ثمة اسم كهذا في اللغة الروسية أو الكازاخية (المتداول قرغيزستان و*Kirgizia*). كذلك فإن الصورة المرفقة بالمقال حول "جلانتش بهادر" تخطئ في نسبتها مدرسة تلاقري إلى بخاري، والحق أنها جزء من مجمع مباني "رغستان" المشهور في سمرقند.

بيد أن من مزايا الموسوعة جودة المساهمات حول الأدب المكتوب بالتركية في العصور الوسطى والقرنين التاسع عشر والعشرين، وهناك عدد من التصاوير بالأبيض والأسود، وبعض المقالات تُبرز أسماء مؤلفيها.

عسكر عبد رحمانوف
ترجمة حسين عبد الساتر



Işık, İhsan. *Türkiye yazarlar ansiklopedisi*. Ankara: Elvan Yayınları, 2006, 2 Volumes.

ملخص

موسوعة المؤلفين الأتراك

Türkiye yazarlar ansiklopedisi

موسوعة المؤلفين الأتراك لإحسان إشق عبارة عن ثلاثة مجلدات تشمل مؤلفين أترك معظمهم من القرنين العشرين والحادي والعشرين. لا تقتصر الموسوعة على الأدباء بل تتعداهم إلى الكتاب في حقول الفلسفة، وعلم الاجتماع، والاقتصاد، والسياسة، والدين، واللغة، والفولكلور، وتاريخ الفن. صدرت ثلاث طبعات من الموسوعة حتى الآن، وهذا المستخلص مبني على الطبعة الأخيرة الصادرة عام 2004.

كان في الطبعة الأولى تراجم 3218 مؤلفًا، وفي الثانية المزيدة 3288 مؤلفًا. أما الثالثة والأخيرة المزيدة، ففيها تراجم 5786 مؤلفًا. وفي الموسوعة ثلاثة ملاحق في نهاية المجلد الثالث. الأول، وعنوانه "Türk Dünyası Yazarları" (مؤلفو العالم التركي) مزيد على الطبعة الثالثة، وهو يحوي

وللمصطلحات الدينية والصوفية (مثلاً: الله، داود، المسيح الدجال، المسيح، اللاجودية، الدرويش) والمذاهب الدينية والطرق الصوفية (مثلاً: الحنيفية، النقشبندية) والاتجاهات الفلسفية (مثلاً: المثالية، العقلانية وأسماء أماكن (مثلاً: جبل عرفات، كربلاء).

يمكن القول عن هذا العمل الشامل إنه يسدّ ثغرة في مجال الأدب التركي نظراً إلى أن عدد الأعمال الموسوعية في هذا المجال صغير. ولكن بالمقارنة مع تنوع موضوعاته فإن مجلداته صغيرة ومدخلاته موجزة. بالإضافة إلى ذلك، يبدو أن المدخل المتعلقة بالأدب التركي المعاصر خاصة، محكومة باختيارات الكاتب الخاصة والشخصية وذلك من حيث انتقاء المدخل وطولها ومحتواها.

انگین کیلیچ
ترجمة رنا سبليني



Ergun, Sadeddin Nüzhet. *Türk Şairleri*. 1950?, 3 Volumes. Нысанбаев, А. *Түркістан: халықаралық энциклопедия*. Алматы: Қазақ энциклопедиясы, 2000.

Nysanbaev Ä. *Türkistan: khalyqaralyq éntsiklopediia*. Almaty: Qazaq éntsiklopediiasynnyng, 2000.

ملخص

تركستان: الموسوعة الدولية

Türkistan: халықаралық энциклопедия

بخلاف ما قد يتبادر إلى الذهن، ليست هذه الموسوعة عملاً حول مدينة تركستان الواقعة في كازاخستان ولا حول القسم من آسيا الوسطى ذي الغالبية المسلمة الذي كان يُعرف بهذا الاسم زمنَ الامبراطورية الروسية. الحقيقة أن هذا المجلد المكتوب باللغة الكازاخية هو مجموعة مقالات موسوعية حول الحياة السياسية، والاقتصادية، والثقافية للدول الناطقة بالتركية المسماة هنا "تركستان".

تم إصدار الكتاب تحت الرعاية المشتركة لحكومة كازاخستان، وجامعة حاجي أحمد يسوي التركية-الكازاخية الدولية بتركستان واليونيسكو. وفي هيئة تحريرها ممثلون لست دول مستقلة ناطقة بالتركية (أذربيجان، وكازاخستان، وقيرغيزستان، وتركمانستان، وتركيا، وأوزبكستان)، ولمنطقتين ناطقتين بالتركية في الاتحاد الروسي (تتارستان، وبشكورستان).

ورغم أن الموسوعة هدفت إلى تزويد القارئ الناطق بالكازاخية بمعلومات حول كل الدول والمجتمعات الناطقة بالتركية، فإن فريق المؤلفين الكازاخ لم يمنع اختلال التوازن

ما بين القرن الرابع وحتى الستينيات من القرن العشرين، إلى جانب لغويين ومؤرخين وأطباء ومحامين ممن لهم أعمال منشورة. وذلك في حين أن الموسوعة تغالفت عن التعرض لبعض الكتاب الذين كان من المتوقع أن تسلمهم، الأمر الذي يتعارض مع كونها عملاً موسوعياً لكتاب العالم التركي.

أوزليم بيرك الباشتين
ترجمة ربهام سامي حسن



Özkırmılı, Atilla. *Türk Edebiyatı Ansiklopedisi*. İstanbul: Cem Yayınevi, 1982, 4 Volumes.

ملخص

موسوعة الادبيات التركية

Türk Edebiyatı Ansiklopedisi

كتب أنيلا أوزكيرملي هذا العمل المؤلف من أربعة مجلدات ونشرته منشورات Cem سنة 1982. يرمي العمل إلى تزويد الطلاب والأساتذة والمهتمين بالأدب بمعرفة أساسية حول الأدب التركي. تتألف الموسوعة من أكثر من 1255 صفحة + 25 صفحة وهي مرتبة أبجدياً وقد ذكرت المصادر والمراجع المستخدمة في نهاية كل مدخل. كما يحتوي المجلد الرابع على فهرس بالأعلام والمصطلحات والمفاهيم.

تشمل هذه الموسوعة موضوعات متنوعة وتهدف إلى استغراق شخصيات وأعمال أدبية ومعلومات أخرى ذات صلة بالأدب التركي. قائمة المحتويات تضم إلى جانب الشعراء والأدباء الأتراك من عصر الملاحم إلى الفترة المعاصرة، لغويين ومؤرخين ومؤرخين للأدب والفن ونقاداً ومفكرين وفلاسفة وصحفيين ومتصوفة ورجال دين مرتبطين بشكل ما بالأدب التركي. وتذكر المدخلات التي تتناول شخصية ما سيرة موجزة لها تليها لائحة مبوبة بأعمالها مع تاريخ الطباعات الأولى لها.

كما تحتوي الموسوعة أيضاً على مدخلات خاصة بالأعمال الأدبية حيث لا يورد الكاتب ملخصاً عنها بل يقدم تعويماً موجزاً للعمل مع الإشارة أحياناً إلى آراء نقاد آخرين. وتضم المدخلات الخاصة بالأدب التركي الكلاسيكي معلومات ببلوغرافية عن الطباعات الهامة. أما مداخل المخطوطات فتشمل معلومات إضافية عن المكتبات ونظام التبويب. وقد أفردت مدخلات خاصة للدوريات الأدبية.

ونجد من بين الموضوعات الأخرى في الموسوعة، الحقب الأدبية (مثلاً: *Edebiyat-ı Cedide, Tanzimat*) [الأدب الحديث] والمصطلحات الأدبية (مثلاً: التفسير، [العروض] *aruz*، أرقام *abjad*) والأنواع الأدبية (مثلاً: المقالة، الملحمة، المقالة الساحرة، [مثنوي] *masnavi*) والبلاغة (مثلاً: الكناية، الاستعارة). إلى جانب ذلك، كتب أوزكيرملي مداخل للتطورات التاريخية المرتبطة بالأدب (مثلاً: إصلاح الأبجدية)

ملخص

موسوعة كتاب العالم التركي

Türk Dünyası Edebiyatçıları Ansiklopedisi

تم نشر موسوعة كتاب العالم التركي في ثمانية (8) أجزاء ما بين عامي 2000 و2007. وقد أعدت الموسوعة تحت إشراف الأستاذ الدكتور صادق تورال وهي أول إنتاج يصدر عن مشروع "الأدبيات المشتركة في العالم التركي" الذي يرأسه "مركز أتاتورك الثقافي" بأققرة هذا المشروع الذي كان قد بدأ عام 1995 ضمن برنامج استثمار من بين برامج منظمة التخطيط التابعة للدولة تم الانتهاء منه في عام 2007 بنشر واحد وثلاثين (31) جزءاً. وقد قام المشروع بإصدار ثلاث موسوعات أخرى تم نشرها وهي: موسوعة تاريخ الأدب في العالم التركي (وهي مكونة من تسعة أجزاء) وموسوعة مختارات النصوص الأدبية في العالم التركي (وهي مكونة من ثمانية أجزاء) وموسوعة المفاهيم والمصطلحات الأدبية في العالم التركي والمعنونة Türk Dünyası Edebiyat Kavramları ve Terimleri Ansiklopedik Sözlüğü (وهي مكونة من ستة أجزاء).

وقد ترأس مجموعة العمل الدكتور مودجان كونيور وقد شملت المجموعة عدداً كبيراً من المساهمين من تركيا إلى جانب مناطق أخرى متفرقة من العالم التركي مثل أذربيجان ومنطقة بشكير وإيران والعراق وكازخستان ومنطقة كازان - تترستان وقبرص وقرغيزستان وأوزبكستان وتركمانستان. وتحتوي الموسوعة على مدخلات تتعلق بما يعادل ثلاثين ألف (30.000) شاعر وكاتب ومفكر من أصول تركية، أي أنها تتعرض لكتاب أسهموا بأعمال شفهائية ومكتوبة بما يقرب من عشرين لهجة تركية قديمة وحديثة.

يبدأ كل جزء من أجزاء الموسوعة بقائمة تشمل المؤلفين المساهمين في العدد إلى جانب قوائم تتناول الاختصاصات العامة المستخدمة في الموسوعة والاختصاصات المتعلقة بالتوثيق وقائمة المراجع. ويحتوي كل مدخل من المدخلات التي تضاف إلى مادة الموسوعة على أسماء الكتاب أو كنيتهم والفترات الزمنية التي شهدت حياتهم وطبيعة عملهم ومعلومات عن حياتهم وأعمالهم وأخيراً المصادر التي اعتمدوا عليها في استخلاص المدخل واسم مؤلفه. وفي حال عدم توفر معلومات عن الكاتب فإن المدخل يبدأ باسم العمل. وبينما تقدم بعض المدخلات ترجمة باللغة التركية لعناوين الأعمال، تقوم مدخلات أخرى بذكر العناوين باللغة الأصلية فقط.

من الملاحظ أنه بالرغم من أن التقديم للموسوعة يذكر أنها تشمل "الكتاب اللذين قاموا بإنتاج أعمال بلهجات تركية مختلفة وتم نشرها من خلال الكتب أو شرائط الكاسيت أو الأقراص المدمجة أو الاسطوانة"، فإن الموسوعة تشمل أيضاً أعمال الكتاب التي تم نشرها في الصحف والمجلات فقط. إلا أنه من غير الواضح المعيار الذي قامت عليه عملية اختيار الكتاب الذين تضمنتهم الموسوعة. فإلى جانب الأدياء، فقد تضمنت الموسوعة نظريين وباحثين في مجال الأدب يمتد تاريخ أعمالهم في الفترة

وحتى الثامن وهما: إيزل إيرفردى ومصطفى كوتلو. وعمل أبو بكر إرديم في المجلس من المجلد الأول حتى الرابع وتلاه إسماعيل فره من الرابع وحتى نهاية العمل.

وتشمل هذه الموسوعة السيرة الذاتية لكتاب وشعراء وعلماء اللغة وأدياء أترك كما يشير عنوانها الفرعي بالإضافة إلى العديد من المقالات المطولة عن العصور التركية اللغوية والأدبية المختلفة مثل التنظيمات Tanzimat و سيرفتي الفنون Servet-i Fünun و فرسي آتي Fecr-i Ati و ميلي أدبيات Milli Edebiyat. وهناك مقالات منفصلة عن الدوريات والكتب الأدبية المهمة وكذلك يتم تناول المصطلحات الأدبية في مقالات منفصلة. ونظراً لندرة المعلومات عن الشعوب التركية الأخرى في الفترة ما بين السبعينات والتسعينات فإن المدخل التي تتناول أدب ألطي و أذربيجاني وكريمان تتر و بشكير و شوفاش وكراشي بالكر وكازاخ و خاكاس وكيرجس وكوميك ونوجاي وتتر و تركمان وإيجور وازبك وياقوت تعتبر مختصرة مقارنة بتلك التي تتناول الأدب التركي المعاصر والمدخلات المنفصلة عن الأدياء والشعراء الأترك.

وترافق الكثير من المقالات وبخاصة السيرة الذاتية صور شخصية بالأبيض والأسود ورسومات زينية وتوضيحية. فمثلاً تعرض مقالة بعنوان "Özbekler" الأوزبك في المجلد السابع ص 197 - 205 تاريخاً مختصراً عن الأوزبك وبها ستة صور عن أوزباكستان وهي مدينة خيفا (Khiva) (Hive) وصوراً لتمثال الشخصية البطولية فرحات الذي تم تصويره في ملحمة فرحات وشيرين "Farhād u Shīrīn"، والموجود في مدينة نيفاي والراقص الأوزبكي المشهور "لال" والشاعر الأوزبكي المعروف شوبلان (1893-1938) ومتحف إسماعيل سمعاني في بخارى وشاه زادة في سمرقند. ويتم تنسيق المدخل حسب الأبجدية التركية واللأينية في عمودين متجاورين في الصفحة ويتراوح عدد صفحات كل مجلد بين 448 و 556 بالإضافة إلى ذلك ما بين 22 - 24 صفحة من قوائم أسماء المقالات المهمة وأسماء كتابها في نهاية كل مجلد.

ونظراً لأهمية هذه الموسوعة للباحثين في الأدب التركي وأدب الأترك خارج تركيا فمن المفيد جداً صدور طبعة حديثة ومفتحة منها.

تيمور كوكاجلو
ترجمة د. هدير أبو النجاه



Tural, Sadık K. *Türk Dünyası Edebiyatçıları Ansiklopedisi: Türk dünyası ortak edebiyatı*. Ankara: Atatürk Kültür Merkezi Başkanlığı Yayınları, 2002-6, 6 Volumes.

أسماء المشاركين حتى يمنح القارئ الثقة في المعلومات وتزرع المسؤولية في المشاركين.

ولقد لعبت الموسوعة دوراً هاماً في الحياة العلمية والفلسفية التركية في الحقبة الجمهورية وشهدت تطور الجمهورية التركية. ولا زالت هذه الموسوعة تحتل مكانة هامة كموسوعة كلاسيكية وكمصدر مرجعي نصف رسمي في الحياة التعليمية والعلمية للبلاد (تركيا) ولكن يجب تجديدها وتحديثها فيما يتعلق باللغة والأسلوب ومواضيع البحث حتى تستمر فاعليتها في عالم اليوم.

سور إيكير
د. هدير أبو النجاه



Erverdi, Ezel; Kutlu, Mustafa; Doğan, D. Mehmet; Erdem, Abubekir. *Türk Dili ve Edebiyatı Ansiklopedisi: devirler, isimler, eserler, terimler*. İstanbul: Dergâh Yayınları, 1977-98, 8 Volumes.

ملخص

الموسوعة التركية للغة والأدب: العصور والأسماء والأعمال والمصطلحات

Türk Dili ve Edebiyatı Ansiklopedisi: devirler, isimler, eserler, terimler

صدرت هذه الموسوعة عن دار نشر درجة Dergah في إسطنبول في ثمانية مجلدات على مدار 21 عاماً في الفترة ما بين 1977 و 1998 وتقسم المجلدات كالتالي :

1- [A-Büz (1977)], 2- [Büz-Edi (1978)], 3- [Edi-Hac (1979)], 4- [Hac-İsl (1981)], 5- [İsl-Kur (1982)], 6- [Kur-Nec (1986)], 7- [Nec-Sez (1990)], 8- [Sez-Ziir (1998)].

وتعتبر هذه الموسوعة مرجعاً رائداً في كل من السبعينات والثمانينات والتسعينات ولم تفقد مكانتها المميزة في الأعوام التي تلت ذلك بالرغم من قدم الكثير من المقالات التي تضمنتها. ويعتبر أهم ما يميز هذه الموسوعة ليس فقط تغطيتها للغة والأدب التركي فحسب ولكن تضمناها لكافة اللغات والأدب التركية المختلفة لشعوب بلاد الأورو-آسيوية. وتهدف هذه الموسوعة كما تشير مقدمة المجلد الأول إلى تجميع معلومات عن لغة وأدب الشعوب ذات الأصول التركية والذين يتفرقون في ثلاث قارات بداية من أقصى الشمال الآسيوي ووسط آسيا والهند وإيران وأذربيجان والأناضول والمنطقة الجغرافية العثمانية وصولاً إلى وسط أوروبا.

ولقد شهدت السنوات الطويلة التي ستعرقها صدور هذه الموسوعة تغييراً في مجلس إدارة تحريرها ولكن بقي اثنان فقط في مجلس الإدارة على مدار هذه السنوات منذ المجلد الأول

الموضوعية في كل ما تتضمنه والعمل على أن تتبّع الأسلوب العلمي والمقاييس العلمية السليمة.

- وتم النص على المبادئ العلمية التي تتبّعها الموسوعة في تقديمتها (ما قبل المقدمة) وهي كما يلي :
- لن يتم استعمال المصطلحات الدقيقة التخصص حيث أن هذه الموسوعة ليست قاموساً مهنياً، لذلك ستشمل الموسوعة المصطلحات الموسوعية التي يفهما الجمهور العريض من القراء لتعبر عن معلومات الجغرافيا والتاريخ والثقافة العامة وأسماء الأعلام.
- سيتم اتباع نموذج موسوعة لاروس Larousse فيما يتعلق بمدخل العلوم والمعلومات التقنية والشؤون الدولية.

ولقد صدر العرض الأول عن الموسوعة عام 1943 معرباً عن الآمال بصور الجزء الأول "في أقرب وقت ممكن" و"قبل أن تصبح المعلومات التي تتضمنها قديمة نظراً لسرعة التغيير في مجال العلوم والفلسفة"، ولكنها صدرت في 33 جزءاً فقط بعد أكثر من أربعين عام سنة 1985.

وتعكس تسمية هذه الموسوعة التغييرات التي حدثت على الساحة السياسية فقد تغير اسمها من "الموسوعة التركية" إلى "موسوعة إينونو" نسبة إلى لقب القائد العام عصمت إينونو، ثم تغير الاسم بعد ذلك إلى الموسوعة التركية مرة أخرى بعد رجوع الحزب الديمقراطي للحكم عام 1951.

وتعرض الموسوعة معلومات على مستوى موسوعي عام تحت رؤوس موضوعات مثل: اللغة والثقافة والجغرافيا ... إلخ. وبالإضافة إلى ذلك هناك 30 فرعاً من العلوم الأساسية تحت عنوان "علوم يجب أن تعرفها" عن تركيا والعالم الشرقي والغربي مثل العلوم العسكرية والعلوم والفلك والفهرسة والأحياء والسير الذاتية والنباتات والجغرافيا والعلوم البحرية واللغويات والدين وتاريخ الأديان والأدب وعلم الأجناس والفلسفة والفيزياء والفنون الجميلة والطيران والطب والقانون والرياضيات وطرق التدريس والموسيقى والصناعة وعلم الاجتماع والرياضة والتاريخ والطب البيطري والزراعة وعلم الحيوان.

وتمت طباعة أسماء الأعلام للبلاد التي تستخدم اللاتينية مرتبة أبجدياً بأحرف اللغة اللاتينية وفق هجائها الأصلي مع وجود النطق التركي للاسم بين قوسين جانبيين بينما ذكرت الأسماء التي ليست من أصل لاتيني حسب الهجاء التركي مع كتابة ترجمة النطق باللاتينية بين قوسين بعد أول مرة يذكر فيها الاسم وفي حالة عدم وجود ترجمة غربية متفق عليها لنطق الاسم يتم ذكر نطقها الأصلي بين القوسين. وتمت كتابة الأسماء التي يمكن نطقها بالأحرف التركية بصورة سليمة بالطريقة الأصلية لكتابة الاسم مع إضافة نقطة تحت الحرف المتحرك في المقطع الذي يعتاد التركيز على نطقه عند نطق الاسم بالتركية.

تمت طباعة المداخل بالحجم الصغير في عمودين ويجوي كل مجلد ما بين 450 إلى 500 صفحة من الحجم الكبير. وتشمل الصور صور شخصيات وخرائط جغرافية وتاريخية ورسومات تخطيطية وهندسية ونماذج لأعمال فنية وبعض النوت الموسيقية والمصغرات والزخارف والأختام والخطوط وتمت طباعة الموسوعة دون ذكر أسماء المشاركين حتى نهاية المجلد الثالث عشر ولكن بداية من المجلد الرابع عشر وما يليه، تم ذكر

ملخص

موسوعة الأسرة التركية

Türk Aile Ansiklopedisi

عن "المطبخ" تحت موضوع " الذكاء وعدم التقدم الفكري " وقد تكرر هذا الخطأ في المقالتين التاليتين. وبالإضافة إلى ذلك هناك موضوعان لم تضمهما الموسوعة وهما " الزنى في قانوننا القديم" و" حفلات الطهور" حيث تظهر صفحات عن المطبخ والموضة مكان مقالة " الزنى في قانوننا القديم" بينما إختلطت مقالة " حفلات الطهور" مع صفحات عن " المطبخ " و" زيارة القبور".

وتقدم موسوعة الأسرة التركية الكثير من المعلومات عن الأسرة التركية وتقدمها للقارئ. وتعتبر مدخلاً للموضوعات المتعلقة بالأسرة وبخاصة للقارئ الذي يرغب في تكوين صورة مبدئية عن تركيا والمجتمع التركي حيث تحتوي على معلومات أساسية عن الأسرة التركية من منظور تاريخي وعن مكانتها في المجتمع المعاصر. كليز نورتن

فريال تانسوگ

ترجمة د. هدير أبو النجاه



Türk Ansiklopedisi. Ankara: Milli Eğitim Basımevi, 1943-84, 33 Volumes.

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الموسوعة التركية

Türk Ansiklopedisi

اقترح مجلس النشر التركي في اجتماعه الأول عام 1939 إصدار موسوعة قومية تمثل وحدة الفكر والتي كان ينظر إليها على أنها الأساس الأول في وحدة الدولة لتهدف إلى إفادة الطلاب والباحثين. ومن أجل هذا الغرض، تم تشكيل جهاز الموسوعة التركية في الأول من يناير عام 1941 على أن يكون العمل تحت إشراف وزير التعليم القومي حسن علي يوسيل وتم تحديد المبادئ التالية لتكون المكون الأساسي لروح هذه الموسوعة:

- أن تكون الموسوعة التركية التي تصدرها وزارة التعليم القومية عملاً تركيا خالصاً ممثلاً للجمهورية التركية وأن لا تكون ترجمة ولا تقليداً لأي عمل أجنبي.
- أن تخضع للشكل العام للثورة في الجمهورية التركية وتحافظ في ذات الوقت على المستوى الحضاري والعلمي.
- أن تعكس إنجازات رواد العلم والفكر في الجمهورية التركية وأن تمثل وحدة الفكر والتي ستكون بمثابة دعامة الحياة ومستقبل الدولة التركية.
- أن يتم إعداد هذه الموسوعة لتكون مرجعاً أساسياً عن تركيا والأترك ولكنّها تشمل أيضاً العالم الإسلامي والشرق الأوسط. وبالرغم من أن الحس القومي كان الدافع الأساسي وراء إصدار هذه الموسوعة فإنه يجب الحرص على

كتب موسوعة الأسرة التركية فريق من الباحثين الأكاديميين الأتراك ذوي الخبرة في هذا المجال. وتتكون الموسوعة من 270 مدخلاً في 1143 صفحة مقسمة إلى ثلاثة أجزاء وهي غنية بالمعلومات والصور المصاحبة. وتتبع هذه الموسوعة مثل معظم الموسوعات النظام الأبجدي في تنظيم المدخلات الخاصة بالأفراد والمبادئ المختلفة. وعلى الرغم من تقديمها لمفاهيم إجتماعية عن الأسرة من منظور عالمي، والتي تختلف من ثقافة إلى أخرى والتي تغيرت على مر العصور، فإن الموسوعة على وجه العموم تهدف إلى شرح المفاهيم والمبادئ والوظائف الخاصة بالأسرة التركية من وجهة نظر شاملة. حيث يتم شرح المسائل المتعلقة بالأسرة من وجهة نظر قانونية ومن وجهة العادات والتقاليد والدين وعلم الاجتماع بالتفصيل.

والمفاهيم التي تتناولها الموسوعة كما هو واضح من عناوين الموضوعات كالتالي: " العادات التركية في الأسماء والتسميات والأمثال والأدعية والأسماء المهينة"، و" الأسرة ومفهوم القيم عند الأتراك " و" مفهوم ونطاق الأسرة " و" الأسرة التركية قبل الإسلام " و" الأسرة عند الأتراك " و" مكانة الأسرة في المجتمع العثماني " و" ملاحظات غربية على الأسرة التركية ". وفي الوقت الذي تتناول فيه معظم موضوعات الموسوعة الأسرة فإنه يتم إفصاح المجال أمام تقديم وجهات نظر مختلفة من خلال هذه الموسوعة حيث يتم عرض وجهة النظر المدافعة عن حقوق المرأة حيث انتشر هذا الفكر خلال التسعينيات وكذلك على الجانب الآخر يتم عرض وجهة النظر الإسلامية والتي تدافع عن العلاقات والمفاهيم والروابط الأسرية التقليدية.

وتناقش هذه الموسوعة كل ما يتعلق بالأسرة من خلال عرض موضوعات مثل: دراسة تاريخية للأسرة التركية قبل العصر الإسلامي والمجتمع في العصر العثماني ويعكس هذا تغطية موضوع الأسرة من كافة الجوانب بغرض فهم الأسرة والمجتمع التركي المعاصر فهماً جيداً. وتدرس الموسوعة أيضاً الهيكل الأسري من خلال مناقشة موضوعات مثل: المرأة والصحة وحقوق المرأة والدين والعلاقات الأسرية والطفل والعلاقات الأسرية والأسرة في أدب ما قبل الإسلام وفي الأدب التركي وتاريخ الحركات النسائية في تركيا وتأثير الثورة الصناعية والتمدد والهجرة في الهيكل الأسري. وبالرغم من أن العنف الأسري يعتبر من أهم مشاكل الأسرة في تركيا إلا أن عدم مناقشة هذا الموضوع ضمن مناقشة العنف والإعتداءات يعتبر لافتاً للنظر. ولقد تم تناول موضوع العنف الأسري بإختصار من خلال مناقشة السلوكيات الأسرية تحت مدخل علم النفس.

وهناك أخطاء فنية في هذه الموسوعة حيث تم طباعة عدة صفحات من المجلد الثاني في المجلد الثالث بينما فقدت ثلاث مقالات من المجلد الثالث فقد تضمنت المقالة التي تناقش المدخل

(15) لجنة تغطي كل تخصصات الموسوعة. رَسَمَت هذه اللجان قوائم منتظمة لإدراج الألفاظ.

وفي صدد التصدي لما حوته الموسوعة القديمة من تحيزات نجد نظيرتها الحديثة قد نجحت في تفادي خطر تقديم تحيز إسلامي في المقابل فالمداخل التي عكف على كتابتها مسلمون تلقوا تعليمهم في الغرب أو باحثون وعلماء غربيون وتحديدا تلك المداخل التي تتعلق بمواضيع إسلامية أو تتعلق بالشعوب العربية أو الثقافة العربية تعطي انطباعا بأنها اعتمدت بشكل أساسي على الموسوعة القديمة. لكن كذلك نلاحظ أن الحظ الأوفر من المداخل كان من نصيب تلك التي جاءت متعلقة بتركيا أو الأتراك بالمعنى الواسع ومن بينهم الأتراك في العصر الحديث والعلماء والمفكرين الأتراك. وتعد بعض هذه المداخل ذات أهمية خاصة بالنسبة للشؤون الإسلامية وفي نفس الوقت وعلى خلاف نظيرتها القديمة نجد الموسوعة الحديثة تتضمن مداخل كبيرة حول التاريخ القديم (ما قبل الإسلامي) لأناضوليا وغيرها. تجدر الإشارة هنا إلى أن الكثير من هذه الموضوعات قد تمت تغطيتها بشيء من التفصيل أكثر مما قد يقابله القارئ في أعمال موسوعية أخرى منشورة باللغة التركية.

هذه الموسوعة تتضمن كذلك مداخل طويلة تتعلق بشأن الدول الأوروبية مع مرفقات قليلة الصفحات تتناول أحوال الأقليات المسلمة في العصر الحديث لشرح مسألة استيعابهم. من ناحية أخرى فإن هناك العديد من الموضوعات الإسلامية في منطقة ما وراء الشرق الأوسط التي تتناولها الموسوعة في نسختها الحديثة لم تتطرق إليها الموسوعة القديمة.

والسؤال هنا: إلى أي مدى تأثرت الموسوعة من حيث المساحات التي غطتها وتلك الأخرى التي أغفلتها بالاعتبارات السياسية؟ في الموسوعة القديمة *EI* وفي ترجمتها التركية نجد مداخل مطولة تتعلق بالأكراد فيما يتعلق بلغتهم وتاريخهم وثقافتهم التي هي متعلقات تخص كتلة بشرية ضخمة جدا ترتبط أو رُبط تاريخها منذ القرن العاشر الميلادي بتاريخ الفرس. في الموسوعة الحديثة لا نجد م دخلا واحد مدرجا تحت «كرد» أو «كردستان»، وإن كنا نطالع توصيفا أكاديميا موجزا للغة الكردية في فقرة متضمنة في مدخل يتعلق بإيران في القسم المتصل باللغات الإيرانية وهي الفقرة التي تقول بوضوح إن اللغة الكردية لغة مستخدمة في بعض أجزاء تركيا.

بيتر كولفن

ترجمة سلمى أنور



Türkiye Diyanet Vakfı. İslâm Ansiklopedisi Genel Müdürlüğü. *Türkiye Diyanet Vakfı İslâm ansiklopedisi*. Üsküdar, İstanbul: Türkiye Diyanet Vakfı, İslâm Ansiklopedisi Genel Müdürlüğü, 1988–2005, 30 Volumes.

ملخص

موسوعة الإسلام (الأساس الديني التركي)

Türkiye Diyanet Vakfı İslam Ansiklopedisi

تم تدشين موسوعة الأساس الديني التركي في العام ألف وتسعمائة وخمسة وسبعين (1975) من قبل مصلحة الشؤون الإسلامية والتي هي مؤسسة حكومية كبيرة في تركيا. المصلحة تضم بين أروقتها مركزا للدراسات الإسلامية، والمركز بدوره يحتوي على مكتبة مثيرة للإعجاب، وهي المكتبة التي تصدر مثل هذه الأعمال الموسوعية عن الإسلام ومن بينها هذا العمل. منذ نشر المجلد الأول من هذه الموسوعة في عام ألف وتسعمائة وستة وثمانين (1986) وحتى العام ألفين وستة (2006) تم إصدار واحد وثلاثين (31) مجلدا. ولما كانت هذه الموسوعة غير مكتملة بعد ونظرا لكونها رأت النور مقفلة إلى فهرس فإن هذا الملخص الذي بين أيديكم مؤقت.

الفلسفة وراء إصدار هذه الموسوعة الإسلامية الجديدة قد تناولت بشئ من التفصيل في مقدمة شُفَع بها المجلد الأول. وبينما تعترف الموسوعة في مقدمتها بالإنجاز المتحقق على أيدي المستشرقين الأوروبيين في إخراج أول موسوعة إسلامية إلى النور والتي حملت اسم "موسوعة الإسلام" *EI* في الفترة بين العامين ألف وتسعمائة وثمانية و ألف وتسعمائة وثمانية وثلاثين (1908–38) وبالأهمية التي اتسمت بها حركة الترجمة التركية لهذا العمل الموسوعي بين العامين ألف وتسعمائة وأربعين و ألف وتسعمائة وثمانية وثمانين (88–1940)، فإن الموسوعة كذلك تنتقد *EI* لما وصفته بأنه إعطاء معلومات في الغالب قصيرة جدا بما يصل حد الاختزال المخل في بعض الأحيان بينما في أحيان أخرى يحوي المدخل أخطاء تتعلق بالإسهام التركي في الحضارة الإسلامية والتاريخ الإسلامي.

بتتبع مترجميها الأوائل فإن الموسوعة كذلك تنتهم العمل الأصلي بأنه استخدم بعضا من غير المؤهلين للمساهمة في هذا العمل وبأن هناك قصورا اعترت التناسب بين المساحات المفردة للمداخل بحيث توجد تغطيات لبعض المواضيع طغت في مساحتها على أخرى. الطبعة الجديدة من *EI* بين العامين ألف وتسعمائة وخمسة وأربعين وألفين وأربعة (1945–2004) وبينما تقوم بتصحيح بعض أخطائها فإنها نعتت بأنها تحوي بعض التحيز المسيحي الكولونيالي، فضلا عن نزوع في بعض نقاطها إلى التقليل من أصالة الوعي الإسلامي والإلهام والفكر الإسلامي.

إن هذه الموسوعة الجديدة قد صممت بحيث تتجنب هذه الأخطاء إذ تبنت منهجية وإجراءات علمية من قبل خمس عشرة

Türk Aile Ansiklopedisi. Ankara: T. C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 1991, 3 Volumes.

الحياة الثقافية للمجتمعات غير العلمانية لقرون طويلة. وتعرض الموسوعة أيضاً أهم مميزات المسرح التركي الحديث الذي تطور خلال فترة الذوبان في الثقافة الغربية التي شهدتها الجمهورية التركية وكذلك يعرض كتاب المسرح الأتراك وأعمالهم وتجاربهم في تقنيات المسرح الحديثة. ويعتبر الإهتمام بإبراز أهم الأسماء المسرحية وقولهم المسرحية وأنشطتهم في الشرق الأوسط التي لم تلق أهتماماً كافياً أهم ما يميز هذه الموسوعة.

وتعنتي هذه الموسوعة بتناول المدخلات بكثير من التقنية فيما يتعلق بفنون المسرح ونظريات النقد وكذلك الفنون المسرحية الأخرى مثل التمثيل والحبكة الدرامية والإضاءة والملابس والإخراج المسرحي وغيرها. وتقدم الموسوعة مدخلات عن موضوعات مختلفة تشمل مسرح الدول والمجتمعات المختلفة حول العالم وكذلك مسح تاريخي وتقييم للحركات الدرامية وأنواع الدراما والمسرح وتقنيات العرض المسرحي وكذلك تقديم بعض رموز الكتابة المسرحية في العالم وتقديم لبعض أعمالهم وتقدم أيضاً المصطلحات الدرامية المصاحبة للمدخلات وترجمتها إلى الألمانية والإنجليزية والفرنسية.

بالإضافة إلى المدخلات الفنية الخاصة بالدراما تقدم الموسوعة كذلك مناقشة لبعض الموضوعات الدرامية وكذلك تقدم لكتاب المسرح المعاصرين وأعمالهم. وتعتبر هذه الموسوعة مرجعاً إرشادياً هاماً للباحثين والطلاب في مجال الدراما نظراً لإحتوائها على تعريف بكتاب الدراما وأهم أعمالهم وكذلك قائمة بالمراجع الهامة التي تناقش الموضوعات المتعلقة بأعمالهم بعد كل مدخلة. ولكن على الرغم من العناية الواضحة بتقديم بعض المراجع الخاصة بكل مدخلة هناك قصور ملحوظ في فهرس المراجع في نهاية الكتاب حيث لم يقدم تفاصيل كافية وكذلك تحتاج المدخلات إلى بعض التحديث والمزيد من العناية النقدية. وكذلك لم تقدم الموسوعة قائمة بالمشاركين فيها ومجلس إدارة التحرير ولم تقدم مقترحات بالقراءة المستقبلية. وتشغل الرسومات مساحة كبيرة من الكتاب كان من الممكن اختصارها والإستفادة منها في تقديم مزيد من الموضوعات.

وبخلاف نواحي القصور هذه فإن الموسوعة والتي نفذت فور صدورها , ولا يزال ينتظر إعادة الطبع لها , تلبني الكثير من إحتياجات العلماء في مجال المسرح وتملى فراغاً جوهرياً في هذا المجال على إعتبارها الموسوعة الأساسية في مجال المسرح والدراما باللغة التركية.

إبراهيم يربكان
ترجمة د. هدير أبو النجاه



أيضاً، مثل المدخل "Tatary" (تتري) الذي يتكون من 5 أعمدة في صفتين (267 سطراً)، والمدخل "Respublika Tatarstan" (جمهورية تاتارستان) الذي يتكون من 28 عاموداً في 10 صفحات (1953 سطراً). وفي الغالب لا تتعدى المداخل حول السير الذاتية نصف عامود، رغم أن المدخل الخاص بالشاعر التتري الشهير توكاي (1886-1913) يحتل عاموداً بأكمله تقريباً (58 سطراً) بينما يتكون المدخل الخاص برئيس جمهورية تاتارستان الحالي مينتيمير شاييميف من نصف عامود (33 سطراً).

يجدر بالذكر أن العديد من أصوات المثقفين بجمهورية تاتارستان السوفياتية الاشتراكية في العقد الأخير من عمر الاتحاد السوفياتي (1980-1991) قد نادت وطالبت بنشر موسوعة خاصة بهم، وهو ما تحقق فعلاً للجمهوريات الستة عشرة التابعة للاتحاد السوفياتي السابق ولكن ليس للجمهوريات التي تتمتع بالحكم الذاتي مثل تاتارستان. لذلك، فإن نشر هذا القاموس الموسوعي التتري باللغة الروسية (1999) ويليه النسخة باللغة التترية (2002) يعد تحقيقاً لهذا الحلم الطويل الأمد ولكن في عصر ما بعد الاتحاد السوفياتي. ومن المعروف أن نفس الناشر (مؤسسة الموسوعة التترية) قد بدأ فعلاً العمل في موسوعة تترية جديدة تتكون من خمسة مجلدات باللغة الروسية، حيث تم نشر مجلد واحد فقط منها (2002) حتى الآن.

تيمور كوسوجلو
ترجمة مي زكي



Çalışlar, Aziz, *Tiyatro ansiklopedisi*. Ankara: Kültür Bakanlığı Yayınlar Dairesi Başkanlığı, 1995.

ملخص

موسوعة المسرح والدراما

Tiyatro ansiklopedisi

نشرت وزارة الثقافة في الجمهورية التركية هذه الموسوعة في مجلد واحد عام 1995 , وقد عرفت هذه الموسوعة لأنها أول موسوعة شاملة لمسح المسرح العالمي تصدر باللغة التركية. تتكون هذه الموسوعة من 1285 مدخلاً وكثير من الصور وتعمل هذه الموسوعة على إعطاء فكرة عامة عن التطورات الرئيسية في علم المسرح والدراما العالمية بالإضافة إلى إلقاء المزيد من الضوء على بعض ألوان الفن المسرحي التي لم تلق حظاً كافياً من التعريف للجمهور مثل مسرح الشرق الأوسط والمسرح الديني الإيراني وكذلك المسرح التركي التقليدي وغيرها من ألوان الفن المسرحي التي نشأت في البلاد الإسلامية , لذا فإن جزءاً كبيراً من الموسوعة تم تخصيصه لتناول الفنون المسرحية الإسلامية وكذلك تغطية كاملة لبعض فنون المسرح التركي التقليدية مثل الكوميديا التلقائية ومسرح الظل وكذلك الراوي والتي إنتشرت في

Хәсәнев, М. Х. & Хасанов, М. Х. *Татарский энциклопедический словарь*. Казань: Институт Татарской энциклопедии, 1999.

Khäsänev, M. Kh. *Tatarskii èntsiklopedicheskiï slovar*. Kazan: Tatar Encyclopaedia Institute, 1999.

ملخص

القاموس الموسوعي للتتر (النسخة الروسية)

Татарский Энциклопедический словарь (Русская версия)

نشر هذا القاموس عام 1999، وهو مكون من مجلد واحد باللغة الروسية (لمعلومات حول النسخة باللغة التترية طبعة 2002 انظر *Tatar èntsiklopediia süzlege*). وقد تولى رعاية هذا العمل ونشره مؤسسة الموسوعة التترية في كازان بجمهورية تاتارستان بالاتحاد الفيدرالي الروسي. رئيس التحرير هو م. خ. خازانوف، ومدير التحرير هو ج. س. صابيريانوف. ويضم مجلس التحرير العديد من الباحثين المرموقين في تاتارستان.

يضم القاموس 16000 مدخل في 702 صفحة. وحسب ما هو مذكور في التمهيد، فإن 7000 من هذه المدخل عبارة عن تراجم لأهم الشخصيات الحكومية، العلماء، الفنانين، وأشهر الكتاب والمثقفين. يذكر أنه عند نشر هذا القاموس في 1999 لم يكن هناك مدخل خاص بفلايديمير بوتين رئيس الاتحاد الفيدرالي الروسي (تمت إضافته لاحقاً في النسخة التترية طبعة 2002). وتتبع المدخل الترتيب الأبجدي للغة الروسية.

وبالإضافة إلى التراجم، فإن هذا العمل يحتوي على جميع أسماء الأماكن بجمهورية تاتارستان تقريبا، وكذلك الخصائص الجغرافية (المدن، القرى، الأنهار، البحيرات، الجبال، إلخ)، الحياة النباتية والحيوانية، أسماء الصحف التترية، وأشهر الكتب، المؤسسات، النوادي، إلخ. ويضم الكتاب العديد من الصور بالأبيض والأسود والرسومات لشخصيات وأماكن وحيوانات ومناطق جغرافية، بالإضافة إلى خرائط. يذكر أن هناك خريطين ملونتين فقط بجمهورية تاتارستان (كل منهما مطبوعة على صفحتين متقابلتين بالكتاب): الخريطة الفيزيائية (ص. 472-473)، والخريطة الإدارية (ص. 488-489). كما يوجد الشعر الرسمي للدولة وعلم جمهورية تاتارستان بالألوان على الجانب الداخلي للغلاف. أما بالنسبة للملحقات، فهي تضم عدة جداول حول الهيكل الإداري (المقاطعات) للجمهورية، تعداد السكان بالمقاطعات والمدن، التتر المغتربين بالاتحاد الروسي ودول أخرى بالاتحاد السوفياتي السابق، المنتجات الصناعية والزراعية بالجمهورية، بالإضافة إلى قائمة بالاختصارات المستخدمة في الموسوعة.

ويتراوح طول كل مدخل بين 3 سطور و15 سطرا في عامود واحد حيث تقسم الصفحة الواحدة إلى ثلاثة أعمدة. وبالرغم من ذلك، فإن العديد من المدخل تحتل عدة أعمدة بل وعدة صفحات

تترستان إلى جانب بعض الملامح الجغرافية (مدن وبلدات وقرى وأنهار وبحيرات وجبال وغيرها)، والحياة النباتية والحيوانية في تترستان وأسماء الدوريات التترية والكتب المعروفة والمنظمات والنوادي وغيرها. كذلك يجد القارئ مجموعة كبيرة من الصور الفوتوغرافية بالأبيض والأسود ورسومات لأشخاص وأماكن وحيوانات ولامح جغرافية وخرائط.

وتوجد خريطتان ملونتان فقط لجمهورية تترستان. وكلتاها مطبوعتان على صفحتين متقابلتين: إحداها تمثل الخريطة الطبيعية (على الصفحتين ستمائة وعشرين وستمائة وإحدى وعشرين 620-621) والأخرى تمثل الخريطة الإدارية (على الصفحتين ستمائة وثمان وعشرين وستمائة وتسع وعشرين 628-629). كذلك فإن الزي العسكري للدولة وعلم جمهورية تترستان ميبان في صور ملونة. أما في الملحقات فهناك جداول متعددة تتعلق بالهيكل الإداري (المقاطعات) للجمهورية، وسكان المقاطعات والمدن والتتر المقيمين خارج حدود الجمهورية سواء في روسيا الفيدرالية وفي غيرها من دول الاتحاد السوفيتي السابق فضلا عن المنتجات الصناعية والزراعية للجمهورية وغيرها من المعلومات.

ولكي تتسع الموسوعة بصفحاتها الثمانمائة وتسع وعشرين (829) لعدد مداخلها الألف وسبعمائة (1700) بالكامل فإن معظم المدخل تتكون من ثلاثة إلى خمسة عشر (3-15) سطرًا موضوعة على شكل مقال عمودي يتألف من مقالات ثلاث. لكن هناك الكثير من المدخل التي تشغل أعمدة عدة بل حتى أكثر من صفحتين مثل المدخل المتعلق بالـ "تتر" *"Tatarlar"*، والذي يتألف من خمسة أعمدة على ثلاث صفحات. (أي مائتين وتسعين 290 سطرا).

وفي المقابل نجد مدخل "الروس" *"Ruslar"* الذي يشغل أقل من نصف عمود (سنة وعشرون 26 سطرا). المدخل التي تمثل سيرا ذاتية عموماً أقل من نصف عمود لكن المدخلات التي تتعلق بالشاعر التتري تو كاي *Tukay* (1886-1913) تزيد بقليل عن مساحة العمود الواحد (ما يوازي خمسة وسبعين 75 سطرا) والمدخل المتعلق بالرئيس التتري الحالي مينتيمير شريب أولي شاييف *Mintimer Sherip uli Shaymiev* تشغل ما لا يصل إلى عمود (خمسعين 50 سطرا).

لقد كانت هناك مطالبات كثيرة من جانب الاستخبارات التابعة لجمهورية تترستان الاشتراكية المستقلة إبان العقد الأخير من حياة الاتحاد السوفيتي بنشر عمل موسوعي يتعلق بتترستان وهو الحق الذي كانت محولة له الجمهوريات السوفيتية المستقلة فقط وعلى ما يبدو أن النسختين نسخة عام ألف وتسعمائة وتسعة وتسعين (1999) باللغة الروسية ومن بعدها نسخة عام ألفين واثنين (2002) باللغة التترية قد جاءتا بصورة ما تلبية لحلم تتري قديم يخص تتر ما بعد الاتحاد السوفيتي فقط.

جدير بالذكر أن الناشر نفسه قد ابتدأ كذلك العمل في عمل موسوعي آخر عن التتار يتألف من خمسة مجلدات وباللغة الروسية والذي لم ينشر منه إلا مجلد واحد حتى الآن في عام ألفين واثنين (2002).

تيمور كارولوف
ترجمة سلمى أنور



لترتيب الأبيدي (وضعه محمد تميم وحسين تميم) وهو يبين في أي من الأجزاء وفي أية صفحة من "الأعلام" و "الترتيب" يمكن للمطالع أن يجد المعلومات المتعلقة بالشخصية المطلوبة. هناك كذلك قطاع من هذا الجزء يتعلق بالمحتويات. إجمالاً فإن هذا العمل مفيد للإلمام بشخصيات معينة وفي أي القرون عاشت.

محمد جونايدمي
ترجمته سلمى أنور



Хәсәнев, М. Х. Баш мөхәррир. Казань: Татар энциклопедиясе институты, 2002.

Khäsänev, M. Kh. ed. *Tatar ènsiklopediia suzlege*. Kazan: Tatar Encyclopaedia Institute, 2002.

ملخص

المعجم الموسوعي للتتار

Tatar enciklopediya suzlege

إن نسخة اللغة التتارية من هذا المعجم الموسوعي الذي يتكون من مجلد واحد نشرت في عام ألفين واثنين (2002) أي بعد ثلاث سنوات من خروج النسخة الروسية منه إلى النور في عام ألف وتسعمائة وتسعة وتسعين. النسختان قد أنجزتا ونشرتا برعاية معهد دائرة المعارف التتارية في كزان، جمهورية تترستان في روسيا الفيدرالية. ونلاحظ أن رئيس تحرير العمل إم. خاء. خازانوف *M. Kh. Khasanov* ومسؤول التحرير فيه جي. إس. صابرانوف *G. S. Sabirianov* هما ذات الشخصيتين في الموسوعتين، بينما تتضمن هبنتا التحرير أسماء مختلفة.

الموسوعة في نسختها التتارية تتضمن ألفا وسبعمائة (1700) مدخل، وبذلك تزيد على مثيلتها الروسية التي تضمنت ألفا وستمائة (1600) مدخل. ووفقاً للتوتنة التي اشتملت عليها النسخة التتارية فإن الكثير من المدخلات قد أدرج والكثير منها قد حُذت مقارنة بمحتوى النسخة الروسية. على سبيل المثال نجد أن نسخة اللغة التتارية فيها مدخل يتعلق بالرئيس فلاديمير بوتين رئيس روسيا الاتحادية، وهو المدخل الذي لن يجده القارئ في النسخة الروسية السابقة عليها. فيما يتعلق بالطول فإن النسخة التتارية تتألف من ثمانمائة وتسع وعشرين (829) صفحة في مقابل سبعمائة واثنين (702) اشتملت عليها نظيرتها الروسية. المدخلات في المعجم الموسوعي التتاري مرتبة ترتيباً أبجدياً وفقاً لحروف الهجاء في اللغة السيريلية.

المعجم الموسوعي للتتار في نسخته التتارية يشتمل أساساً على سير ذاتية لشخصيات بارزة تاريخية ومعاصرة في تترستان، والبعض من روسيا وتقريباً كل أسماء الأماكن في جمهورية

Tamim, Muhammad Nizar, Zaza, Zuhayr, Zirikli, Khayr al-Din al-, Tamim, Haytham Nizar. *Tartib al-A'lam 'ala al-a'wam: al-A'lam li-Khayr al-Din al-Zirikli*. Beirut: Dar al-Arqam, 1990, 2 Volumes.

ملخص

ترتيب الأعلام على الأوام

إن ترتيب الأعلام والأوام هو نسخة ملخصة من عمل آخر هو "الأعلام" الذي كتبه الزركلي والذي يعد واحداً من أكثر الأعمال الموسوعية التي تضم سيراً ذاتية توسعاً في العصر الحديث، وهو العمل الذي يضم أعلام الثقافة العربية الإسلامية المتميزين. هذا ويقدم العمل للقارئ معلومات حول مستشرقين معروفين ممن درسوا الإسلام وشؤون العرب. نشر هذا العمل أول مرة في القاهرة عام 1927 بينما رأت آخر طبعاته النور في ثمانية (8) مجلدات عام 2002 في بيروت.

ويعطي محتوى "الأعلام" بالإضافة إلى منهجه انطباعاً بأنه وقت تأليفه قد تأثر بعمل آخر هو "قاموس الأعلام" لمؤلفه شمس الدين سامي والذي ألفه في تركيا العثمانية. من ناحية أخرى فإن "ترتيب" هو بمثابة نسخة أعيدت كتابتها من "الأعلام" بحيث لخصت في مجلدين وهو ما نفذه زهير ظاظا وفقاً لنظام مختلف. فالملاحظ أن المدخلات في "ترتيب" غير مرتبة هجائياً بوضع الأسماء الأولى للشخصيات كما هو الحال في "الترتيب" بل إنها موضوعة في قائمة وفقاً لتواريخ وفاة الشخصيات.

أما بالنسبة للتقويم فإن العمل يأخذ بالتقويم الهجري حتى العام ألف وثلاثمائة (1300) ثم ابتداء من السنوات التي تلي هذا العام نجد العمل يأخذ بالتقويم الهجري والجرجوري.

من الملاحظ أن المعلومات المتعلقة بالشخصيات معروضة بشكل موجز إلى مدى بعيد بينما يلقى العمل ضوءاً مكثفاً على المعلومات المتعلقة بالوفيات والبلدان والمذاهب التي تشكل خلفية هذه الشخصيات. وهذا قد أزيلت الرسومات والأمثلة المصورة من العمل. يتألف "ترتيب" من ثلاثة أجزاء رئيسية. الجزء الأول يتعرض للعرب في مرحلة ما قبل الإسلام ولهذا العمل فصوله المتعددة. الجزء الثاني يتناول الفترة الإسلامية وهذا ينقسم بدوره إلى قسمين وفقاً للقرون. في كل جزء نجد الشخصيات التي لم تعرف تواريخ وفاتها بالتحديد وقد أعطيت الأولوية في العرض ثم تأتي بعدهم أسماء أولئك الذين عرفت تواريخ وفاتهم.

وتفصل بين كل سيرة ذاتية لصاحبها والأخرى فقرة تحتوي في بدايتها على المعلومات التي ذكرت في كتاب "الأعلام" متعلقة بالشخصية والتي هي معلومات محل سؤال وذلك بالتوافق مع الطبعة الرابعة. لكن كون الإشارة إلى المعلومات توجد في بداية كل فقرة بدلاً من ختامها لا يعود بأية فائدة عملية على المطالع. بل إن من شأن هذا أن يشتت تركيز المطالع. كذلك فإن الكتاب غير مصمم بحيث يسهل على المطالع تتبع السنوات والقرون بسهولة. بالنسبة للجزء الثالث من العمل وهو الأكثر فائدة من بين أجزاءه، فإنه يحتوي على فهرس نهاية العمل وهو موضوع وفقاً

Hafiz, Muhammad Muti, Abazah, Nizar. *Tarikh 'ulama'a Dimashq fi al-qarn al-rabi' 'ashar al-Hijri*. Dimashq, Suriyah: Dar al-Fikr, 1986–91, Volumes 1–3.

كاتبي، محمد عدنان. *تاريخ الإفتاء في حلب الشهباء*. حلب: مكتبة دار التراث، 2003.

Kātībī, Muḥammad Adnān. *Tārīkh al-iftā' fi Ḥalab al-shahbā*. Aleppo: Maktabat Dār al-Turāth, 2003.

ملخص

تاريخ علماء دمشق في القرن الرابع عشر هجري

يحتوي هذا الكتاب على سير حياة العلماء الدمشقيين الذين توفوا بين 1301 و 1411 هـ (1883–1991). المداخل مرتبة زمنياً حسب تاريخ الوفاة وتستعمل كلاً من التقويم الهجري والغريغوري. في نهاية كل مجلد فهرس مرتبةً أبجدياً وزمنياً وتمتدّ الملحوظات المتعلقة بالترجمة من واحدة إلى اثنتين وعشرين صفحة ويتوقف ذلك على الأهمية التاريخية للشخصية وعلى كمية المصادر المتوفرة.

تُستعمل المداخل بملحوظة موجزة عن هوية العالم الأساسية (على سبيل المثال «مفتي دمشق»، «رجل قانون حنفي»، «صوفي») ثم تعطى معلومات حول أصله وتعليمه ومهنته ونشاطاته المختلفة والمناصب التي اعتلاها ورحلاته وأعماله. ولقد وقع أيضاً تضمين تعليقات على الخصائص الفكرية والأخلاقية للشخصية طبقاً للأسلوب الإسلامي لكتابة سير الأولياء. ومع ذلك فإنّ هذا العمل يتوافق مع المقاييس الأكاديمية من حيث الدقة الزمنية والاستخدام الدقيق للمصادر. تدوّن المراجع في أسفل كل مدخل وتتمثل في المواد الثانوية والأولية مثل القواميس الجغرافية ومقالات الصحف الدورية والمخطوطات والمقابلات والعبارات القصيرة المستعملة لتكريم شخص أو حدث معين.

وبصفة عامة، يعتمد المؤلفان على معرفتهما الشخصية بالدوائر الإسلامية بدمشق. وكما شرح في المقدمة، تلقى كلاهما تدريباً دينياً في مساجد المدينة تحت رعاية بعض العلماء الذين وقع تقديمهم في الكتاب، وأهمهم الحافظ الصوفي التابع للنظام الشاذلي وهو ابن عبد الوهاب الحافظ الملقب بـ «دبس وزيت»، وهو واحد من أبرز العلماء المحليين في منتصف القرن العشرين. وبالرغم من ذلك، فإن تاريخ علماء دمشق لا يسلط الاهتمام على أي مدرسة فكرية معينة ولكن يشتمل على شخصيات تقليدية وإصلاحية وصوفية وسلفية وحتى ذات قناعات شيعية. ولقد استثنى ذكر بعض العلماء المنتمين إلى الإخوان المسلمين. هذا الكتاب هو أداة يتعذر استبدالها لدراسة التاريخ الديني والفكري المعاصر لدمشق، ولهذا الكتاب أيضاً بعض الصلة بالتركيبة الاجتماعية العامة للمدينة والحياة السياسية السورية قبل تأسيس نظام البعث في سنة 1963.

توماس بيار
ترجمة عادل لقا



تميم، محمد نزار؛ ظاظا، زهير؛ الزركلي، خير الدين. ترتيب
الإعلام على الاعوام - الاعلام لخير الدين الزركلي. بيروت: دار
الارقم، 1990، 2 مجلدات.

ملخص

تاريخ الإفتاء في حلب

يحتوي هذا الكتاب على السير الذاتية للمفتين الحنفية والشيعة في حلب، بداية من الحسين بن محمد النجم في أواخر القرن الثاني عشر الميلادي إلى أحمد بدر الدين حسون الذي عين المفتي الأكبر (قبل الأخير) بسوريا عام 2005. يتبع ترتيب المداخل التسلسل الأبجدي، حيث يستخدم كلا من التقويمين الهجري والميلادي. ولا يتعدى طول كل سيرة ذاتية صفحة واحدة، باستثناء تلك الخاصة بالشخصيات من القرنين التاسع عشر والعشرين، حيث تتضمن معلومات حول أصول المفتي، تعليمه، وظيفته، الأنشطة المختلفة التي مارسها، المناصب التي تولاها، ورحلاته والأعمال التي نشرها.

ويذكر أن هذا القاموس يرقى إلى مستوى المعايير الأكاديمية المتعارف عليها فيما يخص الترتيب الزمني الدقيق والاستخدام المنتظم للمراجع. ويتضمن كل مدخل في نهايته قائمة بالمراجع التي تضم مصادر أولية وثانوية مثل قواميس تراجم ومخطوطات. وتقدم الحواشي شروح وافية حول الشخصيات والأماكن. أما بالنسبة للفترة الحديثة، فإن المؤلف يعتمد أيضاً على المقابلات الشخصية، بالإضافة إلى صلته الوثيقة بالدوائر الإسلامية في حلب. وتعرض المقدمة، التي تصل إلى 70 صفحة، تعريفات للمصطلحات المستخدمة في الكتاب (مثل «فتوى»، «مفتي»، «سكرتير الفتوى»، «طالب الفتوى»)، وكذلك المراجع حول الفتاوى وتاريخ الإفتاء في حلب. ويضم الكتاب أيضاً صفحة المحتويات وفهرست أبجدي للشخصيات والأماكن، بالإضافة إلى جدول بأسماء المفتين بالمدينة حسب ترتيبهم الزمني. ويحتوي الكتاب على بعض الصور التوضيحية للمباني الدينية في حلب، وكذلك صور للمخطوطات وصور للمفتين من العصر الحديث. ويعد هذا العمل بصفة عامة مصدراً مفيداً لمؤرخي الشخصيات الدينية في حلب منذ العصور الوسطى حتى الآن. أما بالنسبة للقرن الأخير، فإن المعلومات التي يقدمها هذا القاموس تعتبر مكررة حيث أن نفس المؤلف قد نشر في عام 2008 قاموس تراجم أكثر شمولاً لعلماء حلب.

توماس بيريت
ترجمة مي زكي



حافظ، محمد مطي، أباطة، نزار. *تاريخ علماء دمشق في القرن الرابع عشر الهجري*. دمشق، سوريا: دار الفكر، 1986–1991، 1–3 مجلدات.

الموسوعة تتحرى تاريخ تركيا السياسي، والاجتماعي والاقتصادي من عهد التنظيمات إلى الجمهورية. وبالإضافة إلى المؤسسات السياسية، والقانونية، والتشكيلات (مثل الحركة الدستورية)، وشكل الدولة، والنظام القضائي، والمنظمات التعليمية والسياسية، ونظام ميليت millet، ومسألة الأقليات، والصراع الوطني، وتأسيس مجلس تركيا الوطني الكبير، يناقش العمل أيضًا النظام الاقتصادي. ويتكون إطار الشكل الاقتصادي والتنمية من: نمو الفكر الاقتصادي، وافتتاح الاقتصاد على الرأسمالية العالمية في العصر العثماني، والتجارة الخارجية، والسياسة الاقتصادية، والمديونية، والمعاهدات التجارية، ورأس المال الأجنبي، والمال والعمل البنكي، والتجارة، والمؤسسات الصناعية والسوق، والصناعة، والنظام الاقتصادي والضريبي والشركات فيما قبل الجمهورية، والحركة العمالية فيما بعد التنظيمات، والزراعة، والنظام الريفي، والحراجه، والتعدين، والمواصلات، والاتصالات، وخطوط السكك الحديدية. كما لم تحذف الموسوعة أنماط الفكر المؤثرة على هذه الأشكال. وقد أُعيد تعريف المناقشات الاجتماعية وردود الأفعال - مثل مفاهيم السيادة والحكومة الدستورية، وفهم التاريخ، وتبسيط اللغة، وظاهرة الإسلام من التنظيمات إلى الجمهورية - بالتوازي مع تيارات للفكر مثل الإيجابية، والمادية، والتضامنية، والقومية، والحركات اليسارية، والاستغراب، والعثمانية، والتركية، والإسلامية، وتطور العلم، والفن، والأدب، وتأثر العمارة بالحضرة، والتحديث، والتغريب. في وجه هذا التحول، من خلال الطبقات الاجتماعية، وممثليها الرئيسيين، والتي أُعيد تشكيلها بالتبعية، تقدم الموسوعة الدليل على إعادة تشكيل الحياة اليومية.

وبينما تصف الموسوعة تحول تركيا من التنظيمات إلى الجمهورية، فإنها لا تستخلص تركيا من العالم الخارجي. فقد تناثر بين الصفحات معلومات عن تواصل المؤسسات التركية مع الغرب، والاختلافات التي ظهرت بالتبعية، وتشكيل المؤسسات والمفاهيم في الغرب تحت الرقابة. تمت دراسة الموضوعات المعالجة في الموسوعة في ضوء حقب مثل: التنظيمات، والفترة الدستورية، والاتحاد والتقدم، والصراع القومي بينما قُيِّمت بعض الموضوعات، نتيجة للاستمرارية التي تعرضها، في إطار شريحة أوسع من الوقت تمتد من التنظيمات إلى الجمهورية.

يختتم المجلد الأخير بجدول للمحتويات، وفهرس عام. أثريت المحتويات العامة للموسوعة بنماذج من الوثائق، ولوحات الحفر، والخرائط، والصور.

إيلين بيصيريان
ترجمة رشا على



السياسية أو مصادرة أعمال رجال الأدب المفروض من قبل الحكومات ورجال السياسة وتظهر كيف أثر كل ذلك على الكتاب بإيراد مقتطفات من أعمالهم.

هذه الموسوعة كتبت بأسلوب سلس وتستخدم لغة غير رسمية وهو الذي يجعل منها بديلاً ممتازاً لمصادر الأدب التركي الأخرى والتي هي بالأحرى قديمة الطراز من حيث اللغة والأسلوب؛ وهي أيضاً تمثل مصدراً مرجعياً أولاً لأبحاث أكثر تفصيلاً بفضل التقارير الشاملة عن الأحوال الاجتماعية والسياسية، الميول الفكرية والعلاقات مع رجال الأدب المحليين والعالميين الذين اثروا في الكتاب.

فريال تانسو
ترجمة رشا على



Tanzimat'tan Cumhuriyet'e Türkiye
Ansiklopedisi. İstanbul: İletişim Yayınları. 1985,
6 Volumes.

ملخص

موسوعة تركيا من التنظيمات إلى الجمهورية

Tanzimat'tan Cumhuriyet'e Türkiye
Ansiklopedisi

التمهيد لموسوعة تركيا من التنظيمات إلى الجمهورية ذات الستة مجلدات، والتي كان مديرها العام مراد بلجي ومدير النشر فهرى أرال، يبين للقارئ قصة وراء نشر العمل: في الوقت الذي كانت تعد فيه موسوعة تركيا في العهد الجمهوري، أصبح جلياً أن المنطق وراء تطور تاريخ تركيا كان بحاجة لدراسة فترة التنظيمات. كما أنه في مناطق معينة، كان هناك استمرار وأيضاً انقطاع، في الانتقال من التنظيمات إلى الجمهورية. ومن ثم كان حذف الإشارة إلى فترة التنظيمات سيجعل العمل غير كافٍ. ولأنها نبعت من هذه الحاجة، فقد تم تحضير موسوعة تركيا من التنظيمات إلى الجمهورية *Encyclopedia of Turkey from the Tanzimat to the Republic* ربما كمكمل أو إضافة إلى موسوعة تركيا في الفترة الجمهورية *Encyclopedia of Turkey in the Republican Period* والتي ظلت مخصصة للمنطق الهادي لهذه الأخيرة.

ومن خلال تجميع وجهات نظر مختلفة مع بعضها البعض حول موضوع معين، يتجاوز العمل الشكل الجامد للموسوعة التقليدية. وإلى جانب المعرفة، ينقل للقارئ حس إشكاليات الفترة التاريخية. ويعتقد أن الاختلافات في التفسير التي توجد في نفس الموسوعة لائقة على أساس أنها تقدم الدليل على نزوح التاريخ التركي كما وجد في النقاش الذي شهدته موضوعات محددة.

ملخص

موسوعة رجال الأدب: من التنظيمات حتى اليوم

Tanzimat'tan Bugüne Edebiyatçılar
Ansiklopedisi

هذه الموسوعة تهدف إلى تقديم كتاب عاشوا في الفترة ما بين التنظيمات (1839)، حين أعلنت إصلاحات التحديث العثمانية والحقبة الجمهورية وأيضاً لإعطاء معلومات عن أعمالهم، خلفياتهم المحلية ووقع هذه الأعمال على الأدب التركي. بعد الطبعة الأولى المصورة ذات الحجم الكبير المنشورة في عام 2001، نُشرت الطبعة الثانية من الموسوعة، المؤلفة من مجموعة من 2253 مقالا في عام 2003. من أجل الوصول لقاعدة قراء أوسع، فقد تم تحضير الطبعة الثانية في تصميم أصغر حجماً وغير مصور من مجلدين، مع تضمين 227 كاتباً إضافياً وقصائد شعرية. يغطي المجلد الأول ذوال 534 صفحة الحروف من أ (A-I)، بينما يقع المجلد الثاني (Z-K) في 599 صفحة، مما يجعل الموسوعة تتألف من 1133 صفحة في المجلد. الورق ليس ذا جودة عالية وهو ما يمكن أن يكون غير محبذ جمالياً ولكن، من ناحية أخرى، فهي تغطي القارئ كتاباً خفيف الوزن، محمولاً وسهل الاستعمال بسعر في متناول اليد.

المقالات مصنفة لا بحسب المحتوى ولا الموضوع، وقد تم ترتيبها ببساطة طبقاً للأبجدية بغض النظر عن التصنيف. في هذا الصدد، الموسوعة تبدو كالمصادر الأدبية التي تشبه قاموس، إلا أن هدفها هو في الحقيقة إعطاء معلومات أكثر شمولية وتفصيلاً عن رجال الأدب الأتراك عما تفعله تلك المصادر. هذا قد تم الحصول عليه بتحقيق رجال الأدب الذين عاشوا في حقب حدثت فيها تغيرات وتحولات اجتماعية وسياسية مميزة، مثل حقبة التنظيمات (1838-76)، الفترة الحميدية (1876-1909)، حقبة الملكية الدستورية الثانية (18-1908) والفترة الجمهورية المبكرة. ولو كانت الموسوعة كتبت بتسلسل زمني، لكان من الممكن للكاتب أن يقدم رجال الأدب في شكل أكثر تكاملاً ومناسب للوحدة الموضوعية.

أثناء تأليف الموسوعة، استخدم الكاتب المقطعات الأدبية، موسوعات العالم والموسوعات العالمية الشاملة وكثير من المصادر الأولية الأخرى التي تحقق كل فروع الأدب التركي مثل الروايات والشعر والحكايات والصحافة. في بداية كل مقالة، تغطي الموسوعة نبذة مختصرة عن الموضوع الذي يحوي معلومات عن عائلته/عائلتها، الخلفية التعليمية، المهن الأخرى (إن وجدت) ومكانته/مكانتها في الأدب. أتبعت بمعلومات عن الميول الفكرية، الأحوال والتحولات الاجتماعية والسياسية والكتاب والفلاسفة الذين أثروا في الموضوع. إضافة إلى ذلك، بينت الموسوعة كيف أن الأجواء السياسية الإيجابية أو السلبية، مثل فترات الحميدية (1876-1909) أو الدستورية الثانية (18-1908)، أو انقلابات الجمهورية العسكرية، كان لها تأثير على الكتاب؛ وهي تُعلق أيضاً على المناقش، السجن والخُطر

العالم الأدبي المميزين والبارزين من عام 1853 وحتى عام 1930 ويقدم مقاطع منتقاة من أعمالهم، قصص ومواد أخرى لها علاقة بهؤلاء الشعراء. العمل كان في الأصل بعنوان *Kemâliî 'ş-Şuara* [كمال الشعراء] ولكن تم تغيير العنوان لاحقاً للعنوان الحالي بواسطة Tarih Encümeni [لجنة التاريخ التركي].

هدف العمل منصوح عليه في الفصل التمهيدية هذه الكلمات: ” هؤلاء الذين أصدروا أعمال عديدة عن أناس الماضي والحاضر يريدون بشكل رئيسي بالإضافة إلى تكرمهم وإحياء أسمائهم أن يخدموا الأجيال القادمة، المدافعين عن هذا البلد الحبيب في المستقبل“. في هذا الجزء، يقدم المؤلف معلومات مختصرة عن كل قواميس السير الذاتية، بما فيها قاموس Hammer عن الشعراء الأتراك من اديرنيلي سهي بيه إلى السير الذاتية الخاصة بالفترة الأخيرة وتصف شعراء وأدباء من خلال ملاحظاته وتسجيلاته الشخصية، إلى جانب بعض الوثائق والمصادر الأصلية. يذكر المؤلف في المقدمة انه كان له لقاءات خاصة مع الشعراء الذين مازالوا على قيد الحياة ومع عائلات المتوفين ولكن لم يستطع مراراً أن يجد الوثائق التي كان يبحث عنها بسبب فقر طرق الحفاظ على السجلات وأساليب أرشفة المادة ويشكو من عدم استطاعته الاستفادة كثيراً من المكتبات ومحال بيع الكتب لنفس السبب. ويعبر بخفة ظل عن صعوبة الحصول على المعلومات بالكلمات التالية والتي أيضاً تعكس أسلوب الكتاب: ” من أجل الحصول على المعلومة التي يريدونها الواحد، عليه أن ينزل إلى القرفصاء على قبورهم ويسألهم مباشرة“.

Turkish poets of the last century أو ”شعراء القرن الماضي الأتراك“ قد أعيد طباعته من قبل وزارة التعليم فيما بين عامي 1969 و1970 في ثلاثة مجلدات. دار النشر درجاء طبعت النسخة الأصلية في 1988 كاربعة مجلدات (بمجموع 2352 صفحة). في 1999، نُشرت ثانية في خمس مجلدات بواسطة AYK Atatürk Kültür Merkezi Başkanlığı (رئاسة مركز أتاتورك للثقافة) بعد عمل إضافات وتعديلات معينة.

العمل هو استمرار للتقليد العثماني في الأسلوب واللغة وهو بحق كما يؤكد إينال على كلمة ”أخر“ في عناوين أعماله الأخرى أيضاً آخر مثال لتقليد التذكرة بالنسبة إلى أدب الديوان الشعري.

سيونير إكر
ترجمة رشا على



Yalçın, Murat (ed.). *Tanzimat'tan Bugüne Edebiyatçılar Ansiklopedisi*. Istanbul: Yapı Kredi Kültür Sanat, 2003, 2 Volumes.

وت.ساتو (أستاذ في جامعة طوكيو)، موضوعات لها علاقة بالمذهب الإسلامي، القانون، الفكر، التاريخ، الثقافة، السياسة، الاقتصاد والحياة الاجتماعية. الموسوعة تمنح القراء فهماً عن الخلفية التاريخية لموضوعات مثل حروب الخليج. الجزء المرجعي يحتوي على خرائط، 150 صورة توضيحية، مفاهيم عامة وملاحق، بما فيها الجداول الزمنية، جداول عن الأسر الحاكمة المختلفة، الأنساب، جداول للأوزان والمقاييس، مصطلحات وقائمة مراجع عملية ومفيدة مكونة من 24 صفحة. يشتمل الفهرس على تسلسل زمني للسير الشخصية وخريطة للعالم. يعد تضمين النطق الياباني خاصية أخرى عملية ومفيدة. النسخة الأصلية من الموسوعة كانت تستخدم من قبل الطلبة، الأساتذة، الصحفيين والباحثين في كثير من المجالات. هذه النسخة الجديدة تساعد العالم المعاصر لأن يحصل على معرفة وفهم للإسلام. فهو عمل مرجعي قيم للمدارس الثانوية وللجامعات والصحفيين ويمكن أن يستخدم كمصدر لكتب النصوص الأكاديمية والمدرسية. فهي تُركى بشدة لهؤلاء الذين يسعون لفهم الإسلام الحديث والثورة الإسلامية.

هدى الخيزران
ترجمة رشا علي



Cunbur, Fatma Müjgân; İbnü'l-Emin Mahmud Kemal İnal. *Son Asır Türk Şairleri*. Ankara: Atatürk Yüksek Kurumu Atatürk Kültür Merkezi Başkanlığı, 1999.

ملخص

شعراء القرن الماضي الأتراك

Son Asır Türk Şairleri

اينبولمين محمود كمال اينال (1870-1957) كان إدارياً خدم في الفترة الأخيرة للعثمانيين وفي عهد الجمهورية المبكرة، فهو عارف متنوع بالفنون ومؤرخ وباحث. وقد نمت علاقات حميمة بعالم البيروقراطية والفن والأدب، بفضل نشأته وأعماله. أصبح محمود كمال اينال معروفاً بشكل خاص بسبب قصصه التاريخية وسيره الذاتية، مثل *Osmanlı devrinde son sadrîazamlar* [آخر الوزراء الكبار في العصر العثماني] (2-1940)، *Son hattatlar* [آخر الخطاطين] (1955) و *Hoş sadâ, son asir Türk musikişinasları* [النعيم الجميل: موسيقى القرن الماضي الأتراك] (1958)، بالإضافة إلى هذا العمل، المنشور أصلاً في 1930-42.

كتاب "شعراء القرن الماضي الأتراك" معروف كواحد من أكثر الأعمال تميزاً ووثوقاً به في مجال التاريخ والأدب، وهو يعطي معلومات مفصلة عن حياة وأعمال الكثير من ممثلي

من الواضح أن التركيز الأكثر قد وضع على التجميع أكثر منه على التقسيم والتنظيم وتقديم للمادة. هذا المجلد يمكن أن يُحسن بإضافة فواصل لونية لفصل كل جزء مختلف مع قائمة المحتويات الفردية الخاصة به بوضوح عن المناطق الأربع المغطاة. جدول المحتويات الموجود في البداية ليس موحد: فهو يتغير في الطول لكل منطقة والتداخل محير. رصد صور توضيحية أكثر يمكن أن تساعد القارئ لأن يحدد بدقة أين تقع المناطق الفردية بشكل مستقل بالإضافة إلى علاقتها ببعضها البعض. النص لم يكتبه ناطقون محليون بالأوردو وكان يمكن الاستفادة من نسخة تحرير أفضل.

نجم عباس
ترجمة رشا علي



日本イスラム協会[ほか]監修. *新イスラム事典*. 東京: 平凡社, 2002

Nihon Isuramu Kyokai, *Shin isuramu jiten*. Tokyo: Heibonsha, 2002.

ملخص

الموسوعة الجديدة للإسلام

新イスラム事典 Shin isuramu jiten

هذه الموسوعة المركزة الشاملة تهدف إلى توضيح الموضوعات المعاصرة من السياسة والثقافة والدين من وجهات نظر الإسلام. فهي تمنح القراء معرفة عالية الأكاديمية وأيضاً المعرفة الأساسية لترويج فهم أساسي لكل مظاهر الحياة الإسلامية: ومن ثم فالموضوعات المختارة تشمل ليس فقط الإسلام ولكن أيضاً أنظمة الحياة اليومية والثقافة الإسلامية. التغطية الجغرافية تشمل الشرق الأوسط ومناطق أخرى مثل السودان، سومطرة، أوروبا واليابان.

هذه الموسوعة لها تاريخ طويل. حيث تبعت "الموسوعة الصغرى للإسلام" (1953) المنظور إليها بتقدير و"موسوعة الإسلام"، ذات الـ 10 مجلدات في 1979 (أعيد طبعها 14 مرة)، فهي تظهر الآن كعمل مؤلف من مجلد واحد عملي، بأفكار وموضوعات جديدة ومعاصرة وإسهامات 100 من خبراء البحث. وهي تتكون من ثلاثة أجزاء: الأول يقدم موضوعات الإسلام الرئيسة، المسلمين في التاريخ والدولة والمجتمع في الإسلام؛ الثاني يمنح 1085 موضوعاً؛ والثالث يُمد بالمصادر الإسلامية ذات الصلة بما فيها خرائط العالم الإسلامي، الجداول الزمنية الغربية للإسلام، الأنظمة الإسلامية للقياس، لائحة زمنية، الأنساب، المراجع ومواقع الإنترنت.

لقد اختار ثلاثة ناشرين، هم الراحل ن. شيمادا (أستاذ في جامعة شو)، ي. ايتاجاكي (أستاذ شرفي في جامعة طوكيو)

'Alī , Sayyid Muḥammad; Ḥasrat, Muḥammad Ḥasan; Faizī, 'Ināyatullāh, Birchah; Sherbāz 'Alī Khān; Dakihi, Jamshīd Khān. *Shimālī 'alāqahjāt: silsilah Qarāqurum, Himālayah, Hindūkush*. Islamabad: Lok Virsa, Lahore: Al-Faisal Nashran, 2005.

ملخص

المناطق الشمالية: قراقورم، الهمالايا، الكوش الهندوسية
(موسوعة باكستان الثقافية)

شمالي علاقہجات : سلسلہ قراقورم ، ہمالیہ ، ہندوکش

المناطق الواقعة على مشارف منطقة جبل الكاراكوروم لها ثقافة ثرية بتميز ومتنوعة ولكن المادة المكتوبة عن هذه المناطق النائية والتي ليس من سهل الوصول إليها، نادرة ومبعثرة. لملء هذه الفجوة، عين المعهد الوطني للتراث الشعبي أربعة خبراء للوساطة مع ممثلي هذه الثقافات المختلفة لجمع وإصدار معلومات متعلقة بكل منطقة. هكذا نرى أربعة مناطق جبلية مختلفة كلها تقع في المناطق الشمالية من باكستان يغطيها أربعة مساهمين محليين: بالتيستان بواسطة محمد حسن حسرات؛ شيترال بقلم د.عناية الله فيضي؛ جيلجيت، ديامير وغازار بقلم جامشيد خان دوخي؛ وپروشا، هونزا ونجار بقلم شرباز علي خان برشا.

بدلاً من أن تؤكد الموسوعة على التاريخ والثقافة، فهي تركز على التراث الشعبي. الأجزاء تغطي مدى واسعاً من المعلومات المصنفة تحت فئات تشمل خرائط قليلة ووصف لشرح الخواص الجغرافية البارزة للموقع وترسم الشخصية الثقافية المختلفة لهذه الأماكن من خلال علم أسماء المواقع الجغرافية وأصولها. المراجع الجغرافية تؤكد على العلاقة بالعبادات والأساطير المحلية، بينما الروايات التاريخية تبرز الإسهامات الأدبية، الفنية والثقافية من قبل الشخصيات الهامة في هذه المناطق. هي أيضاً تغطي أوصافاً مختصرة لمكونات السكان القبلية، العرقية واللغوية. وتمنح أيضاً أوصاف الخصائص التي جعلت بعض الأماكن معروفة أكثر من غيرها وبعض سكانها مشاهير.

هذا المجلد يعطي جزءاً عن المطابخ وعادات الطهي للمناطق الشمالية، يتكون من المعلومات عن أساليب وأنواع الطبخ، الطرق المميزة لتحضير، تقديم واستهلاك الطعام، عادات الضيافة، الخصائص المميزة للطعام المحلي والأدب ذات صلة بالطعام المقدم في حفلات وأعياد دورة الحياة.

أعطيت أيضاً المعلومات عن أحوال الحياة، أساليب التشييد، أشكال البناء وحدات الحفر والزخرفة على الأقواس، الأعمدة الخشبية والأسقف... الخ. جاء أيضاً ذكر التجاريات المحلية والأشغال اليدوية، التقاليد، العادات، العلاجات العشبية والطبيعية، عادات دورة الحياة، الموسيقى والرقص، اللباس المحلي، المجوهرات والحلي والخزاف، بالإضافة إلى المهرجانات، الأيام التاريخية، المناسبات والأعياد المحتفي بها محلياً. يذكر المجلد أيضاً الحكايات الشعبية، الأقوال المحلية، الحكم والأمثال وقصص الأطفال.

ميزة تسجل الحقبة الزمنية التي توثق لها الموسوعة وقد تم إدخالها على العديدين المذكورين بحيث أُرقت في آخر كل عدد مع تعليقات تشير إلى الأعداد السابقة عليها.

ولعل أحد ملامح أفضلية هذا العمل هو وجود قائمة مختلفة بالأسماء والأماكن والكتب والصحف، وهي قائمة تشمل عليها جميع أجزاء الموسوعة، غير أن أجزاء المجموعة في الوقت نفسه لا تتضمن قائمة بالمدخلات التي تحويها الموسوعة نفسها. وقد اعتمد الكاتب على عدد من الأدبيات السابقة المكتوبة باللغة الفارسية في الموضوع نفسه، الأمر الذي يعترف به الكاتب بصورة صريحة إلا أنه لم يوثق المراجع التي اعتمد عليها توثيقاً كاملاً في أي من الأجزاء.

جدير بالذكر أن الكاتب نفسه هو أحد السياسيين الإيرانيين. وعليه فقد كانت له علاقات تربطه بالخبذة السياسية في بلاده الأمر الذي يجعل المعلومات التي سجلها في موسوعته، بخاصة في الحواشي الهامشية، ذات قيمة عالية للغاية.

وكما يقول إيراج أفشار المتخصص في شؤون إيران المعاصرة فإن قيمة هذا العمل الموسوعي سوف تظهر جلية من الآن فصاعداً لأنه بمرور الزمن سوف يقلص عدد الرجال الذين يتمتعون بمثل ما يتمتع به مؤلف الموسوعة من معرفة تتعلق بهذه الحقبة الزمنية. ومن الملاحظ كذلك أن مؤلف الموسوعة قد أفسح مجالاً في موسوعته لرجالات السياسة أوسع من ذلك الذي أفسحه للملاي أو التجار أو الفنانين أو غيرهم من فئات المجتمع. أي أن المدخلات التي توثق لسير رجالات الحكم والسياسة في الموسوعة إجمالاً أكثر من المدخلات التي توثق لأصحاب المهن الأخرى سواء من حيث العدد أو غزارة المدخل. على سبيل المثال فإن الموسوعة قد أقتت الضوء تقريباً على الواحدة والسنتين (61) زوجة لـ"فتح علي شاه"، وأطفالهن منه في الوقت الذي مرت الموسوعة مرور الكرام على مشاهير آخرين من رجالات الدين والثقافة. ومن بين رجالات الثقافة الذين تتعرض لهم الموسوعة بقدر الاهتمام نجد أعلام الجماعات البابية والبهائية.

بالنظر إلى الأحكام المختلفة التي يضيفها الكاتب على أعلام السياسة الإيرانية يمكن للفارئ بوضوح استيعاب نزعة الكاتب التشاركية أو كما يسميها هو الواقعية في رؤية جميع من تناولتهم الموسوعة من رجالات الحكم والسياسة. وكما يبدو من خلال العمل فإن كل سياسي تلك الفترة الزمنية التي تعرضت لها الموسوعة على وجه التقريب قد سعى بطريقة أو بأخرى وراء مصالح شخصية لا أكثر.

سعيد إدالات نجاد

ترجمة سلمى أنور



على ، سيد محمد؛ حسرت ، محمد حسن؛ فيضي ، عنايت الله؛ برجه ، شيرباز عى خان؛ دكهي ، جمشيد خان. شمالي علاقہجات : سلسلہ قراقورم ، ہمالیہ ، ہندوکش. اسلاماباد : لوک ورثہ، لاہور: الفیصل نشران، 2005.

التقنية والفنية التي نُسبت في عهدنا المعاصر أو تلك التي يُجهَل معناها. غير أن الباحث المعاصر قد يجد صعوبة في فهم الموسوعة بسبب الكلمات والمصطلحات القديمة المستخدمة بشكل متكرر في النص.

كلير نورتن
ترجمة داليا صبري



بامداد , مهدي. شرح حال رجال ايران در قرن ۱۲ و ۱۳ و ۱۴ هجري. تهران, زوار, 1347-1351, 6 مجلد.

Bāmdād, Mahdī. *Sharḥ-i ḥāl-i rijāl-i Irān dar qarn-i 12 va 13 va 14 Hijrī*. Tehran: Zavvār, 2005, 6 Volumes.

ملخص

موسوعة السير الذاتية لرجال إيران

شرح حال رجال ايران

تحتوي هذه الموسوعة على معلومات تتعلق بأعلام إيران في فترة القرن الثاني عشر والثالث عشر والرابع عشر بالتقويم الهجري (أي ما بين القرنين السابع عشر والعشرين بالتقويم الميلادي). وهؤلاء الذين تضمهم الموسوعة وتجمعهم الشهرة يختلفون في الميادين التي تميزوا فيها فمنهم من برع في حقل السياسة ومنهم في المجال الاقتصادي أو الشؤون الدينية. وعلى الرغم من أن اسم الموسوعة يشير إلى "رجال" إيران فإن صفحاتها تضم كذلك سيراً ذاتية لنساء عشن واشتهرن في تلك الفترة.

ويصدر المؤلف عمله بشرح موجز للدافع الذي حرّكه نحو إنجاز هذا العمل وهو الدافع الذي يتمثل في تقديم مشاهير إيران للقارئ من منظور واقعي اعتمدا على المصادر التي طالتها يده. غير أن الكاتب لا يتعرض بالذكر في أي من المواضيع في موسوعته إلى المعيار الذي تبناه والذي على أساسه اختار المدخلات التي ضمّنها موسوعته.

ومن الملاحظ أن المدخلات في الأجزاء من الأول إلى الرابع مرتبة ترتيباً هجائياً وفقاً لأسماء المشاهير الأولى دون الثانية. لكن في كل من الجزء الخامس والسادس يدخل الكاتب على الموسوعة ترتيباً هجائياً مختلفاً. ولم يذكر المؤلف في أي من المواضيع في موسوعته سبباً لهذا الانقطاع في الترتيب الهجائي الذي تبناه في الأجزاء الأولى وإن كان ذكر في موضع ما أنه ينوي إتمام الموسوعة في عشرة أجزاء. وربما يكون السبب وراء هذا التغيير هو أن العددين الأخيرين هما عدداً تكمليان للأعداد السابقة عليهما وهو التصور الذي يعزز وجود صور

في مرحلة لاحقة، فلا تزال هذه الطبعة المختصرة مفيدة للغاية بالنسبة للقراء البنغاليين.

بيسويت شاندا
ترجمة داليا صبري



Arseven, Celâl Esad. *Sanat Ansiklopedisi*. Ankara: Milli Eğitim Bakanlığı, 1983, 5 Volumes.

ملخص

موسوعة الفن

Sanat Ansiklopedisi

نشرت وزارة التعليم الحكومي هذا العمل في خمسة مجلدات عام 1942. وقام بتأليف الطبعة الخامسة التي نشرت عام 1983 شلال إسناد أرسيفين، أستاذ التاريخ المعماري وتخطيط المدن في أكاديمية الفنون الجميلة. ووفقاً لما يذكره تصدير الكتاب المكون من 4 صفحات، نشر أول كتاب عن المصطلحات المعمارية بعنوان "مصطلحات العمارة التقنية" عام 1908، إلا أنه بعد التقدم الذي أحرز في مجال الفن والجرف، نشر كتاب آخر يحمل عنوان "قاموس الفن" في عام 1926. ومع ذلك، فإن "موسوعة الفن" أكثر شمولاً من هذين الكتابين.

إن عدد صفحات هذه الموسوعة التي تتكون من خمس مجلدات يبلغ 2644 صفحة والمصطلحات مرتبة فيها أبجدياً كما في القواميس. وبشكل عام، يبدأ أي مدخل في الموسوعة عادةً بذكر معنى المصطلح الخاص بالتقنيات أو المواد مع شرحه. ويعقب هذا الشرح دائماً المقابل الفرنسي لتلك المصطلحات. وكلما تيسر، تورد الموسوعة صوراً ورسومات تعين القارئ على فهم المصطلح. وهناك ملحق في نهاية المجلد الخامس نظراً لأنه بعد طبع المجلدين الأول والثاني لوحظ أنه قد تم إسقاط بعض المواد. ومن أجل تصحيح ذلك الوضع، أضيف هذا الملحق وذكرت فيه الكلمات والصور التي كان من المفروض أن ترد في الأجزاء الواقعة حتى حرف الـ K في الأجزاء الأولى وأسقطت. وعلاوة على ذلك، يوجد في نهاية المجلد الخامس بعد الملحق أيضاً مسرد فرنسي-تركي للكلمات.

وهذه المجلدات لا تورد مجرد شرح للتقنيات الخاصة بالأعمال المعمارية والفنية المرتبطة بالمجتمعات التركية قبل وبعد عهد الإسلام فحسب، بل إن مصطلحات العمارة والفن التي تغطيها الموسوعة تمثل قاموساً لمفاهيم عالمية خاصة بتلك الحقبة التاريخية. فهذه المجلدات تقدم معلومات هامة عن فنون تقليدية إندثرت أو باتت في طريقها لأن تذهب في طي النسيان. وعلى وجه التحديد، يمكن استخدام هذه الموسوعة في الأبحاث الخاصة بالفنون التركية التقليدية كمصدر لفهم المصطلحات

ب هولندا. وهذه الطبعة البنغالية ليست مجرد ترجمة عمياء لها. وقد أخذت الأكاديمية البنغالية مبادرة نشر هذه الترجمة البنغالية بعد عمل التصحيحات اللازمة عام 1958 نظرًا لعدم وجود موسوعة إسلامية بالبلغة البنغالية. غير أنه لأسباب غير واضحة لم تتمكن الأكاديمية البنغالية من نشر هذا العمل فقامت بتسليم مخطوطة الترجمة للمؤسسة الإسلامية في بنغلادش عام 1976. وقد اشتملت هذه المخطوطة على إجمالي 691 مدخلا من بينها 508 مدخلا مترجمًا من «الموسوعة الإسلامية المختصرة» و 111 مدخلا تم مراجعة ترجمتها و 73 مدخلا ترجمت من «الموسوعة الإسلامية الأوردية» و 35 مدخلا جديدًا.

ونظرًا لكون كل المشاركين في «الموسوعة الإسلامية المختصرة» تقريبًا من غير المسلمين، فقد كانت هناك بعض المخاوف لدى المؤسسة الإسلامية من وجود بعض الأخطاء في بعض المدخلات رغم معرفة المشاركين بالإسلام من خلال دراساتهم البحثية. ومن ثم، تم تشكيل لجنة لتحرير الموسوعة من باحثين إسلاميين في بنجلاديش. وقد قامت هذه اللجنة بفحص كل مدخل في المخطوطة فحصًا دقيقًا مع عمل تصحيحات وتعديلات وإضافات عليها. فقامت اللجنة بتصحيح أو حذف الأجزاء غير الملائمة أو الخاطئة علاوة على إضافة معلومات جديدة في كثير من الأحيان. وعلى الرغم من اعتماد العمل بشكل أساسي على «الموسوعة الإسلامية المختصرة» و «الموسوعة الإسلامية الأوردية»، فقد اعتمد أيضًا على *Bangla Biswakosh* (موسوعة بنغالية قام بتحريرها خان بهادور عبد الحكيم) وعلى «القرآن الكريم» *Qurān al Karīm* (التي قامت بنشرها المؤسسة الإسلامية) و «الموسوعة الإسلامية» (الطبعة الثانية).

أخيرًا وبعد إضافة الـ 42 مدخلا الجديدة، أصبح إجمالي عدد المدخلات 695 مدخلًا. ومن بين الموضوعات التي تناولها تلك المدخلات الشريعة أو القانون الإسلامي وموضوعات مهمة من القرآن والسنة وبعض الأماكن والمؤسسات الإسلامية المقدسة وبعض الأشخاص والباحثين المسلمين المهمين وبعض الشعراء المسلمين من العالم العربي وبعض الكتب الإسلامية.

وكل مدخل من المدخل تقريبًا يحتوي على قائمة للمراجع على الرغم من عدم إتساق المعلومات الموجودة فيها. كما أضيفت أيضًا بعض المراجع داخل نصوص بعض المدخلات نفسها. وهذا العمل مكون من مجلدين: المجلد الأول: (5+565+13 صفحات) يشتمل على المدخل بدءًا من الحرف الثاني في الأبجدية البنغالية 'a' وحتى حرف 'ta' والمجلد الثاني يبدأ من 'da' وحتى 'ha' . والمدخل مرتبة أبجديًا، كما يوجد فهرس شامل للمدائل يحتوي على العناوين وأرقام الصفحات في نهاية كل مجلد. وكل من المجلدين يحتوي على المقدمة نفسها المكونة من 13 صفحة علاوة على قائمة بالاختصارات وقائمة بالمشاركين أو المترجمين وعناوين ومكان وتاريخ نشر الكتب والمجلات العلمية التي تم استخدامها بشكل متكرر وقائمة بالمجلات العلمية واختصاراتها ورموز نظام الترجمة الصوتية العربية والفارسية بالحروف البنغالية.

وعلى الرغم من نشر المؤسسة الإسلامية لطبعة مفصلة من «الموسوعة الإسلامية» بالبلغة البنغالية مكونة من 26 مجلدًا

ومن الملاحظ أن عناوين بعض المقالات ليست وثيقة الصلة بالموضوعات التي تناولها وبعضها مدرجة تحت عناوين غير مألوفة. فعلى سبيل المثال، أحد المقالات يناقش «أبو تراب» وهي كنية الإمام علي، بينما نجد المقال الذي يناقش شخصية والدة الرسول عليه الصلاة والسلام معنونًا بـ «أمنة بنت وهب». وربما يعد ذلك تعارضًا مع المبدأ الذي أرسته الموسوعة عن اشتمالها على السير المهمة فقط. ولم تخصص الموسوعة أهم شخصيات الصحابة بمقالات مستقلة فحسب، بل إن هناك إشارات إليهم في الفصول الخاصة بالخلفاء الأربعة الأوائل (الخلفاء الراشدين) أيضًا. ومن ناحية أخرى، هناك فصلان مستقلان مخصصان لـ «أبو جهل» و «أبو لهب». كما تناولت الموسوعة كل من السيدة (خديجة)، الزوجة الأولى للرسول صلى الله عليه وسلم والسيدتين «عائشة» و «جويرية بنت الحارث» كل على حدة.

وقد حاول المشاركون في الموسوعة جعل لغتها وأسلوبها سلسين يتيسر على العامة فهمهما دون أن تفقد الموسوعة منحاها البحثي. والموسوعة تحتوي على لوحات وصور مرتبطة بالموضوعات التي تناولها. ولا شك أن صور الجهاد الأفغاني على وجه الخصوص وعناوين المقالات المنتقاة بعناية تعكس المناخ الديني السياسي للثمانينيات وأوائل التسعينيات في تركيا. والمعلومات الموجودة في مقدمة الموسوعة عن العرف المتبع في الأعمال الموسوعية في العالم الإسلامي والغرب وتركيا مقنعة للغاية.

بلال جوكير

ترجمة داليا صبري



Isalāmika Phāuṇḍeṣana (Bangladesh). Sampādanā Parishada. *Samkshipta Isalāmī biśvakosha – Almawsuatul Islāmiyatul mawjizah billughatil Banghāliyah*. Dhaka: Isalāmī Biśvakosha Prakalpa, Isalāmika Phāuṇḍeṣana Bāmlādeṣa (Islamic Foundation), 1986–7, 2 Volumes.

ملخص

الموسوعة الإسلامية المختصرة (الطبعة البنغالية)

সংক্ষিপ্ত ইসলামী বিশ্বকোষ

يتناول هذا المرجع المفيد موضوعات متصلة بالدين والقانون الإسلامي. وسيجده كل من يهتم بالإسلام والحضارة الإسلامية مفيدًا للغاية.

لقد قامت دار بريل للنشر في ليدن في الأصل بنشر هذه الطبعة المختصرة من «الموسوعة الإسلامية» تحت عنوان «الموسوعة الإسلامية المختصرة» عام 1953 نيابة عن الأكاديمية الملكية

وعلى الرغم من الجهود المخلصة التي بذلت في دراسة تلك الشخصيات الإسلامية الجلييلة، مع التركيز على الجوانب الدينية والاجتماعية من حياتها وعلى البيئة التي نشأت فيها، لا يمكن اعتبار هذه الموسوعة دراسة شاملة لكل ما يختص بأصحاب الرسول صلى الله عليه وسلم. وهذا لا ينفي أن جميع الشخصيات الهامة من بين الصحابة قد حظيت بمناقشات مكثفة. وهكذا فإن هذا العمل بمثابة بنك للمعلومات عن أصحاب الرسول يفي باحتياجات مدرسي الإسلام ودارسيه.

إشتياق أحمد
ترجمة داليا صبري



Şamil İslam Ansiklopedisi. İstanbul: Şamil, 1990-4, 6 Volumes.

ملخص

الموسوعة الإسلامية الشاملة

Şamil İslam Ansiklopedisi

إن «الموسوعة الإسلامية الشاملة» هي حصيد أعمال ما يقرب من مائة مشارك معظمهم محاضرون في كليات علم اللاهوت في تركيا. وقد شارك أيضًا بعض المؤلفين المستقلين في تلك الموسوعة التي تشتمل على بعض المقالات المجهول مؤلفها والموقعة بـ Şamil İA فقط. وقد قام بالإشراف على الموسوعة وتقديمها كنتاج لدراسات بحثية د. أحمد أيراكشا، وهو باحث معروف في مجال تاريخ الحضارة الإسلامية. كما قام بتحرير الموسوعة دوران كوموركو، مالك دار نشر شامل. يتألف هذا العمل من ستة مجلدات ويشتمل على ما يقرب من 3000 مقال تقريبًا مرتبة أبجديًا من «أب-ي حيات» *Ab-i Hayat* إلى «زنار» *Zünnar*. والموسوعة متوفرة أيضًا على أقراص مضغوطة.

ويشير التصدير إلى أن الموسوعة مصممة أساسًا لتكون موسوعة خاصة بالعبادات. وعلى الرغم من تسميتها بـ «الموسوعة الإسلامية الشاملة» في مرحلة طباعتها، إلا أن الأهمية التي حظيت بها المقالات الخاصة بالفقه فيها تبين أنها نمت وتشكلت وفقًا للفكرة التي أعدت من أجلها في الأساس. ومن أهم مؤشرات ذلك تناولها لأئمة المذاهب من خلال مقالات طويلة، بالإضافة إلى أن بعض القضايا الفرعية المرتبطة بالشرعية الإسلامية مثل أكل لحم الحصان والتطعيم والحقن والمسح على الجورب أوليت اهتمامًا واضحًا.

وعلاوة على قضايا علم الفقه، يجد القارئ مصطلحات الحديث والعقائد والتصوف مستخدمة في كثير من المقالات. كما أن هناك عددًا من المقالات عن القرآن والتفسير. فكل سورة من القرآن تقريبًا تم تناولها في مقال مستقل، بالإضافة إلى تفحص بعض المصطلحات القرآنية في مقالات منفصلة.

كاظم، ذولفقار. صحابه كرام انسانيكلوپيڤديا: صحابه كرام انسانيكلوپيڤديا سسه متعاليق بهرپور معلومات، كراچي: بيت العلوم، 2004.

Kāzīm, Zulfīqār. Şahābah-yi karām insāiklopīdiyā: Şahābah-yi karām se mutaalliq bharpūr malūmāt. Lāhaur: Karāci: Baitululūm, 2004.

ملخص

موسوعة الصحابة الكرام

Sahaba Karam Encyclopaedia

تعتبر موسوعة «الصحابة الكرام» عمل بحثي فريد من نوعه. فالكتاب يعرض لحظات حاسمة في حياة الصحابة، كما يتناول سلوكهم وشخصياتهم وورعهم وتضحياتهم وعلمهم ومعرفتهم وتصرفاتهم وأعمالهم وإنجازاتهم في ضوء نشأة الإسلام. وتجدر الإشارة إلى أن هذا العمل يمثل أكثر الكتب التي كتبت حتى تاريخه عن أصحاب الرسول مصداقية وطولاً وهو مكتوب في صورة «سؤال وجواب». وكل إجابة اعتمدت على ثلاثة أو أربعة مصادر موثوقة مجمع عليها. وبشكل أساسي، هذه المصادر هي الدراسات المهمة التي تمت عن أصحاب الرسول والدراسات الخاصة بالتاريخ والفلسفة والثقافة والعلوم الإسلامية. وقد طرح على صفحات هذا العمل المكون من مجلد واحد والبالغ عددها 1100 صفحة، ما يقرب من 3000 سؤال تتناول موضوعات عديدة تدرج تحت عناوين مختلفة وتمت الإجابة عليها بشكل مُرضٍ. إن هذه الموسوعة أعدت على غرار موسوعة القرآن الكريم الراجعة.

وتتناول الموسوعة نطاقاً عريضاً من الموضوعات بشكل متكامل ومن بين تلك الموضوعات أصحاب الرسول وعلمهم وأيضاً الخلفاء الأتقياء وأهل بيت الرسول صلى الله عليه وسلم والعشرة المبشرون بالجنة والهجرة إلى المدينة ومسلمو مكة في أوائل عهد الإسلام والهجرتان الأولى والثانية وأصحاب الرسول الذين شاركوا في معركة بدر وشباب الصحابة وكتبه الوحي والصحابة المحاربون. ومن الموضوعات المحورية الأخرى التي تغطيها الموسوعة هجرة الرسول ووفاته وأصحابه الذين اعتنقوا الإسلام بعد غزو مكة والمتعلمون من الصحابة وكذا أصحاب النهج التقليدي والتجار والشعراء والخطباء منهم.

وقد بذل مؤلف الموسوعة في عملية إعداده لهذا الكتاب عن أصحاب الرسول بشكل مختلف جدًا كبيرًا من أجل تقديم رؤية مبسطة عن التاريخ الإسلامي المرتبط بالصحابة للقراء. وهذه الموسوعة بمثابة «مرشد» عن الإسلام والصحابة تحظى فيه الأسئلة المثارة والمناقشات المطروحة في الإجابة عليها بنفس القدر من الأهمية. ولا شك أن هذا العمل يفيد الباحثين المهتمين بالدراسات الخاصة بالإسلام والنبى محمد صلى الله عليه وسلم وكذا من يقومون بدراسات مقارنة عن الصحابة والقرآن الكريم وتعاليم الإسلام.

الفصل الأول من العمل يسمى "الأرض" وهو مخصص لتوصيف كازاخستان جغرافيا من حيث مصادرها المائية والحياة النباتية والحيوانية على أرضها وبيئتها الخ.

الفصل التالي من الموسوعة يشتمل على عرض مفصل لتاريخ كازاخستان منذ عصورها السحيقة وهو جزء شائق بصفة خاصة بالنسبة للقارئ. في هذا الجزء نجد تركيزا مكثفا قد كرس للأحداث التي شهدتها البلاد عقب استقلالها في الأول من ديسمبر عام ألف وتسعمائة وواحد وتسعين (1991).

أما في الفصل الذي يليه فإننا نطالع توصيفا عاما للنظام السياسي والدستوري لجمهورية كازاخستان وكذلك نظامها القضائي من حيث التشريع والإنفاذ.

الفصل الذي يحمل عنوان "علاقات دولية" هو فصل مكرس بالأساس للسياسات الخارجية لجمهورية كازاخستان ولتعاونها الدولي وعلاقتها الدبلوماسية بدول العالم.

الفصل الخامس من الموسوعة يضم مسحا موجزا للتكوين العرقي لشعب كازاخستان وللنشطاء الذي تضطلع به جميعه شعوب كازاخستان *Assembly of the Peoples of the Peoples of the Kazakhstan* والتي أسسها رئيس البلاد نزارباييف بمرسوم أصدره في عام ألف وتسعمائة وخمسة وتسعين (1995).

الفصل التالي وهو فصل ليس بالكبير مخصص للحديث عن الإصلاحات الديمقراطية التي شهدتها جمهورية كازاخستان.

أما الفصل الذي يغطي اقتصاديات البلاد فهو يصل في حجمه إلى ثمانية وستين (68) صفحة. في هذا الفصل نجد توصيفا للنظام الاقتصادي لكازاخستان، كما يحتوي على رسومات تخطيطية/ بيانية موجزة توضح النمو والتحسين في مستوى معيشة شعب كازاخستان منذ استقلالها، كما توضح العمل الناجح الذي اضطلعت به الشركات المدمجة بالتعاون مع الشركات الأجنبية في التنقيب عن البترول الخام واستخراجه.

الفصول التالية تحتوي على معلومات تتعلق بالقوات المسلحة والثقافة والعلوم ونظام التعليم ونظام الرعاية الصحية والرياضة والسياحة في كازاخستان.

ويحتوي هذا العمل الموسوعي على عدد كبير من الصور التوضيحية الملونة والأبيض والأسود والتي من شأنها تعزيز المحتوى من المادة العلمية والمساعدة في فهمها بصورة أوضح. من بين هذه الصور فإن صورة حودزا أحمد أيسافي ماوسليم *Akhmed Iassavi Mausoleum* جديرة بالملاحظة وهي صورة مأخوذة في مدينة تركستان وكذلك الصورة طبق الأصل من أول عدد صدر من صحيفة قازاق *Qazaq* والذي نشر في النص العربي.

ويعتبر هذا العمل الموسوعي قصور مهم يتمثل في غياب قائمة بالموضوعات الأمر الذي يحد من الناحية العملية من قدرة المتصفح على استكشاف الموسوعة ويجعل عملية البحث عن المادة موضع الاهتمام أصعب.

اكرم خبيباانو
ترجمة سلمى أنور



عقب كل مدخل رئيس مباشرة تطالع بحروف مطبعية سوداء عريضة وفي أفراس مربعة: أصول اللفظ في حال كان المدخل يتعلق باصطلاح، والفرع الذي ينتمي إليه الاصطلاح سواء كان علما أو فنا والهجاء الأصلي للكلمة. كل صفحة تحوي عمودين ومحتوى المادة مشفوع برسومات توضيحية.

ويسجل كيوفزا ملحوظة أخرى تتعلق بأن الألفاظ الفرنسية المناظرة للألفاظ الواردة بالعمل ذكرت لتلافي احتمال أن يكون معنى الألفاظ غامضا، ولكي يبين أصول العلمية المأخوذة حديثا عن اللغة الفرنسية. إنه كذلك يدعي أن هذا المعجم الموسوعي سيكون مفيدا للأقليات والأجانب ذلك أن خصائصه تسمح له بأن يكون بمثابة معجم موجز من التركية إلى الفرنسية. بالنسبة للكلمات ذات الأصول العربية والفارسية واللاتينية في المدخلات الرئيسية كتبت بلغتها الأصلية في محاولة لتبني إعطاء معاني خاطئة لها وبهدف خدمة الهدف المتمثل في مساعدة من يسعون لتعلم اللغة العربية في المستقبل.

وانطلاقا من دوافع قومية ومحلية فإن كيوفزا يؤكد على حقيقة أن النظرة القومية تسيطر على العمل وأنه يستند إلى مبدأ "لا تطلق أبدا من قواعد الحقيقة والأمانة الفكرية". وكما يقرر كيوفزا في توطئة العمل الموسوعي المعنون *İnönü ansiklopedisi* والذي نشر بعمل لجنة كان هو أمينها العام فإن الموسوعة لا يمكن أن يكون مجرد ترجمة، لذا فلقد اختار من ميثولوجيا وأعمال الناشرين الأجانب العناصر التي تصلح للربط بينها وبين الثقافة التركية.

سويز إكر
ترجمة سلمى أنور



Нысанбаев, А. Н. Республика Казахстан: Энцикл. справочник. Алматы: Қазақ энциклопедиясы, 2001.

Nysanbaev, A. Respublika Kazakhstan: éntsiklopedicheskiı spravochnik. Almaty: Qazaq éntsiklopediiıasy, 2001.

ملخص

جمهورية كازاخستان: مرجع موسوعي

Республика Казахстан: энциклопедический справочник

هذه الموسوعة هي ثمرة جهد جماعي بذله أكاديميون ومتخصصون في شؤون جمهورية كازاخستان. وبخلاف الموسوعات التقليدية فإن هذا العمل لا يضم مداخل قصيرة مرتبة ترتيبا أبجديا؛ بل إنه يتألف من فصول متعددة تضم مادة معلوماتية شاملة عن كازاخستان.

الإشارة إلى أن المادة العلمية المتضمنة في الموسوعة معروضة بشكل واضح ومباشر كما أنها خضعت لبحث وشرح دقيقين.

ليلا امضى
ترجمة سلمى أنور



Gövsa, İbrahim Alâettin; İskit, Server Rifat; *Resimli Yeni lûgat ve ansiklopedi (ansiklopedik sözlük)*. İstanbul: İskit Yayını, 1947-54, 5 Volumes.

ملخص

المعجم الموسوعي المصور الحديث

Resimli Yeni Lûgat ve Ansiklopedi (ansiklopedik sözlük)

كان إبراهيم ألأتين كيوفزا İbrahim Alaettin Gövsa (من عام ألف وثمانمائة وسعة وثمانين إلى عام ألف وتسعمائة وتسعة وأربعين: 1889-1949) شاعرا وكاتبا ومعلما ومفكرا، كيوفزا الذي يشغل موقعا في "الحركة الأدبية الوطنية"، قد تم قبوله كذلك بوصفه رائدا في حركة شعر الأطفال في الأدب التركي إبان الفترة الجمهورية من تاريخها. بالإضافة إلى جهوده في مجالي التنشئة وعلم النفس فإن كيوفزا معروف بإسهاماته في المعاجم والأعمال الموسوعية مثل "موسوعة الشخصيات المشهورة" (أربعة (4) مجلدات، ألف وتسعمائة وثلاثة وثلاثين- ألف وتسعمائة وثمانية وثلاثين: 1933-1938). و موسوعة "مكتشفون ومخترعون" عام ألف وتسعمائة وتسعة وثلاثين 1993، وموسوعة "خمسون تركيا عظيما" (عام ألف وتسعمائة وأربعين 1940) و"موسوعة أعلام تركيا" (عام ألف وتسعمائة وستة وأربعين 1946). فضلا عن الموسوعة التي نحن بصدد التعرض إليها هنا.

ويسجل كيوفزا في توصلته ملاحظة مفادها أن عمله هذا ليس نسخة من موسوعة *Le Petit Larousse* برغم أنها ألهمته في إخراجها موسوعته إلى النور.

يتضمن المعجم الموسوعي اصطلاحات قديمة وحديثة ونظرائها الفرنسية ومن بينها أسماء ذات علاقة بالتاريخ وأخرى بالميثولوجيا كما يضم سيرا ذاتية ومناطق جغرافية في تركيا ويقاع أخرى في العالم فضلا عن ألفاظ تاريخية وآثار ونسخ أصلية من أدبيات تركية وحكايات رمزية عالمية وآيات. بالإضافة إلى ذلك نجد الموسوعة تتضمن مجموعة من الاصطلاحات التاريخية واللغات والألفاظ العربية والفارسية الراضخة في اللغة والتي ربما لا يمكن العثور عليها مجمعة في عمل واحد.

في المدخلات التي تتعلق بالجغرافيا نجد عناصر من تلك التي قد ترد إلى الذهن قد اختيرت وأدرجت في العمل : كل المدن والبلدات وحتى القرى التركية. وهي المدخلات التي تأتي على ذكر الخصائص البشرية والفيزيائية في مقدماتها.

Sertoğlu, Midhat. *Resimli Osmanlı Tarihi Ansiklopedisi*. İstanbul: İnkılâp Kitabevi, 1958

ملخص

الموسوعة المصورة للتاريخ العثماني

Resimli Osmanlı Tarihi Ansiklopedisi

لقد خرجت هذه الموسوعة المصورة إلى النور عام 1958 في تركيا في ثلاثمائة وخمسة وخمسين (355) صفحة. وقد وضعت الاصطلاحات التي تتناولها الموسوعة على صفحاتها في ترتيب أبجدي. ومن الملاحظ أن طبيعة هذا العمل الموسوعي معلوماتية في المقام الأول كما أن مادته أولية ولا تحتوي على حواش هامشية أو قوائم ببليوغرافية. تتسم الموسوعة بالشمولية في عرضها للمعلومات الواردة بها كما أنها موجهة إلى جمهور عريض من القراء تفترض فيه قلة الإحاطة أو انعدامها بتاريخ الامبراطورية العثمانية.

وعلى الرغم من عدم تضمين الموسوعة قوائم ببليوجرافية فإن الكاتب قد ضمنها توطئة موجزة بين فيها أن الموسوعة اعتمدت على مادة وثائقية تسجيلية أصلية تعود للفترة العثمانية كمصدر للمعلومات، فضلا عن عدد من الأعمال الأخرى التي تناولت التاريخ العثماني. الكاتب، واسمه مدحت سرتوجلو وهو كاتب عزيز الإنتاج من المقالات والكتب في موضوعات شتى تتعلق بالتاريخ العثماني يتصدر الموسوعة بتسجيل عرضه في تعريف العناصر الأساسية المكونة للدولة العثمانية والتاريخ العثماني الأمر الذي من شأنه أن يكون مفيدا للطلاب ويوفر عليهم جهد القيام بعمليات بحثية مطولة.

وتتنوع المدخلات التي تتألف منها الموسوعة بحيث تشمل سيراً ذاتية موجزة للسلطين والوزراء، وتوصيفا للمدن والمقاطعات التي كانت خاضعة للامبراطورية العثمانية، والمواقع الحربية والاتفاقات و الفنون الجميلة والموسيقى ونظام الحكم وهيكل التراتب العسكري والأزياء الرسمية كما تلقي إضاءات على القوميات المتنوعة التي عاشت في ظل الامبراطورية والمنظمات الاجتماعية وحتى تفاصيل قصور اسطنبول الكثيرة ومباني عديدة تعود تاريخيا إلى الحقبة العثمانية متضمنة تلك المباني التي لم يعد لها وجود في وقت نشر الموسوعة. المادة المعرفية للموسوعة مشفوعة بعدة مئات من الصور التوضيحية والرسوم والنقوش واللوحات والخرائط والصور الفوتوغرافية فضلا عن الوثائق.

وتشتمل الموسوعة في نهايتها على ملحق يتعلق بمؤتمر برلين (الذي ضم رؤوس الدولة العثمانية ورجال القوات الأوروبية) عام 1878، كما تحتوي صفحتها الأخيرة على إشعار على هيئة قائمة تتضمن تصحيحا للأخطاء الكتابية للأسماء التي حوتها النصوص العثمانية المكتوبة بالخط العربي منتهية بحرف "الدال" والتي جرت العادة على كتابتها بالحروف التركية اللاتينية منذ عهد أتاتورك منتهية بحرف "الناء" (مثل أحمد/أحمت).

تعد هذه الموسوعة بمثابة إطلالة شاملة وموجزة على المعلومات التي قد يحتاجها المهتمون بتتبع التاريخ العثماني. غير أنها يعتورها القصور بالنظر إلى غرضها المتمثل في الإلمام بكل ما يتعلق بالامبراطورية العثمانية وإن كانت تجدر

علمانية لتعزيز الإجابات. والمحصلة هي أكثر من ألفي (2000) سؤال وجواب تتعلق بموضوعات متنوعة وضعت تحت عناوين مختلفة كلها حول القرآن الكريم.

وتتنوع الموضوعات المثارة في الموسوعة ما بين الوحي ومسألة جمع القرآن والأنبياء كما ورد ذكرهم في القرآن والقصص القرآني كما تتضمن الوصايا والحدود القرآنية والموضوعات التي يتعرض لها القرآن فضلاً عن نصوص قرآنية وعلاقة النص القرآني بغيره من الكتب السماوية الأخرى والقرآن والأمم في العالم والقرآن والنظم الاجتماعية. كذلك تحتوي الموسوعة خواطر حول القرآن عموماً كما تتعرض للملائكة وكيف تحدث عنهم القرآن و عن النبي محمد وصحابته وكيف ورد ذكرهم في القرآن هذا بالإضافة إلى عدد آخر من الموضوعات ذات الأهمية من بينها النظرة القرآنية للكون والقرآن والعلم والقرآن والبيئة، وغيرها من الموضوعات المشابهة.

إن الهدف الذي يكمن وراء إنتاج هذا العمل الموسوعي الذي يتخذ من القرآن موضوعاً له ويقدم مادته بصورة مختلفة عن المؤلف هو جذب انتباه القراء ووضع معلومات تتعلق بالقرآن بين أيديهم في أبسط صورة ممكنة. فالموسوعة تعمل في صورتها هذه عمل كتاب إرشادي موضوعه القرآن والإسلام وفيه الأسئلة المطروحة أكثر إثارة للاهتمام من الإجابات.

هذا العمل الموسوعي مفيد للطلبة الذين يدرسون القرآن أو المنتظمين في حقل الدراسات الدينية المقارنة التي تتضمن حياة الرسول والنص القرآني والدين الإسلامي. كما أنه ذو نفع للطلاب الذين يشاركون في المسابقات الدينية التي تتعلق بالإسلام والقرآن.

جدير بالذكر أن الموسوعة تتعرض كذلك إلى عدد من الموضوعات الأخرى الشائقة المتعلقة بالعلوم الحديثة والتي في الوقت نفسه تتعلق كذلك بالقرآن وذلك بقدر من التفصيل. من بين هذه الموضوعات: القرآن و علم النفس والقرآن والصحافة والقرآن والسياسة والحكم والنظم الاقتصادية في القرآن.

ونظراً لأن هذا العمل الموسوعي قد تم إنجازه في باكستان فإنه لم يخرج خلوا من الصبغة الباكستانية. فالموسوعة تحتوي على موضوعين خارجين عن السياق العام للعمل مثل موضوع يتعلق بمؤسس الدولة الباكستانية "محمد علي جناح" وموضوع آخر يتعلق بالشاعرين الباكستانيين "ميرزا أسد الله غالب" و"محمد إقبال". وإذا كان من المناسب احتواء الموسوعة على هذين العاملين فلماذا أغفلت ذكر الشاعر الصوفي الفارسي جلال الدين الرومي مثلاً وغيره من ذوي الصيت في تاريخ الشعر الإسلامي؟

من ناحية أخرى فإن المؤلف قد فشل في بعض أجزاء عمله في استخدام المنهج المقارن في تناول بعض الموضوعات. القصور الآخر الذي اعترى العمل يكمن في عدم وجود قائمة بالمحتويات وهو ما كان من الممكن أن يجعل الموسوعة أيسر في الاستخدام.

إشتياق أحمد
ترجمة سلمى أنور



عزيز مصر في وقت يوسف) وتحتوي هذه المدخلات في معظم الأحيان على قائمة بالمراجع ودليل للقراءة المستقبلية في ذات الموضوع.

تتخصر موضوعات هذه الموسوعة بالمفاهيم والأشخاص ومفسري القرآن الكريم (وتقع في بعض الأحيان تحت رؤوس موضوعات عريضة مثل الصحة أو البركة) وتشمل قائمة المفسرين كل من مفسري القرآن القدامى والمعاصرين بداية بالطبري وحتى أركون. وقد حرص المشاركون من مناطق جنوب شرق وجنوب آسيا أن تشمل المدخلات المفكرين الإسلاميين من هذه المناطق بينما يعتبر التمثيل الشيعي تمثيلاً ضعيفاً حيث ضمت الموسوعة إسماً واحداً وهو أبو القاسم الخوئي.

وتعتبر الشمولية والحيادية أهم ما يميز أسلوب الموسوعة ويظهر هذا جلياً في التمثيل المقصود للأفكار المتعارضة وتقديم قائمة بأشد الكتب نقداً للإسلام في فهرس المراجع. ويتم تدعيم وجهات النظر المتعارضة في الموضوعات الخلافية بالأدلة القرآنية المؤيدة لهذا كما يتم تقديم التطورات الفكرية الحديثة في مجال الدراسات القرآنية مثل نظرية لوكسمبرج للقراءة الأرامية للقرآن وكذلك يتم مناقشة بعض المسائل المعاصرة مثل مفهوم الإستشهاد وحوار الأديان مناقشة وافية. وبطبيعة الحال فإن مثل هذا العمل الشامل يثير الكثير من وجهات النظر حول أسلوبه الإنتقائي فمثلاً كان من الغريب عدم وجود مدخل عن الزكاة .

فيليب بروكمير
ترجمته د. هدير أبو النجاه



كاظم، زلفكار. *قرآن حكيم انسائيكلوبيديي* : قرآن حكيم سے متعلق. لاہور: بیت العلوم، 2002.

Kazim, Zulfikar. *Quran-i Hakim Insaiklopidiya: Quran-i Hakim se muttaliq*. Lahore: Baitul ulum, 2002.

ملخص

موسوعة القرآن الحكيم

قرآن حكيم انسائيكلوبيديا

تعد موسوعة القرآن الحكيم التي تضم جزءاً واحداً فقط عملاً مميزاً إذا إن الموسوعة التي توفر معلومات تتعلق بالقرآن الكريم وتعاليم الدين الإسلامي تعرض مادتها على صورة سؤال وجواب وهو الملمح الأكثر تمييزاً للموسوعة. وقد حاول مؤلف الموسوعة وهو د. ذو الفقار كريم، ما وسعه الجهد أن يشفع إجابات الأسئلة التي تثيرها الموسوعة بنصوص مقدسة (آيات من القرآن أو أحاديث نبوية أو قديسية) بواقع من ثلاثة إلى خمسة نصوص لكل إجابة. فضلاً عن استشهاده بمصادر

ملخص

أية معلومة عن رئيس المجلس الأعلى لكازخستان فيما بين عامي 1991-1993 (هو الذي أعلن استقلال البلاد) أو عن رئيس وزراء الدولة فيما بين عامي 1994 و 1997. بيد أنه هناك مقالات عن رجال السياسة الذين ترأسوا البرلمان والحكومة في كل الحقب في تاريخ الدولة السيادة.

يعد هذا الإصدار مثيراً للإهتمام فيما يعكس من الهجاء الحالي للكلمات والمصطلحات باللغة الكازخستانية والتي شهدت تغيرات سريعة منذ عام 1991. فهو لا يشتمل على سبيل المثال على أي عنوان عن "الإرهاب" و لكن عن lankestik وهي الكلمة الجديدة التي تشير إلى نفس الظاهرة. الموسوعة التي نشرت في عام 1970 كانت تحت العاصمة اليونانية ب Afiny بينما تحولها الجديدة إلى Afina. تدعى هيئة التحرير بأن بعض المفردات التي شملتها الموسوعة قد ترجمت و أعمدت من قبل لجنة الدولة للمصطلحات خصيصاً من أجل إصدار هذه النسخة. الكثير من المقالات مصحوب بصور توضيحية ملونة أو أبيض وأسود و البعض به أسماء لمؤلفيها و قوائم قصيرة للمراجع في النهاية.

اسكر ابراخمانوف
ترجمة رشا على



Leaman, Oliver. *The Quran: an encyclopedia*. London: Routledge, 2006.

ملخص

موسوعة القرآن

The Qur'an: an encyclopedia

تتوفر هذه المجموعة إما في صورة مجلدين طبعة 2006-2007 أو في مجلد واحد طبعة 2008 من 771 صفحة. وتهدف هذه الموسوعة إلى تقديم مرجع شامل يحتوي على معلومات صحيحة عن الإسلام والقرآن ليكون متوفراً للباحث والقارئ العادي في وقت كثر فيه الجدل والنقاش وسادت فيه المعلومات الناقصة والمغلوبة عن القرآن والإسلام.

ساهم فريق من 43 خبيراً على المستوى الدولي في إخراج هذا العمل سواء من العالم الإسلامي أو من الدول الغربية وقد قام بالإشراف على تحريرها والإشتراك في كتابة بعض المدخلات المحرر أوليفر ليومان.

ويتكون الكتاب من مقدمة ودليل للاستخدام الأمثل للموسوعة ثم قائمة بأسماء فريق المحررين والمشاركين وبعدها يأتي النص الأساسي في صورة مدخلات مرتبة ترتيباً أبجدياً. وبعدها يأتي فهرس المراجعة المنظم بأسلوب يساعد القارئ على استخدامه ويشمل 17 عنواناً جانبياً. وأخيراً تضم الموسوعة ثلاثة فهارس للأسماء والفقرات والموضوعات القرآنية. وتقدم الموسوعة 370 مدخلاً تبدأ بالشيخ محمد عبده وتنتهي بزليخة (زوجة

كازخستان: الموسوعة القومية

Қазақстан: ұлттық энциклопедия

تعد موسوعة Qazaqstan: ultiyq entsiklopediia الحالة الأولى من نوعها في كازخستان المستقلة (و الثانية في التاريخ) لإخراج موسوعة عالمية متعددة المجلدات باللغة الكازخستانية. كان حتماً أن تقارن بالإصدار الموسوعي الكلاسيكي ذو الإثني عشر مجلد soviet entsiklopediiasy (8-1972) و الذي ذكرها محرري النسخة الجديدة في مقدمة العمل.

بدأ تحرير الموسوعة بمرسوم حكومي خاص. هيئة التحرير قد ذكرت بشكل خاص حقيقة أن الأولوية في هذا العمل ليست في إمداد القراء بمعلومات عالمية عن طبيعة العالم والحضارة الإنسانية، و لكن في منهجة الرؤية القومية للعالم والموروث الثقافي للشعب الكازخستاني. قد يكون تحقيق هذه المهمة مثيراً للجدل، و لكنه بحق قد يحسن دراسات الأشخاص الباحثين في كازخستان الحديثة.

تشتمل الموسوعة على مقالات جيدة الجودة في موضوعات و ظاهرة الثقافة العرقية للكازخستانيين. هؤلاء المهتمون بعلم الأعراف سوف يدركون قيمة النصوص ذات القاعدة العلمية عن الوحدات القبلية الكازخستانية. يظهر في هذا الإصدار أيضاً عدد كبير من نصوص السير الذاتية لشخصيات من تاريخ الدولة و من العهد الحالي.

تبدو أخطاء الموسوعة واضحة عندما نضع في الاعتبار المعلومات المعطاة عن الموضوعات الأجنبية و الظواهر. هذا جدير بالملاحظة لأن هذا الإصدار ينبغي أن يكون مصدر قيم للمعلومات للقراء الذين لا يقرأون إلا اللغة الكازخستانية. يمكن للمرء أن يذكر غياب المعايير الواضحة لإختيار المقالات في أغلب الموضوعات، بالإضافة إلى التكوين الموحد لمقالات عن الموضوعات و الظواهر من نفس النوع. يتضمن هذا الإصدار نصوص عن بعض المدن التي تعد عواصم قومية (مثل بكين و أثينا... إلخ) أو ذوات الكثافة السكانية الكبيرة (سان بترسبورج، سمرقند... إلخ) و لكن لا يتضمن نصوص عن أخريات يمكن مقارنتها (باريس، نيويورك... إلخ) المقالات التي تتناول بعض الدول القومية (المجر على سبيل المثال) تشتمل على مقاطع عن أدابها و فنونها و لكن ليست هناك أية مقاطع عن جغرافياتها، تاريخها أو اقتصادياتها، في حين أن العكس صحيح بالنسبة لأخريات (مثل بولندا). المقالات المتناولة لدول قومية أخرى (مثل أوغندا و فنزويلا) ليس بها أية مقاطع على الإطلاق.

هناك عيب آخر ألا و هو نوعية الكثير من النصوص. فقد تم إيضاح المقال الخاص ببحر قزوين بخريطين تمثّلان حالته الحالية و لكن تبدو بهما خطوط شاطئية مختلفة. يشتمل هذا المقال أيضاً على مقطع عن التاريخ السياسي للمناطق المحيطة ببحر قزوين و الذي كان من الأجدر وضعه في القالات المتناولة للدول القومية ذات الصلة و مناطقها الساحلية.

بيد انه لم يكن هناك معايير موحدة لتضمين المعلومات عن الشخصيات العامة في الدولة. على سبيل المثال ليس بالموسوعة

الموسوعة أيضا تنشر إضاءات حول تجليات وشخصيات ثقافية لا تنتمي فقط للقومية الكازاخية بل أيضا تنتمي للأقليات التي تحيا في إطار كازاخستان مثل الأقلية الروسية والكورية وغيرها من الأقليات في كازاخستان. حتى إن بعض الآثار القروسطية التي تضمنتها الموسوعة توجد الآن في روسيا الفيدرالية وأخرى في فيرغستان الحديثة وهي آثار مبنية في الموسوعة بوصفها آثارا كازاخية، الأمر الذي يعكس الملمح القومي للثقافة الكازاخية.

وكما هو الحال مع الأعمال الموسوعية الأخرى التي نشرت في كازاخستان المستقلة فإن الباحثين المتخصصين قد يتعقبون التغييرات التي طرأت على اللغة الكازاخية الحديثة. فمثلا من بين المفردات التي أدخلت حديثا نسبيا على اللغة الكازاخية هناك لفظة *kozbaılaushylyq* وهي لفظة تعني فن ممارسة السحر أو الوهم.

هذا وتعتري تحيزات طفيفة عملية اختيار المدخلات التي تتعرض للمنحوتات والآثار حيث إن المدخلات تتعامل أساسا مع الآثار التي توجد في مدينة «آلماتا» حيث يسكن معظم المساهمين في كتابة العمل، أو تلك التي شيدت في الفترة بدءا من عام 1991 تنفيذا لأوامر الحكومة. من ناحية أخرى فإن الكثير من المدخلات تتضمن سيرا ذاتية مفصلة لشخصيات سياسية دون أن تتطرق بشكل واف لإسهاماتها في الفضاء الثقافي ونشاطاته مثل المدخلين المتعلقين بـ «أبيلاي خان» و «زنجير خان» والذين كانت لهما مؤلفات موسيقية كما كان لهما نشاط سياسي. والمدخلان يركزان على نشاطهما السياسي بصورة غير متناسبة مع السياق العام. كذلك فإن المدخل المتعلق بـ «توميريس» مع *Tomiris* ملكة قبيلة «ماساجيت» *Massaget* التاريخية يبدو غير متناسم مع باقي المدخلات على اعتبار أنه لا توجد مصادر تفيد بأنه كانت لها نشاطات فنية.

هذا وتتضمن الموسوعة عددا من الرسوم التوضيحية الملونة والأبيض والأسود. كذلك فإن بعض المدخلات تتضمن أسماء كتابها بينما عدد قليل يتضمن سيرهم الذاتية والعدد الأكبر منها لا إشارة لكتابه. وفي نهاية العمل قائمة ببليوجرافية تعطي جميع أجزائه.

أسكار عبد الرحمانوف
ترجمة سلمى أنور



Нысанбаев, Ә. Қазақстан: Ұлттық энциклопедия. Алматы: Қазақ энциклопедиясы, 1998–2005.

Nysanbaev, Ä. Qazaqstan: ultiq entsiklopediia. Almaty: Kazakh Encyclopaedia, 1998–2005, 7 Volumes.

نفس السوية العلمية والكفافية البحثية حول كل موضوع مطروح أو حول كل بقعة من بقاع العالم الإسلامي (يقرّ معدّو الموسوعة بكل موضوعية بالصعوبة التي واجهوها لإيجاد باحثين مختصين للحديث عن كل ناحية من نواحي موضوع الموسوعة). إلا أنّ علينا أن نحسب إيجابياً للموسوعة، من ناحية أخرى، لغتها الواضحة والمقروءة غير المعرّقة بالتقنية. يجعل هذا من الموسوعة مرجعاً مفيداً يمكن الاعتماد عليه واستعماله بشكل مثمر من قبل طيف واسع من القراء يبدأ من الأكاديميين والباحثين المختصين ويصل إلى القراء العاديين العاميين حول العالم.

نجيب جورج عوض



Сығай, Аширбек. Казак мәдениеті: энциклопедия алық анықтамалық. Алматы: Аруна, 2005.

Syghaï, Āshīrbek. *Qazaq Mādeniētī: entsiklopediia ally anyqtamalyq*. Almaty: Aruna, 2005.

ملخص

الثقافة الكازاخية: دليل موسوعي

Қазақ мәдениеті: энциклопедиялық анықтамалық

تحتوي هذه الموسوعة المنشورة باللغة الكازاخية على معلومات تتعلق بالنشاطات الثقافية في كازاخستان منذ فجر تاريخها وحتى العصر الحديث. وتغطي مدخلات الموسوعة الفنون الجميلة والمسرح والسينما والعمارة والآثار الكازاخية الأركيولوجية (أي تلك التي تنتمي إلى عصور ما قبل التاريخ) فضلا عن سير ذاتية لشخصيات متميزة في حقل الثقافة القومية لكازاخستان.

وقد نشر هذا العمل في إطار برنامج «التراث الثقافي» التابع لدولة كازاخستان. وقد تم ذكره في تقرير رُفِع لرئيس البلاد الكازاخ نوري سلطان نازارباييف من جانب مدير دار النشر «قازاق إنسيكلوبيدياسي».

وتعد الموسوعة عملا ذا أهمية بالنسبة للباحثين الذين ينتبعون بالدراسة الثقافات التقليدية والحديثة لكازاخستان. ويزيد من أهميتها بصفة خاصة كثافة المدخلات المتضمنة فيها والتي تتعرض لأكثر الأعمال الموسيقية التقليدية الكازاخية شعبية (المعروفة بـ «كوي» وهي مؤلفات موسيقية تعزف على آلة الدومبرا الوترية التقليدية). فضلا عن أغان، ورقصات شعبية، وكذلك فنون كازاخية حرفية (فنون تطبيقية) وآثار حجرية أركيولوجية وأخرى برونزية وحديدية، وآثار ترجع إلى العصور القروسطية.

كذلك فإن الموسوعة تتضمن في مدخلاتها معلومات استثنائية حول لاعبي السيرك التقليدي في القرن التاسع عشر ومسارح الهواة في مقاطعات كازاخستان في القرن العشرين.

Esposito, John L. *The Oxford Encyclopedia of the Modern Islamic World*. New York: Oxford University Press, 1995, 4 Volumes.

ملخص

موسوعة أكسفورد عن العالم الإسلامي المعاصر

Oxford Encyclopedia of the Modern Islamic World

هذه الموسوعة مرجع بحثي مؤلف من أربعة مجلدات، يهدف إلى تقديم عرض شامل عن العالم الإسلامي المعاصر بأسلوب منظم ومنهجية تعتمد المقارنات. تحتوي الموسوعة على 750 مقال تنتشر على طول المجلدات الأربعة بترتيب أبجدي. وهي مكتوبة من وجهات نظر مستقلة من حقول البحث الخمسة التالية: الفكر والممارسة الإسلاميين، الإسلام السياسي، سوسيولوجية الإسلام، الأنثروبولوجية الإسلامية وحقل الدراسات الإسلامية. يضاف إلى المجلدات الأربعة المكونة للموسوعة مجلد خامس يحتوي على فهرس غني وشامل لكافة الموضوعات المطروحة، بالإضافة إلى فهرس محتويات إزائي سهل الاستخدام وكبير الفائدة يقع في نهاية المجلد الرابع. أما كتاب مقالات الموسوعة فيشكلون فسيقساء من باحثين في الإسلاميات من خلفيات عالمية متنوعة دينياً وعرقياً وجنسية.

انطلاقاً من إقرارها بقيمة الإسهام العلمي لـ **الموسوعة الإسلامية** الموجودة في المكتبات، والتي تغطي مواضيع تتعلق بالإسلام الكلاسيكي والقروسطي، تهدف **موسوعة أكسفورد عن العالم الإسلامي المعاصر** إلى تكميل إسهام المرجع الأول والمتابعة من حيث انتهى من خلال تقديم مقالات تحليلية عن الإسلام الحديث، لا من خلال دراسة نصوص رسمية مكتوبة بأقلام مسلمين معاصرين فقط، بل وكذلك من خلال الإشارة إلى، ودراسة، معطيات سياقية وسياسية ومجتمعية تتعلق بالعالم الإسلامي الحالي. يحقق كتاب الموسوعة هذا الهدف من خلال توسيع آفاق ملاحظاتهم وتحليلاتهم البحثية إلى ما هو أبعد من أي حدود جغرافية أو مناطقية معينة، حريصين بهذا على تغطية أوسع نطاق ممكن من التفسير والأحداث والحركات في الإسلام اليوم. كل مقالة من مقالات الموسوعة مكتوبة، بدرجة أقل أو أكثر، بطريقة تجعلها تغطي الموضوع الذي تتحدث عنه من خلال ما يلي: (1) تقديم سرد تاريخي قصير يشبه السيرة عن طريقة فهم هذا الموضوع في حقل الدراسات الإسلامية منذ القرن الثامن عشر وصولاً إلى اليوم. (2) الاعتماد على تفسيرات وقراءات علمية يعتمدها باحثو حقل العلوم الاجتماعية في دراسة كل موضوع: تحليل الـ "لماذا" والـ "كيف" الخاصة بالمعطيات السوسيولوجية والأنثروبولوجية والسياسية-اقتصادية والسوسيو-دينية الخاصة بكل موضوع مطروح. (3) تقديم خلاصات توازن قدر الإمكان بين النظري والعملية حول كيف يفهم ويعيش مسلموا اليوم في ضوء الموضوع المدرس.

تمثل هذه الموسوعة مرجعاً متوازناً وموثوقاً علمياً، بالرغم من التحدي الذي تضعه أمامها حقيقة صعوبة إنتاج مقالات على

رفعت أفندي "فورودو الحديق" ويبدو أن ذلك مجرد تفضيل شخصي للكاتب.

وقد أورد الكاتب رؤساء الوزراء في ترتيب تسلسلي حسب تاريخ بداية توليهم لرئاسة الوزارة. ولذلك يجب على الباحث توخي الحذر (التدقيق) في التواريخ الواردة في نهاية الكتاب. فمثلاً يتناول الباب الأخير صالح خلوصي باشا بالرغم من أن أحمد توفيق باشا هو آخر رئيس وزراء في الإمبراطورية (21 أكتوبر 1920 حتى 4 نوفمبر 1922) وذلك لأن بداية تولي توفيق باشا أول رئاسة وزارة له كانت قبل ولاية صالح خلوصي باشا ومن ثم تم تناوله في باب سابق حتى وإن كان قد تم إعادة تعيينه بعد خلوصي باشا.

ونظراً لأن الكاتب شغل منصباً رفيعاً في الجيش ما يزيد عن ثلاثين عاماً شهدت حكومات ديكتاتورية وأخرى دستورية فقد كانت لديه علاقات قوية ومعرفة عن قرب بمعظم رؤساء الوزراء. وقد اهتم الكاتب إهتماماً بالغا بالحفظ والتاريخ لذلك استند في كتابه بالدرجة الأولى على الوثائق الرسمية. وبالإضافة إلى ذلك أورد أيضاً ملاحظاته الشخصية والحكايات والإشاعات فيما يتعلق بالسمات الشخصية لرؤساء الوزراء. ويتم تحديد أهمية الأشخاص والأماكن والأحداث في الكتاب بناء على درجة قربهم من الكاتب فقد اتبع الكاتب أسلوب يعتمد على الروية الشخصية للأمور ومن ثم يحوي الكتاب الكثير من عدم التوازن. فمثلاً بينما يشغل محمد سعيد باشا 275 صفحة من الموسوعة تم تخصيص تسع صفحات فقط لمصطفى نازلي باشا وكذلك لم يتم تخصيص باب منفصل لمحمد رشاد باشا بل تم تضمينه في فترة عبد الحميد الثاني ووحيد الدين وكذلك تم بالكاد التنويه بفترة الهدنة.

وبالرغم من أن الكاتب يظهر بعض الحيادية وموضوعية البحث فيما يتعلق بالأحداث التاريخية (انظر المجلد الثاني ص 183 و المجلد السابع ص 1097) إلا أنه كثيراً ما يقع في خطأ إصدار الحكم على الأشخاص والأحداث قد يصل أحياناً إلى إعادة صياغتها. لذلك يجب توخي الحذر عند استخدام المعلومات الواردة في الكتاب. ومن جهة أخرى يعتبر الكتاب مصدرًا غنياً بالمعلومات والوثائق التي لا يمكن الحصول عليها من أي مصدر آخر.

وتم إتباع الأسلوب التالي في تقديم السيرة الذاتية. أولاً: سرد معلومات عن أسرة الشخصية وميلاده ونشأته وتعليمه ثم ينتقل الكاتب إلى تاريخه المهني ثم يعرض صوراً من المراسلات الرسمية لتعيينه في منصب رئاسة الوزارة أو الوزارة ثم معلومات عن موته. وبعدها يتم مناقشة السمات الشخصية وفقاً للملاحظات الشخصية للكاتب وبعض الكتابات والملاحظات من أشخاص آخرين. وأخيراً يتم مناقشة بعض الفنون والأدب المتعلق بالشخصية مع بعض الأمثلة من إنتاجه في هذه المجالات. ويعتبر كتاب مصطفى زكي باكلام (آخر الوزراء ورؤساء الوزراء) الصادر عن أحمد سعيد في أسطنبول بين 1940-1948 مشابهاً لهذا العمل إلى حد كبير وإن كان لا يماثله في الجودة.

تيفور إردوجو

ترجمة هدير أبو النجاه



المجلد السادس: 279 صفحة. {1} من محمد الثاني حتى عبد الحميد الثاني (1808 – 1909). {2} الإصلاح والتحديث (ص 7ff) – الصحافة والرأي العام (ص 147ff). نظام الملة (ص 223ff). {3} السجل المدني (ص 84) – الحمامات العامة (ص 156) – قرارات الإصلاح عام 1856 (ص 164) – الصهيونية (ص 220).
المجلد السابع: 273 صفحة. {1} من عبد الحميد الثاني إلى محمد السادس حتى عام 1922. {2} العلوم والتكنولوجيا (ص 7ff). {3} المدارس الأجنبية (ص 20) هامر بورجستال (ص 76) – الزري النسائي (ص 172).

هاكانت كاركاتيك
ترجمة د. هدير أبو النجاه



İnal, Mahmud Kemal. *Osmanlı Devrinde İnal Son Sadrazamlar*. Istanbul: Maarif Vekaleti, 1940–53.

ملخص

رؤساء وزراء أواخر الدولة العثمانية

Osmanlı Devrinde Son Sadrazamlar

بدأ إنيال في كتابة هذا العمل عام 1913 وقد نسقه على الطريقة العثمانية في فهرسة قواميس المشاهير (التذكير) وقد استمر في عمله حتى نشر الكتاب بالكامل. وتعتبر هذه الموسوعة مكملة لكتاب "فوردو" للكاتب أحمد رفعت أفندي والذي يكمل بدوره كتاب عثمانزاد أحمد طيب "حكمة الوزراء". ولكنه يتميز عنه كثيراً. وقد أطلق عليه في البداية "كمال الصدور"، إلا أن هذا العنوان قد تم تغييره فيما بعد نظراً لغيرابته عن عقليته ذلك العصر. وقد تم إعادة نشر هذا العمل دون أي تغيير مرتين: الأولى في عام 1969 حيث أصدرته وزارة التعليم القومية في أنقرة في اثني عشر مجلداً، والثانية عام 1982 قامت بإصدارها دار نشر درجة في إسطنبول في أربعة مجلدات ويقوم الآن مركز أتاتورك الثقافي إعداد طبعة جديدة بها تغييرات في الأسلوب والتبويب.

وضم هذا العمل السيرة الذاتية لـ 37 وزيراً من رؤساء وزراء الدولة من عهد محمد أمين علي باشا وحتى نهاية الإمبراطورية. ويضم كذلك ملخصاً مختصراً لسيرة كل من السلطان عبد العزيز والسلطان عبد الحميد الثاني والسلطان محمد وحيد الدين (ص 594–599). ولا يشمل هذا العمل رؤساء الوزراء الذين تم تعيينهم قبل ولاية محمد أمين علي باشا (أغسطس 1852). فمثلاً لا يضم العمل السيرة الذاتية لمصطفى ريسيت باشا على الرغم من تعيينه كرئيس للوزراء للمرة الرابعة في نوفمبر عام 1854 وذلك لأن بداية تعيينه كانت قبل ولاية علي باشا وذلك في سبتمبر عام 1846. ولم يوضح الكاتب سبب بداية التاريخ بعهد محمد أمين علي باشا على الرغم من أنه أشار إلى مؤلف أحمد

النوعية ولا تحتوي على أي هوامش بنهاية الصفحات ولكن هناك قائمة بالمراجع في نهاية كل مقالة.

3. النوع الثالث من النصوص وهو ما يسمى بالمقالات الهيكلية وهي عبارة عن مقالات يتراوح طولها بين الصفحتين والثلاث وتناقش موضوعات مختلفة ويحتوي كل مجلد على حوالي 20 مقالة من هذا النوع تقريباً وتعرض موضوعات مختلفة مثل الشخصيات الهامة والمباني الأثرية والإحتفاليات والكوارث الطبيعية وشرح بعض المفردات الخاصة بالتاريخ العثماني و الأعمال الهامة في هذه الحقبة وكذلك عرض بعض الكتب المعاصرة عن التاريخ العثماني.

ويحتوي المجلد السابع والأخير على قائمة بالأحداث التاريخية مسلسلة بالتقويمين الهجري والميلادي وكذلك فهرس عام للموضوعات. وتعرض الموسوعة الكثير من الصور الملونة وبالابيض والأسود ولكنها نادرأ ما تقدم تعليقا أو إشارة إلى هذه الصور في النص. وتعتبر الموسوعة العثمانية موسوعة معروفة وواسعة الإنتشار إلا إنها ذات طابع متحف على وجه العموم حيث لم تنوه عن الكثير من الأكتشافات الحديثة والأبحاث والتطورات في الدراسات العثمانية الحديثة.

وفيما يلي تفصيل بمحتويات المجلدات وسيتم عرضه على النحو التالي: {1} الفترة التاريخية التي يتناولها النص الأساسي والذي يعرض التاريخ السياسي. {2} عناوين مقالات الهوامش التي يشملها كل مجلد. {3} بعض عناوين المقالات الهيكلية لكل مجلد. المجلد الأول: 271 صفحة. {1} عرض مختصر للعصر السلجوقي في الأناضول ونشأة الدولة العثمانية حتى نهاية عهد مراد الثاني {2} إدارة الدولة (ص 3ff) التصوف والطبقات الدينية (ص 169) – {3} الشيخ بدر الدين (ص 252) – مفهوم إعلاء كلمة الله (ص 164) – مفهوم نظام العالم (ص 260) – محاربي الحصون (ص 120) – كتاب مزيكي النفوس (ص 212). المجلد الثاني: 271 صفحة. {1} منذ بداية حكم محمد الثاني وحتى نهاية حكم سليمان الأول (1451 – 1536). {2} التعليم (ص 7ff) – الحياة اليومية (ص 147ff) {3} موسوعة أسطنبول للكاتب ري كوشو. (ص 52). مولوية ينكبيي (ص 212) – الأسواق المغطة (ص 116).

المجلد الثالث: 279 صفحة. {1} سليمان الأول إلى أحمد الأول (1536 – 1617). {2} العمارة (ص 7ff) – الفنون التقليدية (ص 91ff) – الموسيقى (ص 207ff) {3} إيفاليا سيلبي (ص 188) – مقتطفات من كتاب ميزان الحق (ص 212) – الزلازل (ص 252).

المجلد الرابع: 271 صفحة. {1} من مصطفى الأول إلى مصطفى الثاني (1618 – 1703). {2} الهيئات العسكرية (ص 7ff) – الأدب (ص 91ff) {3} بيوت الطيور (ص 44) – الأطفال وكبار السن (ص 92) – مكتبات الأوقاف (ص 156). المجلد الخامس: 271 صفحة. {1} من أحمد الثالث إلى مصطفى الرابع (1703 – 1808). {2} الإقتصاد (ص 7ff) – إدارة الأراضي والأوقاف الخيرية (ص 197ff) – الخطوط وزخارف المخطوطات (ص 227ff) {3} النقوش العديدة (ص 52) – متاجر الكتب المستعملة (ص 140) – السيدة مونجو (ص 204).

حتى وإن بعدت في موضوعها عن الموضوع الذي تتناوله الموسوعة. فمثلاً تم التركيز على بعض الأحداث المعاصرة لكتابة الموسوعة مثل محاولة لتزاد سلطنه إنشاء خطوط التلغراف. ويتم الإشارة أيضاً الى بعض التفاصيل الجغرافية وكذلك عرض الأعمال الأدبية والإشارة الى الكتب والمخطوطات التي يتم تدوينها أثناء كتابة الموسوعة. وهناك جهد ملحوظ للتمييز بين العلماء المتشابهة أسماؤهم أو ألقابهم مثل ابن تافوس والطبرسي.

وتغطي الموسوعة أيضاً الموضوعات العقائدية والروحية متضمنة بعض الأعمال الأدبية في هذا المجال مثل القصيدة النونية لأبي الفتح البستي والقصيدة النونية لابن الفارض. وتعتبر هذه الموسوعة من أكثر الكتب قيمة في مجال النثر الفارسي في عصر حكم القجار. وقد أتى ملك الشعراء بهار على النثر الفارسي الذي تحويه هذه الموسوعة واعتبر المجلد الأول من أفضل إنتاج الأدب الفارسي. ومنذ نشر هذه الموسوعة يتم النقل والإقتباس منها في الكتب المرجعية وغير المرجعية مثل مرآة الكتب للكاتب ثقة الإسلام التبريزي 1912 والذريعة في تصانيف الشيعة للشيخ آغا بزرك الطهراني 1969 واللقاب للشيخ عباس القمي 1940.

وقد تم نشر سبعة مجلدات من هذه الموسوعة بين عامي 1879 وعام 1906 في نسخ مطبوعة حجرية. ونشر المجلدان الأول والثاني منفصلين بينما نشرت المجلدات الباقية ضمن المقدمة السنوية للمنشورات الحكومية في ذلك الوقت وقد توقف نشرها بعد ذلك. وجاءت الطبعة الحجرية الثانية للموسوعة في تسعة أجزاء بعد ذلك عام 1960 في مدينة قم.

سعید ایدلانتجاد

ترجمة د. هدير أبو النجاه



Şahin, Bekir. *Osmanlı Ansiklopedisi: tarih, medeniyet, kültür*. İstanbul: Ağaç Yayıncılık, 1996–9, 7 Volumes.

ملخص

الموسوعة العثمانية للتاريخ والحضارة والثقافة

Osmanlı Ansiklopedisi: Tarih, Medeniyet, Kültür

تهدف هذه الموسوعة الى تغطية التاريخ العثماني بكامله ودراسة كافة ابعاده بعناية. وتحتوي على ثلاثة نصوص متوازية:

1. النص الأساسي ويروي تسلسل الأحداث التاريخية.
2. النص الجانبي ويشغل الهامش الأيمن من المجلدات ويعرض موضوعات معينة مثل إدارة الدولة والفنون الجميلة والهيئات العسكرية. ويحتوي كل مجلد على مقالين أو ثلاثة من هذه

الموسوعة في سبعة مجلدات عام 1879 وتزامن ذلك مع أواخر حكم ناصر الدين شاه وذلك حتى قيام المشروطة الإيرانية عام 1906.

وقد عهد ناصر الدين في مقدمة الموسوعة الى لتزاد السلطنة وزير العلوم في ذلك الوقت واين فتح علي شاه تجميع السيرة الذاتية وأبرز أعمال علماء المسلمين وتلامذتهم في شتى المجالات مثل الفقه والتفسير والشعر واللغة والنحو والعلوم الروحانية والتصوف وعلم الكواكب والطب والكثير من العلوم الأخرى وكذلك مقدمة عن الأديان الأخرى. وقد طلب لتزاد السلطنة من حكام الولايات أن يرسلوا اليه قوائم بأسماء العلماء في ولاياتهم ثم قام باختيار أبرزهم وسجل في الكتاب أهم أعمالهم وإنجازاتهم العلمية والأدبية. وبعد وفاة لتزاد عام 1881 عهد الى محمد حسن خان الملقب بلقب اعتماد السلطنة بالإشراف على الموسوعة ومباشرة العمل بها.

وكما توضح مقدمة الموسوعة فقد إستحدث لتزاد في هذه الموسوعة أسلوباً متميزاً في تجميع المعلومات وتبويبها وتصنيفها. ويشمل التبويب كافة العلماء المسلمين وهذا يعني أن اسماء كافة العلماء وألقابهم مدرجة ومصنفة تصنيفاً أبجدياً وكذلك تم تصنيف كافة التواريخ الهامة في حياتهم تصنيفاً تسلسلياً هذا بالإضافة الى فهرس لشرح كافة الكلمات غير المفهومة ودلالاتها. وقد إستطاع التبويب أيضاً التفرقة بين أسماء العلماء وأسماء المدن المتشابهة. وشملت مدخلات العلماء أيضاً مقتطفات من أشعارهم مترجمة الى الفارسية عند الحاجة الى ذلك. ويتضمن التنظيم الجديد المتبع في هذه الموسوعة أيضاً بعض القصص والطرف وكتابتها بطريقة يسهل فهمها على العامة والخاصة من المثقفين. وقد تميز أسلوب التبويب ببعده عن العنصرية والتمييز وخلوه من الإساءة الى الرموز الدينية.

وبالرغم من أن الموسوعة مبوبة تبويباً أبجدياً إلا أن الجزء الذي تم نشره منها يصل الى حرف "ش". وقد إعتد التبويب على الحرف الأول من إسم العالم ولم يتم الإهتمام بالحرف الثاني من الإسم. وتم في الموسوعة التوضيح أن إستخدام اسلوب الحرف الأول من الإسم مأخوذ من كتب أخرى تمت الإشارة اليها مثل تذكرة الحفاظ للذهبي وفوات الوفيات لابن شاکر الکتبي.

ويتوقف طول كل مدخل من المدخلات على أهمية العالم ذاته وكذلك كم المعلومات المتوفرة عنه. فمثلاً مدخلات العلماء مثل أبي ریحان وإبن سینا وأبي یزید البسطامي تميزت بالطول وبعضها كان متوسطاً مثل مدخلات كل من سراج نجومی وإبن سمک بينما كانت مدخلات أخرى قصيرة مثل إبن الناظم وأبي خطاب الطباي.

وقد تم إختيار المراجع والمصادر التي تضمنها تخصص كل عالم من العلماء من كتب في ذات التخصص سواء كان ذلك في الشعر أو الفقه أو الطب أو التصوف. ويهدف كتاب الموسوعة الى ترجمة وشرح كل مثل أو بيت شعر الى اللغة العربية. وكما هو متبع في الكتب القديمة لم يتم الإشارة الى أرقام صفحات المصادر التي تم الإستشهاد منها على الرغم من أن جميع المراجع مراجع موثوقة ومتثبت من صحتها ويتم الإشارة اليها في كل صفحة من صفحات الموسوعة تقريباً.

وتميزت هذه الموسوعة كذلك بتدوينها الأحداث التاريخية الجارية والإشارة الى الأنشطة الأدبية والعلمية المعاصرة

أول اسم تتضمنه الموسوعة حسب الترتيب الأبجدي هو الطبيب الباكستاني المسلم الأستاذ عبد السلام الحاصل على جائزة نوبل عام 1979. وهو بذلك أول عالم مسلم يحصل على هذه الجائزة. بينما أحر الأسماء المذكورة هو عالم الفضاء زبركالي (89-1029).

وتتضمن الأسماء المدرجة في هذه الموسوعة بالإضافة إلى الكثيرين كلاً من ابن سينا (908-1037) وهو العالم المعروف في الشرق والغرب باكتشافاته في مجالات الطب والمجالات الكثيرة الأخرى، وكذلك الخوارزمي (780-850) وهو عالم الرياضيات الذي قدم الصفر الحسابي، وأبا الوفا (940-998) وهو العالم المعروف في مجال حساب المثلثات، وعالم الفلك والهندسة ناصر الدين القوسي (1201-1274) وكذلك الطبيب المسلم الذي وضع أساس علم البصريات ابن الهيثم (965-1051) وابن البيطار (1190-1248) عالم النباتات والصيدلة. وعالم الحيوان الدميري (1349-1405) وعالم الاجتماع والمؤرخ والفيلسوف ابن خلدون (1332-1406) وكذلك المعماري مینمار سنان (1489-1588).

ويشير العمل أيضاً إلى العلماء الأوروبيين الذين قاموا بأعمال توازي ما قام به العلماء المسلمون حتى يتمكن القارئ من المقارنة بين الإثنين وكذلك الربط بين الإثنين وبين العلوم الحديثة.

تحتوي الموسوعة على الكثير من الصور والرسومات وتعتبر الرسومات العلمية القديمة والمصغرات التاريخية من أهم ما يميز هذه الموسوعة. ويوجد في خاتمة الكتاب قائمة طويلة بالمراجع وفهرس مفصل بالمحتويات والمداخلات.

د. بلال جوكر

ترجمة د. هدير أبو النجاه



نامه دانشوران ناصری: در شرح حال ششصد تن از دانشمندان نامی. قم: مؤسسه مطبوعاتی دار الفکر، 1959، 7 مجلد.

Numerous authors, *Namah-i danishvaran-i Nasiri: dar sharh-i hal-i shishsad tan az danishmandan-i nami*. Qum: Mu'assasah-i Matbu'ati Dar al-Fikr, 1959, 7 Volumes.

ملخص

كتاب العلماء لعصر نصر الدين شاه السيرة الذاتية لـ 600 من أبرز علماء العصر

نامه دانشوران ناصری. در شرح حال ششصد تن از دانشمندان نامی

تقدم هذه الموسوعة الفارسية السيرة الذاتية وأعمال أبرز الأسماء الإسلامية في مجالات العلوم والآداب. ولقد نشرت هذه

والتجيم وغيرها. وهذه المجلدات أيضاً تحوي مداخل على الأفكار الإسلامية حول قضايا ذات نطاق شامل تشمل الحركة النسائية والزواج وعادات الأكل والقمار والمخدرات والخمر والجنسية وإجهاض الحمل والألعاب وغيرها بالإضافة إلى مواضيع مثل المساجد واللغات والآداب والمواقع الإسلامية الهامة والحج والملابس وغيرها. وتختلف هذه الموسوعة من الموسوعات المماثلة لأنها لا تنحصر على مبادئ الإسلام فقط بل تركز على فعالياته أيضاً. وأيضاً تسجل الموسوعة كل ما أنجزه الإسلام ليس في مجال الدين والفلسفة فقط بل أيضاً تلك التي تؤدي إلى التنمية الفنية والفكرية للإنسان. كما يوجد فيها ذكر الذين أنجزوا أعمالاً باهرة من الفنان والعلماء والشعراء والفلاسفة وأصحاب العمل الممتاز من بين المسلمين.

توجد في طيات الموسوعة الإسلامية مقالات وأبحاث بقلم العلماء الإسلاميين الممتازين مثل إي هفتر و إي جيه آر بوري و كيه بروكلمان و ألفريد بيل و سي إيف هوارت و إي ث هوستمين في شكل موجز تؤثر القراءة وتشبع غليل العلماء والدارسين. وقد تم استئصال كلمة "المسلم" في معنى شامل كما تشير إليه محتويات هذه المجلدات. وهو يجدر بالاهتمام أن نلاحظ أن الموسوعة تشمل مقالات مختلفة جوانب المسلمين، سواء كان ذلك المعتقدات الدينية والعادات، الحركات الأخلاقية والأفكار الفلسفية والدينية والممارسات الأخلاقية والروحية. كذلك تم تسجيل المعلومات حول جميع الشخصيات الهامة والشهير في النظم الفلسفية والتاريخية الإسلامية دون الامتياز. ولكن مثل الموسوعات الأخرى يوجد فيها أوجه القصور. وإلى حد كبير قد تجاهلت المواضيع التي تتعلق بالممارسات المحلية للمسلمين وفلسفتها. و خلال إيجاز المقالات القيمة قدمت حذف بعض النقاط الهامة.

رضوان الرحمن.



Dögen, Şaban. *Müslüman İlim Öncüleri Ansiklopedisi*. Çağaloğlu, İstanbul: Yeni Asya Gazetesi Neşriyatı, 1992, 2 Volumes.

ملخص

موسوعة أوائل المسلمين في العلوم

Müslüman İlim Öncüleri Ansiklopedisi

تحتوي هذه الموسوعة على ما يقرب من 100 عالم مسلم وإنجازاتهم في عالم الطب والفلك والفيزياء والكيمياء والرياضيات والنباتات وعلم الحيوان. وتنص المقدمة على معلومات عن أهمية العلم في الإسلام وعن الإضافات التي قام بها العلماء المسلمين في العلوم المختلفة. وتؤكد المقدمة على أن الموسوعة لا تحتوي إلا على المعلومات الموثوقة والمؤكدة عن إنجازات المسلمين. وتشير أيضاً إلى أن المسلمين قد سبقوا غير المسلمين في أوروبا في العصور الوسطى بسنوات عديدة.

المجموعات العرقية التي تم الإشارة إليها محدودة جداً مقارنة بالوجود الإسلامي في العالم اليوم. فعلي سبيل المثال توجد مدخلة "للأمريكان السود" بينما لا توجد أي إشارة إلى المهاجرين الأوروبيين مثل البوسنيين والقبرصيين أو أي مجموعة مسلمة أخرى في أميركا الشمالية.

ويعتبر التعريف المستخدم في هذا العمل للإشارة إلى المجموعة العرقية مثاراً للجدل في العالم اليوم حيث ينص على "مجموعة من الناس الذين يعتبرون أنفسهم أو يعتبرهم الآخرون يتميزون ثقافياً عن الآخرين. حيث أنهم يشتركون في صفات ثقافية مميزة وهذه الصفات تشمل ولا تقتصر على: اللغة والدين والتراث ونظام القيم الذي يختارونه لأنفسهم" (ص xxii) يثير هذا التعريف الكثير من الجدل في المفهوم المعاصر للأجناس العرقية حيث أن الهجرة والاتصالات العالمية أصبحت عوامل أساسية في تكوين الشخصية المميزة للمجموعات السكانية.

أندرو ريبين
ترجمة د. هدير أبو النجاه



Kapoor, Subodh. *The Muslims: encyclopaedia of Islam: including entries prepared by a number of leading orientalists and modern Islamic scholars*. New Delhi: Cosmo Publications, 2004, 11 Volumes.

ملخص

المسلمون: الموسوعة الإسلامية

The Muslims: encyclopaedia of Islam

قد ألف هذه الموسوعة الإسلامية السيد سوبود كابور الذي ترأس تأليف 150 موسوعة على مختلف المواضيع. هذه الموسوعة تحتوي على 3774 صفحة تشمل 1100 مقالة و تزعم الموسوعة أنها تقدم معلومات كاملة و قيمة حول المبادئ الإسلامية و ممارساتها و فروعها الأخرى. و تم ترتيب مقالاتها و مدخلاتها مثل أي موسوعة عادية حسب الترتيب الأبجدي. و لكن ما تم كتابتها بقلم الكتاب الماصرين بل إنها تدوين المقالات التي ألفها الكتاب البارزون من مختلف العصور و الدول و يبدو أنه تم اقتباسها من مختلف الكتب و المجالات و الصحف و الموسوعات و غيرها.

الموسوعة الإسلامية كما يظهر من إسمها أنها توفر لقرائها معلومات قيمة و كاملة على مواضيع شاملة تتعلق بالإسلام و نظرياتها و أعمالها. و تغطي الموسوعة بالخصوص الفقه و الفلسفة و تلك الفروع الهامة التي تتعلق بالتاريخ و الأنثروبولوجيا و علم النفس و الاقتصاد و السياسة و الدبلوماسية و العمرانيات و الموسيقى و الهندسة المعمارية. كذلك تغطي الموسوعة مجالات أكثر اهتماماً و هي الأدوية و الكيمياء و علم الرياضة و علم الفلك

و غربية على السواء. إنه مجلد شامل و مفيد لطلاب التاريخ و الحضارة الإسلامية.

ابراهيم علي



Weekes, Richard V. *Muslim Peoples: a world ethnographic survey*. Westport, CT: Greenwood Press, 1978, 2 Volumes.

ملخص

دراسة إثنوغرافية للمسلمين المسلمون: مسح إثنوغرافي للمسلمين في العالم الطبعة الثانية

Muslim Peoples: a world ethnographic survey (Second edition)

قام فريق يضم 139 باحثاً من مختلف أنحاء العالم بعمل دراسة مسحية لعدد 197 مجموعة عرقية مسلمة وذلك في الطبعة الثانية لهذا العمل المرجعي المتميز. (تغطي هذه الطبعة ضعف ما تم تغطيته في الطبعة الأولى الصادرة عام 1978). تتضمن مجموعات البحث المجموعات العرقية التي تصف نفسها بكونها مسلمة وبعضها قليل العدد يصل إلى 2000 نسمة فقط. وتعتبر إفريقيا ووسط آسيا أهم ما يميز هذا العمل. وتتراوح المدخلات ما بين صفحة وثمانين صفحات مثل المدخلات الخاصة بالعرب على وجه المثال. ويخت كل مدخل توقيع الباحث الذي قام بكتابتها ويتبع ذلك قائمة بالمراجع تشمل كتب ومقالات وفي بعض الحالات القليلة مصادر غير منشورة. ويلى ذلك مجموعة من الخرائط تحتوي على تفاصيل المواقع الجغرافية للتجمعات السكانية (شرق البحر المتوسط- شمال شرق إفريقيا - غرب إفريقيا - شرق إفريقيا- الاتحاد السوفيتي - منغوليا والصين - جنوب آسيا - جنوب شرق آسيا) ويوجد مفتاح لقراءة الخرائط يدل على حجم ونوع السكان المسلمين في الإقليم. هناك ثلاثة ملحق للكتاب: الأول ملحق جنسيات المسلمين في العالم ويشمل قائمة بالمجموعات العرقية للمسلمين حسب الدول التابعين لها. والثاني ملحق المسلمين وأصولهم العرقية ويشمل قائمة أبجدية بالمجموعات العرقية وبها عدد كبير من المجموعات العرقية المسلمة التي لم ينص عليها الكتاب ذاته. أما الملحق الثالث فهو ملحق المجموعات العرقية الأساسية ويشمل أعداد المسلمين التي تنتمي إلى المجموعات العرقية الأساسية. وتحتوي الموسوعة أيضاً على فهرس ضخم.

وتعتبر المدخلات عالية الجودة على وجه العموم بالرغم من عدم حداثة فمثلاً قائمة المراجع قديمة بشكل ملحوظ ويبدو ذلك واضح أيضاً في بعض الإشارات التاريخية التي تم تغييرها مثل الإشارة إلى الاتحاد السوفيتي في أماكن كثيرة. وكذلك الإحصائيات التي يرجع تاريخها إلى عام 1983. وتعتبر

ملخص

تقويم العالم الإسلامي

The Muslim Almanac

يشكل هذا العمل مرجعاً لتاريخ الشعوب الإسلامية ومعتقداتها وحضارتها. ويتألف من مجلد كبير مقسم إلى اثني عشر قسماً ينقسم كل منها إلى عدة فصول مرتبة حسب التسلسل التاريخي وحسب أهمية الأفكار المطروحة ليغطي مجموعة كبيرة من جوانب الحياة في المجتمعات الإسلامية.

يغطي الجزء الأول من مرحلتَي ولادة الإسلام وانتشاره من الجزيرة العربية إلى سائر أنحاء العالم الإسلامي. وتشمل المواضيع فيهما مساحة جغرافية واسعة لتغطي التالي: الإسلام في الشرق الأوسط، الإسلام عبر الصحراء الأفريقية، جنوب آسيا، جنوب شرقي آسيا، آسيا الوسطى والقوقاز، الصين، إسبانيا وغرب أوروبا، شمال أفريقية وحوض البحر الأبيض المتوسط، أوروبا المعاصرة، والأميركيين. ويركز الجزء الثالث والرابع على قضايا التعددية الإسلامية والتراث الفكري الإسلامي. فهما يركزان على ظهور مجموعات المفسرين، والعلوم عند المسلمين، والأعراف الأخلاقية الإسلامية. أما الجزء الخامس فيركز على جوانب التركيز الروحي في المسائل التالية: بداية الحياة الروحية والتصوّف، الحياة الروحية والممارسة، بالإضافة إلى الحياة الروحية ومؤسساتها.

أما الجزء السادس من هذا العمل فيركز على القانون والنظام الاجتماعي الإسلامي. إذ يشدّد هذا الجزء على القانون والمجتمع ونظام الحكم الإسلامي. أما الجزء السابع والثامن فيهتمان بقضايا التعبير الفني والأدبي الإسلامي. فمن أهم المواضيع التي يتناولانها: الفنون وعلم العمارة، الأدب الإسلامي باللغة العربية، الأدب الإسلامي باللغتين الفارسية والتركية، الأدب الإسلامي في جنوب آسيا، الأدب الإسلامي عبر الصحراء الأفريقية، هذا بالإضافة إلى الفلكلور والحياة الفلكلورية. أما الجزء التاسع فيغطي قضايا المرأة ومساهمتها في الإسلام. إذ يركز على المرأة المسلمة ووظيفتها إضافة إلى الكاتبين من النساء.

أما الجزء العاشر والحادي عشر فيركزان على المسائل التربوية وعلاقة الإسلام بالأديان الأخرى كالمسيحية واليهودية وتفاعل الإسلام مع أبناء جاليات تلك الأديان. أما الجزء الثاني عشر والأخير فيهتم بالتطورات المعاصرة في الإسلام. إذ يتناول هذا القسم المواضيع الهامة التالية: الإسلام في العالم المعاصر، الجاليات الإسلامية المهجرة، حقوق الإنسان، الأصولية، الإيمان، الهوية، والحداثة.

بالإضافة إلى كل ذلك، يحتوي هذا العمل على قائمة زمنية بأهم الأحداث التاريخية كما ويحتوي أيضاً على خارطة سكانية بتوزيع المسلمين حسب أوطانهم القومية، ويحتوي أيضاً على العديد من الصور والرسوم والتوضيحات والجداول والملاحق والفهارس ولأئحة بالمراجع المستخدمة. أما المساهمون في إعداده فهم من أصول وتوجهات إسلامية

صواف، محمد شريف. معجم الأسر والأعلام الدمشقية. دمشق: بيت الحكمة، 2003.

Sawwaf, Muhammad Sharif. *Mu'jam al-usar wa-al-a'lam al-Dimashqiyah*. Dimashq: Bayt al-Hikmah, 2003.

ملخص

معجم الأسر والأعلام الدمشقية

هذا قاموس لعائلات دمشقية شهيرة يحتوي على ثلاثمائة وثمانية عشرة مدخلاً مدرجة في فهرس مكتوبة حسب تسلسل الحروف الأبجدية في آخر كل كتاب. تستهل المدخل بملاحظات قصيرة حول الانتماء الجغرافي للعائلة وأهم ميادين نشاطاتها ذاكراً أكثر الأفراد ريادة في بلوغها مرتبة التميز في مطلع القرن الحادي والعشرين. وقد احتوى الوصف المختصر للأفراد على تواريخ ميلادهم ووفاتهم وكذلك على المهين والمناصب التي كانوا يشغلونها. وقد ذكرت المصادر المكتوبة في أسفل الصفحات في حين أغفلت الشفهية منها. وبالإضافة إلى أنه قاموس لائق فإنه يوفر وثيقة ثرية تحتوي على صور شمسية قديمة وقوائم النقابات السياسية، والدينية، والحرفية والثقافية للأعضاء منذ النصف الأول للقرن العشرين. ويضم المجلد الثاني خلاصة مطولة (في ثمانية وستين صفحة) باللغة الإنجليزية تقدم كل عائلة في بضعة سطور.

لقد تخرج الكاتب من جامعة العلوم الدينية وهو منحدر من عائلة دينية تجارية عريقة. وليس بمفاجئ أن يبرز الكتاب معنى عميقاً للهوية الدمشقية التقليدية المعروفة بتوجهها الإسلامي السني وكونها تقيّة جداً ومتمكنة من تجارة السوق. وتنتمي العائلات المذكورة في القاموس إلى الطبقات الاجتماعية القديمة بالمدينة وخصوصاً النخبة منهم في العهد العثماني والطبقة الراقية من التجار الذين زاد نفوذهم الديني والاقتصادي منذ فترة الانتداب الفرنسي. كما حظي علماء المسلمين الأشراف (من سلالة الرسول) والتجار باهتمام خاص. إن هذا الكتاب قيم حيث لا يمكن تعويضه في عرض دراسة النخبة التقليدية من الدمشقيين خلال فترة القرن التاسع عشر والقرن العشرين. منذ ذلك الحين وحتى الآن يسمح نظام العائلة المبني على الحسابية بتحليل زمني متطور لكل التغيرات التي أثرت في هذه الطبقات فيما يخص المناصب الاجتماعية والخيارات المهنية.

توماس بيارت
ترجمة محمد بكرى



Azim A. Nanji (ed.) *The Muslim Almanac: a reference work on the history, faith, culture, and peoples of Islam*. Detroit: Gale Research, 1996.

ملخص

معجم أعلام العرب المسيحيين في العصور الإسلامية

عن المعهد الملكي للدراسات الدينية، عمان، الأردن، صدر الجزء الأول من هذا المعجم باللغة العربية عام 2004 (بدأ العمل به عام 1995). قام معجم المعجم المذكور بجمع المواد وتنسيقها أبجدياً، حيث يغطي هذا الجزء الأول أسماء الأعلام من حرف الألف إلى حرف الجيم. ومع أنه مضي على صدور الجزء الأول قرابة الأربع سنوات، إلا أن الأجزاء اللاحقة لم تصدر حتى هذه الساعة.

يقدم هذا المعجم للقارئ مسحاً شاملاً عن الأعلام العرب المسيحيين الذين عاشوا وأبدعوا في كنف الحضارة الإسلامية وساهموا في نشوئها ونموها واستمرارها، بدءاً من ولادة الإسلام مع انطلاقة الدعوة المحمدية وصولاً إلى نهاية العهد العثماني، عام 1924. بهذا، يسلط المعجم الأضواء على الدور الذي لعبته المسيحية العربية في بناء إرث الحضارة الإسلامية مسجلاً اعترافاً بقيمة هذا الإسهام.

يتبع معجم المعجم منهجية عامة تتصف بالتركيز على السيرة الذاتية (résumé) لكل علم وتقديمها في ما يشبه ريبورتاجاً قصيراً. فيبدوون أولاً بالتعريف الشخصي (تاريخ الولادة والموت والاسم الكامل ومكان العيش والميلاد)، من ثم التعريف بالموقع والدور (الوظيفة والألقاب) وصولاً إلى الآثار الفكرية والأدبية التي تركها إرثاً وراءه. كما يتوخى معجم المعجم قدر الإمكان الدقة في بحثهم عن التواريخ وأسماء الأماكن وحالات تشابه الأسماء، وذلك بالعودة إلى عدة مراجع متوفرة والمقارنة بين معلوماتها ومن ثم الركون إلى الأكثر منطقية بينها.

يمثل المشروع إضافة قيمة للمكتبة العربية والعالمية لأنه يهتم بتسليط الضوء على مساهمة الأقلية الدينية العربية في حضارة يُعزى تأسيسها تقليدياً للأكثرية المسلمة فقط. إلا أن ما ينقص العمل هو عرض وافٍ وواضح لفكر هؤلاء الأعلام المثقفين والمعرفيين وطروحاتهم وبالتالي تحليلها، وعدم اكتفائه فقط ببطاقة الهوية الشخصية العامة (brief résumé). بالإضافة إلى هذا، وبالرغم من استعانة معجمي المعجم بأكثر عدد ممكن من المراجع المتوفرة في اللغة العربية عن هذا الموضوع، إلا أن المعجم يفتقر إلى الاستعانة بمراجع باللغات الأجنبية، والتي يحتاج أي مستخدم لهذا المعجم أن يُخبر عنها كي يمضي بدراساته قدماً. هاتان الناحيتان المذكورتان تجعل من تسمية العمل بـ "معجم" تسمية فضفاضة بعض الشيء. هذا لا يمنع، مع ذلك، من الإقرار بأهمية مثل هكذا عمل وقيّمته كمرجع يستطيع الباحث والتلميذ أن يبداً منه نحو بحث أوسع حول هؤلاء الأعلام المسيحيين.

نجيب جورج عوض



عجم، رفيق. موسوعة المصطلحات المستعملة في أصول الفقه عند المسلمين. بيروت: مكتبة لبنان، 1998.

al-Ajam, Rafiq. *Mawsu'at muṣṭalahāt uṣūl al-fiqh inda al-Muslimīn*. Bayrūt: Maktabat Lubnān, Nāshirūn, 1998.

ملخص

موسوعة المصطلحات المستعملة في أصول الفقه عند المسلمين

لقد ضمنت العديد من مصطلحات أصول الفقه في هذه الموسوعة التي جمعت من مائة وخمسة عشرة (115) كتاباً مشهوراً لخمسين (50) مؤلفاً معروفاً خلال القرون الاثنتي عشرة الأخيرة، من الإمام الشافعي إلى يومنا هذا. وجمع تفسير كل مصطلح من عدة كتب، وقد حاول المؤلف تكرار بقر الإمكان. و يوجد في كل مدخل إشارات إلى كل من اسم المؤلف وعنوان الكتاب والصفحة وحتى عدد الأسطر. وفي البداية تعطى أسماء كل المؤلفين مع عناوين كتبهم، ورُتبت أسماء هؤلاء المؤلفين حسب تواريخ وفاتهم.

وتستهل الموسوعة بمقدمة مفصلة تمتد على تسعة و ثلاثين (39) صفحة وتركز على مواضيع مهمة تتعلق بأصول الفقه ومصادرها وتطورها التاريخي ومؤسسيها وعلى المواضيع المتعلقة بمنهجية الموسوعة أيضاً. ويوجد في النهاية فهرس يمتد على مائتين وخمسة وثلاثين (235) صفحة حيث يقدم كل مصطلح منفرد مع مصدره، وتقتصر بعد ذلك مرادفات باللغة الفرنسية والانجليزية لعدة مصطلحات مختارة.

وتمثل هذه الموسوعة مجموعة مهمة من المصادر لباحثي أصول الفقه وطلّبه. وتعرض عموماً المقاطع من القرآن الكريم مصحوبة برقم السورة وعدد آياتها، وبالرغم من ذلك يظهر البعض منها بدون عدد. وتعرض مصادر الأحاديث بنفس الطريقة مع أنه يوجد بعض من الاستثناءات في بعض الأماكن. وقد يكون من الممكن أن مراجعها موجودة في الصفحات السابقة، وفي تلك الحالة فإنه كان على المؤلف إمداد القراء بأسنادات ترفيحية.

نور محمد عصماني



حمدان، مروان، بطوش، حسن، علاء الرشق. معجم أعلام العرب المسيحيين في العصور الإسلامية. عمان: المعهد الملكي للدراسات الدينية، 2004.

Hamdan, Marwan.; Rashq, 'Ala'. *Battush, Hasan. Mu'jam a'lam al-'Arab al-Masihiyin fi al-'usur al-Islamiyah*. Amman: al-Ma'had al-Malaki lil-Dirasat al-Diniyah, 2004.

وقد اشتملت الموسوعة من حيث الموضوع - على باقات من أهم وأبرز وأشهر المصطلحات التي وردت في كتب التراث وأمهات المصادر والمراجع في العلوم الاجتماعية والسياسية - بمفهومها الأوسع - في الفكر العربي والإسلامي، منذ صدر الإسلام وحتى القرن الرابع عشر الميلادي، أي عصر ابن خلدون. فضمت الموسوعة بين دفتيها ما يمت بعلم الأخلاق والتربية والاقتصاد بصفة. وقد خلقت الموسوعة تماماً من أي نوع من الصور والرسوم أو الرسوم البيانية.

أما منهج الموسوعة في ترتيب المواد، فإن المصطلحات مرتبة ترتيباً تاريخياً ألبانيا، وليس حسب تصنيفها المعرفي. بمعنى أن المعتمد في الترتيب هو أقدمية المصطلح بغض النظر عن المجال المعرفي الذي ينتمي إليه. وتمتاز الموسوعة بعدة أمور، منها أن المؤلف لم يحش الكتاب بالاستطرادات الخارجة عن حدود المصطلح. ومنها أنه عمد إلى حذف الجمل التمهيدية والاعتراضية ووضع علامة الحذف (.....) مكانه للدلالة عليه. ومنها: أنه انطلق من المصطلح المعالج إلى تعريفاته ومتعلقاته بطريقة متسلسلة.

وللبحث عن الكلمات، يجب وضع الأمور التالية في الحسبان. أولاً: الموسوعة مرتبة باعتبار اللفظ دون الجذر، فكلمة (الغلبة) وردت تحت الحرف (غ)، بينما كلمة (المغالبة) تحت الحرف (م).

ثانياً: وردت رؤوس الموضوعات مفرد نكرة، أما ما كان مركباً، فقد وضع اللفظ الثاني أو الثالث أحياناً مُعرّفاً.

ثالثاً: التزم المؤلف ذكر رمز محدد لكل من الكاتب والكتاب والصفحة لكل مصطلح، مُنبهاً بأن رقم السطر هو حيث يوجد المصطلح وليس لبداية التعريف.

رابعاً: حافظ المؤلف على طريقة الكتاب والنسخ في تليين الهزمة وحذف بعض الأحرف.

ومن حسنات هذه الموسوعة، أنها زودت منذ الصفحات الباكورة بقائمة لأسماء العلماء الذين نقلت عنهم، مرتبة ترتيباً زمنياً حسب سنة الوفاة، وقائمة للمصادر وفقاً لأسبعية المؤلف وليس المؤلف وكذلك بالرموز المميزة لكل من الكاتب وما كتب، تسهيلاً وخدمة للباحثين والعالمين، علاوة على فهرس فني فافية وخاصة بالموضوعات المعالجة وجذورها، وكذلك مسند أو قائمة بالمصطلحات في ثلاثية رائعة هي: عربي - فرنسي - انجليزي، وانجليزي - فرنسي - عربي، وفرنسي - انجليزي - عربي. ثم توجت هذه كلها بفهرس عام للمصطلحات كافة حسب ورودها في هذه الموسوعة.

إن هذه الموسوعة - في مجملها - جهد كبير بلا شك. تتدفق الأمانة والحرص والرغبة الصادقة بين صفحاتها لمن يرى. غير أن طبيعة ومنهج العمل ألزما المؤلف تنوع وإكثار نقولاته وتتبع المصطلح في مظانه ومن ثم تسجيله. وربما تطلب ذلك صفحات أكثر للمصطلح الواحد من مختلف موارده. ومع ذلك كله، فإن هذا العمل سيظل موضع تقدير واستحسان كبيرين من جمهور الباحثين وطلاب العلم. إنها - حقا - إضافة رائعة للمكتبة العربية والإسلامية.

أيوب صالح هارون



المراحل التي سلفت من حركة المتصوفة، ذلك أن (حلبة الأولياء للإصباحي أو طبقات الصوفية للسلمي ليسا مشمولين). ووصفة عامة، يبدو أن أبرز المصادر التي تم الاستناد إليها بشكل كبير في هذا المعجم هي ابن عربي والغزالي.

لقد جرى تبويب مواد مصطلحات التصوف ومفاهيمه هجائياً بحسب وزن المصطلح الذي يتم التعريف به لا وفقاً للجذر. وربما ينشأ عن هذا بعض الخلط في أن المفردات المتصلة المشتقة من الجذر ذاته والتي لا تبدأ بالحرف ذاته جاءت متفرقة شتى في متن الكتاب. وهكذا فإن مواداً مثل إمام - إمامان - إمامة تظهر معاً، ولكن مفردة أئمة تفق منفصلة. وفي حين يظهر الفهرس جذور جميع المصطلحات والمفاهيم، فإنه يتبع ترتيب ورود المصطلحات في متن المعجم. إن ذلك من شأنه النيل من نفعه وجدواه، وخصوصاً بالنظر إلى الغياب التام لفهرس ملحوق مرتب وفقاً للجذور. لقد كان حرياً بإعداد فهرس ثلاثة إضافية باللغات العربية والإنكليزية والفرنسية لجميع المصطلحات كي تعود بالنفع على الباحثين وطلاب العلم في حقل التصوف.

إن هذا المجال يتيح تعريفات متعددة لكل مصطلح بحيث تشمل جوانب هامة من استخدامات المصطلح وتطوره في السياقات المختلفة. وتقدم تلك المصطلحات المرتبة زمنياً للقارئ إطلالة على التغيرات والتحويلات التي اعترت بعض المفاهيم المتصلة بالتصوف. بيد أنه يتعين على القراء أن يضعوا في الحسبان أن التعريفات يجري اجترانها عموماً، خارج سياقها وأنه يجدر بهم الرجوع إلى المصادر الأصلية بهدف المزيد من التوضيح، ناهيك عن أن المصادر التي تم الاستناد إليها ليست شاملة لجميع أدبيات التصوف، وهذا أمر مفهوم.

ندى صعب

ترجمة عثمان نصيري



دغيم، سميح. موسوعة مصطلحات العلوم الاجتماعية والسياسية في الفكر العربي والإسلامي. بيروت: مكتبة لبنان، 2000.

Dughaym, Samih. *Mawsu'at mustalahat al-'ulum al-ijtima'iyah wa-al-siyasiyah fi al-fikr al-'Arabi wa-al-Islami*. Beirut: Librairie du Liban, 2000.

ملخص

موسوعة مصطلحات العلوم الاجتماعية والسياسية في الفكر

العربي والإسلامي

هذه الموسوعة حررها الدكتور سميح دغيم. وهي مثال للعمل الجاد المتقن. طبعت في بيروت عام 2000م وتقع في مجلد واحد ضخم، ويبلغ عدد صفحاته 1153 صفحة.

ناهيك عن أن المصادر التي تم الاستناد إليها ليست شاملة لجميع أدبيات التصوف، وهذا أمر مفهوم.

ندى صعب
ترجمة عثمان نصيري



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ملخص

موسوعة مصطلحات التصوف الإسلامي

يهدف هذا المعجم ذو المجلد الواحد الواقع في 1279 صفحة إلى إتاحة تعريف لأوسع مدى ممكن من العبارات والمفاهيم المتصلة بالتصوف التي تنامت عبر فترة طوية من الزمن. تلك التعريفات مستقاة بصفة شبه حرفية من مؤلفات التصوف، التي يعود تاريخها من أواخر القرن الثامن إلى أواخر القرن العشرين. على أن اللافت للنظر أن أول تلك المصادر وآخرها يعود إلى المتصوفات. وعلى الرغم من أنه لم يجر إسناد أي واحد من تلك المؤلفات إلى أولى أولئك المتصوفات، وهي رابعة العدوية، (المتوفاة في 801 ميلادية، إلا أن مؤثراتها المتفرقة كان قد جمعها عبد الرحمن بدوي وضمناها كتابه رابعة العدوية: شهيدة العشق الإلهي، وهو أحد مصادر هذا المعجم. وآخر المصادر يتمثل في فاطمة الشيطورية الحسنية (المتوفاة في 1979 ميلادية) والتي ألقت كتابا عديدة عن التصوف اثنين منها تجري الإشارة إليهما هنا وهما: مواهب الحق في الكرامات الشيطورية الشاذلية و نحات الحق في الأنفاس العلية الشاذلية.

المؤلفات التي تمت الاستعانة بها في هذا المعجم متنوعة، فهي تشمل مختصرات عامة عن التصوف، مثل اللمع الذي ألفه السراج وقوت القلوب الذي كتبه المالكي أو الرسالة القشيرية التي كتبها القشيري وذلك فضلا عن أعمال كتبها متصوفة مرموقون رسموا الخطوط المميزة لموضوعات بعينها تتصل بمعتقدات التصوف وروحانياته، مثل آداب النفوس للحاسبي. ولقد تم ذكر الطبيعة المعرفية لمصطلحات التصوف وصلتها بالفلسفة، وذلك بالإشارة إلى أعمال ابن سينا وإخوان الصفاء. لذلك فقد جرى النظر في العلاقة المتبادلة بين التصوف والتعبير الشعري وجاء ديوان ابن الفارض ترجمان الأنشواق، من بين تلك المصادر. ولربما يحق لنا التساؤل عن سبب استبعاد شعراء متصوفة آخرين مثل ابن الفارض، على سبيل المثال. وقد يكمن بعض مرد ذلك إلى كون أعمال ابن عربي تمثل مراجع أساسية لذلك المجلد جميعه ويبدو أنه قد حدث سهو عن معاجم السير بصفتها مصدراً ثرياً للمعتقد الصوفي، وبخاصة في

العشرين. على أن اللافت للنظر أن أول تلك المصادر وآخرها يعود إلى المتصوفات. وعلى الرغم من أنه لم يجر إسناد أي واحد من تلك المؤلفات إلى أولى أولئك المتصوفات، وهي رابعة العدوية، (المتوفاة في 801 ميلادية، إلا أن مؤثراتها المتفرقة كان قد جمعها عبد الرحمن بدوي وضمناها كتابه رابعة العدوية: شهيدة العشق الإلهي، وهو أحد مصادر هذا المعجم. وآخر المصادر يتمثل في فاطمة الشيطورية الحسنية (المتوفاة في 1979 ميلادية) والتي ألقت كتابا عديدة عن التصوف اثنين منها تجري الإشارة إليهما هنا وهما: مواهب الحق في الكرامات الشيطورية الشاذلية و نحات الحق في الأنفاس العلية الشاذلية.

المؤلفات التي تمت الاستعانة بها في هذا المعجم متنوعة، فهي تشمل مختصرات عامة عن التصوف، مثل اللمع الذي ألفه السراج وقوت القلوب الذي كتبه المالكي أو الرسالة القشيرية التي كتبها القشيري وذلك فضلا عن أعمال كتبها متصوفة مرموقون رسموا الخطوط المميزة لموضوعات بعينها تتصل بمعتقدات التصوف وروحانياته، مثل آداب النفوس للحاسبي. ولقد تم ذكر الطبيعة المعرفية لمصطلحات التصوف وصلتها بالفلسفة، وذلك بالإشارة إلى أعمال ابن سينا وإخوان الصفاء. لذلك فقد جرى النظر في العلاقة المتبادلة بين التصوف والتعبير الشعري وجاء ديوان ابن الفارض ترجمان الأنشواق، من بين تلك المصادر. ولربما يحق لنا التساؤل عن سبب استبعاد شعراء متصوفة آخرين مثل ابن الفارض، على سبيل المثال. وقد يكمن بعض مرد ذلك إلى كون أعمال ابن عربي تمثل مراجع أساسية لذلك المجلد جميعه ويبدو أنه قد حدث سهو عن معاجم السير بصفتها مصدراً ثرياً للمعتقد الصوفي، وبخاصة في المراحل التي سلفت من حركة المتصوفة، ذلك أن (حلية الأولياء للصبهاني أو طبقات الصوفية للسلمي ليسا مشمولين). وبصفة عامة، يبدو أن أبرز المصادر التي تم الاستناد إليها بشكل كبير في هذا المعجم هي ابن عربي والغزالي.

لقد جرى تويب مواد مصطلحات التصوف ومفاهيمه هجائياً بحسب وزن المصطلح الذي يتم التعريف به لا وفقاً للجزر. ولربما ينشأ عن هذا بعض الخلط في أن المفردات المتصلة المشتقة من الجذر ذاته والتي لا تبدأ بالحرف ذاته جاءت متفرقة شتى في متن الكتاب. وهكذا فإن مواداً مثل إمام – إمامان – إمامة تظهر معاً، ولكن مفردة أئمة تقف منفصلة. وفي حين يظهر الفهرس جذور جميع المصطلحات والمفاهيم، فإنه يتبع ترتيب ورود المصطلحات في متن المعجم. إن ذلك من شأنه النيل من نفعه وجدواه، وخصوصاً بالنظر إلى الغياب التام لفهرس ملحق مرتب وفقاً للجزر. لقد كان حربياً إعداد فهرس ثلاثة إضافية بالغات العربية والإنكليزية والفرنسية لجميع المصطلحات كي تعود بالنفع على الباحثين وطلاب العلم في حقل التصوف.

إن هذا المجلد يتيح تعريفات متعددة لكل مصطلح بحيث تشمل جوانب هامة من استخدامات المصطلح وتطوره في السياقات المختلفة. وتقدم تلك المصطلحات المرتبة زمنياً للقارئ إطلاة على التغيرات والتحويلات التي اعترت بعض المفاهيم المتصلة بالتصوف. بيد أنه يتعين على القراء أن يضعوا في الحسبان أن التعريفات يجري اجترانها عموماً، خارج سياقها وأنه يجدر بهم الرجوع إلى المصادر الأصلية بهدف المزيد من التوضيح،

المعتقدات الثانوية مثل القرنين، والحسد، والنفال، والتشاوم، والتنجيم. وأخيرًا يشرح بعض الأعياد والاحتفالات مثل المولد النبوي الشريف، واحتفالات الأولياء، وحلقات الذكر والدرأويش.

يختص الجزء العاشر (175 صفحة) بالحضارة والآثار. فيتناول في البداية موضوعات خاصة بحضارة مصر القديمة، من بينها: التحنيط، والفلك، والبعث والخلود، وغيرها؛ ثم يستعرض بعض المواقع الأثرية الهامة كمنف، ودندرة، وطيبة، ومدينة إسنا، والنوبة، إلخ؛ علاوة على بعض نماذج العمارة والفنون مثل الأهرامات، والمعابد المختلفة، ومراكب الملك خوفو. وبالإضافة إلى ذلك، يتناول الجزء العاشر بعض الموضوعات الخاصة بسيناء مثل توصيف مجتمعها، وبعض المناطق الأثرية والاكتشافات فيها، وينتقل أخيرًا إلى آثار الاسكندرية، وواحة سيوة، ومتاحف الآثار.

يتميز هذا العمل باستعراض موضوعاته بأسلوب علمي سلس يتسم بالموضوعية. والمعلومات منسقة فيه حسب الموضوعات الفرعية المرتبطة بمحتوى كل مجلد على شكل عمودين بكل صفحة في صورة نقاط. تزخر جميع الأجزاء تقريبًا بما يثري محتواها من الصور، والرسوم التوضيحية، والخرائط، والجداول، والرسوم البيانية، والإحصائيات، علاوة على جدول للمحتويات في نهاية كل مجلد، الأمر الذي ييسر عملية البحث عن المعلومات للمهتمين بالموضوعات التي تغطيها الموسوعة. والعمل مطبوع طباعة فاخرة على ورق كوشيه ملون يزيد من رونقه. وقد قام بتحرير كل مجلد واحد من أعلام الموضوعات الدقيقة التي يتناولها كل جزء، وقد اعتمد كل منهم على كثير من المراجع الهامة التي تم ثبوتها في كل جزء تقريبًا. وبناء على ما تقدم، يمكن القول بأن هذا العمل يمثل مرجعًا شيقًا وسلسًا لكل المهتمين بقضايا مصر الحديثة.

داليا صبري



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ملخص

موسوعة مصطلحات التصوف الإسلامي

يهدف هذا المعجم ذو المجلد الواحد الواقع في 1279 صفحة إلى إتاحة تعريف لأوسع مدى ممكن من العبارات والمفاهيم المتصلة بالتصوف التي تنامت عبر فترة طويلة من الزمن. تلك التعريفات مستقاة بصفة شبه حرفية من مؤلفات التصوف، التي يعود تاريخها من أواخر القرن الثامن إلى أواخر القرن

المصرية وغير المصرية، ومؤسسات التعليم العالي الأخرى. وأخيرًا يطرق إلى التعليم في المدارس والجامعات الأزهرية. يستهل الجزء الخامس (159 صفحة) موضوع الصناعة بتتبع التطور الصناعي في مصر منذ عصر النهضة وحتى ثورة 1952. كما يتناول المشاريع الحرة والرأسمالية الموجهة في عهد الثورة، علاوة على الخطط الخمسية والثلاثية في مرحلة التخطيط الشامل، والدور المتزايد للصناعة في معركة أكتوبر. ثم ينتقل إلى مناقشة الخطط الخمسية وبرنامج الإصلاح الاقتصادي في عصر مبارك، والمراحل الخمسة للتطور المؤسسي للصناعة المصرية، والقوانين المنظمة للصناعة، بالإضافة إلى ذكر المشروعات الصناعية في المدن الجديدة. أما الخاتمة فهي عبارة عن تصور مستقبلي للتطور الصناعي في مصر.

يعالج الجزء السادس (159 صفحة) موضوع الزراعة بتمهيد عن تاريخ الحضارة الزراعية في المهدين القديم والحديث، ثم يوضح الموارد الأرضية، والمائية، والبشرية في مصر، والمحاصيل الحقلية، والبساتينية، والإنتاج الحيواني، والداخلي، والسمكي. ثم يعرض للتنمية الزراعية وأساليب تطويرها، وهيكلي الملكية الزراعية، وتنظيم العلاقات الإيجارية، والمراحل التي يمر بها تنظيم التركيب المحصولي وقواعده وركائزه الأساسية الست. كما يستعرض الجزء السادس الهيكل الاقتصادي للبنين الزراعي متطرقًا لمشاكل التنمية الزراعية، وركائزها الأساسية والتخطيط لمواجهة التحديات المحلية والعالمية، والتوجه نحو التحرر الاقتصادي، وتحقيق الأمن الغذائي.

يختص الجزء السابع (151 صفحة) بموضوع الإعلام في مصر، فيبدأ بتمهيد عن منظومة الإعلام المصري بشكل عام ثم ينتقل إلى تقديم شركة القاهرة للتصويبات والمرئيات، وبيان أهداف اتحاد الإذاعة والتلفزيون، ويوضح مسؤوليات الهيئة العامة للاستعلامات فيما يخص الإعلام الداخلي والخارجي. ويستتبع ذلك بشرح لمراحل تطور الصحافة المصرية من البدايات وحتى الآن. ويتناول هذا الجزء أيضًا وكالة أنباء الشرق الأوسط، ومكاتبها، ومراسليها، وبثها عبر الأقمار الصناعية وفلسفة العمل الإعلامي واستراتيجياته على كافة الأصعدة. كما يقدم مسكًا للقنوات التليفزيونية المختلفة وشرحًا لمراحل تأسيس مدينة الإنتاج الإعلامي ونبذة عن مهرجان القاهرة للإذاعة والتلفزيون ويختتم بتقديم رؤية مستقبلية.

يفتح الجزء الثامن (159 صفحة) الحديث عن موضوع الثقافة بتمهيد عن المؤسسات الثقافية في مصر يعقبه شرح للمبدي والسياسات الثقافية، وعملية النشر، ومشروع القراءة للجميع، وتقديم لقصور الثقافة، وأكاديمية الفنون، بمعاهدها المختلفة. ثم يعرض للأدب من الخمسينيات حتى الثمانينيات، ويتناول موضوعات السينما، والمسرح، والموسيقى، والفن التشكيلي، والفنون الشعبية، والتشريعات الثقافية.

يتعلق الجزء التاسع (151 صفحة) بالمجتمع المصري، ويبدأ بشرح جوانب هامة من الحياة الاجتماعية، منها الزواج، والهجرة والاعتراب، ووضع المرأة، إلخ. ثم يطرق لموضوع الفئات والطبقات المختلفة في المجتمع. كما يعرض هذا الجزء لقضايا تطور الملكية الزراعية، والبناء الاجتماعي في العصر الحديث وبعض العادات والتقاليد المصرية كالحختان، والحناء، واستخدام الهون والغربال، بالإضافة إلى بعض

ملخص

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ملخص

موسوعة مصر الحديثة

تقدم هذه الموسوعة في عشرة مجلدات رؤية بانورامية عن مصر الحديثة في فترة ما بين (1952 – 1996)، مستعرضة مختلف الأنشطة السياسية والاقتصادية والتعليمية والصناعية والزراعية والإعلامية والثقافية والاجتماعية فضلا عن البيئة الجغرافية، وما تزخر به مصر من آثار عريقة.

يتناول الجزء الأول (151 صفحة) الحكومة والنظام السياسي مبتدئاً بالتطور الدستوري في مصر، ومتناولاً بعد ذلك السلطات التنفيذية، والتشريعية، والقضائية. يعقب ذلك مناقشة لموضوعي الأحزاب السياسية (مرحلتي التنظيم السياسي الواحد، وتعدد الأحزاب)، والسياسة الخارجية لمصر.

يتطرق الجزء الثاني (151 صفحة) للعديد من القضايا الخاصة بالاقتصاد. فيبدأ بتطور النظم والسياسات الاقتصادية في الفترة من عام 1952 حتى 1995؛ ثم يعرض للتنمية الاقتصادية وعلاقتها بمستويات الدخل خلال المراحل المختلفة. كما يناقش معدلات الاستهلاك، والاستثمار، وفجوة الموارد المحلية؛ ثم ينتقل إلى موضوعات الجهاز المصرفي والسياسة النقدية وميزان المدفوعات وسياسات التجارة الخارجية والموازنة الحكومية والسياسة المالية. ويناقش أيضاً موضوع القطاع العام والاتجاه إلى الخصخصة، علاوة على علاقة الاقتصاد المصري بالاقتصاد الدولي. ويختتم هذا الجزء بتقديم نظرة مستقبلية عن الاقتصاد المصري.

يحمل الجزء الثالث (175 صفحة) عنوان البيئة الجغرافية، وهو يشرح طبيعة سطح مصر؛ ثم يعرض للمناخ والعوامل المؤثرة فيه، بالإضافة إلى الموقع الفلكي، والأقاليم المناخية. كما يوضح هذا الجزء اتجاهات النمو السكاني، والمواليد والوفيات، والهجرات الداخلية والخارجية، والقوى العاملة، والمشكلة السكانية وطرق مواجهتها؛ ثم ينتقل إلى الزراعة، ومقوماتها، والمحاصيل الزراعية، والثروة الحيوانية، والدواجن، والأسماك، والألبان، إلخ. كما يتكلم عن المعادن، والطاقة، والصناعة ووسائل النقل البري، والبحري، والجوي، والعوامل الطبيعية المؤثرة فيها.

يختص الجزء الرابع (151 صفحة) بالتعليم، ويبدأ بتقديم نظرة عامة للسلم التعليمي والسياسة التعليمية، ومشروعات محو الأمية، وغيرها من القضايا. ومن ثم يركز على مراحل التعليم قبل التحصيل الجامعي كرياض الأطفال، والتعليم الأساسي، والتعليم الثانوي العام، والتعليم التقني، ويناقش هذا الجزء التطور الكمي للطلاب في هذه المراحل. ثم ينتقل بعد ذلك إلى التعليم العالي وتطوره في الأكاديميات التعليمية المختلفة، والجامعات

هذا عمل يتكون من جزء واحد يهدف إلى بيان الحقوق التي منحها الإسلام للأفراد والرد على الانتقادات الموجهة للتشريع الإسلامي في هذا المجال، والصادرة من جهات غربية بالأساس. هناك عدة منطلقات صاغت إلى حد كبير شكل الموسوعة ومحتواها. أولاً: العلاقة بين منظومة حقوق الإنسان في الإسلام ومنظومة حقوق الإنسان الغربية هي علاقة اختلاف وتضاد. ثانياً: رفض مفهوم الدولة القومية وكل ما يرتبط به. ثالثاً: رفض المذهب الفردي في تناول حقوق الإنسان واعتبار الأسرة النواة الأولى للحقوق.

تبدأ الموسوعة بمقدمة تشرح من خلالها الكاتبة رؤيتها لمنظومة الحقوق الغربية ونقاط تمايز المنظومة الإسلامية عن نظيرتها الغربية. تتناول الكاتبة بالتفصيل حقوق الإنسان في الإسلام من خلال عرض هذه الحقوق في إطار عدد من الدوائر الاجتماعية والمجتمعية، مع عرض للمصادر الدينية المؤيدة لكل حق. تتكون الموسوعة من ثلاث دوائر، إلى جانب قسم للدوائر الخاصة التي تحتوي بدورها على دائرتين.

الدائرة الأولى تتناول حقوق الإنسان في الأسرة مثل حقوق الطفل، وحقوق الزوجة، وحقوق الزوج، إلخ. الدائرة الثانية تعرض لحقوق الإنسان في المجتمع وتتناول الأهل والأقارب، وحقوق الجار، والأصدقاء والمعارف من المسلمين، والأيتام، والشيوخ، والفقراء والمساكين، والخدم، والموتى. أما الدائرة الثالثة، فتتناول حقوق الإنسان في الدولة وتنقسم إلى ثلاثة أجزاء: الحقوق السياسية، والحقوق الاقتصادية، والحقوق الاجتماعية. أما فيما يتعلق بالدوائر الخاصة، فهي تنقسم إلى دائرة لحقوق المرأة في الإسلام، ودائرة أخرى لحقوق غير المسلمين في الدولة الإسلامية، وهذه تنقسم بدورها إلى باب يتناول حقوق غير المسلمين على المستوى الشعبي وآخر يتناول حقوق غير المسلمين على المستوى الحكومي.

الموسوعة تحتوي على عرض عدد كبير من الأحاديث النبوية والنصوص الدينية، إلى جانب تناولها الجوانب المعنوية والأدبية للموضوع بالإضافة إلى الجانب الشرعي القانوني، وبالتالي فهي مفيدة من هذه الناحية. لكن الموسوعة اعتمدت في تناولها للموضوع بشكل عام على المصادر العربية فقط، وإلى جانب ذلك فإن الكاتبة قد حددت في البداية أن هدف العمل هو إثبات أفضلية حقوق الإنسان الإسلامية على منظومة حقوق الإنسان الغربية. وهكذا فالموسوعة تفتقد الحياد في منطلقاتها، مما انعكس سلباً على المضمون.

تجدر الإشارة إلى أن هناك لبساً بين مستويات مختلفة في تناول الكاتبة للموضوع، مثل الخلط بين المستوى النظري، والتاريخي، والقانوني. هناك أيضاً عدد من النقاط التي لم يتناولها العمل بشكل جدي بالرغم من إشكالياتها، مثل تطبيق العقوبات الجسدية وغيرها من النقاط التي تتعدد فيها آراء الباحثين. وبالتالي، فإن العمل لا يتضمن جميع الآراء المنشغلة بقضية حقوق الإنسان في الإسلام، والمتواجدة على الساحة الإسلامية أو العربية في الوقت الحالي.

ريهام حسن



الخليل في عدة عصور وعهد الصناعة والمواقع الأثرية وقرى وديار الخليل والأماكن الأثرية.

الجزء السادس والجزء السابع: في ديار الجليل

هنا يبحث المؤلف في بلاد الجليل مركزاً على تعريف جند الأردن، قضاء صفد، الجليل الأعلى، مزروعات ومدارس، ومدينة وقرى قضاء صفد والمواقع الأثرية التاريخية والمستعمرات اليهودية في قضاء صفد. في قضاء طبرية ركز الباحث على بحيرة طبرية ومرور موكب موسى بن نصير بسواحل بحيرة طبرية وتاريخ طبرية في عدة عهود وقرى قضاء طبرية والمواقع التاريخية والأبنية الأثرية وكذلك المستعمرات اليهودية وقضاء بيسان ذكر مجموعة من الحوادث وتاريخ وقبائل قرى بيسان والمواقع التاريخية والأبنية الأثرية والمستعمرات اليهودية.

من أهم النقاط التي يركز عليها المؤلف في هذا الجزء قضاء الناصرة وقضاء عكا وقضاء حيفا من الحدود - القرى - المساحة - السكان - الجبال - المحصولات - المدارس.

الجزء الثامن والتاسع والعاشر: في ديار بيت المقدس

يبحث المؤلف في هذه الاجزاء ديار بيت المقدس التي تضم مدن بيت لحم وبيت جالا وأريحا ورام الله وقرائها بما فيها قرى بيت المقدس وتحدث الباحث هنا عن ديار بيت المقدس ومن حيث الحدود المساحة والسكان والجبال والديانة والمزروعات والمدارس والتاريخ وتحدث أيضاً عن قضاء القدس - قضاء رام الله وقضاء بيت لحم وقضاء أريحا من حيث الحدود والمساحة والسكان والمزروعات والمدارس والقرى والأماكن الأثرية

وأشار الى جغرافية بيت المقدس قبل تاريخها المدون وجغرافيتها في فجر تاريخها. ثم مناقشة تاريخ بيت المقدس بمختلف مسمايتها في العصور المختلفة، بيت المقدس في القرآن الكريم والأحاديث النبوية الشريفة، بيت المقدس والمماليك. ان هذه الموسوعة الضخمة والمفصلة والتي ألفها باحث فلسطيني مرموق، تحتوي على معلومات قيمة ليس من السهل ايجادها في مكان آخر نظرا لاستعماله مصادر أولية هامة. ورغم ذلك، فقد فاتته ذكر الفلسطينيين الذين استطاعوا البقاء في وطنهم، أي النجاة من النكبة، اولئك الذين تحولوا الى "أقلية عربية" في دولة اسرائيل.

مكرم خوري - مخول



نبراي، خديجة. موسوعة حقوق الإنسان في الإسلام. القاهرة: دار السلام، 2006.

Nabarawi, Khadijah. *Mawsu'at huquq al-insan fi al-Islam*. Cairo: Dar al-Salam, 2006.

ثانياً / الباب التاريخي: يتناول هذا القسم مجموعة من القضايا التي تتعلق بتاريخ فلسطين ومن أهمها:

اختراع الكتابة والشعوب السامية والموقع الجغرافي لفلسطين والكنعانيون وأقوام عربية أخرى مثل الأموريون والحميريون وهجرة إبراهيم عليه السلام إلى فلسطين وهجرات سامية عربية أخرى إلى الشام.

القسم الثاني من الجزء الأول

هذا القسم يتناول تاريخ وجغرافية مدن وقرى وبقاع لواء غزة (قضاء غزة وبنر السبع) ومن أهم القضايا التي يعالجها هذا القسم: الديار الغزية (المدارس، المدن، القرى، الجوامع)، غزة في عدة عهود منها عهد المماليك، العهد العثماني، غزة أيام حملة نابليون على مصر وكذلك قضاء وتاريخ بنر السبع وأنساب قبائل بنر السبع.

الجزء الثاني والجزء الثالث: في الديار النابلسية

يتناول هذان الجزءان ما يلي: (الجزء الثاني) تاريخ وجغرافية مدن وقرى الديار النابلسية) ويناقش هذا الجزء الديار النابلسية، الجبال النابلسية، السهل الساحلي النابلسي، والمدارس وتاريخ الديار النابلسية ثم مناقشة احتلال البريطانيين واليهود للديار النابلسية، ويتناول نابلس في العصور القديمة ومن الفتح العربي الإسلامي إلى حروب الفرنجة وفي أيدي العثمانيين وفي العهد البريطاني وقرى قضاء نابلس وكذلك شرق الأردن: محافظة البلقاء (السكان، القرى، الجبال، الأغوار، الأنهار، المزروعات، المدارس، القبائل، بعض القرى).

في الجزء الثالث يواصل المؤلف الحديث عن الديار النابلسية وقضاء جنين وقضاء طولكرم من حيث الموقع والمساحة والمزروعات والمدارس ومعالمها التاريخية وقرى قضاء جنين مثل الشعرواية الشرقية، مشاريق الجرار وبلاد الحارثة وقرى قضاء طولكرم وكذلك شرق الأردن فقد جاء التركيز على محافظة إربد من حيث السكان والقرى والجبال والأغوار والمدارس والعشائر.

الجزء الرابع- في الديار الياضية

في هذا الجزء يتناول المؤلف الديار الياضية (يافا - الرملة - اللد) حيث ركز على المزروعات والمدارس وتاريخ الديار الياضية وقضاء يافا: حيث تناول تاريخ يافا منذ الأزمنة على الفتح العربي الإسلامي إلى حروب الفرنجة ويافا في أيدي العثمانيين ومدارس يافا والصحف الياضية وثورة يافا 1921 وأيضا قرى قضاء يافا وذكر المواقع الأثرية في قضاء يافا ومن ثم تناول قضاء الرملة مركزاً على مدينة الرملة (الموقع، البناء، الحوادث) وتاريخ الرملة في عدة عهود منها العهد العثماني، البريطاني، سقوط الرملة بيد اليهود ومن ثم تحدث المؤلف عن اللد في العهد البريطاني، قرى قضاء اللد وكذلك المواقع التاريخية والأبنية في قضاء الرملة والقلاع في الديار الياضية وشرق الأردن (المساحة والسكان والقرى والمرتفعات والمدارس).

الجزء الخامس - في ديار الخليل (خليل الرحمن)

يتحدث الباحث في هذا القسم عن ديار الخليل: المزروعات والمدارس وتاريخ ديار الخليل ومدينة الخليل ذاتها وتاريخ

التالية على الترتيب مستعرضًا في الباب الثالث حوليات عصره منذ اليمين الدستورية عام 1970 وحتى أحداث المنصة عام 1981. وبالإضافة إلى ذلك، يتناول المؤلف بعض الموضوعات خارج نطاق الحوليات، ومن بينها جيهان السادات، والديمقراطية والدكتاتورية عند السادات، ومثالب ومكاسب عصره، علاوة على خاتمة للموسوعة بأكملها.

بشكل عام، يتميز هذا العمل باستعراض الموضوعات التي يتناولها بشمول وسلاسة وموضوعية (باستثناء بعض الأجزاء البسيطة) من قبل باحث وأستاذ للتاريخ الإسلامي والحضارة الإسلامية اعتمد على كثير من المراجع الهامة التي تم تبنيها في كل جزء، علاوة على تسجيله لأحداث تاريخ مصر المعاصر كشاهد عيان. وتحتوي معظم الأجزاء على مخططات وخرائط ولوحات توضيحية وفهارس للأماكن والأعلام تفيد الباحثين. ومن هذا المنطلق، فإن هذا العمل يمثل دون شك مرجعًا هامًا لكل المهتمين بالتاريخ الإسلامي، وهو يتميز بتبعية له في كل من الدول العربية وغير العربية على حد سواء.

ترجمة داليا صبري



دباغ، مصطفى مراد. موسوعة بلادنا فلسطين. بيروت: دار الهدى، 2002-2003، 10 مجلدات.

Dabbāgh, Muṣṭafā Murād. *Bilādunā Filasṭīn*. Bayrūt: Dār al-Hudá, 2002-3, 10 Volumes.

ملخص

موسوعة بلادنا فلسطين

تتكون موسوعة بلادنا فلسطين من (10) مجلدات، وتهدف إلى وصف فلسطين من النواحي التاريخية والجغرافية والنضالية.

الجزء الأول:

ينقسم الجزء الأول إلى قسمين: القسم الأول ينقسم أيضًا إلى بابين.

أولا / الباب الجغرافي: ويعالج فلسطين من حيث الموقع والمساحة والسكان ومن الطبيعة مركزًا على المنطقة الساحلية التي تشمل السهل الساحلي.

بعد ذلك تستعرض الموسوعة الصحراء الفلسطينية وكون فلسطين بلاد الوحي والخيرات والجمال ومن ثم تستعرض التقسيمات الإدارية في فلسطين مع بيان بأوضاع المدن والقرى والتقسيم إلى الوية: لواء الجليل، لواء حيفا، لواء نابلس، لواء القدس، لواء يافا (اللد)، ولواء غزة.

كذلك تناولت الموسوعة شرق الأردن وناقشت فلسطين في القرآن الكريم والأحاديث النبوية وكذلك فلسطين في عصور ما قبل التاريخ بحيث تركز على سكان فلسطين قبل التاريخ في العصر الحجري القديم، الوسيط، الحجري الحديث، المعدني.

مرورًا بفترات حكم الدول المختلفة (الطولونية، الإخشيدية، الأيوبيية، إلخ)، وحقب الاستعمار والصراع ضده، علاوة على توضيح دور مصر الحضاري ومكانتها كمركز للدراسات الإسلامية. بالمثل يتناول هذا الجزء تاريخ سوريا منذ الفتح العثماني إلى الوقت الحاضر. وكذلك يناقش الحروب الصليبية، ودوافعها، ونتائجها، والجهاد الإسلامي في مواجهتها. وأخيرًا ينتقل إلى الإمبراطورية العثمانية (تركيا) منذ نشأتها حتى العصر الحاضر، موضحًا ما لها وما عليها.

يتناول الجزء السادس (743 صفحة) الإسلام والدول الإسلامية في جنوب صحراء أفريقيا منذ أدخلها الإسلام وحتى الوقت الحاضر متطرقًا لوسائل انتشار الإسلام في تلك المناطق، ومن بينها مراكز الشمال، وبعض الهجرات العربية وغير العربية، والتجار، والطرق الصوفية، وغيرها؛ ومستعرضًا الأوضاع في بعض الدول الإسلامية (غانا، مالي، صغنى، الهوسا، برنو، باجرامي، الفونج، مقديشيو، مملكة الزنج) قبل الاستعمار الأوروبي، وفي الدول الإسلامية الحالية (موريتانيا، السنغال، جامبيا، غينيا، مالي، النيجر، نيجيريا، تشاد، السودان، الصومال، جيبوتي).

يعالج الجزء السابع (816 صفحة) الإسلام في منطقة الجزيرة العربية، فيوضح الأحوال في نجد والحجاز قبل قيام المملكة العربية السعودية وحتى الوقت الحاضر، ثم يتناول تاريخ سلطنة عمان، واليمن، والبحرين، وقطر، والإمارات، والكويت، ويستتبع ذلك بشرح تاريخ العراق عبر العصور، ويختتم بتقديم دراسة تاريخية نفسية لأحداث العراق والكويت.

يقدم الجزء الثامن (651 صفحة) مسحةً لأهم الدول الإسلامية غير العربية بأسيا مرتبة حسب موقعها الجغرافي من الغرب إلى الشرق منذ مطلع الإسلام وحتى الآن. فبيدًا بعرض مسهب لتاريخ إيران، ثم ينتقل إلى أفغانستان، فالهند التي يتناول الأوضاع فيها حتى انقسامها إلى الهند وباكستان، ثم يعرض لاستقلال باكستان الشرقية وتحولها إلى بنجلادش. ويعالج أيضًا أحوال المسلمين في الهند الحالية، ثم ينتقل إلى جنوب شرق آسيا حيث يتناول بشكل مطول الأوضاع في ماليزيا واندونيسيا. وأخيرًا يعرض هذا الجزء للأقليات الإسلامية في الاتحاد السوفياتي، والصين، والفلبين.

يركز الجزء التاسع (819 صفحة) على تاريخ مصر المعاصر فبيدًا بعهد ما قبل الثورة، ثم يعرض لبعض الدراسات الخاصة بها وبفادتها. كما يستعرض المؤلف حوليات عهدي محمد نجيب وجمال عبد الناصر عامًا بعام بدءًا من 1952 وحتى 1970 مع التركيز على "المظالم والهزائم" التي يراها المؤلف السمة المميزة لعهد عبد الناصر. وبالإضافة إلى بعض الدراسات التمهيدية التي يستهل بها هذا الجزء، هناك خاتمة تتناول موضوعات أسرة عبد الناصر بعد وفاته، ومخاطر الانقلابات العسكرية، وسرد وجيز لبعض إنجازات عهد السادات بهدف إبراز تميز ذلك العهد عن سابقه في بعض الجوانب.

يختص الجزء العاشر (650 صفحة) بشخصية السادات وعصره، ولكنه يبدأ بنبرة عن عبد الناصر والسادات وصلتهما بالتاريخ الإسلامي، ويقدم تمهيدًا عن الثورة وأثارها، وعلاقتها بالديمقراطية وبالاستعمار، ثم ينتقل بعد تلك المقدمة إلى موضوعات حياة السادات قبل الثورة، وحياته منذ عهد الثورة إلى تولي الرئاسة، والسادات كرئيس للجمهورية في الأبواب الثلاثة

al-Islām ḥattā al-ān. Cairo: Maktabat al-Nahdah al-Misriyah, 1972–90, 10 Volumes.

ملخص

موسوعة التاريخ الإسلامي والحضارة الإسلامية

تتألف هذه الموسوعة من عشرة مجلدات مقدمة تحليلًا شاملاً لتاريخ العالم الإسلامي منذ فجر الإسلام وحتى زمننا المعاصر في محاولة لإلقاء الضوء على إسهامات المسلمين الحضارية في تطوير الفكر الإنساني واستخلاص العبر من التاريخ. وقد أعيد نشر كل مجلدات هذه الموسوعة تقريبًا في طبعات عديدة وصل بعضها إلى عشر طبعات.

وقد نهج المؤلف في الأجزاء الثلاثة الأولى منهج التنبع الزمني الراسي لتاريخ العرب منذ عهد ما قبل الإسلام وحتى العصر العباسي الأول، بينما قدم في الأجزاء الخمسة التالية مسحًا مكانيًا أفقيًا لقطاعات جغرافية مختلفة من العالم الإسلامي مبتدئًا من تاريخ الإسلام في الأندلس في أقصى الغرب وحتى تاريخ الأقليات الإسلامية في بعض دول الشرق الأقصى. أما عن الجزئين الأخيرين، فيركز المؤلف فيهما على تاريخ مصر المعاصر.

يشتمل الجزء الأول (675 صفحة) على مقدمة عامة للموسوعة، تتبعها مناقشة لحياة العرب السياسية والاقتصادية والاجتماعية، ثم تتناول السيرة والبعثة النبوية، ودخول الإسلام في يثرب، وحياة الرسول هناك بعد الهجرة، بالإضافة إلى معالجة موضوعات الإسلام والقتال، والغزوات والسرايا، والدعوة الإسلامية وفلسفتها، وعصر الخلفاء الراشدين.

يبدأ الجزء الثاني (316 صفحة) بتعريف للدولة الأموية وخلفائها، ثم يتناول التوسع الإسلامي في العصر الأموي، والحركات الفكرية والثورية حينئذ، فيعرض لبدأ حركة التشيع وأسبابها، ثم ينتقل إلى عبد الله بن الزبير وفلسفته، ثم يتناول معركة الجمل، ثم الخوارج، وفكر المعتزلة، والمرجئة، والجبرية.

يبدأ الجزء الثالث (460 صفحة) بالتعريف بالخلافة العباسية، وظروف نشأتها وخلفائها، والمشكلات التي واجهها العباسيون في العصر العباسي الأول، ثم يعرض لعواصم تلك الخلافة، ونهضتها الثقافية، وعلاقاتها الخارجية، ومشاهير وزرائها. كما يقدم تحليلًا نفسيًا لسلوك التأمير الذي اتسم به الربيع بن يونس وابنه، ثم ينتقل إلى الخلافة بعد العصر العباسي الأول. ومن بين الموضوعات التي يناقشها في هذا الصدد: الأثر، وبنو بويه، والسلاجقة.

يتناول الجزء الرابع (460 صفحة) موضوعات خاصة بالأندلس الإسلامية، وكيفية انتقال الحضارة الإسلامية (الفكرية والعمارية) منها إلى أوروبا، ثم ينتقل إلى شرح أحوال دول المغرب العربي وليبيا منذ مطلع الإسلام وحتى الوقت الحاضر مرورًا بفترات الاستعمار وحركات المقاومة والاستقلال في كل منها. وأخيرًا يتطرق الجزء الرابع إلى الحركة السنوسية وتاريخها ومبادئها.

يستعرض الجزء الخامس (967 صفحة) تاريخ مصر بإسهاب منذ الفتح الإسلامي وحتى عصر الرئيس حسني مبارك

الإنسان، التعليم، الزواج والعمل، العرف والتقاليد، المساواة الجنسية، الاشتراكية، العلم، الصحة، الفنون الجميلة، السينما، الأغاني والموسيقى، المسرح، الأدب، التاريخ والحضارة. ثانيًا، المداخل عن الدول (المناطق) تتضمن حالات دراسية متعلقة بموضوعات سياسية، اجتماعية وثقافية من مناطق الكاريبي، جمهوريات الاتحاد السوفياتي السابق، شمال الصحراء وجنوبها في أفريقيا، شرق آسيا وأواسطها، أستراليا، أوروبا وأمريكا اللاتينية. تعليم النساء الذي يتناول مناطق جنوب إفريقيا وشمالها، شرق أوروبا، جنوب آسيا ودول الكاريبي.

الموسوعة منجزة بشكل اجتياحي نحو الملفات التعريفية بالمرأة المصرية، وهكذا كان من الأجدى أن تسمى بموسوعة النساء المصريات. المداخل قد صنفت طبقًا للترتيب الأبجدي للدول. سير النساء قد أدخلت لكل دولة، إلا أن الباحثين في الموضوعات النسوية يتعين عليهم أن يجدوها في فهرسة الدول. على سبيل المثال، الحركات النسائية ليست مرتبة في قسم واحد ولكن تظهر بشكل متقطع في أقسام بعض الدول. الحركات النسائية في مصر تظهر في المجلدات 3، 4، 6، 8، عبر مختلف الأقسام والمجلدات. اقترح أنه إذا كانت الموسوعة قد تم تنظيمها موضوعيًا اعتمادًا على 19 موضوعًا، فالسير الذاتية والدول يجب أن تضم إلى الموضوعات النوعية. أيضًا، يمكن أن تتوسع الموسوعة في نسخة مراجعة. يجب أن يعنى عناية خاصة بإلقاء الضوء على الصلات بين الموضوعات من خلال مراجع متعددة المناهج والتي تقود القراء إلى المقالات المقارنة، مثل تلك التي تتناول مختلف الدول مع الموضوعات ذات الاهتمام والصلة.

هناك 3 أقسام فهرسية تتكون من السير الذاتية للنساء، وقائمة بالدول و19 موضوعًا قد تم ترتيبها أبجديًا باللغة الإنجليزية. هناك دليل مفيد يتكون من عشر صفحات للمراجع العربية والأجنبية بالإضافة إلى المصادر الإلكترونية التي توجه البحثة نحو مصادر أخرى للمعلومات. 86 مرجعًا عربيًا يناقش الإسهام المميز للنساء في الحضارات الإسلامية في الماضي، الحاضر والمستقبل. الموسوعة سوف تكون عملاً مرجعيًا لا يُقدر للمدرسين والطلبة المتحدثين باللغة العربية، وهؤلاء الذين يعملون في الدراسات الجنسية والتنمية وكل صناعات السياسات الدولية في التعليم والمجالات ذات الصلة.

هدى الخيزران
ترجمة رشا على



شليبي، أحمد. موسوعة التاريخ الإسلامي والحضارة الإسلامية : دراسة تحليلية شاملة لتاريخ العالم الإسلامي كله من مطلع الإسلام حتى الآن. القاهرة: مكتبة النهضة المصرية، 1972–1990، 10 مجلدات.

Shalabī, Aḥmad. *Mawsu'at al-tārīkh al-Islāmī wa-al-ḥaḍārah al-Islāmīyah: dirāsah taḥlīlīyah li-tārīkh al-ālam al-Islāmī kullīhi min maṭla*

شخصيات متوفاة من أهل بيت الرسول، تلك الآثار التي أنشئت لإحياء ذكرى أحداث كبرى واحتفالات معينة والنوع الثالث من الآثار هو الخاص بالمباني الإستراتيجية التي بنيت بطول حدود مصر الجنوبية لمراقبة الطرق المؤدية إلى أسوان. جدير بالذكر أن هذا يعكس الرؤية الإستراتيجية/الجغرافية للحاجة إلى الدفاع عن الأراضي والمجاري المائية. من ناحية أخرى، فإن تسمية القباب ينم عن حساسية معينة تجاه الشخصيات من نسل الرسول، بالإضافة إلى الشخصيات الروحانية المعروفة في ذلك الوقت.

كما يذكر المجلد الثاني أيضاً القلاع والأبراج والمدخل والبوابات التي أنشئت لحماية المدن وكذلك الحامية التاريخية على الحدود الجنوبية الغربية التي كانت تحمي الأرض ومدخل النيل.

يذكر أن العديد من الصور التوضيحية بالموسوعة مأخوذة من مصادر أخرى، مثل موسوعة كريسيول العمارة الإسلامية في مصر (1952-1959)، لكنها ليست واضحة في تفاصيلها أو مرجعها حيث أن التركيز على النص أكثر من النواحي الجمالية للصور. كما أنه لا تتوفر أية معلومات حول المؤلف أو أي مراجع سابقة منشورة في هذا المجال أو مجالات أخرى شبيهة.

نجم عباس
ترجمة مي زكي



عبد العزيز، إبراهيم. موسوعة المرأة عبر العصور. القاهرة: الهيئة المصرية العامة للكتاب، 2004، 10 مجلدات.

Abd al-'Aziz, Ibrahim. *Mawsu'at al-mar'ah 'abra al-'usur*. Cairo General Egyptian Book Organization 2004, 10 Volumes.

ملخص

موسوعة المرأة عبر العصور

الموسوعة تعطي خلاصة وافية شاملة عن الموضوعات النسائية وسير النساء منذ العصر المبكر من التاريخ الإنساني وحتى العصر الحالي. هذه الموسوعة تستخدم اللغة العربية وتطوعها للمصادر الهامة في مجال الدراسات النوعية. الموسوعة تهدف إلى إثارة موضوعات عملية وأفكار بدلاً من التركيز على النظريات الأكاديمية.

تتناول العشرة مجلدات 1238 مدخلا، متضمنة 700 مدخل للسيرة الذاتية. المعلومات التي تعطيها السيرة والصور الفوتوغرافية تؤكد على حياة وإنجازات النساء لمصلحة صناعات التاريخ في المستقبل. تعرض المراجع الأفق الدولية: أولاً، المؤلفون أنفسهم هم خبراء دوليون، وهناك أيقونة لكل اسم تعرف النساء طبقاً للاتصال بواحد من 19 موضوعاً وهي: الدين، علم الاجتماع، الحركات، المنظمات، التنظيم العسكري، حقوق

الرسوم الإيضاحية والصور التي تضمنها العمل ضعيفة، كما أن التوزيع فضوي وكان من الأجدر تخصيص ملحوظ منفصل لها.

على رشا



عثمان، محمد عبد الستار. موسوعة العمارة الفاطمية. القاهرة: دار القاهرة، 2006، 2 مجلدات.

Uthmān, Muḥammad Abd al-Sattār. *Mawsu'at al-imārah al-Fāṭimīyah*. Cairo: Dār al-Qāhirah, 2006, 2 Volumes.

ملخص

موسوعة العمارة الفاطمية

تعتبر المباني من العصر الفاطمي جزءاً مهماً من التراث المعماري الإسلامي في كل من مصر، سوريا، الأردن، لبنان والحجاز. وتوفر الدراسات المتخصصة، مثل تلك التي تحتويها هذه الموسوعة، فهما أعمق وأكثر وضوحاً للتراث المعماري الفاطمي. فقد كانت الدراسات السابقة عادة ما تقدم وصفاً تحليلياً بالإضافة إلى شروح جديدة، كما أن المؤلف يستخدم مصطلحات ومفاهيم معمارية حديثة لشرح الخصائص الفريدة للتراث المعماري المصري-السوري المشترك.

وينقسم المجلد الأول إلى ثلاث أقسام. يحتوي القسم الأول على معلومات عامة عن تاريخ تأسيس الدولة الفاطمية وعاصمتها المهديّة (تونس الحالية) وتطور المفهوم الفاطمي للتخطيط المدني والتنمية، كما يعكس ذلك في تخطيط وتطوير مدينة القاهرة بمساجدها وقصورها ومجاريها المائية وغير ذلك من المباني للاستخدام المدني. أما القسم الثاني فيتناول بناء مواقع الدفن، المقابر والأضرحة والتي أصبحت مشهورة بأحجامها الكبيرة وتنوعها، خاصة في القاهرة، الفسطاط وأسوان. ويقدم الجزء الثالث للقراء معلومات حول بناء الأماكن المقدسة المسيحية خلال العصر الفاطمي على يد المواطنين الأقباط والأرمن، مما يعكس حالة التعايش والتسامح الديني التي كانت سائدة آنذاك.

أما المجلد الثاني فيتعرض إلى بناء القباب والأماكن المقدسة بقصد اعتبارها نصباً تذكارية لشخصيات فاطمية مهمة في القاهرة وقوص. كما أنه يقدم معلومات حول المقابر في أسوان ويصف مؤسسة العمارة كما أرساها الفاطميون. لذلك فالمجلد يتضمن معلومات حول مواد البناء، التصميم ومكونات المباني ويلقي الضوء على الأهمية الإستراتيجية والرمزية والسياسية لمواقعهم.

على سبيل المثال، فإن هذا المجلد يصف ثلاث أنواع من الآثار التي بنيت في مصر الفاطمية: تلك الآثار التي بنيت لتكريم ذكرى

ملخص

موسوعة العمارة الإسلامية عربي- فرنسي - انجليزي

يصنف هذا العمل بين المعجم والموسوعة. بعد مقدمة وتمهيد أفردت لهما زهاء الـ18 صفحة، يقع هذا العمل في مجلد واحد يتضمن 424 صفحة، بالإضافة إلى 54 صفحة بالترتيب الرقمي اللاتيني، وبالأبجدية اللاتينية خصصت للمعجم الإنجليزي و57 صفحة أخرى مماثلة للمعجم الفرنسي.

الموسوعة تحتوي على الألف مفردة بالإضافة إلى مشتقاتها التي تنتمي إلى مجال العمارة والعمارة الداخلية. تم ترتيب المصطلحات، طبقاً للترتيب الأبجدي لحروف الهجاء العربية، ولكن العمل لم يغط كل العناصر المعمارية كما يدعي مؤلفه، وخاصة فيما يتطرق للعمارة الإسلامية.

إلا أنه يحمد للعمل أنه قد تناول كثيراً من الألفاظ العربية القديمة، إلا أن القصور يكمن في تحري الألفاظ في أربعة بلدان هي مصر وسوريا ولبنان والعراق، بينما تجاهل باقي المنطقة العربية، وأيضاً باقي البلاد الإسلامية. فبالرغم من أن الموسوعة تشتمل على عدد من المصطلحات ذات الأصل الفارسي أو التركي، لم نجد أياً من الألفاظ من شبه الجزيرة الهندية والتي لا يمكن أبداً إغفال مصطلحات عمارتها الإسلامية المتميزة.

أثر مؤلف الموسوعة أن يضيف إليها بعض المفردات العامة المتداولة، خاصة في لبنان، ولكنه لم يلتفت إلى الإشارة لذلك، خاصة وأن هذه المفردات قد تكون غير معمول بها في البلاد الأخرى.

وبينما نجد أن العنوان يوحي باستخدام اللغات الثلاث، إلا أنه في حقيقة الأمر قد وضع العمل باللغة العربية، بينما تظهر اللغتين الأخرتين، الإنجليزية والفرنسية، في الملحقين الأخيرين واللذين يقدمان ترجمة للمصطلحات الواردة في العمل دونما الشرح المنصوص عليه في متن الموسوعة.

تظهر أيضاً الترجمة الفرنسية للمصطلحات مرة ثانية إلى جانب المداخل العربية، لذا لم يكن هناك داعٍ لإعادة وضع ملحق معجمي باللغة الفرنسية.

يؤخذ على هذه الموسوعة فقرها بالمراجع وأن أغلبها باللغة العربية والمتخصص منها أغلبه من مصر وقليل من العراق وسوريا ولبنان والكويت.

أما فيما يتعلق بالمراجع الأجنبية، فقد استند فيها على المعجم والمترجم منها في أغلب الأمر. والملاحظ بشكل عام أن المراجع المستخدمة قد نشرت فيما بين الأربعينات إلى السبعينات من القرن الماضي رغم نشر العمل في منتصف الثمانينات.

وإجمالاً، المراجع تنحصر في 44 مرجعاً عربياً أو معرباً، و11 مرجعاً فرنسياً، و4 مجلات وأغلبها عام وتاريخي باستثناء المؤلف الشهير لدانيال شلومبيرجيه الذي يتناول قصر الحير الغربي في الأربعينات والمؤلف المتميز لأندرية باكارد عن الفنون التقليدية والتراثية الإسلامية في المغرب وهو المرجع الوحيد المنشور في عام 1980 .

النطاق الجغرافي الخاص بالموسوعة ولكن يرتبط بشكل أو بآخر بالأصولية الإسلامية في المنطقة.

يبدأ العمل بالتعرض لأهم الأحداث ذات الصلة بموضوع الموسوعة ونطاقها الجغرافي وتاريخ حدوثها خلال الفترة من القرن التاسع عشر وحتى القرن الواحد والعشرين، تليه المقدمة، ثم متن الموسوعة، ثم قائمة للمراجع العربية والإنجليزية.

يمكن اعتبار المقدمة من أهم أجزاء العمل حيث إنها تقدم الإطار التحليلي للمعلومات الواردة بالموسوعة. فهي تتناول بشكل نقدي الخطابات الأيديولوجية والسياسية الإسلامية الحديثة والمعاصرة، وتسعى إلى تعريف ماهية الأصولية الإسلامية من خلال عرض أوجه التشابه والاختلاف بين الخطاب الأصولي وغيره من الخطابات السياسية في المنطقة، وبشكل خاص الخطاب الإسلامي الإصلاحي. في هذا الإطار، تناقش المقدمة ثلاثة جوانب للخطاب الإسلامي الحديث والمعاصر وهي: المبادئ المعرفية، وهذه تتناول محددات قبول الإسلام كقاعدة تأسيسية للحضارة والمعرفة؛ والمبادئ السياسية، وتتناول رؤية الحركات الإسلامية لطبيعة السياسة ومبادئها ونتائج ذلك على علاقة الأصوليين بالأنظمة الحاكمة ورويتهم للعلاقات الدولية؛ والتعددية والديمقراطية، وتتناول التوجهات الاستيعابية والاستيعابية في الخطاب الإسلامي.

أما بالنسبة لمتن الموسوعة فهو مرتب وفقاً للأبجدية العربية ويتضمن الحركات الأصولية وما يرتبط بها من مفاهيم وأفكار وشخصيات رئيسية وثانوية إلى جانب الشخصيات المستقلة المهمة ذات التأثير على فكر الحركات الأصولية. ومن خلال العرض يتم تناول الحركات الأكثر حداثة بمزيد من التفصيل مع التعرض في نفس الوقت للجماعات الأقدم نسبياً.

بشكل عام، تمثل الموسوعة عملاً جيداً يمكن من خلاله متابعة تطور الفكر الأصولي الإسلامي ومحاولاته إعادة تعريف بعض المفاهيم السياسية المهمة، مثل الحرية والحكمية. وهي بذلك تضع يد الباحث على التيارات المختلفة داخل هذا التوجه ونقاط تمايزه عن غيره من التوجهات على الساحة الفكرية والسياسية في الوطن العربي وإيران وتركيا. ولكن يؤخذ على العمل أنه لم يفرد مساحة في إطاره التحليلي لتناول خصوصية الفكر الشيعي بالنسبة للفكر السياسي الإسلامي بالرغم من تضمينه لإيران في رقعة اهتمامه الجغرافي.

ريهام حسن



عبد الرحيم غالب. موسوعة العمارة الإسلامية عربي- فرنسي - انجليزي. بيروت: جروس برس، 1988.

Ghalib, 'Abd al-Rahim. *Mawsu'at al-'imarah al-Islamiyah: 'Arabi-Faransi-Inkilizi*. Beirut: Jarus Press, 1988.

غنى عنها لكل من يهتم بمعرفة الأديان والمذاهب والفرق والبدع المنتشرة في العالم اليوم.

هذا ولم يقتصر عمل الموسوعة على ذكر الأديان والمعتقدات فقط، وإنما تناولت أصول كل من الشعوب وفق دياناتها ومذاهبها وأحوالها كافة في جميع مراحل تطور معتقداتها، وقد اعتمدت الموسوعة في هذا على مراجع وموسوعات أخرى خاصة " موسوعة الأديان الميسرة " للأسكندراني محمد الصادرة عن دار النفائس بيروت 2002م.

ومن الملاحظ أن هذه الموسوعة في معظم معلوماتها تفنقد إلى التوثيق من مراجع مختلفة، فهي في الغالب تعتمد على مرجع واحد فقط في استقاء معلوماتها، نحو حديثها عن الإباضية ج 23 . هذا إلى جانب أنها لا تميز بين المراجع تمييزاً دقيقاً لدرجة أنها لا تذكر المراجع المهمة والمستوفاة مع أنها مطبوعة ومنشورة، وفي نفس الوقت تعتمد على مجلات وإصدارات غير متخصصة تنشرها إدارة استعلامات بعض الدول ، ومثل هذه الإصدارات لا يخلو بعضها من الغرض غير المنزه إيجاباً وسلباً، ورغم ذلك فهي ثرية بالحواشي لتوضيح المصطلحات والألفاظ الصعبة على القارئ العربي.

وما يؤخذ أيضاً على الموسوعة أن بها بعض التداخل، فنجد أنها تضع بعض الفرق كالبهائية وغيرها تحت عنوان الفرق الإسلامية، على الرغم من أن البهائيين لا يعدون أنفسهم مسلمين، وهو ما ذكرته الموسوعة نفسها في الجزء 23 ص 62 حيث قال البهاء: " إن الدين الجديد الذي يدعو إليه ليس هو الإسلام " . ولا شك أن الموسوعة قد التزمت الموضوعية في عرضها للأديان والمذاهب، حيث تركت الحكم على مدى صواب أي فرقة للقارئ دون الدخول في مناقشة هذه المذاهب ونقدها.

احمد القادي



أحمد الموصلي. موسوعة الحركات الإسلامية في الوطن العربي إيران وتركيا. بيروت: مركز دراسات الوحدة العربية، 2004.

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ملخص

موسوعة الحركات الإسلامية في الوطن العربي وإيران وتركيا

تهدف الموسوعة إلى تزويد القارئ بمعلومات عن الحركات والجماعات الإسلامية الأصولية في منطقة الوطن العربي وإيران وتركيا. وهي بذلك تتناول بالأساس الشخصيات والأحداث والأفكار والمبادئ التي ارتبطت بالحركات الأصولية في المنطقة، إلى جانب التعرض إلى ما هو غير أصولي ولكن كان من شأنه التأثير في الأصولية الإسلامية، أو ما هو خارج

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موسوعة عالم الأديان

كل الأديان. والمذاهب. والفرق. البدع في العالم

تقع هذه الموسوعة في أربعة وعشرين جزءاً، قام بها مجموعة من كبار الباحثين ولم يذكر إلا اسم المشرف على هذا العمل وهو ط. ب. مفرّج. وتهدف الموسوعة إلى عرض الأديان والمعتقدات والبدع المعاصرة في مختلف مراحلها التاريخية دونما استثناء، فهي موسوعة دينية شاملة.

يغطي الجزء الأول وحتى الجزء السادس: الديانات ما قبل السماوية، كالفكر الديني السومري، والكنعاني، وديانة المصريين القدماء، والميثولوجيا اليونانية، والديانة الرومانية القديمة، هذا إلى جانب ديانات شعوب الشرق الأقصى كالهندوكية والبوذية والكونفوشيوسية والتاوية والشنتو والزرادشتية، مع ذكر أساطير من مختلف بلاد العالم القديم؛ كالهند والصين واليابان وغيرها. أما الجزء السابع فقد بدأته الموسوعة بأول الديانات السماوية، بداية من سيدنا إبراهيم عليه السلام مروراً بسيدنا يوسف وسيدنا موسى حيث عرفت الديانة اليهودية، وما تبعها بعد ذلك من ظهور العقيدة الصهيونية وقيام دولة إسرائيل عام 1947م.

وقد خصصت الموسوعة الجزء الثامن حتى الجزء السادس عشر للديانة المسيحية منذ نشأتها واضطهادها وانتشارها وانقسامها بين الكنائس القبطية والحبشية والمارونية والأرمنية والإنجيلية والبروتستانتية.

أما الجزء السابع عشر وحتى الجزء الثالث والعشرين فجاء يتحدث عن ظهور الإسلام وانتشاره بداية من الهجرة النبوية الشريفة، وذكر سيرة النبي عليه السلام وسيرة أصحابه بين الوحدة والتفكك، وظهور مفهوم السنة والشيعية في ظل الدولة الأموية. وقد أفردت الموسوعة للشيعية وتاريخهم أربعة أجزاء تقريباً؛ ابتداء من الجزء التاسع عشر وحتى الجزء الثالث والعشرين، عرضت فيه لتاريخ التشيع منذ الإمام الحسين رضي الله عنه وحتى الإمام المهدي، ثم أعقبت ذلك بذكر الدولة الفاطمية على أساس أنها أول دولة شيعية في زمن الدولة العباسية، ومن هنا وجدنا الجزء الثالث والعشرين يحمل عنوان الفرق الإسلامية. رتبت الموسوعة هذه الفرق طبقاً للترتيب الهجائي، ابتداء من الأغاخانية والأباضية والبهرة وصولاً إلى الفرقة اليزيدية في العراق.

اختتمت الموسوعة الجزء الرابع والعشرين بذكر البدع الغربية الحديثة كالماسونية، وعبدة الشيطان وغير ذلك من البدع المستوردة من الغرب كظهور جماعة الرائييون التي تأسست عام 1975م في الولايات المتحدة الأمريكية.

من خلال هذا العرض السابق نرى أن الموسوعة قد نهجت في توزيع الأديان والمعتقدات طبقاً للأقدمية التاريخية، فبدأت بديانات المجتمعات السامية، والمصرية القديمة، مروراً بأديان الشرق الأقصى، وبالأديان القديمة للغربيين، هذا إلى جانب ذكر المذاهب والملل والفرق والبدع الجديدة في المسيحية والإسلام، وهذا بحسب للموسوعة على أنها موسوعة دينية شاملة تقريباً لا

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موسوعة الصلاة

نماز کے متعلقہ مسائل کا انسائیکلوپیڈیا

مسائل نماز کا انسائیکلوپیڈیا

تتكون هذه الموسوعة من مجلد واحد يتناول الموضوعات المتعلقة بالصلاة وما تتطلبه من طهارة. وقد كتبت هذه الموسوعة بلغة أوردية سهلة للعامه بحيث تكون مفهومة حتى للقارئ غير الملم بالفقه أو اللغة العربية.

والهدف من هذه الموسوعة هو أن تكون مرجعا عمليا وشاملا للمسلمين، لذلك تغطي معظم المواقف التي يمكن الصلاة فيها، من الأعياد الى الجنائزات. يذكر أن تفاصيل الطهارة والصلاة في هذا العمل تتبع المذهب الحنفي. والموسوعة مليئة بالمقالات التي تحث على أهمية الصلاة مما يعزز من طابعها الوعظي. والموسوعة مقسمة الى ثمانية عشرة قسما كالتالي: الطهارة، الوضوء، الغسل، التيمم، آداب المسجد، الصلاة، أهمية صلاة الجماعة، آداب صلاة الجمعة، صلاة العيدين، الخطبة، الحج، صلاة الجنائز، شرح لصلوات السنة، مراسم شهر رمضان، الدعاء، الوظائف، الإستغفار، الإيمان والعقائد. ولا تتساوى هذه الأقسام في الطول، بل إن الأقسام من "الطهارة" الى "أهمية صلاة الجماعة" تكون أكثر من نصف محتويات الكتاب، بينما لا تتعدى بعض الأقسام الأخرى عدة صفحات.

جدير بالذكر أن الموسوعة لا تتضمن تمهيدا أو مقدمة حيث يمكن للمؤلف أن يوضح انتماءه المذهبي. لكن القارئ يمكن أن يستنتج أن المؤلف لا يتبع أهل الحديث لأنه يورد الآراء الفقهية من المراجع الحنفية الأولى، وتلك الآراء لا تعد مثبتة بالنسبة لأهل الحديث. غير أنه ليس من الواضح إذا كان المؤلف يتبع طريقة ديوبندي أو بريلوي.

في النهاية، للأسف، يلاحظ أن الموسوعة تتسم بسوء الطباعة على ورق رديء.

عون حسن على

ترجمة مي زكي

بها من الموسوعات الإيرانية الأخرى مثل الموسوعة الإسلامية الكبرى وموسوعة العالم الإسلامي، رغم أن استخدامها محدود للغاية.

من جانب آخر، فإن واحدة من نقاط الضعف بهذا العمل هي افتقاد معايير واضحة لإختيار المدخلات. على سبيل المثال، عندما تورد المصادر الإسلامية عدة أشكال من الكلمة الواحدة، يصبح لكل شكل من هذه الأشكال مدخل خاص بها في الموسوعة. وبسبب اصرار المؤلف على ذكر موضوعات إسلامية حتى في المدخلات التي لا تتصل بالمفاهيم والتعاليم الإسلامية، فيبدو أن المعيار الوحيد لإختيار المدخلات هو وجود معلومات عنها في المصادر الإسلامية. وبتقديمه لتلك المعلومات من النصوص الإسلامية، فإن المؤلف يتصل من مسؤولية قبول أو رفض أو تقييم فائدة هذه المعلومات في الوقت الحاضر، بل إنه يعتبر أن كل هذه المعلومات مفيدة للقارئ الحالي. ورغم أن المؤلف قد تخرج من المدارس الدينية، إلا أنه لم يلجأ للطرق التقليدية في نقد صحة أقوال الرسول (صلي الله عليه وسلم) والأئمة فيما يخص الموضوعات المأخوذة من تلك المصادر. لذلك فإن القارئ سيجد العديد من الأقوال الغريبة في بعض المدخلات، خاصة تلك التي تتناول الأديان والمذاهب الأخرى أو ما يطلق عليه مفسرو القرآن "الإسرائيليات".

ورغم أن هذا العمل يقصد القراء العاديين، فإن العديد من آيات القرآن والروايات العربية غير مترجمة الى الفارسية، مما يعطي الإنطباع أن المؤلف إما يعتبر القراء من المتحدثين باللغة العربية أو من الملمين بها. غير أن المؤلف لا يتبع منهجا محددًا حتى في هذه المسألة.

في النهاية، يمكن تلخيص أهم المشكلات التي يعاني منها هذا العمل كالتالي: افتقاد منهج محدد لإختيار المدخلات، نقص المراجع في كثير من الحالات وعدم توخي الدقة في المراجع المذكورة، الإصرار على استخدام نصوص إسلامية لشرح المدخلات، بالإضافة الى الخلط بين خصائص الموسوعة والقاموس.

سعید ادالانتجاد



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ملخص

معالم دائرة المعارف الحسينية للكرباسي

هذه دراسة بقلم علاء الزيدي تشكّل خارطة بيانية لدائرة المعارف الحسينية لمؤلفها الكرباسي والتي تعنى بدورها بجمع كل ما يتعلّق بالتراث الحسيني. تبدأ الدراسة بالتعريف بالموسوعة - مؤلفها وتاريخها ومنهجها. يبيّن الباحث أنّ الموسوعة عمل جارٍ قد يتعدّى السبعمئة مجلد ويصفها بأنها موضوعية وموسوعية وأساسية. يذهب الباحث بعد التمهيد السريع إلى الحديث عن أبواب الموسوعة حسب تسلسلها، مفرداً عنواناً لكل باب، ومشيراً إلى عدد الأجزاء المخصّصة للباب الواحد ورقمها التسلسلي.

يلخّص الباحث النقاط الرئيسة التي يطرّق لها الكرباسي في كل باب، شارحاً موضوع الباب، ومبيّناً اهتماماً خاصاً بمقدّمة كل باب ومنهجه وخاتمته، مع الإشارة إلى آية جداول أو فهرس مرفقة. يضم العمل مائة وتسعة عشر عنواناً يمثل كل منها باباً من أبواب دائرة المعارف الحسينية.

يتجنّب الزيدي إبداء أية تعليقات غير موضوعية عن العمل في معظم الكتاب، وإن فعل فيباجبيّة واضحة، اللهم إلا نادراً. فعلى سبيل المثال يعلّق الزيدي على باب "معجم الكتابات الحسينية"، ذي الرقم التسلسلي 319، بأنّه "شائك لم يخصّه المؤلف باهتمام جدّي خاص"، لكنّه لا يلبث أن يستدرك مبرّراً ذلك بقوله "تركه إلى أن يجد الفرصة ليتتبّع ذلك".

يدرج الباحث في نهاية كتابه فهرساً بكلّ أبواب الموسوعة وأرقامها التسلسلية ثمّ يتبعه بثلاث قوائم، واحدة للأسماء المعتمدة للموسوعة في ست لغات: العربية، الأوردية، الفارسية، الإنكليزية، الفرنسية، والألمانية؛ وثانية للأجزاء المطبوعة من الموسوعة، وثالثة للأجزاء المنضدة من الموسوعة.

إنّ أهميّة هذا العمل تكمن في أنّه يلخّص مجلّدات دائرة المعارف الحسينية ما نُشر منها وما لم ينشر. غير أنّه يؤخذ على العمل أنّ قائمة عناوين الأبواب لا تتطابق دائماً مع العناوين التي في الكتاب. فمثلاً العنوان "الحسين والتشريع" يدرج في القائمة تحت "الحسين والتشريع الإسلامي"، العنوان "نهضة الإمام الحسين.. منشأ تاريخ وتوثيق" يدرج تحت "نهضة الإمام الحسين.. منشأ تاريخ"، و العنوان "معجم الكتابات الحسينية" يدرج تحت "معجم ما كتب عن الحسين/1"، في حين أنّ و العنوان "معجم من كتب عن الحسين" يدرج تحت "معجم ما كتب عن الحسين/2".

بلال ارفالي



ملخص

المعارف المقدسة والمعلومات العامة: موسوعة إسلامية شاملة

معارف و معاريف

ينسب هذا العمل والمكون من 10 مجلدات (تغطي الحروف من الألف الى الياء) لمؤلف إيراني واحد، الذي يدعي أنه يحاول إنفاذ القارئ غير المتخصص من الحاجة الى الرجوع لكتب أخرى بغرض العثور على معلومات عامة ودينية. لذلك، فإن الهدف من هذا العمل هو توفير الوقت وتقديم معلومات مفيدة وأصلية للقارئ.

وقد وضح المؤلف وجهة نظره في اختيار هذا العنوان لكتابه، أو بمعنى أصح، فقد وضح موقفه المتعاطف مع النصوص الإسلامية ومصادر القرون الأولى من الإسلام. فكلمة "معارف" بالنسبة له تعني المعلومات الإسلامية التي يقدمها رجال الدين العظام مثل الرسول والأئمة الصالحين من أجل هداية البشرية، لذلك فهي موثوق بها ومهمة لكل مسلم. وتستمد هذه المعلومات من مجالات الفقه، العقائد، الفلسفة، التاريخ وتفسير القرآن. وقد أورد المؤلف في بعض المسائل الفقهية والعقائدية اجتهاده الشخصي. أما كلمة "المعارف" فتعني بالنسبة له مجموعة المعلومات العامة المقدمة للقارئ والتي تتضمن مدخلات بالفارسية والعربية من كلمات وأمثال ومصطلحات أدبية وشخصيات الخ. ويلاحظ أن المؤلف يصر على إضافة تعليقات دينية من الروايات (الشيعية غالباً) ومن القرآن الى جانب المعاني العامة والتقليدية في كل المدخلات بقسمي "المعارف" و"المعارف". وبهذه الطريقة، التي يطلق عليها المؤلف اسم "أسلمة المعلومات" هو يحاول أن يمنح الثقافات الأجنبية من الدخول الى ثقافة وعقل وروح المسلمين.

ومن الخصائص الواضحة لهذا العمل هو طبيعته العامة وغير المتخصصة كما ذكر المؤلف في المقدمة. وقد وصف أسلوب كتابته بأنه "أسلوب سلس"، غير معقد بالقواعد المعتادة لكتابة الموسوعات مثل معايير اختيار المدخلات، معايير التصحيح، ضبط الأسماء والإستشهادات والمراجع الدقيقة. ويلاحظ أن الموسوعة نادراً ما تستخدم مراجع غير دينية وفي حالة ذكر المراجع الدينية فهي أحياناً تكون بالعنوان فقط مثل "نهج البلاغة" أو "بحار الأنوار" بدون ذكر رقم المجلد أو الصفحة أو أية بيانات ببلوغرافية أخرى. جدير بالذكر أنه من ضمن المراجع التي استخدمها المؤلف أعمال كبيرة وموثوق

أماكن ويحتل مساحة كبيرة من القاموس، معلومات شاملة حول الشخصيات التاريخية، السياسية والأدبية سواء الإيرانية الأصل أو غيرها مما يعد مفيدا للبحث العلمي.

ويعتبر قاموس دهخدا الموسوعي كنزاً لغوياً، بما يتضمنه من حوالي 20,000 تعريف فلسفي وديني وقانوني وميتافيزيقي، بالإضافة الى مصطلحات من علوم طبيعية وإنسانية أخرى مثل علم الفلك، الرياضيات، الأحياء، مصحوبة بشروح وافية. كما يسجل القاموس كل من الكلمات والمصطلحات الدارجة والنادرة الموجودة في اللغة الفارسية. جدير بالذكر أن الجزء الأكبر من الكلمات في هذا القاموس مصحوبة بأمثلة توضح استخدامها في الشعر والنثر القديم والحديث. وبالإضافة الى هذه الخصائص المذكورة، فإن هذا العمل أيضاً يتضمن عرضاً رائعاً للكلمات غير الفارسية والكلمات الدخيلة من اللغات العربية، التركية، المنغولية، الهندية، الإنجليزية، الألمانية، الفرنسية والروسية وغيرها التي تغلغت في مفردات اللغة الفارسية.

هيكل العمل:

يتبع هيكل العمل ترتيب الأبجدية الفارسية وتقسم كل صفحة مطبوعة الى ثلاثة أعمدة. بالنسبة للكلمات والأسماء المركبة فهي مفصلة عن جذر الكلمة الأصلية بواسطة شرطة (-)، بينما تفصل ترجمة الكلمات العربية وغيرها من الكلمات غير الفارسية عن الكلمة الأصلية بواسطة فاصلة منقوطة (;). وفي نهاية كل نص مقتطف من شعر وغيره يستخدم كمثل، تذكر المعلومات الكاملة حول مرجعه التاريخي والأدبي ويكتب في نهاية المثال سواء بين قوسين أو من دون أقواس. أما في حالة الكلمات متعددة المعاني والتي يختلف معناها الأساسي عن معانيها الثانوية الأخرى اختلافاً كبيراً، فإن المعنى الأول يفصل عن الباقي بواسطة خطين متوازيين (||). وتكتب المصطلحات النحوية واللغوية كاختصارات بين قوسين، مثل (ا) للإسم و (ع) لكلمة عربية. كما يكتب نطق الكلمة كما هو معتاد بين معقوفين [] قبل شرح الكلمة أو المصطلح. ومن أجل تقديم شرح واف لكل كلمة أو مصطلح، يقوم القاموس أولاً بذكر المعاني يليها سرد مقتطفات من الشعر أو النثر لتوضيح استعمال هذه الكلمة أو المصطلح في اللغة الفارسية وبيان سياقها للقارئ.

وقد قامت مؤسسة النشر بجامعة طهران مؤخراً بطرح نسخة من الموسوعة على قرص مدمج CD-ROM تتضمن خاصية البحث عن الكلمات. ويمكن التعرف على مزيد من المعلومات من العنوان الإلكتروني التالي: http://www.p30download.com/archives/utility/persian_tool/download_loghat_nameh_dehkhoda_3_cd_full

فرشيد ديلشاد

ترجمة مي زكي



الكرباسي، محمد صادق محمد الزيدي، علاء. معالم دائرة المعارف الحسينية للكرباسي. بيروت: دار المجتبي؛ لندن: المركز الحسيني للدراسات، 2000.

أنها نتيجة لحقيقة أن المعجم عمل لم يكتمل وقد نشر بعد وفاة مؤلفه. وكما أوضح المحرر أنه حتى في الحالات التي أحس فيها بضرورة إدخال بعض التغييرات والتعديلات على النص إلا أنه قد راعى رغبات أسرة المؤلف في الحفاظ على الهيكل الأصلي والمحتويات كما هي في النص الأصلي ولذلك فقد كانت تدخلاته في النص الأصلي ضيقة إلى أبعد الحدود.

ويعد نشر هذا المعجم (Leksikon) معلماً بارزاً في مجال الدراسات الإسلامية في يوغسلافيا. وحتى وقت قريب فقد كان هذا المعجم المرجع الوحيد الصادر من يوغسلافيا السابقة حول الإسلام (انظر: الموسوعة الإسلامية: (enciklopedija) (islama). وعلى الرغم من عيوب هذا العمل الموسوعي إلا أنه لا يزال أداة مرجعية مهمة للغاية في اللغة البوسنية/الكرواتية/الصربية.

عاصم زوبسيفيتش

ترجمة صالح العصيمي



معين، محمد، شهيد، جعفر، دهخدا، على أكبر. لغت نامه تهران: دانشگاه تهران، 1947-73، 16 مجلد.

Mu'in, Muḥammad, Shahīdī, Jafar, Dihkhudā, 'Alī Akbar. *Lughatnāmah*. Tehran: University of Tehran, 1947-73, 16 Volumes.

ملخص

القاموس الموسوعي للغة الفارسية

لغتنامه دهخدا

نشرت آخر طبعة من القاموس الموسوعي لدهخدا والذي وصل حالياً الى المجلد السادس عشر، بفضل جهود غلام رضا سوتودا (الذي قام أيضاً بالمراجعة) ومجموعة من الباحثين بمؤسسة دهخدا. وقد بدأ العمل في هذه الطبعة تحت التوجيه العلمي لمحمد معين وجعفر شهيد. ويعتبر هذا العمل من أكبر وأغني القواميس في لغات الشرق الأوسط.

هذا العمل في الحقيقة يعد أكثر من مجرد قاموس يحتوي على تفسيرات وشروح لكلمات ومصطلحات تقنية. إن هذا العمل الثري الضخم هو ثمرة جهود لغوية استمرت على مدار 40 عاماً وتفاني العلامة علي أكبر دهخدا (توفي 1956) بحيث أصبح يقدم أكثر من تعريفات بسيطة وشروح للكلمات. فهذا القاموس يعد بمثابة موسوعة للغة والثقافة الفارسية، حيث أنه يتضمن معلومات تاريخية وجغرافية استخدم فيها عدد كبير من الأعمال لشعراء وأدباء وباحثين كأمثلة ومصادر نصية. ويذكر أن المؤلف يعرض في مقدمة الكتاب شرحاً وافياً لتاريخ ونحو اللغة الفارسية، مما يجعله مصدراً مفيداً للقراء ليعينهم على فهم بناء اللغة. كما يقدم الفهرس، الذي يتضمن أسماء وأعلام وأسماء

Tanasković, Darko; Smailagić, Nerkez. *Leksikon Islama*. Sarajevo: Svjetlost, 1990.

ملخص

معجم الإسلام

Leksikon Islama

معجم الإسلام (*Leksikon Islama*) عبارة عن موسوعة معارف عن الإسلام والعالم الإسلامي مكون من 687 صفحة ويتألف من 600 مدخل معجمي تقريبا، من تأليف وتصنيف نيركيز صميلاجيتش (Nerkez Smailagić). وقد نشرته سيفجفولست (Svjetlost) عام 1990 وهي إحدى دور النشر اليوغسلافية الرائدة في سراييفو.

يحتوي هذا المعجم نبذة عن المؤلف وقائمة بأعماله وخاتمة من قِبل محرره الباحث البلغاري داركو تانسكوفيتش (Darko Tanasković) لكنه لا يشمل أي صور توضيحية أو خرائط أو رسوماً بيانية. كما أن المدخل المعجمية لم تتبعها الفهارس والمسارد. وعلى الرغم من أن المحرر أشار إلى سرد قائمة مختارة بالمعجم في نهايته إلا أنه يبدو أنه لا وجود لأي قائمة.

كان المؤلف نيركيز صميلاجيتش (Nerkez Smailagić) المتوفى عام 1985 باحثاً بوسنيا من الذين درسوا في جامعة زغرب (Zagreb) في كرواتيا (Croatia). وقد تدرب في الأصل بوصفه عالم سياسة واجتماع في سراييفو وباريس لكنه فيما بعد نشأ لديه اهتمام بالبحث في الإسلام ثم أصبح مؤلفاً ومترجماً لعدد من الأعمال المهمة في مجال الدراسات الإسلامية بالإضافة إلى الأعمال الفلسفية والاجتماعية.

ويشير المحرر إلى أنه بالإضافة إلى دمج أجزاء من أعماله الخاصة فقد يكون المؤلف قد اعتمد حين تصنيفه للمعجم على المصادر التالية:

الموسوعة الإسلامية. باريس (Encyclopédie de l'Islam) 1938-1934 (Leyde-Paris, I-V)

الموسوعة الإسلامية. باريس. الطبعة الجديدة منذ 1954 (Encyclopédie de l'Islam. Nouvelle édition) (Leyde-Paris, since 1954)

الموسوعة الإسلامية القصيرة. ليدن (Shorter Encyclopaedia of Islam (Leiden, 1953))

الموسوعة العربية، من تأليف س. و. ن. رونارت. زيورخ (S. und N. Ronart, Lexikon der Arabischen Welt) (Zürich-München, 1972)

الموسوعة الإسلامية، من تأليف ك. كريزر و. و. ديم. شتوتغارت (K. Kreiser, W. Diem, H. G. Majer, Lexikon der Islamischen Welt I-III (Stuttgart, 1974))

ويلاحظ أنه ربما كان من الأفضل أن المدخل المعجمية لهذا المعجم قد أعقبتها مسارد لقراءات إضافية وأنه كان هناك المزيد من المدخلات المعجمية حول الإسلام في البوسنة والتي تكاد أن تكون مفقودة تماماً. نقاط الضعف هذه على الأرجح

يتألف العمل من ثلاثين (30) جزءاً بالإضافة إلى قائمة في نهاية كل جزء تتضمن أسماء وعناوين الموضوعات. يبدأ الجزء الأول بمدخل (*Abartma*) (الغلو) وينتهي بمدخل عنوانه (*Zürriyet*) (ذرية) في الجزء الثالث والعشرين (23). يلي هذا نجد عنواناً آخر "مقالات إضافية" وهذا الجزء يغطي الموضوعات التي لم يتم التعرض لها في الأجزاء السابقة بدءاً من (*Adalet*) (العدالة). المقالات الإضافية تنتهي في الجزء السابع والعشرين بالمدخل (*Üç Aylar*) (الشهور الثلاثة) والـ (*Hatime*) أي ختمة القرآن. المقالات التي تلي هذا تمثل ختام العمل. غير أن الجزء الثامن والعشرين (28) من أجزاء الموسوعة يبدأ من جديد بالمدخل (*Add*) وتنتهي الموسوعة بالمدخل (*Yed*) في الجزء الثلاثين (30) وهو الجزء النهائي. على الرغم من أنها ليست موسوعة بصورة منظمة فإن كل جزء من أجزاء الموسوعة يحتوي على خرائط وصور وجداول تعزز مادتها العلمية. ونجد أن آيات القرآن في تفسيرها مدرجة وفقاً لتسلسلها. والعمل لا يكتفي بالتعرض إلى المفاهيم القرآنية فقط بل أيضاً يمدد ليشرح قضايا اجتماعية مثل الاستنساخ والتلوث البيئي والإجهاض والشريعة الإسلامية والعلمانية. ومن الملاحظ أن العمل يتسم في بعض أجزائه بالتكرار.

وقد أشير إلى أن العمل يحتوي على ما يقرب من ألفي (2000) مدخل؛ إلا أنه من الصعب تحديد أي هذه المدخلات رئيس وأياها فرعي نظراً لعدم وجود فواصل واضحة بين المدخلات، وكذلك فإن وجود موضوعات فرعية تندرج تحت الموضوعات الرئيسية يجعل من الصعب التمييز بين الرئيس والفرعي. ونظراً لطبيعة العمل التنظيمية الخاصة هذه فإن بعض مدخلات الموسوعة تحتوي على تفاصيل أكثر بكثير مما يحتلمه عمل موسوعي بينما نجد مدخلات أخرى لا علاقة لها بموضوع الموسوعة المتمثل في القرآن والتفسير. على سبيل المثال نجد تحت المدخل المعنون "النبي في القرآن" في الجزء الثالث عشر (13) قصة حياة النبي مرتبة زمنياً (كرونولوجياً)، فيما نجد الجزء الرابع عشر (14) مكرساً لتفسير مفصل لمبادئ الرسول والممارسات الشعائرية الإسلامية والأنشطة الاجتماعية السياسية التي كان يقوم بها منذ العام الأول وحتى العام الحادي عشر (1-11) من التقويم الهجري.

حالة أخرى شبيهة نجدها في الجزء العشرين (20) من الموسوعة وتحديداً مندرجة تحت المدخل المعنون بـ "التفسير والمفسرون العثمانيون". كذلك في الجزء الخامس والعشرين (25) وتحت المدخل المعنون "تعديلات" نجد رسداً لأنشطة تعديلية شهدها العالم الإسلامي عبر سنين والمصادر الأساسية للتعديلات والجدالات التي تتعلق بالتوسعات الدينية التركي في الفترة بعد عام 1950. في هذا المجال فإن الكاتب يضمن العمل تعليقاً مطولاً بشأن السمات العامة والاختلافات حول عمله السابق "التفسير المعاصر للقرآن الكريم". كذلك فإنه يضمّن الجزء الثلاثين (30) من الموسوعة إجابات وفتاوى حول أسئلة كانت قد وجهت للكاتب.

د. بلال جوكير
ترجمة سلمى أنور



الى القيمة الأكاديمية لهذه المقالات. على سبيل المثال، المقالة عن «عبد العزيز» التي كتبها أ.هـ. أودجنزو وحررها أورهان ف. كوبرولو، تقدم حكماً قاطعاً بأن موت السلطان المشكوك فيه كان انتحاراً، بينما أن هذا الموضوع لا زال مثاراً للجدل الى اليوم.

(ج) تبدو بعض الأخطاء في الترتيب الأبجدي للمقالات، غالباً بسبب الإهمال، مما قد يؤدي الى التباس القراء. على سبيل المثال، ليس هناك فرق بين حرفي "Â" (مع العمة) و "A" (بدون العمة) في الأبجدية التركية. كما أن ذلك ينطبق أيضاً على المقالات في الموسوعة الإسلامية. لكن في الموسوعة المختصرة تم وضع المقالات التي تبدأ بحرف Â (مع العمة) قبل المقالات التي تبدأ بحرف A (بدون العمة) مما يثير الإلتباس.

في النهاية، تعد الموسوعة الإسلامية التركية المختصرة في الأوساط الأكاديمية مجرد نسخة مختصرة من الموسوعة الإسلامية بما أن بعض مقالاتها تم نقلها واختصارها من الأولى. لكن، في الواقع، يجب أخذ هذه الموسوعة في الإعتبار كعمل مستقل لأن حوالي نصف المقالات بها أعيد كتابتها تماماً بواسطة خبراء في مجالاتهم، بل إنها تتضمن أيضاً مقالات جديدة غير موجودة في الموسوعة الإسلامية أساساً. بالإضافة الى ذلك، فإن الموسوعة المختصرة تقدم تغييرات جوهرية وهامة وإضافات وتصحيحات الى كل من المحتوى النصي وقائمة المراجع، حتي في المقالات التي لم يتم إعادة كتابتها وتم نقلها مباشرة من الموسوعة الإسلامية.

رغم ذلك، بما أن الأجزاء المنشورة من الموسوعة المختصرة لا تتعدى بداية حرف B، فإن استخدامها سوف يكون محدوداً للغاية في النهاية.

تيفور اردوغو
ترجمة مي زكي



Dursun, Turan. *Kur'an Ansiklopedisi*. Istanbul: Kaynak Yayınları, ca 1994, 30 Volumes.

ملخص

موسوعة القرآن

Kuran Ansiklopedisi

هذا العمل هو أول عمل أكاديمي باللغة التركية يحمل طابعاً موسوعياً موضوعياً القرآن، وقد أنجزه كاتب واحد لا مجموعة من الكتاب. أعد هذا العمل الموسوعي للنشر في أعقاب نشر "التفسير المعاصر للقرآن الكريم" (1998-1999) وهو تفسير باللغة التركية لنفس الكاتب.

الموسوعة -كما نلاحظ وكذلك وفقاً لما يشير الكاتب نفسه- هي إعادة صياغة لهذا التفسير فيما يتعلق بمفهوم "تفسير الموضوعات".

Yazıcı, Tahsin. *Küçük Türk İslâm Ansiklopedisi: Türk-İslâmi âlemi tarih, coğrafya, etnografya, ve biyografya lugati*. Ankara: M. E. B.; İstanbul: dağıtım yeri, Devlet Kitapları Müdürlüğü, 1974.

ملخص

موسوعة الإسلام التركية المختصرة

Küçük Türk İslâm Ansiklopedisi: Türk-İslâm Âlemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati

شارك في اعداد هذه الموسوعة ت. يازيشي، س. بولوج، أ.ف. كوبرولو و ب. كوتوكوغلو عن طريق اعادة كتابة، تقصير، تصحيح واستكمال الموسوعة الإسلامية (İslâm Ansiklopedisi) وهي الطبعة التركية من الموسوعة الإسلامية.

بعد التحقق من أن الموسوعة الإسلامية والتي صدرت الملزمة الأولى منها في اسطنبول عام 1940، تفيد فقط مجموعة صغيرة من المتخصصين والباحثين بدلا من القارئ العام، تقرر نشر مجموعة مختارة من مقالاتها حول الإسلام التي تخص الأتراك والثقافة التركية تحت عنوان الموسوعة الإسلامية التركية المختصرة. وقد تحدد أن تكون مقالات هذه الموسوعة قصيرة ومكتوبة بلغة مبسطة من أجل إيصال المعلومات الى دائرة واسعة من القراء. في النهاية، نشر مجلد واحد مكون من أربع ملازم يتكون من 172 مقالة و320 صفحة. أما الملزمة الأولى، التي نشرت عام 1974، فتغطي المصطلحات من «عباس» الى «علي باشا» والملزمة الثانية ونشرت عام 1978، تغطي المصطلحات من «علي باشا» الى «أروز» والملزمة الثالثة ونشرت عام 1980، تغطي المصطلحات من «أروز» الى «أزك» والملزمة الرابعة ونشرت عام 1981، تغطي المصطلحات من «أزك» الى «بصرة».

ومن خصائص الموسوعة أيضاً:

(أ) من المقالات المنشورة بالموسوعة:

تم نسخ 2.5% من المقالات كاملة من الموسوعة الإسلامية لكن بلغة مبسطة وقائمة مراجع محدثة وموسعة.

تم نسخ 45% من المقالات من الموسوعة الإسلامية واختصارها لكن من دون تصحيح.

7.5% من المقالات كانت عبارة عن نسخة مصححة من

نظرائها في الموسوعة الإسلامية.

تم اعادة كتابة 45% من المقالات تماماً.

(ب) مقارنة بالموسوعة الإسلامية، فإن المقالات التي أعيد كتابتها تتميز بمستوى أعلى من الكتاب وكذلك بأنها أكثر موضوعية مثل المقالة حول «عبد الحميد الثاني». من ناحية أخرى، فإن بعض المقالات تقدم أحكاماً قطعية حول موضوعات لا يمكن لأحد أن يصل فيها الى رأي محدد حتي الآن، مما يسيء

Ahmad, Abu al-Fazl Nur. *Khavatin Islami Insa'iklopidiya*. Karachi: Islamika, 2000.

ملخص

موسوعة النساء المسلمات

خواتين اسلامى انسائيكلوبيديا

قد أَلَّف الأستاذ أبو الفضل عبد النور "خواتين اسلامى انسائيكلوبيديا"، أي موسوعة النساء المسلمات. هي موسوعة مستندة تعالج قضايا المسلمين اليومية بالعموم وقضايا النساء بالخصوص و هي أيضا تُعرف بكونها مؤلفة من نوعها في الأوردية التي تبرز قضايا حياة النساء في ضوء المبادئ الإسلامية و العلوم الحديثة. كذلك هي تفسر مختلف القضايا بذكر المراجع و المصادر من القرآن الكريم و الأحاديث النبوية و الفقه الإسلامي و غيرها من الكتب الإسلامية.

و قد تم تقسيم الموسوعة المكونة من 732 صفحة في سبعة أبواب تضمن مبادئ و أعمدة الإسلام و الإخلاص و الحياة الاجتماعية و القوانين الشرعية المتعلقة بالحياة العائلية بما فيها الزواج و الطلاق و حقوق و فرائض النساء و غيرها و الصحة الجنسية و الجسدية و صحة الصبيان و تربيتهم و الصحة الاحتياطات و العلاج و الموضوعات المتنوعة حول الصحة. و يحوي الموسوعة حوالي 1654 مدخلا ما تم ترتيبها أبجديا كما يوجد تقليديا في الموسوعات المختلفة بل تم تصنيفها حسب أهمية الموضوع. و يبدو أنه تم تصميم هذه الموسوعة على غرار الكتاب الأوردي الشهير للنساء "بهشتي زيور" للعالم الإسلامي الهندي الشهير، الأستاذ أشرف علي تهاووي، و لكن لا يمكن مقارنة هذه الموسوعة من "بهشتي زيور" لا في المحتويات و لا في جودة التأليف. و بالإضافة إلى القضايا الدينية، تغطي موسوعة "خواتين اسلامى انسائيكلوبيديا" قضايا صغيرة تتعلق بالمجتمع و العائلة و الصحة. كذلك هي تغطي العلاج المحلي البسيط للأمراض بالأعشاب و طرق إبقاء جمال الوجه و الجسد. و بالإيجاز تشكل هذه الموسوعة كتابا ضروريا لكل النساء المسلمات.

رضوان الرحمن



المستهدف من هذا العمل وهو "طلاب الفلسفة الإسلامية" في المقام الأول ثم طلاب المرحلة الثانوية ممن يدرسون الإسلام و الفلسفة بصورة أكثر عمومية.

يغطي متن العمل الصفحات من واحد إلى مائة وخمسة وثمانين (1-185) يعقبها فهرس يغطي ثمانية وأربعين (48) صفحة، وهي مساحة ذات أهمية من العمل.

تم ترتيب مدخلات المعجم ترتيبا هجائيا وفقا لحروف الهجاء العربية. المفاهيم المستخدمة في المدخلات الفردية هي مفاهيم عربية لذا وكما قدم المترجم في توطئته فإن العمل يمكن أن يعتبر معجما عربيا. غير أنه يمكن كذلك استخدام هذا المعجم من قِبل المهتمين بالفلسفة ممن هم غير ملمين باللغة العربية وفضل في ذلك يرجع إلى التعريفات المفاهيمية الواردة باللغة الإندونيسية والقائمة الموسوعة التي تشمل المفاهيم الإندونيسية مرفق بها المفاهيم عربية الأصل. المدخلات المفردة في هذا المعجم تتنوع من حيث الطول ما بين مدخلات لا تكاد تبلغ سطرين إلى مدخلات تغطي صفحة بكاملها (مثل المدخل المتعلق بشروح أرسطو).

ونظرا للدور المهم الذي لعبته الفلسفة الغربية في تشكيل الفلسفة الإسلامية فإن المعجم بالضرورة يشتمل على خلفية معلوماتية أساسية تتعلق بالفلسفة الغربية، وذلك على الرغم من أن عنوان العمل لا يشتمل على هذا.

يلاحظ أن العمل مطبوع بحروف مطبعية ذات قياس جيد يجعل من المعجم مطبوعة واضحة. كذلك فإن اختيار المفاهيم التي يعرفها العمل يعد اختيارا قانما على نظرة شاملة ما يجعله مصدرا قيما للطلبة المبتدئين في مجال الدراسات الفلسفية. كما أنه ولا شك يظل عملا ملائما لمتطلبات باحثي القرن الواحد والعشرين، كما أن نسخة حديثة منه سوف ترى النور.

ونظرا لأن مدخلات المعجم تتبع حروف الهجاء العربية فإنه من الضروري أن يربط الفهرس المطبوع باللغة الإندونيسية وبوضوح المحتويات بمتن المعجم لتسهيل استخدامه من الإندونيسيين ممن لا يقرأون العربية.

إلا أنه يلاحظ وجود بعض الأخطاء فيما يتعلق بترقيم الصفحات الأمر الذي يعوق في بعض الأحيان تطابق الفهرس مع متن المعجم. على سبيل المثال فإن الفهرس يذكر أن *materi pertama* موجود في الصفحة مائة وخمسة وثمانين (185) في حين أنها في الحقيقة مذكور تحت *hayula* في الصفحة مائة وأربعة وثمانين (184). عليه فإن أية نسخة جديدة من هذا العمل سيجتاح القائمون عليها إلى مراجعة دقيقة للفهرس لتوخي الدقة خاصة وأن كفاءة هذا العمل ترتبط ارتباطا وثيقا بقدرة المستخدم على الاعتماد على الفهرس.

بيتر جي. ريدل
ترجمة سلمى أنور



احمد، ابو الفضل نور. *خواتين اسلامى انسائيكلوبيديا*. كراچي: اسلاميكا، 2000.

تستحق القراءة بتمعن. وهي تحتوي على 437 مدخلا و 768 صفحة. التغطية تشمل آسيا، والشرق الأوسط وغرب أوروبا، وأفريقيا، والأمريكتين والاتحاد السوفياتي السابق. وتشتمل الموسوعة على سبعة موضوعات: مشاهد المدن، وشخصية المدينة، والشبكات خارج المدينة، والشبكات داخل المدينة، والحياة والثقافة في المدينة، والمدينة في خطر ومدن الإسلام. الموسوعة تعطي أفكارا قيمة وموضوعات ومصادر عن الإقتصاديات العمرانية، والرأسمالية، والحكم الذاتي، والمجتمعات، والمدينة، والحرية والديمقراطية، الخ. يمهّد موضوع «الشبكات داخل المدينة» لموضوعات أخرى مثل: الشريعة والمدينة، والعلماء، والوقف، والاقتصاد الإسلامي، والهجرات الاقتصادية، والنقابات والأسواق و استراحتات القوافل.

في كل مدخل، يعطي المؤلف على الأقل ثلاثة مراجع لمزيد من القراءة، كما أن الموسوعة تشتمل على صور إيضاحية وافرة وتحتوي على قائمة مراجع غنية وفهرس.

القيم في المدينة هي مساحة من النقاش الحي والعاطفي، وقد أتى "جيتن صورامو نو توشيساي" بمنظور وتفسير تاريخيين جديدين للمدن في الإسلام، وتعد هذه الموسوعة أداة للدارسين، والباحثين، والمهتمين بالترويج لفهم الظاهرة العمرانية واكتشاف طبيعة المجتمع العمراني ومعناه.

هدى الخيزران
ترجمة رشا على



Sheikh, M. Saeed. *Kamus Filsafat Islam*. Jakarta: Rajawali, 1991, ca 1970.

ملخص

معجم فلسفة الإسلام

Kamus Filsafat Islam

يتخذ هذا العمل صيغة معجم يضم المفاهيم التي تستخدم في حقل الفلسفة في المنظورين الإسلامي والغربي. النسخة الأصلية من هذا العمل نشرت في العام 1970 بعنوان معجم الفلسفة الإسلامية وذلك في معهد الثقافة الإسلامية في لاهور بباكستان. في عام 1991 تم د. مكنون حسين ترجمة هذا العمل إلى اللغة الإندونيسية، وهي الترجمة التي تزاوجت مع تنقيح لمادة النسخة الأصلية وذلك بتضمينها المزيد من المراجع يذكرها المترجم في التوطئة التي يقدم بها للقاموس.

بعد التوطئة يطرح المترجم عبر خمس (5) صفحات جدلا حول قضايا تتعلق بحركة الترجمة من العربية إلى الإندونيسية. ثم بعد ذلك يطالع المتصفح توطئة النسخة الأصلية من المعجم والتي تحدد المصادر الرئيسية التي اعتمد عليها العمل سواء كانت مصادر عربية أو غربية ثم تحديد جمهور القراء

المراجع ذات الصلة. والمداخل مرتبة أبجديًا ومن ثم ليس هناك مسرد للمصطلحات. يشتمل المجلد الأول (16 صفحة مقدمة مرقمة وفق الترتيب الروماني + 812 صفحة) على المداخل من أول حرف في الأبجدية البنغالية 'aw' وحتى «danta-na»، بينما يشتمل المجلد الثاني (16 صفحة مقدمة مرقمة وفق الترتيب الروماني + 740 صفحة) على المداخل من حرف 'pa' وحتي «ha». وهناك قائمة بأسماء كل المشاركين في نهاية كل مجلد مع تعريف موجز بكل منهم.

إن إعداد هذه الموسوعة كان يمثل تحديًا حقيقيًا في بنغلاديش نظرًا لصعوبة الوصول إلى المصادر المتصلة بالموضوع أو الحصول عليها. وينبغي ترجمة هذه الموسوعة إلى اللغة الإنجليزية كي تصبح متاحة للقراء في أنحاء العالم.

بيسويت شاندا
ترجمة داليا صبري



後藤明; 板垣雄三. 事典イスラムの都市性. 東京: 亜紀書房, 1992.

Gotō, Akira; Itagaki, Yūzō. *Jiten Isurāmu no toshisei*. Tōkyō: Aki Shobō, 1992.

ملخص

موسوعة الطبيعة العمرانية للإسلام

事典イスラムの都市性 Jiten Isuramu no toshisei

تعطي هذه الموسوعة مصدرا تاريخيا للأفكار والموضوعات عن وجود المظاهر العمرانية للإسلام وتأثيرها على مقياس شامل. "الإسلام" لا يشير فقط إلى دين ولكن إلى حضارة بالمعنى العريض؛ وبالتالي فهو يحتضن "مدينة الإسلام": الحياة العمرانية، وأسلوب الحياة العمرانية، والقيم المرادفة لطبيعة المدينة. التفسيرات المقارنة الموسعة للمناطق تعتمد على مفهوم أن "المنطقة لها شخصية ذات طبيعة متفردة". وهكذا، فمن خلال الابتعاد عن الأيديولوجية الأوروبية التركيز، والتقليدية للمفاهيم العمرانية، فإن هذه الموسوعة تفرد تاريخا للمدينة منذ نشأتها وحتى الفترة المعاصرة.

تركز هذه الموسوعة على مشروع بحثي عن المدينة في الإسلام بعنوان "مقارنة الإسلام والدراسة

الشمولية للمدينة"، والذي أنجز ما بين عام 1988 و 1991 (جامعة طوكيو). كانت المشروعات أحادية ومتعددة التخصصات، أما المساهمون فكانوا 130 أكاديميا و 200 باحث في العلوم الإنسانية والعلوم الاجتماعية والطبيعية، والجغرافيا، والعمارة، والهندسة المدنية وتكنولوجيا المعلومات. يشتمل كل مدخل في هذه الموسوعة على نتيجة أحدث بحث، لذلك فهي

Māsudujjāmāna, Selinā Hosena. *Jendāra Bīśwakosha (Gender biswakosh)*. Dhaka: Phāriyā Lārā Phāuṇḍēśana, 2006, 2 Volumes.

ملخص

موسوعة الجنوسة

জেন্ডার বিশ্বকোষ

يشير محررو موسوعة «النوع الاجتماعي» إلى أنه على الرغم من وجود بعض الموسوعات أو القواميس التي تتناول النسوية، فهذه الموسوعة هي الأولى من نوعها في العالم التي تتناول موضوع الجنوسة في محاولة لأن تعكس العلاقة بين الرجل والمرأة مركزة على قضايا معاصرة مهمة مثل الجنوسة وطبيعتها. والموسوعة تستهدف كل أنواع القراء.

وتشتمل هذه الموسوعة المكونة من مجلدين على حوالي 2000 مدخل باللغة البنغالية قام بإعدادها 129 مشاركا. وتتناول المداخل نظريات متصلة بموضوع الموسوعة (مثلا الجنوسة والنسوية الماركسية) وتعريفات (النسوية، «الشباب» على سبيل المثال) ومداخل خاصة ببعض الموضوعات الأخرى (مثل السياسة والقانون) ومداخل متصلة ببعض المفاهيم (النسوية الليبيرية، «الأصولية») وبعض السير (البيغم رقية، مهاما غاندي، بيرل باك) وأجزاء من كتاب الهندوس «بران»، أساطير هندية وإغريقية) ومداخل عن بعض الاستخدامات والتقاليد الشعبية والثقافة المادية والعلوم الطبية والأمثال والحقائق ووصف لبعض الكتب الخاصة بالجنوسة (مثل *From Parda to Parliament*) ومداخل تعرف القارئ ببعض الهيئات والمؤسسات والشخصيات الأدبية الخيالية (أهاليا *Ahalya* وإنديميون *Endymion*) ومداخل خاصة بالقانون والأدب والدين والسياسة والحركات النسوية والرجال المراعين لقضية الجنوسة (قاجي نازول إسلام، رابيندرانات طاغور، راجا راموهان روي) وسياسات اللغة.

ونظراً لتنوع وعمق الموسوعة، يرى محرروها أنها موسوعة شاملة وأنها تحاول استيعاب منظورات دولية خاصة بقضايا النوع الاجتماعي. وعلى الرغم من أن كثير من المداخل مرتبط بأمور عالمية (على سبيل المثال هناك مداخل خاصة بتاريخ حقوق السيدات السويسريات في التصويت والمكانة السياسية للمرأة الكندية والكاتبة الفرنسية سيمون دو بوفوار والشاعرة أمريكية المولد سبليفا بلاث وبيتي وليامز ومايريد كوريچجان، الأيرلنديين الحاصلين على جائزة نوبل)، فإن معظم المداخل والأشكال التوضيحية والأمثلة المرتبطة بها مأخوذة من الثقافة والمجتمع البنغالي. كما أن كل المشاركين بنغاليون (بما في ذلك الهنود البنغاليون) رغم أن بعضهم يعيشون في بلدان أخرى ومعظمهم متميزون في مجالاتهم.

إن بعض مداخل الموسوعة يفتقر إلى تواريخ محددة فيما يخص بعض الحقائق التي تتناولها، كما لم يذكر في بعض السير إن كان صاحب السيرة لا يزال على قيد الحياة. إن معظم المداخل لا تحتوي على أية إشارة للمراجع المستخدمة أو

كاملة للمسلمين بغية دعم القدرة على استيعاب الثقافات الإسلامية الإقليمية.

المعجم الذي يضم بين دفتيه ألفا ومائتين (1200) صفحة ويتعرض لأربعة آلاف وخمسمائة (4500) موضوع. رأى النور بإسهام فريق مكون من مائتين وخمسين (250) خبيراً، وهو العمل الذي يضع في بؤرة اهتمامه موضوع التاريخ الإسلامي المعاصر. موضوعات العمل اختيرت بعناية وهي تقدم شروحا لأساسيات الدين الإسلامي والحضارة الإسلامية والمجتمع والفكر الإسلاميين. وتشمل مدخلات المعجم التراث الإسلامي الثقافي بترائه وكذلك تحيات الإسلام وألعاب ذات خلفية حضارية إسلامية وتقاليد تتعلق بالزواج والمآتم في الإسلام.

كذلك يتضمن العمل الديبلوماسية في الرؤية الإسلامية والاقتصاد والنظام المالي في التاريخ الإسلامي. ويتعرض العمل بشئ من التفصيل إلى تاريخ العلاقات بين العالم الإسلامي. تحديدا الدولة العثمانية، واليابان كما تغطي المادة الجغرافية المتضمنة في العمل جميع المناطق الجغرافية التي انتشر فيها الإسلام.

إن هذا المعجم يعطي شروحا خاصة لثلاثين (30) موضوعا رئيسا وهي: الله، اللغة العربية، الهجرة والحراك، الملابس، الإسلام، الظاهرة الإسلامية، العلماء، الديبلوماسية، التنمية، قانون الأسرة، التعليم، القرآن، التكوين، السكن، الحج، المطبخ، حقوق الإنسان، الصوفية، الضرائب، الحُرْم الحرب والسلام، المدينة، اليابان والعالم الإسلامي، الحديث، الفقه، الأعياد، الديمقراطية، محمد، المساجد، الوقف.

عبر عناوين المدخلات هذه والمشفوعة برسومات توضيحية يمكن للمطلع أن يحرز إطلالة عامة على الإسلام. كما أنها تساعد على فهم كيف صيغت القيم الإسلامية وكيف أعيدت صياغتها على مر الزمن، الأمر الذي يمد القارئ بخلفية معرفية صحيحة للإسلام والموضوعات الهامة ذات الصلة والتي تعامل معها العلماء.

إن محرري العمل قد أولوا اهتماما لاختيار الصور الفوتوغرافية المرفقة بالمادة العلمية وكذلك الأشكال المبينة والرسوم التوضيحية بغية مساعدة المستخدم على فهم النصوص المدخلة. كذلك يتضمن العمل العديد من الخرائط التاريخية والجداول الكرونولوجية (الزمنية).

إن هذا العمل ذو أهمية بالنسبة لذوي الاهتمام بالدين والتاريخ والفلسفة والعالم المعاصر من مثل: قادة الدين المسيحي والمؤمنين وطلبة التاريخ والعلاقات الدولية ومدرسي المرحلتين الثانوية والعليا والصحفيين وغيرهم من العاملين في مجال الاتصالات الجماهيرية. إن هذا المعجم يعد أكثر معجم إسلامي جدارة بالثقة في اليابان.

هدى الخيزران
ترجمة سلمى أنور



كذلك فإن الموسوعة تتضمن مقالات تتقصى سير شخصيات بارزة مسلمة ومسيحية ويهودية أثرت تأثيراً طويلاً الأمد في الحضارة الإسلامية.

يوجد عدد من مخلات الموسوعة يتعلق بالإسلام في اليابان وهي تتناول المجتمع الإسلامي الياباني والأحداث التعليم والأبحاث العلمية و حملات الدعوة والحج والعمارة المتعلقة به كما تقدم مصادر ذات نفع في موضوعات التاريخ والسياسة والاقتصاد والقيادات الفردية في نفس السياق.

الموسوعة مسهبة في تعزيز مادتها المكتوبة بمادة بصرية من بينها خرائط وصور و جداول إحصائية وصور فوتوغرافية. وتتضمن المصادر المتعلقة بالإسلاميات والتي تضمنتها الموسوعة مراجع مختلطة ومحددات زمنية تمزج بين الإسلامية والغربية، واحداثاً إسلامية وتسلسلاً زمنياً ثم فهرساً عاماً. كما توجد قائمة مراجع تتعلق بموضوع الموسوعة قوامها أربع وعشرون صفحة وهي عملية من حيث الاستخدام وذات نفع للمستخدم.

إن موسوعة العالم الإسلامي المعاصر تعد نموذجاً للعمل الذي يمزج بين حقول البحث العلمي في مجال الدراسات الحضارية الإسلامية على الطريقة المعاصرة. وإنها بتخصصها المميز تعد مصدراً لا يقدر بثمن للعلماء والطلاب والمتخصصين في مجالات الإعلام والصحافة السياسية سواء كانوا متخصصين أو غير متخصصين في هذا المجال، وكذلك أي شخص لديه اهتمام بمعرفة المتغيرات التي طرأت على العالم الإسلامي المعاصر وفهمها.

هدى الخيزران
ترجمة سلمى أنور



大塚和夫 岩波イスラーム辞典 東京: 岩波書店, 2002.

Ōtsuka, Kazuo. *Iwanami Isuramu jiten*. Tōkyō: Iwanami Shoten, 2002.

ملخص

معجم إيوانامي الإسلامي

岩波イスラーム事典 *Iwanami Isuramu Jiten*

إن هذا العمل المرجعي البارح هو أول وأكبر معجم إسلامي في اليابان. ووفقاً لرؤية رئيس تحرير هذا العمل فإن القرن الواحد والعشرين هو قرن الحكمة وحماية الحضارة الإنسانية. عليه فإن الفهم المتبادل بين الثقافات والحوار بينها أشياء تحتاج إليها الحضارة الإنسانية. في هذا السياق فلقد نشر معجم إيوانامي الإسلامي في جزء واحد متخّم وموجز يمد المطالع بصورة

العالم. أربعة أخماس المراجع المذكورة في العمل تحيل القارئ إلى مادة أكثر توسعاً، كما أن حواشيتها تغطي مناهج البحث المستخدمة في دراسة الإسلام وحالات الدراسة والمستخدمات كذلك في دراسة الجوانب الأدبية والسياسية والتاريخية والفلسفية من الإسلام.

مرفق بالموسوعة كذلك فهرس باللغة اليابانية مرتب أبجدياً. إن هذا العمل قد يكون ذا نفع كبير بالنسبة لرجال الأعمال والمهندسين والأكاديميين والنشطاء الاجتماعيين وأولئك المقبلين على دراسة الإسلام والعالم الإسلامي من منظور الدراسات المقارنة.

هدى الخيزران
ترجمة سلمى أنور



; 片倉 もとこ, *イスラーム世界事典* / 東京: 明石書店, 2002.

Kagaya, Hiroshi; Katakura, Motoko. *Isuramu sekai jiten*. Tokyo: Akashi Shoten, 2002.

ملخص

موسوعة العالم الإسلامي المعاصر

イスラーム世界事典 *Isuramu Sekai Jiten*

يرمي هذا العمل الموسوعي الفريد المكون من جزء واحد إلى أهداف ثلاثة: أما الأول فهو إمداد القارئ بقدر من فهم العالم الإسلامي المعاصر الأخذ في التمدد على اتساع خريطة العالم، والثاني هو التعريف بعناصر الحياة اليومية كما تحياها الشعوب المسلمة وبالتالي، وهذا يأخذنا إلى الهدف الثالث، تزود المطالع بمنظور حول الإسلام اليوم وفي المستقبل.

يقوم هذا العمل الموسوعي على مصادر أنتجها مائة (100) من المتخصصين والعلماء وجهات تجارية واستثمارية ودبلوماسيون وأخصائيون اجتماعيون وغيرهم من الخبراء. تتألف الموسوعة من ستمائة وسبع وسبعين (677) مدخلاً ينقسم كل مدخل إلى عمودين، وهي المدخلات التي تشغل أربعمئة وثلاثة وسبعين (473) صفحة. وتغطي الموسوعة فيما تغطي جغرافية المنطقة العربية وأفريقيا وأوروبا ومنطقة الاتحاد السوفييتي السابق والأمريكتين.

ويطرح العمل رؤى حول الحضارة الإسلامية منذ فترة الخلافة الإسلامية وحتى وقتنا الراهن. وتشتمل الموسوعة على شروح موسعة للعقيدة الإسلامية والقانون والشريعة واللغة والمؤسسات والمعتقدات وأحوال المرأة المسلمة والحياة اليومية للشعوب المسلمة على مستوى عالمي.

ملخص

موسوعة نمط الحياة الإسلامية

Islamの生活を知る事典 *Isuramu no seikatsu o shiru jiten*

موسوعة شاملة قوامها جزء واحد، تهدف إلى شرح المبادئ الأساسية لنمط الحياة الإسلامية كما تعيشها شعوب الشرق الأوسط. وتشكل الخبرة الشخصية لمؤلفي العمل، كازوكو شيوجييري وميساكو إيكيدا اللذين قضيا وقتا في بلدان بالشرق الأوسط، عماد هذا العمل. كذلك فإن العمل يرمي إلى تنمية القدرة العملية لدى القارئ على إقامة علاقات عملية مع المسلمين من أجل دعم السلام العالمي وتعزيز الرخاء القدرة على العيش المشترك بين أبناء الثقافات المختلفة.

وينطلق العمل في إرشاده العملي المتعلق بالحياة الإسلامية من سؤاليين أساسيين، أولاً: كيف يعيش المسلمون حياتهم؟ ثانياً: كيف تتعكس العقيدة الإسلامية على ممارسات المسلمين في حياتهم اليومية؟

وتتراوح مدخلات الموسوعة البالغ عددها مائة وخمسة وثلاثين (135) مدخلا بين مدخلات توفر خلفية معرفية أولية حول الإسلام، وتعريفات للمفاهيم والاصطلاحات الإسلامية، وسير ذاتية لشخصيات إسلامية هامة، وقضايا سياسية دولية مسرحها الشرق الأوسط.

وتنقسم الموسوعة ذات الجزء الواحد إلى ستة عشر (16) فصلاً: الأول (1) يعرض خلفية معرفية أولية عن الإسلام، الثاني (2) المجتمع الإسلامي، الثالث (3) الطقوس الدينية، الرابع (4) الأعياد، الخامس (5)، الحدود السادس (6) شؤون اجتماعية، السابع (7) الحياة الأسرية، الثامن (8) نظرة الإسلام للمرأة، التاسع (9) الزواج، العاشر (10) الموت والجنائز، الحادي عشر (11) نظرة الإسلام للأديان الأخرى، الثاني عشر (12) التبضع، الثالث عشر (13) الجريمة المتعمدة والخطأ، الرابع عشر (14) التعليم، الخامس عشر (15) الاقتصاد والتنمية، السادس عشر (16) والأخير يتناول قضية التحديث والسياسة والعلاقات الدولية.

عبر هذه الفصول نجد المادة مشفوعة بكثير من الأمثلة التي توضح كيفية عمل الذهنية الإسلامية والمقاربات للحياة اليومية. كما تصف الموسوعة معاني الأسماء الإسلامية. كذلك فإنها تتعرض لعدد من القضايا من بينها مكانة المرأة في الإسلام ومعاملاتها المالية، وروح الضيافة سواء كان المسلم ضيفاً أو مضيفاً، فضلاً عن بعض الاجتماعيات من بينها الاحتفال بالمناسبات وعبادة المرضى وتبني الشفاء لهم. إن الإمام بالسلوكيات الإسلامية الطيبة الراقية والقواعد التي يتبناها المجتمع المسلم وتقديهما للقارئ من شأنه أن يفسح مجالاً أمام غير المسلمين كي يطوروا علاقات وارتباطات جيدة مع الشعوب الإسلامية.

الموسوعة كذلك تعزز مادتها المعرفية بعدد كبير من الصور الفوتوغرافية التي تعكس شكل الحياة اليومية للمسلمين بالإضافة إلى خرائط توضيحية تبين الامتداد الجغرافي للإسلام في

والتي مفادها أن المسلمين غزوا العالم رافعين المصحف بيد وملوحين بالسيف بالأخرى.

وتتنوع مدخلات الجزء التي يبلغ عددها تسعين (90) مدخلا ما بين تعريفات لاصطلاحات إسلامية شائعة ومفاهيم درج المسلمون على استخدامها في حياتهم اليومية، وأحداث مفصلية شهدها التاريخ الإسلامي وقضايا دولية سياسية أساسية تخص العالم الإسلامي.

وينقسم هذا الجزء من الموسوعة إلى سبعة فصول، يتعرض الأول (1) إلى ظهور الدعوة الإسلامية، والثاني (2) إلى حياة نبي الله ورسوله محمد، والثالث (3) إلى تجميع الأحاديث النبوية، والرابع (4) إلى أركان الإسلام الخمسة ومعنى الجهاد بوصفه سعيًا لا حرباً مقدسة، أما الخامس (5) فيعرض إلى تاريخ العالم الإسلامي، والسادس (6) إلى الأدبيات المتعلقة بالعالم الإسلامي المعاصر والفصل السابع (7) والأخير يتناول الحياة اليومية لمسلمي اليوم.

والملاحظ أنه في الفصول الأربعة الأولى يقدم المؤلف سرداً لنشأة النبي محمد، وروح العقيدة الإسلامية وقوائم الحضارة الإسلامية. وفي الفصول الثلاثة التالية يشرح المؤلف تاريخ وتطور الإسلام في العالم فضلاً عن قضايا سياسية وثقافية ترتبط بالشرق الأوسط المعاصر، وتحديدًا التنافر في العراق ونظامي صدام حسين وأرييل شارون السياسيين، والأوضاع في فلسطين وملاحق تنظيم القاعدة.

كما يشرح هذا العمل النظرة الإسلامية لمفهوم الإنسانية وعدداً من القضايا التاريخية والمعاصرة وتغيرات حديثة وقضايا تفرض نفسها، مع التعرض إلى المنطق الإسلامي الراجح والسلوك الإسلامي القويم.

لكن للأسف فإن العمل لا يذكر المراجع التي اعتمد عليها المؤلف، وإن كان يحتوي على صور وخرائط. عموماً فإن العمل ذو قيمة عالية لأولئك الذين يسعون وراء تحصيل معرفة أولية بالإسلام مثل المعلمين وطلبة المدارس ورجال الأعمال وأولئك الذي يرتحلون بصورة متكررة بما يسمح لهم بالتعاطي مع أناس مسلمين. ومن بين ملامح هذا العمل أنه متماسك ومكتوب بلغة يابانية بسيطة.

هدى الخيزران
ترجمة سلمى أنور



塩尻和子,池田美佐子 著.) (Islamの生活を知る事典) (東京): Tōkyōdō Shuppan (東京堂出版) (2), 2004.

Kazuko Shiojiri, Misako Ikeda. *Isuramu no seikatsu o shiru jiten*. Tōkyō: 2004

يعد مؤلفو المقالات في أغلب الأمر باحثين وخبراء في الإسلام، وتوجد قائمة بأسمانهم في آخر الموسوعة. وبالرغم من ذلك، ليست هناك أية معلومة عن مؤلف كل مقالة على حدة.

تشتمل الموسوعة أيضاً على عدد قليل من الصور الأبيض والأسود والصور الملونة. من بينها، تجدر الإشارة إلى صورة مصحف عثمان المحفوظ في مدرسة برك خان في طشقند.

عناوين المقالات في الموسوعة قد تألفت من حروف تقليدية بالخط الأسود و هي مرتبة ترتيب أبجدي. إلا أن قلة المراجع الأساسية تجعل من استخدام الموسوعة مهمة صعبة وتقيد إلى حد ما الوصول إلى المعلومة. على سبيل المثال، هناك مرجع كبير الأهمية وهو (Choriorlar) (Choriorlar) (Чорёрлар) مقالته مثل

(Xulafa al-Rashidin) (Хулафа ал-рашидин) هناك عيب آخر في الموسوعة وهو أنه لم يراع استخدام

نظام موحد للألفاظ العربية لتكتب باللغات الأجنبية. على سبيل

المثال، حرف التعريف ال تمت كتابته في أحد المواضع (Amir

al-Muminin) (Amir ul-Khazh) وفي موضع آخر (Akhli Bait).

بعض الحالات، لم يستعمل إطلاقاً (Akhli Bait).

بالرغم من هذه الأخطاء، تعد الموسوعة عمل مرجعي هام

لقطاع عريض من قارئ اللغة الأوزبكية.

إن نص الموسوعة بحد ذاته أبسط بكثير من أي نص نجده في الموسوعات أو القواميس الدينية الأخرى. يتم تعريف المصطلحات المفتاحية على الهوامش، وهناك أحياناً مقاطع قصيرة حول مسألة ما - مثلاً، وضع المرأة في أفغانستان بعد طالبان. يتم أيضاً التطرق للعديد من المسائل الأخلاقية الجدالية والإشكالية، مثل الإجهاض والاقتراع والجهاد والحرب المقدسة، الخ. بالرغم من وجود بعض الاستطرادات غير الضرورية، إلا أن الموسوعة تحوي نظرة ممتازة في العديد من مقالاتها.

إن هذا العمل المكتوب والمعد بطريقة حيادية سيلاقي قبولاً عاماً ولن يسبب أي جدل إشكالي بين الباحثين المسلمين. إلا أن المشكلة الحقيقية تكمن في ثمنه، فهو باهظ كفاية ليحصر إمكانية اقتنائه بأفراد قلة. تستطيع المكتبات أن تساعد في هذا الأمر، ولهذا يجد بذل الجهود لتشجيع المكتبات المحلية على اقتناءه. يمكن لهذه الموسوعة أيضاً أن تساعد الأهل القادرين على شراءها لما فيه مصلحة لهم ولأولادهم.

ارشاد رزوي

ترجمة نجيب اواد



Ислом: Энциклопедия, А-Х. Тошкент: Ўзбекистон миллий энциклопедияси, 2004.

Islom: entsiklopediia, A-X. Tashkent, Uzbekiston millii entsiklopediiasi, 2004.

ملخص

الإسلام: الموسوعة، الف - ي

Ислом : Энциклопедия

هذا العمل يعد أول موسوعة شعبية تختص بالإسلام باللغة الأوزبكية. تفتتح الموسوعة بمقدمة بقلم زخر الدين خسنيدينوف، مستشار الدولة للعلاقات الدينية لجمهورية أوزبكستان. يؤكد خسنيدينوف في المقدمة على أنه بعد حصول أوزبكستان على الاستقلال، أصبحت الحاجة ملحة لعمل موسوعة عن الإسلام باللغة الأوزبكية. بالتأكيد، عمل مثل هذه الموسوعة تحت حكم السوفييت كان ضرباً من المستحيل.

في هذه الموسوعة التي تتكون من 320 صفحة، تم تضمين مادة عن تاريخ الإسلام، الدولة وحالة العقيدة والمذاهب الإسلامية، الأخلاقيات والجماليات، السياسة، الأدب والفن... إلخ. قد أعطيت مساحة ذات اعتبار للسيرة والتراجم وتوضيح الحياة والعمل الخلاق لمثلي الحضارة الإسلامية البارزين، والشخصيات الدينية ومشايخ الصوفية. وقد صرف اهتمام خاص لصروح ومباني العمارة الإسلامية من حيث تاريخها ووصفها. في هذه الموسوعة أيضاً جوانب عن حقائق الإسلام في أوزبكستان في عصرنا الحالي.

(鈴木絃司.) (イسلامの常識がわかる小事典). (東京): PHP 研究所, 2004.

Suzuki, Hiroshi. *Isurāmu no joshiki ga wakaruru shojiten*. Tōkyō: PHP Kenkyūjo, 2004.

ملخص

موسوعة البديهة الإسلامية

イسلامの常識がわかる小事典 *Isuramu no jo-ushiki ga wakaruru sho-ujiten*

موسوعة شاملة وغنية على صغر حجمها إذ تتألف من مائتين وثلاثة وثلاثين صفحة (233) وتبدأ الموسوعة بتقرير أنه تقريباً من بين كل خمسة أفراد على مستوى العالم مسلم واحد، ولكن ليس كل أبناء الشعب الياباني قد فهموا الإسلام فهماً صحيحاً. ويهدف العمل إلى تفكيك بعض المفاهيم المغلوطة حول الإسلام في مقابل الحكم المسبق في الذهنية اليابانية عليه.

وعبر هذا الجزء من الموسوعة يعرض هيروشي سوزوكي. وهو باحث ياباني مسلم، فكرته عن الإسلام بوصفه ديناً يحترم العقل وينشر السلام، متعرضاً بالتنفيذ للصورة الشائعة المشوهة

يتسنى له العثور على مقالة محددة. وقد زاد الأمر تعقيدا غياب فهرس شامل للموسوعة ككل وعضا عن ذلك تجد لكل كتاب فهراس مختلفة ومتنوعة تجعل القارئ في حيرة كبيرة.

د. غالينا يميلينوفا
ترجمة نجيب اواد



Esposito, John L. *The Islamic World: past and present*. New York: Oxford University Press, 2004, 3 Volumes.

ملخص

العالم الإسلامي: الماضي والحاضر

The Islamic World: past and present

بالرغم من صعوبة إنكار قوة وتأثير الإسلام حول العالم، إلا أن العديدين في الغرب يجهلون حتى مفاهيمه الأولية وما معنى أن يكون المرء مسلماً. بماذا يؤمن المسلمون؟ ما هي واجبات المسلمون الدينية والاجتماعية تجاه بعضهم البعض وتجاه غير المسلمين؟ ما هي العلاقة بين السلطة الدينية والسياسية في الإسلام؟ تلك المسائل مدروسة بعناية في هذا العمل الثلاثي الأجزاء.

محرر هذا المرجع التقديمي الشامل هو جون ل. إيسبوزيتو مع ثلاثة محررين مشاركين: عبد العزيز ساشادينا، تمارا سونن وجون و. فولل. هدف هذه الموسوعة الأساسي أن تقدم فهماً للعالم الإسلامي ما قبل-الحدوثي وللمتغيرات والأحداث التي تتعلق به في السنين المعاصرة. يعتمد إيسبوزيتو كثيراً هنا على دراسته الرباعية الأجزاء السابقة *Oxford Encyclopedia of the Modern Islamic World*، والتي تمثل مرجعاً رئيساً للباحثين حول الإسلام. يحتوي هذا العمل الثلاثي الأجزاء الجديد عن الإسلام والتاريخ الإسلامي أكثر من 300 مقال أعيد كتابتها بشكل جذري كي تخاطب جمهور قراء عام وطلاب وشباب. كما يحتوي أيضاً 95 صورة ملونة ونصف ملونة وثمانية خرائط.

لقد نال الكتاب اعترافاً بمرجعيته كعمل عن الإسلام والتاريخ الإسلامي، كُتب لأولئك الذين لا يعرفون إلا النزر اليسير، أو لا يعرفون شيئاً عن الإسلام. تقدم هذه الموسوعة الممتازة مدخلات موثوقة مرتبة بطريقة تسلسلية أبجدية سهلة الاستخدام تطالعنا بنظرة غنية بالمعلومات عن فضاءات العالم الإسلامي الدينية والسياسية والاجتماعية إذا تقدم نظرة في حياة القادة السياسيين والمفكرين المؤثرين والعلماء والكتاب. وهناك مداخل أخرى تغطي حركات سياسية أساسية وطوائف وجماعات دينية إلى جانب مصطلحات من الشريعة والثقافة والدين الإسلامية وأحداث تاريخية محورية ونقاط علام مهمة. كل هذا بالإضافة إلى مداخل تفصيلية عن العقائد والطقوس والشعائر والعبادات الإسلامية إلى جانب المصطلحات التقنية والفقهية.

ملخص

الإسلام في أراضي الإمبراطورية الروسية السابقة

Ислам на территории бывшей Российской Империи: энциклопедическая лексика.

هذه أول موسوعة شاملة باللغة الروسية عن "الإسلام في روسيا"، وقد اهتمت بسبعين مليون مسلم في الاتحاد السوفياتي السابق كانوا قد عزلوا عن العالم الإسلامي على مدى أكثر من قرنين. وتحاول الموسوعة أن تتعرف على الصفات المميزة "للإسلام في روسيا"، مقارنة مع الإسلام "العادي" المنتشر في الشرق الأوسط. وتفسر الموسوعة وتشرح أغلب حدود الإسلام، والأحداث، والشخصيات والحركات في الأقاليم الروسية المأهولة بالمسلمين، كالقوقاز وآسيا الوسطى. وهي تغطي تدريجياً الفترة ما بين القرن السابع بعد الميلاد وسنة ألفين وثلاثة. وكل المساهمين في هذه الموسوعة مسلمون مختصون يُعتمد بهم من روسيا وأوكرانيا وأوزباكستان وإنجلترا وألمانيا وفرنسا. وقد اعتمدوا في تحليلهم على مصادر أصلية متنوعة من ضمنها مادة أرشيفية، وعلم الآداب والعبادات الشاذة لمختلف الأمم، والكتابات الحجرية ومعلومات علم الآثار والمنشورات العلمية القديمة. وقد أبرزوا التنوع "الإسلامي في روسيا" الناتج عن الاختلاف العرقي والثقافي، وبنوا الاعتقادات والممارسات الخاصة بالسنة والشريعة إضافة إلى تلك الخاصة باتباع المدارس الفقهية السنية المتنوعة مثل الحنفية والشافعية وأعضاء الجمعيات الصوفية كالنقشبندية والقادرية والياسوية.

تشتمل الموسوعة على أربعة مجلدات نشرتها دار الطبع والنشر العلمية الروسية وفستشنايا الأدبية بموسكو سنة 1998 و 1999 و 2001 و 2003 مع الاحتفاظ بحقوق النشر. يحتوي كل مجلد على أكثر من ثمانين مدخلا مرتبة ألفبائياً. كتب كل عنوان فيها بالخط الروسي مع كتابة الأصوات الأصلية للحروف العربية والتتارية والأوزباكستانية والطاجكستانية، الخ. ويتكون كل مدخل من صفحة واحدة إلى ثلاث صفحات مختوماً بذكر المراجع وتواريخها. وتحتوي الموسوعة أيضاً على الفهارس التالية:

- (1) شخصيات مميزة
- (2) أسماء الأديان والجمعيات الصوفية والمدارس الفقهية والحركات الإسلامية والأحزاب والمنظمات
- (3) الأسماء الجغرافية والطوبوغرافية
- (4) الأسماء العرقية
- (5) عناوين المصادر الأصلية والدوريات المستشهد بها
- (6) فهرس بتواريخ الكتب وطبعاتها والصور التوضيحية

أما استعمال الموسوعة فهو معقد لوجود بعض النفاثص في كيفية ترتيبها وأسلوب فهرستها. ويقدم كل مجلد قطعة عمل تامة تشتمل على مواضيع تبدأ بالحرف الأول من الحروف الهجائية الروسية وصولاً إلى الحرف الأخير. وبناء على ذلك يحتاج القارئ إلى أن يتفحص المجلدات الأربعة في نفس الوقت حتى

اعتماد اللغة الإنكليزية الشائعة الاستخدام الخاصة بـ *The Times Atlas of the World*. وفي حال وجدت مصطلحات ومفردات لم تدخل في شكلها اللغوي الأصلي إلى حيز الاستخدام في اللغة الإنكليزية المحكية، يقوم المرجع بترجمتها إلى لغة إنكليزية مفهومة. يحتوي العمل بشكل عام على المرادفات العربية والتركية والفارسية لكل كلمة مفتاح تمت ترجمتها إلى الإنكليزية، بحيث يمكن الرجوع إلى الموسوعة الأساس في حال احتاج القارئ إلى معلومات أكثر. تختفي أيضاً في هذا المرجع ترجمة الموسوعة الإسلامية الصوتية للأحرف العربية، مثل ترجمة حرف الجيم إلى 'dj' وترجمة حرف القاف إلى 'k'. إلا أن هذا، كما يؤكد محرر العمل، لا يسبب مشكلة لأولئك الذين يعودون إلى الموسوعة الأم ويقرؤون النصوص الكاملة للمدخلات بعد أم ينتهوا من قراءة الملخص الذي يقدمه المرجع. أما بالنسبة للتواريخ، فهي ترد بحسب التقويم المسيحي فقط.

فيما يتعلق بصيغة 'Raf' وما يلحق بها وبالملاحق التي صدرت حتى ساعة طباعة المرجع، فإن المرجع يعتمد على نصوص الطبعة الثانية من الموسوعة الإسلامية التي صدرت عام 1960 وما بعده. أما فيما يتعلق بالمدخلات الأخرى، فالعمل يعتمد حياها على الطبعة الأولى للموسوعة الإسلامية والتي تعود لأعوام 1913-1936. لا يشمل العمل كل المدخلات الواردة في الموسوعة الأم، بل يستغني عن الكلمات والأعلام الثانوية. أما المدخلات بعد ذاتها، فتكتفي بتقديم أهم المعلومات، وهي تتفاوت في طولها من مدخل طوله سطر واحد إلى مدخل من نص طوله ثلاثة صفحات، كما نرى استثنائياً في المدخل الخاص بالنبي محمد.

يحتوي العمل على لوائح مفيدة عن السلالات الحاكمة، بالإضافة إلى 16 خريطة و6 صور ملونة تصور بشكل أساسي فن العمارة.

اندرو ريبين
ترجمة نجيب اواد



كما يبحث الكتاب أيضاً مشكلة التواتر بين الصوفية والعقائد السنية في منظومة واحدة. أما النقاط الأخرى التي يمر عليها الكتاب عرضاً فهي دور رجال الدين وعلاقتهم برجال الدولة. من بين التحديات التي تواجه الإسلام اليوم، يركز الكاتب على مسألتي "الإسلام والعلم" (مفهوم "دولة العلم والإيمان") ومسألة تضاد مفهوم "الاقتصاد الإسلامي" مع تبني الإسلام لنظام اقتصادي رأسمالي. مع التشديد بشكل خاص على نظريات تهدف لتطوير ما يسمى "الطريق الثالث" الذي يتجاوز كل من قيم الرأسمالية وإلحاد الشيوعية.

يحتوي قسم الكتاب الثاني على مدخلات قصيرة مرتبة أبجدياً تحتوي على معلومات موجزة عن المصطلحات والطوائف والأنظمة الإدارية والشخصيات التاريخية المرتبطة بتاريخ الإسلام. لا تحتوي المداخل المذكورة على سرد للمراجع الدراسية المستخدمة، في حين يرد ذكر أسماء المؤلفين في نهاية الكتاب.

هناك قسم منفصل عنوانه "المنظمات الإسلامية العالمية"، يوجز المنظمات الحكومية والخاصة الدولية بالإضافة إلى تلك المنظمات العالمية التي تجمع الجماعات الإسلامية المختلفة. أما القسم الأخير المعنون "المسلمون في الخارج"، فلا يحتوي فقط على إحصاءات مفصلة عن عدد المسلمين في الولايات المتحدة (باستثناء الاتحاد السوفياتي)، بل ويحوي تفاصيل أيضاً عن انتماءاتهم لطوائف إسلامية مختلفة وعن المذاهب المهيمنة وعن انتشار الحركات التصوفية، الخ. علماً بأن تلك المعلومات المأخوذة من منشورات صادرة عن هيئة الأمم المتحدة تقدم إحصاءات تعود إلى مطلع الثمانينات. في نهاية الكتيب نجد لائحة بمراجع لدراسات مستفيضة.

ويكتوريا أراكولوا
ترجمة نجيب اواد



Donzel, E. J. van. *Islamic Desk Reference*.
Leiden: Brill, 1994.

ملخص

مرجع المكتب الإسلامي

Islamic Desk Reference

Прозоров, С. М. *Ислам на территории бывшей Российской империи: энциклопедический словарь*. Москва, Восточная Литература, 1998–2003, 4 Volumes.

Prozorov, S.M. *Islam na territorii byvshej Rossijskoj imperii: éntsiklopedičeskij slovar'*. Moscow: Vostochnaia Literatura, 1998–2003, 4 Volumes.

تم إعداد هذا المرجع ليضم خلاصة ما تقدمه الموسوعة الإسلامية. وهو يقدم مدخلات قصيرة عن أعلام ومواقع ومصطلحات ومفاهيم تقنية على امتداد العالم الإسلامي. يعتبر هذا المرجع مختصراً بالمقارنة بالموسوعة التي انبثق عنها، وهو معد كي يتمكن غير المختصين من قراءته. لقد تم حذف الترجمة الصوتية التقنية الخاصة بتجئة الكلمات في العربية ماعدا في حالات الهمزات وحرف العين "ع" في الكلمات المفتاحية وفي نصوص المدخلات. تم أيضاً لترجم أسماء الأماكن

إن القيمة الأساسية لهذا العمل تكمن في ملاحظه المكمله والتي تتألف من جزئين. يعرض الجزء الأول مراحل حياة نبي الإسلام محمد مرتبة ترتيباً زمنياً (كروولوجياً) وكذلك نظام حكم الخلفاء ابتداء من أبي بكر الصديق إلى آخر خلفاء الدولة العباسية في مصر، الخليفة المتوكل (1517 - 1547). الجزء الثاني من الملحق التكميلي يتضمن معجماً توضيحياً يشرح المصطلحات والمفاهيم الأساسية للإسلام وقد رتبنا أبجدياً. وعلى الرغم من أن المعجم ليس كبير الحجم فإنه يضم مراجع (مخطوطات) تحيل القارئ إلى المقالات المتعلقة.

الكتاب مزود بقائمة مصادر بيبليوجرافية قصيرة تضم المصادر الأساسية وهو مزود برسوم توضيحية بالأبيض والأسود. إجمالاً فالموسوعة تعد عملاً نافعاً لقطاع عريض من القراء الذين يتحدثون الروسية.

شمس الدين كامل الدين
ترجمة سلمى أنور



Примаков, Е. М.; Иванов, Н. А. *Ислам: краткий справочник*. Москва: Наука, Глав. Ред. Восточной Литературы, 1986.

Primakov, E. M. & Ivanov, N. A. *Islam: kratkii spravochnik*. Moscow: Nauka, Glav. red. Vostochnoi Literatury, 1986.

ملخص

الإسلام : كتيب صغير

إسلام: краткий справочник

يمثل هذا المرجع الصغير الذي يقدم معلومات عامة جداً عن الإسلام أول مطبوعة من نوعها باللغة الروسية. يبدأ الكتاب بمقدمة يكتبها م. بيوتزفسكي بعنوان "الإسلام كإيمان وكنمط حياة" يصف فيها الإسلام كدين ويقدم مسحة مختصرة لتاريخه ودوره في العالم المعاصر. نجد في المقدمة وصفاً دقيقاً لأركان الإسلام الخمسة بالإضافة إلى بعض العناصر الخارجية الخاصة بهذا الدين مثل مقتضيات اللباس وسواها. في ما يتعلق بالنظرة التاريخية العامة، وإلى جانب سيرة النبي محمد، يبحث الكتاب في مسألة العلمانية في الإسلام محللاً مسبباتها الرئيسية والجدالات الفلسفية-الدينية التي نتجت عن المنظومة العقائدية المهيمنة حتى الآن في العالم الإسلامي.

يركز الكتاب بشكل خاص على العصر الوسيط - على بزوغ الحضارة الإسلامية والتشكل الإيديولوجي للإسلام في ذلك العصر. ويقدم معلومات عن مدارس التشريع المختلفة في الإسلام (المذاهب)، مبيناً الدور الذي تلعبه مراجع التشريع الرئيسية وإلى التمايزات في تقليد "الحديث" بين السنة والشيعية.

يتمتع الكتاب عموماً بطيف واسع من المواضيع والبلدان. وهو قد كُتِبَ ليقدم رؤية مختلفة وعميقة للعالم الإسلامي اليوم. وهو حتى هذه اللحظة واحد من أكثر المراجع مكتوبة باللغة الألمانية معاصرة حول الموضوع (تم أخذ التطورات التي جرت حتى أواخر عام 2004 بعين الاعتبار). وهو بلا شك سيبقى كتاباً مرجعياً مهماً.

داويد معتدل
ترجمة نجيب اواد



Королева К. *Ислам классический: энциклопедия*. – Москва: Эксмо; СПб.: Мидгард, 2005.

Korolev, Kirill. *Islam klassicheski: èntsiklopedii'a*. Moscow: ESKMO, 2005.

ملخص

موسوعة كلاسيكيات الإسلام

Ислам классический: энциклопедия

يعد هذا العمل الموسوعي عملاً أكاديمياً ذا شعبية، وهو عمل مكتوب باللغة الروسية وفيه محاولة للتعرض للقضايا الأساسية المتعلقة بالإسلام بشيء من التحليل.

ويتألف العمل من توطئة، ثم ثلاثة (3) أجزاء رئيسية، تليها خلاصة وملحقات. الجزء الأول والذي يضم ثلاثة (3) فصول يحمل عنوان «خلفية». وهذا الفصل مخصص لتناول لتاريخ موجز لشبه الجزيرة العربية في مرحلة ما قبل الإسلام، والقرآن والفروق بين النص القرآني والكتب المقدسة الأخرى وبين الإسلام وغيره من الديانات، فضلاً عن معلومات تتعلق بالمذهب السني ويعلم الحديث كما يضم مجموعة من الأحاديث النبوية المتواترة.

الجزء الثاني من العمل ويحمل اسم «تاريخ مقدس»، مقسم بدوره إلى ثلاثة فصول (3) وهذا الجزء مخصص لتناول أصول الإسلام وعالمه وحياة النبي محمد والتاريخ المبكر للخلافة (فترة الخلافة الراشدة) وكذلك حياة الخلفاء الراشدين.

الجزء الثالث من الكتاب يتألف من أربعة (4) فصول. يضم الفصل الأول منها شرحاً لقواعد الدين الإسلامي الأساسية بالإضافة إلى نبذة عن الأركان الخمسة للإسلام ولشعائره الدينية. في نفس الفصل يجد القارئ تركيزاً خاصاً على الأيام ذات القدسية بالنسبة للمسلمين مثل عيد الفطر وعيد الأضحى والمولد النبوي وغيرها. الفصل الثاني مخصص للشريعة الإسلامية والفقه بمذاهبه المختلفة.

أما الفصل التالي فإنه يحتوي على مادة تتعلق بالجماعات المختلفة، والفصل الرابع يحتوي على معلومات عن التصوف. وفي النهاية نجد مجموعة من نصوص الأحاديث النبوية.

الكتاب، الذي حرره الخبير الألماني المعروف Werner Ende (أستاذ مستشار في الدراسات الإسلامية في جامعة فرايبورغ) وUdo Steinbach (مدير مؤسسة GIGA لدراسات الشرق الأوسط، المعروفة بمؤسسة الشرق سابقاً، في هامبورغ)، على مقالات لخمس وأربعين خبيراً. ومنذ عام 1984 أعيدت طباعة طبعة عام 2005 والتي تم تنقيحها وتوسيعها.

يدرس المؤلفون الإسلام في فصول منظمة بحسب الموضوع والموقع الجغرافي ويفحصون مكوناته الاعترافية الإيمانية كدين بالإضافة إلى دوره في الحياة الاقتصادية والسياسية والاجتماعية والثقافية في العالم الإسلامي وفي المجتمعات الإسلامية في آسيا وأفريقيا وأوروبا وأمريكا. تتألف المطبوعة بالمجمل من ثلاثة أقسام رئيسية: القسم الأول (ص. 21-148) عبارة عن مقدمة للتاريخ الديني والسياسي بدءاً بانتشار الإسلام، مروراً بالتطورات اللاهوتية والتشريعية عند السنة والشيعية، وانتهاءً بحركات الإصلاح الإسلامية.

يمثل القسم الثاني الجزء الرئيسي من الكتاب (ص. 151-751). وهو يتحدث عن دور الإسلام السياسي في العالم الإسلامي المعاصر. إلى جانب الملفات الخاصة بأربع وعشرين دولة ودور الإسلام في أنظمتها السياسية، تشير المقالات إلى مجالات مثل الاقتصاد، والنظام المالي والاجتماعي، والأسلمة، والإسلام الشعبي، والإخوانيات والطوائف، والمنظمات الإسلامية العالمية ودور الأقليات غير المسلمة في العالم الإسلامي. في الطبعة الخامسة من الكتاب، تمت إعادة كتابة الفصول الخاصة بمسائل التطور القانوني والديمقراطية والعلمنة وحقوق الإنسان بالإضافة إلى مسائل التمايز الجنسي. وبسبب المتغيرات التي حدثت بعد أن تم نشر الطبعة الأولى من الكتاب منذ عقدين من الزمن، فإن تلك الطبعة الأخيرة تحتوي على مقالات إضافية عن الإسلام في الغرب.

يتعامل القسم الثالث (ص. 755-857) مع الثقافة الإسلامية في العالم الإسلامي المعاصر بفصولٍ عن الدراسات الشرعية والاستشراق، ولغة الإسلام، والأدب الإسلامي المعاصر والفن وفن العمارة الإسلاميين. يوجد أيضاً ملحق (ص. 861-1064) يقدم فهراس شاملة عن شخصيات ومواضيع ومواقع، بالإضافة إلى لائحة المراجع المستخدمة مرتبة بشكل دقيق (خمسين صفحة) يمكن القارئ من استخدام الكتاب بشكل كامل ومن التألف مع الأدبيات المستشهد بها.

تقع المطبوعة بالمجمل في 1064 صفحة وتحتوي على 15 صورة وخريطة. الكلمات ذات الأصل العربي أو التركي أو الفارسي نجدها مترجمة حرفياً. علماً أنّ الترجمات الصوتية للأسماء والتعابير من الأبجدية العربية قد تعرضت لانتقادات الباحثين (أنظر <http://www.qantara.de/webcom/show-article.php/-c478/-nr-410/i.html> Kurt Schraf). من ناحية أخرى، على الرغم من أنّ فصولاً جديدة عن الأقليات الإسلامية في دول أوروبا الغربية، مثل ألمانيا والنمسا وفرنسا، قد تمت إضافتها إلى الطبعة الخامسة من الكتاب، إلا أنه تم حذف مقالات تتعلق باليونان وبرومانيا. لذا، فإنّ القراء المهتمين بحياة المسلمين في تلك الدول عليهم أن يعودوا إلى طبعات الكتاب الأقدم (الأولى حتى الرابعة).

تقدم المقدمة في الفهرست معلومات بسيرة لا تحتويها الموسوعة نفسها، مثل السرد التاريخي لتأليف الموسوعة، ومحتوياتها وفريقها التحريري. وتبعاً لما يرد في المقدمة، فقد تم تحضير الموسوعة ما بين أعوام 1939 و1987 من قبل فرق عمل مؤلفة من أساتذة من جامعة اسطنبول. أما الكتاب الذين ضمتهم تلك الفرق فهم R. Rahemi Arat, Tashin Cavid Baysun, Yazici Adnan, Orhan F. Köprülü, S. Esat Siyavuşgil, Avni Başman, Adivar Ahmed, İbrahim Kafesoğlu, Saadettin Buluç Nihad, Bekir Küttüoğlu, Besim Darkot, Ateş Nazif, Fikret İşiltan, A. Suphi Furatlı, M. Çetin Nejat Göyünç, و Abdülkadir Karahan, Hoca ومع أنّ الهدف المبدئي للمشروع كان نسخ وترجمة الموسوعة الإسلامية، إلا أنّ فريق التحرير لاحظ لاحقاً أنّ العديد من المقالات تحتوي معلومات مزيفة وأخطاء، فقرر أن يعيد بشكل خاص كتابة المقالات التي تخص الأتراك وأن يصحح الأخطاء الرئيسية في المقالات الأخرى أيضاً. بالنتيجة، *İslam Ansiklopedisi* تحولت إلى عمل أصيل بشكل أساسي عوضاً عن مجرد ترجمة. عند اكتمال العمل على الموسوعة، ظهر أنّ ثلثي عدد الصفحات وثلث المقالات فيها عمل أصيل. أما أطول تلك المقالات فهي مقالة "الترك" (480 صفحة)، في حين أنّ أطول مداخل السيرة الذاتية هو مدخل "اتاتورك" (89 صفحة).

من أهم ملامح الفهرست اللائحة الكاملة للمقالات في الموسوعة، ولائحة أسماء الكتاب ومقالاتهم، بالإضافة إلى المعلومات الخاصة بفريق التحرير وتاريخ الموسوعة. فيما يتعلق بهذا، يقدم الفهرست 800 صفحة من النقد والتقييم للموسوعة في الإعلام التركي، ولكن دون معلومات إضافية تذكر.

ترجمة نجيب اواد



Laut, Renate, Ende, Werner, Steinbach, Udo. *Der Islam in der Gegenwart*. München: Beck, 2005.

ملخص

الإسلام اليوم: تطور وانتشار، ثقافة ودين-دولة، سياسات وشريعة

Islam in der Gegenwart

Der Islam in der Gegenwart (الإسلام اليوم) واحد من الكتب الألمانية الموسوعية الأكثر شمولية عن الإسلام في المجتمعات المعاصرة. أصبح هذا الكتاب منذ نشره لأول مرة عام 1984 عملاً مرجعياً في الحقل وواحدًا من أكثر الكتب المرجعية أهمية للعلماء وللأكاديميين على حد سواء. يحتوي

الوقت، وخلافاً لـ الموسوعة الإسلامية حيث يرد عنوان كل مدخل بالصيغة العربية والتركية والفارسية، فإن كل مداخل الموسوعة المذكورة ترد بصيغتها التركية.

بعض أهم المساهمين في الموسوعة التركية هم Pertev Nâili Boratav, Besim Darkot, Abdülbaki Gölpınarlı, Mehmet Kaplan, Mehmet Fuat Köprülü, Reşad Ekrem Koçu, Sabri Esat Siyavuşgil, Ahmet Yaşar Ocak, Hamdi Tanpınar and Zeki Velidi Togan. شك بأن الموسوعة مرجع عالي القيمة. فهي تجعل الموسوعة الإسلامية الطبعة الأولى متاحة في اللغة التركية، كما تقدم العديد من المداخل الجديدة المكتوبة من قبل نخبة الباحثين الأتراك. مع هذا، يعيب محتواها القمّ وتحتاج لغتها إلى تحديث.

هناك فهرس للعمل، *İslam ansiklopedisi* (q.v.) *indeksi* من إعداد Vâhid Çabuk نشرتته الجمعية التركية التاريخية (Türk Tarih Kurumu) في عام 1994. لا يجب أن نخلط بين الموسوعة المذكورة هنا وموسوعة *Türkiye Diyanet Vakfı İslâm ansiklopedisi* Istanbul 1988-, q.v التي يجري العمل عليها حالياً، وهي عمل جديد كلياً يبحث في الحقل نفسه.

بورجو كاراهان
ترجمة نجيب اواد



Çabuk, Vâhid. *İslam Ansiklopedisi İndeksi*. Ankara: Türk Tarih Kurumu Basımevi, 1994, 13 Volumes.

ملخص

الفهرست التركي للموسوعة الإسلامية

İslam Ansiklopedisi İndeksi

هذه المطبوعة هي فهرست الثلاثة عشر مجلداً الخاصة بالموسوعة التركية الإسلامية، والتي تم تأليفها بالاشتقاق من الموسوعة الإسلامية المعروفة التي نشرتها دار بريل للنشر. يتألف مجلد الفهرست من توطئة (صفحتين) ومقدمة قصيرة (12 صفحة) وقسمين رئيسيين. يقدم القسم الأول لائحة أبجدية لمقالات الموسوعة إلى جانب رقم المجلد والصفحات التي تقع كل مقالة فيها في المجلد المذكور. أما القسم الثاني، فيضم لائحة أبجدية تبدأ بالأسماء الأخيرة للمؤلفين مع عنوان المقالة التي كتبها كل منهم وموقعها في كل مجلد.

تقدم التوطئة معلومات عن نظام الترجمة الصوتية والنسخ الذين يتبعهما الفهرست بالإضافة إلى التوضيح بأن هدف العمل الأساس هو مساعدة الباحثين على توفير الوقت واستخدام الموسوعة بيسر.

Houtsma, M. T. *İslam Ansiklopedisi: İslam Alemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati*. İstanbul Üniversitesi. Edebiyat Fakültesi; Turkey. Milli Eğitim Bakanlığı, 1950–88, 13 Volumes.

ملخص

موسوعة الإسلام (الطبعة التركية)

İslam Ansiklopedisi: İslam Alemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati

İslam Ansiklopedisi هي الطبعة أو الترجمة التركية للطبعة الأولى للمرجع المعروف (*Encyclopedia of Islam*) (الموسوعة الإسلامية). تم إعدادها تحت رعاية وزارة التعليم الوطنية التركية وبلجنة مؤلفة من أساتذة الآداب في جامعة اسطنبول. تم نشر الموسوعة المذكورة، والتي تحتوي على 13 مجلداً وفهرساً، ما بين أعوام 1950 و1986، حيث تمت ترجمة كل مدخل من مداخل *موسوعة الإسلام* إلى التركية. بالإضافة إلى هذا، تمت إضافة العديد من المقالات الأصلية المتعلقة بتركيا والشعب التركي والامبراطورية العثمانية ووسط آسيا، بالإضافة إلى توسيع المقالات الموجودة أصلاً. في العديد من الحالات، تمثل تلك النصوص الجديدة إضافات جوهرية نتجت عن عمل أوسع بشكل ملحوظ من العمل الذي تنصف به الطبعة الأولى من *الموسوعة الإسلامية المترجمة*. وفي بعض الحالات القليلة، تم تبني بعض المداخل من الطبعة التركية وإضافتها لاحقاً إلى الطبعة الثانية من *الموسوعة الإسلامية*. في حين، وفي العديد من الحالات، تم الاكتفاء بالاستشهاد بمثل تلك المقالات التركية في لوائح المراجع في نهاية الطبعة المذكورة.

تتصدر الطبعة التركية مقدمة مستفيضة تلخص تاريخ الدراسات الشرقية منذ القرن الثامن وحتى أواسط القرن العشرين وتشير إلى أهم الباحثين في حقل الدراسات الشرقية وإلى تواريخ وأعمال صدرت في الغرب. تتابع المقدمة مع نظرة في تاريخ الدراسات التركية، حيث يتم الإشارة بشكل يثير الاهتمام إلى أعمال موسوعية عن الدراسات التركية نُشرت في تركيا. من بين تلك الأعمال: (ŞEMSEDDEN SAMI, *KAAMÜS-ÜL A'LÂM*) (سنة أجزاء، 1889–1898) وكذلك (*MUHITÜLMAARIF*) الذي حرره EMRULLAH EFENDI.

تشرح المقدمة لا السبب الكامن وراء ترجمة *الموسوعة الإسلامية* فقط بل ووراء تحريرها أيضاً كما يلي: "في حالة عمل كهذا [الموسوعة الإسلامية]، وعوضاً عن تحضير عمل مماثل ورفض فكرة ترجمته، قررنا أنه من المستحسن أن نقدم إسهاماً للعلم، الذي هو ملكية عامة للبشرية، من خلال ترجمتها [الموسوعة الإسلامية] إلى لغتنا ومحاوله إكمالها بإضافات جديدة أثناء عملية الترجمة" (ص. XVII).

تتبع *İslam Ansiklopedisi* نمط *الموسوعة الإسلامية*: المقالات مرتبة أبجدياً، وهناك لوائح قصيرة مفيدة لمراجع كل مدخل، وكل مدخل من المداخل ينتهي باسم كاتبه. في نفس

عشر للهجرة. وهي تتبع المنهج التقليدي القائم على الحقبات وتقيس كل قرن من الزمن في سياقها، ولهذا يتم تصنيف العلماء أجدبياً تبعاً للقرون التاريخية. مع هذا، يبدأ المجلد الأول بحياة النبي محمد (عليه السلام) في المقالة الأولى (Muhammad Aleyhisselam)، يتبعها مقالات عن الخلفاء الأربعة الأول (أبو بكر، عمر، عثمان وعلي) والعشرة الباقين الذين كُتبت لهم الجنة (العشرة المبشرة) وعائلة الرسول (آل البيت) وزوجاته: كلها مرتبة وفق أهميتها تحت تلك الأبواب، بدلاً من ترتيبها أجدبياً. مع ذلك، فإن بعض المراجع المذكورة في العلوم الإسلامية (مثل التفسير والحديث والفقه) كلها مرتبة وفق التسلسل الأبجدي.

مع أن الموسوعة تنظر في حياة العلماء المسلمين بتفصيل كبير، إلا أن المرء يلاحظ أيضاً من التفصيل عن العلماء ذوي التوجه التصوفي. أو يمكن للمرء أن يقول أن النواحي التنسكية والتصوفية عند العلماء هي التي تركز عليها الموسوعة. على سبيل المثال، هناك إطالة ملحوظة في مقالات علماء متصوفين مثل الحارث المحاسبي والإمام الرباني وذو النون المصري ومولانا جلال الدين الرومي يعني السرد القصصي عن حياة العلماء الموسوعة من نفاذ تصوفي. إلا أن هذا النفاذ يطغي، من ناحية أخرى، على العرض المتعلق بإسهامات هؤلاء العلماء للعلوم الإسلامية.

إن إضافة نصوص عن حياة كل من السلطان محمد الفاتح وتيمور خان إلى لائحة علماء القرن التاسع للهجرة بالإضافة إلى حياة الشاعر الشعبي الصوفي يونس عمري يعطي للقارئ انطباعاً بأن طيف المواد التي تحويها الموسوعة واسع. إلا أنه من الواضح أيضاً أن الموسوعة تركز نفسها حول ثقافة المنطقة التركية/الإسلامية وترتكز على الجانب السني/الصوفي بالتحديد. ما يثبت هذا الأمر أن الموسوعة بالكاد تذكر شيئاً عن العلماء الشيعة في إيران والجزيرة العربية وشمال أفريقيا وشبه قارة الهند/باكستان وأفغانستان وآسيا الوسطى أو حتى جنوب شرق آسيا.

بالرغم من وجود فهرس في ختام كل مجلد، إلا أن المجلد الأخير يحتوي على فهرس شامل عنوانه "الفهرس العام لموسوعة العلماء المسلمين"، يغطي كافة المجلدات. كما أن المجلد الأخير يقدم كافة المراجع المستخدمة في الموسوعة تحت عنوان "المراجع المستخدمة"، إضافة إلى لوائح مراجع قصيرة تتبع كل مقال. زد على ذلك، هناك مسرد ملحق بالمجلد الأخير لكل كلمة معروفة تحت عنوان "معاني الكلمات والمفردات المستخدمة".

تحتوي هوامش صفحات الموسوعة على أمثلة من الفن الإسلامي والأحاديث. ويحتوي كل مجلد على بعض الصور واللفظيات، دون أن تتعلق مباشرة بالموضوع الوارد في النص. تتصف تلك الصور بنوعيتها الرديئة، وهي بالأسود والأبيض. إلا أن صور الغلاف، كذلك الخاصة بقبة الصخرة والمسجد النبوي وقيور الولي حاج بيرمي وحاج بكتاش تفتن عين الناظر. تخبرنا لائحة المؤلفين في بداية الموسوعة أن هذا العمل الضخم قد تم تأليفه من قبل إسهامات قدمها العديد من الباحثين. إلا أن أسماء المؤلفين لا ترد في نهاية كل مقال.

بلال ككير

ترجمة نجيب اواد



تتناول المداخل الـ 578 المرتبة أجدبياً إشكاليات إسلامية عامة وخاصة، وتدرس الفرق الإسلامية، وتاريخها، والجوانب النظرية والعملية من الفكرة الإسلامية، ومسائل الفقه ومذاهبه، والجماعات، والأعلام - الفلاسفة المسلمين، والمتكلمين، ومؤسسي المذاهب الفقهية، والطرق الصوفية، ... إلخ - وكذلك المفاهيم الأساسية، والمصطلحات الرئيسية في الإسلام. ويمكن تمييز المقاربة في تعريفها الجامع لكل مصطلح، وتاويلها المفصل لمعانيه المختلفة، فمثلاً "قلندر" تُفسر بأنها: 1. مصطلح تقني يدل على صوفي في حال الوجد؛ 2. مصطلح شعري صوفي يدل على عارف يصوب إلى الاتحاد مع الله؛ 3. أحد أفراد الطريقة القلندرية؛ 4. أحد (المتصوفة) المسلحين المرافقين للقوافل.

في الموسوعة عددٌ من المداخل الجديدة، وبخاصة حول مفردات القرن، وقصصه، وتاريخ المجتمعات الإسلامية، وإشكاليات الهدى والضلال، والجوانب النظرية والعملية للسلطة في الإسلام، والعلاقات الاجتماعية الاقتصادية في المجتمع الإسلامي القروسي، ومنظومة التعاليم الصوفية، وتاريخ الفقه الإسلامي، ونظرياته، والتفسيرات الحديثة للمفاهيم التراثية. ومن أكثر المداخل إثارة للاهتمام تلك المرتبطة بالطرق الصوفية، ونشاطها في شتى أرجاء العالم (في آسيا الوسطى، والهند، وأفريقيا) مع أن هناك إغفالاً لتفاصيل مثل استئصالهم من آسيا الوسطى وشمال القوقاز خلال الحقبة السوفييتية. ويصح هذا على الإسلام أجمع في الاتحاد السوفييتي إذ يُغفل تاريخ الدين هناك، الحديث منه والمعاصر، بسبب عقيدة الدولة الرسمية في الإلحاد. تظهر المصادر الرئيسية أسفل كل مدخل وفقاً لترتيب الزمني.

وفي الكتاب رسوم بيانية تشرح عددًا من المداخل، وتبين التطورات الفكرية في الإسلام وفقاً لمسائل حاسمة مثل إشكاليات السلطة، والإيمان، والقضاء والقدر، وذات الله وصفاته، والفقه (الرسم 1)، اتجاهات الإسلام الرئيسية (الرسم 2)، نسب قريش (الرسم 3)، الطرق الصوفية الكبرى وفروعها (ذُكرت في الكتاب) (الرسم 4)، تطور الشيعة بمن فيهم من يسمون غلاة الشيعة (الرسم 5). ويحتوي العمل على صور لمزارات إسلامية. وفي نهاية الموسوعة ثبت لأهم المصادر، وما يُستحسن قراءته حول الموضوع.

فكتوريا أراكيلوفا

ترجمة حسين عبد الساتر



İslâm Alimleri Ansiklopedisi. Istanbul: Türkiye Gazetesi, 1986, 18 Volumes.

ملخص

موسوعة العلماء المسلمين

İslam Alimleri Ansiklopedisi

تهدف هذه الموسوعة ذات الثمانية عشرة مجلداً إلى تقديم السير الذاتية لعلماء مسلمين عاشوا ما بين القرن الأول والثالث

المجلد الأول يحوي 786 مدخلا ويتكوّن المجلد الثاني من 471 مدخلا بينما يسجل المجلد الثالث 565 مدخلا بين طياته. تتحدث فصول المجلد الأول عن حقيقة الله والرسول صلى الله عليه وسلم وعائلته وأبنائه وبناته وأمّهات المؤمنين. ويلي هذه الفصول الكلام على الصلاة وجوانبها والقرآن الكريم والصوم والحج والطهارة والدعاء والأحاديث النبوية والمحدثين. وتحتوي كل الفصول على المداخل ولكن لم يتبع المؤلف طريقة منسقة في تسجيلها. وتأتي في نهاية كل الفصول مداخل متنوعة في الترتيب الأبجدي. وقد تمت في النهاية كتابة بعض الكلمات والمصطلحات العربية، ويبدو أنه تم القيام بذلك لزيادة عدد المداخل إلى الرقم المقدس وهو 786. أما مداخل المجلد الثاني فهي على الترتيب الأبجدي كاملة، ولكن المجلد الثالث يبدأ بالمداخل حسب الترتيب الأبجدي حتى المدخل الحادي والخمسين، وبقيّة الصفحات موزعة على خمسة عشر فصلاً. و يأتي أولاً الفصل عن القرآن الكريم ومختلف جوانبه و تتبعه فصول الوضوء والصلاة وطرقها وأنواعها والإيمان والرسول وشهداء الغزوات والهجرة وأساليب مطالعة الكتب وغيرها. كذلك توجد في نهاية المجلد الثالث بعض الكلمات العربية ومختلف أنواع الدعاء.

توضح موسوعة الإسلام كل جوانب الإسلام وتطبيقاته بالإضافة إلى بعض الأحداث التاريخية ولكنها حافلة بالمكررات والمحذوفات. وقد تم تجاهل الممارسات الدينية المحلية تماماً بالخصوص تلك التي لها صلة بالفصائل الإسلامية مثل البريلوية والقاديانية والشيعة. وقد كتب العلماء المسلمون ورؤساء المدارس الإسلامية الكبرى مقدمة هذه المجلدات وذلك لمنحها الموثوقية اللازمة.

رضوان الرحمن



Милославский, Г.В. & Негря, Л.В.. *Ислам: - энциклопедический словарь*. Москва: Наука, Глав. ред. восточной литературы, 1991.

Miloslavskii, G. V. & Negria, L. V. *Islam: - entsiklopedicheskii slovar'*. Moscow: Nauka, Glav. Red. Vostochnoi literatury, 1991.

ملخص

الإسلام: قاموس موسوعي

Ислам: энциклопедический словарь

هذا عمل مرجعي أكاديمي موسوعي يُجمل أبحاث العلماء السوفييت في الإسلام، وأهم منجزات الدراسات الإسلامية آنذاك (أي عملياً، الموسوعة الإسلامية متعددة المجلدات).

اللائحة الأدق، يقدم المؤلفان الفرضية الأكثر صحة. مثال على هذا التساؤل ما إذا كانت كلمة Balcony مشتقة من *Bālā-khānah* أم من المفردة الإيطالية Balco. كما يقدم المؤلفان أيضاً لائحة بكل اللغات المسؤولة عن كلمات هجينة مثل المفردة الإنكليزية-الفارسية *Jail-khana* التي تعني "هدف" من الكلمة الإنكليزية "jail" والكلمة الفارسية "khana" والتي تعني "منزل". يتبع التعاريف استشهدات مرتبة زمنياً لتوضيح الاستخدام.

إلى جانب كونه مرجعاً إتمولوجياً دقيقاً يحتوي مفردات تاريخية وجغرافية، يحتوي هوبسن-جوبسن على العديد من المفردات العلمية، الطبية والنباتية والحيوانية مثلاً، والتي لا نجد سرداً واضحاً لها في عناوين هوبسن-جوبسن الفرعية. هوبسن-جوبسن مسرد منظم بشكل جيد ودقيق بشكل عادل. لقد اعتمد المؤلفان بشكل أساسي على مسارد وأعمال إتمولوجية كتبها باحثون غربيون. وهم لا يستخدمون مع الأسف أي قواميس هندية أو أوردية أو فارسية متوفرة كان من الممكن أن تغني العمل. مع هذا، يحسب للمؤلفين لأنهما في قسم "عناوين الكتب الكاملة" استشهدا بأعمال عديدة ألفها "المحلون"، معظمها يتعامل مع التاريخ والجغرافيا والإدارة واللاهوت الخ. يطابق محتوى النسخة الإلكترونية من هوبسن-جوبسن ما يوجد في الطبعة الورقية المجلدة، إذ تبدو هذه الأولى أكثر سهولة لاستعمال القارئ. يوجد روابط عديدة بين تعاريف ومراجع ثانوية أو من الدرجة الثالثة يمكن للقارئ أن يجد سبباً إليها باستمرار.

مرتضى بهارلو
ترجمة نجيب اواد



قرشي , محمد يامين. *انسانيكلوپيڈيا آف اسلام*. دهلي: تاج كينپي، 1978.

Quraishī, Muḥammad Yāmīn. *Insa'iklopedia af Islam*. Delhi: Taj Company, 1978. (reprint 1994)

ملخص

انسانيكلوپيديا آف اسلام

انسانيكلوپيڈيا آف اسلام

تتكون هذه الموسوعة من ثلاثة مجلدات وهي تتناول بصورة رئيسية مواضيع العلوم الإسلامية والقوانين الشرعية المتعلقة بكل الجوانب النظرية والعملية للحياة. وتدعي الموسوعة أنها تركز بالخصوص على وحدة الله والرسالة والصلاة والزكاة والحج والجوانب الأخرى للعبادة. وهذه المعلومات كلها مؤسسة على المصادر الصحيحة والمعتمد عليها بتسجيل المعاني والتوضيحات والتفاصيل لبعض المصطلحات الإسلامية.

Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive. Richmond: Curzon Press, 1995.

Erşahin, İbrahim. *Halk Kültürü ve Edebiyat Sözlüğü*. Istanbul: Ötügen, 2005.

ملخص

قاموس الثقافة والأدب الشعبيين

Halk Kültürü ve Edebiyatı Sözlüğü

هوبسون-جوبسون: مسرد المفردات والمصطلحات والكلمات البسيطة الأنكلو-هندية، استطراد إتيمولوجي، تاريخي وجغرافي

Hobson-Jobson: a glossary of Anglo-Indian words and phrases and of kindred terms, etymological, historical, geographical and discursive

ألف هذا العمل آرثر بورنل وكول. هنري بول. وهو أكثر من مجرد مسرد كلمات. إنه "عمل فريد بالمقارنة بمراجع مماثلة؛ مجلد يجمع الاهتمام والإبهار بالتعليم بشكل لا ينجح بفعله سوى القليل جداً من القواميس"، كما يقول وليم كروك الذي قام بتحرير الطبعة الثانية من المسرد وتزويدنا بها. يمثل عنوان المسرد نسخة صوتية معدلة عن "يا حسن، يا حسين" (المستقاة من اللحن العربي-الفارسي المعروف عند المسلمين الشيعة، والذي يكرم الامامين الثاني والثالث على التوالي). يحتوي هوبسون-جوبسون على الآلاف من تلك المفردات والعبارات، ونظرياتها الإتيمولوجية وتعريفها مع أمثلة عن استعمالها عبر التاريخ. وبعد أن يشير إلى أصل كل مفردة، يقدم المؤلفان كل مدخل في نسخته الأنكلو-هندية متبوعاً بطريقة تلفظه وتهجئته المحلية. في معظم الحالات، تلك المفردات والعبارات هي تشويه لصياغتها الأصلية، والتي دخلت إلى معاجم مفردات أمم تقع بعيداً جداً عن موطن تلك المفردات والعبارات الأصلية.

في "الملاحظات الابتدائية"، يشير المؤلفان إلى أن هوبسون-جوبسون هي استمرارية لنمط كامل من الأعمال بدأ العمل عليها في أواخر المرحلة الإليزابيثية، حين دخلت إلى اللغة الإنكليزية مفردات هندية مثل Calico, Chintz, Gingham. احتاج الوافدون الجدد والمحليون إلى كلمات تعبر عن أفكار ومصطلحات تقنية ومعاملات بيروقراطية افتقرت إليها لغتهم الأم. يهدف مؤلفا هوبسون-جوبسون إلى ملء هذا الفراغ من خلال التعريف بكلمات ناشئة. ما زال القراء يستطيعون أن يجدوا في هوبسون-جوبسون تطبيقات ملائمة ومفيدة اليوم لأنّ إعلام وأدبيات المجتمعات ما بعد-الاستعمارية الناشئة حملت العديد من تلك المفردات إلى العصر الحالي.

بمتابعة "الملاحظات الابتدائية"، سيدج القارئ "لائحة من المسارد" تحتوي على 21 مرجع. أما القسم الثالث المعنون "عناوين كاملة لمؤلفات يستشهد بها المسرد" فتحتوي على جرد لأكثر من 600 مرجع، مثل الروايات والمذكرات والكتب العلمية والتاريخية، مرتبة أبجدياً بحسب اسم المؤلف، يتبعه عنوان الكتاب، واسم الناشر والطبعة المستخدمة التي استشهد بها المؤلف. يرتب المؤلفان كل مفردة أبجدياً تبعاً لأكثر حالات تلفظها التي شاعت بين الأنكلو-هنود في أواخر القرن التاسع عشر، مع إتباعها بنسخ أخرى عند الحاجة، مشيرين أولاً إلى الأصل اللغوي لكل مفردة. وعندما تتضارب النظريات حول مصدر

يعد هذا القاموس قاموساً صغير الحجم يتألف من ثلاثمائة وستة (306) صفحات ولا يشتمل على فهرس. يضم القاموس ألفاً وثلاثمائة (1300) مدخل كثير منها يمكن أن يوجد في القواميس التقليدية.

إن هذا العمل، واسمه بالتركية *Halk Kültürü ve Edebiyatı Sözlüğü*، يشتمل على مفاهيم ذات أصول تركية كما يشتمل على مفاهيم استعيرت من لغات وثقافات أخرى وإن كان لا يعرض خلفية معلوماتية تتعلق باشتقاق المفاهيم المستعارة، ومن شأن هذا القصور المعلوماتي أن جعل وضع بعض الألفاظ في سياق تركي شعبي أدبيا كان أو ثقافياً أمراً صعباً، مثلما هو الحال لفظة "ansiklopedi" ذات الأصل الفرنسي.

ويمكن للخلفيات اللغوية للمدخلات أن تكون ذات نفع في فهم كيف أدخل لفظ بعينه على الثقافة التركية فغدا جزءاً منها، وهو أمر غير متوفر في هذا العمل.

من الملاحظ أنه يعقّب كل مدخل تعريف موجز. وتتنوع تعريفات المفاهيم من حيث الطول، فالبعض منها قد تعرض له العمل بالشرح شديد الإيجاز فيما لا يزيد عن عبارتين أو ثلاث، بينما غطى العمل مفاهيم أخرى بالشرح في فقرات وافية الطول. هذا ويستخدم المؤلف طريقة عرض مربكة لتنظيم تعريفات المدخل، ووفقاً لهذه الطريقة فإن المؤلف يضع المعاني المختلفة لنفس المفهوم مع الفصل بينها ب"//"، بينما يضع المفاهيم المترادفة التي تشكل تنوعاً على نفس المفهوم مع الفصل بينها ب"//". ولا يمكن للقارئ أن يعرف أكثر عن الاستخدامات المختلفة للمفهوم ذلك أن المدخلات غير مشفوعة بمراجع. وإن كانت توجد قائمة مراجع واحدة موجزة وتنتم بالعمومية في نهاية القاموس. القاموس يدعم تعريفاته لعدد قليل من المفاهيم بإعطاء أمثلة توضح استخداماتها، غير أن هذا لا ينطبق على كل المفاهيم الواردة به وذلك دون وجود تفسير منطقي واضح.

عموماً، فإن هذا القاموس لا يوصف بأنه مصدر شامل يعتمد عليه الباحثون المتخصصون في هذا المجال، بل إنه بالأحرى يعتبر كتاباً مدرسياً، تكلمياً في مادته للطلبة الذين يدرسون الثقافة والأدب الشعبيين، وهو ما ذكره الناشر في تقديمه القاموس.

تلخيص: بورسو كارهان
ترجمة سلمى أنور



Burnell, A. C.; Croke, William; Yule, Henry. *Hobson-Jobson: a glossary of colloquial Anglo-*

صفحة هو جزء تكميلي مرتب ترتيبا هجانيا ومدخلاته موضوعة بصورة مبسطة وشاملة، وتوفر للقارئ معلومات أولية وإن كانت غير مشفوعة بمراجع أو حواشي.

عموما فإن الموسوعة عمل الغرض منه أن يمثل عملا موسوعيا عالميا يقوم على تجميع معلومات من شتى فروع المعرفة، وفي القوت نفسه أن يكون بمثابة خلاصة معرفية محلية تتعلق بتركيا. وعلى الرغم من أن الفضاء المعرفي الذي تغطيه الموسوعة وهيكلها جاء يماثل دائرة المعارف البريطانية المختصرة الشهيرة وموسوعة لاروس العالمية فإنها تظل عملا موسوعيا أصيلا، فهي ليست ترجمة لأي من الموسوعتين العالميتين، بل فضلا عن ذلك فإنها مقارنة بهما أصغر حجما ومدخلاتها أقل عددا. وتتكون معظم مدخلات الموسوعة من ما بين خمسين (50) إلى مائة وخمسين (150) كلمة للمدخل الواحد. كذلك فإن موسوعة جورسيل وبخلاف نموذج الـ "الموسوعة والقاموس" هي عبارة عن موسوعة معرفية فقط تركز على الأسماء الملائمة لغرضها.

جدير بالذكر أن قائمة المشاركين في العمل والتي هي قائمة طويلة تضم أسماء متخصصين جديرين بالملاحظة، أغلبهم من ذوي الخلفيات الأكاديمية. ونجد في بداية كل جزء قائمة بالمشاركين في إعداده وقد تم تقسيم القائمة إلى قائمتين فرعيتين هما: قائمة "العلوم التطبيقية" وقائمة "العلوم الاجتماعية". ولا تقتصر القائمة على ضم أسماء خبراء في المجالات المعرفية الرئيسية التي تشملها الموسوعة مثل الرياضيات أو الفوتوغرافيا أو الأركيولوجيا (تاريخ عصور ما قبل التاريخ) بل إنها تمتد لتشمل خبراء في مجالات أكثر تخصصا مثل علم تحقيق النقود والأوراق وعلم المنمنات وعلم الميتالورجيا (علم المعادن) وعلم الأمراض الداخلية.

وتختلف الموسوعة عن نظيراتها من الموسوعة المنشورة في تركيا حتى ذلك الحين نظرا لأنها تحتوي على مواد بصرية أكثر بكثير من غيرها. فالمتصفح قد يطالعه عددا من الصور الفوتوغرافية والرسومات أو الخرائط تقريبا على كل صفحة من صفحاتها، بل إن بعض صفحاتها مخصصة بالكامل لعرض صور توضيحية تتعلق بالمدخلات مثل المدخل المتعلق بالحرب العالمية الثانية.

وكما هو الحال مع مثل هذه الأعمال التي تهدف إلى تغطية كل فروع المعرفة، فإن موسوعة جورسيل بدورها بدأت تدخل في عداد الأعمال غير المواكبة زمنيا منذ اللحظة التي نشرت فيها، ونظرا لأنه ليست لها نسخة إلكترونية على الشبكة الدولية للمعلومات فإن مدخلاتها قد أصبحت غير مواكبة بسرعة أكبر بكثير.

بالإضافة إلى ذلك فإن المدخلات المتعلقة بتركيا بصفة خاصة فإن المطالع قد تقابله معلومات غير صحيحة (مثل الإشارة إلى عمل علي كمال الروائي فترة بوصفه عملا يضم مجموعة من المقالات المجمعة للكاتب)، كما أن ملاحظات متحيزة (مثل كون "غزو" تركيا يعد بمثابة نهاية العصور القروسطية وبداية العصر الحديث، أو التأكيد على أن الأبحاث العلمية الحديثة قد أثبتت أن الأكراد ذوو أصول تركية).

أنجين كيليتش
ترجمة سلمى أنور



وغنية بالتفاصيل المتعلقة بالمادة التي يشملها المجلدان الأولان. ويصرح بروكلمان أنه حصل معظم المادة الإضافية تحديداً من مكتبات القاهرة وإسطنبول.

يركز المجلد الاستلحاقي الثالث على الأدب المعاصر في العالم العربي حتى اندلاع الحرب العالمية الثانية. ويظهر العديد من الأعمال بالعربية منذ الحرب العالمية الثانية فإن من الضروري أن يبدأ فريق عمل بسد الحاجة الماسة لإكمال المشروع. وبما أن نظام الاقتباس الذي اتبعه المؤلف قد هجر لقدمه وصعوبة استعماله فإن "جان جست وينكم" نصح القارئ باستعمال كتاب المخطوطات الإسلامية في العالم جنباً بجنب مع تاريخ التراث العربي لتعيين الأعمال المستعملة في تأليف هذا العمل. أما بالنسبة للعمل برمته، فالجدير بالذكر أن بروكلمان أشار إلى المستندات العربية التي يعرفها. وبالتالي فإن هناك أعمال بالعربية حديثة وقديمة قد اكتشفت مؤخراً، ولذلك فإن تحديداً حقيقياً لهذا العمل سيشكل إسهاماً مهماً لدراسة التراث العربي. حتى الآن لم تؤخذ مبادرات بهذا الشأن، وحتى كتاب المخطوطات الإسلامية في العالم لا يعتبر بديلاً عن عمل بروكلمان الموسوعي.

أپتین خانباغی
ترجمة بلال الأرفه لي



Görsel Büyük Genel Kültür Ansiklopedisi.
Istanbul: Görsel, 1984-87, 15 Volumes + 1 Volume (1993).

ملخص

موسوعة جورسيل الشاملة للثقافة العامة

Görsel Büyük Genel Kültür Ansiklopedisi

لقد كتبت ونشرت هذه الموسوعة التي تتألف من ستة عشر (16) جزءاً باللغة التركية في الفترة ما بين العامين 1984 و 1993 وأخرجتها إلى النور شركة جورسيل ياهينلار للنشر التي تتخذ من تركيا مقراً لها. وتعد هذه الموسوعة مرجعاً عملياً تستهدف جمهوراً عاماً غير متخصص من القراء وبالأخص طلاب المدرسة الثانوية. وقد كانت هذه الموسوعة من أكثر مشروعات الأعمال الموسوعية طموحاً في وقته إذ رمي إلى تغطية جميع فروع المعرفة. وتتنوع موضوعات الموسوعة ما بين تاريخ وفلك ورياضيات ومسرح وعلم نفس وحاسبات آلية وموسيقى وعلم نباتات.

إجمالاً، تتألف الأجزاء الخمسة عشر (15) الأولى من الموسوعة من تسعة آلاف وثلاثمائة وخمسين (3590) صفحة، وفي نهاية الجزء الخامس عشر (15) يوجد فهرس قوامه مائتان وثلاثة وسبعون (273) صفحة. أما الجزء السادس عشر (16) من الموسوعة والذي يتألف من ستمائة واثنين وسبعين (672)

ملخص

تاريخ الأدب العربي

Geschichte der arabischen Litteratur

مرّ أكثر من نصف قرن على تاريخ نشر العمل المتعدد الأجزاء، تاريخ الأدب العربي (*Geschichte der arabischen Litteratur*). ما زال العمل، برغم هذا، من أكمل وأشمل الأعمال التاريخية والأدبية التي تعنى باللغة العربية وآدابها حول العالم. يمدنا كارل بروكلمان (1868-1956)، وهو من أعلام اللغويين والمتخصصين الألمان في اللغات السامية، في هذه الأجزاء بنظرة دقيقة ومزمنة للتاريخ والأدب وعلوم اللغة. وهو بانصرافه إلى هذا العمل يسدّ فراغاً وحاجةً واسعى النطاق عند الباحثين في مجالات التاريخ واللغة العربية وآدابها.

ملخص الكتاب وبنائه

يتكوّن البناء الأصلي للكتاب من مجلدين وثلاثة ملحقات. يبدأ المجلد الأول من السلسلة (والمؤلف من الكتاب الأول والثاني) بمقدمة طويلة بقلم "جان فان ويتكم" تعنى ببناء الكتاب والدوافع وراء تأليفه. يبحث الكتاب الأول نشأة الأدب العربي منذ بداياته وحتى الفترة الأموية. يعالج الكتاب في هذا القسم التراث العربي الجاهلي ورواد الأدب العربي. ويدرس أيضاً الأجناس والآثار الأدبية الأولى في الأدب العربي. يركّز هذا القسم على فنّ الشعر.

يعرض القسم الثاني قائمة بالأعمال الأدبية المؤلفة في الفترة العباسية (750-1000) والكلاسيكية (1000-1258). يقسم المؤلف هذا القسم إلى موضوعات تتضمن الشعر والنثر وعلوم اللغة والتاريخ والحديث والفقه (كما يشتمل على دراسة المذاهب الفكرية الإسلامية: الحنفي والمالكي والشافعية والحنبلية علاوة على المدارس الشيعية: الزيدية والإمامية). ويضمّن المؤلف هذا القسم دراسة التراث العلمي والفلسفي.

ينقسم المجلد الثاني من هذا العمل الموسوعي إلى مرحلتين: الأولى تشمل المرحلة الواقعة بين الغزو المغولي واستيلاء السلطان سليم الأول (1258-1517) على مصر، والثانية تشمل المرحلة الممتدة من الفتح العثماني لمصر عام 1517 وحتى غزو نابليون لها عام 1758. مثلت هذه المراحل في الكتاب على أنها فترة انحطاط للأدب العربي. رُتب هذا المجلد بحسب التقسيم الجغرافي وقسم موضوعياً. يطمح بروكلمان في تغطية الإنتاج التراثي في أي موضوع من العلوم الإنسانية أو العلمية. وحتى عندما يدرس المؤلف مناطق كإيران والأناضول والملاي والجزر فإنه لا يميل عن نطاق الكتاب مركزاً فقط على التراث المكتوب بالعربية. يستحقّ بروكلمان التقدير كونه من أوائل الباحثين الذين غاصوا في التراث العربي الذي أنتجته المناطق المحيطة بالإمبراطورية الإسلامية كالصين والصحراء الغربية الإفريقية.

بعد أربعين سنة، أصدر بروكلمان ثلاثة مجلّدات استلاحاقية لإكمال العمل الأصلي ذي المجلدين. الشكل الداخلي لهذه المجلّدات مشابه للمجلدين الأولين حيث رُتبت جغرافياً وقُسمت إلى موضوعات. غير أنّ المجلّدات الاستلاحاقية أضخم حجماً

Gelişim-Hachette Türk ve dünya tarihi ansiklopedisi. Istanbul: Gelişim Yayınları, 1985, 8 Volumes.

ملخص

موسوعة جيلشام-هاشيت لتاريخ تركيا والعالم

Gelişim-Hachette Türk ve dünya tarihi ansiklopedisi

تهدف هذه الموسوعة إلى تقديم تاريخ العالم بدءاً من عصر ما قبل التاريخ وصعوداً حتى عام 1985. مستشار النشر لهذه الموسوعة كان حلمي يافوز بينما كان إسمايل ير جوز هو رئيس تحريرها. أعد الأجزاء السبعة الأولى من هذه الموسوعة هاشيت في فرنسا وهي تشمل تاريخ العالم، وهي الأجزاء التي قام على ترجمتها من الفرنسية جميل بالي وإرديم أوزتوكات وعثمان سنيوجلو. أما الجزء الثامن من الموسوعة والذي يعرض لتاريخ تركيا فقد كتبه مؤرخون أتراك لم تذكر أسمائهم في الموسوعة.

ولا تتبنى الموسوعة نظام الترتيب الهجائي في تنظيم مدخلاتها ولكنها تعتمد على التسلسل الزمني. غير أن التعرض لتاريخ العالم بالسر بدءاً من عصور ما قبل التاريخ أمر يخلق لا محالة عدداً من الصعوبات. وفي حال هذه الموسوعة فإن الكثير من الأحداث تتقاطع وتتداخل تاريخياً الأمر الذي يخلق صعوبة خاصة وأن التاريخ مسجل وفقاً للتسلسل الزمني. بالإضافة إلى ذلك فإن أجزاء الموسوعة لا يحتوي كل منها على قوائم بالمحتويات التي يضمها الجزء، وإنما توجد قائمة واحدة في نهاية الجزء الأخير مرتبة فيها محتويات الأجزاء كلها. إن غياب قائمة بالمدخلات والموضوعات التي تتضمنها أجزاء الموسوعة يصعب استخدامها.

وتبدأ الموسوعة بعد التعرض بصورة موجزة لعصور ما قبل التاريخ، بتاريخ الحضارتين اليونانية والرومانية متبينة مقارنة تقوم على المركزية الأوروبية. عبر ألفين وخمسمائة وستين (2560) صفحة تسرد الموسوعة تاريخ كل من أوروبا وأمريكا وآسيا وأفريقيا وتركيا في جزئها الأخير. والملاحظ أن سرد المدخلات اشتمل على عناوين فرعية كثيرة كما أن أسلوب السرد اتسم بالسلاسة والوضوح بل -بالأحرى- السطحية، وإن كان أثره بإرفاق عدد وافر من الصور.

تعد هذه الموسوعة عملاً ذا نفع للطلاب غير المتخصصين الذين يهتمون بترقيهم في هذا المجال أكثر منها بالنسبة لقرء ينشدون قراءة نقدية لتاريخ العالم.

أوزليم بيرك ألباتشين

ترجمة سلمى أنور



Brockelmann, Carl. *Geschichte der arabischen Litteratur (GAL)*. Leiden: New York: Brill, 1996, 5 Volumes.

إن من بين المقالات البالغ عددها 1074 مقالة والمنشورة حتى تاريخه في المجلدات الخمسة، 153 مقالة مترجمة و 111 تم تجميعها من مجموعات شتى و809 مقالة كتبها خصيصاً أكاديميون يعملون في الجامعات التركية وفي الخارج، وذلك فضلاً عن الباحثين غير المتفرغين. وينقسم المساهمون في كل مجلد وفقاً للجدول أدناه:

ويضيف المحرر أنهم يريدون «ضمن هذا الهدف، عرض نتائج الأعمال الفلسفية التي تم القيام بها في بلادنا منذ زمن طويل وتقديم دفعة للأعمال الراهنة»

وبرغم ان هذا العمل، كموسوعة للفلسفة، يعتمد الفلسفة الغربية كتوجه ومنطلق أساسي، إلا انه يفسح المجال لمصادر فلسفية اخرى ولمساهمات في قضايا هي حكر على المناخ الثقافي والفلسفي لتركيا.

إن موسوعة الفلسفة المكتوبة في اسلوب معاصروبلغة معاصرة تستخدم التهجئة الأصلية لأسماء العلم الأجنبية والتعبيرات الفلسفية، بصفة عامة. إن هذا العمل، باعتباره أكثر موسوعات الفلسفة المنشورة في تركيا حتى الآن من جهة شموله، له أهمية عظيمة. على أنه يحتوي أيضاً على بعض نواقص في المنهجية: فهو على سبيل المثال لا يذكر مصادر مجموعات المقالات، كما انه لا يذكر ما إذا كانت قوائم المراجع المنشورة في ذيل كل مقالة هي ببلوغرافيا - أي ثبت بالمراجع - أم أنها «قوائم مقترحات للقراءة في الموضوع المعني». أما بالنسبة الى المقالات المترجمة فان أسماء المترجمين ترد بعض الحالات وتغيب في الحالات الأخرى وكذلك لا ترد بيانات عن مصادر تلك الترجمات. والى ذلك فليس هناك تعيين للمقالات المكتوبة خصيصاً من أجل ذلك العمل.

ساميت باغسي
ترجمة عثمان نصيري



صناعتها. وهناك قوائم بما ورد من استشهادات أو مقولات أو ذكر لها في الأشعار الفارسية على سبيل المثال وذلك كلما اقتضى الحال. كما أن هناك أبواب منتقاة محلاة بالرسوم التوضيحية أو الصور الفوتوغرافية. أما المراجع فترد موصوفة في الهوامش وبينها مصادر فارسية وعربية وغربية. وهناك مسرد من 10 صفحات بالمفردات المتعلقة بالموسيقى الفارسية والعربية والغربية والتي تتجاوز مفردات الآلات الموسيقية.

مرتضى بهارلو
ترجمة عثمان نصيري



Cevizci, Ahmet. *Felsefe Ansiklopedisi*. İstanbul: Etik Yayınları, 2003-6, 4 Volumes.

ملخص

موسوعة الفلسفة

Felsefe Ansiklopedisi

جرى نشر المجلد الأول من (موسوعة الفلسفة) في نوفمبر عام 2003 بإشراف تحريري من أحمد سيفيزسي وبتنسيق عام من قاسم قوكالكاب.

وعلى أوتكو. والموسوعة تحوي أبواباً مرتبة أبجدياً ومطبوعة على عمودين في كل صفحة.

وفي النية إكمال موسوعة الفلسفة في 15 مجلداً ، آخر الأمر، بحيث يجري إصدار مجلد واحد كل أربعة أشهر. ويحدد المحرر أهداف الموسوعة في مقدمة المجلد الأول كما يلي: « نهدف، فوق كل شيء، الى غرس المنظور الفلسفي في كل مضمار، في العلوم أولاً وفي المرتبة الأولى ثم في الدين والتعليم والإقتصاد والقانون. كما نرمي، بالمثل، الى إدخال الوضوح المفهومي الى جميع تلك الموضوعات والمعارف. فضلاً عن ذلك، فنحن نرغب، في التحليل النهائي، عن طريق الفلسفة - في المساهمة في التفكير النقدي والتساؤلي في بلدنا وكذلك في ثقافة الديموقراطية والوسطية التي نحتاج اليها لنتقدم الى الأمام في كل الظروف».

المجلد	عدد المساهمين العاملين في جامعات تركية	عدد المساهمين العاملين خارج الجامعات	عدد المساهمين العاملين في جامعات خارج تركيا	عدد المقالات	عدد المقالات المكتوبة خصيصاً	عدد المقالات المترجمة	عدد المقالات المستمدة من مجموعات
1	77	73	2	238	187	41	10
11	99	96	3	268	191	48	29
111	81	80	1	192	124	27	41
IV	90	87	-	224	179	16	29
V	87	86	-	152	129	21	2

وقد قام المؤلف بالاقْتِباس من نصوص فارسية وعربية، غير أنه قام بترجمة الأخيرة إلى الفارسية. ولتيسير استخدام هذا العمل على القارئ، زود كل مجلد بفهرس مستقل. ومع ذلك، فالمجلد الأخير يحتوي على قائمة كاملة بكل المداخل مرتبة أبجدياً كي تغني القارئ عن تصفح كل مجلد على حده أو تصفح الأبواب المختلفة لإيجاد مصطلحات معينة. وهكذا فإن هذا العمل يمثل مرجعاً مفيداً للغاية ومقتناً لفهم اللغة الشعرية عالية التلميح والرمزية في الكتابات الصوفية وكذلك فهم المجازات الشعرية. كما أنه يساعد على فهم الرؤية الضمنية للعالم.

آرمين إسرائي
ترجمة داليا صبري



ملاح، حسينعلي. **فرهنگ سازها**. تهران: كتاب سرا، 1997.

Mallāh, Ḥusayn Ali. *Farhang-i Sāzhā*. Tehran: Kitāb Sarā, 1997 or 1998.

ملخص

قاموس الآلات الموسيقية

فرهنگ سازها

اكتمل القاموس المسمى فرهنگ سازها في عام 1987 وهو حصيلة ثلاثين عاماً من البحث والتأليف وفقاً لشهادة كاتبه، الراحل حسين علي ملاح (1922-1993). والقاموس عمل مرجعي محيط حول الآلات الموسيقية في العالم وبخاصة في الحضارتين الإيرانية والإسلامية.

وبفضل الإدراك الواسع والتجربة العميقة للمؤلف جاء القاموس فريداً مبتكراً وديقاً ومدوساً بعناية فائقة. ولقد تدرج ملاح في كونسيرتوفار إيران الموسيقي وفي كلية الموسيقى الوطنية. وفي عام 1947 انضم كاستاذ كمان منفرد الى الإذاعة الإيرانية حيث تقلد بين عامي 1953 و 1975 مناصب إدارية وتنفيذية. والى ذلك فقد درّس دورات تتصل بتاريخ الموسيقى في جامعة طهران بعد عام 1969، كما تولى مهام تحرير العديد من الدوريات المتصلة بالموسيقى وساهم في أربع موسوعات وألف أكثر من عشرة كتب مدرسية والعديد من المقالات. فضلاً عن ذلك فقد ألف أربع سيمفونيات لأوركسترا مستلهمة من الأعمال الشعرية الفارسية الكلاسيكية والمعاصرة.

إن القاموس يشمل 464 آلة موسيقية مدرجة أبجدياً وفقاً للأبجدية الفارسية يتبعها ما يوزاها بالحروف اللاتينية. ولقد جاء وصف الآلات الأكثر شيوعاً في الاستخدام وصفاً مسهباً (23 صفحة في وصف الطار) مقارنة بالفقرات القصيرة في وصف الآلات البائدة أو النادرة الاستخدام مثل المغاديس. ويحمل كل باب المعلومات الجوهرية مثل تاريخ الآلة واشتقاقاتها ووصف صورتها ومضمونها الأسلوبية وطريقة عزفها فضلاً عن

وسلاسل البيعة والإلهام والاستدعاء والمعجزات والسحر والحالات والمقامات على الطريق (حال، مقام وقت، نفس) ومدح وشكر الله.

(المجلدان 9، 10): الفهم/الإدراك/التأمل والخيال والقلب/

العقل/العقلانية/الروح/المعرفة/الحكمة/ المعرفة الروحية وحالات ومقامات.

(المجلدان 11، 12): حالات ومقامات.

(المجلدان 13، 14): الكتابة (كتاب/قلم/لوح) والحديث (كلمة/

خطبة) وأسماء/نعوت وماهيات والأسماء الإلهية/وحدة الوجود.

(المجلدان 15، 16): مصطلحات متنوعة وفهرس شامل لكل المجلدات.

وتحت كل من هذه العناوين، هناك عدد من التعبيرات المرتبة أبجدياً. وتشتمل هذه التعبيرات على رموز واستعارات ومجازات علاوة على مصطلحات تقنية فلسفية وصوفية محددة وحتى بعض العبارات مثل: "أنا أنت وأنت أنا". وتتكون المداخل المستقلة حصرياً من مقتطفات من أعمال كتاب صوفيين مع ثبت المراجع التي اقتبست منها تلك المقتطفات. ونادراً ما يضيف المؤلف بعض التعليقات الخاصة به. وتجدر الإشارة إلى أن بعض المؤلفين الذين اقتبست أعمالهم لا يُعترف عالمياً بانتسابهم إلى الصوفيين أو حتى الباطنيين. فالجدل لا يزال مستمراً حتى يومنا هذا، على سبيل المثال، عن النزعة الباطنية المزعومة للشاعر الشهير حافظ الشيرازي. وبالمثل، لا يعتبر البعض ناصر خسرو بالضرورة من الباطنيين، ناهيك باعتباره صوفياً. ويضيف استخدام الكاتب لمقتبسات من أعمال هؤلاء الكتاب ووضعها في إطار معين عليها تأويلات معينة لا يمكن استشفافها من تلك النصوص عند قراءتها في سياقها الخاص. ومن ناحية أخرى، فإن الأفكار الرئيسية والاستعارات والمجازات في القصائد بشكل عام وفي تلك التي يتلون محتواها بصيغة باطنية وثيقة الارتباط ببعضها البعض ويمكن بشكل عام اعتبار أنها تمثل اتجاهات شعرية. ولا شك أن المنهج الذي إتبعه المؤلف في الإشارة إلى هؤلاء الكتاب، سواء أكانوا من الباطنيين أم لا، مفيد وله ما يبرره.

و يتضمن الكتاب أفكاراً يؤمن بها على الأقل غالبية الطرق الصوفية والباطنيين. ولا يتطرق الكاتب إلى كثير من التفاصيل الخاصة بشرح مصطلح معين أو بعض النظريات المتضاربة التي قد تؤمن بها جماعات مختلفة من الباطنيين، بل إنه يشير ضمناً إلى أن هناك لغة ورؤية صوفية جامعة للعالم. وعلى الرغم من انتماء المؤلف ذاته إلى طريقة "نعمة الله"، فقد قام باستخدام مجموعة متنوعة من المصادر ولا يمكننا أن نلقي أي لوم على اتجاهه الانتقائي. ولم يقتصر المؤلف على الأعمال الكلاسيكية الصوفية - مثل "رسالة" القشيري و"اللمع" للسراج وأعمال محيي الدين ابن عربي والموروث الثري الذي ولدته أفكاره - فحسب بل اعتمد أيضاً على كتاب وشعراء لاحقين من أمثال معصوم علي شاه. كما قام بالاقْتِباس أيضاً من مخطوطات في حوزته لم يتم نشرها.

إجمالاً فإن هذا العمل ذا المجلد الواحد بالمقارنة مع نظرائه من الأعمال المماثلة باللغة الفارسية والتي قد كتبت موجّهة لجمهور عام، يعد مصدراً ناجحاً جديراً بالملاحظة. وعلى الرغم من بعض هنائه التي أشرنا لها هنا بالفعل فإن المعجم نجح في استقطاب كثير من القراء بدليل أنه قد أعيد نشره مرات عديدة في خلال الخمسة عشرة (15) سنة الماضية الأمر الذي يدل على كونه لاقى قبولا بين جمهوره من القراء المهتمين بمثل هذه النوعية من الأعمال.

محمد مهدي مجاهدی
ترجمة سلمى أنور



نوربخش، جواد. *فرهنگ نوربخش - اصطلاحات تصاويف*. لندن: انتشارات خانقاه نعمت الاهي، 1982-1996، 16 مجلد.

Nurbakhsh, Javad. *Farhang-i Nurbakhsh - Istilahat-i Tasavvuf*. London: Intisharat-i Khanqah-i Ni'mat Allahi, 1982-96, 16 Volumes.

ملخص

مكز نوربخش للمصطلحات الصوفية | النسخة الصوفية |

فرهنگ نوربخش «اصطلاحات تصوف»

يمثل هذا العمل خلاصة المصطلحات والاستعارات والمجازات شائعة الاستخدام في أعمال معتقّي المذهب الباطني والكتابات الصوفية مع شرح كل منها ومن ثمّ فلا يمكن اعتباره قاموساً أو موسوعة بالمعنى الضيق للكلمة، بل إن المؤلف قام بتجميع مقتطفات ذات صلة بهذا الموضوع من مصادر أساسية تفسر أو على الأقلّ تساعد على فهم تلك المصطلحات والمفاهيم المحددة.

وقد قام المؤلف بتحديد عدد من الفئات والموضوعات التي خصص لكل منها فصل منفصل أو مجلد بأكمله. وهي كالتالي:

- (المجلدان 1، 2): الأوصاف والسمات الجسدية للمحبوب والخمر والحانات والعلاقة والتواصل بين الحبيب والمحبوب.
- (المجلدان 3، 4): مصطلحات دينية ونباتات وزهور وألوان وأزمنة وأماكن وأحجار ومعادن وطيور وحيوانات أخرى وأسفار.
- (المجلدان 5، 6): الأغلبية والأحجية والحكومة والاقتصاد والتجارة والدواء والصحة والحياة/الموت.
- (المجلدان 7، 8): الزهد والصراع الروحي والرؤى والبوح الذاتي والكشف عن الأفكار.
- والمشاعر والوالدين وفئات من عباد الله (أي الألفاظ المركبة التي تبدأ بـ عبد الـ...)،

ومنظمات العمل السياسي وأخيراً فإنه لا يفوت المعجم أي ما كان جديراً بالملاحظة في السياسة كممارسة حتى على المستويات الأدنى من اللعبة السياسية.

المعجم الذي هو نتاج عمل فردي أكثر منه عمل فريق يطرح كغيره من الأعمال الموسوعية المماثلة التي نشرت على مدار السنوات الفائتة المصطلحات التي يتعرض لها بأسلوب غاية في التبسيط، الأمر الذي لا يخلو من صعوبة خاصة حين يكون السمة العامة لجميع مدخلات المعجم.

غير أن هذه البساطة في بعض الأحيان استحالّت إلى نوع من التسطيح (طالع مثلاً المدخلين المتعلقين بالبراجماتية والولاء). إجمالاً، لقد اختار الكاتب الذي كان قبل نشر هذا المعجم قد سبق له إنتاج ما يقرب من أربعين (40) عمل فكري آخر ما بين تأليف وترجمة وتجميع إسهامات في موضوعات مثل تاريخ التغيير في إيران والقوى العظمى إبان الحرب الباردة. اختار أن يكون معيار تحديد مدخلات المعجم هو مدى قدرة المدخل على إشعار القارئ الإيراني بأنه قريب من هذه المدخلات سواء من حيث التوقيت أو المكان.

نتيجة لذلك وفضلاً عن المدخلات العامة والبنائية التي شملها المعجم فإن كثيراً من المدخلات كانت على صلة مباشرة أو غير مباشرة بالحكومة في إيران والسياسات الإيرانية. فضلاً عن هذا فإن معيار اختيار المدخلات هو نفسه معيار طول المدخل الواحد. على نفس الوتيرة فإن الموضوعات في القسم الثاني وهي الموضوعات التي تتعلق بدول الجوار وكذلك التي القوى العسكرية والسياسية والاقتصادية ذات التأثير على إيران والشرق الأوسط من خارج المنطقة، تتسم هذه الموضوعات بالطول النسبي مقارنة بغيرها من الموضوعات.

في هذا المعجم وكما تم ضرب مثال توضيحي يجد المطالع أن الكاتب يستخدم إيران موضوعاً للمثال. (على سبيل المثال يمكن مطالعة المدخلين المتعلقين بالدستور والجغرافيا السياسية). من الملاحظ أن الكاتب لم يشر إلى المصادر التي اعتمد عليها لا في مقدمة المدخلات ولا في نهاية كل منها. عوضاً عن ذلك فإن الكاتب قد قصر تعليقاته على الإشارة إلى أنه استخدم مصادر موثوقة منشورة في الفترة حتى عام 1992 والتي يسمي من بينها ثلاثة مصادر فقط (الصفحة التاسعة/9).

إن إحدى نقاط القوة في هذا المعجم هو استخدامه للمواد البصرية التي تعزز المادة العلمية المكتوبة. عادة ما كانت هذه المواد البصرية صوراً فوتوغرافية لشخصيات سياسية ذائعة الصيت، وفي أحيان أخرى مثلت الصور أحداثاً سياسية هامة مثل أعمال شغب وحروب وثورات. بالإضافة إلى ذلك فإن الكاتب قد ضمن عمله مجموعة من الرسوم البيانية التي تحوي كرونولوجيا وجيزة يقارن الكاتب من خلالها بين أحداث تاريخية ذات أهمية أو يتوقف عندها بالملاحظة ليصل إلى نقطة بعينها (على سبيل المثال يمكن مطالعة الرسم البياني الذي يرصد عدد السنوات التي تولى فيها رؤساء وزراء مناصبهم تحت مظلة الحكومة الدستورية وذلك على الصفتين مائتين وخمسة وخمسين (255) ومائتين وستة وخمسين (256). وكذلك التغييرات الهامة التي واكبت انطلاق الثورة الإسلامية حتى وفاة الإمام الخميني. وذلك على الصفتين مائتين وتسعة وخمسين (259) ومائتين وواحد وستين (261).

يبدأ الكتاب بمقدمة مكونة من أربع صفحات (9-12) يؤكد فيها المؤلف رغبته في تقديم التحف التركية للقرىء، ومن ثم جلبها إلى محل انتباه المجتمع ككل. ويقوم المؤلف بتقديم ما يقرب من إجمالي 400 تحفة متضمنة تحفاً موجودة في محل التحف الخاص به، وأخرى قام باقتباسها من وثائق قديمة. كما يقوم المؤلف أيضاً بتصنيف التحف أبدياً موضعاً ماهية كل منها، واستخداماتها، والسعر التقديري لها. ومن ثم فإن موسوعة التحف كانت بمثابة المرشد لتجار التحف في ذلك الوقت.

وعلاوة على عناصر الاستخدام اليومي القيمة مثل التحف، تشمل الموسوعة أيضاً على أمثلة لتقنيات زخرفة الكتب والمواد المستخدمة في هذا الفن. كما تسرد الموسوعة منتجات نسيجية، وتقنيات خاصة بالنسج، وبعض الأعمال الخشبية، والمعدنية، والحجرية. ويستخدم الكاتب لغة وصفية في الموسوعة دون ثبوت مصادر المعلومات التي اعتمد عليها في عمل ذلك الوصف. ومن ثم فليس هناك حواشي أو قائمة مراجع في الموسوعة، ولكن هناك مسردين مختلفين في نهاية المجلد الثاني. الأول تحت عنوان "مجتمعات التجار الواردة في الكتاب واللهجات الخاصة بها"، والثاني بعنوان "حقوق الفن".

وبشكل عام يمكن اعتبار أن الكتاب كان يقدم معلومات واضحة ودقيقة في العهد الذي ظهر فيه. ورغم صعوبة استخدامه كمرجع أكاديمي، فإنه يفيد في التعريف ببعض التحف والعناصر القديمة التي لم تعد موجودة اليوم.

فيليتز أديجوزل تويراك
ترجمة داليا صبري



محمود طلوعى. *فرهنگ جامع سياسى*. تهران: سخن، 1993.

Tulū, Mahmūd. *Farhang Jami'i Siyasi*. Tehran: Sukhan, 1993.

ملخص

معجم المصطلحات السياسية الشامل

فرهنگ جامع سياسى

يتألف هذا العمل من ألف واثنتي عشرة (1012) صفحة تضم قرابة ستمائة وخمسين (650) مدخلاً تغطي في مجملها اصطلاحات وأفراداً ومنظمات ومدارس وحقباً تاريخية ومواقع ذات خلفية أو أهمية سياسية. إن هذا العمل الذي يحمل في طياته مادة تعكس رؤية كاتبها للأمر بدرجةٍ يركز مادته التوضيحية على السياسات والعلاقات الدولية وتاريخ التغير السياسي والسياسة الجغرافية وأعلام السياسة ومشاهيرها والنظم السياسية

العمل العام وحقل السياسة وشخصيات سوفيائية تاريخية أخرى وشخصيات تنتمي إلى بلاد أخرى سواء في العصر الحديث أو فترات تاريخية سابقة.

تعطي المادة العلمية التي تحويها المداخل اهتماماً خاصاً لثقافة شعوب منطقة آسيا الوسطى وبالأخص لشعب الأمة الأوزبكية. وقد جاءت مادة الموسوعة مشفوعة بصور بالأبيض والأسود ورسوم توضيحية أخرى، ولا نكاد نجد في الموسوعة صوراً ملونة بالرغم من أن توطئة العمل تشير إلى إرفاق صور ملونة به. في نهاية المجلد الثاني (الصفحات 527-542) أضيفت عدة ملحقات تكملية، وتم إدراج بعض التغييرات والتحديثات المهمة التي تراكمت في الفترة منذ عام (1988) وحتى بدايات التسعينيات في الملحق التكميلي الأول. في الملحق التكميلي الثاني نجد معلومات عامة تتعلق بالوحدات النقدية للبلدان المختلفة في العالم. في الملحق التكميلي الثالث نجد بيانات إحصائية تتعلق بالجمهورية الأوزبكية الاشتراكية، ومعلومات تتعلق بإدارة وحداتها المحلية والمنطقة والسكان (بناء على إحصائيات عام 1989) ونسجها العرقي وعدد المجموعات العرقية الأساسية والأقليات التي تعيش في طشقند وفي المراكز المحلية من جمهورية أوزبكستان الاشتراكية، والتركيبة الاجتماعية بناء على الوظيفة ومحل الإقامة (موظفين حكوميين، وعمال في مصانع، وأناس يعملون لقاء أجر محدود، وسجناء، ومُعولين وغيرهم) وأعداد أفراد الأسر (من واحد إلى عشرة) وعدد الأفراد المتزوجين والأفراد الذين ليس لديهم من يعولهم وغيرها.

شمس الدين كامل الدين
ترجمة سلمى أنور



Büngül, Nurettin Rüşti. *Eski eserler ansiklopedisi*. İstanbul: Tercüman, 1977, 2 Volumes.

ملخص

موسوعة التحف

Eski Eserler Ansiklopedisi

تم نشر هذا العمل في مجلدين، يتألف الأول من 179 صفحة بينما يشتمل الثاني على 136 صفحة فقط. ويشير التصدير في كل من مجلدي الموسوعة -الذي يحمل عنوان "حول المؤلف والعمل"- إلى أن مهنة المؤلف -نوريتن روستو بونجول (1882-1951) Nurettin Rüşti Büngül)- كانت أساساً الصحافة، فضلاً عن خبرته في مجال التحف أيضاً. وقد قام المؤلف بعمل قاموس خاص بالتحف، وهو ما يعكس خلفيته العميقة عن الموضوع. ونظراً لأن العمل قد تم نشره لأول مرة عام 1938، فقد تمت مراجعته، وتبسيط لغته، وأضيفت إليه بعض الأجزاء قبل نشر الطبعة الثانية. كما تم تصحيح الترتيب الأبجدي الخاطئ للمداخل الذي كان موجوداً في الطبعة الأولى.

Хонзаров, К. Х., Тухлиев, Н. Энцикопедик лугат (Энциклопедический словарь). Ташкент: Узбек совет энциклопедияси, бош редакцияси, 1988–90, 2 томы.

Honzarov (Khonzarov), Q. H. and Tukhliev, N.. *Ėntsiklopedik Lughat* (other title *Ėntsiklopedicheskiĭ slovar*). Tashkent: Ūzbek sovet ėntsiklopedii asi, bosh redaktsii asi, 1988–90, 2 Volumes.

ملخص

المعجم الموسوعي

Энциклопедик Лугат

إن هذه الموسوعة التي تتألف من مجلدين مغلفين بغلاف سميك كُتبت باللغة الأوزبكية واستعمال الأبجدية السيريلية الكريلية (Cyrillic). والعمل هو أول معجم موسوعي ملخص ذو طبيعة عالمية ينشر باللغة الأوزبكية. من أجل إنجاز هذا العمل، تألفت هيئة أكاديمية متخصصة في أعمال التحرير من تسعة أشخاص يرأسها مدير التحرير ك.خ. خونازروف K. Kh. Khonazarov كما تألفت هيئة من ستة وستين (66) شخصاً من أجل إتمام الجزء الثاني، وهي اللجنة التي عملت تحت رئاسة ت. عمروف T. Umarov.

جرى تحضير هذا العمل بناء على مادة حوتها موسوعة جرى تحضيرها من قبل *Sovetskiĭ Ėntsiklopedicheskiĭ Slovar* التي نشرت عام 1985 في موسكو. زيدت على بعض المداخل مادة تكميلية حول الجمهورية الأوزبكية الاشتراكية والمفاهيم والاصطلاحات المحلية والقومية في أوزبكستان.

يجد القارئ في مستهل العمل تبياناً لقواعد الاستخدام وقائمة توضيحية بالاختصارات التقليدية المستخدمة في نصوص المداخل وعلى الخرائط. ويلاحظ أن المداخل موضوعة وفق ترتيب أبجدي كما توجد شروح موجزة لمعاني معظم الألفاظ المستخدمة في الحياة اليومية في أوزبكستان فضلاً عن المفاهيم الاجتماعية-السياسية خاصة الألفاظ والمفاهيم التي تتردد غالباً في وسائل الإعلام واسعة الانتشار الحديثة (الراديو والتلفزيون والصحافة) والأدبيات الأكاديمية ذات الشعبية (الكتب والمجلات). تحتوي المقالات على معلومات مركزية تتعلق بالعناصر المتعددة التي تتكون منها الحياة الاجتماعية-السياسية والاقتصادية والعلمية والتكنولوجية والأدب والفنون، كما تحتوي المقالات في الموسوعة على معلومات تفصيلية حول جغرافية الاتحاد السوفياتي السابق وتاريخه واقتصادياته بالإضافة إلى جمهورياته السوفياتية (التي تدار من موسكو) وتلك الأخرى المستقلة، والمقاطعات والأجزاء الحاصلة على حكم ذاتي، ومدن ومواقع كانت ذات أهمية في ذلك الوقت. بعض المقالات في الموسوعة تتضمن سيراً ذاتية تتعلق بحياة أناس مشهورين ما بين أكاديميين وأدباء وفنانين وأعلام في مجال

ملخص

موسوعة ماليزيانا

Ensiklopedia Malaysiana

لقد جرى نشر موسوعات عامة عديدة في الماضي باللغة الملاوية، ولكن هذا العمل هو أول عمل مرجعي عام حديث يتم إخراجها في ماليزيا دون أن يكون ترجمة عن لغة أخرى. فجميع المواد الواردة هنا أصلية وتستند إلى جهد متضافر من كوكبة متعددة المقدرات من الكتاب والمستشارين معظمهم من مراكز البحوث ومعاهد التعليم العالي. وتم نشرها في طبعين: الأولى في عام 1994 (15 مجلداً) والثانية في عام 1996 (17 مجلداً). وتشمل الطبعة الأخيرة مجلدين مخصصين كقاموسين أولهما للتعبيرات والمترادفات وثانيهما فهرست.

إن موضوعات هذه الموسوعة تتضمن حقولاً شتى بينها العلوم والتكنولوجيا والتاريخ (المحلي والعالمية) والجغرافيا والفنون والموضوعات المتصلة بالإسلام بصفة عامة وكذلك فإن المواد مرتبة إبداعياً وبعض المواد مفردة فيما الأخرى تتبعها مواد فرعية تتصل بالموضوع المعني.

وكما يتضح من عنوان الموسوعة فإن الهدف منها هو توفير معادل ماليزي لموسوعة مرجعية عامة مثل دائرة المعارف البريطانية. بسبب ذلك، فإن العديد من المواد، وبخاصة تلك المتصلة بالموضوعات العلمية، تعالج الموضوعات على مستوى عمومي، لا على مستوى محلي كما قد يكون متوقعاً. على أن الموسوعة مفيدة تماماً كمرجع للشخصيات البارزة في التاريخ الماليزي. ذلك يتبدى على وجه خاص في المواد حول الشخصيات الدينية من عالم الملاوي حيث تنبج في معظم الأحيان ثروة من المعلومات حول الخلفية التعليمية للشخصية المعنية وانتمائها وأعمالها. وفي بعض الأحيان تعاني المواد المتعلقة بالتاريخ الإسلامي بصفة عامة من نقص في الموضوعية (أنظر، مثلاً، مادة "العباسية" حيث ترد الإنجازات في العلوم والتكنولوجيا في عهد المامون بينما يتم إغفال أي ذكر "للحننة".

وفضلاً عن الأخطاء الطباعية العديدة وغياب النظام الموحد لكتابة العبارات والأسماء العربية فإن العلامة الرئيسة على أن هذا العمل جرى دفعه إلى المطبعة دون ترو تنبدي في أن العديد من المواد في الموضوع ذاته تظهر في مواضع مختلفة (على سبيل المثال فإن مادة عبد الله بن عبد القادر مونسي كان يلزم دمجها مع مادة عبد الله مونسي).

برغم تلك النواقص، فإن الموسوعة نافعة كمرجع في في ماليزيانا وفي تاريخ ماليزيا وبخاصة كمورد للمعلومات حول العديد من الشخصيات التاريخية التي ظلت تعاني الإهمال في الخارج.

حارث بن رملي
ترجمة عثمان نصيري



الشاملة والمتعددة، والتي تغطي مجموعة واسعة من الموضوعات والمجالات. هذا بالإضافة إلى أنها ألقت كي تلبية حاجات أندونيسيا الخاصة بها في العالم الحديث ولكي تعبر عن حاجتها للتنمية باعتبارها الدولة القومية الناشئة حديثاً - كما نصت على ذلك المقدمة ولتحقيق هذا الغرض فقد بدأت هذه الموسوعة بمقدمة مطولة من ثلاثين صفحة تقدم فيها شعار أندونيسيا الوطني ودستورها المؤقت وتصل كل ما يتعلق بالعضوية والهيكل التنظيمي للحكومة الوطنية وقت إعداد الموسوعة.

بعد تلك المقدمة، تعرض الموسوعة بترتيب ألفبائي مجموعة كبيرة من المقالات التي تعالج طائفة كبيرة من الموضوعات، وتتفاوت هذه المقالات من حيث الطول: فبعضها على سبيل المثال يأتي في ثلاثة سطور فيما يملأ البعض الآخر صفحة كاملة كمقالة سوكارنو (Soekarno). وتقع الموسوعة في ثلاثة مجلدات كل منها يختص بمجموعة من المقالات رتبنا على حسب الحروف الأبجدية (المجلد الأول للحروف A-E ، المجلد الثاني للحروف F-M، المجلد الثالث: للحروف N-Z). وتشمل هذه الموسوعة أيضاً عدداً ضخماً من الخرائط والرسومات البيانية والمخططات والصور معظمها باللونين الأسود والأبيض. وتستخدم الموسوعة في الكتابة تقاليد الرسم الإملائي التي وضعت للبهاسا الأندونيسية (Bahasa) في أبريل 1947، وهي التقاليد المصطلح والمعترف عليها قبل الإصلاحات الخاصة بالكتابة الإملائية عام 1972 والتي لا تزال مستخدمة حتى هذا اليوم.

تصف الموسوعة نفسها بأنها ليست متحيزة سياسياً، وحين تعرض معلوماتها لا تقدم دينا على أنه أفضل من الأديان الأخرى. وهذا الزعم صحيح إلى حد كبير، فقد عرضت الموسوعة مختلف الأحزاب السياسية والمعتقدات الدينية بشكل محايد وغير متحيز لطرف دون الآخر.

وبالنظر إلى كونها موسوعة عامة فهي بلا شك تفي بمتطلبات الزمن الذي ألقت فيه؛ إذ تعطي معلومات موجزة عن موضوعات متنوعة في العلوم الإنسانية والمجالات العلمية مما يجعلها أداة أساسية في سياقات ومجالات متعددة خصوصاً للتعليم المدرسي. أما قيمة الموسوعة اليوم فتأتي في المقام الأول من كونها تعطينا رؤية لتصور أندونيسيا لمفهوم الأمة وكيف ترى أندونيسيا الإقليم الذي تقع فيه وكذلك وجهة النظر الأندونيسية الخاصة بالعالم في منتصف الخمسينات الميلادية من القرن العشرين حينما كانت أندونيسيا لا تزال في بداية نشأتها.

بيتر ج. ريدل
ترجمة صالح العصيمي



وبروني وتطوره، علاوة على احتكاكه وإندماجه مع الثقافات المحلية في المنطقة. وتختلف الواجهة الاجتماعية والثقافية للإسلام في هذه المنطقة عن أي مكان آخر نتيجة تأثير اللغة الملاوية، غير أن النواحي المذهبية والمعارية لا تختلف عن المناطق الأخرى. والأكد هو أن الإسلام في جنوب شرق آسيا ليس هامشياً كما يشيع أو يفترض على نحو خاطئ، بل إنه في حقيقة الأمر عالم ثقافي آخر لديه ما يباهي به معظم الشعوب الإسلامية في العالم. كما يصف هذا الجزء مجتمعات الأقليات المسلمة في سنغافورة، فيتنام وبعض الدول الأخرى في جنوب شرق آسيا.

6. ديناميكيات الإسلام اليوم: يناقش هذا الجزء ديناميكيات العالم الإسلامي في القرنين العشرين والحادي والعشرين بدءاً من الاتجاه الجديد لتفسير القرآن والحديث المرتبط بتطور العلم والتكنولوجيا والقضايا المعاصرة مثل: الديمقراطية وحقوق الإنسان والنوع الاجتماعي. ومن الموضوعات الأخرى في هذا الجزء قضايا الديناميكيات الداخلية للمجتمع الإسلامي وخاصة تلك المرتبطة بالسنة والشريعة والحوار بين المسلمين وغير المسلمين وأهمية تأسيس هياكل إسلامية على المستوى القومي مثل «نهضة العلماء» و«المحمدية»؛ وعلى المستوى الدولي مثل هيئة المؤتمر الإسلامي والأوبك.

7. ويتكون المجلد الأخير من قوائم تشتمل على مجموعة من الحقائق العملية عن الإسلام والعالم الإسلامي وفهارس لكل المجلدات. كما يقدم هذا الجزء شرحاً موجزاً لتطور الإسلام في أندونيسيا والعالم في صورة جداول ورسوم بيانية وأشكال توضيحية وصور لتيسير الفهم.

إن ترتيب المعلومات وفقاً للموضوعات ممتع ومفيد حيث يعين القارئ على سهولة الوصول للموضوعات التي يبحث عنها. غير أن شرح الإسلام في أندونيسيا، على سبيل المثال، يتكرر في عدة أقسام وكذلك النقاط المرتبطة بالفكر والحركات والتعاليم الإسلامية. وإن لم يكن هناك مناص من التكرار، فلا بد من حذف الأجزاء المكررة في الطبعة التالية.

موسده مولي
ترجمة داليا صبري



Ensiklopedia Indonesia. Bandung: W. Van Hoeve, 1954-6, 3 Volumes.

ملخص

موسوعة أندونيسيا

Ensiklopedia Indonesia

Anzagain Sdn. Bhd. *Ensiklopedia Malaysiana*. Kuala Lumpur, Malaysia: Anzagain, 1996, 17 Volumes.

قام هذا العمل الموسوعي في الأصل ليخدم كلا من الحاجات العامة والخاصة. الموسوعة تقوم بوظيفة موسوعة المعارف

إندونيسية للتعليم العالي وخاصة جامعة سياريف هداية الله الإندونيسية الحكومية *State Islamic University of Syarif Hidayatullah* في جاكرتا. وقد تعاون في تنسيق العمل الخاص بكل مجلد محرران. أما رئيس تحرير الموسوعة فهو توفيق عبد الله وهو من الخبراء المتميزين في التاريخ الإسلامي. وهذه الموسوعة معدة في صورة مقالات وهي أول موسوعة إسلامية تترتب فيها المعلومات وفق الموضوعات، كما أنها مرتبة وفق تسلسلها الزمني. وذلك من أجل إراحة القارئ والتيسير عليه عند البحث عن الموضوعات التي يرغب الكشف عنها وارتباطها بالموضوعات الأخرى. وكل مقال يتبع الترتيب التالي: يبدأ المقال بالعنوان متبوعاً بالنص الافتتاحي الذي يلخص المحتوى بإيجاز وعناوين الفقرات موضوعة على يمين ويسار الصفحة لتمكين القارئ من التعرف بشكل مباشر وسريع على صلب موضوع المقال والموضوعات مزودة بمجموعة منتقاة من الحقائق علاوة على مجموعة متنوعة من الأشكال التوضيحية وقائمة بالمراجع وأسماء المؤلفين. والمجلدات السبعة تتناول مجموعة متنوعة من الموضوعات نوضحها فيما يلي:

1. جذور وأصول الإسلام: يناقش هذا الموضوع مسألة نشأة الإسلام: المجتمع العربي قبل الإسلام وفكرة التوحيد وتحليل شخصية النبي محمد بدءاً من نسب أسلافه ومولده وهجرته من مكة إلى المدينة وانتهاءً بدقائق خاصة بالقرآن والحديث والسنة وتطور المعرفة العلمية بالموضوعات المرتبطة بالإسلام وتأسيس الحضارة الإسلامية في عصر الإسلام الذهبي.
2. الخلفاء: يعالج هذا الموضوع التطور الإسلامي وحياتة المجتمع الإسلامي مع التركيز على النواحي السياسية. ومحور النقاش هو أنماط القيادة والقوة بدءاً من قيادة الخلفاء الأربعة الأوائل (الخلفاء الراشدين) ومروراً بحكم الأمويين والعباسيين والعثمانيين والصفويين والمغول ووصولاً للسلالات الحاكمة الأقل أهمية.
3. التعاليم الإسلامية: يعالج أهم مبادئ المذهب الإسلامي التي تشمل العقيدة والخضوع التام لله ونظام الشريعة والأسس الشرعية للحياة الدينية والسياسية والمدنية الإسلامية فيما يخص الزواج والميراث والأمور الخاصة بالجرائم والسياسة التشريعية الإسلامية. ويُختتم الجزء الخاص بتقديم مذاهب الفقه المختلفة وأصول الفقه والتصوف والأخلاقيات بشرح لمجموعة كبيرة من الجماعات والتيارات الإسلامية.
4. الفكر الإسلامي والحضارة الإسلامية: يتناول هذا الموضوع تاريخ الفكر الإسلامي والحضارة الإسلامية والشخصيات الريادية في هذا العصر ويبدأ بترجمة للكلاسيكيات، ثم يوضح أهمية معرفة القرآن والحديث كمصدر لفكر الفلسفة والعلوم والتكنولوجيا والعمارة والخط والأدب الإسلامي وتطورها ويُختتم بعرض للأدب الملاوي في مجموعة الجزر الإندونيسية وتطور الفكر الحديث في الإسلام وخاصة في مصر وتركيا وباكستان الهندية.
5. الإسلام في جنوب شرق آسيا: يتطرق هذا الجزء لمقدم الإسلام إلى إندونيسيا وماليزيا وجنوب تايلاند (باتاني)

وهناك عدة مثالب تعيب هذا العمل على الرغم من عدم جوهرية أي منها. فالعمل مكتوب من وجهة نظر مؤيدة لمبادئ البانتشاسيلا، وهي الرؤية التي تم إقرارها رسمياً في الثمانينيات والتسعينيات، وعارضتها الجماعات الإسلامية بشكل متزايد في بداية القرن الحادي والعشرين. كما يشير المحررون ذاتهم إلى الطبيعة التقريبية لبعض البيانات الإحصائية الواردة في الموسوعة، وهي مشكلة سنترزاد مع الوقت. وكما يتوقع، فإن بعض المعلومات الواردة في الموسوعة الآن لم تعد تمثل أحدث المعلومات، ومثال ذلك المقالات الخاصة بالنتائج القومي الإجمالي (*Pendapatan Nasional*)، والانتخابات العامة (*Pemilihan Umum*). فتلك المقالة الأخيرة مثلاً لا تتناول الانتخابات بعد عام 1982. وعلى الرغم من ذلك، فإن العمل يعد مصدرًا هامًا يقدم نافذة على التاريخ الإندونيسي، وخاصة أن بعض المقالات تتناول لحظات أساسية في تاريخ الأمة السياسي مثل المقالة الممتازة المكونة من 22 صفحة والخاصة بدستور عام 1945 (*Undang-Undang Dasar 1945*)، والمقالة الخاصة بالـ «البانتشاسيلا» المكونة من 50 صفحة.

بيتر ج ريدل
ترجمة داليا صبري



Abdullah, Taufik. *Ensiklopedi Tematis Dunia Islam*. Jakarta: Ichtiar Baru van Hoeve, 2002, 7 Volumes.

ملخص

موسوعة الموضوعات الخاصة بالعالم الإسلامي

Ensiklopedi Tematis Dunia Islam

تهدف هذه الموسوعة إلى مواجهة تحديات الزمن المعاصر الديناميكية المتزايدة. فديناميكيات العصر الحديث فرضت تساؤلات جديدة عن الإسلام والمسلمين وعن كون تعاليم الإسلام تتماشى مع القضايا الحديثة مثل الديمقراطية وحقوق الإنسان والجنوسة. كما تسعى الموسوعة إلى الرد على الاتهامات المتحيزة ضد الإسلام وخاصة فيما يتعلق بهجمات العنف والإرهاب المتفشية في الوقت المعاصر. ومن المأمول أن تتمكن هذه الموسوعة من خلال تقديمها للإسلام بشكل كلي شامل أن تخفف من حالة التوتر المجتمعي الناتجة عن سوء فهم الإسلام. وهذه الموسوعة هي الرابعة في سلسلة من الموسوعات التي تقوم بنشرها دار «بي تي إيشتيار باروفان هويك» *PT. Ichtiar Baru Van Hoeve* وهي دار نشر متخصصة في مثل هذه الأعمال في إندونيسيا. وقد استغرق إعداد الموسوعة حوالي 7 سنوات بواسطة فريق مكون من 82 مؤلفاً معظمهم من المتخصصين في مجالات التاريخ الإسلامي والعلوم المرتبطة بالإسلام وغالبيتهم من المحاضرين العاملين في مؤسسات

لكن الموسوعة، وهي كانت قد كتبت أساسا في السبعينيات والسبعينيات، تعتمد على الفكر الغربي أكثر مما تعطي الانطباع بالثقة في الإسهام الأندونيسي في مجال التعليم. من هنا فإن العمل يحتاج إلى التحديث. إن خروج هذا العمل في طبعة جديدة سيكون مفيدا، وما نتمناه هو أن تتوفر الموارد اللازمة لإنتاج هذه الطبعة الجديدة بما يعكس الفكر الأندونيسي في التعليم في بدايات القرن الواحد والعشرين.

بيتر جي. ريبل
ترجمة سلمى أنور



Cipta Loka Caraka. *Ensiklopedi Populer Politik Pembangunan Pancasila: dari A-Z*. Jakarta: Yayasan Cipta Loka Caraka, [1983]-ca 1984, 4 Volumes.

ملخص

موسوعة السياسة وتطور البانتشاسيلا الميسرة

Ensiklopedi Populer Politik Pembangunan Pancasila

يرى محررو الموسوعة المكونة من ثلاثة مجلدات، كما في التصدير للطبعة الخامسة (1984)، والطبعة السابعة أيضاً، أن هذا العمل يمثل فرصة للتعن في الذكرى الأربعين لاستقلال إندونيسيا، وتأمل طبيعة التنمية القومية الإندونيسية في عقودها الأولى. وهكذا فإن المقالات العديدة ترتبط بشكل أساسي بإندونيسيا، على الرغم من أنها تغطي قضايا علمية ذات طبيعة تاريخية أو طبيعة سياسية واجتماعية معاصرة أيضاً. فيعض المقالات مرتبطة بإندونيسيا تحديداً (مثل المدخل الخاص ببرنامج *ABRI Masuk Desa* عام 1980، وهو أول عمل في الموسوعة) في حين أن البعض الآخر له مدلول عالمي (مثل "التسامح"). ومع ذلك فإن المقالات التي تنتمي للفئة الأخيرة يتم ربطها بإندونيسيا، وخاصة بسياسة «البانتشاسيلا» القومية. والمقالات الموجودة في الموسوعة إما وصفية أو تحليلية، وتختلف أطوالها بشكل واضح تبعاً لأهميتها.

وتتكون الطبعة السابعة من 4 مجلدات، يبدأ كل منها بقائمة بعناوين المقالات التي يشتمل عليها العمل بأكمله. ويحتوي كل مجلد على مجموعة من المقالات مرتبة أبجدياً (المجلد الأول: *A-E*؛ المجلد الثاني: *F-Ker*؛ المجلد الثالث: *Kes-Par*؛ المجلد الرابع: *Par-Z*). وبالإضافة إلى المقالات العديدة التي قام المحررون بجمعها، يتضمن العمل أيضاً مقتطفات من أعمال بحثية بلغات أخرى متصلة بموضوع الموسوعة، وقد تمت ترجمتها إلى اللغة الإندونيسية. والعمل يشتمل أيضاً على صور، وأشكال توضيحية، وخرائط، ورسوم بيانية أبيض أسود وملونة، وكلها تدعم النص بمصورات.

Harahap, H. A. H. and Poerbakawatja, Soegarda, *Ensiklopedi Pendidikan*. Jakarta: Gunung Agung, 1981.

ملخص

موسوعة التعليم

Ensiklopedi Pendidikan

يقر محررو هذه الموسوعة في توطنتها أن البنى التعليمية الأساسية التي أرسنها الفترة الاستعمارية كانت مهمة من أجل تطوير مصادر التعليم في أندونيسيا المستقلة. لكن الإفادة من هذه البنى، والتي كانت قاصرة على فئة محدودة من الناس، احتاجت لمصادر تكميلية من الغرب وبالتحديد من ألمانيا وبريطانيا وهولندا والولايات المتحدة. يعتمد العمل بكثافة على أدبيات أمريكية وهولندية في مجالات متعددة من التعليم ويستدعي تباعاً أسماء مختصين بارزين في مجال التعليم كمراجع. ويقرر المحررون كذلك أنهم يدينون في إخراج هذا العمل إلى حد ما إلى مصادر إندونيسية كذلك، وهو تقرير مشفوع بقائمة بالمراجع الأندونيسية في التوطنة.

أما فيما يتعلق بالهدف العام من الموسوعة فإن المحررين يقررون أن الـ *Ensiklopedi Pendidikan* تمثل إسهاماً متواضعاً تقليدياً لمساعدة أولياء الأمور والناس عموماً والممارسين وطلبة الجامعات والمدرسين في مجال تدريب زملائهم من المدرسين ليتمكنوا من متابعة التطورات على صعيد التعليم في عالم اليوم. بالإضافة إلى ذلك، قد تكون الموسوعة ذات فائدة أيضاً كمراجع لاختبار المسائل التعليمية العامة والخاصة على حد سواء.

وتقدم الموسوعة العديد من الاصطلاحات التعليمية في ترتيب أبجدي، كما تتضمن عدداً من الأسماء المهمة في تاريخ التعليم الأندونيسي والأجنبي. تتراوح المداخل ما بين مقال مكون من سطر واحد (مثل المدخل المتعلق بالخوف المرضي من الأماكن المرتفعة - Acrophobia) ومداخل أخرى تتألف من عدة صفحات مثل المدخلين المتعلقين بـ "Taman Siswa" و "Kartini". بعض الاصطلاحات التي تشملها الموسوعة ذات صلة بالتعليم في سياقات إسلامية مثل "zikir" و "syahid". بعد مداخل الموسوعة المرتبة أبجدياً، يجد المطالع الخمسة ملحقات التالية: الفلسفة العامة وفلسفة التعليم وعلم النفس وعلم التعليم والمنطق والإدارة التعليمية. ينتهي العمل بقوائم تفصيلية تضم أسماء وزراء التعليم والثقافة في الحكومات الإندونيسية المتتابعة في الفترة بين 1945 وحتى وقت نشر الموسوعة.

تبدو بعض مداخل الموسوعة مثل *Zionisme* و *YMCA* و *YWCA* وكأنها موضوعة خارج السياق، كون هذا العمل يحمل اسم "موسوعة التعليم"، غير أن هذه الملاحظة ليست مشكلة أساسية. إن قيمة العمل تكمن في الكيفية التي ألفت بها الموسوعة بين اصطلاحات ومفاهيم مرتبطة بأبنية وسياقات مختلفة: السياقات التعليمية الغربية والسياقات الأندونيسية والسياقات الإسلامية. طبقاً لهذه الكيفية، فإن الموسوعة تقدم مصدراً مفيداً للطلاب في مجال التعليم.

وتتخلل الكتاب عديد من الرسومات التوضيحية مما يثري التأثير البصري، ومعظم تلك الرسومات هي من نوع الكاركاتير الساخر الذي يعتمد الهزئ لتبليغ الرسالة المحددة. والى ذلك فان العمل يقدم مراراً الأيات القرآنية والأحاديث مصفوفة في وسط الصفحة مشفوعة بمنقشة للفضايا المحيطة بتلك الأيات والأحاديث. ويخلص مجلد 4 الى فهرست من 54 صفحة، يشمل الموضوعات الرئيسية وأسماء الأعلام المشار إليها في العمل بأكمله.

وينحى الأسلوب أحياناً منحىً سردياً يقارب الذكريات (مثلاً المقالة حول 'Abduh dan Orientalisme'). على انه ليست هنالك هوامش، كما أن التعريف بمصادر النصوص لا يتم إلا أحياناً، باستثناء القرآن. وهذا من شأنه أن يجعل العمل ميسور المنال لمعظم القراء دون النيل من رصانة البحث.

إن هذا العمل يتعاطى مع قضايا زمننا الراهن الكبرى وهو يستقي على نحو شامل من مشارب الدراسات العلمية الغربية والإسلامية. كما أنه يعرض السجلات العلمية في مظانها ومثل ذلك هو مقالة ' Makna Umat Islam ' والتي تصور المناظرة بين كليفورد غيرتز واللاحقين من أكاديمي الغرب.

و في الإستشهاد بالأيات القرآنية، والذي جاء مراراً، أتى التعاطي التأويلي عقلياً أكثر منه نقلياً. وتفضيل نورجوليش لهذا المنهج يتجلى في مقالته 'Rasionalitas Sebagai Kemestian'.

إن هذا عمل ضخم والموضوعات التي تعالجها كتابات نورجوليش شاسعة وشتى. إلا ان العنصر الغالب هنا هو الإحساس بنشوء وارتقاء فكر نورجوليش على مر العديد من السنين. ولكي يتحقق ذلك كان حرياً بتعيين تاريخ كل مساهمة وترتيبها زمنياً. على أن ترتيباً كهذا كان من شأنه الحيلولة دون الإدراج الهجائي لتلك المساهمات، وهو ترتيب أكثر رفقاً بالقارئ من جوانب عديدة.

وكان ينبغي أن يتغير ترتيب العنوان فيجيء : Pemikiran Islam di Kanvas Peradaban كعنوان رئيس، ليظهر اسم نورجوليش في العنوان الفرعي. وهناك بعض الأخطاء الطباعية في مفردات إنكليزية (مثل 'Commandement' في ص 3614) و بعض هفوات في تعيين صفحات المراجع في الفهرست.

بيد انه ليس في ذلك ما ينتقص من القيمة الإجمالية لهذا العمل كشهادة لأحد أعظم المفكرين الإسلاميين في اندونيسيا ما بعد الإستقلال.

بيتر جي ريديل
ترجمة عثمان نصيرى



عن ذلك فان حجم الحروف في المجلدات من 1 الى 17 يمكن لمعظم القراء الإفادة منه إلا أن حرف الفهرست جاء صغيراً الأمر الذي يجعل قراءته عسيرة على بعض القراء الذين يعانون من ضعف جزئي في البصر.

بيد انه برغم عمره وبرغم أن معظم المقالات فات أوانها كما أن هناك أحداث وشخصيات معاصرة لا تجد لها ذكراً، فإن موسوعة أندونيسيا الوطنية ما زالت عملاً مفيداً. ويلزم تشجيع سلطات التعليم في اندونيسيا على إخراج طبعة ثانية من هذا العمل وذلك لمنفعة شعب اندونيسيا والآخرين الذين يتتبعون حياة الاندونيسيين ومجتمعهم.

بيتر جي ريديل
ترجمة عثمان نصيرى



Majid, Nurcholish; Rachman, Budhy Munawar. *Ensiklopedi Nurcholish Madjid: pemikiran Islam di kanvas peradaban*. Jakarta: Paramadina, 2006, 4 Volumes.

ملخص

موسوعة نورجوليش مجيد

Ensiklopedi Nurcholish Madjid: Pemikiran Islam di Kanvas Peradaban

إن هذا العمل هو جماع أفكار نورجوليش مجيد ودراساته على مدى العديد من السنين. ولقد جرى نشره بعد عام من وفاته، شهادة لتأثيره العظيم في الفكر الإسلامي الليبرالي المتفتح في اندونيسيا.

يبدأ المجلد الأول ب 288 صفحة هي فذلكة تمهيدية تتناول حقولاً شتى كتبها المحرر. وجاء تصميم هذه الفذلكة عموماً، لاتاحة سياق ثقافي واجتماعي وروحي لكتابات نور جوليش وكذلك بهدف المعالجة المنهجية لعطائه الثر.

وهي بمثابة مقدمة بالغة القيمة لأعماله كما أنها عون كبير في توجيه القارئ الى ما يلي من موضوعات.

ويوضح المحرر ان هذا العمل تم تصميمه كشهادة للعطاء الثقافي الجم لنور جوليش على مدى السنين الطوال أكثر منه موسوعة تقليدية. وتشمل المقدمة أيضاً مقالة كتبها أسرة نورجوليش، حول موضوع " بناء أندونيسيا في المستقبل".

ولقد تم تجميع اطراف الموسوعة من المواد التعليمية والمذكرات الدراسية التي اعدتها نورجوليش على مدى سنين عديدة في " مؤسسة بارامدينة " التي أقامها بنفسه. ولقد جاء ترتيب المقالات المتنوعة أبجدياً وتوزعت على المجلدات على النحو التالي : مجلد 1 يتناول المادة التمهيدية والحروف أبه- جي، مجلد 2 الحروف اتش- ال، مجلد 3 الحروف ام- بي، مجلد 4 الحروف كيو- زد. والعمل بأكمله يحتل 3741 صفحة.

ملخص

موسوعة أندونيسيا الوطنية

Ensiklopedi Nasional Indonesia

جرى تصميم هذا العمل كموسوعة عامة ليشمل موضوعات متنوعة لقراء متفاوتي المشارب. ولدى طباعتها كانت تلك الموسوعة هي الأكبر والأشمل من نوعها المتاحة باللغة الأندونيسية.

والعمل يحمل مقدمة كتبها فؤاد حسن، وزير التعليم والثقافة عند إخراج تلك الموسوعة. ولقد استعان المحررون بمئات من الكتاب المساهمين المتخصصين في حقولهم. وكانت النتيجة سفيراً مكوناً من 18 مجلداً مرتبة أبجدياً كما يلي: مجلد 1- إيه، مجلد 2- إيه 2، مجلد 3- بي، مجلد 4- سي، دي، مجلد 5- إي، أف، مجلد 6- جي، اتش، مجلد 7- أي، جيه، م، 8- كيه، 1، م 9- كيه 2، ال، م 10، أم، م 11- أن، أو، هـ، 12- بي، 1، م 13- بي، 2، م 14- كيو، آر، أس، 1، م 15- أس، 2، م 16- تي، م 17- يو، في، دبليو، اكس، واي، زي، م 18- فهرست، وتحمل صدارة الموسوعة دليلاً من 8 صفحات يرشد القارئ إلى طريقة استخدام العمل.

وموسوعة أندونيسيا الوطنية ذات الاثني عشر مجلداً تشمل 10,500 صفحة 20 في المائة منها تحمل صوراً أو رسوماً وجدولاً إيضاحية. ومعظم الصور والجدول والخرائط ملونة مما يعزز بهجة الكتاب.

وبرغم أن الموضوعات التي جرى تناولها هي 150 ألف موضوع فإن ستين في المائة منها تتصل بأندونيسيا بينما البقية أضافها فريق التحرير لما يُعتقد من شأن لها بشعب أندونيسيا. وتتناول المقالات خمسة حقول: العلوم والرياضيات، العلوم الحياتية، الإنسانيات، والموضوعات الأخرى. ومعظم المقالات مذيّل باسم كاتبها.

وهناك بعض إسناد ترافقي بين المقالات كما أن هناك إحالات لمقالات أخرى. ويجري جمع مقالات متعددة تحت عنوان عام: ففي مجلد 7 تحوي الصفحات من 247 إلى 255 مقالات عن "الإسلام"، و"العمارة الإسلامية"، و"دار الإسلام"، (باحالة إلى مجلد 4 تحت الحرف دي)، الشريعة (باحالة إلى مجلد 5 باب "الفقه")، أركان الإسلام و Sarekat Islam.

وتتفاوت المقالات طولاً. فعلى سبيل المثال فإن مقالة جوهان افندي عن أركان الإسلام تشمل 13 سطراً فقط، فيما مقالة ماسيهوري الهامة عن Sarekat Islam تملأ عشرة أعمدة تمتد في 6 صفحات.

إن هذا العمل بالغ الترفق بالقارئ فالترتيب الأبجدي وحده كان من شأنه أن يكفي لمساعدة القارئ. على أن الفهرست الذي يحتل المجلد الأخير لا غنى عنه كوسيلة لتجميع البيانات ذات الصلة من مقالات شتى، وفي ذلك مساعدة إضافية للقارئ. فعلى سبيل المثال، إذا كنت تبحث عن معلومات حول أرسطو فإن الفهرست يقودك إلى 38 مقالة ذات صلة بذلك.

إن الصفحات الأولى تفيد بوضوح أن تلك ما هي إلا الطبعة الأولى لهذا العمل. وبالنظر إلى الجهد المبذول في إخراج ذلك العمل فإنها خسارة لا يتم تجديده في شكل طبعات إضافية. فضلاً

Yusuf, M. Yunan. *Ensiklopedi Muhammadiyah*. Jakarta: RajaGrafindo Persada, 2005.

ملخص

الموسوعة المحمدية

Ensiklopedi Muhammadiyah

تأسست المحمدية في 1912 بواسطة أحمد دحلان، وأثبتت نفسها في أن تكون منظمة مؤثرة في حياة الأمة الأندونيسية، لأمد طويل قبل أن تحصل أندونيسيا على استقلالها في 1945. هذا العمل الراهن يعتبر سنناً تاريخياً لمساهمة المحمدية في تطور الأمة، خاصة في مجال التعليم. في الاحتفاء بهذا الدور المميز وزير التعليم الوطني كان واحد من أهم الشخصيات التي كتبت مقدمة العمل؛ والكلمتين الأخيرتين للمقدمة هما بقلم رئيس المحمدية ورئيس مجلس إدارة مجلس الشعب.

استغرق استكمال هذه الموسوعة ذات المجلد الواحد 11 عاماً. بدأت في عام 1994، حينما كان هناك ما لا يقل عن 60 مدخل قد أنتجوا بواسطة فريق مكون من سبعة عشر فرداً. بعد سنوات من التأجيلات، أعيد تنشيط المشروع في 2000، مما نتج عنه العمل الحالي الذي نشر في 2005. العمل يشمل 135 مدخلا عن الأفراد، النشاطات والأحداث في داخل المحمدية. المقالات منظمة في ترتيب أبجدي وموسوعة في صفحات مقسمة إلى عمودين ولكن تختلف في الطول: الأقصر في صفحتين والأطول في 6 صفحات. يحوى العمل أيضاً صوراً بالأبيض والأسود عن شخصيات ورموز المنظمات المنتمية للمحمدية. هناك سبعة وثلاثون مساهماً ذكرت أسمائهم في صفحة iii، بدلاً من تحت كل مدخل، مما يجعله صعباً على القراء لأن يتعرفوا على مؤلف أي مدخل معطى. بعد الفهرسة، هناك تذييل عن اللقاءات السنوية للمحمدية، متضمنة التواريخ، الأماكن والرؤساء أيضاً تشكيلها التنظيمي، المكتب، السكترارية والعناوين في أنحاء البلاد. العمل ينتخب بسير ذاتية قصيرة لثلاثة محررين. ليس هناك فهرس والذي كان يمكن أن يكون وسيلة قيمة لربط المعلومات ذات الصلة من مختلف المقالات.

يعطى هذا العمل، عن طريق التأكيد المحدد على شخصيات متميزة وأفكارهم وفكرهم، معلومات شاملة للقراء من كل مناحي الحياة عن كينونة شخصيات المحمدية وإسهاماتهم في تنمية المنظمة. هذه الموسوعة قد خدمت غرضها الأولى بتقديم التاريخ الطويل والتجربة المحمدية. وستظل من دون شك، لسنوات قادمة، مصدراً مهماً للقراء المهتمين بتطور الإسلام والمسلمين في أندونيسيا.

رادن سيسيب لقمان ياسين
ترجمة رشا على



Ensiklopedi Nasional Indonesia. Jakarta: Cipta Adi Pustaka, 1988-91, 18 Volumes.

لجنة تضم المفكر الإسلامي **دكتور نوحوليش مجيد** (1939- 2005). ورغم حقيقة أن هذا المرجع موجه أساساً إلى طلاب العلم بتركيز على الإخراج الفني الجذاب، فإنه يلزم عدم التهورين من قدر هذا العمل أو تجاهله: ذلك أن هناك الكثير مما يمكن قوله عن المحتوى الفعلي للمقالات ذاتها والتي تشمل تشكيلة واسعة المدى من الموضوعات: فهناك مقالات عن كينيات سياسية إسلامية تاريخية ذائعة الصيت مثل مالاكا وأتسه جنباً إلى جنب مع السلطنات الأقل شهرةً مثل **باتنين** و**بيما**. وبالمثل، فإن هناك تناول لعلماء من العصر الذهبي للإسلام مثلما هناك تناول لشخصيات محلية مثل **نورالدين الرايزري** و**عبد الرحمن وحيد** بيد أن المدى الواسع للتناولات لا يعني التنازل عن العمق والرصانة. وكان مدعاة إلى الدهشة أن تجد مقالات فرعية جيدة وموجزة حول الأعمال الرئيسية لعبد الروؤف المتحدر من **سينغكيل** كما تجد تناوُلًا للتأثيرات السلفية والصوفية - معاً - على حسن البناء، مؤسس حركة **الأخوان المسلمون**. على أن غلبة الشافعية الأشعرية في إسلام جنوب شرقي آسيا تتبدى عبر التغطية الأكبر التي حظي بها علماء ذلك المذهب. ولكن لا وجود يذكر للمحابة والتحيز في متانة البحوث العلمية ورسالتها. فالمعالجة الحساسة المتوازنة لا تتوفر فقط في المقالات التي تمس السجلات الإسلامية الداخلية مثل الإنقسام الشيعي السني والحلاج والمذهب الوهابي وإنما تمتد أيضاً إلى مقالات حول الديانات والمعتقدات الأخرى مثل ديانة السيخ والبهائية. ولا شك أن لجنة علمية تضم الدكتور مجيد قد بذلت الوقت والجهد في جمع المقالات عن مفكرين ليبراليين أو حداثيين مثل **سيد احمد خان** و**محمد أركون**. على أن التيار الحدائتي يتبدى بصورة أوضح في بعض الأحيان، وبخاصة في المقالة الخاصة **بنظرية النشوء والإرتقاء**. ولا غرابة أن جاء تصميم الكتاب على نسق يضع في الحسبان ناشئة القراء: فصيغة المقالات رشيقة وجذابة ويسيرة على الفهم حيث تحوي كل صفحة مقالات فرعية عن موضوعات بعينها. وإلى ذلك فإن إدراج الموضوعات الرئيسية ذات الصلة على صدر كل صفحة هو خطوة محمودة. وأخيراً يجدر ذكر ميزة الموسوعة الأخرى المتمثلة في الأعمال الفنية والتصوير المبدع للشخصيات والأحداث التاريخية المحلاة بالألوان البهيجة. أن هذه الموسوعة، بإيجاز، نجحت في موازنة الحاجة إلى الإيجاز وجذب الناشئة مع العمق والرصانة اللتين ينشدهما من هم أكثر نضجاً بين القراء.

هاريت بن راملی
ترجمة عثمان نصیری



ومثلما يبين العنوان فإن "موسوعة الإسلام في اندونيسيا" موسوعة إسلامية عامة تشمل التاريخ والتراجم والعقيدة والشريعة وملامح المذاهب السنية والشيعية وقضايا أخرى عديدة عن الفترة من مولد النبي (ص) إلى تسعينيات القرن العشرين. بيد أن العمل يتركز في السياق الأندونيسي وفي الشخصيات والأحداث الإسلامية مما يجعلها مورداً مفيداً لطلاب إسلام جنوب شرق آسيا. وتبدأ الموسوعة بمرشد تمهيدي من 9 صفحات يتصل بطريقة كتابة العربية بالأحرف الأندونيسية المتبعة في الموسوعة. ويتكون متن الموسوعة من 1000 صفحة من المقالات المترتبة أبجدياً. وتتفاوت المقالات طولاً، فالمقالة حول "إسرائيل"، مثلاً، تتكون من 16 كلمة فقط فيما تتكون المقالة المعنونة بـ "النبي" من 650 كلمة. وفي ختام الكتاب هناك فهرست من 12 صفحة كما أن المتن تتخلله خرائط ورسوم توضيحية وصور فتوغرافية بالأبيض والأسود، وفي هذا متعة للنظر. وترد مصادر تلك المصنفات البصرية في ذيل صفحات الموسوعة.

ولقد تم إخراج "موسوعة الإسلام في اندونيسيا" بصورة رشيقة بالقارئ في مجلد واحد ضخم ولكنه يسير التناول كما أن التوازن بين دراسة الإسلام في اندونيسيا وفي خارجها جاء بصورة مناسبة حيث اتاح للقارئ تفاصيل عن جنوب شرق آسيا وفتح له نافذة تطل على العالم الإسلامي، في الوقت ذاته. إلى أن هذا العمل لا يتردد في التزود من المصادر الإسلامية والأخرى الإستشراقية غير الإسلامية، في أن. - وهذا جانب من جوانب روعة الموسوعة.

إن المعلومات التي تحويها الموسوعة بالغة القيمة ولكن مرور الأعوام تصبح ثغرات المحتوى أكثر وضوحاً بالنظر إلى التغييرات الدرامية في مشهد الإسلام الأندونيسي منذ العام 1992. فعلى سبيل المثال، هناك غياب يتضح بازدياد لما يشير إلى الحركات الإسلامية المتشددة في أندونيسيا. ورغم ذلك فإن هذا العمل - في حدود الفترة الزمنية التي تغطيها هذه المقالات - يحظى بمعايرة طازجة تضمن له دوراً يلعبه في الإسلام الأندونيسي لسنوات وسنوات.

بيتر جي ريديل
ترجمة عثمان نصیری



Armando, Ade. *Ensiklopedi Islam Untuk Pelajar*. Jakarta: Ichtiar Baru van Hoeve, 2002, 6 Volumes.

ملخص

موسوعة الإسلام بلغة الملايا

Ensiklopedi Islam Untuk Pelajar

هذه الموسوعة المكونة من 6 مجلدات هي نتاج تضافر جهود الأكاديميين الملاويين والأندونيسيين وقد جرى تأليفها بإشراف

من السهل الاتصال بهم. للأسف، تظهر أسماؤهم فقط على الصفحة الأولى، بدلاً منها على كل مدخل ساهموا فيه، مما يصعب معه تتبع من هو مؤلف أي مدخل كان.

الغرض من هذه المجموعة هو إمداد الناس من كل مناحي الحياة، سواء أكانوا أشخاص عاديين أو باحثين، بمعلومات تختص بالعلوم الإسلامية ذات طبيعة عامة، وبمدخل سهل ومقروء بما أنها قد كتبت بالبهاسا اندونيسيا. من المنتظر أن تساعد هذه الموسوعة القراء في أن يحصلوا على معلومات أولية عن الإسلام ومظاهره المتنوعة وهكذا فينتظر أن تصبح نوراً هادياً لهؤلاء الذين يطمنون أن يطوروا معرفة أوسع وأكثر عمقاً عن العلوم الإسلامية.

الموسوعة تقدم الإسلام في مدى واسع من المظاهر، بما فيها التوحيد، الشريعة، التصوف، التاريخ، الثقافة والحضارة، السياسة ومؤسسات الدولة، الاقتصاد، القوانين والأنظمة الشرعية الإسلامية. وهذه المعلومات مرتبة أبجدياً بالإضافة إلى العالم الإسلامي، الدولي، تقدم هذه الموسوعة أيضاً مجالاً واسعاً من الموضوعات المرتبطة بالإسلام في اندونيسيا، خاصة المتعلقة بالممالك الإسلامية من القرن الثاني عشر وحتى القرن التاسع عشر. أيضاً قُدمت معلومات عن قادة اندونيسيا المسلمين المشهورين، المؤسسات والمنظمات القائمة بين المسلمين، بالإضافة إلى الفنون والثقافات الاندونيسية المتنوعة والتي لعبت دوراً موسعاً ومهماً في تنمية وترويج الإسلام.

هذه الموسوعة قد مُدّت أيضاً بفهارس، بصور ملونة وبايضاحات جذابة، بالإضافة الي قائمة من المراجع تحتوي على المصادر الرئيسية التي أُستمدت منها وطُورت كل مقالة أو مدخل.

مصحح مولية
ترجمة رشا على



Nasution, Harun. *Ensiklopedi Islam Indonesia*. Jakarta: Institut Agama Islam Negeri Syarif Hidayatullah, 1992, repr. 2002.

ملخص

موسوعة الإسلام في أندونيسيا

Ensiklopedi Islam Indonesia

برزت الرؤية الأولية لهذا العمل في الستينيات فتم إخراج مجموعة استهلالية من هذه المقالات في تلك الفترة. ولكن بسبب التأجيلات والعقبات العديدة فقد توقفت عجلة ذلك المشروع عن الدوران، وحين تم إحيائه في منتصف الثمانينيات جرى تجديد المقالات كما جرى ردها بعدد كبير من الأعمال الإضافية ونتج عن ذلك المجلد المهم المنشور في العام 1992.

ويتفاوت شرح كل مادة ترد : فشرح مفردة الصلاة مثلاً هو الأطول حيث يشمل 49 صفحة والشرح الأقصر قد يحتل جملة من سطرين أو ثلاثة أسطر. وهناك مواد عديدة مشفوعة بإسنادات تراثية : ففي مادة الإسلام يحال القاريء الى " إيمان " والى ذلك ، فان شرح كل باب أو باب فرعي ينتهي باختزال للمرجع المستشهد به. وهكذا فان بي 1 / 15 تشير الى بداية المجاهد، مجلد 1 صفحة 15. وتنتهي بعض المواد باسم علم يشير الى أن الإجماع المذكور في المرجع يستند الى إجتهد ذلك الشخص.

إن هذا العمل مفيد غني بالمعلومات ويتيح للقاريء النفاذ الى اصول الأحكام الشرعية وهذا ليس في متناول أغلبية مسلمي اندونيسيا لأن جماع علوم الفقه المودعة في متون المجلدات العديدة، ما زالت محلاة ببديع أسلوب القرون الوسطى. وقراءة هذه الموسوعة يتيح لطلاب العلم، ذوي الإهتمام باستكشاف أحكام الفقه، أن يجدوا في متناولهم معلومات يمكن الركون اليها تماماً ولن يكونوا في حاجة الى الإنكباب على مصنفات الفقه الضخمة ذات المجلدات العديدة فتلك مهمة قد تستغرق وقتاً طويلاً.

رادين سيسيب لقمان يسين
ترجمة عثمان نصيرى



Armando, Nina M. *Ensiklopedi Islam*. Jakarta: Ichtar Baru van Hoeve, 2005, 5 Volumes.

ملخص

موسوعة الإسلام (الاندونيسية)

Ensiklopedi Islam

نُشرت هذه الموسوعة الإسلامية أولاً في عام 1993 بمعرفة اختيار بارو فان هوفه في 5 مجلدات بالاشتراك مع حافظ دسوقي كرئيس تحرير. ثم في عام 1996، أضيف العديد من المداخل بلغ حوالي الـ 313 مدخلاً إضافياً، في مجلدين منفصلين. أخيراً، في عام 2005، أضيف 100 مدخل للمجلدات الموجودة ومن ثم فقد أدمجت كل هذه المداخل مع المداخل الرئيسية، مما جعل منها هذه الموسوعة ذات الـ 8 مجلدات التي تبدو اليوم. نُشرت آخر طبعة في عام 2005، بمعرفة أزيوماردي أزرا كرئيس تحرير.

حينما كان يتم تجميع هذه الموسوعة، كانت أندونيسيا تزدهر فقط بموسوعتين كتبنا بلغة باهاسا أندونيسيا. هاتان الموسوعتان كانتا بسيطتين للغاية وأقل شمولاً. وعليه ففي الوقت المناسب ظهرت فكرة إنتاج موسوعة إسلامية أشمل وذات قيمة أعلى.

المساهمون في هذه الموسوعة أتوا من مجموعة متنوعة من مختلف التخصصات الإسلامية. بشكل عام، هؤلاء هم بحكم المهنة باحثون في الأمور الدينية ومحاضرون كبار في الجامعات الدولية الإسلامية. السبب في هذا الاختيار هو أنهم كانوا يركزون على الكتابة ويكرسون وقتهم لدراسة العلوم الإسلامية، كما كان

التي تبنتها اللغة الاندونيسية قد استخدمت كما هي (علي سبيل المثال علوم القرآن، كتاب). أما المصطلحات العربية الباقية فقد ترجمت صوتياً (علي سبيل المثال asbāb al-wurūd, talfiq أسباب الورود، تلفيق).

هذا العمل أيضاً به فهرس (مجلد 6، ص 2163-2081) وصور إيضاحية.

امليا فوزية

ترجمة رشا على



Bisri, A. Mustofa (Kiai Haji); Habieb, Sa'di Abu; Wahid, Abdurrahman; Machfudz, K. H. A. Sahal. *Ensiklopedi Ijmak: persepakatan ulama dalam hukum Islam*. Jakarta: Pustaka Firdaus, 1987.

ملخص

موسوعة الإجماع

Ensiklopedi Ijmak: Persepakatan Ulama Dalam Hukum Islam

هذا العمل الذي يجيء في مجلد واحد هو ترجمة لموسوعة عربية مكتوبة في العام 1974 ولا تجد ذكراً في الترجمة لعنوان الموسوعة الأصل ولا اسم مؤلفها. ولقد اقتضى تجميع نصوص الإجماع في القضايا الفقهية والشعرية والأخلاقية والأخرية سنين عديدة من المؤلف الذي استقاها من تسع من امهات الكتب في الفقه الإسلامي. ولقد كتب المؤلف مقدمته من 17 صفحة لتشمل تعريف الإجماع وضروبه وإمكانيته ومكانته الشرعية لتيح للقارئ رؤية تنفذ الى المسائل المتصلة به وقد بلغ عدد النصوص الذي تناولها هذا العمل 9588 نصاً مقسومة الى محاك ستة. وباعتبار المؤلف جامعاً للنصوص فقد اكتفى بتقديم نصوص الإجماع كما وردت حرفياً في مراجعها المدونة الأصلية.

وتبدأ الترجمة الأندونيسية للموسوعة والمطبوعة في العام 1987 بتوطئة من عبد الرحمن واحد الذي كان وقتها رئيساً لهيئة العلماء، أكبر المنظمات التقليدية لمسلمي أندونيسيا- والذي صار رئيساً للبلاد عام 1999. وتلت ذلك مذكرة من صفتين كتبها كيه اتش أحمد سهل محفوظ واتش ايه مصطفى بصري. ويذكر المترجمان ان هناك عديداً من المفردات العربية لا مقابل لها في اللغة الأندونيسية. لذلك فهما لا يترجمان نحو 115 مفردة عربية إنما يقومان، عوضاً عن ذلك، بشرح معانيها في الحواشي. وحيث أن العمل كان قد جرى ترتيبه أجدبياً فلا مناص من أن يتغير ترتيب المواد في الترجمة. وهكذا فان مادة "يمين" مثلاً والتي تشير الى القسم في العربية يجري إدراجها تحت حرف أس بادة مفردة Sumpah الترجمة الأندونيسية لمفردة "يمين"

Dahlan, Abdul Azis (ed.). *Ensiklopedi Hukum Islam*. Jakarta: Ichtihar Baru van Hoeve, 2007, 6 Volumes.

ملخص

موسوعة القانون الاسلامي (الشرعية الإسلامية)

Ensiklopedi Hukum Islam

موسوعة حكم الإسلام هي مرجع عن القانون الإسلامي (الشرعية) في اندونيسيا. فهي تعطي نظرة عامة عن المصطلحات العامة والتقنية والمفاهيم المهمة في خطاب الشريعة الإسلامية في السياق الاندونيسي. فهي تحوي نقاشات عن المظاهر العريضة للقانون الإسلامي (الشرعية) وخصائصها المحددة (الفقه). وتعرض خطابات مرتبطة بالمجتمع (المعاملة)، كما تطورت في اندونيسيا، بدلاً من الطقوس (العبادة).

قوة هذه الموسوعة تكمن في قدرتها علي الإجابة علي المشكلات التي يواجهها المسلمون الذين يحيون في المجتمع الحديث. فهي تمد بشروح شرعية عن أمور مختلفة مثل الإخصاب الأنبوي والتبرع بالم (الصحة)، البنوك الإسلامية والتأمين (الاقتصاد)، العادات وقانون الزواج القومي (القضاء) والدعارة (المجتمع). العرض العام لهذه الأمور مبني علي القرآن والحديث وآراء العديد من الباحثين في القضاء عبر مختلف المدارس الإسلامية.

تتكون الموسوعة من 846 مدخل، كتبت باللغة الاندونيسية، في ستة مجلدات، مؤلفة من 2163 صفحة. تتبع المدخلات ترتيباً أجدبياً وتختلف في الطول. فهي تغطي عناصر القانون الإسلامي والاندونيسي، بما فيه دراسات لباحثين مسلمين من اندونيسيا والعالم الإسلامي؛ ومفاهيم ومصطلحات في القضاء الإسلامي؛ وممارسات (مثل الزكاة)؛ والمؤسسات (مثل مجمع البحوث الإسلامية وبدن حساب دان روية)؛ وأماكن.

قيمة المدخلات متفاوتة: فالبعض منها هو ببساطة عبارة عن تجميع لآراء مأخوذة من كتب الفقه؛ وبعضها مدعوم بتقارير معززة بقصص اجتماعية وأدبية؛ والبعض الآخر يدلي بآراء قانونية. معظم المدخلات مكتوبة جيداً ومعنية بالموضوع. والقليل من المدخلات التي لها صلة بالنوع الجنسي وأمر المرأة، مثل الجلباب (مجلد 3، ص 820-822) والدعارة (مجلد 4، ص 1412-1415) هي اقل حساسية ومتخمة بأيدولوجيا التنمية. وهناك القليل من المدخلات الأخرى والتي تتصل بأمور حساسة كالجنس البشري والدين والسياسة ربما تحتاج لقراءة حذرة.

للاسف ليس هناك أية مدخل يعطي اسم المساهم. فالمساهمين والمحررين قد ذكروا في قائمة مرة واحدة في مجلد 1. المدخلات لم تغطي المراجع البيلوغرافية أيضاً. كل المراجع قد جمعت في فهرسة المراجع التي قدمت في مجلد 6 (ص 2035-2079).

هناك بعض الأخطاء في الترجمة الصوتية، نتجت من استخدام نظام ترجمة صوتية غير موحد ولكن هذا ليس بأمر مهم بالنسبة للقراء الاندونيسيين. يجدر الإشارة إلي أن المصطلحات العربية

ملخص

موسوعة القانون العرفي وثقافة اندونيسيا

Ensiklopedia Hukum Adat dan Adat Budaya
Indonesia

تتميز اندونيسيا بتعددية اللغة، الثقافة والقانون. فكما أن هناك ثقافات متنوعة، فهناك أيضاً تنوع في القانون العرفي (العادات) في اندونيسيا. بالنسبة للاندونيسييين الأصليين، العادات هي نظام حي ويمير أمورهم الاجتماعية والسياسية والقانونية منذ القدم وقبل دخول الإسلام والأنظمة القانونية الغربية. أثناء الحقبة الاستعمارية، أقرت السلطات الاستعمارية الهولندية نظاماً قانونياً تكون تحته كل مجموعة عرقية محكومة بقانونها الخاص. لتنظيم تعددية العادات الاندونيسية، كورنليس فان فولنهوفن (1874-1933)، وهو باحث هولندي، قسم الأرخيل إلى 19 منطقة عادات قانونية. في هذا العمل المؤصل، هيلمان هاديكوسوما قسم قانون العادات الاندونيسية إلى 40 منطقة.

الموسوعة الحالية كتبت بالكامل باللغة الاندونيسية والوثائق تقع في مجلد واحد فقط مؤلف من 223 صفحة للمصطلحات القانونية والثقافية لمجتمعات العادات في أنحاء اندونيسيا. يعد شرح أغلب المصطلحات مبدئياً وموجهاً لقارئ على علم مسبق بالحياة الاجتماعية للمجتمعات الاندونيسية بوجه عام. لا يتساوى شرح كل مصطلح في الطول؛ الأقصر يقع في كلمتين والأطول في فقرة مؤلفة من 19 سطر. العمل مقدم بترتيب أبجدي، حتى يجد القارئ على كل صفحة عدة مصطلحات من مناطق العادات المختلفة. كل مصطلح متبوع بالاختصار الخاص بمنطقة العادات بين أقواس. فبالإضافة إلى المصطلحات المحلية، تم أيضاً تضمين تلك المشتقة من السنسكريت، الهندوسية، البوذية، الإسلام والمسيحية. باستثناء رموز الأبجدية الاندونيسية القديمة (أكسرة)، لم تقدم أي صورة توضيحية أو خريطة. تغيب أيضاً ملاحظات أسفل الصفحة والتعليقات وفهرس المراجع.

يقر الكاتب في مقدمته بأن الكثير من مصطلحات العادات والثقافة الاندونيسية لم يتم تغطيتها في هذا العمل. بالرغم من ذلك، هذه الموسوعة سوف تعطي القراء انطباعات عميقة عن تراء العادات والثقافة الاندونيسية عن الزواج، التجارة، المعاملات، الأرض، الفلاحة، الطقوس، التكوين العائلي والاجتماعي. العمل كان أيضاً على تطابق مع الحركة لتأسيس نظام قانوني قومي، تشكل فيه العادات أحد المصادر. تضمين القانون العرفي في قانون الأرض الاندونيسي لسنة 1960 (ص 61، 65، 140) هو دليل هام على تقبل الدولة لمعايير وروح العادات.

سيسيب ياسين
ترجمة رشا على



Rahardjo, M. Dawam; Rachman, Budhy Munawar. *Ensiklopedi al-Qur'an: tafsir sosial berdasarkan konsep-konsep kunci*. Jakarta: Diterbitkan oleh Penerbit Paramadina bekerjasama Jurnal Ulumul Qur'an, 1996.

ملخص

موسوعة القرآن:

تفسير اجتماعي مبني على المفاهيم الرئيسية

Ensiklopedi Al-Qur'an: tafsir sosial
berdasarkan konsep-konsep kunci

يعد هذا الكتاب تفسيراً اجتماعياً غير/لا تقليدي لـ 27 مصطلحاً قرآنياً رئيسياً كتبت بحسب/طبقاً للسياقات الاجتماعية والسياسية الاندونيسية. شرح كل واحد من هذه المصطلحات يعمق من مناظير اجتماعية، لغوية وتاريخية، باستخدام التفسير الموضوعي. الأستاذ دوام راهاردجو، المؤلف وهو باحث في العلوم الإنسانية، يصبو لأن يبدأ بإحداث تقدم في مجال التفسير القرآني، من أجل أن يضع معنى القرآن في سياقه في ضوء التطورات الحديثة. الغرض من الكتاب هو فتح باب منهج جديد للقرآن يمكن أن يقوم به أي إنسان وليس فقط الباحثون في التفسير القرآني من المسلمين. نشر الكتاب باللغة الاندونيسية في طبعة تتألف من 764 صفحة. تم تقديم الـ 27 مصطلحاً رئيسياً بترتيب موضوعي، بدلاً من الأبجدي. المدخلات مرتبة طبقاً لموضوعين رئيسيين: البعد الديني الروحي (فطرة، حنيف، إبراهيم، دين، إسلام، تقوى، عبد، أمانة، رحمة، روح، نفس وشيطان) والبعد الاجتماعي الديني (نبي، مدينة، خليفة، عدل، ظالم، فاسق، شوري، أولو الأمر، أمة، جهاد، علم، أولو الألباب، رزق، ربا وأمر المعروف ونهي المنكر). اختيار المصطلحات ربما يكون مبني على شهرتها في السياق الاندونيسي. عدد المدخلات في الكتاب محدود إلى حد ما. ولكن كتجميع لمقالات منشورة، فهو محرر جيداً ومنير.

الشروح لها علاقة بالسياق الاندونيسي، حيث أن الكتاب موجه لقراء اندونيسييين. على سبيل المثال، مصطلح "أولو الأمر" فيه أربعة عناوين فرعية: "أولو الأمر في السياسة الاندونيسية"، "أولو الأمر في القرآن"، "النظريات الإسلامية عن الدولة والمجتمع" و"من أولي الأمر إلى الأمة". مد الكتاب بمقدمة مفيدة، فهرس كامل، إحالات وقائمة المراجع، مستخدماً نظام اندونيسي معدل من الترجمة الصوتية العربية.

أمليا فوزية
ترجمة رشا على



Hadikusuma, Hilman. *Ensiklopedia Hukum Adat dan Adat Budaya Indonesia*. Bandung: Alumni, 1977.

ملخص

موسوعة المرأة والثقافات الإسلامية

Encyclopedia of Women & Islamic Cultures

نجح المحررون في جمع كمّ غزير من المعلومات في هذا المصنّف الضخم. فمع وجود عدد هائل من الموضوعات، على المرء أن يمضي بعض الوقت لتعلم كيفية التوغل في سلسلة المجلدات الخمسة (الستة إذا احتسبنا الفهرس الجامع). إجمالاً، يحيط هذا العمل الشامل بكل جوانب حياة المرأة في المجتمعات الإسلامية، ومنها: المجتمع، والاقتصاد، والسياسة، والدين، والفن، والثقافة الشعبية، والرياضة، والصحة، والعلوم، والطب، والبيئة، وهكذا دواليك.

في المجلد الأول وحده 68 موضوعاً ناظرًا في منهجيات دراسة المرأة والمجتمعات الإسلامية. وقد أوكلت إلى المساهمين في المجلد الأول مهمة إبراز الأدوات والمصادر اللازمة لدراسة المرأة عبر تاريخ الثقافات الإسلامية.

تمّة تنظيم مختلف قليلاً في المجلدات 2-5. عنوان المجلد الثاني "العائلة والقانون والسياسة"، ويتضمن في جملة موضوعاته نقاشات حول العلاقات العائلية والجنوسة في المجتمع، وتقسيم العمل المنزلي، والأمومة، والاغتصاب، إلى جانب نقاشات أخرى. عنوان المجلد الثالث "العائلة والجسد والجنس والصحة". وهنا توجد موضوعات كالطفولة، والمغازلة، والختان، وطقوس الزواج، والإجهاض، والتحرش الجنسي، والبيكارة وما إلى ذلك. المجلد الرابع عنوانه "الاقتصاد والتعليم والحركة والحيز"، وفيه يمكن مطالعة مناقشات حول التعليم والحيز الأنثوي. وكما هو متوقّع، يشكّل الاقتصاد قسماً مهماً من هذا المجلد. وأخيراً، يناقش المجلد الخامس وعنوانه "الممارسات والتفسيرات والتصويرات" موضوعات الفن، والتصوير، والسينما، والفن الروائي، والموسيقى الحديثة إلى جانب الممارسات الدينية كالوضوء، والطهارة، والصلاة، والصوم، والتقوى. وجملة الموضوعات المدروسة في هذه المجلدات الأربعة 341 موضوعاً.

من أنجع ميزات هذه الموسوعة تمكينها القارئ لا على معاينة الموضوعات التي تعنيه فحسب (انظر القانون العائلي)، بل على رؤية التجليات المتنوعة للمسألة في مختلف المجتمعات الإسلامية. ومن حسنات هذه الميزة، أنها تظهر تعقيد ما يسمى بالعالم الإسلامي.

يأمل المحررون في أن تتاح نسخة على الإنترنت من هذه الموسوعة لعامة القراء. كذلك فإنهم يعتقدون أنّ وضعها على الإنترنت سيسهّل تحديثها، والزيادة عليها، ونقلها إلى لغات أخرى (ستُترجم إلى العربية).

ميثرا شافاريني
ترجمة حسين عبد الساتر



ملخص

موسوعة الفلسطينيين

Encyclopaedia of the Palestinians

تهدف الموسوعة إلى تقديم "مجلد واحد شامل يُحيط بالتاريخ والمجتمع الفلسطيني المعاصر". ثمّة أربعمائة مدخلاً كتبها ثمانية وأربعون مساهماً، وهي تمثّل ما يعثونه أهمّ الخلاصات التاريخية، والرؤى الثقافية، والتراجم التي شكّلت هوية الفلسطينيين في العالم الحديث. وغالبًا ما يشير مصطلح "الحديث" إلى القرن العشرين، مع أن هناك إشارات محدودة إلى الحقبة السابقة من الاحتلال المصري الوجيز للمنطقة في أواخر العصر العثماني (1831-40) حتى قدوم البريطانيين عام 1917.

في المقدمة ذات الصفحات الأربع، يقرّ مطر بالصعوبات التي تكتنف الأبحاث المكوّنة لهذا المجلد: إذ قلما وُثقت الحقبات السابقة، كما أنّ الدراسات المتوفرة حول الحقبة الحديثة يهيمن عليها التاريخ السياسي ودراسة المجتمع. وهذا ما أدى حتمًا إلى أن تكون محتويات الموسوعة منحازة بدورها في اختيار الموضوعات، مع أنه كان هناك جهد ملموس لتوسعة المحتويات كي تشمل إشارات إلى التطورات الثقافية، والأدبية، والاقتصادية، والفنية.

يعكس اختيار المدخلات والتقييمات المرفقة بها تعاطف المؤلفين عامةً مع الرواية السياسية الفلسطينية، رغم تضمينهم بعض مزاعم التاريخ الإسرائيلي "الجديد" ونجاحهم في تقادي الانحياز الخطابي. ولعلّ المدخلات المختصة بالتراجم هي أكثر أنواع المدخلات فائدة وأغناها بالنظرات الثاقبة غير المسبوقه في البحث. إذ تُظهر صورةً مركبة لمجتمع محكوم بالعلاقات العائلية، وإن كان الأفراد فيه قد استطاعوا تأدية أدوار خطيرة في تاريخهم الوطني.

المدخل مرتبةً أبجدياً (من دون اعتبار لام التعريف)، ويستخدم الكتاب نظام ترجمة صوتية مشتقاً من ذلك الذي في المجلة الدولية لدراسات الشرق الأوسط *International Journal of Middle East Studies* مع تعديله ليلائم أبناء اللغة الانجليزية.

إيما ك. مورفي
ترجمة حسين عبد الساتر



Shami, Seteney; Joseph, Suad; Najmabadi, Afsaneh; Smith, Jane I.; Peteet, Julie; Siapno, Jacqueline. *Encyclopedia of Women & Islamic Cultures*. Leiden: Brill, 2003-7.

النباتية والحيوانية سواء لجهة الجدوى الاقتصادية لمحصول محدد أو الصورة التراثية لحيوان بعينه.

أما المجلد الرابع، التاريخ المبكر، فيحفل فترة ما قبل التاريخ حتى أوائل الحقبة الإسلامية مع تركيز على علم الآثار. ويلاحظ أن ثمة شيئاً قليلاً هنا حول مجد الدول-المدن التي شادها الملايو، وبخاصة ملاكا، في القرنين الخامس عشر والسادس عشر (يفترض أن يتم هذا في المجلد الخامس عشر، سلطنات الملايو، الذي لما يظهر). ويترأخ المجلد الخامس، العمارة، بين البيوت التي بناها سكان غابات ماليزيا الأصليون والمشاريع العظمى في تسعينيات القرن العشرين. كذلك فإن العمارات المحلية موضوع بحث دائم.

المجلد السادس، البحار، يفحص عن سواحل ماليزيا المتنوعة من جهات عدة تشمل التاريخ والفيزياء والكيمياء والتنوع البيولوجي وإدارة الموارد البحرية. ويعالج المجلد السابع، بدايات التاريخ الحديث، الحقبة 1800-1940 مؤرخاً لنمو النفوذ والقوة الأوروبية وأقولهما في المنطقة. ويعرض المجلد الثامن، الفنون الاستعراضية، التقاليد المتنوعة لمختلفة الإثنيات الماليزية من الشعر وأنماط الغناء والموسيقى التقليدية الى الرقص المعاصر والدراما التلفزيونية التجارية.

يتميز المجلد التاسع، اللغات والأدب، بتركيزه على اللغات المحلية والتقاليد الأدبية، الشفهية منها والمكتوبة لكنه يُغفل تلك الخاصة بالجاليات الماليزية المهاجرة. ويكرّس قسم كبير من المجلد العاشر، الأديان والمعتقدات، للإسلام كونه دين الغالبية في ماليزيا. وقد يجد بعض القراء أن فهم الإسلام هنا محدود نوعاً ما (مثلاً، الزعم أن أي نبي بعد محمد يُعتبر "مبتدعاً في الإسلام"، والتعليق المرسل بأن "الجماعة الشيعية غير معترف بها في ماليزيا"). وثمة كلام أيضاً على البوذية والأديان الصينية والهندوسية والسيخية والمعتقدات المحلية.

المجلد الثاني عشر، الشعوب والتقاليد، هو عرض للإثنيات في ماليزيا شاملٍ للتاريخ والمعتقدات والأعراف والأطعمة، وهو يوجز أقساماً من مواضيع مختلفة في الموسوعة. أما المجلد الثالث عشر، الاقتصاد، فينتبّع تطور اقتصاد البلاد من زراعي الى صناعي وما بعده.

إجمالاً، السلسلة هي مدخل مفيد وممتع الى ماليزيا، وإن كان لا يمكن أخذه على عواهنه.

[الرجاء ملاحظة أن كاتبة هذه المستخلص لم يكن في متناولها المجلد الحادي عشر، الحكم والسياسة، المفترض أن يغطي الحقبة 1940-2005 ولا المجلد الرابع عشر، الصناعات والفنون البصرية. كذلك فإن المجلدين الخامس عشر، سلطنات الملايو والسادس عشر الرياضة والاستجمام لم يكونا قد صدرا عند كتابة المستخلص(17.12.2007).]

مليكة هجّاس

ترجمة حسين عبد الساتر



المشار إليها أعلاه؛ يعني ذلك هنا آراء المذاهب السنية الأربعة (الحنفي، والشافعي، والحنبلي، والمالكي) إلى جانب المذهب الجعفري (الشيعي الإثنا عشري). وتُعرض آراء المدارس المختلفة في كل مسألة بأسلوب سهل وسلس مع تبيان الاختلافات والغريب. وبذا فإن الأسلوب والمقاربة هنا لا يختلفان عما عمله ابن رشد في كتابه المبسّط بدايةً المُجتهد ونهايةً المُقتصد¹.

يسنّفيد الكتاب من مقدمة متمعة للبروفسور كيفن راينهارت حيث يقترح أنّ هذا العمل "... يمكن للقارئ اعتباره خلاصةً للفقهاء الإسلامي مرينةً وافية، وكذلك تاملأ في تنوعه الغني". وكان البروفسور راينهارت قد دعا القارئ إلى أن يلاحظ "المزايا الفريدة للفقهاء الإسلامي ومن ثمّ تعددية الإسلام - المذاهب". ورغم أن الكتاب ينجح في أن يكون خلاصةً مرينةً وافية، فإنه يقدم الفقهاء الإسلامي بمقاربة وضعية جداً، إذ يكتفي بتبيان آراء وأحكام المذاهب الخمسة التي يلحظها. ومع أنّ ذلك ليس عيباً في ذاته، فإنه يعالج تعددية الفقهاء الإسلامي، والإسلام عامةً، بشكل ضمني تاركاً للقراء أنفسهم التفكير في ذلك.

عارف جمال

ترجمة حسين عبد الساتر



Abdul Rahman, Nik; Hassan, M. Kamal; Gong Wooi Khoon; Shuhaimi, Nik Hassan; Ong Jin Eong; Soepadmo, E.; Bin Basri, Ghazali; Sham Sani; Chen Voon Fee; Yong Hoi Sen; Cheah Boon Kheng. *The Encyclopedia of Malaysia*. Singapore: Archipelago Press, 1998-2005, 12 Volumes.

ملخص

موسوعة ماليزيا

The Encyclopedia of Malaysia

يرجّح أن تثير **موسوعة ماليزيا** اهتمام عامة القراء - وبخاصة تلامذة المدارس - أكثر من الأكاديميين، وذلك لاحتوائها عددًا كبيرًا من الصور والرسوم ولسهولة النص ووضوحه. تتناول المجلدات الاثنا عشر الصادرة الى الآن (من أصل ستة عشر مجلدًا يفترض صدورها) موضوعاتٍ مختلفة بأسلوب تحرير وتصميم موحّد. كل مجلد حرره خبير ماليزي، وفيه مسرد بالمصطلحات التقنية وفهرست وبلوغرافيا للتوسع في القراءة. ترتيب المدخلات موضوعي وليس أبجديًا، والطول الاعتيادي للمدخل صفحتان فيهما حوالي 500-600 كلمة.

يتناول المجلد الأول، البيئة، طبيعة ماليزيا الجغرافية. ويستحق الثناء لجرأته ونزاهته في مناقشة موضوعات خلافية مثل مشروع سد بكن والتلوث والتصحر. المجلدان الثاني والنباتات والثالث الحيوانات يبحثان التفاعل بين البشر والثروتين

Mattar, Philip. *Encyclopedia of the Palestinians*. London: Fitzroy Dearborn, 2000.

الصدر. ثم ينهي المؤلف هذا الجزء بفصل مطوّل عن تاريخ ومعنى التصوف. أما الجزء السادس في المجلدين السادس والسابع فيغطّي ما أسماه المؤلف بالجوانب المنسيّة في العبادات في الإسلام. ويشمل هذا الجزء المواضيع التالية: الاستكفاء بقول كلمة الشهادة، وصلاة الجنازة على الغائبين، وإهداء الثواب إلى الميت، والصوم والتعبّد بشهريّ رجب وشعبان، وارتداء العمامة، وارتداء آيات الرقية والتعوّذات. أما المجلد السابع فتّم تكريسه بأكمله إلى مناقشة كل الأطر الفقهيّة. فيبدأ المؤلف بأسئلة وأجوبة معبّرة عن وجهة نظر الإسلام السائد حول عدّة مسائل ثم يقوم بمناقشة الجوانب الفقهيّة. ومن أهمّ المواضيع التي يطرحها؛ اتّباع الرأي السديد أو التقليد، واختلاف الفقهاء، واختلاف المذاهب. وينتهي هذا الجزء بالدفاع عن الإمام أبي حنيفة ضدّ الادّعاءات بأنه كان مدلّساً.

كلّ مجلّد في هذه الموسوعة يشمل على قائمة بالمصطلحات المستخدمة وفهارس للآيات القرآنية والأحاديث بالإضافة إلى فهرس عام. استخدم المؤلف المصادر الإسلامية والمصادر الغربية على السواء، إضافة إلى ذلك قام بتوثيق المصادر المستخدمة وبزويد قائمة بالمرجع.

ابراهيم علي



Reinhart, Kevin and Bakhtiar, Laleh. *Encyclopedia of Islamic law: a Compendium of the Views of the Major Schools*. Chicago: ABC International Group, 1996.

ملخص

موسوعة الفقه الإسلامي: دليل إلى مذاهب الفقه الرئيسية

Encyclopedia of Islamic Law: a Compendium of the Major Law Schools

هذا العمل قائم على كتاب الفقه على المذاهب الخمسة لـ محمد جواد مغنّية، رغم أن التوطئة تزعم اعتمادها على مصدرين عربيين: المذكور أعلاه والفقه على المذاهب الأربعة.

ينقسم المتن إلى أربعة أقسام مع فهرس مسهب للمحتويات. القسم الأول خاص بالعبادات ويتناول: الصلاة، والصوم، والطهارة، ... إلخ؛ والقسم الثاني خاص بالمعاملات المالية ويتناول: الزكاة، والأوقاف، والإرث، والوصية، والولاية على القصر؛ والقسم الثالث خاص بالمسائل العائلية ويتناول: موضوعات الزواج (عقد الزواج، والمهر، والذرية، والولاية، والحضانة، ... إلخ)، والطلاق (من ذلك العدة، والخلع، ومسائل الإرث المترتبة عن الطلاق، ... إلخ)؛ القسم الرابع حواشٍ على الأقسام الثلاثة الأولى، وفيه أيضاً مسرد وفهرس مفيدان.

وكما يوحي العنوان الفرعي، تهدف الموسوعة إلى إبراز آراء "المذاهب الرئيسية" لفقه الإسلام في الموضوعات

ما يعتبر بؤرة الأعمال الموسوعية حول الإسلام. ومع أن الموسوعة ليست شاملة في إحالاتها إلى المراجع وفي موادها، فهي منطوقٌ جيد للبحث العلمي أو لمجرد زيادة المعلومات.

أمل ساتشادينيا

ترجمة حسين عبد الساتر



Kabbani, Muhammad Hisham. *Encyclopedia of Islamic Doctrine*. Mountainview, CA: As-Sunna Foundation of America, 1998, 7 Volumes.

ملخص

موسوعة العقيدة الإسلامية

Encyclopedia of Islamic Doctrine

تتألف هذه الموسوعة من ستة أجزاء في سبعة مجلّدات تغطّي جوانب عديدة من جوانب العقيدة الإسلامية من وجهة نظر مؤلّف مسلم ملتزم. والملاحظ فيها التركيز على دور الإيمان والقناعة الدينية في التعاطي مع كافّة المواضيع المطروحة.

يركّز الجزء الأول على وحدة العقيدة الإسلامية والدفاع عنها ضدّ أعدائها، ومنهجية الإسلام السائد بخصوص الصفات الإلهية، وأقوال السلف والخلف من العلماء حول مفهوم الصفات الإلهية، بالإضافة إلى نظرة الوهابيين إلى مسلكيات الإسلام السائد تجاه مسألة الصفات الإلهية، وينتهي هذا الجزء بفصل حول النظرة النقدية للمؤلّف لمواقف السلف والسلف المزيف. ويركّز الجزء الثاني على ذكر الله ومدح الرسول، فيغطّي الجزء عدّة مسائل عقديّة أهمها: ذكر الله، وإلقاء الشعر بشرف الرسول، ومكانة أبويّ الرسول في الحياة الآخرة، وأولوية عائلة الرسول، ومفاضل صحابته.

أما الجزء الثالث فيركّز على مسائل متعلّقة بالاحتفاء بذكرى المولد النبوي وزيارة الضريح النبوي بالمدينة وبمعرفة الرسول والأولياء بعلم الغيب. أما الجزء الرابع، فيهتمّ بمسألة الشفاعة في العقيدة الإسلامية، ويشدّد على براهين الشفاعة في العقيدة، والسعي إلى وسائل التوسّل إلى الله، والسعي نحو طريق التوسّل إلى الله من خلال الأولياء، واستنكار أولئك الذين يقارنون بين التوسّل إلى الله في العقيدة الإسلامية وبين عبادة المسيحيّين للمسيح وللأولياء، ثم استنكار أولئك الذين يحاولون الحدّ من ما هو مسموح به من زاوية التصرّح إلى الله بالتبرّك على النبي. وينهي المؤلف هذا الجزء بدحض مواقف الذين يشكّون بمصادقية التبرّك برفات النبي، والذين يشكّون بالصحابة الذين سعوا للتبرّك من شخص الرسول ومن رفاقه.

ويركّز الجزء الخامس على قضايا تطهير النفس والتصوّف، ويبدأ هذا الجزء بتقديم لمحة تاريخية وتفسير المصطلحات المتعلقة بموضوع التصوّف ثم يحاول إعطاء الأدلة الداعمة لهذه الممارسة من القرآن والحديث وأقوال العلماء والأئمة بهذا

الموسوعة وقعت في زلة التعميم انطلاقاً من طموح القائمين عليها إلى مخاطبة جمهور عريض من القراء، فإنها تمثل مصدراً مثيراً للاهتمام يتعلق بمفاهيم إسلامية وإن كان من الملاحظ أن التنوع الثقافي في خلفيات القائمين على العمل قد تمخض عن شيء من التناقض اعترى بعض مدخلات الموسوعة.

زينب آجيين
ترجمة سلمى أنور



Netton, Ian Richard. *Encyclopedia of Islamic Civilisation and Religion*. London: Routledge, 2007.

ملخص

موسوعة الحضارة والدين في الإسلام

Encyclopedia of Islamic civilization and Religion

الكتاب مجلّدٌ واحد شامل يهدف إلى إبراز غنى المجتمعات الإسلامية وتنوعها عبر الزمن. أما غايته المحددة فهي تقويض كثير من التصورات الجوهريّة والمصمّمة التي تتمتص بصورة الإسلام في الإعلام المعاصر. هذه الموسوعة مصمّمة إذن لتأكيد تنوّع الرؤى والمقاربات الإسلامية في حدود عقائد وثوابت معينة كالأصول الخمسة. لذلك فهي أكثر ملائمة لاستعمالات دارسي الإسلام المبتدئين والقراء غير المختصين.

يغطي الكتاب موضوعات وتراجم وعقائد وأحداثاً مختلفة مرتبة أبجدياً. من ذلك المتون العربية والإسلامية، والمفاهيم الكلامية، والأعلام الكبار، والتاريخ، والفقه، والحركات الاجتماعية-السياسية. وتتصل الموضوعات بكل العصريين الوسيط والحديث في العالم الإسلامي. وكل مدخل وضعه باحث مختص في ذلك الحقل بعينه. ومن أجل تسهيل البحث للقارئ، ثمة مصطلحات بديلة في كل مدخل وكذلك مراجع مهمة للتوسع في الدراسة. وهناك صنفان من الإحالات في الببلوغرافيا الختامية: (1) ببلوغرافيا موضوعية مقسمة إلى موضوعات واسعة متنوعة، (2) ببلوغرافيا متعلقة بالإحالات المرجعية للمؤلف-المساهم.

يحاول نيتون تصوير الإسلام على أنه يشمل أنماط عيش وممارسات متنوعة، وذلك هرباً من تحديد ضيق للدين قائم على الإيمان أو العقائد. عندها يبطل الفصل بين المقدس والدنيوي، ويغدو الإسلام مجموعة مرنة من الممارسات والأخلاق والعقائد في الزمان والمكان. في استقصائه تطور الإسلام، يعضد نيتون جهود الموسوعة لتجاوز الشرق الأوسط والاهتمام بمناطق مثل غرب إفريقيا وشرق آسيا.

وإجمالاً، تُفجّل الموسوعة في تغطية طيف من العقائد والأعلام والمذاهب أوسع بكثير من 'الشرق الأوسط'، وهو الذي عادة

وعبد القادر طيوب (من قسم الدراسات الدينية بجامعة كيب تاون). تم هذا بالتعاون مع ما يقرب من خمسمائة (500) باحث آخر أسهموا بدورهم في إخراج الموسوعة.

ويضم الجزء الأول من الموسوعة مدخلات مرتبة هجانياً ابتداء من الحرف الأول من حروف الهجاء الإنجليزية A وصولاً إلى الحرف الثاني عشر L، بينما يستمر الجزء الثاني ابتداء من الحرف الثالث عشر M وصولاً إلى الحرف الأخير Z بالإضافة إلى قاموس وقائمة. وتتنوع مقالات هذه الموسوعة المرتبة أبجدياً والبالغ عددها خمسمائة وأربعة (504) من حيث الطول ما بين مائتين (200) لأربعمائة (400) كلمة للمقال. ويعقب كل مقال اسم كاتبه وقائمة ببولوجرافية.

وتحتوي الصفحات من الرابعة والعشرين (24) إلى الواحدة والثلاثين (31) على مخطط شامل يرشد المطالع إلى ما يمكن العثور عليه على صفحات الموسوعة وعبر التنقل بين عناوين الموضوعات الرئيسية والفرعية. ويشتمل هذا على الآتي: تحت عنوان "سير ذاتية"، توجد فصول فرعية تتعلق بـ "أعلام سياسيين وشخصيات عامة"، و"شخصيات دينية وثقافية"، ثم نجد عنوان "ثقافة" وتحتة تدرج فصول فرعية من بينها "فن ووعامة وثقافة"، "علوم وفنانات معرفية"، و"مفاهيم" و"لغة وأدب"، و"ثقافات إقليمية"، و"غيرها".

فضلاً عن هذا وتحت العناوين العامة موضوعات مثل "الأسرة والأخلاق والمجتمع"، و"مجموعات ومنظمات ومدارس وحركات"، و"تاريخ"، فقد درست موضوعات فرعية من بينها "مفاهيم تاريخية ودينية"، و"أحداث"، و"مؤسسات تاريخية"، و"فترات تاريخية"، و"سلالات حاكمة"، و"ولايات"، و"محفزات التغيير، القانون والسياسة والمجتمع". كذلك نجد تحت العنوان "العقيدة" موضوعات فرعية مثل: "مجموعات وحركات وجماعات"، و"رؤى ومعتقدات ومفاهيم ومذاهب"، و"مؤسسات ومواقع ومناطق دينية"، و"ممارسات وعبادات"، و"العلاقات مع غير المسلمين"، و"القاب ومناصب". أسماء كتاب هذه المقالات وغيرها وضعت في قائمة ملخصة تضم المساهمين في العمل.

كذلك يطالع المتصفح قرابة مائة وسبعين (170) مدخلاً بصرياً ما بين صور فوتوغرافية ورسومات وخرائط وجداول موزعة على صفحات جزئي الموسوعة. الخرائط التي تضمها الموسوعة تحمل أسماء تدل على محتواها من بينها: "أفريقيا والإسلام"، و"شبه الجزيرة العربية قبل الإسلام"، و"الإسلام في البلقان"، و"الحملات الصليبية"، و"الإسلام في أوروبا"، و"انتشار الإسلام"، و"ابن بطوطة"، و"القانون"، و"محمد"، و"شبكات الاتصال"، و"الإسلام في جنوب شرق آسيا"، و"المحظيات والأبويون". ويعطي القاموس المرفق بنهاية الجزء الثاني من الموسوعة شروحا ملخصة باللغة الإنجليزية للمفاهيم الإسلامية التي يكرر استخدامها سواء كانت ذات أصول عربية أو غير عربية.

ساهم في إنتاج هذه الموسوعة فريق عمل دولي من العلماء من أمريكا الشمالية وأوروبا وأفريقيا وآسيا والشرق الأوسط. جدير بالذكر أن الموسوعة تتبنى مقاربة نظرية تتعامل مع التاريخ الإسلامي والإسلام المعاصر على التوازي وتهدف إلى تأصيل البعدين مفهوماً في إطار عمل واحد. وبرغم أن

في المقدمة، يبسط المؤلف منهجيته القائمة على تقييم تاريخية الأحاديث، وهي منهجية كان قد شرحها في أعمال نشرت سابقاً. فهو يشرح طبيعة ما يسمى بـ "الحلقات المشتركة"، أي الرواة الذين تلقوا عندهم أسانيد الحديث الذي يظهر في الكتب المختلفة، ويبرهن على أهميتهم في التحقق من مؤلف كل حديث وتاريخيته. كما يعرفنا بالمصطلحات الأساسية المتداولة في دراسة الحديث التقليدية والحديثة، ومن ثم يختتم بعرض وافٍ للمنهجية المستعملة في تأليف هذا الكتاب.

قوام الكتاب ثبت أبجدي لـ "الحلقات المشتركة" الموجودة في الصحاح الستة. كل مدخل يحتوي على اسم "الحلقة المشتركة"، ومعلومات عنها، وكل الأحاديث المتعلقة بها. والأحاديث إما أن تترجم إلى الإنجليزية، أو يُنقل معناها مسبوقةً بالاسناد. ويعرض المؤلف لثنى القراءات المختلفة إذا ما أُعبرت مهمة، وبعدها يسمي الكتب التي يظهر الحديث فيها، الصحاح منها وكذلك كتب سابقة على الصحاح أو لاحقة. علاوة على ذلك، ثمة شرح لكل النواحي الفقهية والكلامية والاجتماعية لهذه الأحاديث مع تعليق عليها بالرجوع إلى كتب التراجم والمعاجم التراثية.

الكتاب مزود بفهرس للأسماء والمفاهيم، وبثبت نصوص قرآنية ما يجعل استخدام الموسوعة ميسوراً جداً. ومثل دراسات يوينبول السابقة في الحديث، فإن موسوعة الأحاديث الصحاح هي مساهمة مهمة في حقل دراسات الحديث. تُظهر أنّ الأحاديث الإسلامية المبكرة هي مصادر مقبولة لدراسة التاريخ الإسلامي المبكر رغم شكوك بعض الباحثين الغربيين. إنها مرجع لا غنى عنه لكل المشتغلين في حقل الحديث الإسلامي والتاريخ الإسلامي المبكر عامةً.

موشق أساتريان

ترجمة حسين عبد الساتر



Martin, Richard C. *Encyclopedia of Islam and the Muslim World*. New York: Macmillan Reference USA, 2004, 2 Volumes.

ملخص

موسوعة الإسلام والعالم الإسلامي

Encyclopedia of Islam and the Muslim World

ريتشارد سي. مارتين *Richard C. Martin* هو اسم رئيس تحرير هذا العمل الموسوعي الذي يتألف من جزئين. (وهو أستاذ التاريخ والأديان ومدير قسم الدراسات الإسلامية بجامعة إموري *Emory* بآتلانتا). عمل مارتين على إخراج هذا العمل الموسوعي للنور بالتعاون مع نخبة من المتخصصين شكلوا فريق تحرير الموسوعة على رأسهم: سعيد أمير (أستاذ علم الاجتماع بجامعة نيويورك الوطنية بمدينة ستوني بروك). مارسيا هيرمانسن (أستاذة اللاهوت بجامعة لويولا بشيكاغو).

مؤسسة Goethe Inter Nationes ومجلس إدارة برلين للعمل والتدريب المهني والمرأة Berlin Senate Administration and Women ,for Labour, Vocational Training تعتبر الموسوعة مرشدا عمليا معدا لنخبة واسعة من القراء العرب وغير العرب. المحتويات مقسمة جغرافيا بين تسعة بلدان (مصر، العراق، لبنان، فلسطين، سوريا، اليمن، الجزائر، المغرب، تونس) في حين تعالج الموسوعة البلدان المتبقية (الأردن، الكويت، السعودية، الإمارات العربية المتحدة) في فصل واحد يقع في نهاية المجلد (415-419). باستثناء الفصل المخصص لمصر والذي يتصدر الفصول الأخرى، فإن الفصول التسعة التي تمثل البلدان التسعة مرتبة جغرافيا تحت عنواني «المشرق» و«المغرب» ومن ثم حسب الترتيب الأبجدي تحت كل من العنوانين.

يبدأ كل من الفصول بمقالة تمهيدية مختصرة تتضمن موجزا عن تاريخ السينما وصناعة الأفلام في ذلك البلد، تليها لاحقة مرتبة أبجديا بأسماء المخرجات الممثلات لذلك البلد ونتاجتهن السينمائية مع نبذة مختصرة عن أهم أعمالهن السينمائية والمراجعات المتوفرة عنها. جُمع القسم الأكبر من مادة المجلد عن طريق مقابلات سرديّة أجريت مع المخرجات العربيات التي تقدم الموسوعة أعمالهن أو من خلال مقابلات مع مخرجين آخرين من البلد ذاته. ورغم أن احتواء المجلد على هذه المقابلات لا يعطي العمل البنية النموذجية للموسوعة، فإن هذه المقابلات هي في الحقيقة إحدى سمات الموسوعة الأكثر جاذبية، إذ تناقش فيها المخرجات أعمالهن وتجاربهن كنساء في مجال صناعة الأفلام المسيّسة بشدة والمهيمن عليها من قبل الرجال.

بالإضافة إلى التعقيبات النقدية (449-458) والمصادر (459-468) وقائمة المصورين (484)، فإن الموسوعة تحتوي أيضا على خمسة ملاحق مرتبة أبجديا: عناوين الأفلام باللغة العربية (469-472) وعناوين الأفلام باللغة الإنجليزية (473-476) وعناوين الأفلام باللغة الفرنسية (477-480) وعناوين الأفلام باللغتين الألمانية والهولندية (482-483).

سركي سيشوف

ترجمة ياسمين حنوش



Juynboll, G. H. A. *Encyclopedia of Canonical Hadith*. Leiden: Brill, 2007.

ملخص

موسوعة الأحاديث الصحاح

Encyclopedia of Canonical Hadith

هذه الموسوعة التي ألفها دارس الحديث المشهور غاتير يوينبول تحتوي على حوالي 837 صفحة (804 + xxxiii) ، وتشتمل على جميع الأحاديث الموجودة في صحاح أهل السنة الستة.

كلا المحررين والمساهمين باحثون معروفون في مجالهم، وهو ما ينعكس في الجودة الإجمالية للمداخل. بيد أنه ينبغي التنبيه على أن جلّ المساهمين (أسماءهم صفحات vi-ix) من أوروبا أو أميركا الشمالية. كذلك فإن الكتب والمقالات والمراجع المثبتة (صفحات xvi-xiii) هي عامة نتاج الأبحاث الغربية. وفقاً لما يذكره المحررين: "لم يكن ثمة عمل بالإنجليزية (أو أي لغة أخرى، بحسب علمنا [إمالة الحروف مني، أ.ف.]) يغطي في مجلد واحد أهمّ المؤلفين، والأعمال، والأجناس، والمصطلحات، والمسائل الرئيسية في التراث الأدبي العربي» (ص x). ويمكن المجادلة بأنه كان ثمة موسوعات، وتراجم بالعربية سابقاً مثل: معجم المؤلفين لعمر رضا كحالة، والأعلام لخير الدين الزركلي، الذي هو أيضاً مصدر غني بأسماء الأعمال. وبالنسبة للفترة المعاصرة، يمكن الإحالة إلى أعلام الأدب العربي المعاصر (بيروت، 1996) لروبرت ب. كامبل، ولكنه في مجلدين. ولا يُذكر أي من هذه الأعمال الثلاثة في الكتاب الذي نراجعه.

ونظراً لاعتبارات تخصص المساحة، لم تجر أي محاولة لحصر الأعمال الكاملة في أي من المداخل (ص xi). وينقسم الثبوت في نهاية كل مدخل إلى "طباعات النص"، (للحقب الكلاسيكية عادة)، و"قراءات للتوسع". وتُدرج الترجمات تحت "طباعات النص". أما تحت "قراءات للتوسع"، فهناك كتابات بالإنجليزية مع قلة بالعربية، والفرنسية، والألمانية وتُنف بلغات أخرى. بالنسبة للحقب الكلاسيكية، يبدو أنه جرى استبعاد الأعمال المخطوطة، فقلما يشار إلى تاريخ الأدب العربي لكارل بروكلمان، أو تاريخ التراث الإسلامي لفؤاد سزكين (ص xi).

يضم المجلد الثاني مسرداً للمصطلحات العربية (صفحات 830-834)، وجدول زمنية لبعض الدول الإسلامية، مغفلين الدولة العثمانية مثلاً (صفحات 835-841)، وفهرس يشابه المسرد في أن جله مخصص للمصطلحات التقنية العربية (صفحات 842-857).

أرنود فروليك
ترجمة حسين عبد الساتر



Hillauer, Rebecca, translated by Allison Brown, Deborah Cohen, and Nancy Joyce. *Encyclopedia of Arab Women Filmmakers*. Cairo: American University in Cairo Press, 2005.

ملخص

موسوعة صانعات الأفلام العربيات

Encyclopedia of Arab Women Filmmakers

هذه الموسوعة تتكون من مجلد واحد فقط وهي طبعة إنجليزية منقحة للعمل الأصلي باللغة الألمانية. مكن كتابتها دعم من

تُعالج العلاقة بين العربية وسائر اللغات السامية في مقالات جامعة مثل "اللغات السامية الشمالية الغربية" و"اللغات السامية الجنوبية" الخ... أما العلاقة بين العربية وسائر اللغات الإسلامية كالفارسية والسواحلية فتعالج في اتجاهين: تحت المدخل "الفارسية"، يجد المرء الأثر اللغوي العربي في هذه اللغة؛ وتحت المدخلات التي تحوي مصطلح "الكلمات الدخيلة"، مثل "الكلمات الدخيلة البربرية"، يعاين المرء أثر البربرية في العربية. وقد تكون قصارى الموسوعة عدة مقالات تشكل مقدمة عامة لحقول مثل النحو والصرف والاختصاص اللغوي diglossia وتعدد الألسن multilingualism؛ علاوة على نصوص تعوض في إشكاليات كاللغة والثقافة، اللغة والاثنية واللغة والقومية. ختاماً، هناك لقياتٌ حقيقية كالمقالات حول "بريل" و"النَّبَز" Dysphemism الذي يوصف بأنه استخدام جذر لغوي ومشتقاته للتعبير عن موقف سلبي للمتكلم من موضوع كلامه، وثمة غير هذين المثليين.

إن هذه الموسوعة، أو EALL كما تتسمى، هي منجزٌ رئيس سيخدم طلاب العربية واللغات السامية واللسانيات العامة واللغويين المشتغلين بالعربية وكذلك تلامذة الدراسات الإسلامية والأدب العربي والعلوم الاجتماعية الذين تتداخل مجالات دراستهم مع اللسانيات.

هنريش بيسترفلدت
ترجمة حسين عبد الساتر



Meisami, Julie Scott; Starkey, Paul. *Encyclopedia of Arabic Literature*. London/New York: Routledge, 1998.

ملخص

موسوعة الأدب العربي

Encyclopedia of Arabic Literature

هي مسحٌ لتراجم الأدياء العرب وأعمالهم من العصور الأولى حتى عام 1980، مع مقالات مختارة في الأجناس الأدبية أو مطالعات إقليمية مقتضبة. التركيز فيما يتصل بالقرون الوسطى هو على المتون بأنواعها كافة، وليس على الشعر والأدب المتخيل، إلى جانب مداخل عديدة حول التاريخ، والجغرافيا، والفلسفة، والعلوم، ... إلخ. أما الحقيقة المعاصرة فمقتصرة على مؤلفين اشتهروا قبل 1980. يقر المحررون بأن ثمة نوع من الاعتبار في إيراد المؤلفين المعاصرين. فعلى سبيل المثال، تغيب أسماء مثل ليانة بدر، ومريد البرغوثي، ومحمد برادة، ومحمد مرابط، وممدوح عدوان، وكل منهم عُرف قبل عام 1980. الأدب العربي ميدان مترامي الأطراف، وموسوعة الأدب العربي بصفتها الـ 857 هي عمل قصير نسبياً، ومقالاته محدودة الطول.

العالم الإسلامي. ولكن بالرغم من وجود أوجه القصور هذه، فالموسوعة فريدة من نوعها من حيث تركيزها على العالم الإسلامي والنظرة العالمية، لذلك فإن هذا العمل مصدر قيم للجميع.

رضوان الرحمن



Versteegh, Kees. *Encyclopedia of Arabic Language and Linguistics*. Leiden: Brill, 2005–8, 4 Volumes.

ملخص

موسوعة اللغة واللسانيات العربية

Encyclopedia of Arabic Language and Linguistics

ثمة عدد من مراجع البحث المتنوعة في الدراسات العربية، مثل **الموسوعة الإسلامية** التي تنتهي لطبعها الثالثة و**موسوعة القرآن** و**موسوعة الأدب العربي** و**تاريخ كامبردج للأدب العربي** و**دليل اللهجات العربية** و**مقدمة للغة العربية** الخ... لكن ليس في اللسانيات العربية ما يشابهها. لذا فقد جمع المحررون سافرو الذكر حوالي 100 مختص مشهور عالمياً للإحاطة بكل جهات هذا الحقل المزدهر والمتوسع؛ وعليه سيجري مسح التاريخ العربي بأكمله في مستويات اللغة جمعاء: العربية الجاهلية والكلاسيكية وما بعد الكلاسيكية والمتداولة المعاصرة واللهجات العربية وتنوعات مختلفة على العربية.

ستضم مجموعة المجلدات الأربعة المفترض إتمامها هذه السنة (2008) حوالي 3000 صفحة (أنيقة الطباعة) وما يقارب 500 مدخل متفاوتة الطول، وكلها تُختتم بببليوغرافيا حسنة التفصيل. أما ترتيب المدخلات فأبجدي طبعاً؛ وأما الكلمات المفاتيح المنتقاة لتدل على المفاهيم الأصلية (النحوية الخ...) فتنتمي بمعظمها إلى التراث السيميائي الغربي – ولذا ثمة "agent"، وليس فاعل، "compound"، وليس نحت، "parts of speech"، وليس أقسام الكلام – ولكن ضمير وليس "pronoun". تساعد الإحالات الداخلية على التنقل بين المدخلات، بيد أنها نادرة. ويُعد المحرر في المقدمة بأن الفهرست في آخر المجلد الرابع سيجعل كل العناصر المعنوية قريبة المتناول للقارئ.

وكما جرت الإشارة إليه، تتم مقارنة اللغة العربية من جهة تراثها الأصلي وباستخدام المفاهيم اللغوية الغربية. ومن ميزات هذه الموسوعة تناولها أكثر من 40 لهجة ورصفها إياها في قوالب متماثلة مما يتيح مقارنة سهلة للهجات. كذلك ثمة وصف لغوي لكل بلد ناطق بالعربية يضعه في سياقه اللغوي-الاجتماعي واللهجي.

حول الأدب العربي والفكر الإسلامي في العصور الوسطى وكتابة التاريخ. يغطي المجلد الرابع بالتحديد الفكر الإسلامي وأدب ما قبل الإسلام وصولاً إلى أبي العطاء السندي، ويتناول شعراء وفلاسفة كآبي العلاء المعري والفارابي.

وقد ناقش الكتاب تحت موضوع كتابة التاريخ في العصور الوسطى مفهوم التاريخ الحديث في العالم العربي وابن خلدون وتاريخه ومختلف الوقائع التاريخية والمخطوطات العربية في التاريخ وغيرها. أما المجلد السادس فهو يحتوي على مواضيع حكم المسلمين في دكن ويسلط الضوء على تاريخها وثقافتها وتنمية الشعر الأوردي وحياتة حيدر علي والإصلاحات الاجتماعية والاقتصادية التي قام بها الإمبراطور أكبر وغير ذلك. ويحتوي المجلد السابع على موضوعات في الحركة الصوفية ومراتبها ومختلف نصوصها الصوفية كما يعالج المجلد الثامن الاقتصاد الإسلامي - النظرية والممارسة - الجزية والتجارة وأساليب حل بعض المشاكل الاقتصادية الأساسية. والمجلدان التاليان يعالجان الأوضاع الاجتماعية والثقافية الاقتصادية في الهند من العصر المغولي بإسهاب كبير. يناقش الجزء الحادي عشر نمو الفكر الإسلامي وتطوره ويغطي طريق الله والإخلاص والحياة الدينية والأحاديث النبوية والأدب والكتب المهمة في الفكر الإسلامي. يتناول المجلد الثاني عشر الأساليب المثالية للحياة بينما يتكون المجلد الثالث عشر من سير ستة عشر صوفياً بدءاً من الإمام موسى الخوارزمي حتى سمرند. ويناقش المجلد الرابع عشر الفكر السياسي الإسلامي في الهند حيث تمت معالجة دور العلماء وأفكار شاه ولي الله الدهلوي وتقلص دور القاضي في الهند. ويحتوي المجلد الخامس عشر على مواضيع مثل الإسلام والعالم الغربي ومساهمات المسلمين في النهضة الأوروبية والمسلمين في العالم الإسلامي والغرب وتفاعلهم مع السكان المحليين. ويناقش المجلد التالي الفكر السياسي الإسلامي عامة ومساهمة العلامة إقبال وجلال الدين الدواني والماوردي وابن سينا والفارابي وغير ذلك من الموضوعات. ويتناول المجلد السابع عشر عناوين كالتعليم والثقافة والشباب والتربية الأخلاقية ومؤسسة الوقف. ويحوي المجلد التالي ثلاث عشرة مقالة حول وجهات النظر في الشريعة الإسلامية حيث ناقش الكتاب هيكل الشريعة وأهمية الحديث والقانون الخاص بالمسلمين الهنود ودور السنة في الحياة والطلاق في السياق والقانون الإسلاميين في سريلانكا ونيجيريا. و يبرز المجلد التاسع عشر تأثيرات الإسلام في أنحاء العالم تحت مواضيع كالخلافة في القرون الوسطى في فارس والحياة الثقافية والحكم في بلاد فارس والعناصر الإسلامية في تركيا والبرتغال والمجتمع العثماني وفتح مصر. يركز المجلد الأخير على الإسلام الذي يدعو إلى السلام.

يمكن اعتبار أغلبية مقالات هذه الموسوعة بصفتها أوراق بحث، لأن المؤلفين خلال إعدادها استخدموا مصادر الأولية ومخطوطات في بعض الأحيان لإثبات وجهات نظرهم. ومع أن هذه الموسوعة مفصلة، غير أنها لاتغطي ثقافة المسلمين في الصين والفلبين وبورما وجمهورية آسيا الوسطى التي تعتبر فريدة ومختلفة من تلك التي توجد في أجزاء أخرى من

وقرويون ريفيون، ومدينيون)، وممارسات دينية (المدينة مقابل القرية، والشعبية مقابل الرسمية)، وتاريخ رسمي مبتور. وإجمالاً فإن هذه الجماعات تجرّد من أي طابع سياسي.

مع أنّ الموسوعة موجهة صراحةً إلى العامة والمختصين الناطقين بالإنجليزية، فإن مداخلة تقدم رؤية مُصمّنة وجامدة لأنماط حياة المسلمين حول العالم. كذلك فإن كثيراً من المراجع والمصادر المثبتة في ختام كل مدخل تعود إلى القرن التاسع عشر وأوائل القرن العشرين، وقد أعدت تحت إشراف السلطات الاستعمارية تسهيلاً لإدارة الحكم. ويبقى السؤال قائماً حول مدى فائدة هذه المصادر في فهم حياة هذه الجماعات اليوم.

أمل ساشادينا

ترجمة حسين عبد الساتر



Taher, Mohamed. *Encyclopaedic Survey of Islamic Culture*. New Delhi: Anmol Publications Pvt. Ltd., 1997–8.

ملخص

الاستطلاع الموسوعي للثقافة الإسلامية

Encyclopaedic Survey of Islamic Culture

الاستطلاع الموسوعي للثقافة الإسلامية هو موسوعة شاملة تحتوي على مقالات مختلفة المواضيع مثل المجتمع والاقتصاد والمؤسسات والقانون والدين والإحياء والإصلاح والأدب وفن العمارة والعلوم والفلسفة والحرب والوقائع والشخصيات، وهي تشكل مصدراً مفيداً للدراسة والبحث. تتألف الموسوعة من عشرين مجلداً في 5712 صفحة تحوي 316 مقالة. وهي محاولة لجمع المواد الأولية والثانوية الهامة لمواضيع متنوعة. والمواد المختارة الموجودة في مختلف المجلدات هي مقالات مطبوعة ومؤلفة بقلم كبار الكتاب عن الثقافة الإسلامية، مثل دي ايس مارغوليات وخير النساء سارواك وعبد الأحد داود والبيدي وجي بايديرسين واين اي بلوش وعيسى جي بولاتا وبروس بي لورنس وعرفان حبيب والتر جي ايسينبيز، وغيرهم من العلماء.

ويحتوي المجلد الأول على الشريعة الإسلامية ابتداء بتاريخها إلى سير الفقهاء مثل الغزالي والزمخشري. وتركز مواد المجلد الثاني على دراسات القرآن ومدى أهميته ورسالته وتفسيره. ويتضمن المجلد الثالث تفاصيل حول التطورات التعليمية في العالم الإسلامي، وتعالج مقالاتها العصر القديم حتى العصر الراهن في الدول الكبرى ومنها الحجاز وتركيا وباكستان وفارس والنجف والقدس والهند والعالم العربي. ويناقش هذا المجلد أيضاً أحوال المكتبات ودور المحفوظات التي تقع في أجزاء مختلفة من العالم الإسلامي. يتألف المجلدان الرابع والخامس من مقالات

قراعتها بإحدى اللغات الأوروبية، وحيث أن المعلومات المتوفرة عن القرآن ما تزال مجتزأة.

نجيب جورج عوض



Khan, Abdul Mabud and Singh, Nagendra Kumar. *Encyclopaedia of the World Muslims: tribes, castes and communities*. Delhi: Global Vision, 2001, 4 Volumes.

ملخص

موسوعة مسلمي العالم: القبائل والطبقات والجماعات

Encyclopaedia of the World Muslims: tribes, castes and communities

تهدف هذه الموسوعة ذات المجلدات الأربعة إلى تصنيف المسلمين وتفصيلهم وفق إثنياتهم. أما غرضها المعلن فهو محاولة اكتشاف ما يجعل هذه «القبائل والطبقات والجماعات» مسلمة بالمعنى الأعم، وفي الوقت نفسه محاولة تحري «الأنماط الحياتية» التي تميزها عن بعضها البعض. ولكن في خضم هذه العملية تبقى جهود المحررين في المقارنة مثقلة باشكالية مفهومية، ذلك أن تعريف «الإثنية» هو مثار جدل كبير. وفي أثناء الشرح، تصبح مصطلحات القبائل والطبقات والجماعات – وقد عُرّفت بطريقة جدلية – مقولات مترادفة تُستخدم كأدوات لتبسيط التعقيد في الجماعات المسلمة ولتحديد أنماط معيشتها.

مداخل الموسوعة مرتبة أبجدياً مع بيلوغرافيا قصيرة في ختام كل مدخل، بيد أن مفهوم «الإثنية» المثبت للمشروع كله يستخدم كوسيلة لتصنيف المجموعات وإيلائها مساحة محددة يمكن بواسطتها مقارنتها ببعضها البعض. بالنسبة إلى المحررين، يغدو الإسلام الحيّ أساساً للالتباس والرؤية الأحادية. إنه مؤشر موهٍ ينبغي المشروع تفكيكه إلى نظام مفيد.

ولكن خلال محاولة ربط الوضوح بالنظام، يُنظر إلى أفراد كل جماعة مسلمة على أنهم يمثلون هوية ثقافية معينة بعيدة عن تأثير القوى التاريخية. وتتجسد المعتقدات، والطقوس، والأعراف في أتباعها دونما اعتبارٍ للتغيير الناتج من البنى الحديثة المعولمة وعلاقات القوة. فمثلاً، لا يزال البدو العرب يعرّفون بأنهم رُحّل يرعون الخراف والماعز من أجل سكان مقيمين يبدو أنهم لم يتغيروا قط عبر الزمان. وليس ثمة ذكرٍ للتغيرات في حياة البدو اليومية وفي هوياتهم الاجتماعية الاقتصادية خلال السنوات الخمسين السابقة بسبب الحكم الاستعماري، ونشوء الدول العربية الحديثة، وإنتاج النفط. يقوم تحديد موقع كل جماعة على قوالب أنثروبولوجية من القرن التاسع عشر تتوسل مقولات مثل: الخصائص الجغرافية، ونمط العيش الأساسي (رُحّل، ومقيمون،

McAuliffe, Jane Dammen. *Encyclopaedia of the Qur'an*. Leiden: Brill, 2001–6, 6 Volumes.

ملخص

موسوعة العالم الإسلامي

ملخص

Encyclopaedia of Muslim World

موسوعة القرآن

Encyclopaedia of the Qur'an

تقدم لنا Brill مشروع موسوعة طال انتظارها. يهدف هذا المرجع بمجلداته الست تقديم عرض شامل لآخر الإنجازات العلمية في حقل الدراسات الهرمنيوتيكية والتفسيرية والعامية الخاصة بعلم القرآن. تجمع هذه الموسوعة، التي كتبها فريق عالمي كبير متعدد الأديان من الباحثين الممتازين في حقل الدراسات الإسلامية، بشكل متوازن مداخل موسوعية قصيرة مرتبة بحسب التسلسل الأبجدي مع مقالات بحثية أطول وأكثر إسهاباً مكتوبة بحرص عن مسائل أساسية في حقل الدراسات القرآنية.

تتبع الموسوعة سياسة تقديم عناوين المداخل والمقالات باللغة الإنكليزية بدلاً من السياسة التقليدية التي تقوم على استخدام عناوين مداخل عربية مكتوبة بحروف إنكليزية (كما نرى في **الموسوعة الإسلامية**، مثلاً)، الأمر الذي يجعل استخدام الموسوعة سهلاً وعملياً أكثر للباحثين والقارئ العوام الناطقين بالإنكليزية. إلا أنه، ورغبة من المحررين بتشجيع القراء العرب والمسلمين على استخدام الموسوعة، فقد وضعوا مجلداً إضافياً يحتوي على فهرس متكامل لكافة الكلمات الإنكليزية يقابلها تعريب للكلمة جنباً إلى جنب. على أية حال، تحتوي المجلدات في كل مدخل أو مقال العديد من الكلمات المعربة المكتوبة بأحرف إنكليزية وفيها الكثير من الفائدة للباحثين والقراء.

أما في ما يتعلق بموضوع الموسوعة، فبالرغم من أنها تعتبر مسألة تفسير القرآن أحد اهتماماتها الرئيسية، إلا أنّ الموسوعة عوضاً عن تقديم دراسات عن مراجع التفسير القرآنية تركز على محتوى النص القرآني بحد ذاته، مهتمة بمسائل تتعلق برسائله (أشخاص، مفاهيم، أماكن، قيم، أفعال وأحداث) فتتحدث عنها بشكل عام ومفتوح يجعل من رسالة القرآن متاحة لأوسع طيف من تلاميذ العلوم الإنسانية والاجتماعية. يبدأ كل مدخل بتعريف بالموضوع الذي يتحدث عنه. من ثم يسجل لنا أماكن ذكر هذا الموضوع في آيات القرآن وسوره وفي نصوص غير قرآنية كالحديث مثلاً، ونجد أيضاً عرضاً للعديد من التفسيرات والتفاسير المضادة لكل موضوع في التقليد التفسيري الإسلامي، قبل أن ينتهي المدخل بخاتمة ولائحة مفيدتين من المراجع الإضافية الرئيسية والثانوية.

يكاد يكون من المستحيل أن نجد في أية موسوعة، كائناً ما كان عدد مجلداتها، كل ما يمكن أن يقال عن أي موضوع. إلا أنه من المصيب القول بأن **موسوعة القرآن** تقدم معلومات شاملة يعول عليها للبدء بدراسة علمية رصينة لأي موضوع من مواضيع القرآن. إنها تسد ثغرة في الدراسات القرآنية في الغرب، حيث ما زال عدد المراجع المتعلقة بالقرآن ضئيلاً خاصة تلك التي يمكن

موسوعة العالم الإسلامي تتألف من خمسة عشر مجلداً - كبيراً وصغيراً - وهي مفيدة جداً بصفتها كتاباً مرجعياً للطلاب والباحثين على حد سواء. يبلغ إجمالي عدد صفحاتها حوالي 3780، وهي موسوعة شاملة للعالم الإسلامي بقلم مؤلف هندي. وقد شملت حتى الآن تسع عشرة دولة فقط من بين حوالي أربعين دولة إسلامية، وبالرغم من أن الناشر ادعى في مقدمتها أنها مشروع مستمر، غير أنه لم يتم نشر ولو مجلد واحد بعد مرور خمس سنوات على الطبعة الأولى.

وقد تم ترتيب البلدان في مختلف المجلدات حسب الأبجدية الإنكليزية. المجلد الأول يحوي معلومات عن أفغانستان حيث يغطي تفاصيل عن شعبها وتاريخها ومجتمعها وثقافتها وخلفيتها السياسية ووضع حقوق الإنسان ودور البلدان المجاورة في أفغانستان. المجلدان الثاني والثالث يحتويان على معلومات حول ألبانيا والجزائر وبشملة على موضوعين إضافيين وهما التجارة وقوات الدفاع والأمن. أما المجلد الرابع فيتناول التاريخ والشعب والتجارة والحكومة والدفاع والدين في أنريجان والبحرين. والمجلد الخامس يعالج مواضيع مماثلة عن بنغلاديش، كما يسجل المجلد السادس المواضيع نفسها بالنسبة لثشاد وجزر القمر. المجلدان التاليان يتناولان مصر وأثيوبيا، ولكن المؤلف تجاهل في المجلد السابع موضوع حقوق الإنسان الهام في مصر. والمجلدات التاسعة والعاشر والحادية عشرة والثانية عشرة تحوي معلومات عن أندونيسيا وإيران والعراق وساحل العاج بالتدرج وتغطي المواضيع المماثلة. ويتناول المجلد الرابع عشر معلومات عامة عن كازاخستان والكويت ويتناول المجلد الخامس عشر لبنان وكرغستان. كل هذه المجلدات تحوي فهرساً للموضوعات وقائمة شاملة بالمراجع التي تضم مئات من الكتب حول هذه البلدان.

على الرغم من كون هذه الموسوعة شاملة، إلا أنها تبدو أدنى بكثير من موسوعات مماثلة منشورة في أمريكا وأوروبا. وبالرغم من أنها تدعي تغطية جميع المواضيع الرئيسية مثل التاريخ والثقافة والمجتمع والاقتصاد والعلم وغيرها من الموضوعات، فهي ليست بعمل شامل. والمعلومات المسجلة في هذه المجلدات ليست حديثة العهد كما يدعي المؤلفان، كما أن مختلف البيانات الإحصائية والأرقام الواردة في مختلف المجلدات أقدم من عام 2003. ويبدو أن المؤلفين اللذين أعطت لهما المطبعة مهمة جمع هذه المعلومات استخدموا بيانات قديمة أو أن تلك البيانات تم تسجيلها قبل عام الطباعة. ولكن بالرغم من أوجه القصور هذه، فإن الموسوعة جيدة ومفيدة للقراء.

رضوان الرحمن

◆◆◆◆◆

Singh, Nagendra Kr. *Encyclopaedia of Muslim Biography: India, Pakistan, Bangladesh*. New Delhi: A. P. H. Pub. Corp. 2001, 5 Volumes.

ملخص

موسوعة سيرة المسلمين: الهند وباكستان وبنغلاديش

Encyclopaedia of Muslim Biography: India, Pakistan and Bangladesh

موسوعة سير المسلمين تعتبر من الأعمال المحمودة لناغيندرا كومار سينغ وتغطي هذه الموسوعة الضخمة أعلام المسلمين من الهند وباكستان وبنغلاديش والذين يُعرفون بكونهم صانعي التاريخ في شبه القارة الهندية. تم ترتيب التراجم كأي موسوعة عادية وذلك بشكل أبجدي، ولا توجد مداخل تحت حرف X لأن أسماء المسلمين من شبه القارة الهندية لا تبدأ بهذا الحرف. وتحتوي كل المجلدات الخمسة على 2962 صفحة. فالمجلد الأول يحوي حوالي 590 صفحة والثاني يتكون من 651 صفحة والثالث والرابع والخامس تحتوي على 622 و 549 و 552 صفحة. يغطي المجلد الأول سير 484 شخصية تبدأ من حرف (A) بينما يحوي المجلد الثاني سيرة حياة 554 شخصية تبدأ بحرف (B) وتنتهي ب (H). كذلك تحتوي المجلدات الثلاثة والرابعة والخامسة على معلومات عن أحوال حياة 511 (I-M) و 431 (N-R) و 375 شخصية مسلمة (S-Z). وهكذا تشمل هذه المجلدات حوالي 3100 شخصية مسلمة، في حين تدعي الموسوعة أنها تحوي تراجم 4000 علم من أعلام المسلمين.

تحمل الموسوعة معلومات شاملة عن حياة شخصيات عملاقة من دول شبه القارة الهندية منذ بداية انتشار الإسلام حتى عصرنا هذا. هذه الشخصيات لها مساهمات كبرى في مختلف المجالات مثل السياسة والأدب والدين والعلوم وغير ذلك. ويغطي كل مدخل تفاصيل عام ولادة ووفاة الشخصيات ومساهماتها في تنمية المجتمع وكتاباتها وأنشطتها. وقد تم بذل جهود كبيرة لتغطية كل جوانب حياة هؤلاء الأعلام. وهذه المداخل الموجودة في المجلدات الخمسة تغطي نطاقا واسعا لدراسة سيرة الشخصيات القيمة التي ألفها الكتاب والمؤلفون. كذلك تم الاعتماد في تأليف هذه الموسوعة على مختلف المراجع والمصادر مثل الكتب والمقالات والمقابلات الشخصية والجراند والصحف. وكأي موسوعة قيمة، تم تسجيل المراجع والمصادر في نهاية كل مقالة ولكن من دون ذكر أسماء المؤلفين. ورغم الجهود الجبارة من جانب مدير الموسوعة، لم تترجم أسماء عدة شخصيات كبيرة من باكستان وبنغلاديش.

رضوان الرحمن



Syed, M. H. and Bahl, Taru. *Encyclopaedia of Muslim World*. New Delhi: Anmol Publications, 2003, 15 Volumes.

Kuwait: Ministry of Planning. *Encyclopaedia of the Islamic world*. Kuwait: Ministry of Planning in the State of Kuwait: 1991 3 Volumes.

ملخص

موسوعة العالم الإسلامي

Encyclopaedia of the Islamic World

هذا العمل ذو المجلدات الثلاثة مكتوب تحت رعاية الحكومة الكويتية. وهو ليس إلا دليلاً عملياً لعامة القراء. المعلومات أولية ومعرضة بأسلوب بسيط وشامل، وعادةً دونما هوامش أو حواشي. المواد مقسمة موضوعياً وجغرافياً. وفي نهاية كل مجلد ثبت للخرائط واللوحات.

تعالج عدة مسائل في المجلد الأول (ص 224) مثل الخلفية التاريخية للحضارة الإسلامية (التاريخ السياسي للإسلام، والاتصال الثقافي بين العالم الإسلامي والغرب، والاستعمار الأوروبي في العالم الإسلامي، ومسار التحرر في آسيا وإفريقيا). ثمة تركيز على جغرافيا العالم الإسلامي، والسكان، والإنتاج الغذائي، والأوضاع الاقتصادية، والتعليم، ونظام الرعاية الصحية، والظروف الاجتماعية (أدوار الجنسين، والعائلة، والأولاد، والرعاية الاجتماعية)، ثم ينتقل التحليل إلى الأقليات المسلمة في آسيا، وأوروبا، والاتحاد السوفييتي، وآسيا الوسطى، وإفريقيا.

يصب المجلد الثاني (صفحات 233-496) اهتمامه على البلدان الإسلامية الناطقة بالعربية، مُقدِّماً تفاصيل شاملة حول السكان (النمو، والتوزع، والأعمار)، والاقتصاد، والتعليم (أهدافه، وسياساته، والإدارة)، والمجتمع (العمالة، ودعم الدولة الاجتماعي، ومطاب التثقيف الاجتماعي، ... الخ)، والغذاء (الإنتاج، والحاجات، ومستويات التغذية، والمشكلات، والموارد، ومشاريع التنمية)، والصحة (سياسة الصحة الأساسية، والإدارة، ... الخ).

في المجلد الثالث (صفحات 503-917) ينتقل التحليل ذاته إلى البلدان الإسلامية غير الناطقة بالعربية في آسيا وإفريقيا. ويتناول القسم الأخير من الموسوعة منظمة المؤتمر الإسلامي، مبيِّناً التفاصيل السكانية، والغذائية، والصحية، والرعاية الاجتماعية في كل من الدول الأعضاء. وفي نهاية المجلد الثالث ثبت للمدراء الفنيين للموسوعة ولمؤلفي المداخل، علاوة على فهرس الأعلام، والأمكنة، وبيبلوغرافيا عامة للأعمال - عربية بمعظمها.

إجمالاً، تقدّم هذه الموسوعة إطلالة على موضوعها بطريقة شاملة. لكنها تعرض موادها من وجهة النظر العربية. وتقدم البلدان الإسلامية الناطقة بالعربية على ما سواها، سواء في الشكل (تجري دراسة البلدان العربية أولاً) أو المقاربة الجغرافية. ولا يلتزم المؤلفون بمفهوم الشرق الأوسط المتداول حيث يضم إيران وتركيا، بل يلتزمون بالنسق الجغرافي: المسلمون العرب، ثم المسلمون غير العرب في آسيا وإفريقيا.

إيفانجلوس فينيتيس

ترجمة حسين عبد الساتر



ملخص

موسوعة الفلسفة الإسلامية

Encyclopaedia of Islamic Philosophy

موسوعة الفلسفة الإسلامية تتكون من خمسة مجلدات وتحتوي على حوالي 2232 صفحة وتركز على خمسة مجالات للفلسفة الإسلامية. المجلدات تغطي نحو 72 موضوعا فلسفيا عاديا ولم يتم ترتيب هذه المواضيع ترتيبا أبجديا. كل مجلد يركز على مواضيع معينة والموسوعة تصور الفلسفة الإسلامية وتاريخها والفلسفة الدينية والاجتماعية والتعليمية للإسلام.

المجلد الأول يتناول التصور الأساسي للفلسفة الإسلامية ومفهومها والحكمة القرآنية ووحدة الله والعلم والمعرفة وإدراك الحكم في الإسلام بينما يركز المجلد الثاني على تاريخ الفلسفة الإسلامية أيضا حيث يلقي بعض الأضواء على فلسفة ما قبل الإسلام والفلسفة اليونانية والسريرية والفارسية والصينية والهندية والعربية وبعد ذلك تكرر عددا قليلا من الموضوعات السابقة المذكورة في المجلد السابق حول الحكمة القرآنية. ويعالج المجلد نفسه كبرى مذاهب الفقه وأفكار جلال الدين الوناني وجمال الأفغاني وشاه ولي الله والشيخ محمد عبده. والمجلدان الثالث والرابع يشملان الفلسفة الدينية والاجتماعية للإسلام ويغطيان مسائل حيوية مثل الإيمان ووجود الله وتعليمات النبي والخلق والمبادئ الاجتماعية والأخلاق والالتزامات الاجتماعية وغيرها. والمجلد الخامس والأخير يركز على الفلسفة التعليمية ويتناول مفهوم التعلم في الإسلام وسمات التعليم الفلسفية ودور الفلسفة في التربية والفلسفة والأسرة والموضوع الأكثر أهمية وهو تعليم المرأة.

هذه الموسوعة تزعم احتواء جميع أبعاد الفلسفة الإسلامية ولكن مثل الموسوعات الإسلامية الأخرى، قد تجاهلت العديد من القضايا التي تدخل ضمن نطاق اختصاصها. ولا تناقش المجلدات إلا الموضوعات العادية في فلسفة الإسلام. المؤلفان لم يناقشا العديد من المدارس الجديدة للأفكار الإسلامية التي نشأت في بعض البلدان العربية وغير العربية وفتلا في تقديم مبادئ فلسفتها. وفي الوقت نفسه تم تكرير عديد من الموضوعات تحت عناوين مختلفة. والجدير بالذكر أنه يوجد في نهاية كل مجلد قائمة المراجع الشاملة وفهرس للموضوعات المغطاة. وعلى الرغم من مختلف أوجه القصور في هذه الموسوعة إلا أنه عمل تجدر الإشارة إليه.

رضوان الرجمن



Kamal, Hassan. *Encyclopaedia of Islamic medicine, with a Greco-Roman Background*. Cairo: General Egyptian Book Organization, 1975.

ملخص

موسوعة الطب الإسلامي مع خلفية يونانية-رومانية

Encyclopaedia of Islamic Medicine, with a Greco-Roman Background

يغطي هذا العمل مجالاً بالغ الأهمية ليس لتاريخ الطب في العالم الإسلامي فحسب بل لتاريخ الطب عامة. وقد كان الكتاب عند تأليفه إسهاماً عالمياً عظيماً، ذاك أنّ الطب الإسلامي كان، ولا يزال إلى حد ما، أرضاً بكرًا.

يزودنا المؤلف في المقدمة باطلالة مفيدة ومنظمة على الطب في مصر قبل الإسلام، والعلاقات بين اليونانيين ومصر الفرعونية، ومدرسة الإسكندرية الطبية في العصور الهلنستية، والطب خلال الحقبة البيزنطية. وفي سائر المقدمة كلام وجيز عن الطب الإسلامي، والقرآن الكريم، والسنة، ومدرسة جنديسابور في إيران الساسانية، وإبان الحقبة الإسلامية المبكرة، وكذلك عن تعريب الكتب المختلفة عن اليونانية، والفارسية الوسيطة، والسريرية. وتقع في ختام المقدمة على ثبت لأبرز الأطباء المسلمين في العصور السابقة، علاوة على تاريخ مقتضب للحقبة الإسلامية المبكرة.

مداخل الموسوعة مرتبة حسب الأبجدية اللاتينية، وهي تتناول كثير من الموضوعات المتنوعة. من هذه الموضوعات: السكن، والرياضة، والنظافة، والتغذية، والتخطيط المدني، والصحة العامة، وإمدادات المياه. وعادة ما تكون محتويات كل مدخل مرتبة نظامياً لتتناول أهم جوانب الموضوع. وهناك ببلوغرافيا مفيدة في نهاية كل مدخل، وتُختتم الموسوعة بقاموس مفيد لمصطلحات الطب الإسلامي - عربي-لاتيني ولاتيني-عربي.

يلتزم مؤلف الموسوعة غالباً بمهتمته الأكاديمية في توثيق تاريخ الطب في العالم الإسلامي وربطه بأسسه اليونانية-الرومانية، وليس في الكتاب عامة أثرٌ للتحيّز في المحتوى أو المنهج، بيد أن النص الانجليزي يفتقر إلى تحرير مناسب. ورغم الشواذب الكثيرة في أسلوب تأليف الموسوعة، فإنها تظل عملاً جَمَّ الفائدة في ميدانه.

إيفانجلوس فينينيس
ترجمة حسين عبد الساتر



M. R. K. Afridi; Arif Ali Khan. *Encyclopaedia of Islamic Philosophy*. New Delhi: Pentagon Press, 2006, 5 Volumes.

المنهج الذي يتبعه كُتَّاب هذا العمل. وتُعالج في هذا الجزء أيضاً مسائل متعلقة بالقانون والأخلاق والدين.

العنوان الفرعي للمجلد الثاني هو "أسس الشريعة الإسلامية"، وفيه يُبحث الجانب القانوني المحض في الشريعة الإسلامية في إطار القرآن والتراث الإسلامي المبكر. هنا يقدم المؤلفون أسلوبهم الخاص في تقسيم الشريعة الإسلامية بناءً على تصنيفات ثرائية وأخرى معاصرة. لذا تناقش أفكار تتصل بالقانون الجنائي ووضع المسلمين وغير المسلمين ونظام القضاء والقانون الدولي. العنوان الفرعي للمجلد الثالث هو "تطبيق الشريعة الإسلامية"، وتدرج فيه موضوعات كالقانون الفردي والمباحات والمحظورات وقوانين الملكية ومفهوم التملك والقوانين الاجتماعية والقوانين التي تؤدي إلى حياة مثالية.

العنوان الفرعي للمجلد الرابع هو "القانون المدني في الإسلام"، حيث يتناول المؤلفون أحكام الإرث، وبخاصة الأحكام المختلف فيها بين السنة والشيعة. وكذلك يدرس موضوع المهر في هذا الجزء.

أما المجلد الخامس، وعنوانه الفرعي "قانون العائلة في الإسلام"، فهو في الحقيقة تكملة للسابق حيث يتناول المؤلفون موضوعات تتعلق بالأولاد والولاية عليهم والواجبات تجاه الوالدين والزوجة والأقارب والضيوف. العنوان الفرعي للمجلد السادس هو "أحكام الزواج والطلاق في الإسلام".

يعالج المجلد السابع، وعنوانه الفرعي "أحكام الوقف في الإسلام"، أحكام الأوقاف وسائر الهبات.

أما المجلد الثامن فمكرس لـ "القانون الجنائي في الإسلام". يعود المجلد التاسع، وعنوانه الفرعي "أصول الفقه في الإسلام"، إلى النقاشات النظرية؛ متطرقاً هذه المرة إلى مسائل النظرية القانونية والتاريخ والمذاهب الفقهية متضمنة المذهب الشيعي الجعفري.

أخيراً، يُخصص المجلد العاشر، وعنوانه الفرعي "قانون الحكم في الإسلام"، للمسائل الإدارية.

رغم أن المؤلفين لا يصرحون بذلك، فإن العمل قائم بمعظمه على التراث الفقهي الحنفي-السني؛ ومن أهم مصادره **الهداية** للمرغيناني. بيد أنهم لا يقتصر على تراث محدد بل يأخذون موادهم من كتب الفقه الإسلامي والتفاسير القرآنية والمصنفين الصوفيين كابن عربي والمصادر المعاصرة الإسلامية وغير الإسلامية، وبخاصة النصوص الإنجليزية الفلسفية والقانونية. لكن أكثر علم المؤلفين، الذين يبدو أنهم محامون محترفون، مُستقى من المراجع الثانوية. وهم يعلنون في المقدمة رغبتهم في تصويب سوء الفهم والجهل بالشريعة الإسلامية الذي يظنونه سائداً اليوم؛ ولكن ليس واضحاً إذا كان المؤلفون أنفسهم على دراية بطبيعة الشريعة الإسلامية وتراثها الغني عبر التاريخ.

مرضى بدر

ترجمة حسين عبد الساتر



ويذكر المجلد الثامن بصورة رئيسية تاريخ الإسلام في العالم العربي وأوروبا وتركيا ويتناول كذلك أحوال الدولة الأموية. ويهتم المجلدان الأخيران بمناقشة الشريعة الإسلامية والفلسفة وتأثير الغرب والشرق في بناء الفكر العربي والإسلامي ومبادئ ازدهار البلدان وانحطاطها والآداب الإسلامية ونظام العبودية والغلبة. كذلك توجد فيهما مقالات حول الحضارة الإسلامية في تركيا وباكستان والهند والصين وأندونيسيا.

ومن بين الموسوعات الموجودة حالياً، تخلق هذه الموسوعة لنفسها مكانة خاصة ويعتد العلماء بأصالة معلوماتها وروعة مواضيعها لأنها قد غطت جميع جوانب هذا الدين العظيم ودعوة الرسول. وهي كذلك شملت التاريخ والسياسة والعلوم الشرعية والأدب وآثار الثقافة المحلية للإسلام والفكر الإسلامي ومساهمة المسلمين في بناء الثقافات الأخرى. كل مجلد يحتوي على بيبليوغرافيا شاملة وفهرس. على الرغم من كون الموسوعة شاملة وغنية بالمعلومات، فلم يتم ترتيب مقالاتها ترتيباً جيداً، ويبدو أنها رُتبت بصورة عشوائية.

رضوان الرحمن



Mohammad Khan, Tauqir; Ali Khan, Arif; Khan, Tauqir Mohammad; Khan, Arif Ali. *Encyclopaedia of Islamic Law*. Delhi: Pentagon Press, 2006, 10 Volumes.

ملخص

موسوعة الشريعة الإسلامية

Encyclopaedia of Islamic law

يفترض أن يكون هذا عملاً شاملاً حول الشريعة الإسلامية؛ وهو ليس أبدياً الترتيب بل كل مجلد منه يركز على موضوع أو موضوعات بعينها. يحيط العمل بأكثر مسائل الشريعة الإسلامية كما تتناولها متون الفقه، وكذلك ببعض المسائل المستحدثة الطارئة بدءاً من القرن العشرين. ويبدو أن غير مؤلف واحد كتبوا الفصول - وحتى كل فصل منها - مع أن المحررين لا يذكران ذلك في أي موضع من المجلدات العشرة. إذ إن ثمة تدخلات عديدة في النص المفتقر أيضاً إلى بنية متماسكة ومتسقة في الكتاب عامة وفي كل مجلد منه.

لكن من المجلدات العشرة عنوان فرعي، وإن كان لا يتوافق دوماً مع محتويات المجلد. العنوان الفرعي للمجلد الأول هو "مفاهيم الشريعة الإسلامية"، حيث يجري استكشاف الخلفية التاريخية للشريعة الإسلامية في السياقين العربي والهندي، علاوة على مصادر الشريعة الإسلامية وطبيعتها. كما إنها تخصص مجالاً كبيراً لـ "عهد المدينة"، الشهير الذي يدعو المؤلفون "دستور المدينة"، وذلك تأكيداً على دوره الأساسي في

قائم بذاته)، وملاحق. في كلتا الطبعتين مصوّرات، ورسوم، وخرائط. ويتفاوت طول المداخل بين أسطر قليلة، وصفحات عديدة. وتحوي المداخل الطوال فهرس بالمحتويات، وفصولاً صغيرة، وبيلوغرافيا. وكثيراً ما تكون الموسوعة الإسلامية هي المصدر الغربي الأودح في موضوع ما. وكل هذه المزايا تجعلها معيناً رئيساً لدارسي العالم الإسلامي.

إيفان سزانتو
ترجمة حسين عبد الساتر



Khan, Masood Ali and Iqbal, Shaikh Azhar, eds. *Encyclopaedia of Islam*. New Delhi: Commonwealth, 2005, 10 Volumes.

ملخص

موسوعة الإسلام، (نيودلهي)

Encyclopaedia of Islam (New Delhi)

موسوعة الإسلام موسوعة شاملة للدراسات الإسلامية تشمل المعلومات حول الإسلام منذ ظهوره إلى العصر الحديث. والموسوعة المؤلفة من عشرة مجلدات ترسم صورة صحيحة للإسلام منذ نشأته حتى العصر المعاصر وتغطي نحو 189 موضوعاً في حوالي 3000 صفحة. وعلى العكس من الموسوعات العادية، لم يتم ترتيب المداخل ترتيباً أبجدياً، بل يركز كل مجلد على المواضيع والقضايا الإسلامية الخاصة أو يلقي الضوء على تاريخ الإسلام والمجتمعات الإسلامية.

يتناول المجلد الأول موضوع ظهور الإسلام وأسس، ويشمل المجلد كذلك مختلف المواضيع عن الحملات العسكرية والحروب الصليبية مع غير المسلمين ومعارك ملاذكرد وسقوط غرناطة ومأساة الحضارة المغربية والتراث الفكري لأسبانيا المسلمة وأسفار ماركو بولو وابن بطوطة والمراسيم الدينية المتعلقة بالحياة اليومية للمسلمين. ويركز المجلد الثاني على زيادة نمو الإسلام وتطوره، كما تركز مقالاته بشكل أساسي على توسيع نطاق الإمبراطورية وعلى عدد قليل من الغزوات والحروب الصليبية الحيوية ومعاهدة الخندق وصلاح الحديبية وغزوة خيبر وغيرها من الوقائع التاريخية. ويتناول الجزء الأخير من هذا المجلد تدوين الأحاديث وتأليف الفقه ومسألة الاجتهاد والقانون الدولي وتاريخ الإمبراطورية العثمانية.

يركز المجلد الثالث أساساً على السيرة النبوية بينما يغطي المجلد الرابع القرآن الكريم ومختلف كتب التفسير. ويتناول المجلدان التاليان الأفكار السياسية في الإسلام والفلسفة والعقائد الإسلامية كما يركز المجلد السابع على الأحاديث النبوية ومختلف مجموعاتها مثل صحيح البخاري ومسلم وسنن ابن داود، بالإضافة إلى نشر الإسلام والصبغة المحلية فيه.

يفسر الترتيب الأبجدي بعض ما استُبعد وما ضُمّن: فمثلاً، تشكل أوزبكستان، وطاجكستان، وتركمنستان (الثانية EP: المجلد العاشر، 66أ، 685أ، 960ب) مداخل مستقلة، بينما يختلف الحال مع جمهوريات أخرى من آسيا الوسطى كقيرغيزستان، وكازاخستان. إن تاريخ النشر الطويل لكل من الطبعت الأولى والثانية لا يؤدي إلى عرض مؤاكبٍ للتغيرات التاريخية المتوالية فحسب، بل يُظهر أيضاً توسعاً في المجال وزيادة في المساهمين. جهدت الطبعة الثانية في الابتعاد جزئياً عن النظرات الاستشراقية المحضّة، وأدرجت بعض المؤلفين المسلمين (خلاقاً لـ الأولى).

سيجري تدارك هذه السقطات عند نشر الطبعة الثالثة EP. أولاً، لا تعتمد النسخة الالكترونية على الترتيب الأبجدي؛ ثانياً، ستعدها هيئة تحرير كبيرة مع محرري أقسامٍ للحقول الجزئية. وستظهر معظم العناوين (سوى أسماء العلم) بالانجليزية وليس بالعربية في هذه الطبعة الجديدة. وينبغي الإشارة إلى عدم وجود إصدار فرنسي من الطبعة الثالثة.

نشرت الطبعة الأولى في خمسة مجلدات (أكثر من 5000 صفحة بعمودين)، وتتألف الثانية من 12 مجلداً (أكثر من 10000 صفحة بعمودين)، ويراد للطبعة الجديدة أن تفوق سابقتها بثلاث طولها. الطبعة الثانية متاحة على الإنترنت، وعلى قرص مدمج CD-ROM؛ لكن النسخة الالكترونية تغفل أشياء كثيرة مهمة.

في الطبعة الأولى، يهْمَس الإسلام في أوروبا، وأفريقيا، وجنوب الصحراء، لصالح الشرق الأوسط. ورغم أن الطبعة الثانية لا تزال أكثر اهتماماً ببلاد الإسلام (المركزية)، فإنها ما عادت تقتدي بالنظرة الأكاديمية الأوروبية السابقة إلى الإسلام. ففي المدخل حول الإسلام (الثانية EP، المجلد السادس، 171ب) تفريق واضح بين مصطلحي الإسلام (al-islām) والإسلام (Islam)، إذ يُخصص الأول لدلالة دينية أصلية، بينما يُستخدم الثاني للدلالة على التصورات الغربية حول الدين ومجالاته الجغرافية، والتاريخية، والثقافية، والاجتماعية. لذا فإن المصطلح اللاحق هو المتداول في الكتاب إلا إذا كان السابق مقصوداً بعينه.

وثمة مغزى عملي للانتقال بين أنظمة الترجمة الصوتية. فالمدخل حول مكة المكرمة عنوانه 'Makka'، ولكنها تكتب في المتن بحسب ما هو شائع في الإنجليزية، أي Mecca. بيد أن أسماء الأعلام لا تظهر إلا بشكلها العربي (ابن باجة Ibn Bādjdja) وليس Avempace، ابن رشد (Ibn Rushd) وليس Averroës حتى إن كان صاحبها غير عربي (مثلاً كديزي (Gardīzī) وليس (Gardēzī)). كذلك تُكتب أسماء الأماكن غير العربية بشكلها العربي سوى الاندونيسية، ومنها مثلاً طهران (Tīhrān)، وقوالة (Ḳawāla) ... إلخ. وتُدخل الطبعة الثانية تعديلات طفيفة على نظام الترجمة الصوتية الذي في الأولى (مثلاً زينب بنت جحش في الأولى: Zainab bint Djaʿfsh، وفي الثانية: Zaynab bt. Djaʿfsh؛ الوهابية في الأولى: Wāhhābīya، وفي الثانية: Wāhhābīyya). وسوف تُحذف السطور تحت الحروف في الطبعة الثالثة إلا في الأوردية. في الموسوعة الإسلامية بضعة آلاف مدخلاً إجمالاً، وكذلك فهارس، ومسارد (الحق أن ذاك الذي في الثانية قاموس

كما في الموسوعة الإسلامية. ونظرًا إلى أن أكثر الباحثين والقراء والمساهمين في الموسوعة معتادون على أنظمة الترجمة الصوتية السابقة، فيبدو أن نظام الترجمة الصوتية في الموسوعة الإيرانية لا يحوز انتشارًا.

أما الشكل فمثالي، وإن شابهته نقائص مثل نوعية الصور، فكلها بالأبيض والأسود بينما يكون هناك حاجة للصور الملونة أحيانًا، وبخاصة في المداخل المتعلقة بالطبيعة والبيئة والفن.

الموسوعة الإيرانية متوفرة على الإنترنت أيضًا. ويمكن للمهتمين أن يعينوا عددًا من المداخل التي لمّا تطبع بسبب الترتيب الأبجدي. ومن جهة أخرى، ليست كل المداخل المطبوعة متاحة على الإنترنت. كما لا تظهر الترجمة الصوتية تلقائيًا على الإنترنت بل يجب تنصيب خط خاص لهذا الغرض.

تشكل الموسوعة الإيرانية، بمستواها العلمي العالي عامةً في كل مجلداتها، إسهاماً رئيساً في الدراسات الإيرانية والإنسانيات.

إيفانجلوس فينييتيس

ترجمة حسين عبد الساتر



The International Union of Academies. *The Encyclopaedia of Islam*. Leiden: Brill, 1960 [1954]–2004, 12 Volumes.

ملخص

الموسوعة الإسلامية

Encyclopaedia of Islam

الموسوعة الإسلامية (*EI*) هي مرجعٌ أساسي لكل حقول الدراسات الإسلامية. ألفها فريق دولي من المساهمين، ونُشرت في طبعين (الأولى 1938–1913: *EI*: بإصدارات إنجليزية، وفرنسية، وألمانية مع ترجمات تركية، وعربية، وأوردية؛ والثانية 2007–1954: *EP*: بإصدارات إنجليزية، وفرنسية). وقد بدأ العمل للطبعة الثالثة عام 2007. يعزو المدخل حول الموسوعة («موسوعة»، الثانية *EP*، المجلد السادس، 1903) «وجودها إلى الاهتمام المتجدد بالإسلام والشعوب الإسلامية كما تبدى في أوروبا عند نهاية القرن العشرين».

إنها تزودنا بإطلالة غنية على كل نواحي الحضارة الإسلامية، أي الجغرافيا، والتاريخ، والمصطلحات الدينية، والشخصيات البارزة، والمؤسسات، والأدب، والفلسفة، والعلوم، والفن، ... إلخ. وتلّم الطبعة الثانية بمعظم البلاد التي سيطر الإسلام عليها أزمنةً مختلفةً منذ بدء الدعوة حتى يومنا هذا. فهي تشمل المساحة الأوراسية من الشرق الأوسط وجنوب شرق أوروبا إلى جنوب شرق آسيا، لكنها تستثني الأمريكيتين، وكذلك تلك البلدان الأوروبية التي شهدت نمواً في عدد المسلمين خلال الحقبة الأخيرة.

تمتد زمنياً من ما قبل التاريخ إلى الحقبة المعاصرة، وجغرافياً من آسيا الصغرى إلى الهند، ومن آسيا الوسطى إلى الجزيرة العربية. للموسوعة الإيرانية مقاربة متعددة الاختصاصات ضمن الدراسات الإيرانية، تتراوح بين الإنسانيات والعلوم الطبيعية (الفن، والعمارة، والآثار، والأثرولوجيا، والفلك، و علم الأحياء، والتراجم، والبيولوجيا، والنباتات، والكيمياء، والسكان، والاقتصاد، والإثنيات، والتراث، والثقافة الشعبية، والجغرافيا، والجيولوجيا، والتاريخ، واللسانيات، والقانون، والجماعة، والمعاجم، والتاريخ، والنقد الأدبي، والرياضيات، والطب، والأيقسة، وفقه اللغة، والعلوم السياسية، والإدارة العامة، والحكم، والمجتمعات، والتكنولوجيا، و علم الأحياء). أما المحررون والمؤلفون فعامتهم من الباحثين المتميزين في شتى ميادين الدراسات الإيرانية والإنسانيات. وثمة عناية باختيار المقالات ودراساتها وتوثيقها وصوغها وتحريرها. المقالات مرتبة أبجدياً، ويعتمد عددها وحجم كل مجلد على مقدار الحاجة ومدى التحدي الذي يقتضيه الحقل أو الموضوع أو المدخل. وثمة مداخل تشكل سوابق بحثية. كما تمتاز الموضوعات المبحوثة في كل مجلد بتوازن المضمون والعرض، إذ تتناول عرضها – كله أو جله – من نواح اختصاصية عدة.

في الموسوعة الإيرانية مداخل كثيرة تشدّ الأنظار. وهي ذات أقسام مسهبة متعددة تعاون في وضعها غير واحد. هذه المداخل تحوي آخر معالجات الموضوع حينما وُجدت، وتوفر معلومات محققة فتعفي القارئ من البحث المطول في المصادر الأصلية للعثور على مجرد حقائق.

ينبغي التمعن في الإحصاءات إذا أردنا تقييم المشروع جملةً. المجلدات الخمسة الأولى من الموسوعة ضخمة (الأول 1012 صفحة، الثاني 1026 صفحة، الثالث-الخامس 896 صفحة)، بينما قلّصت المجلدات اللاحقة إلى 672 صفحة لكل. وتظهر سنوات نشر كل مجلد نوعاً من الثبات في تقسيم الوقت. كذلك فإن الموسوعة الإيرانية قد غيرت ناشرين ثلاثة: مازدا (المجلدات 5–8)، وبيبليوتيك بيرسيكا (المجلدات 9–10)، ومؤسسة الموسوعة الإيرانية (المجلدات 11–13). يكشف ذلك الأمر عن الصعوبات التقنية والمالية التي تكتنف مشروعاً هائلاً كهذا. للآرقام أهمية عظمى في عدد المداخل والمساهمين. في المجلد الخامس 170 مدخلاً لـ 179 باحثاً، وفي المجلد السادس 169 مدخلاً لـ 161 باحثاً، وفي المجلد السابع 327 مدخلاً لـ 210 باحثاً، وفي المجلد الثامن 258 مدخلاً لـ 199 باحثاً، وفي المجلد التاسع 315 مدخلاً لـ 174 باحثاً، وفي المجلد العاشر 282 مدخلاً لـ 175 باحثاً، وفي المجلد الحادي عشر 298 مدخلاً لـ 186 باحثاً، وفي المجلد الثاني عشر 306 مدخلاً لـ 170 باحثاً، وفي المجلد الثالث عشر 133 مدخلاً لـ 87 باحثاً. تشير هذه الأرقام إلى أن عدد الباحثين أثبت من عدد المداخل. ويكتب بعض الباحثين مداخل أكثر من غيرهم متجاوزين حقل تخصصهم أحياناً. ولا يظهر اسم المساهمين في بعض المداخل، بل تُنسب إلى الموسوعة الإيرانية. ذلك يبدو عبثاً ولا يفيد سوى في كشف أن المؤلفين الأصليين عجزوا عن إتمام المداخل بأنفسهم.

توجد في كل المجلدات تقريباً أخطاء طفيفة، طباعية غالباً، وقد ضُبط معظمها وصُحح في قائمة التصويبات. مثار انتقاد آخر هو نظام الترجمة الصوتية المختلف عن ذلك الواسع الانتشار

ملخص

موسوعة القرآن الكريم

Encyclopaedia of the Holy Qur'an

يتألف العمل من 265 مدخلاً، وهو يغطي موضوعات قرآنية عديدة مرتبة وفق كلمات مفاتيح انجليزية. تتراوح هذه الموضوعات بين "الشذائد: سبل الخلاص" و"كلام على الله". وثمة دراسة مفصلة لكلمات قرآنية محورية (أمر، عقل، آيات...) ولبعض الشخصيات المركزية (ابراهيم، اسحاق، بليص...). وتهتم بعض المقالات بسيرة محمد وليس بالقرآن (مثلاً بنو قينقاع وبنو قريظة...). كذلك تشمل الدراسة مدخلات حول تفاسير مختارة (رغم غياب بعض الأعلام البارزين كالطبري والزمخشري)؛ وكثير من تلك المدخلات تركز على كلام المفسر في صلب المسيح لأنها كلها مقطوعة من مقال واحد، "صلب المسيح في القرآن والتفسير: مسح تاريخي" لبنجامين ت. لاوسن. لكن أيًا من تلك المدخلات لا يُنسب إلى ذلك المؤلف وإنما إلى أشخاص بأسماء مختلفة (يصح هذا على ستة مدخلات في المجلد الأول وحده). بعض المقالات مُعدّ طبعها من مصادر أخرى كمقالات في دوريات (مثلاً، المدخلات حول "عبد الرؤوف السنغلي" و"أسباب النزول") أو في الموسوعة الإسلامية (مثلاً، المدخل حول «الملائكة»). وليس ثمة معلومات حول مؤلفي المقالات سوى أسمائهم من غير ذكر لحقوق النشر. ونظرًا إلى الاستخدام المخال لعمال لاوسن مصدرًا لبعض المقالات، فإن الشكوك تنور حول أصحاب مدخلات كثيرة. في كل مقال ببلوغرافيا للمصادر العربية والأوروبية وليس ثمة فهرست شامل. وإجمالاً، ينبغي اعتبار جودة البحث متفاوتة لأن هناك أخطاء في ذكر مصدر المادة ولأن نصوص المدخلات مقطوعة من سياقها الأصلي. ويبدو أن اختيار المحررين للمدخلات كان مدفوعًا بتوفر المواد أكثر منه بنظرة ثقافية شاملة للموضوع.

أندرو ريبين

ترجمة حسين عبد الساتر



Yar-Shater, Ehsan. *Encyclopaedia Iranica*. Costa Mesa: Mazda; New York: Bibliotheca Persica; Encyclopaedia Iranica Foundation, 1992–2006, 13 Volumes.

ملخص

الموسوعة الإيرانية

Encyclopaedia Iranica

الموسوعة الإيرانية (EIr) (1985-) منجز بحثي طليعي ليس في حقل الدراسات الإيرانية فحسب بل وفي الإنسانيات عامةً. إنها

أيضًا تحت عنوان الموسوعة الإسلامية الجديدة (وولنت كريك، الولايات المتحدة، 2001). والعمل مهم لأنه ثاني موسوعتين إسلاميتين منشورتين في البوسنة (انظر: *Leksikon islama*)، وقد نشرته عام 2006 دار نشر خاصة صغيرة تُعنى بالثقافة الإسلامية.

ثمة عدد من الاختلافات بين الترجمة البوسنية والطبعة الانجليزية. أولها أن السابقة أغنى بالصور، إذ فيها حوالي 950 صورة ملونة يتعلق كثير منها بالبوسنة. بيد أن الترجمة البوسنية تفقر إلى الخرائط والرسوم البيانية الموجودة في نهاية الطبعة الأصلية. كذلك أغفل تصدير المؤلف ومقدمة البروفسور هاستون سميث.

الهوامش نادرة، وهي تُضاف لتصحيح معلومات عفا عليها الزمن، مثل تذكير القارئ بأن حزب البعث ما عاد حاكمًا في العراق (ص 71)، أو - وهو الغالب - لإيضاح أن المدخلات حول شتى الطقوس قد لا تعكس المذهب الحنفي السائد في البوسنة (مثلاً الهامش ص 213 حول الحج أو ص 428 حول الصلاة)، ولعل الباعث على ذلك عدم إرباك القارئ البوسني المسلم.

في مقدمة الترجمة البوسنية، يذكر المحرر ثلاث خصائص دفعت إلى ترجمة الموسوعة: احتواؤها على مدخلات أكثر مما في *Leksikon*؛ كون المؤلف مسلمًا يعيش في الغرب مما يرحّب مقارنة أكثر اتزانًا، وأخيرًا وقوعها في مجلد واحد سهل الاستعمال. أما في مساوئها الظاهرة، فيشير المحرر إلى فرط تركيزها على الجوانب الباطنية في الإسلام وإشتمالها على مدخلات ثانوية مقارنة بموضوعات أخرى أكثر أهمية، لكنه لا يضرب أي مثل لذلك.

في الموسوعة نواقص عديدة. وأكبرها أن بعض المدخلات جرى تغييره دون إخطارنا بذلك، فمثلاً المدخل حول الوضوء (*abdest* بالبوسنية) ص 12 ينقص فقرات كاملة كما إن وصف كيفية الوضوء قد اختصر.

تفاوت جودة الترجمة وهي سيئة أحيانًا. وعادة ما تفقر ترجمة المصطلحات العربية والتركية والفارسية إلى الاتساق. كما إن المقتبسات التي تزيّن التصاویر ليست واضحة دائمًا. ختامًا، يبدو أن حماس المحرر لإضافة التصاویر قد استولى عليه، إذ يظهر بعضها غير مرة كصورة السيد أحمد خان في الصفحتين 37 و192.

والأمر الأكثر إشكالية وجود "صور" لعدد من الأعلام المسلمين كالغزالي (ص 71) وابن سينا (ص 241) ويونس إمرى (ص 140).

عاصم زوبشيفيتش

ترجمة حسين عبد الساتر



Agwan, A. R. Singh, Nagendra Kr. *Encyclopaedia of the Holy Qur'an*. Delhi: Global Vision Publishing House, 2000, 5 Volumes.

مفردات دينية إسبانية ذات معادل إسلامي. وقد خُصصت عدة صفحات في الكتاب للصور، والرسوم البيانية، والخرائط. لكن القسم الأعظم من الكتاب يتناول أعلامًا من التاريخ الإسلامي. وقد تسببت توجهات المؤلفين الإسبان ورؤاهم في جعل الكتاب أكثر اهتمامًا بإسلام الأندلس وبمسلميهما. كذلك يفحص الكتاب اليهود والمسيحيين في تاريخ الأندلس وأهم معابدهم وكنائسهم. كما تمت تغطية بعض المباني والصروح غير الدينية. ورغم أن مداخل الموسوعة ألفها دارسون وباحثون في الدراسات الإسلامية من شتى جامعات إسبانيا، فليس هناك مداخل حول شخصيات إسلامية مهمة (مثل بعض أئمة الشيعة: جعفر الصادق، موسى الكاظم، ... إلخ، وبعض القادة مثل الخميني، ... إلخ) ولا تذكر أسماؤهم إلا عرضًا في بعض المداخل. فالكتاب من هذه الجهة غير متوازن.

كانت المشكلة الرئيسية للناظرين بالإسبانية هي لفظ الحروف التي ليس لها معادل إسباني (وبخاصة الجيم والشين). غير أنه يمكن قراءة الكلمات والحروف في هذا الكتاب بشكل صحيح، وذلك بسبب نظام الترجمة المستخدم وهو دقيق ومتسق. وهذه حسنة كبرى للكتاب.

ولا تحتوي الموسوعة على فهرس، لذا ينحصر البحث الأبجدي في العناوين. كما إن المعتمد هو التاريخ الميلادي وليس الهجري. وفي الصفحات الستين الأخيرة من الكتاب خمسة ملاحق ربما كانت غير ضرورية لموسوعة لكنها مفيدة. وهذه الملاحق هي: كرونولوجيا للتاريخ السياسي في الإسلام، الحقب العشر المهمة من الوجود العربي في إسبانيا، اتفاقية التعاون المشترك بين الحكومة والرابطة الإسلامية في إسبانيا، قاموس للكلمات العربية الإسلامية التي دخلت اللغة الإسبانية، وأخيرًا توطنة للكتب الإسلامية الإسبانية والكاتالونية.

ثمة موضوعات كثيرة لم يتناولها الكتاب، لكنه ما يزال يلبي حاجة القارئ الإسباني. وينبغي الإشارة إلى أن كل ما في الكتاب يبدو بريئًا من الغرض الشخصي والتحامل.

روح الله أمان مهر
ترجمة حسين عبد الساتر



Glassé, Cyril; Kovač, Mirnes; Pašanović, Fikret; Imamović, Zijad; Murtić, Haris; Handžić, Dženan. *Enciklopedija Islama*. Sarajevo: Libris, 2006.

ملخص

الموسوعة الإسلامية المختصرة

Enciklopedija Islama

هذا العمل هو ترجمة بوسنية من الموسوعة الإسلامية المختصرة، الطبعة المنقحة، التي ألفها سيريل غلاسه (لندن، 2001) ونُشرت

ترتيب المداخل أبجدي تبعًا لاسم المؤلف أو العنوان في حالة الكتب مجهولة المؤلف، وثمة فهرس مستقلة بأسماء المؤلفين، وعناوين الكتب، والموضوعات، والأمكنة. أما فهرس الأمكنة والموضوعات في المكتبة *Biblioteca* (انظر أدناه) فهي مجموعة في كل مجلد. وسيكون هناك فهرس مكتملة في المجلد الأخير.

نشرت مؤسسة التراث الأندلسي أول مجلدات المجموعة (717 صفحة) بغرناطة عام 2002، وذلك تحت عنوان موسوعة الأندلس *Enciclopedia de Al-Andalus*، مع عنوان فرعي هو معجم المؤلفين والمؤلفات في الأندلس، أ- ابن ب Diccionario de Autores y Obras Andalúsies. وفي عام 2004، قامت مؤسسة ابن طفيل للدراسات العربية في ألمرية، وتحت إشراف المحررين أنفسهم، بنشر المجلد الثالث: من ابن الدباغ إلى ابن كرز، وهو ما صار اسمه مكتبة الأندلس *Biblioteca de Al-Andalus*، وأعلن أنه مجلد من موسوعة الثقافة الأندلسية *Enciclopedia de la Cultura Andalusí*. ومن هذه الأخيرة نُشر المجلد الرابع: من ابن اللبّانة إلى ابن الريولي عام 2004، والمجلد الخامس: من ابن سعادة إلى ابن وهيب عام 2007. كذلك أعلنت مؤسسة ابن طفيل أن المكتبة ستكتمل في 7 مجلدات، شاملة المجلدين الأولين من العبادية إلى ابن بصرى، وهما اللذان ينبغي أن يسبقا المجلد الأول من الموسوعة الأصلية.

الموسوعة/المكتبة هي أداة جيدة للباحثين المهتمين بنتائج الأندلس الأدبي. وسيجعل إتمام المجموعة من هذا العمل مرجعًا شاملاً للحياة الثقافية في إسبانيا المسلمة.

برونو دي نيكولا
ترجمة حسين عبد الساتر



Galindo Aguilar, Emilio. *Enciclopedia del Islam*. Madrid: Darek-Nyumba, 2004.

ملخص

الموسوعة الإسلامية

Enciclopedia del Islam

هذه "الموسوعة الإسلامية" هي أول عمل بالإسبانية يحمل عنوانًا كهذا ويتصف بالشمول والإحاطة. بيد أنه جاء في مجلد واحد ذي 569 صفحة و700 مدخلًا من مؤلفي الموسوعة ومحرريها ثلاثون إسبانيًا، أحدهم رئيس هيئة التحرير د. غاليندو أغويلار، وجلهم - إن لم يكن كلهم - أساتذة في الدراسات العربية والإسلامية يدرسون في جامعات إسبانيا والخارج.

اختار مؤلفو الموسوعة ومحرروها مجموعة شاملة من المصطلحات العربية تنتمي إلى حقول مختلفة مثل مفردات القرآن، والأخلاق، والفقه، والسنة، وأسماء الأماكن، علاوة على

بدءاً من تركيا ما قبل التاريخ، ثمة دراسة مسهبة للفن في الحضارات الأناضولية وفي العصور البيزنطية وزمن المقاطعات والعثمانية والجمهورية. ويمكن تصنيف المقالات كما يلي: 1. الموضوعات العامة: المسائل الرئيسية كالعامة والرسم والنحت؛ 2. الفن والعمارة في بلاد بعينها؛ 3. الحركات والأنماط والمدارس الفنية والمعمارية؛ 4. تراجم المعماريين والفنانين ومؤرخي الفن؛ 5. المدن والأقاليم والمناطق المأهولة تاريخياً في تركيا؛ 6. المصطلحات: المقالات التي تحتوي على تعريفات للمصطلحات الفنية مثل الألوان الزيتية وزاوية الرؤية.

معظم مقالات الموسوعة كتبها الخبراء في حقول اختصاصهم، بينما جمع المحررون سائر المقالات من مصادر عديدة. يظهر اسم المؤلف بالحروف النافرة آخر المقال في المقالات المكتوبة للموسوعة. أما المقالات حول التراجم والبلدان والمدن المعينة ومعظم المصطلحات وبعض الآثار والحركات والمدارس والجماعات الفنية فهي جهد جماعي. ومما يجذب الانتباه وجود تراجم مفصلة لفنانين أتراك مغمورين ولكنهم مؤثرون، إلى جانب تراجم المشهورين منهم. وفي نهاية المجلد الثالث ببلوغرافيا تحوي ثبناً بمصادر مقالات الموسوعة. ويختتم العمل بمسار د فنية انجليزية-تركية وفرنسية-تركية والألمانية-تركية.

بما إن متون موسوعة إجازيباشي الفنية سلسلة الأسلوب وقائمة على اللغة التركية الحية، فمن المستحسن قراءتها لطلاب الفنون الجميلة والعمارة في الجامعة ولعمامة القراء المهتمين بهذه الحقول.

فيليز أدغوزل تويراك
ترجمة حسين عبد الساتر



Lirola Delgado, Jorge, Puerta Vilchez, José Miguel. *Enciclopedia de al-Andalus*. Sevilla: Junta de Andalucía, Consejería de Cultura; Granada: Fundación El Legado Andalusi, 2002.

ملخص

الموسوعة/مكتبة الأندلس

Enciclopedia de al-Andalus

هذا العمل هو في أصله مشروع طموح بدأته مؤسسة التراث الأندلسي ووكالة الثقافة في حكومة إقليم الأندلس بإسبانيا. أما الهدف الرئيس فهو الإسهام في فهم أفضل للتراث الثقافي الإسلامي في إسبانيا زمن القرون الوسطى، وذلك بعمل دليل مرجعي منظم للمؤلفين والكتب الباقية من تلك الحقبة (711-1492 ب. م.). في الكتاب تراجم ومعلومات حول النتاج الأدبي للمؤلفين العرب في إسبانيا، كما أنه يشمل المؤلفين الذين ولدوا في الأندلس لكنهم وضعوا مؤلفاتهم خارجها لسبب أو لآخر، وكذلك أولئك الذين لم يولدوا في الأندلس لكنهم انتقلوا إليها إبان الفترة المشار إليها أعلاه.

المشكلات الأربع السالف ذكرها تضم قائمة بالمحتويات، غير أننا نلاحظ أن قائمة المحتويات ذاتها تشكل هي الأخرى صعوبات ما:

5. فالقائمة تضلل المطلع إذ إن ما يربو على المائة (100) مدخل غير المدرجة في الأجزاء السبعة الأولى من الموسوعة صنفت وأدرجت في القائمة المرفقة بالجزء الثامن ربما على اعتبار أنه لم يكن من الممكن جمع كمية مناسبة من المعلومات المتعلقة بهذه المدخلات.

6. في الموسوعة كذلك نجد أسماء المواقع وقد كتبت مجمعة مع بعضها البعض بينما نجد الأحداث التي أعطت هذه المواقع أسماءها وقد كتبت منفصلة. على سبيل المثال نجد اسم منطقة *Rumelihisari* منفصلاً عن المدخل المتعلق بـ *Rumeli Hisari* "حصار الرميللي" والأمر نفسه يتكرر مع المدخل الذي يتناول منطقة *Anadoluhisari* والمحل المتعلق بواقعة *Anadolu Hisari* «حصار الأناضول».

وبغض النظر عن جميع هذه المشكلات والنواقص فإن العمل يسد فراغاً مهماً وهو عمل جدير بالتقدير.

تيفور اردوغدو
ترجمته سلمى أنور



Hasol, Doğan; Özer, Bülent; Gevgili, Ali. *Eczacıbaşı Sanat Ansiklopedisi*. İstanbul: Yapı-Endüstri Merkezi Yayınları, 1997, 3 Volumes.

ملخص

موسوعة إجازيباشي الفنية

Eczacıbaşı Sanat Ansiklopedisi

هذه الموسوعة ذات المجلدات الثلاثة أعدتها ونشرتها عام 1997 منشورات يابي إندوستري مركزي *Yapı-Endüstri Merkezi (YEM)*. وكما هو مذكور في المقدمة، كان إعداد هذه الموسوعة من أول ما اضطلعت به مؤسسة د. نجاة إجازيباشي. وقد أنشأت المؤسسة عام 1978 من أجل تلبية حاجات ومقتضيات الثقافة والفن والتعليم والبحث العلمي في تركيا. وفي سعيها إلى هذا الهدف أصدرت المؤسسة هذه الموسوعة ذات المقالات الـ 4400 بعد خمسة عشر عاماً من العمل.

تتألف المجلدات الثلاثة من 2043 صفحة. وفي المقدمة بيان لغاية الموسوعة ولمحتوياتها متبوعاً بأسماء المساهمين. وتتصل المصطلحات الواردة في الموسوعة بالفنون التشكيلية والعمارة، وهي مرتبة على الحروف الأبجدية. ومع أن الفن والعمارة العالميين مشمولان بالموسوعة، فإنها تهدف إلى خلق نموذج يركز على الفن التركي مع لحظ العالمين الإسلامي والشرقي.

والخاصة تشكل حوالي خمسا وأربعين في المائة (45%) من إجمالي مدخلات الموسوعة، بينما تشكل المدخلات المتعلقة بالتاريخ والدين والأدب واللغة ("لغة التجار" ...الخ) والفنون الجميلة والموسيقى والصحافة المطبوعة والصناعة ("الإضاءة"...الخ) والتعليم والفنون الشعبية (الفلكلور) ما قدره حوالي ثلاثين في المائة (30%) من المدخلات، وتشكل المدخلات المتعلقة بالأبنية الاجتماعية ("الأسرة"...الخ) والحياة ("المشروبات التقليدية"...الخ) والسير الذاتية حوالي خمسا وعشرين في المائة (25%) من مدخلات الموسوعة.

وإنه لمن المفهوم بدهاء أن تعتبر عملا موسوعيا بهذا الحجم يتعرض لمدينة مثل إسطنبول ذات التاريخ القديم والتي تمثل حلقة وصل ممتدة بين قارتين وهي المدينة التي كانت عاصمة لثلاث (3) إمبراطوريات كبيرة وبها ما بها من تراكمات دينية وثقافية عميقة. نواقص ومشكلات، وهي هنا تتمثل في النقاط التالية:

1. تجوهر في بعض الأحيان إساءة توجيه للقارئ بأن يستخدم الأسماء الأولى بدلا من الألقاب للبحث. على سبيل المثال: لا توجد معلومات تتعلق بـ محمد عاكف إرسوي *Mehmet Akif Ersoy* مندرجة تحت حرف الـ "م".
2. بالنسبة لغير المسلمين الذي كانوا يعيشون في الفترة السابقة على العمل بتقليد الألقاب فإن الموسوعة اتخذت من انتماءاتهم العنانية بديلا للألقاب وهو اختيار خلافي. فإذا كان هذا النظام معمولا به فإننا بصدد مشكلة تماسك تعترى العمل على اعتبار أنه لم يكن معمولا بهذا النظام في أيام الدولة البيزنطية. على سبيل المثال فإن الـ "أيونيسيز" *Ionesses* قد أدرجوا دون النظر إلى عائلاتهم.
3. على الرغم من أنه قد أشير إلى أن الشخصيات المعروفة بألقابها سوف تدرج تحت الألقاب (الجزء الأول، الصفحة العاشرة) ، فإن هذه القاعدة قد كسرت في عدد كبير من المدخلات. على سبيل المثال: فإن *Othello* كامل *Kamil* مدرج تحت حرف الكاف (K) بينما نجد العراف علي أفندي *Ali Efendi* مدرجا تحت حرف الـ (A).
4. لقد دونت أسماء الشخصيات بهجاءات مختلفة وذلك بحسب إذا ما كانوا ماتوا قبل أم بعد استخدام الحروف اللاتينية في تركيا، مثل اسم "سيد باشا" كتب: *Said Pasha* بينما كتب اسم سيد فايق *Sait Faik*. الأكثر من هذا غياب التماسك الذي نراه من جديد في اختلاف الأساليب. على سبيل المثال وعلى الرغم من أنهما يفترض فيهما أن يتبع بعضهما البعض فإن هناك واحدا وتسعين (91) صفحة تقع بين المدخل الخاص بـ "*Bayezid Külliyesi*" (مجمع المباني مرفق به بمسجد) وبين المدخل المتعلق بـ "*Bayezid*". مرة أخرى يتكرر الأمر مع المدخل المتعلق بمتحف سيد فايق "*Abasiyanik, Sait Faik*" في الجزء الأول من الموسوعة، فإن قصره السابق مذكور في الجزء السادس من العمل. كذلك فإن الأسماء اليونانية والصربية والبيزنطية قد كتبت اعتمادا على كيفية نطقهم باللغة التركية الأمر الذي قد يكون سببا في الخلاف حول مسألة عالمية العمل الموسوعي. هذا وتجدر الإشارة إلى أن الموسوعة في محاولة لتجنب

Dünden Bugüne İstanbul Ansiklopedisi (1993-5), İstanbul: Kültür Bakanlığı ve Tarih Vakfi, 1993-5, 8 Volumes.

ملخص

موسوعة إسطنبول: من الماضي إلى الحاضر

Dünden Bugüne İstanbul Ansiklopedisi.

التوصيف: ثمانية (8) أجزاء، ثلاثة آلاف وتسعمائة وست وستون (3966) صفحة مضافا إليها قائمة المحتويات. الناشر: وزارة الثقافة و مؤسسة تاريخ الصحفية، إسطنبول، 1993-1995

تؤسس الموسوعة على المعلومات والخبرات التي راكمتها موسوعة إسطنبول (رشاد إكرام كوتشو *Reşat Ekrem Koçu*، أحد عشر (11) جزءا، إسطنبول 1958-1974)، و موسوعة إسطنبول المصورة الكبرى (مدحت سرت أوغلو *Mithat Sertoğlu*، إسطنبول 1968) و موسوعة إسطنبول للثقافة والفنون (صحيفة التركمان، أربعة (4) أجزاء، إسطنبول 1982)، غير أن الموسوعة الجديدة ثرية من حيث محتوياتها إذ تحتوي على موضوعات كانت مهمة في السابق ولم يتم التعرض لها.

كذلك فإن هذا العمل مختلف من حيث شكله النهائي ذلك أن العمل يلجأ في عرض معلوماته وصوره التوضيحية المرفقة إلى الأطر والخانات المنفصلة سواء في عرض المادة المكتوبة أو المادة البصرية، بالإضافة إلى المدخلات التي تتضمن وثائق تتعامل مع نفس الحقبة الزمنية بطرق مختلفة من حيث التناول (وهو ما يشكل نحو خمسا وعشرين بالمائة (25%) من إجمالي العمل الموسوعي).

بالنسبة للمدخلات التي تتعرض لشخصيات و فترات زمنية و مواقع فإن عددها يفوق العشرة آلاف (10.000) مدخل كتبها ما يزيد على مائتين من الخبراء المتخصصين. وقد قُسم آخر جزئين من الموسوعة إلى ثلاثة قوائم رئيسية: الموضوعات والكتاب والمواد البصرية. ونلاحظ أن معظم مدخلات هذه الموسوعة مثبلة بتوقيع كاتبها، وإن كان بعضها قد نشر دون أن يحمل توقيعها ما إما لأنه قد أدخلت تعديلات جوهرية على مادة المدخلات العلمية أو بناء على طلب كاتب المدخل.

إحدى نقاط القوة في هذه الموسوعة أنها وبينما تعرض مادتها مستخدمة هياكل وصيغا مفردة فإنها كذلك تحتوي على مدخلات موضوعية تتعلق بالمدخل. على سبيل المثال فإننا نجد قصر الأمكازاد *Amcazade* و الإيسيلانتى يالي *İpsilanti Yalı* المطلين على البوسفور معروضين كلاً في مدخل خاص به، وفي الوقت نفسه فإن الموسوعة تتعرض لهما من جديد تحت عنوان «يالي» *Yalı* في القسم الخاص بحرف الياء «Y». ونظرا لما للمدينة من تاريخ طويل فإن المدخلات تنتمي لعصور مختلفة: العصر البيزنطي و عصرالدول العثمانية والعصر الجمهوري. ونجد أن المدخلات المتعلقة بالطبيعة والسياسة والأبنية الإدارية والمباني الرسمية وشبه الرسمية

Campanini, Massimo. *Dizionario dell'Islam: religione, legge, storia, pensiero*. Milan: Biblioteca Universale Rizzoli, 2005.

Amir-Moezzi, Mohammad Ali. *Dictionnaire du coran*. Paris: R. Laffont, 2007.

ملخص

قاموس الإسلام: الدين والشريعة والتاريخ والفكر

Dizionario dell'Islam

هذا الكتاب (390 صفحة) مكتوب باللغة الإيطالية، ومؤلفه أربعة من كبار الباحثين في الدراسات الإسلامية. وهو موجه إلى عامة القراء كمرجع يحدو حذو القواميس في ترتيب محتوياته أجدبًا. ويوفر الكتاب معلومات متنوعة حول الإسلام دينًا ومجتمعًا بأسلوب بسيط وشامل دونما هوامش وإحالات، وإن رأى المحرر أن يُغفل الفنون والآداب الإسلامية.

تقدم مداخل الكتاب معلومات أساسية حول موضوعات مختلفة منها: التاريخ، وعلم الكلام، والفلسفة، والفقه، والمؤسسات الاجتماعية في الإسلام. كما تزودنا تلك المداخل بنذات من تراجم كبار العلماء المسلمين (عبد الجبار مثلاً)، والشخصيات التاريخية (أبو بكر مثلاً). وثمة مداخل مخصصة لكبريات الأحداث (الحروب الصليبية مثلاً)، والمؤسسات (الجامعة العربية مثلاً)، والحركات والجمعيات (الإخوان المسلمون مثلاً)، والسلالات الحاكمة (الصفويون مثلاً). ويشمل السياق الزمني التاريخ الإسلامي من القرن السابع حتى يومنا هذا. ومعظم المداخل مترابطة عبر استخدام دقيق للكلمات الرئيسية (أو المفاتيح).

وفي نهاية الكتاب ثلاثة ملاحق كبيرة تُثري محتويات القاموس: مقالة قصيرة في اللغات الإسلامية (العربية، والفارسية، والتركية)، وكرولوجيا شاملة لتاريخ الحضارات الإسلامية (610-2003)، وثبت موثّق للمؤلفات الإيطالية عن الإسلام.

وإجمالاً، يوفر القاموس تصورًا واضحًا وسهلاً للمسائل الرئيسية في الدراسات الإسلامية، وقد صُمم ليكون معيّنًا للطلاب والباحثين. يُلم القاموس بالموضوعات الاجتماعية إمامًا جيدًا، ولكن المنظار التاريخي يبقى الأساس فيه.

أندريا دورانتي

ترجمة حسين عبد الساتر



ملخص

قاموس القرآن

Dictionnaire du Coran

يقع هذا القاموس الوجيز في مجلد واحد وهو موسوعة تضم عددا من المقالات حول التاريخ والبناء [اللغوي] والنظام الرمزي والشخصيات البارزة والمفاهيم الأساسية للكتاب العظيم للإسلام [القرآن الكريم] ودوره في تنمية مختلف عناصر الثقافة الإسلامية. وتشمل هذه العناصر: الفلسفة والتصوف والفن والفقه وغير ذلك. على الرغم من أن الجمهور المقصود من هذا المنشور هو عامة القراء فإن عددا من المقالات قد كتبها مجموعة من المختصين المعروفين في الدراسات الإسلامية من مختلف البلدان وهذه الحقيقة تضمن مستوى أكاديميا عاليا لهذا العمل.

ولا يدعي هذا القاموس أنه أعطى تغطية شاملة للموضوعات والقضايا المتصلة بالقرآن؛ بل تتمثل مهمته الرئيسية في إعطاء القراء غير ذوي الخبرة وغير المتخصصين القدر الممكن من المعلومات الموضوعية في هذا المجال -والتي للأسف في ضوء الظهور والقوة التسيبانيين المعاصرين للأصولية الإسلامية المتشددة- أصبحت باستمرار أسيرة الدعاية السياسية. يذكر لنا المؤلف في تصديره لهذا العمل أن القرآن أسهم في تأسيس ثقافة كانت تعد وخلال قرون عديدة واحدة من أغنى وأفضل الثقافات النامية المتقدمة في تاريخ البشرية. ولذلك يعد هذا القاموس أداة عمل قيمة للذين يرغبون في تشكيل وجهة نظرهم عن أصول الحضارة الإسلامية على نحو غير متحيز.

يضم هذا العمل نحو 400 مادة مرتبة حسب الترتيب الأبجدي. وهناك قائمة من المؤلفين -مع بيان جميع المواد التي كتبها كل منهم- يمكن الاطلاع عليها في الصفحات الأولى من القاموس. وهذا المنشور مزود بفهرس مفصل للموضوعات تمكن من عمليات البحث فيه وتيسره بشكل كبير. كما أن عدد المراجع البيلوغرافية في نهاية كل مادة يقتصر على خمسة أو ستة أعمال تعتبر الأكثر تمثيلا للموضوع، بالإضافة إلى الموسوعات والكتب المرجعية والمعروفة على نطاق واسع بين المختصين والتي حذفت من قائمة الدراسات المقترحة للقراءة. وقد أوردت -في بداية القاموس- تواريخ الأحداث الرئيسية من القرون الأولى من الإسلام وبعض الخرائط (شبه الجزيرة العربية والشرق الأدنى خلال فترة النبي محمد والخلافة الأموية والعباسية). وفي نهاية القاموس هناك قاموس مختصر للمصطلحات الواردة.

أورخان مير كاسيموف

ترجمه صالح العصيمي



نجدها تحت حرف M تحت مدخل مدينة مراكش. لذا يلزم حتما استخدام فهرس المعجم وأيضا دليل استخدام الفهرس الموجود في المقدمة ص 9.

أحد المآخذ على المعجم أن عناوين المداخل قد كتبت بالـ Translittération وهي طريقة كتابة الكلمات العربية ونطقها بالحروف اللاتينية والمتعارف عليها في الأوساط الأكاديمية المتخصصة.

المآخذ الثاني هو عدم تقسيم المداخل طبقا للموضوع ومن هنا نجد أن مدخلا كالفن والعمارة يندرج تحته مثلا تقسيم الدويلات الإسلامية المختلفة، كما أن بعض المداخل كُتبت بطريقة التعريب وبعضها الآخر كُتبت بالمصطلح الفرنسي مثل استخدام Sept dormants بدلًا من Ahl al-Kahf في حرف الـ S. نلاحظ أيضا أن بعض المقالات تقتصر إلى الموضوعية ويظهر فيها جليا توجهات أصحاب الأقلام الأيديولوجية أو السياسية أو الشخصية. من هذا القبيل المقالة التي تتناول المرأة في الإسلام تحت مدخل Femme تحت حرف الـ F من ص 308 حتى ص 311، والتي تتسم بكثير من الهجوم والفظاظة وإظهار الجوانب السلبية دون الإشارة إلى الحقوق التي أعطتها الإسلام للمرأة أو الدور الريادي الذي لعبته السيدات المسلمات في تاريخ الإسلام الديني والسياسي والأدبي وغير ذلك.

بعض المقالات تقتصر أيضا للمادة العلمية مثل مدخل habous تحت حرف H، بقلم Christine Barthelet، فيظهر الخطأ أولا في كتابة كلمة warf بدلًا من waqf، بينما لم يرد أي شيء عن أصل كلمة حبوس أو أجاس في الغرب الإسلامي والتي تعادل لفظة وقف أو أوقاف في المشرق الإسلامي. ويختتم المقال بالقول إن سن قوانين لنظام الأوقاف قد تم في مصر في أواخر القرن التاسع عشر على يد محمد قري باشا بالرغم من أن المدخل هو عن الحبوس، أي الأوقاف في المغرب العربي الإسلامي والذي يخضع لنظمه الخاصة، وهو أمر نرى فيه استخفافا من الكاتبة. ولكن العمل قد تضمن أيضا بضعة مقالات جديّة مثل تلك التي جاءت تحت مدخل Religion، تحت حرف R، بقلم Jacques Jomie. بالجملة يصلح هذا المعجم أكثر لغير المتخصصين في الدراسات الإسلامية، كما يصلح لطلاب المدارس لسهولة اللغة وقصر كثير من المقالات فيه.

يختتم المعجم بعدد قليل من الملاحق بين ص 856 حتى ص 923 ويشتمل على قوائم لأسماء الخلفاء والدويلات والحكام في الدول الإسلامية حتى القرن الثامن عشر ولكنها ليست شاملة وسقط منها بعض الدول في المشرق والمغرب الإسلامي. يعدد الملحق الأخير الكتاب الذين أسهموا مقالاتهم في إخراج المعجم والذين يصل عددهم إلى قرابة مائة وعشرة كتاب وباحثين ونلاحظ أن البعض كان له نصيب الأسد مثل Roger Arnaldez الذي حرر أكثر من أربعين مدخلا والبعض الآخر له مقال واحد على الأكثر مثل شفيق شحاتة في Richard Goulet : Dhikr

رشا على



Dictionnaire de l'Islam: religion et civilisation. Encyclopedia Universalis. Paris: Albin Michel, 1997.

ملخص

قاموس الاسلام: دين و حضارة

Dictionnaire de l'Islam: religion et civilisation

يعد هذا المعجم إحدى المحاولات للتعريف بالحضارة الإسلامية وبتبيين هذا المقصد من توطئة المعجم بقلم إسماعيل قدارة والذي يبحث على أهمية بذل الجهد في محاولة فهم وتقبل الآخر انطلاقا من مبدأ التسامح. أفرد إسماعيل قدارة إحدى صفحتي هذه التوطئة لهذا الأمر، أما الصفحة الثانية فقد عنيت بتقديم العمل على أنه عمل موسوعي يتناول العالم الإسلامي وحضارته ليس فقط من الناحية الدينية ولكن من خلال رؤية شاملة لتقافة بأكملها، وهو يدين الأصولية والتشدد وروح الاستفزاز في التعامل مع قضايا العداة المتنامي للعالم الإسلامي.

تقع مقدمة المعجم في صفحتين أيضا بقلم Gilliot Claude الذي يقدم العمل على أنه يتألف من مادة علمية إسلامية متوفرة في كثير من كتب الأطالس والمعاجم والموسوعات وإن تركزت في هذا العمل في مجلد واحد يسهل تصفحه. وهو يتضمن عددا كبيرا من المداخل والمقالات التي كتبها عدة متخصصين في الموضوعات المتناولة والتي أرادت أن تبين رؤية كاملة قدر المستطاع للإسلام كدين ومجتمع وثقافة وعصر بشري. ماتت كثير من الأسماء الكبيرة في ميدان الاستشراق الفرنسي التي تظهر في هذا العمل، ويظهر للقارئ المتخصص بسهولة أن البحث في الدراسات الإسلامية قد تطور كثيرا منذ تاريخ نشر هذه المقالات أو منذ تاريخ جمعها في هذا المعجم منذ قرابة العشر سنوات.

يقع المعجم في 923 صفحة ومضمون العمل خفيف لا يتسم بالعمق الكبير، وبالرغم من أنه ينبع من نوايا حسنة، إلا أنه يفتقر لكثير من الحنكة والحرفية الأكاديمية. يشتمل المعجم على قرابة المائة والخمسين مدخلا تم ترتيبها تبعا لتسلسل حروف الهجاء اللاتينية وترتيبها رغم اختلاف الموضوعات، لذلك فكثير من الأحيان يشعر القارئ باللامنطقية في الانتقال بين الموضوعات المتباينة.

فتحت الحرف A مثلا تنتقل من أليكاتادو إلى Akhtal إلى أفغانستان إلى Adab. وتندرج تحت هذه الحروف مثلا المداخل التالية:

- H: Hanafite et Hanbalite école, Haqiqa, Histoire et Géographie, Homs,
- L: langue arabe, littérature arabe andalouse,
- M: Mathématiques et autres sciences.

فهناك خلط إذا بين المداخل المعربة والمداخل الفرنسية، إذ بعض المداخل نجدتها حيث لا نتوقعها، فبدلا من أن نجد مثلا الدولة السعودية تحت الدويلات الإسلامية أو تحت حرف S،

wa-al-nisa' min al-'Arab wa-al-musta'ribin
wa-al-mustashriqin. Jiddah: Dar al-Manarah lil-
Nashr wa-al-Tawzi', 1998–2002, Volumes 1–2.

ملخص

موسوعة الأدب الفارسي

دانشنامه زبان و ادب فارسی

ملخص

ذيل الأعلام: موسوعة تراجم لأشهر الرجال والسيدات من
العرب، المستعربين والمستشرقين

تحتوي هذه الموسوعة على تراجم للشخصيات المشهورة من العرب، المسلمين غير العرب، والمستشرقين الذين توفوا بين عامي 1976 و 2000. يتبع ترتيب المداخل التسلسل الأجددي، حيث يميل حجمها إلى القصر، بينما تتضمن المعلومات المعتادة لكل شخصية مثل: الجنسية، المهنة الأساسية، أماكن وتواريخ الميلاد والوفاة، التعليم، المناصب التي تولاها، البلاد التي أقام فيها، الأنشطة والأعمال المنشورة. ويتميز أسلوب المداخل بالاختصار والحدائق، حيث نجد أنه لا يتضمن "المناقب" (التعليقات على صفات الشخصية) التي تعتبر من خصائص الأسلوب الأدبي التقليدي للتراجم الإسلامية. وتذكر المراجع المنشورة في نهاية كل مدخل، كما تصحب العديد من المداخل صورة للشخص المعني. كما يتضح من العنوان، يعتبر هذا الكتاب استكمالاً لسلسلة "الأعلام" الضخمة للسوري خير الدين الزركلي (1893–1976) والتي تعتبر من أشهر موسوعات التراجم في القرن العشرين. لهذا فإن الموسوعة تبدأ بالشخصيات التي توفيت في عام 1976 وهو نفس العام الذي توقف فيه الزركلي عن الكتابة إذ توفي بعد ذلك ويذكر أن أحمد العلوانة، وهو أردني، قد كتب أيضاً السيرة الذاتية للزركلي نفسه. ومثل الزركلي، الذي عمل كدبلوماسي لدى المملكة العربية السعودية، ومثل الكثير من الكتاب السوريين في منتصف القرن العشرين، فإن المؤلف على صلة وثيقة بشبكة الإسلاميين المشفقين المنفيين الذين يتبعون المذهب السلفي. على سبيل المثال، فإن الكثير من المعلومات بهذا الكتاب قد توفرت عن طريق زهير الشاويش، وهو زعيم سوري سابق للأخوان المسلمين وصاحب دار النشر السلفية "المكتب الإسلامي" في بيروت. ولهذا، رغم أن "ذيل الأعلام" يتضمن تراجم لمفكرين وسياسيين من مختلف الاتجاهات الفكرية، إلا أن العلماء المسلمين يحظون باهتمام خاص وكذلك الكتاب والنشطاء الإسلاميين. هذا ويتكون "الأعلام" للعلوانة غالباً من العرب، بالإضافة إلى بعض المسلمين من غير العرب الذين يعرفون اللغة العربية (خاصة العلماء من جنوب آسيا) والمستشرقين الغربيين. كما يحتوي هذا الكتاب تراجم لعدة سيدات، معظمهن كاتبات، وصحفيات، ونشاطات إسلاميات. وتعتبر هذه الموسوعة مصدراً مفيداً لدارسي الحياة الفكرية العربية - خاصة الدينية والأدبية - خلال النصف الثاني من القرن العشرين. جدير بالذكر أن اهتمام الكتاب بالسياسة غير الإسلامية يعتبر محدوداً لأنه يقدم تراجم لأشهر السياسيين في هذه الفترة فقط.

توماس بيريت
ترجمة مي زكي



دانشنامه زبان و ادب فارسی موسوعة متخصصة في مجال الأدب الفارسي وتتضمن بنوداً حول العبارات الاصطلاحية الشائعة والكتب والمؤلفين والشعراء وكل ما يتعلق باللغة الفارسية وآدابها.

يبلغ حجم القسم الأول من هذه الموسوعة 760 صفحة وفيه 360 بنوداً. المحرر الرئيس للموسوعة هو الدكتور إسماعيل سعادت الذي أمضى أكثر من خمسين سنة في الكتابة والترجمة، وقد تركزت جهوده في الأعوام العشرين الأخيرة على ترجمة نصوص فلسفية وتحقیقها في مجلة المعارف.

علاوة على سعادت تتألف الهيئة العلمية للموسوعة من عبد المحمد آياتي وقيصر أمين پور ونصر الله پورجوادى وحسن حبيبي و غلامعلي حداد عادل ومحمد خوانساري وبهمن سرکاراتي وأحمد سمیعی (گیلانی) وعلي أشرف صدیقی وكامران فاني ومحمد علي موحد و أبو الحسن نجفی. المحرر الرئيس هو زين العابدين مؤتمن الذي يشارك أيضاً كعضو في هذه الهيئة. يشارك العديد من الباحثين في كتابة بنود هذا العمل من الجيل الشاب من الباحثين إلى غيرهم من الناشطين في مجالي البحث والتأليف منذ عقود.

إن بعض البنود التي أشار إليها العديد من مستعملي الموسوعة جديدة، أي أنها لم تدرج في الموسوعات الفارسية السابقة.

صممت صفحات الموسوعة بحيث تتضمن كل صفحة عمودين وطبعت باستعمال خط «وزيري كبير» وهو خط أصغر حجماً من معظم الخطوط المستخدمة في طباعة الموسوعات في إيران اليوم. وفي رأبي إن هذا الخط أوضح للقراء. يطمح المحررون إلى أن تكتمل الموسوعة بطباعة ستة مجلدات. تصدر الموسوعة عن فرهنستان زبان و ادب فارسی و يبلغ سعرها 120 ألف ريال.

إن انتقادي الأوجد على الموسوعة هو عدم استعمال الطريقة الدارجة في الإشارة إلى المراجع حيث تدرج تاريخ الولادة والوفاة قبل كل بند. في بعض الأحيان يشير الباحثون إلى مراجع مخصصة للتفتيش عن تواريخ الولادة والوفاة وإن استعمال الطريقة الدارجة في الإشارة إلى المراجع يجعل مثل هذه المعلومات متوفرة بطريقة سهلة.

فرخ اميرفريار
ترجمة بلال الأرفه لي



علوانة، أحمد؛ زركلي، خير الدين. ذيل الأعلام: موسوعة تراجم لأشهر الرجال والسيدات من العرب، المستعربين والمستشرقين. جدة: دار المنارة للنشر والتوزيع، 1998–2002، مجلدات 1–2.

Zirikli, Khayr al-Din, 'Alawinah, Ahmad. *Dhayl al-A'lam: qamus tarajim li-ashhar al-rijal*

بالمصطلحات إلى ما هو أبعد. ومع ذلك فإن النسبة لتتبع وتحديد التغيير في مسار المفاهيم والقواعد والمنظمات والمعاهدات لا يوجد عمل قابل للمقارنة التي يمكن أن تفي بتوقعات القراء اليوم.

ورغم أنه لم تذكر المصادر في التمهيد فالنص الرئيس لهذا المرجع اعتمد على الأصل (القاموس). ومع ذلك فالمصادر التي كانت حديثة قبل أربعين عاما لم تعد تخدم أي غرض اليوم باستثناء عدد قليل من المواد التي كتبها المؤلف وأضيفت إلى الموسوعة، خمسة أسباع هذا المجلد مستقى من القاموس وهي مسألة ترجمة فقط. وهذا الاعتبار وحده من شأنه أن يضيف إلى توقعات القارئ و يثير الفضول عنده إلى البحث عن المصادر.

وقد اعترض المؤلف عن عدم الإشارة إلى المصادر بقوله: "... ليس من الشائع الإشارة إلى المصادر في مثل هذا النوع من القواميس. كما أنها لن تساعد القراء أصحاب اللغة الفارسية نظرا لأنهم لن يتمكنوا من الوصول إلى المصادر". بل على العكس من ذلك فمن الطبيعي الكشف عن المصادر في أي موسوعة وحذفها يتطلب تعليلا. وبالمناسبة فالمؤلف نفسه في إنتاجه الآخر والقيم قاموس العلوم الإنسانية اعتبر دانيشنامه الموسوعة المعادلة و فرهنك بوصفها معادلا للقاموس.

ومن خصائص أسلوب المؤلف في الكتابة الفارسية أنه لا يعبر اعتبارا كافيا للخلفية الثقافية والوسط المحيط بالإيرانيين الذين يقرأون الكتاب. ففي حين أن بلانكويزم و بابلوفيزم وقانون تشايبولتيك والفضى النقابية إلخ تحظى بمدخلات مستقلة في الموسوعة، إلا أن موضوعات مثل معاهدة كلستان ومعاهدة تركمانشي وحادثه الرجبي والثورة الدستورية الإيرانية وصناعة النفط وحركة التأميم وثورة 1979 وغيرها كثير لا تحظى بالاهتمام نفسه. وهذا ينطبق أيضا على فصول الموسوعة الخاصة بسياسات حكومات الشرق الأوسط والعالم الإسلامي التي تم تجاهلها هي الأخرى كذلك.

ومهما يكن فاهتمام القراء المستمر بالكتاب لم يدل فقط على نجاحه في السنوات القليلة الماضية؛ بل يعطي إشارة أيضا إلى مستوى الوعي السياسي بين القراء الإيرانيين.

محمد مهدي مجاهدي
ترجمه صالح العصيمي



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في الدراسات القرآنية إلى أنه أيضا يمكن اعتباره (موسوعة مختصرة للإسلام) في الفارسية.

أرمين إشراقي
ترجمة صالح العصيمي



أشوري، داريوش. دانيشنامه سياسي. تهران: انتشارات سهرووردی؛ انتشارات مرواريد، 2004.

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ملخص

الموسوعة السياسية

دانيشنامه سياسي

نشر هذا العمل (سيطلق عليه من الآن فصاعدا الموسوعة) من دون أي تغيير اثنتي عشرة مرة خلال العقدين الماضيين. وهي نسخة حديثة من القاموس السياسي (سيطلق عليه من الآن فصاعدا القاموس) للمؤلف نفسه والذي نشر لأول مرة في عام 1967.

ولم يدرج في الموسوعة السياسيون المشاهير ولا الأماكن العامة ولا الفترات التاريخية ولا الكتب ولا الأسر الحاكمة ولا الشخصيات. ويبدو أن اختيار المدخلات هو في الغالب جاء نتيجة لعشوائية المؤلف وتحيزه في تفضيلاته واختياراته (ما بين التعبير والأساليب والأيدولوجيات ومنظمات العالم والمعاهدات الدولية والأحزاب الرئيسة في العالم).

وعلى الرغم من أن المقدمة قد وعدت بالتركيز المناسب على الأيدولوجيات والنظريات السياسية، فيبدو أنه لم يلتزم بهذا الوعد، لا من حيث نوعية التعبيرات المصطلحية التي استخدمت للتعبير عن هذه النظريات ولا من حيث كمية التفسيرات. ولهذا يمكن أن نعتبر هذه الموسوعة مجرد رصد وتعليق على السياسة في الساحة الدولية. على سبيل المثال: في حين أن الموسوعة تفتقد لوجود عدد من العبارات المألوفة والأساسية في النظرية السياسية (مثل: السلطة والرضا والرخاء العام والواقعية... إلخ) إلا أن المؤلف قد استخدم مرارا عبارات ومصطلحات أقل شيوعا في العلاقات الدبلوماسية والمعاهدات الدولية والإقليمية والمنظمات الدولية.

ويتضمن الكتاب 350 مدخلا - مثلها مثل مدخلات معظم الموسوعات- تحتوي على تفسيرات تتعدى المعنى الحرفي للمصطلحات وتتنوع في طولها من سطر واحد إلى ست صفحات. كما أن شروحات المفردات ليست متناسقة. فبعضها تبدأ بالإشارة إلى جذور المصطلح ثم توصل إلى التفسيرات التاريخية في حين أن البعض الآخر يتجاوز مسألة التعريف

على حقائق أساسية، في حين أن مسرد المراجع المرفق بكل مقالة يحيل إلى مزيد من المراجع لمزيد من القراءة وهذا يتوافق مع هدف المحرر كما نص عليه في مقدمته من أنه: ليكون مرجعا سريعا بدلا من موسوعة كاملة ومطولة.

مع ذلك فهذا العمل جدير بالإعجاب إلى حد كبير نظرا إلى كونه يعطي نطاقا واسعا من الموضوعات. وفيما يلي قائمة بالموضوعات الرئيسية مع مثال أو مثالين بين الأقواس.

يوجد مدخلات لجميع أسماء العلم للأشخاص (أبو لهب، زيد... والأماكن (مكة) كما توجد المصطلحات الرئيسية المذكورة في القرآن سواء تلك التي تتعلق بالرمزية الأدبية (النار في القرآن) أو قضايا المجتمع (أنصار، مهاجرون) أو اللاهوت (خلق، كتاب) أو القانون (زنا، ارتداد[ردة]) أو الأخلاق (إحسان، إنفاق) أو الحياة الأخرى (برزخ) أو تلك التي تتعلق بالديانات والمعتقدات الأخرى (يهود، صابئين). كما أن الأسماء التي لم تذكر صراحة بل ألمح إليها بصفة عامة (مثل الخضر، زليخة، بنو النضير) أو لها أهمية خاصة (غار حراء) فقد غطتها الموسوعة كذلك. كما أن القصص أو الرموز التي تتعلق بالشخصيات البارزة التي ورد ذكرها في القرآن قد نالها نصيبها من الاهتمام في مدخلاتها الخاصة بها مثل (نار إبراهيم) و(قميص يوسف). كما غطت الموسوعة أيضا عددا من المذاهب الإسلامية التي لها وجهات نظر خاصة حول القرآن (الحروفية والاختبارية).

ولكل سورة من سور القرآن البالغة 114 سورة مدخل يعطي معلومات أساسية مثل مكان النزول وفقا للتفسير التقليدية وكذلك أهميتها الخاصة في احتفالات الشعائر الدينية إن وجدت. كما أفردت مدخلات مستقلة للآيات التي تحظى بشهرة خاصة تحت عنوان مستقل (العرش، آية النور).

الجدير بالإشارة أن واحدة من السمات الرائعة في هذا العمل هو وصف الأعمال الـ 300 للتفسيرات القرآنية بواسطة مؤلفين سنة وشيعة. كما أوردت ترجمات القرآن أيضا مجمعة حسب اللغة (ترجم القرآن باللغة الألمانية). بالإضافة إلى ذلك فقد غطت الموسوعة النسخ والنسوخ وأسباب النزول في التفسيرات القرآنية القديمة. كما أنه مما تجدر الإشارة إليه وجود مسرد شامل وكامل للدراسات القرآنية القديمة تحت عنوان (كتاب شناسي).

كما يعد هذا العمل موسوعة للشخصيات المهمة في التاريخ الإسلامي والحضارة الإسلامية وكذلك للعديد من الفلاسفة المشهورين و علماء الدين والمفسرين وقد تم الحديث عنهم تحت المدخلات الخاصة بهم. ومن السمات البارز لهذه الموسوعة أيضا وجود عدد من التراجم لباحثين معروفين سواء شرقيين أو غربيين ممن ترجموا القرآن (نولدكه، علي يوسف علي). وبعض هذه المدخلات في الحقيقة سير ذاتية كتبت بواسطة الباحثين المعاصرين أنفسهم. كما تجدر الإشارة إلى أن الموسوعة لم تتعرض للنظريات الخلفية والمثيرة للجدل لبعض المؤلفين مثل وانسبروه وكوكاكرونه.

كما يوجد عدد من المدخلات التي يبدو أنها ليست لها صلة مباشرة بالنص القرآني مثل "بنو أمية" لكن مع ذلك فهي ثرية بالمعلومات.

وينظرة عامة فهذا العمل يعد مصدرا ملائما كتب بلغة ممتازة ونظم بطريقة حسنة مع أنه لا يغطي في الواقع جميع المجالات

وتشمل أحد مجموعات مثل هذه الأسماء هؤلاء الذين عاشوا في أقاليم مجاورة ليزد، ولم يذكر في المداخل الخاصة بهم أنهم عاشوا فيها أو أن لهم أسلافا من يزد (مثلا جيه إم، ص 346؛ إيتش آي، ص 488؛ كيه إتش إف، صفحات: 54 و 513؛ كيه إتش إس، صفحات: 530، 531). وهناك أيضا مجموعة من الشخصيات التي ربما كان لها أسلاف من يزد، ولكنها ولدت ونشأت في أماكن أخرى وكانت روابطها الثقافية تنتمي إلى أماكن أخرى (مثلا إيه إف، ص 1049). وهذا يظهر بوضوح في حالة بعض الشخصيات المعروفة مثل مهدي أخافان سالس (ص. 95) ومحمد رضا شجريان (ص 803)، وكلاهما لم يولدا في يزد.

ورغم الجهد البحثي الكبير الذي تضمنه إعداد هذه المجموعة وهو ما يجعلها جديرة بالاحترام كما تشير المقدمة فإن جهود هؤلاء المحررين يصعب تبريرها للأسباب المذكورة آنفا، وخاصة في ظل تصنيفها تحت عنوان "موسوعة أعلام يزد".

وقد كان من الأفضل لو تم ترتيب المرجع وفقا للسبع عشرة فئة التي ذكر المحرر استخدامها في جميع الأسماء والمداخل بحيث يتم تصنيفها تحت عناوين مثل: شخصيات تاريخية وسياسية معروفة، شعراء وكتاب، علماء دين، فنانون، صناعيون إلخ. ففي ضوء الترتيب الأبجدي الحالي، يجد القارئ أحيانا في صفحة واحدة مجموعات من الشخصيات غير المتألفة من المنظور الاجتماعي أو العلمي. لذا كان من الأفضل لو استخدم هذا النظام الأخر في التصنيف مع عمل فهرس أبجدي للأسماء. وهذا الفهرس موجود حاليا في نهاية المجلد 3؛ غير أنه نظرا لترتيب الأسماء أبجديا بالفعل في الموسوعة فالفهرس يضيف للموسوعة 211 صفحة إضافية دون حاجة لذلك.

عبد القاسم دادقار

ترجمة داليا صبري



خرمشاهی، بهاء الدین. دانشنامه قرآن و قرآن پژوهی. تهران: دوستان، 2003، 2 مجلد.

Khurramshāhī, Bahā al-Dīn. *Dānīshnāmah-i Qurān va Qurānpīzhūhī*. Tehran: 2003, 2 Volumes.

ملخص

موسوعة القرآن والدراسات القرآنية

دانشنامه قرآن و قرآن پژوهی

يتألف هذا العمل من مجلدين و2382 صفحة. وقد كتبت الـ 3600 مقالة من قبل الباحثين الإيرانيين المعاصرين وتغطي مجموعة واسعة من الموضوعات المتعلقة بالقرآن والدراسات القرآنية، بوجه عام. معظم المدخلات قصيرة إلى حد ما ويركز

ملخص

موسوعة أعلام يزد

دانشنامه مشاهیر یزد

يشير ناشر الموسوعة (ص 10) إلى أن هذا العمل هو نتاج أربعة أعوام من تعاون مجموعة من الباحثين مع المحرر الجليل ميرزا محمد كاظميني. وقد قامت مؤسسة «ريحانة الرسول للثقافة والبحوث» ببزدها عام 2003. يشتمل المجلد الأول (صفحات 1-777) على الحروف من الألف حتى السين، ويغطي المجلد الثاني (صفحات 778-1558) الحروف من الشين حتى الميم، أما المجلد الثالث (صفحات 1559-2322) فيتناول الحروف من النون وحتى الياء.

وحتى وقت إعداد الموسوعة، كانت هناك مجرد معلومات مبعثرة عن بعض المشاهير في بعض أعمال السير، وخاصة تلك الأعمال الخاصة بالشعراء والباحثين، غير أنه حتى ذلك الحين لم يكن هناك معلومات موثوقة يعول عليها معتمدة على مجموعة من المصادر، وقد تم تجميع هذه الموسوعة لتفي بهذا الغرض. ورغم أن المقدمة المفيدة لهذا المرجع -التي توضح كيفية تجميعه- ربما تزيل بعض أوجه الغموض المرتبطة به، فلا شك أن كل من يقرأ هذه المجموعة تتراءى له بعض الأسئلة المهمة. والشكوك التي تتبادر إلى الذهن هي:

يجد القارئ في هذا العمل الكثير من الأسماء المألوفة: من عبد الكريم حائري (ص 389)، مؤسس معهد قوم الغيني، إلى موشيه كاتساف (ص 1197) رئيس إسرائيل السابق الذي عاش في يزد حتى السابعة من عمره والذي يتحدث اللغة الفارسية بطلاقة بلهجة ولاية يزد. ومن بين هذه الأسماء نجد شخصيات وطنية معروفة مثل: آية الله محمد صدوقي، دكتور محمد علي إسلامي ندوشن، دكتور إيراج أفشار، محمد كريم بيرنيا، سيد محمد خاتمي، د. رضا دافار أرجاني، آية الله مصباح يزدي، أوحى أسماء مثل سيد ضياء الدين طباطبائي، وآخرين من الذين عاشوا سنولت طويلة في يزد وجلبوا لأهلها منافع لا حصر لها من أمثال حجة الإسلام سيد علي محمد وزيري يزدي، وسيد مهدي تشبتي، وأخوند ملا أقدايي، وغيرهم.

وما يثير بعض الريبة في ذهن كل قارئ هو مسألة المعيار الذي تم في ضوئه اختيار الـ 2500 اسماً المدونة في هذه المجلدات الثلاثة والـ 2600 اسماً التي سيتناولها المجلد الرابع المزمع نشره والذي يفترض أن يكمل المجلدات من 1-3 (ص 17).

عند قراءة هذا المرجع يشعر القارئ أنه ليس هناك معيار ثابت يحكم اختيار الموضوعات حيث يوجد كثير من الأمثلة التي تبدو غريبة في موضعها. فمثلاً هناك بعض الشخصيات التي ليس لها ما يربطها بيزد، وهو أمر يذكره المحرر في مقدمته. فقد أشار المحرر إلى وصف بعض الشخصيات التي لم تنشأ في يزد، ولكنها عاشت لسنوات طويلة فيها، ولها إسهامات في النواحي الإدارية أو الثقافية (ص 23). وقد تضمنتها الموسوعة نظراً لروابطها الطيبة مع يزد، وأنه إن تم إغفالها لعد ذلك من نقاط ضعف العمل. ولكن حتى وإن اتفقنا مع رأي المحرر، يظل هناك بعض الأسماء التي تبدو علاقتها بيزد غير واضحة.

الموسوعة تشمل تاريخ بلاد الفرس وإيران وثقافتيهما وحضارتيهما.

تتكون الموسوعة من 14 فصلاً تشمل أقسام عن الأساطير والتاريخ والجغرافيا والدين والعلم والأدب والفنون والثقافة الشعبية في الحقب التاريخية المختلفة بدءاً من العهد القديم وحتى الزمن المعاصر فيما يمثل حوالي 5000 عام. وهكذا فإن المادة المدرجة مقسمة ومصنفة وفقاً للموضوعات والحقب التاريخية. فمن بين الموضوعات الفرعية المدرجة تحت القسم الخاص بالتاريخ، على سبيل المثال، نجد إيران القديمة [فارس] وإيران بعد الإسلام؛ ويعقب ذلك أقسام تتناول الحروب التاريخية والحركات الاجتماعية والقادة وأشهر السياسيين.

تتكون الموسوعة في مجملها من حوالي 300 مدخل يشتمل كل منها على شرح موجز ومعلومات متصلة بالموضوعات التي تتناولها. وهناك قائمة بالمراجع في نهاية كل فصل وهو ما يثبت النهج البحثي الذي ينحوه الكتاب، كما أن هناك فهرست للأسماء في النهاية.

تستهدف هذه الموسوعة المتاحة أيضاً على الإنترنت خصيصاً الشباب الإيرانيين المشتتهين في أنحاء العالم من الذين لديهم الرغبة في معرفة المزيد عن أرض أسلافهم وهو ما يبرر اللغة البسيطة والواضحة المستخدمة في كتابتها. وهناك ثلاث مقدمات في بداية الموسوعة قام بكتابتها الناشر والمؤلف والمحرر. وهناك تأكيد في كل منها على ضرورة محاولة الوصول إلى الشباب الإيرانيين الموجودين خارج وطنهم لتعريفهم بالثقافة الإيرانية، مع أن الشباب الإيرانيين الذين يقرأون الفارسية يتمكن فقط هم الذين يمكنهم الاستفادة من هذا العمل.

قام بنشر الموسوعة في الأصل مؤسسة الدراسات الإيرانية التي تركز جهودها للحفاظ على الموروث الثقافي الإيراني ودراسته وتعزيزه. وقد قامت تلك المؤسسة بنشر كتب أخرى عن الثقافة والفنون الإيرانية.

كامران تالوتوف
ترجمة داليا صبري



كاظميني، محمد. *دانشنامه مشاهیر یزد*. يزد: بنياد فرهنگي پژوهشي ریحانه الرسول، انجمن آثار و مفاخر فرهنگي استان یزد، ۲۰۰۳، ۳ مجلد.

Yazd: Bunyad-i Farhangi, Kazimayni, M. *Danishnamah-i Mashahir-i Yazd*. Pizhuhishi-i Rayhanat al-Rasul; Anjuman-i Asar va Mafakhir-i Farhangi-i Ustan-i Yazd, 2003, 3 Volumes.

ملخص

موسوعة الأرمنيين ذوي الأصول الإيرانية

دانشنامه ایرانیان ارمنی

ورغم أن الأرمن لعبوا دورًا رئيسًا تحت حكم الصفويين، فلم يرد ذكر سوى أربع شخصيات أرمنية من ذلك العهد (أراكل، ديفيد، سايميون، مينا). ومن الغريب أن المؤلف أوردت مدخلا من صفحتين عن نفسها في الموسوعة في حين خصصت صفحة واحدة لكل من أراكل التبريزي، المؤرخ الأرمني الشهير الذي ينتمي للعصر الصفوي؛ وأنطوان سيفروجن، المصور الشهير من العصر القاجاري. ونظرًا لأن الكتاب يستهدف أيضًا القراء الإيرانيين، كان من الأفضل إضفاء الروح الإيرانية على الأسماء (مثلًا Arakel Davrijetsi, Simeon Jughayetsi) حيث ينتمي الأول إلى مدينة تبريز والآخر إلى مدينة جلوا. ومن بين معنيّ البوب المشهورين، لم يرد سوى فقرة موجزة عن فايجين (ص 385)، بينما أغفل مارتنيك وأندي تمامًا.

إن معظم مدخلات الموسوعة موجزة ولا يرد ذكر أية مصادر في أي منها وأسماء الأشخاص مكتوبة بكل من الحروف اللاتينية والعربية ولكن في بعض الأحيان تكون هناك أخطاء في نقل الحروف اللاتينية بالعربية (ألن، AleK؛ سوت هاميتون، South Hamilton). يؤخذ على الكتاب أيضًا سوء ترتيبه حيث أن المدخلات ليست مرتبة لا أبجديًا ولا وفق التسلسل الزمني. كما أن الفهرس أيضًا لا يقدم الفائدة المرجوة دائمًا حيث أن الأسماء لا ترد كلها في الكتاب في الصفحات المناظرة لأرقام الصفحات المذكورة في الفهرس.

وعلى الرغم من أية مثالب في الموسوعة، لا يسعنا سوى إطراء مبادرة السيدة لازاريان حيث تعذر عليها الوصول إلى العديد من الخبراء المختصين بالثقافة والحضارة الأرمنية الذين هاجر معظمهم من إيران بعد عام 1979.

آپتین خانباغی
ترجمة داليا صبري



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ملخص

موسوعة إيران الموجزة

دانشنامه کوچک ایران

قام بإعداد هذه الموسوعة الموجزة المزودة بالرسوم التوضيحية والمكتوبة باللغة الفارسية الدكتور جاليه متحدین وقام بتحريرها الدكتور محمد جعفر محجوب. والموضوعات التي تناولها

يتكون هذا المرجع من مجلد واحد يتألف من 528 صفحة بالإضافة إلى 46 صفحة للصور غير مرقمة. قام بتحرير المجلد جانيت لازاريان، الصحفية المحترفة والدارسة الهاوية للموسيقى. وقد بدأت الإعداد لهذا العمل عام 2000 بهدف الانتهاء منه في مناسبة الاحتفال بحلول الذكرى الـ 1700 لتحويل أرمينيا إلى المسيحية عام 301 بعد الميلاد. وتلتزم المحررة رفق القراء إن وجدت أية أوجه قصور في العمل وتعزوها لضيق الوقت وقيد الميزانية. ولم يكن الهدف من إعداد الموسوعة هو إعداد موسوعة شاملة، بل الإقدام على محاولة جسورة لعمل مرجع لإحياء تلك المناسبة المتميزة يستهدف قراء من المسؤولين الإيرانيين. وكما هو متوقع، تتوافق لغة تقديم الكتاب مع روح الخطاب المستخدم من قبل الجمهورية الإسلامية (فهناك إشارة، على سبيل المثال، إلى ضحايا الحرب العراقية-الإيرانية على أنهم شهداء "الحرب المفروضة"). كما يحرص المحرر أثناء استرجاعه للتاريخ على عدم إهاب المشاعر القومية للإيرانيين. ومن ثم فمعركة (أفراير) لا تصور على أنها معركة أثارت الأرمنيين ضد الفرس، بل صراع أرمني ضد الزرادشتية. ومن ناحية أخرى، هناك مدخل في الموسوعة عن الكاهن تاتيفوس مايكيليان. وعلى الرغم من معارضته لسياسة النظام الإسلامي تجاه المرتدين، فلم يرد أي ذكر عن خلافه مع الحكومة أو اغتياله.

يبدأ الكتاب بخريطة تثير الحنين إلى أرمينيا العظمى التي تتعدى "الحدود الرسمية"¹ لأرمينيا الحالية والتي استمرت لمدة حوالي 20 عامًا أثناء حكم الملك تجران الثاني (95-55 قبل الميلاد). وهذه الخريطة متبوعة بتصدير ومقدمة للكتاب تغطي تاريخ أرمينيا والأرمن بشكل عام. والمحتوى ذاته مقسم إلى 28 قسمًا رئيسيًا. وفي نهاية الموسوعة، هناك فهرس للأسماء وصور لشخصيات أرمنية ولوحات وصور لمنحوتات ومباني وكلها من صنع الأرمن.

وكل قسم يتناول مهنة أو مهارة ما فيما عدا القسمين الأخيرين، فأحدهما بعنوان «موضوعات متنوعة» والآخر بعنوان «مشاهير أرمينيا». وقد يبدو عنوان القسم الأخير مضللًا أو غير مرتبط بهذا الكتاب، غير أن كل الشخصيات التي يتناولها ممن ولدوا في إيران ثم هاجروا لأرمينيا لاحقًا. وكل قسم يبدأ بمقدمة تسبق التقسيم إلى مدخلات.

ويتضح للقارئ بعد تصفح قليل من الأقسام الموجودة في الكتاب أنه لا يركز على الشخصيات الأرمنية البارزة فحسب، بل يشير إلى مجموعة من المهنيين والفنانين الذين يجاهلهم معظم الأرمن من ذوي الأصول الإيرانية ذاتهم. ونظرًا لوجود بعض الأقسام التي تتناول المطابع الأرمنية (صفحات 192-208) والشركات (صفحات 324-326)، كان من الأفضل استخدام عنوان «سجل الأرمن المهنيين». وتتضمن الموسوعة مجموعة من الشخصيات التاريخية التي ترجع إلى العصر «القاجاري» (من أمثال ملكوم خان، هوفهينز خان ماسيحيان ويبريم خان دافيتيان)

ملخص

موسوعة فثاني ايران والعالم الإسلامي: من ماني (القرن الثالث الميلادي) الى كمال الملك (القرن العشرين)

دانشنامه هنرمندان ايران و جهان اسلام، از مانی تا معاصرین
كمال الملك

يقدم المؤلف، في المقدمة الطويلة (74 صفحة) لهذا العمل، ملخصاً لتاريخ الفن بصفة عامة والفن الإيراني بصفة خاصة منذ البداية إلى أواخر القرن التاسع عشر. ويناقش في الجزء الثاني من هذه المقدمة الأنواع الفنية المختلفة التي تتضمنها الموسوعة، وهي في الأغلب تنتمي إلى الفنون المرئية مثل الرسم، المنمنمات، الزخرفة، فن الخط، الحرف اليدوية، والعمارة. ورغم ذلك، فإن المؤلف لم يذكر جميع الأنواع الفنية بالموسوعة مثل الموسيقى، الشعر، وبعض الحرف التقليدية مثل الأعمال الخشبية والمنسوجات، إلخ بالرغم من تكرار ذكرها في الموسوعة. جدير بالذكر أيضاً أن الموسوعة تركز أساساً على الفنانين الإيرانيين، بالإضافة إلى بعض الفنانين الهنود والعثمانيين، رغم أن عنوان الموسوعة يوحي بأنها تتضمن فنانين من كافة العالم الإسلامي. يتحدد الإطار الزمني للموسوعة أساساً من القرن العاشر إلى القرن الثالث عشر الهجري (القرن السادس عشر إلى القرن التاسع عشر الميلادي). ومع ذلك، فإن الموسوعة تتضمن بعض المدخلات من فترة ما بعد كمال الملك في الرسم، الموسيقى، والمنمنمات. وبصفة عامة، فإن هذا العمل يعد مرجعاً مفيداً للغاية في مجال يفقد المصادر الكافية، رغم أنه تنقصه التفاصيل الكافية في كثير من الأحيان. على سبيل المثال، لا توجد في بعض المدخلات تواريخ محددة أو معلومات تاريخية حول الفنان المعني، مع الأخذ في الاعتبار عدم توافر هذه البيانات في بعض الحالات. كما أن هناك بعض الأخطاء الإملائية وعدم التناسق في كتابة الأسماء (مثل اسم "أغاسي" الذي كتب أيضاً "أقاسي" في بعض المواضع) بالإضافة إلى بعض الجمل غير المكتملة، خاصة في الحواشي. جدير بالذكر أن معظم الرسومات التوضيحية بالموسوعة غير مرقمة، كما ينقصها أية معلومات حول محتواها، بل إنه في بعض الأحيان نجد هذه الرسومات في المكان الخطأ بعيداً عن الصفحة المعنية بها بينما لا توجد أية إشارة إلى مكانها الصحيح في النص.

حامد كيشمير شيكان
ترجمة مي زكي



لازاريان، زانث د. دانشنامه ايرانيان ارمني. تهران: هيرمند، 2003.

Lazariyan, Zhanit D. *Danishnamah-i Iraniyan-i Armani* Tehran: Hirmand, 2003.

متوسطة، لا طويلة ولا قصيرة، ولا تتجاوز صفتين عادة. والمدخل مستقلة نسبياً، فلا يلزم قراءة أحدها لقراءة الآخر. وقد اعتمد مؤلفو المقالات على مصادر فارسية، وعربية، وإنجليزية محدثة وموثوقة، وثمة ثبت مستقل بالمصادر في آخر كل مقال.

وبناء على ما تصف به نفسها (مثلاً المجلد الأول، صفحات 25 و28)، فإن الموسوعة «قومية ودينية»، أي أن المدخل اختيرت تبعاً لهذين المعيارين، وكلما وافق مدخل ما كليهما كلما كان أكثر تفصيلاً. إضافة إلى ذلك، يمكن لأي شيء ذي صلة قومية أو دينية بإيران أن يضاف كمدخل في الموسوعة. ونتيجة لذلك فإن عدداً من المدخل حول الأعلام، والأحداث، والبنى التاريخية، وما إليها ليس إيرانياً بالمعنى القومي، ولكنه وصل تاريخياً بالهوية، والثقافة، والحياة الإيرانية من جهة الدين، والعكس صحيح.

ولا تقتصر الموسوعة على المدخل التاريخي بل تضم مقالات عديدة متعلقة بمسائل المرأة المعاصرة. كما تتناول المسائل المعاصرة في مقالات عديدة مرتبطة بمدخل تاريخية حرصت على تتبع الوضع الحالي للموضوعات التي تتناولها.

ونظرة خاطفة في تنظيم مدخل الموسوعة تكفي لرؤية التنوع الجلي في الموضوعات وحقول البحث والدراسة، وهذا ما يليق بالطبع بموسوعة كهذه فريدة وغير مسبوقه في موضوعها.

وإضافة إلى الأعلام والأمكنة والأحداث والكتب والمجلات والمقالات والصناعات والفنون والحرف، وهي أكثر المدخل رواجاً في موسوعة كهذه، فإنها تتناول مسائل متصلة بالتقاليد والعبادات، والمعتقدات الثقافية السائدة المتعلقة بأنماط حياة النساء في هذه الثقافة. ومن بين تلك الموضوعات المتنوعة: مجريات سفرة، النذور (مثل أجيل مشكل غوشا)، والأعراف والقوانين، وكذلك أحكام الشريعة أو القانون المدني الخاصة بالنساء منذ ما قبل الإسلام حتى يومنا هذا.

ونادراً ما تلجأ هذه الموسوعة إلى استخدام الصور، وبخاصة في المجلد الأول. ويمكن اعتبار ذلك ثغرة خطيرة في موسوعة كهذه تتناول أعلاماً مشهورين وتدرس التاريخ والمجتمع والثقافة اليومية، لكن سد هذه الثغرة ليس بالأمر العسير.

محمد مجاهدي
ترجمة حسين عبد الساتر



سرمدي، عباس. دانشنامه هنرمندان ايران و جهان اسلام از ماني تا معاصرین كمال الملك، تهران: انتشارات هيرمند، 2001.

Sarmadī, Abbās, *Dānishnāmāh-i hunarmandān-i Īrān va jahān-i Islām az Mānī tā muāshirīn-i Kamāl al-Mulk*. Tehran: Intishārāt-i Hīrmand, 2001.

معظمى گودرزى، اسد الله؛ آموزگار، ژاله؛ اجتهادى، مصطفى؛ بهلولى فسوخدى، محسن. دايرة المعارف زن ايرانى، تهران: بنياد دانشنامه بزرگ فارسى، وزارت علوم، تحقيقات فن اورى، 2003-2004، 2 مجلد.

Mu'azzami Gudarzi, Asad Allah, Amuzigar, Zhalah, Ijtihadi, Mustafa, Buhluli Faskhudi, Muhsin, *Da'irat al-Ma'arif-i zan-i Irani*. Tehran: Bunyad-i Danishnamah-'i Buzurg-i Farsi, Vizarat-i 'Ulum, Tahqiqat-i Fann'avari, 2003 or 2004, 2 Volumes.

ملخص

موسوعة المرأة الإيرانية

دايرة المعارف زن ايرانى

موسوعة المرأة الإيرانية هي نتاج جهد مشترك لمكتب رعاية شئون المرأة، وهي منظمة تابعة لمكتب الرئيس الذي أمر بتنفيذ المشروع، ومؤسسة الموسوعة الفارسية الكبرى التي تولت التنفيذ. نُشر الكتاب في طهران عام 2003، وهو يتألف من مجلدين يحويان 1398 صفحة، علاوة على مقدمة من 64 صفحة. وقد استلزمت الجهود البحثية والعامّة المشكلة لإتمام الموسوعة تعاون ثلاث مجموعات قوامها حوالي مائتي شخصاً: هيئة الباحثين، المؤلفون والمستشارون والمحررون، ومعاونو الباحثين إلى جانب دور المشرف، ومسئول الاختيارات، والمحرر الرئيس. وهذه المجموعة تتضمن علماء كبار ومؤلفين محترمين وباحثين خبراء. وخبرة هؤلاء الأشخاص وتنوع اختصاصاتهم يضمن الثقة بالموسوعة وبشمول محتوياتها.

ومن أهم مزايا هذه الموسوعة أنها تلتزم بقواعد الكتابة وأصولها المحددة (ص 75)، أي في آخر صفحات مقدمة المجلد الأول. وبغير هذه القواعد التي تنظم العمل وتنسقه كان يمكن لمحتويات الموسوعة أن تتبعثر وتشتت، فهي تتناول حقول التاريخ واللسانيات والثقافة. ومن خلال 2222 مدخلاً، تزود الموسوعة القارئ بأبرز المعلومات الأساسية حول شتى جوانب «المرأة الإيرانية»، ومنها تلك المتعلقة بالعلوم والسياسة، والمجتمع، والاقتصاد، والثقافة من الزمن القديم وحتى الزمن المعاصر. أما قراء هذه الموسوعة فليسوا العامة غير المطلعة ولا القلة المثقفة بل الطيف الواسع ما بين الاثنين. لهذا فإن العمل لا يوفّر معلومات بديهية ولا تفصيلات تقنية أو متخصصة، وإنما يهدف إلى مواكبة العصر مع توفير معلومات أساسية وأولية.

يمثل كل مدخل في الموسوعة عنوان مقال ربما يغطي أيضاً مدخلاً مشابهاً بألف كلمة أو حتى 2000 إلى 3000 كلمة في حالات نادرة (مثلاً، المرأة: الزواج). ولا يتجاوز طول المدخل نصف عمود أو عدة أسطر أحياناً (الأسماء مثلاً، سريتي، ديوان كوهاريه، مهافريد). بيد أن معظم المدخلات

وبإعطاء نظرة فاحصة إلى هذا العمل، فإننا سنجد أن المدخلات تتفاوت في الأهمية. ففي المجلد الأول، على سبيل المثال، نجد أن المدخلات «سجل القضايا المدنية»، «السلطة القضائية» و«دعوى التقسيم» مستقيضة، بينما أن بعض المدخلات الأخرى بنفس المجلد مختصرة للغاية بحيث لا تتجاوز السطرين. وفي بعض الحالات، تحيل بعض المدخلات إلى البعض الآخر مثل تلك حول «مجلس القضاء» و«مجلس الحكم» وكلاهما يقدمان معلومات وجيزة في بضعة أسطر. كما أن المدخل «دعوى الميراث» لا يتبع نهج الموسوعة حيث أنه يتضمن فقط استشهادات من فتاوى مختلفة. من ناحية أخرى، فقد تم تجاهل بعض المصطلحات القانونية كلية مثل «إيداع بالسجن»، «اعتراض على الدعوى» و«الأهلية القانونية».

وتعد واحدة من مميزات هذا العمل هي اعتماد المؤلف على مصادر موثوق بها لخبراء في الفقه السني والشيعي. كما يجب الإشادة بالشروح المختصرة والدقيقة حول هذا الموضوع، حيث يعتقد المؤلف وغيره كثير، أن الآراء الشيعية في الفقه مهمشة مقارنة بوجهة النظر السنية في هذا العلم. وقد أظهر المؤلف مهارة كبيرة في جمع مختلف الآراء والأحكام للفقهاء المسلمين، أخذاً في الاعتبار أساسيات وتاريخ الفقه. ورغم ذلك، فهو لم يناقش جميع المصادر المتعددة لمختلف المدارس السنية والشيعية على مدار المراحل التاريخية. فالمؤلف، على سبيل المثال، قد اعتمد بكثرة على مصادر ثانوية مثل أسئلة وأجوبة محمد باقر الإصفهاني (توفي 1844) وسيد محمد كاظم يزدي (توفي 1919). كما توجد حالات كثيرة ذكرت فيها مصادر مطبوعة حجريا من دون تاريخ أو مكان. لذلك، فإن 70% من المصادر والمراجع في هذه الموسوعة ليست مفيدة للباحث. وفي عدد من الحالات، يدعي المؤلف أنه قام بمقارنة القوانين الفرنسية والرومانية بالفقه الإسلامي، إلا أن قائمة المراجع لا تحتوي على أي مصادر لاتينية. وقد تم جمع كل المناقشات القانونية في المجلدين الأول والثاني من هذه الموسوعة. أما المجلد الثالث فقد أطلق عليه عنوان «المنطق في القانون». فالمؤلف يرى أنه بمعرفة المنطق الأرسطي بصفة عامة والمنطقية في القانون بصفة خاصة يمكن تجنب الأخطاء في الأحكام، حيث أن قرارات القاضي بطبيعتها اعتباطية وغير عادلة. كما يؤمن المؤلف بأن قواعد المنطق تختلف من علم لآخر، لذلك فهدفه في هذا الكتاب هو التركيز على المنطق الذي يمكن فهمه من وجهة النظر القانونية. جدير بالذكر أن مثل هذه المناقشات حول المنطقية كثيرا ما تتكرر في الدوائر الثقافية وتعد جزءاً من علم الفقه. كما يحتوي المجلد الثالث، لأول مرة، على مراجع فارسية حول فلسفة القانون وفلسفة اللغة ونظرية المعرفة.

كذلك يتكرر في المجلد الثالث ذكر مراجع مطبوعة حجريا بدون تواريخ. ورغم أن شكل وأسلوب كتابة المدخلات يتبع نماذج الموسوعات الأجنبية، إلا أن بعض المدخلات – مثل «لا ضرر» – تتخذ شكل الفصل.

سعيد ادالاتجناد
ترجمة مي زكي



في جميع المقالات، مما يدل على أن الموسوعة لا تتبنى منهجا محددا للمراجع بها.

من ناحية أخرى، لا توجد أسماء كتاب المقالات في المجلدين الأول والثاني، لكن نجد قائمة بأسماء الكتاب متوفرة بدءا من المجلد الثالث. هذا وتتميز بعض المقالات بالطول، بينما نجد أن بعض المقالات الأخرى لا تمت بصلة الى الهدف الرئيس لأي موسوعة وهو تقديم نبذة تاريخية منظمة ومختصرة. أما في المقالات حول الفلسفة والأخلاق، فقد ترجمت المصطلحات العربية حرفيا الى الفارسية مما يجعلها تبدو غريبة للقارئ. كما أن أسلوب المؤلفين في كثير من المقالات يعتبر شخصيا للغاية وليس تحليليا. ورغم أن الهدف من هذا العمل هو تقديم الثقافة الشيعية، فالموسوعة لا تذكر عددًا من الحركات الشيعية مثل «أمل» و«حزب الله»، كما تم تجاهل جميع الجماعات الشيعية غير الإيرانية. كذلك هناك عدد من المصطلحات الجديدة التي تم استخدامها وربطها بالتشيع مثل معاهدات حقوق الانسان. ومع فائق الاحترام للمحررين ورئاسة التحرير، فإننا نأمل - بمزيد من الاهتمام والصبر والدعم المادي - أن ترقى الموسوعة الى المستوى المطلوب على المدى الطويل وخاصة في الطبعة الثانية.

سعيد ادالاتنجاد
ترجمة مي زكي



لنكرودي، محمد جعفر جعفري. دائرة المعارف علوم اسلامي قضائي. تهران: كتابفروشي گنج دانش، 1984، 3 مجلد.

Langarudi, Muhammad Ja'far Ja'fari. *Da'irat al-ma'arif-i 'ulum-i Islami-yi qaza'i*. Tehran: Kitabfurushi-i Ganj-i Danish, 1984, 3 Volumes.

ملخص

موسوعة العلوم الفقهية الإسلامية

. دائرة المعارف علوم اسلامي قضائي

تهدف هذه الموسوعة الى شرح الكلمات والمصطلحات التي تتعلق بالإجراءات القانونية في الفقه الإسلامي. ورغم أن المؤلف يدعي أنه أعد هذا العمل لغير المتخصصين، إلا أن إحتواء الموسوعة على العديد من الكلمات والمصطلحات القانونية باللغة العربية يجعلها صعبة بالنسبة للقارئ الفارسي غير المتخصص. وقد قام المؤلف في هذا العمل بجمع وشرح 358 مصطلحا في ميدان العلوم الفقهية الإسلامية، جميعها مرتب أبجديا في الموسوعة. يذكر أن 31 من هذه المصطلحات ذات أصول في القانون المدني الحديث، لكن لأنها تستخدم على نطاق واسع، كما أن 17 منها لها مقابل في الفقه الإسلامي، فقد اعتبرها المؤلف ضمن المصطلحات العلمية الإسلامية.

صدر حاج سيد جفادي. وتظهر أسماء مجلس التحرير على الغلاف وفي التمهيد.

ويذكر مؤسسو الموسوعة في مقدمتها الطويلة أن الهدف من هذا العمل هو تقديم ثقافة وأدب الشيعة الإثني عشرية، بالإضافة الى الثقافة الإيرانية بصفة عامة. وهذا يرجع الى إعتقاد الأمناء أن الموسوعات الأوروبية والإسلامية لا تعطي الإهتمام الكافي للمذهب الشيعي، بل وتتخذ موقفا معاديا منها في بعض الأحيان. وحسب آراء محرري الموسوعة، فإن الموسوعات التي ظهرت في الخمسين عاما الأخيرة في إيران والعالم العربي تعد ناقصة وضعيفة في تناولها للشيعة. كما تضمنت تلك المقدمة الطويلة عرضا للعيوب والأخطاء في كل الموسوعات السابقة؛ على سبيل المثال، نقد الموسوعات الإيرانية السابقة إما لإحتوائها على مدخلات ليست ذات صلة بالشيعة أو لعدم ثبوت صلتها بالشيعة (مثل المدخل «حافظ»). لذلك فإن الهدف من هذه المقدمة هو بيان الحاجة الماسة الى تأليف موسوعة المذهب الشيعي.

كذلك تذكر المقدمة القواعد العامة التي إتبعت في تأليف الموسوعة. فعرض المدخلات، مثلا، يتبع التسلسل الأبجدي، بالإضافة الى أنها مدعمة بالوثائق والأدلة الموثوق بها ذات الطابع الوصفي التحليلي وأحيانا النقدي. أغلب المقالات قصيرة أو متوسطة الطول وتتناول موضوعا واحدا، لكن نجد أيضا بعض المقالات المطولة المقسمة الى عدة أجزاء. وتعتبر جميع المقالات وصفية، كما إنها تتجنب الترجمات.

وقد تم طبع المجلد الأول عام 1988 والثاني عام 1990 تحت اسم راعيها المالي مؤسسة طاهر الإسلامية. أما المجلد الثالث فقد طبع عام 1993 تحت اسم مؤسسة الشاه الثقافية الخيرية. وطبعت المجلدات الرابع (1995) والخامس (1997) والسادس (1998) والسابع (2000) والثامن (2001) والتاسع (2003) والعاشر (2005) والحادي عشر (2006) حتي باب «العيون والمحاسن» مع مقدمة بقلم الشهيد سعيد محبي والتي نشرت بفضل منحة تركها هو نفسه. لكن لم يتم ذكر أي من هؤلاء الأسماء في الموسوعة رغم أنه من المعروف أن محرري الموسوعة قد واجهوا مشكلات مالية كبيرة. فقد استغلت الحكومة الإيرانية - بطريقة منهجية - علاقة الموسوعة بحركة التحرير الإيرانية وبشخص صدر حاج سيد جفادي (والذي كان عضوا في حكومة بازركان السابقة) كذريعة لحرمان الموسوعة من الدعم المادي.

أما فيما يتعلق بجودة المقالات، خاصة اختيار المصادر والأسلوب الأدبي، فلأسف يجب أن نعتزف أن هذه الموسوعة لا ترقى الى مستوي المعايير المنهجية المذكورة في مقدمتها. فقائمة المراجع في نهاية كل مقالة غير منظمة، وتتضمن مراجع مفيدة وغير مفيدة بالإضافة الى مراجع قديمة ومراجع ضعيفة وغير موثوق بها. بل إن القارئ بالفعل ليس لديه بديل سوى الإعتدال على ما يقوله المؤلف. كما أن قائمة المراجع ليست مكتوبة بالطريقة الصحيحة، ومن الأمثلة على ذلك أنه لا يوجد اسم المؤلف أو تاريخ ومكان النشر للمرجعين «الذريعة» و«كشف الظنون». كما أنه سيكون من الصعب على القارئ العثور على الصفحات المطلوبة في بعض المراجع حديثة النشر المذكورة بالموسوعة. وبصفة عامة، بدلا من أسماء المؤلفين، فإن المراجع تذكر فقط عناوين الكتب. ورغم ذلك، لا نجد هذا الأسلوب متبعا

الهجري/العاشر الميلادي نقلًا عن ابن النديم (ت. ٣٨٤هـ / ٩٩٥م) في كتابه الفهرست. يبحث المجلد الأول سُورتي "الفتاحة" و"البقرة" في أحد عشر فصلاً هي: (١) أهداف السورة ومقاصدها، (٢) ترايط الآيات في السورة، (٣) أسرار ترتيب السورة، (٤) مكنونات السورة، (٥) لغة التنزيل في السورة، (٦) لكل سؤال جواب في السورة، (٧) القراءات السبع، (٨) المعاني اللغوية في السورة، (٩) المعاني المجازية في السورة، (١٠) المتشابهات في السورة، (١١) العقل في السورة.

يتضمن هذا المجلد معلومات مفيدة جداً، وخاصة استعمال المراجع العربية الكلاسيكية، إلا أنها ليست سهلة المنال. ففي كثير من الأحيان لا يعبر العنوان عما نوقش. على سبيل المثال، في الفصل الأول لا يوضح ما هو المقصود "بالهدف" من السورة. الفصل الرابع الذي يناقش المعاني الخفية هو مجرد تكرار للتفسير الذي يُعطى في الفصل الأول. ولضرب مثال آخر نلاحظ بين العبارات التي يصفها المؤلف بأنها تحتوي على معانٍ خفية، عبارة يوم الدين: "يوم القيامة". الخفي في هذا المعنى ليس معروفاً ولا موضحاً. هذا النمط من خلط المعلومات وتكرارها في أكثر من فصل واحد يظهر مراراً وتكراراً. لقد كان من الممكن تجنب هذا عن طريق الجمع بين فصول متماثلة في فصل واحد مع استعمال العناوين الفرعية إذا لزم الأمر. ومن الأمثلة الجيدة على ذلك، الفصل الخامس "لغة التنزيل في السورة"، الفصل الثامن، "المعاني اللغوية في السورة"، والفصل التاسع، "المعاني المجازية في السورة". إن هذه العيوب قد تكون السبب في تأخير نشر مجلدات أخرى من هذه الموسوعة.

غادة جيوسي- لين



خرمशाھی، بہاء الدین؛ فانی، کامران؛ جوادی، احمد صدر حاج سید. **دایرة المعارف تشیع**. تهرآن: بنیاد اسلامی طاهر، 1988-2005، 11 مجلد.

Khurramshāhī, Bahā al-Dīn, Fānī, Kāmran, Javādī, Aḥmad Ṣadr Ḥāj Sayyid. *Dā'irat al-ma'arif-i Tashayyu*. Tehran: Bunyād-i Islāmī-i Tāhīr, 1988-2005, 11 Volumes.

ملخص

موسوعة المذهب الشيعي

دايرة المعارف تشيع

بدأ العمل في هذه الموسوعة عام 1983 بفضل الدعم المادي من صندوق المرحوم سيد أبو الفضل والأمناء: السيدة طاهرة جفاري، عباس تاج، د. محمد مهدي جعفري، د. تقي طاهري، حسين حريري، أكبر طاهري قزويني، علي طاهري، وأحمد

وبعض المؤسسات مثل شركة المياه والكهرباء بخوزستان. من جانب آخر، تعد بعض المدخلات الأخرى مرتبطة ارتباطاً تاماً بقضية الطاقة من الناحية القانونية. كما يبدو من محتوى الكتاب أن المؤلف أراد أن يزيد عدد المدخلات بقدر الإمكان، كما أنه اعتبر من الضروري وجود مدخل لكل حرف. لذلك، عندما لا يجد كلمة مناسبة للحرف "Y" مثلاً، فهو يضيف كلمة "يك" (واحد) في بداية ثلاثة مصطلحات: "سنة هيدرولوجية"، "بركة"، و"هكتار مائي" من أجل كتابة مدخلات لهذا الحرف. يذكر أن المؤلف، في بعض الحالات، يقدم فقط وصفاً قصيراً مع مرادفات غير دقيقة بالفرنسية أو الإنجليزية مما يجعل الكتاب أقرب إلى القاموس منه إلى الموسوعة. وفي بعض الحالات الأخرى، لا تبدو الكلمات ومحتواها ذات أهمية من وجهة النظر القانونية، بخلاف ما يدل عليه عنوان الكتاب. لذلك، يمكن اعتبار هذه الحالات مفيدة كمعلومات عامة أكثر من كونها مصطلحات قانونية. كذلك يذكر المؤلف في نهاية كل مقالة بعض المصادر باختصار شديد، بينما لا يحتوي الكتاب على أية مراجع مفصلة وموثوق بها. بصفة عامة، فإن مجهودات المؤلف الشخصية في جمع معلومات حول الطاقة، خاصة المياه والكهرباء وتقديمها في صورة موسوعة تعد جديرة بالتقدير، لكنه لا يطبق المعايير المعترف بها للموسوعات. يذكر أن المؤلف حاصل على درجة البكالوريوس من جامعة آزاد بايزة (محافظة خوزستان).

سعید ادالینجاد
المترجم مي زكي



شرف الدين، جعفر، حاطوم، أحمد، أبو علي، محمد توفيق. **دائرة المعارف القرآنية**. بيروت: دار التقريب بين المذاهب الإسلامية. مجلد واحد، 1995.

Sharaf al-Din, Ja'far, Hatum, Ahmad and Abu 'Ali, Muhammad Tawfiq. *Da'irat al-ma'arif al-Qur'aniyah*. Beirut: Dar al-Taqrīb bayna al-Madhahib al-Islamiyah, 1416 = 1995.

ملخص

دائرة المعارف القرآنية : خصائص السور

هذا هو المجلد الأول والوحيد حتى يومنا هذا (يناير) كانون الأول (٢٠٠٧) من مشروع كبير وطموح ذكر في مقدمة هذا المجلد. ويشمل هذا المشروع دائرتي معارف، الأولى دائرة المعارف القرآنية والثانية دائرة المعارف الإسلامية. وكل دائرة معارف مقسمة إلى مواضيع محددة بالعنوان الفرعي.

يبدأ المجلد الأول بفصل تمهيدي، "خصائص السور". في هذا الفصل، يُعَدُّ المؤلف سُور القرآن والأسماء المختلفة المعطاة لها، ومواضيع هذه السور. وبالإضافة إلى ذلك، فهو يذكر الكتب المكتوبة بالعربية عن القرآن حتى القرن الرابع

ومن الملاحظات التي أغفل عنها المؤلف، ضربه صفحا عن ذكر بعض المعلومات المهمة بشكل كامل، والتي يفترض أن توفرها الدائرة، ومن ذلك :

1. ما قاله عن (الأبجدية) مثلا، من غير أن يوفر معلومات كاملة عن هذه المادة.
2. إغفاله عن ذكر المقابل الأجنبي للكلمة غير العربية، وبخاصة تلك التي يصعب النطق بها أو تصورها عارية من أصل وضعها مما يضيف صعوبة، وقد يضللك القارئ الأجنبي لا وبل العربي أيضا، فمن تلك المفردات مثلا (أباتيد)، أي: Apartheid

وفي الصفحة الأخيرة، أورد المؤلف قائمة لرموز الاختصارات المستعملة في الدائرة.

أيوب صالح هارون



رشيدى، حميد. دائرة المعارف حقوق نيرو. تهران: نشر دادگستر، اهواز سازمان آب و برق خوزستان، 2003.

Rashidi, Hamid. *Da'irat al-ma'arif-i huquq-i niru*. Tehran: Nashr-i Dadgustar, Ahvaz: Sazman-i Ab va Barq-i Khuzistan, 2003.

ملخص

موسوعة حقوق الطاقة

دائرة المعارف حقوق نيرو

يغطي هذا العمل موضوعات قانونية وغيرها في شكل موسوعة اعتمادا على عدد من المصادر الفارسية مثل القواميس والمراجع الدينية والقانونية، بالإضافة الى مذكرات المؤلف الخاصة. ويركز العمل بصفة أساسية على الموضوعات التي تتعلق بالتحكم في ملكية المصادر الطبيعية وكذلك امتلاك مصادر الطاقة الطبيعية. ورغم أن المؤلف لم يشرح المعايير أو المنهج الذي اتبعه في اختيار المدخلات، إلا أننا - عن طريق تقييم المدخلات الموجودة واختيار الموضوعات - يمكن أن نستنتج أن المؤلف مهتم أساسا بالموضوعات التي تتعلق بمصادر الطاقة وإن كانت العلاقة بينها ليست قوية دائما. على هذا، فقد تم اختيار المدخلات من مجالات مختلفة تتعلق بأنواع الطاقة المختلفة مثل المياه والكهرباء والبتروال والطاقة النووية.

تحتوي الموسوعة على 1055 مدخلاً وبالنظر الى قائمة المدخلات، يمكن بسهولة مقارنة بعض الأقسام ببعض. على سبيل المثال، المدخلات من رقم 472 الى رقم 482 حول "جادة" (طريق) لا تبدو وثيقة الصلة بموضوع الطاقة، حيث انها تقدم فقط وصفا لبعض المدن - مثل عبادان وبهبهان -

عطية الله، أحمد. دائرة المعارف الحديثة: موسوعة عامة في العلوم والآداب والفنون. القاهرة: مكتبة الانجلو المصرية، 1975، 2 مجلدات.

Aṭīyat Allāh, Aḥmad, *Dā'irat al-ma'ārif al-ḥadūthah: mawsū'ah āmmah fī al-ulūm wa-al-ādāb wa-al-funūn*, Cairo: Anglo-Egyptian Bookshop, 1975, 2 Volumes.

ملخص

دائرة المعارف الحديثة موسوعة عامة في العلوم والآداب والفنون

هذه الدائرة موسوعة جلييلة القدر عظيمة النفع، وضعها أحمد عطية الله، ويبدو أنها تقع في أكثر من جزأين، فقد ذكر في خاتمة الجزء الثاني ما نصه: " انتهى الجزء الثاني ويبدأ المجلد الثالث بمادة ست" ولم أعثر سوى على هذين المجلدين. صدرت الطبعة الأولى عام 1952م والثانية في 1975، وفي كل مجلد 500 صفحة من الحجم فوق المتوسط.

وضعت الموسوعة - كما ذكر المؤلف- كبدل للأعمال المشابهة التي اعتمدت بشكل أكبر على المصادر غير العربية، وذلك حسب ما ارتأته الهيئة المشرفة عليها، لدرجة أن القارئ العربي لا يكاد يجد فيها مبتغاه. هذه الحقائق مجتمعة هي وراء ميلاد هذه الدائرة، وهي في مجملها عمل راق من حيث الهدف و اللغة والمنهج.

أما من ناحية الهدف، فقد أخذت الموسوعة على عاتقها اهتمامات القارئ العربي المسلم وحاجاته في شتى المجالات السياسية والاقتصادية واللغوية والثقافية والتاريخية والفكرية، وكذلك الأشخاص الذين دخلوا التاريخ بغض النظر عن الطريقة التي دخلوا بها، إذ لم تتعرض لأحد بسوء أو شتمه لدينه أو عرقه أو مذهبه.

أما اللغة، فقد جاءت قريبة سهلة من ناحية، وبعيدة عن التعقيد والإبهام من ناحية أخرى.

وأما المنهج، فقد عمد المؤلف إلى ترتيب المواد ترتيباً أبجدياً، ثم طبقاً لأسبقية الحرف الأول أو الثاني وهكذا دواليك.

ومن الأمور البارزة في منهج الموسوعة أن المؤلف إذا ذكر شيئاً عن الفقه ذكر متعلقته من حكم أو تعريف وربما ذكر رأيه - دون انحياز - في تفسير أية قرآنية أو في توجيه رأي أو تطعيم المادة بمسألة فقهية مثلما فعل عند كلمتي (أب) و (أز) على سبيل المثال لا الحصر. وإذا صح أن هذا المنهج لم يكن مطرداً في كل المسائل وأنه لم يستطرد في تناولها، إلا أنه ظاهرة متفشية جدا في ثنايا هذه الدائرة. يُضاف إلى ذلك كله أن المؤلف عُني بالصور والرسوم والأشكال الهندسية والخرائط وحتى الوثائق السياسية والتاريخية بشكل لافت للنظر، ولم تخل صفحة واحدة في الدائرة من كثير أو قليل من هذه الرسوم والصور عملاً بمنهج المؤلف الرامي إلى إعانة القارئ على تصور المادة بشكل أشمل وأدق.

من علماء إيرانيين) يعمل مع أحد عشر قسما آخر، مثل قسم اختيار المدخلات، التصحيح، المصادر الأجنبية، النسخ العربية والإنجليزية من الموسوعة ودراسات الموضوعات الخاصة. ويندرج تحت هذا القسم الأخير أربعة عشر قسما فرعيا يضم الأدب، العقائد، التاريخ، الجغرافيا، الفقه، الفلسفة، الفلسفة الإسلامية، الفن والعمارة والقانون واللغويات بحيث يحظى كل قسم بخبرائه ومحرريه. جدير بالذكر أن جنوردي يرأس كل من المركز ومجلس تحرير الموسوعة. ومن المقرر أن تضم الموسوعة 35 مجلدا ضخما على الأقل، تحتوي على 750 صفحة ذات عمودين للنسختين الفارسية والعربية و20 مجلدا للنسخة الإنجليزية.

منذ يناير 2007، تم نشر 13 مجلدا باللغة الفارسية، تغطي المدخلات من (Āb) إلى (Pūryā-yi Valī) ويصل عددها إلى حوالي 5000 مدخل، بالإضافة إلى خمسة مجلدات باللغة العربية تحت عنوان دائرة المعارف الإسلامية الكبرى. ويجري حاليا اعداد المجلد الأول من النسخة الإنجليزية بمركز الدراسات الإسماعيلية بلندن. يذكر ان معظم المقالات من المجلدات الإثني عشر الأولى متوفرة على الإنترنت من خلال موقع المركز <http://www.cgie.org.ir>

ورغم أنه لا توجد أية إشارة إلى إيران في العنوان إلا أن الموسوعة تولي الشؤون الإيرانية اهتماما خاصا حتى مع غياب أي جانب "إسلامي" للموضوع الذي تتناوله. لكن يظل محور التركيز هو كل مظهر من مظاهر الحضارة الإسلامية والإستعانة بأكثر قدر ممكن من المصادر الموثوق بها في كل موضوع. وقد نتج عن هذا مقالات رائعة، لكن أدى في بعض الأحيان إلى وجود عدد من المدخلات غير المناسبة لمثل هذا العمل المتخصص. ويذكر أيضا أن قوائم المراجع في نهاية كل مقالة تكتسب أهمية بالغة (استخدام المراجع غير العربية/غير الفارسية يتحسن مع كل مجلد جديد وتوسع مكتبة المركز، لكن ينبغي الاعتراف بفضل مساهمات الموسوعة الإيرانية بصورة أكبر). كما أن طول المقالات محدد جيدا إلى حد ما (التطوير الزائد يلاحظ في بعض الأحيان)، حيث يعتمد ذلك على المراجع المتوفرة أو وجود أعمال أصلية حول موضوع ما. وقد بذلت جهود كبيرة لتوحيد أسلوب كتابة المقالات بدرجات متفاوتة من النجاح، لكن يمكن تحسين ذلك. كما أن الصور التوضيحية (الملونة غالبا) والجداول تصاحب بعض المقالات.

قميز إسلامي
المرجم مي زكي



موسوى جنوردي، كاظم. دائرة المعارف بزرگ اسلامى. مركز دائرة المعارف بزرگ اسلامى، 1996، 13 مجلد.

Musavī Bujnūrdī, Kāzīm. *Dā'irāt al-Ma'ārif-i Buzurg-i Islāmī*. Tehran: Markaz-i Dāirat al-Ma'ārif-i Buzurg-i Islāmī. 1996, 13 Volumes.

ملخص

الموسوعة الإسلامية الكبرى

دائرة المعارف بزرگ اسلامى

بدأ العمل في دائرة المعارف الإسلامية الكبرى، بمبادرة من سيد كاظم موسوي جنوردي، الناشط السياسي السابق والإداري الحاذق والباحث، بهدف سد الفراغ الذي لاحظته جنوردي في الموسوعات الأخرى التي تتناول الإسلام والشيعية (وبدرجة أقل إيران) مثل موسوعة الإسلام وموسوعة إيران والإسلام (غير المكتملة) لإحسان يارشاطر ودائرة المعارف الفارسية لغلام حسين مصاحب. ورغم أن المؤلف قد أكد على الجوانب الإيجابية لهذه الأعمال، إلا إنه قد أوضح في خطته المطولة لنشر موسوعته الجديدة - التي نشرت عام 1984 - بعض العيوب التي لفتت إنتباهه، بالإضافة إلى نقص الموضوعية وغياب النظرة النقدية في تناول الموضوعات الدينية أو الفلسفية. كما أنه لاحظ عدة محاولات للهجوم على الإسلام في بعض مقالات موسوعة الإسلام (كلتا الطبعين) والإعتماد المبالغ فيه على المراجع غير الإسلامية في موسوعة إيران والإسلام. من ناحية أخرى، فقد وجد جنوردي أن المشاعر القومية تتغلغل في المقالات عن تاريخ إيران في دائرة المعارف الفارسية، بينما يتسم تناولها للموضوعات الإسلامية بالإختصار الشديد والسطحية والتبسيط.

ويعتبر نشر أول مجلد من دائرة المعارف الإسلامية الكبرى بعد ذلك بخمس سنوات أول خطوة في طريق هذا المشروع الضخم الذي يتميز بأنه مواكب للعصر وموثوق به، حيث يغطي التاريخ والثقافة الإسلامية بأوسع معانيها. ويتميز هذا المشروع بمنهجه الدقيق والمنظم الذي يتسم بالموضوعية والشمولية تجاه كل من الموضوعات التي يتناولها والمصادر التي يستخدمها. وقد قام بطبع هذا المجلد المركز الذي أسسه جنوردي نفسه في طهران عام 1983، من دون أي مساعدة مباشرة من الحكومة ولكن بفضل استثمارات المركز في المشروعات الزراعية المقامة على الأراضي الحكومية والتي قامت ليس فقط بالاستمرار في تمويل المركز ماليا ولكن أيضا بضمان استقلاليتيه ووضع غير السياسي. وقد تطور المركز منذ ذلك الوقت إلى أن أصبح مؤسسة كبيرة لها مجلس أمناء ومجلس إدارة (حيث يرأس جنوردي المجلسين) ومكتبة خاصة (تحتوي حاليا على 500,000 كتاب وبالطبع أصبحت أكثر ثراء بعد أن أهدى كل من أراج أفشار ومانوشهر سوتودا وأحمد مونزافي مكتباتهم الخاصة إليها) وطاقم موظفين بالإضافة إلى باحثين دائمين وزوار. كما يوجد مجلس استشاري (مكون

سعيديان، عبد الحسين. دائره المعارف ادبي : شامل ادبيات ملتهاى جهان. تهران: علم و زندگى، ص 1074 . 1995=1374.

Saïdiyān, Abd al-Husayn. *Da'irāt al-ma'arif-i adabī: shāmīl-i adabīyā-i millathā-yi jahān*. Tehran: Ilm va Zindigī 1374 [1995].

ملخص

دايره المعارف ادبي

أصدر هذه الموسوعة الأدبية عبد الحسين سعيديان بعد إصداره عددًا من الموسوعات علاوة على ترجماته لكتب عدة. تتضمن هذه الموسوعة الأدبية مقالات عن آداب آسيا وإفريقيا وأميركا اللاتينية وأوروبا وأستراليا، وبعدها مقالات عن أدب كل بلد ضمن كل قارة. يشكل هذا التاريخ الأدبي الأجزاء الثلاثة الأولى من الكتاب المعنون: "Literatures of the World's Nations" أو "آداب أمم العالم". ويتضمن هذا التاريخ الأدبي التراث القديم والكلاسيكي والحديث.

يحمل القسم الثاني عنوان: "Encyclopaedia of Literature" أو "موسوعة الأدب"، وفيه شرح للمصطلحات والمفاهيم والمدارس الأدبية، علاوة على مصطلحات النحو والمصطلحات المتعلقة بالشعر والأوزان. يكون هذا القسم معجمًا للمصطلحات الأدبية.

عنوان القسم الثالث: "Selected works of world literature" أو "مختارات لأعمال من الأدب العالمي"، وفيه مختارات من أعمال لمشاهير الكتاب من مختلف أنحاء العالم ترجمت إلى الفارسية من لغات عدة. اختيرت هذه النصوص من فنون الرواية والملحمة والقصص القصيرة والمسرحيات.

قدم للكتاب بتمهيد شديد الاختصار لا يتضمن عرضًا للمحتويات ومنهجية المؤلف أو مقارنته لطريقة الاختيار. في التمهيد يصرح الكاتب أن القسم الأخير من الكتاب يحوي "خمسين مقطعًا ورواية ومسرحية ومختارات شعرية، عشرين قصة قصيرة ترجمت ممثلة لعشرين أمة"، لا يعطي الكاتب أي شرح لمصادر هذه الأعمال أو إلى أي مدى تم اختصارها. في ختام القسم الأول هناك ثبوت للمصادر يتضمن عناوين الأعمال من دون أي معلومات ببلوغرافية، فيما لا تتضمن الأقسام الأخرى أي ذكر للمصادر التي استقيت منها النصوص. وإن ثبتت المحتويات بسبب بعضًا من الإرباك علاوة على أن أرقام الصفحات فيه لا تتسليم مع الأرقام في متن الكتاب.

رغم هذا فالكتاب فيه فائدة للقارئ الناطق بالفارسية الذي لا يتقن اللغات الغربية، حيث يزود الكتاب بمعلومات سريعة في مجال الأدب والتراث الأدبي العالمي.

كامران تلطف

ترجمة بلال الأرفه لي

والتي من شأنها أن تساهم في تأسيس ثقافة ديمقراطية حقيقية في الثقافة التركية بعد الانقلاب العسكري الذي حدث عام 1980. هذه التعليقات جنبا إلى جنب مع الموضوعات المختارة توجي بأن وجهة النظر الكلية للموسوعة هي تلك التي تؤكد على أهمية النظام الجمهوري والديمقراطية والحرية والبحث الأكاديمي في تركيا. كما أن انحياز الناشرين نحو القضايا المتعلقة بالحرية والنظام الديمقراطي واضح وجلي في الموضوعات في بعض المقالات الفرعية. وعلى سبيل المثال: في المدخل الرئيسي الخاص بالصحافة التركية قائمة بالصحفيين الأتراك الذين أعدموا، كذلك توجد مقالة حول حرية الصحافة والدستور وكذلك مقالة أخرى حول الصحافة والمحاكم.

هذه المقالات والمواد ألفت بشكل أساس من قبل باحثين وخبراء في مجالاتهم من أصحاب السمعة العالمية وليس السمعة المحلية فحسب. وعلى رغم ذلك ف لغة الموسوعة ليست مفرطة في التعقيد ولذلك فهي موجهة على ما يبدو إلى أصحاب الاطلاع المحدود من عامة القراء.

وتوجد الموضوعات التالية من ضمن المدخلات في مختلف أجزاء الموسوعة:

المجلد الأول: الدستور التركي والأمم المتحدة وعلم الآثار والأثاتوريكيون والهيئة الاقتصادية الأوروبية والبنك ونظام التمويل والصحافة والتغريب الثقافي والعالم التقني والعلمي.

المجلد الثاني: البيروقراطية وعلاقات الدولة الدينية ومشكلات البيئة والأطفال والأسرة ومؤسسات الدولة والشؤون الخارجية. المجلد الثالث: الأدب والتربية والتعليم والطاقة والتجار وصغار الحرفيين والأعمال الفلسفية والفنون والعادات الشعبية والتصوير الفوتوغرافي والشباب.

المجلد الرابع: المؤسسة الاقتصادية والنحت والقانون والنظام والحكومات وبرامجها.

المجلد الخامس: البطالة والمرأة والإنفاق العام والتحضّر والنظام التعاوني والتعدين والماسونيون وتنظيم الطوائف والجماعات الدينية والهندسة المعمارية.

المجلد السادس: المتاحف والموسيقى وحلف شمال الأطلسي والسكان والغابات والشرطة والإعلان والفن.

المجلد السابع: الصحة والصناعة والانتخابات والنقابات التجارية والقوات المسلحة والسينما والجمعيات المدنية والمجتمع المدني والاتجاهات في الفكر السياسي والحياة السياسية والأحزاب السياسية.

المجلد الثامن: السياسات الاجتماعية وعلم الاجتماع والرياضة.

المجلد التاسع: تخطيط المدن والشركات والزراعة ودراسة التاريخ والتقنية والتجارة والمسرح والسياحة واللغة التركية.

المجلد العاشر: مجلس الدولة التركية الأعلى وتلفزيون الدولة التركية والجمعيات التطوعية والضرائب والشيخوخة وعالم النشر والإدارة المحلية.

كلير نورتن

ترجمة صالح العصيمي



فإنه من المرجح أن القراء الذين يريدون الحصول على أحدث ما نشر مما يختص بالمعرفة خاصة فيما يتعلق بالمسائل المتعلقة بالعلوم الطبيعية سوف يجدون هذه الموسوعة غير ملائمة ولا تلي أهدافهم. أما ما عدا ذلك فيمكن اعتبار موسوعة الجمهورية دليلا ومرجعا عاما مهما للقارئ التركي.

صيفيلي أكسوي
ترجمة صالح العصيمي



İletişim Yayınları. *Cumhuriyet dönemi Türkiye ansiklopedisi*. Çağaloğlu, İstanbul: İletişim Yayınları, [1985?]-1996, 10 Volumes.

ملخص

موسوعة العهد الجمهوري التركية

Cumhuriyet Dönemi Türkiye Ansiklopedisi

يتألف هذا العمل من عشرة مجلدات في 2862 صفحة وقد نشرته إنترنيم يابنلان وهي دار النشر التعاونية التركية التي نشرت أيضا مجلة التاريخ والمجتمع. تضم الموسوعة ما يقرب من مئة مدخل. ويتألف كل مدخل من عدد من المقالات والمواد الفرعية التي كتبها باحثون مختلفون، كما تحتوي أيضا على وثائق ذات صلة ورسوم بيانية ورسومات توضيحية وخرائط وصور بالأبيض والأسود وقوائم بالأفلام المهمة والمسرحيات والكتب والسياسيين وما إلى ذلك. فعلى سبيل المثال: يشتمل المدخل الخاص بالعلاقات الاقتصادية الخارجية على مقالات عن التجارة الخارجية والديون الخارجية وصندوق النقد الدولي ورأس المال الأجنبي. وعلى نحو مشابه، يحوي المدخل حول النظام والقانون مقالات حول العدالة والرأي القضائي والأحكام العرفية والرقابة. وتستمر بعض المدخلات إلى المجلدات التالية للمجلد التي هي فيه. وقد سردت مدخلات الموضوعات الرئيسية في بداية المجلد الأول ونهاية المجلد العاشر والذي يحتوي أيضا على فهرس لموضوعات عامة أخرى. وفي حين أنه لا يوجد حواش لبعض المقالات تحتوي على قائمة بمصادر أو قراءات مقترحة في نهايتها.

وقد لاحظت المقدمة أنه بمرور سنتين عاما منذ تأسيس الجمهورية التركية يمكن منطقيا اعتبار هذه الفترة فترة تاريخية ولذلك يمكن أن تكون موضوعا للدراسة والتحليل التاريخي. وعلى رغم أن معظم المقالات تتصل بأحداث العهد الجمهوري إلا أن بعض المدخلات قد عنيت بالفترة التاريخية السابقة لهذا العهد وهي فترة القرن التاسع عشر أي فترة التنظيمات في التاريخ العثماني وبالتالي ضمننت الاستمرارية التاريخية في العرض بين الإمبراطورية العثمانية والجمهورية التركية. وقد ذكر الناشر أن دوافعهم في تصنيف هذه الموسوعة لم تكن لمجرد سرد الحقائق والمعلومات حول موضوع معين بل كانت لتوفير إطار يمكن من خلاله مناقشة وجهات النظر المختلفة

Cumhuriyet ansiklopedisi, İstanbul: Arkin Kitabevi, Cumhuriyet ansiklopedisi yayınları, 1968, 11 Volumes.

ملخص

موسوعة الجمهورية [التركية]

Cumhuriyet Ansiklopedisi

يمكن اعتبار موسوعة الجمهورية واحدة من الموسوعات التركية المشابهة للموسوعة الأمريكية أو الموسوعة البريطانية. وقد كتبت تحت إشراف تسعة عشر باحثا تركيا من العلماء البارزين في مجالاتهم ونشروا أركين كتابيف بين عامي 1968-1972 في إسطنبول وتستهدف قراء من مختلف الفئات العمرية (من المراهقين إلى الراشدين) بمستويات مختلفة من المعرفة. هذه الموسوعة والتي تتألف من 3520 صفحة تقع في أحد عشر مجلدا مكتوبا بالتركية وتعتبر مصدرا مرجعيا قيما للقراء الناطقين بالتركية وتقدم معلومات أساسية وإن كانت في بعض مدخلاتها المعجمية تقدم أكثر من مجرد معلومات أساسية، حول مجموعة مختلفة من المواضيع.

وتتنوع القضايا التي تطرحها هذه الموسوعة وتتعدد مجالاتها وتهتم تقريبا بجميع الفروع الرئيسية المتعلقة بالعلوم الاجتماعية والطبيعية. وبالنسبة للمدخلات المعجمية والتي تبلغ ما يقرب من 15000 مدخل مستقل فتتنوع موضوعاتها بدءا من الفلسفة إلى علم الحيوان، مرتبة ترتيبا أبجديا وليس حسب موضوعاتها. وتقدم هذه المدخلات مجموعة واسعة من الموضوعات التي تتقف القارئ بما في ذلك على سبيل المثال: أنواع الشخصية والأماكن والمؤسسات والعقائد والأيدولوجيات والأنشطة والحيوانات والنباتات والآلات والأعمال الفنية. ومن المرجح أنه بسبب كون القارئ المستهدف هو القارئ التركي فلم يتقصر الأمر على إعطاء المدخلات المعجمية التي تختص بتركيا وعلى وجه الخصوص مدخل (تاريخ الجمهورية [التركية] ومؤسساتها) مساحات أوسع (مثلا: كل مدينة من المدن التركية قد خصص لها مدخل مستقل في حين أنه بالنسبة للدول الأخرى فقد اقتصرت الموسوعة على تقديم معلومات عن العواصم والمدن المشهورة فقط) لكن بالإضافة إلى ذلك فقد قدمت بعض هذه المدن التركية بتفاصيل أوسع من بقية مدن العالم. لذلك فقد استأثر أتاتورك وهو مؤسس الجمهورية التركية بشرح أوفى ونصيب أكبر من غيره من قادة الدول الأخرى التي تعرضت لها الموسوعة.

ومن الخصائص المميزة لهذه الموسوعة أنها تحوي صورا كبيرة وملونة طبعت على ورق مصقول مصاحب لبعض مدخلاتها المعجمية. في كل صفحة تقريبا هناك صورة معبرة أو صورة فوتوغرافية أو خريطة أو رسم بياني أو مخطط وقد أرفق بها ملحوظات توضيحية موجزة. وبسبب أن هذه الإيضاحات والملحقات تأسر العين فمن المرجح أنها تثير الاهتمام والحماس للتعلم لدى القراء بغض النظر عن فئاتهم العمرية أو مستوياتهم المعرفية. وفي المقابل فإن أهم أوجه القصور في الموسوعة أنه لم يتم تحديثها منذ أن نشرت بين عامي 1968-1972. ولذلك

الموسوعة أجدبها مع نسبتها إلى مؤلفيها - كل على حسب مشاركته - الذين أتوا من خلفيات واختصاصات معرفية وأكاديمية مختلفة. كما أن المدخلات المعجمية قد أتت بقائمة للمراجع إضافية لمن أراد الاستزادة من القراءة ونصوص قديمة والتي يمكن العثور عليها في مجموعة متعددة من الطباعات الحديثة، بالإضافة إلى الأعمال الحديثة. كما رُبطت المقالات أيضا بمجموعة شاملة من الإحالات المرجعية في نهاية المدخلات المعجمية. كما توفر المدخلات المعجمية العمياء المرتبة ترتيبا أجدبها، والتي يبحث فيها القراء عن معلومات محددة فيوجهون إلى جزء آخر من الموسوعة له صلة، توفر هذه المدخلات مصدرا مفيدا للإحالات المرجعية.

تعالج المجلدات من الأول إلى السابع من الموسوعة مجموعة واسعة من الموضوعات المتعلقة بالمجتمع القبطي وهي مفيدة على وجه الخصوص كأدوات سير وتراجم. على سبيل المثال: يوجد أكثر من 400 مدخل للدير والأديرة لودها، تتراوح من مؤسسات حية ونشطة إلى أنقاض أثرية. وعلى نحو مشابه فالمقالات حول هرمية وتسلسل مختلف أعضاء الكنيسة بما فيها تطوره الديني والتاريخي قد شرحت بشكل واضح (انظر: المجلس الملي أو مجلس المجتمع الكنسي لقراء التراجم كمثل ممتاز). يحتوي المجلد الثامن على ملحق عن اللغويات القبطية. ويعد هذا الجزء مصدرا نفيسا لكونه يناقش كل المعارف المتاحة حول أصول واشتقاق اللغة القبطية ولهجاتها الفرعية المتعددة. كما يحوي هذا المجلد أيضا فهرسا شاملا للمجلدات السبعة والتي تهىء العثور على أماكن المقالات بما فيها المدخلات العمياء.

وبنظرة عامة، يمكن توجيه انتقادين للموسوعة القبطية. أولهما يتعلق بترجمة وكتابة العربية بحروف لاتينية للأسماء والمجتمعات العربية؛ حيث معظم الأسماء قد كتبت بحروف لاتينية بدل كتابتها برسم الإملاء المشترك المصري/القبطي مما جعل بعض المدخلات يصعب العثور عليها أو تحديد أماكنها. وعلى نحو مماثل، فالمنظمات والمجتمعات قد وضعت إما تحت الأسماء العربية أو ما يقابلها من الترجمة الإنجليزية على نحو متبادل. فعلى سبيل المثال: جمعية أصدقاء المقدس يمكن العثور عليها تحت جمعية أصدقاء الكتاب المقدس [بالإنجليزية] بينما مجموعة توفيق وضعت تحت جمعية التوفيق [بالعربية المكتوبة بخط لاتيني]. الانتقاد الآخر الذي يمكن توجيهه للموسوعة التحيز الأيديولوجي العقدي للمحررين الذي أصبح واضحا في تسفيهه أو حتى حذف المقالات المتعلقة بالأقباط الذين حاولوا تحدي قوة وسلطة البطريك في التاريخ الحديث. على سبيل المثال: جماعة الأمة القبطية التي خففت البابا يوسف الثاني عام 1954 قد أشير إليها فقط حين الإشارة إلى ظهور جماعات أصولية متطرفة جديدة خلال عهد الملك فاروق الأول. وفي حين أن هذا المنهج الأيديولوجي كشف الأجندة الهرمية والمحافظة للمشاركين في الموسوعة فالموسوعة القبطية مصدر مهم وفريد من نوعه لفهم موضوعات متنوعة تتعلق بالأقلية المسيحية المصرية.

فيفيان إبراهيم

ترجمة صالح العصيمي



وثقافتها والأمم والدول واللغات والطب والعلوم والمدن الكبرى ومراكز التعلم المهمة. لكن التركيز ينحو جهة الأبعاد الروحية والغيبية للإسلام. ومهما كانت نقط البداية فإن الموسوعة تشتمل على إحالات (داخلية) مرجعية مفصلة تزود القارئ بمعرفة أعمق عن الإسلام. كثير من الاقتباسات وكذلك الصلوات والأدعية غير المترجمة إلى اليوم تدعم المدخلات الفلسفية والدينية.

ومن الإنصاف القول أنه لا يوجد عمل بحجم مجلد واحد فقط غير هذا العمل ويشمل المعتقدات والممارسات والتاريخ والثقافة الخاصة بالعالم الإسلامي والذي يبلغ أتباعه نحو من 1.5 مليار في الوقت الحالي. ونظرا لطبيعة السياسة العالمية والتي تتجه نحو الصراع في الوقت الحالي فإن عملا كهذا العمل ممكن أن يسهم في بناء بيئة حوار حضارية قائمة على التفاهم والتصالح. والموسوعة نفسها تقع في أكثر من 495 صفحة منها 12 صفحة من الصور. أما البقية فتشمل أربعة ملاحق تقدم خرائط تاريخية ومعاصرة ورسومات تخطيطية لمكة والحج وأنساب فروع الإسلام المختلفة وجداول خاصة بماضي وحاضر الأسر الحاكمة وتسلسلها. ثم 15 صفحة تعطي معلومات عن التسلسل التاريخي للأحداث، يتبعها ثبوت مراجع ومع ذلك لا يوجد فهرس. نبذة المؤلف ولهجه توحى أن الموسوعة تستهدف عامة القراء والباحثين المطلعين والذين لديهم معرفة مسبقة قليلة بالموضوع.

أبو القاسم غضنفر

ترجمة صالح العصيمي



Atiya, Aziz S. *The Coptic Encyclopedia*. New York: Macmillan, 1991, 8 Volumes.

ملخص

الموسوعة القبطية

The Coptic Encyclopedia

تعد الموسوعة القبطية من بنات أفكار البروفيسور عزيز سريال عطية، العالم الشهير في تاريخ القرون الوسطى ومؤسس المعهد العالي للدراسات القبطية والذي مقره القاهرة. وقد توفي ثلاثة من المحررين قبل الانتهاء من هذا العمل الموسوعي الضخم ذي المجلدات الثمانية التي استغرق تصنيها ما يزيد على أحد عشر عاما. ولكن النتيجة على كل كانت محاولة أكاديمية شاملة وفريدة من نوعها تضم أكثر من 2800 مقالة باللغة الإنجليزية تعطي الجماعات القبطية في مصر وأرض النوبة (بما فيها أجزاء من السودان المعروف اليوم) وإثيوبيا.

وتهتم الموسوعة بمعالجة أربعة مجالات رئيسية متعلقة بالأقباط: التاريخ المسيحي القديم وعلم السير والتراجم والفن والعمارة وعلم الآثار. وقد سردت جميع المشاركات في

وزنجبار جنوباً؛ أي تركيا، إسرائيل، إيران، قبرص، بالإضافة إلى الاثنيتين والعشرين دولة عربية الأعضاء في جامعة الدول العربية. تبدأ المقالات بإعطاء معلومات حول كل مدينة مثل الاسم والسكان ثم تقدم خلاصة موجزة عن الموضوع. وتغطي المقالات الموقع الجغرافي والمناخ والتطور التاريخي لكل مدينة. وضمن هذا الإطار نوقشت المسائل الاجتماعية والاقتصادية والمعلومات الثقافية والتطورات السياسية والاجتماعية لهذه المدن وعلاقتها مع غيرها من المدن. وتختتم كل مقالة بقاءمة من المراجع المقترحة لمن أراد التوسع ومزيد من الاطلاع. كما زودت معظم المقالات بمواد توضيحية مثل الصور الفوتوغرافية أو المنقوشات أو الخرائط.

وعلى وجه العموم فهذه الموسوعة تعد كتاباً مرجعياً جيداً للباحثين لكن من المثير للانتباه ملاحظة أن القائمة المقترحة لمزيد من القراءة في نهاية بعض المقالات تلمح وتوحي ببعض التحيز السياسي. وهناك نية لنشر نسخة رقمية من هذه الموسوعة على الإنترنت.

زينب أيجن
ترجمه صالح العصيمي



Glassé, Cyril. *The Concise Encyclopaedia of Islam*, London: Stacey International, 2001.

ملخص

الموسوعة الإسلامية الموجزة/ الموسوعة الجديدة للإسلام

The Concise Encyclopaedia of Islam / The New Encyclopedia of Islam

هذا الإصدار المكون من مجلد واحد هو طبعة منقحة لعمل سبق نشره في عام 1989. وتظهر هذه الطبعة الجديدة في أمريكا الشمالية بعنوان *الموسوعة الإسلامية الجديدة*. يتمتع مؤلف الموسوعة بميزة فريدة وهي أنه باحث غربي متخصص في العقيدة والحضارة الإسلامية ومعروف عند الباحثين بإنصافه وأنه يقف على مسافة واحدة من الثقافات مع فهم واحترام للمواضيع والمباحث التي غطاها كما شهد بذلك في المقدمة هيوستن سميث عميد أدب الحكمة.

فحص المؤلف وبدقة البيئة السياسية والاجتماعية العربية خلال القرن السابع أثناء عهد النبي محمد، كما حلل القوى والعوامل التي تضافرت واستمرت لتشكيل العالم الإسلامي بعد وفاة النبي. وقد غطت الموسوعة بطول أكثر من 1300 مدخل جميع جميع جوانب الاعتقاد الديني والطقوس والشعائر والحركات والتغييرات السياسية المؤثرة والزعماء الروحيين والسياسيين والفن والعمارة والطوائف والفقهاء والتشريع والمؤسسات الاجتماعية والتاريخ والأعراق والأجناس البشرية

وعلى الرغم من أن هذا القاموس والموسوعة الكبرى يعد إلى حد ما جزءاً من الماضي بالنسبة لهذا الزمن سواء من حيث أسلوبه أو لغته بالإضافة إلى أن بعض محتوياته مهملة ومهجورة وفقدت وظائفها في عصر استخدام الإنترنت فمدخلاتها المعجمية خصوصاً المتعلقة بالموضوعات التاريخية لا تزال تحتفظ بأهميتها وقيمتها كمرجع تاريخية.

شوبر إكير
ترجمه صالح العصيمي



Dumper, Michael R. T. and Bruce E. Stanley. *Cities of the Middle East and North Africa: a historical encyclopedia*. Santa Barbara, CA: ABC-CLIO, 2006.

ملخص

مدن الشرق الأوسط والشمال الأفريقي: موسوعة تاريخية

Cities of the Middle East and North Africa: a Historical Encyclopaedia

نشرت هذه الموسوعة ذات المجلد الواحد من قبل مجموعة إي بي سي وكليو في عام 2007 وحررها ميشيل آر تي دمير وبروس إي ستانلي. وقد قدم للموسوعة خبيرة مشهورة في المدن الإسلامية هي جانيت أبو لغد. وكما نص على ذلك المحررون فالموسوعة تستقصى المدن من زاويتين: الأولى منهما البعد التاريخي لهذه المدن والزوايا الأخرى علاقاتها وروابطها ببعضها البعض. ويشتمل كل مدخل تقريباً على إحالة مرجعية بين قوسين لمقالات حول مدن أخرى ذات صلة.

وقد شارك في هذه الموسوعة تسعة عشر باحثاً وأكاديمياً تقاسموا فيما بينهم استقصاء مئة مدينة. وعلى رغم أن كلا من المحررين والمشاركين لديهم خلفية تعليمية تجذبهم للنظر إلى هذه المدن من منظور غربي الثقافة إلا أنه وكما نص على ذلك ميشيل دمير في صفحة xviii-xx، فهذه الموسوعة قد تبنى محرروها والمشاركون فيها منهجاً مخالفاً للمنهج الاستشراقي من حيث العلاقة الإنسانية والإقليمية الاجتماعية والمعلومات التنظيمية والتقنية المعمارية. وقد شملت المدن المبحوثة أيضاً بعض المواقع الأثرية مثل موقع إفسس وأوغاريت وأور وأوروك بالإضافة إلى المدن المأهولة.

وقد أعقب التقديم مقالات افتتاحية كتبها المحررون، ثم تلتها المدخلات المعجمية للمدن مرتبة ترتيباً أبجدياً. كما صفت المقالات على عمودين في ورق مقاس إي فور (A4) تغطي 400 صفحة. وقد سبق المقالات بثماني خرائط وأتبعته بمسرد ثم بسرد تاريخي وفهرس.

ومن الناحية الجغرافية تغطي الموسوعة المدن في المناطق الواقعة بين المغرب من غرباً وإيران شرقاً وتركيا شمالاً

من 156 كتابا ومترجما وقد أتمت في غضون خمس سنوات ويعتبر وقتا قياسيا في ظل الظروف السائدة في تركيا في تلك الفترة بواسطة فريق يتألف من 101 عضو يعملون تحت إشراف صفا كيليكوجلو ونيزيهي أراز وحاكمي ديفريم الذين كانوا مسؤولين عن نشر هذا العمل. وقد طبعت مرتين في عام 1985 و عام 1990 في اثني عشر مجلدا من دون أي تغيير سواء في شكلها أو محتواها. بالنسبة للأجزاء الخاصة بالملاحق والتي تعرّف القراء بالتطورات اللاحقة في تركيا والعالم في مجالات السياسة والاقتصاد والقانون وما إلى ذلك نشرت أيضا عام 1976 (باريس، 1975) باعتبارها الملحق الأول و عام 1985 (باريس، 1982) باعتبارها الملحق الثاني و عامي 1990-1991 باعتبارها الملحق الثالث. هذا العمل الموسوعي تم نشره أيضا كدعاية من قبل جريدة صباح لقرائها جامعي قسائمها في 24 عددا بدون أي تغيير أو تعديل عن شكلها أو محتواها الأصلي. المدخلات المعجمية في هذا العمل الموسوعي طبعت بحسب الترتيب الأبجدي بمقاس حروف 6 بي تي (pt). في صفحات من 3 أعمدة. ويقع هذا العمل في 12000 صفحة شاملة لأكثر من 50000 رسم توضيحي وصورة باللونين الأسود والأبيض و576 صفحة ملونة و2900 من الجداول والرسوم البيانية. وقد تم تصنيف هذه المدخلات تحت عناوين من مثل "علوم الأحياء والطب" و"الجغرافيا" و"الأدب" و"التربية والتدريب" و"الفلسفة" و"الفيزياء والكيمياء" و"الفنون الجميلة" و"القانون والاقتصاد" و"الرياضيات وعلم الفلك والعلوم التطبيقية" و"الموسيقى" و"القوات المسلحة والجيش" و"العلوم الطبيعية" و"التاريخ" و"فنون الرسم والنحت والرياضة" و"الزراعة". وفي القسم الخاص بالمعجم من الموسوعة تم إدراج جميع الكلمات المستخدمة سواء المنطوق منها أو المكتوب في اللغة التركية منذ عصر التنظيمات من دون أي تمييز لأصولها الاشتقاقية مع تقديم بعض الجمل كعينة لتوضيح استخدامها عند الضرورة. كما تم عرض كلمات عربية أو فارسية الأصل مع كتابتها صوتيًا بالحروف اللاتينية مع بعض الحكم والأمثال والتعبير اللغوية تحت عنوان الأمثال. كما تم إدراج جميع المؤلفين الذين ساهموا في التأليف في نهاية كل مجلد. وبالنسبة للمدخلات التي ترجمت مباشرة من الأصل الفرنسي فقد ميزت بوضع حرف إل (L)؛ أما المدخلات التي كتبت أو ألقت بحقوق طبع ميدان للنشر فقد ميزت بوضع حرف إم (M). أما المدخلات التي لها مصادر من كل من الأصل لاروس وميدان فقد تم تمييزها إما بوضع حرفي إل إم (LM) أو إم إل (ML) وذلك على حسب قوة أخذها من أي من المصدرين السابقين. وقد رتبنا المدخلات المعجمية في كل مجلد من هذه الموسوعة وفقا لاستهلاكها بالحروف التالية: 1 [إي-إير] (A) 2 (Ayr - إير-سيس) 3 (Ayr - Cis) [سيس-دورا] 4 (Cisi - Dürb) [دورب-جاري] (Dürb - Gari) 5 [جارك-هل] 6 (Gark - Hol) [هم-كارد] (Hom -) 7 (Kard) [كاري-ليمو] 8 (Kare - Limo) [ليمب-ماتي] 9 (Limp - Mati) [موتو-بيدل] 10 (Moto - Peda) [بيدي-سارا] 11 (Pede - Sara) [سارب-تيش] (Sarab -) 12 (Teçh) [تيد-زوي، تيد-زيت] (Ted - Zwi; Teda) 1 و2 [إي-زد] (A - Z).

الرسول وحتى عام 1425هـ/2005 م وفق تسلسلها الزمني. وكل التواريخ في هذا الجزء وفي العمل بأكمله، مسجلة وفق التقويمين الميلادي والهجري.

وتشتمل قائمة المراجع على كتب باللغات الإنجليزية والفرنسية والإسبانية مصنفة تحت أقسام خاصة بكتب عامة وكتب خاصة بالدين أو التاريخ أو الفن. كما يرد في قائمة المراجع العديد من المصادر الموجودة على الإنترنت التي تفيد في فهم الإسلام وثقافته.

يحتوي الجزء الأخير من الكتاب على مجموعة من المصطلحات مرتبة حسب الموضوعات (مثل الفن والعلم والشخصيات وغيرها).

إن مؤلف هذا الكتاب لديه فهم ودراسة عميقان بالقضايا والأمور الجدلية في العالم الإسلامي. كما إن موسوعة الإسلام الموجزة على صغر حجمها تعد عملا جيدا وموجزا ومفيدا.

روح آله امانى مهر
ترجمة داليا صبري



Tüzüner, Çetin; Akpul, Recai; Kılıçoğlu, Safa. *Meydan Larousse: Büyük lûgat ve ansiklopedi*. 1990-1, 15 Volumes.

ملخص

القاموس والموسوعة الكبرى ميدان لاروس

Meydan Larousse: Büyük Lûgat ve Ansiklopedi

يعد القاموس والموسوعة الكبرى ميدان لاروس واحدا من أوسع وأشمل قواميس الموسوعات المقروءة للغة التركية سواء من حيث نطاق الموضوعات المطروقة أو من حيث المحتوى. وقد نشرت هذه الموسوعة بأعداد مرقمة بين عامي 1969 و1973 بواسطة ميدان جازيتيليك في شركة نشریات المحدودة في إسطنبول. وقد كانت واحدة من أهم المصادر في المعلومات الموضوعية والمراجع لعامة القراء حتى عصر انتشار الإنترنت. هذا العمل نسخة معدلة للجمهور التركي من الموسوعة الكبرى لاروس والتي نشرتها دار النشر الفرنسية المشهورة لاروس. وقد ألقت عن طريق اختصار أو حذف الأجزاء المفصلة الطويلة والتي تتعلق بالتاريخ والجغرافيا والثقافة الفرنسية بين عامي 1960-1964 من النسخة الفرنسية وإدراج مدخلات معجمية حول التاريخ والجغرافيا والثقافة التركية بدلا منها. وبطريقة مشابهة فقد أدخل معجم اللغة التركية الحية بدلا من القاموس الفرنسي. ويتألف هذا العمل الموسوعي من ثلاثة أقسام رئيسية: موضوعات عالمية وموضوعات تتعلق بالثقافة التركية والإسلامية وقاموس الاشتقاق التركي-التركي. وقد تم تعريف الدوائر التربوية والعلمية والفلسفية التركية بالطبعة الأولى من هذا العمل الموسوعي من خلال عمل مشترك

ملخص

موسوعة الإسلام الموجزة

Breve Enciclopedia del Islam

موسوعة الإسلام الموجزة هي الترجمة الإسبانية للعمل الذي يحمل نفس العنوان باللغة الإنجليزية وقد أعدت لمتحدثي اللغة الإسبانية في مجلد واحد حجم الجيب. يبلغ عدد صفحات الموسوعة 375 صفحة وهي تحتوي على حوالي 1000 مدخل. وتحتوي الصفحات الأربع الأولى من الموسوعة، بعد تقديم وشرح محتوياتها، على النظام المتبع في كتابة الأصوات الإسبانية بالحروف الإنجليزية علاوة على ملخص للمصطلحات. ويعقب ذلك 18 صفحة مقدمة للمؤلف جوردون دي نيوباي تغطي مسائل تتعلق بروية العالم الإسلامي علاوة على تاريخه وجغرافيته وطوائفه وعقائده.

ويشتمل المحتوى الأساسي للعمل على كل المصطلحات المرتبطة بشكل ما بالإسلام أو فهمه مثل مصطلحات «فقه» و«أخلاق» و«أحكام» و«طوائف» و«قبائل»، بالإضافة إلى شخصيات من القرآن والموروث والروايات والقصص الخيالية ذات المغزى (مثل «ألف ليلة وليلة» و«زليخة وغيرها») وبعض الشخصيات القديمة والحديثة (ك«راحييل» و«شاول» على سبيل المثال) وأيضاً شخصيات الأنبياء وأئمة الشيعة وبعض الشخصيات والباحثين المعاصرين (مثل سيد حسن نصر) وكذا بعض الأماكن والمدن، حتى تلك التي ليس لها علاقة مباشرة بالإسلام (مثل الولايات المتحدة والبرازيل وغيرها) وبعض العلوم والعبارات التي قد تتصل بالإسلام بشكل ما (مثل التنجيم والإنترنت وغيرها)، علاوة على بعض المؤرخين والشعراء والفلاسفة (مثل الطبري والسهوردي وغيرهم).

كثير من الكلمات والمصطلحات المستخدمة ذات أصل عربي ولكن نظراً لأن المؤلف أولى المذهب الشيعي والثقافة الإسلامية الإيرانية عناية خاصة، بعد الثقافة العربية، فمعظم المصطلحات هو باللغة الفارسية مثل (*Namaz, Chador, Imamzadeh, khanqah, Rowze khani*). وبالإضافة إلى العربية والفارسية، هناك كلمات أيضاً من اللغة الأوردية والتركية (*Tekke*) وأحياناً الهندية (*Ginan*).

وهناك بعض الأخطاء في كتابة الأصوات الإسبانية بالحروف الإنجليزية. فأحياناً يستخدم حرفي الـ «ch» بدلاً من «sh» للتعبير عن الصوت «شه» كما في *derviche* وأحياناً يستخدم الحرفين نفسهما للتعبير عن الصوت «چه» كما في *chin*، في حين يستخدم الـ «ch» في أحيان أخرى للتعبير عن الصوت «تشه» كما في *China*. وأحد المشكلات الأخرى أنه في اللغة الإسبانية ينطق الحرف «Y» مثل الحرف «J»، ومن هذا المنطلق، لا يسبب استخدامه في كلمة مثل *Yihad* مشكلة في حين يختلف الأمر عند استخدامه في كلمات مثل *Yahya* أو *Ibn Hayyan*.

بعد انتهاء محتويات الكتاب الأساسية، تورد الموسوعة أسماء الله الحسنى التسعة والتسعين مع هامش يشير إلى أن الاسم المائة وهو أهم الأسماء، غير معروف. ويعقب ذلك اثنتا عشرة صفحة تعرض تاريخاً موجزاً للإسلام وأحداث العالم الإسلامي منذ مولد

الموضوعات الأخرى ذات الصلة مثل الأفلاطونية المحدثة، وعلم الكلام، والأصولية، والمذهب الذري، وفلسفة الأديان، والفلسفة الإسلامية الحديثة.

وتبدأ مداخل السير تلك بسرد تواريخ ميلاد ووفاة الشخصيات -إن كانت معروفة- وبعض التفاصيل الأخرى، ثم تناقش أعمال المفكر ومؤلفاته وأفكاره وإسهاماته في الفكر الإسلامي. ويعقب ذلك قائمة موجزة من المراجع الأساسية والثانوية -إن وجدت. وتبدو هذه المداخل مشتملة على كل فلاسفة ما قبل الحداثة المهتمين في الإسلام علاوة على مجموعة من أهم اللاهوتيين والصوفييين. وعلى الرغم من أن الكثيرين ممن ينتمون إلي الفئتين الأخيرتين ليسوا أساساً فلاسفة، إلا أنهم ذوو صلة بتاريخ الفلسفة، وهو ما يبرر تناولهم في مرجع مختص بالفلسفة الإسلامية. وتحتوي الموسوعة أيضاً على مجموعة من المداخل الخاصة بمفكرين من العصر الحديث من أمثال جمال الدين الأفغاني، وزيا جوكالب، وطه حسين. وتجدر الإشارة إلي أنه لكي يتم إعداد مرجع سير شامل عن الفكر الإسلامي، لا بد أن يكون أكبر بكثير من هذا الإصدار.

وغالباً ما تحيل المداخل القارئ إلى مداخل أخرى ذات صلة، وهناك فهرس للأسماء. كما أن هناك أيضاً قائمة موجزة للمراجع الخاصة بالفلسفة الإسلامية، وهو ما يمثل مصدرًا مفيداً للقارئ العام (صفحتان 221-222).

يلاحظ أن المعلومات الواردة في معظم المداخل بدائية للغاية، لذا فإن أكثر المستفيدين من المداخل الخاصة بأهم المفكرين هم القراء غير المتخصصين. أما المتخصصون في تاريخ الفكر الإسلامي، فيفيدون من المداخل الخاصة بالشخصيات غير المشهورة حيث يعرفون من خلال هذا العمل على الأقل على موقعهم تقريبياً في السياق التاريخي. وهنا تجدر الإشارة إلى مسألة مهمة فيما يخص حجم المادة في المداخل الواردة في مجلدي تلك الموسوعة بشكل عام ألا وهي مسألة التناسب: فالقارئ يجد 11 صفحة قد خصصت لملاصدرا عن جدارة، و9.5 لجلال الدين الرومي، بينما حصل ابن سينا -وهو أهم فيلسوف إسلامي في القرون الوسطى- على 6 صفحات فقط، وفخر الدين الرازي على 1.5، وسيف الدين العميدي على صفحة واحدة. لذا ينبغي ألا يعتبر القارئ حجم المادة الواردة في تلك المداخل مؤشراً لأهمية الموضوعات التي تتناولها بالنسبة لتاريخ الفلسفة الإسلامية.

أيمن شهادة

ترجمة داليا صبري



Gordon D. Newby; Pere Balaña i Abadia (trans). *Breve enciclopedia del islam*. El libro de bolsillo. Biblioteca de consulta Madrid: Alianza Editorial, 2004.

كوم، (298)، «التركي، (312-322)»، «فريدون، (331)»، «المسيحية في الصين، (371)»، «وصف الصين، (431-452)»، «أرض التتار، (46-276)» وغيرها. كما يحتوي المجلد على فصول تتناول تعبيرات وحكمًا شرقية هامة (453-524) وحكمًا شرقية مهمة (525-584) متبوعة بجدول يشتمل على تعبيرات شرقية مهمة (585-600) وجدولاً للمحتويات (601-679)، علاوة على مدخلات إضافية للموسوعة وبعض الملاحظات النقدية الخاصة بمجموعة من المدخلات (685-764).

ومن الناحية المنهجية، يمكن القول بأن المعلومات في الموسوعة مقدمة بصورة مبسطة وشاملة وموجزة. وكل مدخل يشتمل على النص الأساسي بالإضافة إلى تعليقات مؤلفه، على سبيل المثال «فريدون» (331-332). وكما يتوقع، ليس هناك أي استخدام للهوامش في الموسوعة، كما أنها تفتقر إلى الحواشي التي يحل محلها قائمة بأسماء مؤلفين شرفيين من أمثال ربحان البيروني. وليس هناك اتساق في نظام الترجمة الصوتية. ومن السمات الأخرى التي تميز هذه الموسوعة خلوها من أية كلمات عربية واستخدامها للكلمات اللاتينية فقط. يستنتى من ذلك المجلد الرابع حيث ترد بعض الكلمات العربية في بعض المواضع المنتقاة. وهناك بعض الأخطاء المطبعية وبعض الأخطاء الأخرى وهوامر يمكن توقعه في عمل جديد من نوعه حينئذ كهذا العمل.

إن رؤية المؤلفين تتبدى في عنوان الموسوعة الذي يعكس الصورة الغربية المرتبطة بالشرق في الفكر الغربي. إن هذه الموسوعة تعد أثرًا من آثار الاستشراق وهي تعكس المراحل الأولى للمعرفة التي تنامت لدى الباحثين الغربيين من خلال عملية تقديمهم حضارات العالم الإسلامي للقارئ الغربي.

إيفانجيلوس فينتيس
ترجمة داليا صبري



Leaman, Oliver. *The Biographical Encyclopaedia of Islamic Philosophy*. London: Thoemmes Continuum, 2006, 5 Volumes.

ملخص

موسوعة السير في مجال الفلسفة الإسلامية

Biographical Encyclopaedia of Islamic Philosophy

يحتوي هذا العمل المكون من مجلدين على حوالي 300 مدخل (مادة) من إعداد مجموعة متنوعة من المساهمين، تتناول مجموعة مهمة من الفلاسفة، و علماء اللاهوت، والصوفيين، وبعض الشخصيات الأخرى في تاريخ الفكر الإسلامي ممن فارقوا الحياة. وتحتوي الموسوعة أيضًا على عدد قليل نسبيًا من المداخل عن الاتجاهات الفكرية ومدارس الفكر الأساسية وبعض

وبشكل عام، يمكن القول ان مكتبة الأندلس مشروع ضخم وطموح يقوم بإعداده مجموعة من المتخصصين في اللغة العربية. ورغم أن ترتيب نشر المجلدات غير منظم للغاية (حيث يبدأ بالمجلد الثالث)، وليس هناك تفسير منهجي لهذا الأمر، إلا أن العمل معد بشكل جيد، ومن الممكن أن يفيد الراغبين في دراسة الأندلس وشعبها بشكل كبير.

ألبرتو بريجو
ترجمة داليا صبري



Galland, Antoine; Herbelot, Barthélemy d'; Visdelou, Claude de; Schultens, Henrik Albert; Reiske, Johann Jacob. *Bibliothèque orientale, – ou Dictionnaire universel contenant tout ce qui fait connoître les peuples de l'Orient*. The Hague: J. Neaulme & N. van Daalen, 1777-9 [1782], 4 Volumes.

ملخص

المكتبة الشرقية

Bibliothèque Orientale

يعد هذا العمل من علامات الدراسات الاستشرافية واحدى أولى الموسوعات التي أعدت في الغرب. هذه المجلدات الأربعة مكتوبة باللغة الفرنسية وقد كانت تمثل مرشدًا أساسيًا لعدد محدود من المتخصصين وقت كتابتها في القرن السابع عشر. تتناول الموسوعة نطاقًا عريضًا من الموضوعات المبوبة تحت خمسة فصول: "شعوب الشرق" الذي يستعرض التاريخ والتقاليد والخرافات؛ و"ديانات وطوائف" الذي يتناول الحكومة والسياسة والقانون والأخلاقيات والعادات والتورات؛ و"فنون وعلوم" ومن بينها: علم اللاهوت والطب والأساطير والسحر والفيزياء والرياضيات والتاريخ الطبيعي والكرولوجيا والجغرافيا وبعض نتائج الأبحاث الفلكية والنحو والبلاغة؛ و"حياة القديسين" الذي يركز على الفلاسفة والشعراء والمؤرخين؛ و"ملاحظات نقدية" الذي يناقش الكتب العربية والفارسية والتركية.

والمادة في الموسوعة مقسمة موضوعيًا وجغرافيًا. وفي نهاية كل مجلد توجد قائمة بالصور والخرائط. يحتوي كل من المجلد الأول (العزي، 663 صفحة) والثاني (فضائل الموزيني، 754 صفحة) والثالث (نابائاند نابائي زوزيني، 624 صفحة) على مدخلات خاصة بالموضوعات المدرجة وقائمة بالأخطاء التي وردت في كل مجلد في النهاية. والمجلد الإضافي الرابع يشتمل على مدخلات/مقالات مستفيضة عن العديد من الأبعاد الجغرافية أوالتاريخية أواللغوية المهمة المرتبطة بالموضوعات التي يتناولها ومن أمثلتها (فاغفور، (7)، (كارا

Delgado, Jorge Lirola and José Miguel Puerta Vilchez. *Biblioteca de al-Andalus*. Almería: Fundación Ibn Tufayl de Estudios Árabes, 2004–7, Volumes 3–5.

ملخص

مكتبة الأندلس

Biblioteca al Andalus

تم إعداد هذا العمل المكون من سبعة مجلدات تحت إشراف الدكتور جورج ليرولا والدكتور جوزيه بويرتا، وقامت بتطويره الجماعة البحثية المختصة بدراسة الأندلس وعلاقتها بالمغرب تحت رعاية مجموعة من الحكومات الإقليمية الإسبانية (أندلسيا، مرسية، إكستريمادورا، وغيرها). وتحاول تلك الموسوعة المكتوبة باللغة الإسبانية تجميع أعمال كل المفكرين الذين عاشوا في الأندلس (إسبانيا الإسلامية 711–1516). هذه الموسوعة تتكون من 7 مجلدات إلا أنه لم ينشر سوى المجلدين الثالث والرابع حتى الآن. وبنوه القائمون على هذه الدراسة في مقدمة المجلد الثالث إلى أن نشر الموسوعة بدأ بالمجلدين الثالث والرابع، غير أن المجلدين الأول والثاني سيلحقان بهما في السنوات القادمة.

وسيفيد العمل بأكمله من 420 خبيراً يشاركون في «مكتبة الأندلس» التي تعد «دراسة لأمة وللبعد الفكري فيها». ومعظم الباحثين المشاركين في هذا المشروع إسبان رغم وجود البعض من جنسيات أخرى من أهمها الفرنسيون والعرب. وللمؤلفين رموز شخصية تميز إسهاماتهم في المجلدات المختلفة. وفي نهاية البرنامج، عند الانتهاء من نشر المجلدات السبعة، من المفترض أن يبلغ عدد المؤلفين المشاركين 1600 مؤلف وأن يشتمل هذا المشروع البحثي الضخم على 10000 عمل.

وقد أوضح جورج ليرولا وجوزيه بويرتا أن هذه الموسوعة يتم إعدادها اعتماداً على مصادر أصلية باللغة العربية، وهو ما يثري هذا العمل الطموح. كما أشار القائمون على الدراسة إلى أن العمل يستخدم كل من التقويمين المسيحي والإسلامي. وفي كل مدخل من مداخل الموسوعة، هناك معلومات عن حياة المؤلف (محل الميلاد والوظيفة وغيرها) وأهم أعماله. وفي نهاية كل مجلد، هناك العديد من الفهارس (مؤلفون، أماكن، أنساب، ألقاب، وغيرها) التي تعين القارئ على العثور على معلومات دقيقة. إن المجلد الثالث (787 صفحة)، وهو أول مجلد تم نشره (2004)، يقدم عرضاً مسهباً للمؤلفين الذين عاشوا في الأندلس من عام 711 حتى عام 1516. وهم مرتبون أبجدياً (وفقاً للغة الإسبانية) بدءاً من ابن الدباج وحتى ابن كورز اللذين يمثلان أول وآخر مؤلفين تناولهما هذا المجلد. وقد ساهم في إعداد مادته 71 باحثاً.

والمجلد الرابع (699 صفحة)، وهو ثاني مجلد تم نشره (2006)، مرتب بنفس أسلوب المجلد الثالث بدءاً من ابن اللبانة وحتى ابن الرجولي. وقد ساهم في إعداد مادته 67 باحثاً شارك معظمهم في المجلد الثالث أيضاً.

في إطار تاريخي فحسب، بل يستعرض الحضارات التي قامت منذ العصر الحجري في موقع الجمهورية التركية الحالي مثل حضارات السومريين، والحيثيين، والفريجيين، والأيونيين، واللوديين، والفرس، والمقدونيين، والإغريق، والرومان، والبيزنطيين، والولايات الصليبية في الأناضول. وهكذا، فإن هذا الجزء يقدم معلومات مفصلة عن تاريخ المنطقة منذ العصور القديمة. وعلى الرغم من أن مؤلف الموسوعة يؤكد من حين لآخر عدم انتمائه لأية إيديولوجيا، وأن هدفه الوحيد هو تقديم معلومات تاريخية، فإنه يعبر بوضوح عن سخطه على الماركسية.

إن هذا العمل يدرس القبائل التركية، والخانيات، وولايات عصور ما قبل وما بعد الإسلام، ويقدم في المجلد الأول معلومات عن الأتراك الأوغوز ومنشأهم مدعيًا أنهم يمثلون كافة الأتراك الموجودين في تركيا حاليًا. أما تاريخ العثمانيين، فيتناوله الجزء الثاني من الموسوعة (مجلدات 8–14) الذي يحمل عنوان «تاريخ الحضارة التركية: تاريخ الحضارة والمؤسسات والثقافة والفن في العصر العثماني».

وتعد هذه المجلدات نموذجاً لتأريخ العصر العثماني بأسلوب قديم ومبتذل حيث أنها تعرض تاريخ السياسة، والجيش، والمؤسسات، والثقافة، والفنون، والشؤون الدبلوماسية مصنفة إياها وفقاً لعهود حكم السلاطين. وعلى الرغم من أن تلك المجلدات تقدم معلومات عن كافة القبائل والولايات التركية الممتدة من أوروبا إلى الصين في الماضي والحاضر، فإنها تركز بشكل أساسي على التاريخ العثماني. والعمل يسرد التاريخ العثماني من خلال ربطه بآثار ما قبل العصر العثماني أو حتى عصر ما قبل الإسلام.

تجدر الإشارة إلى استخدام المؤلف لـ «تاريخ تركيا العظمى» كعنوان لعمله، وهو ما يعد خروجاً عن استخدام المسافرين والدبلوماسيين المعهود لكلمة «تركيا» في كتاباتهم للإشارة إلى كل من الأراضي العثمانية والمنطقة الواقعة داخل حدود الجمهورية التركية بالإضافة إلى بسطه للتاريخ العثماني على نطاق جغرافي عريض، واستخدامه لكلمة «تركي» بدلاً من «عثماني» في إطار حديثه عن عهد الإمبراطورية العثمانية. فالعمل يشير، على سبيل المثال، إلى الحرب «التركية-الإيرانية» أو «التركية-الروسية» بدلاً من استخدام مصطلحات الحرب «العثمانية-الإيرانية» أو «العثمانية-الروسية» المتعارف عليها في عملية التأريخ. كما يطلق المؤلف على الفترة الممتدة من عهد الإمارة العثمانية وحتى اعتلاء محمد الثاني للعرش اسم «تركيا العثمانية الوسطى»، بينما يطلق على الفترة التالية التي شهدت توسيع الولاية العثمانية لحدودها وتحولها إلى إمبراطورية بعد حكم محمد الثاني «الإمبراطورية العالمية التركية» (المجلد 3، الكتاب الخامس). ويعد تأكيد المؤلف على الأصل التركي للعثمانيين قضية مثيرة للجدل في الدراسات الأكاديمية.

فريال تانسوج

ترجمة داليا صيري



دي) باللغة الإنجليزية فقط. وتحتوي النسخة الإلكترونية نحو 65 لقطة فيديو، و9 مقطع أغنية، و2714 صورة وشرح توضيحي، و647 خريطة.

ببوساجيت تشاند
ترجمة صالح العصيمي



Öztuna, Yılmaz. *Başlangıcından Zamanımıza Kadar Büyük Türkiye Tarihi: Türkiye'nin siyasi, medeni, kültür, teşkilat ve sanat tarihi*, İstanbul: Ötüken Yayınevi, 1977, 14 Volumes.

ملخص

تاريخ تركيا العظمى منذ البداية وحتى الزمن المعاصر تاريخ السياسة والحضارة والثقافة والمؤسسات والفن في تركيا

Başlangıcından Zamanımıza Kadar Büyük
Türkiye Tarihi:

Türkiye'nin siyasi, medeni, kültür, teşkilat ve
sanat tarihi

يتناول هذا العمل المكون من 14 مجلداً تاريخ السياسة والمؤسسات والثقافة والفن في الولايات التركية التي تأسست في المنطقة الممتدة من الأناضول وحتى الهند والصين، ومن بينها الإمبراطورية العثمانية، ويتتبع العمل تطور تلك الولايات عبر العصور بدءاً من عصر ما قبل التاريخ.

والعمل مقسم إلى جزئين. الجزء الأول بعنوان "تاريخ الأتراك وتركيا السياسي"، ويشمل المجلدات من الأول إلى السابع؛ والجزء الثاني بعنوان "تاريخ الحضارة التركية"، ويشمل المجلدات من الثامن إلى الرابع عشر. كما أن كل جزء مقسم إلى "كتب" يبلغ عددها خمسة عشر في الجزء الأول (مجلدات 1-7)، وسبعة في الجزء الثاني (مجلدات 8-14). وفي نهاية المجلد السابع، هناك سلسلة لأنسب الحكام العثمانيين تشتمل على مخطط يوضح فترة حكم كل سلطان، والعدد التقديري لسكان القارات والولايات والمدن الكبرى في الفترة من 1453-1914، علاوة على تاريخ موجز لتلك الفترة، ومسرود للكلمات، وبعض الإضافات والتصحيحات، وفهرس للمجلدات من الأول إلى السابع. أما فهرس الجزء الثاني (مجلدات 8-14) فيقع في المجلد الرابع عشر. ويشتمل هذا الجزء على قائمة طويلة للمراجع (199 صفحة) تحتوى على وثائق أرشيفية ترجع إلى العصر العثماني، ونقوشات، وسجلات تاريخية، ودراسات أجنبية وتركية، وأدلة سفر، وأشياء من هذا القبيل. ويعقب قائمة المراجع إضافات وتصحيحات خاصة بالجزء الثاني (مجلدات 8-14).

إن الجزء الأول من الموسوعة (مجلدات 1-7)، والذي تعد لغته عتيقة إلى حد ما بالنسبة للقارئ المعاصر، لا يتناول القبائل التركية، والخانيات، والولايات، والسلاجقة، والعثمانيين

عن معظم المجالات. شأنها شأن غيرها من الموسوعات العلمية الوطنية، تقوم بنجلابيديا (Banglapedia) بمهمة توفير الوصول إلى المعلومات وإلى أن تكون دليل المعرفة العامة بشأن جميع جوانب بنجلاديش. كعمل مرجعي، تعد هذه الخلاصة الوافية الفريدة لمعارف السكان الأصليين مفيدة للطلاب، وعمامة القراء والمتخصصين، فضلاً عن أولئك الذين تعد بنجلاديش غير مألوفة لهم.

وتحتوي الموسوعة على أكثر من 6000 مدخل من 1200 عالم محلي ودولي حول البنغال حتى عام 1947 وحول بنجلاديش حتى الوقت الحاضر. والموسوعة توفر البيانات والوقائع والمعلومات حول جميع فروع المعرفة. ومنذ الحقبة الجيولوجية القديمة إلى الحاضر تعرضت هذه المنطقة إلى تغييرات مستمرة غيرت من مواردها الطبيعية وواقعها السياسي أدت إلى الحالة الراهنة لبنجلاديش. من الناحية التاريخية فبنجلاديش تكون كامل الهند الشرقية في العصور القديمة، و صباح الأول البنغالي (Subah-i-Bangla) في فترة العصور الوسطى، وولاية البنغال الرئاسية في الفترة البريطانية، وشرق ولاية البنغال، وشرق باكستان وبنجلاديش. تحتوي بنجلابيديا (Banglapedia) على 1592 من الرسوم التوضيحية، و2063 من الإحالات المرجعية، ومعلومات الخرائط، والجداول والإحصاءات. وقد صنفت المداخل وحررت في ست فئات تحريرية مختلفة هي: الفنون والعلوم الإنسانية، التاريخ والدولة والحكم، المجتمع والاقتصاد، العلوم الطبيعية والعلوم البيولوجية.

وتعد بنجلابيديا (Banglapedia) شاملة ووافية من حيث فقط أنها أدمجت المواضيع التي تعتبر مهمة في سياق بنجلاديش كأمة، وكيف جاءت وفي أي سياق سياسي وثقافي وجغرافي ينظر اليوم إلى هذه البلاد وشعبها. ولا وجود لبعض الموضوعات المتخصصة ولكن هناك موضوعات أخرى أعطيت التغطية الكاملة. ولم يقتصر الوصف التفصيلي للـ 64 مقاطعة فقط؛ بل شمل هذا الوصف التفصيلي كلا من الـ 451 (upazilas) مقاطعة فرعية: من حيث الوصف لتضاريس المناطق إلى عدد مفاصق الدجاج والسمك (الدواجن) ومزارع الألبان، وكذلك من المحاصيل الزراعية الرئيسية في المنطقة إلى مرافق الاتصالات، ومن الشخصيات المهمة إلى الأماكن أو المؤسسات المهمة، ولم يهمل إلى القليل.

وقد تجنبت الموسوعة بعض القضايا المثيرة للجدل السياسي واللاهوتي. وقد اعتبر بعض القراء أن المشروع يظهر علامات التأثير بالتحيز السياسي الحكومي للحزب القومي (BNP-Jamat): جماعة بي إن بي؛ بينما آخرون غير راضين عن النقص أو المعلومات غير الصحيحة عن مواضيع معينة مثل: الأقليات العرقية، وحركة التحرر، والهندسة المعمارية والفن. بيد أن هذا لا ينبغي بأي حال من الأحوال أن يقلل من أهمية مثل هذا الجهد الفريد من نوعه. ووفقاً لرئيس التحرير، البروفيسور سراج الإسلام (Sirajul Islam) فيوصفه مشروعاً شاملاً إلا أن لديه بعض نقاط الضعف، والذي استدعى تشكيل منظمة بنجلابيديا الموثوقة (Banglapedia Trust) لتولي مهمة إبراز إضافات محدثة.

تقع النسخة المطبوعة من بنجلابيديا (Banglapedia) والتي هي عبارة عن عشرة مجلدات في لغتين: البنغالية والإنجليزية لخدمة كل من المستخدمين المحليين والأجانب الدوليين. وهي متاحة أيضاً على شبكة الإنترنت وعلى أقراص مدمجة (سي

الموجودة فيها هي نتاج بحوث مستقلة لجوانب من تاريخ جمهورية أذربيجان الحديثة لم تستوف حقها من الدراسة بعد. وفي ذات الوقت، يوضح المحررون أن الموسوعة لا يمكن اعتبارها كاملة نظرًا لحظر النظام الشيوعي الدراسة الموضوعية لتاريخ جمهورية أذربيجان، ودمار كم كبير من المستندات، علاوة على صعوبة الوصول إلى الأرشيفات المحددة.

وأهم ما يميز هذه الموسوعة هو اشتغالها على العديد من المدونات المرتبطة بأوائل عهد الاستقلال (1918-1920). وتجدر الإشارة في ذات الوقت إلى أنه رغم كون معظم المقالات تميل إلى شرح الجوانب الاجتماعية والسياسية لتطور الدولة الأذربيجانية، فإن النواحي الاقتصادية، والعلمية، والثقافية غير مستوفاة بشكل مرض. ويبدو هذا التفاوت جليًا بشكل خاص في مواد التراجم. فعلى الرغم من اشتغال الموسوعة بالطبع على بعض التراجم المدعمة بالوثائق، والتي غالبًا ما تكون مزودة بصور أرشيفية، فأسماء الكثيرين من أعلام دولة أذربيجان في كل من العهد السوفيتي والعصر الحديث لم يرد ذكرها. ومن بين هؤلاء: صامد فيرجون، يوسف صامدجولو، كارا كاراييف، بولاد بيوليبولجولو، فاجيف وعزيرة مصطفى زيد، مايكيل رزاجولوزيد، زينب خانلاروفا، باختيار فاخازيد، إلبيك رزاقوليبف، ميرعلي واكتاي مير كاسيموف، جابيل ألييف، عليم جاسيموف وكثيرون آخرون. ويشير المحرر في المقدمة إلى ضرورة إعداد طبعة موسوعة ومنقحة في المستقبل.

أورخان مير-كاسيمو
ترجمة حسين عبد الساتر



Sajahan, Miah and Islam, Sirajul. Banglapedia: national encyclopedia of Bangladesh. Dhaka: Asiatic Society of Bangladesh, 2003, 10 Volumes.

<http://banglapedia.search.com.bd>

ملخص

بنجلابيديا: الموسوعة الوطنية لبنجلاديش

Banglapedia: National Encyclopedia of Bangladesh

تمثل بنجلابيديا (Banglapedia) الموسوعة الوطنية لبنجلاديش مجهودًا ناجحًا لتلبية حاجة منذ وقت طويل لوجود عمل مرجعي موسوعي النوع في ميدان الدراسات البنجلاديشية والذي يعرض للمعرفة الأشمل عن بنجلاديش سواء المعرفة التاريخية الماضية أو الحديثة. يجمع بنجلابيديا (Banglapedia) بين كل من منهج الموسوعة الحديثة، تحديداً بوصفه مرجعاً شاملاً للحقائق وسريعاً وسهلاً الاستخدام، وكذلك بوصفه مكتبة متكاملة تحتوي على مقالات

وترجماتها. الملحق الثاني (783-786) يجمع النصوص المتقبسة في الموسوعة نفسها. الملحق الثالث (787-794) يتضمن النصوص المتقبسة من ترجمة Chauvin. الملحق الرابع (795-800) يحوي لائحة مقارنة مع الأنواع القصصية المماثلة. الملحق الخامس (801-808) هو عبارة عن لائحة بموتيفات ألف ليلة وليلة وفقاً لـ Stith Thompson's Motif-Index. أما الملحق السادس فيشير إلى النصوص المتقبسة من Arabia Ridens. تلي هذه الملحقات ببليوغرافيا موسعة لألف ليلة وليلة (811-852)، تكمن أهميتها في أنها تتضمن المراجع العربية إلى جانب أحوالها باللغات الأجنبية.

إن هذا العمل خطوة جبارة في دراسة ألف ليلة وليلة بشكل علمي على كل الصعد، وسيشكل، دون ريب، بمقالاته ولوائحه وجداوله المقارنة، مرجعاً لا غنى عنه للباحثين لسنوات عديدة.

بلال الأرفه لي



Makhmudov, Iagub. *Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası*. Baku (Bakı): Lider Nəşriyyat, 2004-5, 2 Volumes.

ملخص

موسوعة جمهورية أذربيجان

Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası

تتكون هذه الموسوعة من جزئين، وهي مكتوبة باللغة الأذربيجانية. وقد قامت دار لايدر للنشر في مدينة باكو بنشر المجلد الأول (439 صفحة) عام 2004، والمجلد الثاني (467 صفحة) عام 2005. ويصل معدل تداول تلك الموسوعة إلى 25000 نسخة، وأهم محرريها هو أياجوب محمودوف. تتكون الموسوعة من 1500 مقال مخصصة لتاريخ قيام وتطور جمهورية أذربيجان، وهي مزودة بالعديد من الأشكال التوضيحية. كما تحتوي الموسوعة على خرائط ملونة وخرائط أبيض وأسود، وصور، وبورتريهات، وجداول، وأشكال توضيحية، وغيرها تنشر لأول مرة وفق تقرير الناشرين. وهناك ثبت للمراجع في نهاية كل مقال، وقائمة بالمؤلفين في نهاية كل مجلد.

وهذه الموسوعة نتاج الدعم والتنسيق مع كل من إدارة السياسة الخيرية التابعة للفرع التنفيذي للحكومة، ومديرية أرشيفات الدولة، وأكاديمية العلوم الحكومية، وجامعة باكو الحكومية، ومتحف التاريخ، ومتحف الاستقلال، وبعض الهيئات الأكاديمية والحكومية والثقافية الأخرى. ويشير ناشرو الموسوعة إلى إنها "أول بحث علمي أساسي يعكس كافة جوانب تاريخ جمهورية أذربيجان".

وهكذا فإن هدف هذه الموسوعة هو وصف مراحل تأسيس جمهورية أذربيجان المختلفة من منظور علمي وبشكل شامل وموضوعي. وتشير مقدمة الموسوعة إلى أن كثيراً من المقالات

الطويلة التي يركز عليها، إن أمكن ترتيب المعلومات فيه تاريخياً بحيث يتم تناول موضوع الشيطان في الحقب التاريخية المختلفة أو لدى الحضارات أو الديانات المختلفة، فسيكون ذلك أيسر في الاستخدام بالنسبة للقارئ.

إيشهان كوك
ترجمة داليا صبري



Wassouf, Hassan, Marzolph, Ulrich, Leeuwen, Richard van. *The Arabian Nights Encyclopedia*. Santa Barbara: ABC-CLIO, 2004, 2 Volumes.

ملخص

موسوعة ألف ليلة وليلة

The Arabian Nights Encyclopedia

هذا العمل موسوعة شاملة لكتاب ألف ليلة وليلة من مجلدين بتحرير Richard van Leeuwen و Ulrich Marzolph. يتضمن المجلد الأول مقدمة مختصرة بقلم Marzolph، وأربع عشرة مقالة (1-6) كتبها أهم دارسي ألف ليلة وليلة في مواضيع متباينة ومتنامة تدرس نواحي مهمة ومتعددة من الكتاب. فعلى سبيل المثال تدرس هذه المقالات أساليب السرد والكتابة في ألف ليلة وليلة، وتراثها الشفهي والمخطوط والمرئي، والعلاقات المثلية والصور الرجولية فيها، وصورة اليهود من خلالها، وتراثها الشعبي والاجتماعي، وارتباطها بالملامح الشعبية والأدب العربي الحديث ومفهوم الاستشراق. من الطبيعي أن لا تشمل هذه المقالات كل نواحي ألف ليلة وليلة بسبب طبيعة العمل، غير أن مقالة تشير إلى علاقة ألف ليلة وليلة بالأدب الأوروبي قد تكون إضافة مهمة لهذه المجموعة.

يشكل القسم الثاني، "ظاهرة ألف ليلة وليلة"، معظم المجلد الأول (63-464). يتكون هذا القسم من لائحة لـ 551 حكاية، مرتبة ألفبائياً، تتضمنها ألف ليلة وليلة بطبعاتها العربية والأوروبية ومخطوطاتها. تتضمن كل مادة في هذه اللائحة ملخصاً عن بنية الحكاية وإشارات متعددة تقارن وتربط القصة بأخواتها في اللائحة.

يشكل القسم الثالث معظم المجلد الثاني (465-741)، وهو عبارة عن معجم شامل لألف ليلة وليلة، حسب الترتيب الأبجائي. يتضمن هذا المعجم ألفاظاً وعبارات وثيمات ومعاني (موتيفات) ترد في ألف ليلة وليلة، مع الإشارة إلى سياقها التاريخي والثقافي، ويحوي كذلك أسماء الجامعين لألف ليلة وليلة ومحققها ودارسيها والكتاب المستوحين منها، شرقاً وغرباً، وبلغات مختلفة.

يخصّص محرران القسم المتبقي من المجلد الثاني للملحقات، وأولها ملحق للنصوص المقتبسة (743-782) يبين موقع كل حكاية من حكايات ألف ليلة وليلة في أهم طبعاتها ومخطوطاتها

للقارئ الإستفادة من المعلومات الموجزة لكن الأساسية المقدمة في هذا القاموس، بل ويمكن استغلاله للأغراض التعليمية شريطة قراءته قراءة نقدية.

زينب أوغوز
ترجمة مي زكي



Korkmaz, Esat, *Ansiklopedik Şeytan Tasarımı Terimleri Sözlüğü*. Istanbul: Anahtar Kitaplar, 2006.

ملخص

قاموس المصطلحات المتصلة بالشيطان

Ansiklopedik Şeytan Tasarımı Terimleri Sözlüğü

تتألف هذه الموسوعة من مجلد واحد باللغة التركية وقد قام بإعدادها عزت قرقرماز وهذه هي المحاولة الرابعة للمؤلف لتجميع ومناقشة مصطلحات مرتبطة بموضوع معين. وقد قام في هذا الكتاب بتجميع ومناقشة مصطلحات مرتبطة بالشيطان والشر في حضارات وأديان مختلفة على مر التاريخ.

يبدأ الكتاب بمقدمة طويلة إلى حد كبير بالنسبة لقاموس. وهو أمر متعمد من قبل المؤلف لضمان فهم القارئ لهدف الكتاب بوضوح. ويقدم المؤلف في هذه المقدمة دراسة تاريخية للشياطين والشر كي يساعد على فهم محتوى الكتاب بشكل أفضل. فيبدأ بمناقشة عامة لمفهوم الشر، ثم ينتقل إلى مناقشة فكرة الشر/الشيطان في المجتمعات البدائية في أفريقيا وأمريكا وأوروبا وكيف أسهمت تلك الأفكار في فكرة الشياطين في الحضارات التالية. وقد تمكن المؤلف في هذه المقدمة أن يتناول فكرة الشر/الشيطان في كل الحضارات والديانات الرئيسية عبر التاريخ (الحضارات الإغريقية والرومانية والمصرية والأسبوية والديانات الهندوسية والبوذية وكل الأديان القائمة على التوحيد). وهذا الشرح الوافي بمثابة خلفية تاريخية يستطيع القارئ أن يبني عليها أثناء قراءته للكتاب.

وقد اعتمد المؤلف في تجميعه للمصطلحات التي يناقشها الكتاب على 57 مصدرًا تم ثبوتها في قائمة المراجع الموجودة في النهاية. ولا يقتصر المؤلف على تناول الكلمات أو المصطلحات التي تتكون من كلمة واحدة بل ينطرق أيضًا للأمثال والتعبيرات الاصطلاحية المرتبطة بالموضوع. وتلك المداخل التي تتكون من أكثر من كلمة تسرد أجدبياً وفقاً للكلمة الأولى في العبارة التي يتم مناقشتها أيضاً إن لزم الأمر.

يوفر هذا الكتاب، من خلال تناوله المسهب للمصطلحات محل النقاش في الحضارات والديانات المختلفة عبر التاريخ، مصدرًا قيماً وشاملاً عن فكرة الشياطين والشر على الرغم من أنه في صورته الحالية قد يسبب بعض اللبس للقارئ الذي تعوزه الخبرة. ففي ضوء الموضوع الذي يتناوله الكتاب والفترات

ملخص

القاموس الموسوعي للعمارة

Ansiklopedik Mimarlık Sözlüğü

يتكون هذا القاموس، للكاتب دوغان هاسول، من 500 صفحة حيث يحتوي على المصطلحات التركية في العمارة والبناء. ولا يعرض الكتاب هذه المصطلحات في إطار مجال العمارة فقط، بل أيضًا في ضوء الاتجاهات العامة في فن العمارة وتطورها التاريخي. وتضم بعض المدخلات صورًا توضيحية، هي في معظمها رسومات فنية. كما أن المدخلات حول الاتجاهات المعمارية تعتبر شاملة إلى حد كبير ومدعمة بالأمثلة مما يجعل متابعتهم أمرًا سهلًا. وجدير بالذكر أن هذه الأمثلة للاتجاهات المعمارية، والغالبية منها ذات أصول غربية، تستخدم أيضًا في التعليق على مباني بعينها في تركيا مما يجعلها ملائمة تمامًا للقراء الأتراك. ورغم أن الأصول اللغوية للمصطلحات ليست الهدف الرئيسي للقاموس، إلا أن معظم المدخلات به تذكر جذور الكلمات وأحيانًا أصلها. على سبيل المثال، إذا كانت الكلمة ذات أصل لاتيني أو يوناني فيسجل ذلك في القاموس، بينما لا ينطبق ذلك في حالة إذا ما كان أصل الكلمة فارسيًا أو عربيًا.

ويعد واحدًا من أهداف هذا العمل الأساسية هو تنفيذ الاعتقاد بأن اللغة التركية غير مناسبة لعلم العمارة (وللعلوم بصفة عامة). ولهذا، فإن القاموس يتضمن بعض المصطلحات التي لم تعد تستخدم أو تلك التي تستخدم فقط في بعض المناطق الجغرافية أو بعض المجالات المتخصصة في العمارة وذلك بقصد «إعادة هذه الكلمات إلى اللغة المتداولة». ورغم أن ما يقرب من نصف المدخلات تاريخية، إلا إنه لا يمكن اعتبار هذا القاموس عملاً تاريخيًا شاملاً. فإن بعض العناصر التي لا تتوافق مع التعريفات والتصنيفات المستخدمة في الأوساط الأكاديمية تتطلب منهجًا أكثر نقدية تجاه محتواها الموسوعي. فالقاموس يذكر، على سبيل المثال، عدة آراء قديمة تجاه بعض أنواع وعناصر البناء - والتي تعتبر محط اختلاف فيما يخص تعريفاتها ووظيفتها وتطورها التاريخي (مثل تلك الأنواع من العصرين العثماني واليوناني القديم) - بلغة تعطي انطباعًا خاطئًا أن هذه الأنواع والعناصر لا يرقى إليها الشك. أما فيما يخص المدخلات التي تتناول الاتجاهات المعمارية، والتي تكون النصف الثاني من القاموس، فإن الغالبية العظمى منها يتعلق بتلك الاتجاهات التي سادت أوائل القرن الحادي والعشرين وأمتلتها، بينما إجاهات مرحلة ما بعد السبعينيات لا تكاد تذكر إلا قليلًا. وجدير بالذكر أنه، بالنظر إلى الإهتمام الزائد عن الحد الذي تحظى به بعض المصطلحات، يبدو واضحًا أن السبب وراء ذلك هو إثبات وتأكيد أن هناك العديد من الكلمات في مصطلحات البناء التركية ذات أصل تركي ويتم تداولها بكثرة.

وبالرغم من هذه العيوب، فإن هذا القاموس يعد الأول من نوعه في جمع المصطلحات التركية الخاصة بالعمارة، ولذلك يعتبر عملاً مفيدًا يسهم في مجالات مزاولة وتاريخ وفلسفة العمارة حيث يمكن أن يستخدمه المصممون والمؤرخون وكذلك المهندسون المعماريون بمختلف درجاتهم من المعرفة. ويمكن

وقد تم تصنيف المدخلات بالموسوعة إلى عدة أقسام عامة: الأنواع الأدبية في الأدب الشعبي، الشخصيات الخيالية المتكررة، والمصطلحات التي يتعدى معناها الرمزي في سياق الفولكلور التركي حدود معناها المعجمي. وبعد أن يتم تعريف كل مدخل في سياق الأدب مجهول الهوية، أدب «أشيك» (الأدب الشعري)، والأدب الديني/الصوفي، تقدم أمثلة لتوضيح كيفية استخدام المصطلح في الأعمال التي تنتمي للأنواع الأدبية السابق ذكرها. وتساعد هذه الأمثلة الأدبية في وضع كل مصطلح في سياقه الصحيح، مما يعطي الإنطباع أن الموسوعة ترقى إلى مستوى المختارات. ورغم أن الأمثلة المذكورة عبارة عن أعمال للعديد من الأسماء في الأدب الشعبي - مثل أشيك ماهزوني، أشيك ويسيل، دادالوغلو، ديرون ابدال، ارزورمولو امراه، غوهيري، كاراجاوغلان، كوروغلو، بير سلطان ابدال، ويونس امرى - إلا أن هؤلاء الشخصيات لا يحظون بمدخلاتهم المنفصلة في الموسوعة. كما أن هناك عدة أعمال مهمة في الأدب الشعبي غير موجودة بالموسوعة.

جدير بالذكر أن كل مصطلح أدبي موجود ومعرف في الموسوعة، سواء بالتفصيل أو باختصار، دائمًا يتبع بما يمثله في الأعمال الأدبية. وسيجد القارئ أن الأنواع الأدبية الأساسية في الأدب الشعبي، مثل الملحمة، الأغنية الشعبية، الأسطورة أو المسرح التركي التقليدي، قد تم تعريفها بالتفصيل كما أن الأمثلة الخاصة بها مذكورة بنصوصها الكاملة في المدخل مثل نصوص الحكايات الملحمية، الأغاني الشعبية أو المسرحيات التركية التقليدية.

ومن أهم خصائص الموسوعة قوائم المراجع التي يتضمنها كل مدخل، حيث لا يذكر المؤلف البيروق في هذه المراجع الأعمال الكبيرة فقط - مثل «مجموعة الكلمات التركية» (Divanü Lügat-it Türk)، «حكمة المجد الملكي» (Kutadgu Bilig)، «نقوش أورهُون» (Orhun Abideleri)، و«كتاب الرحلات» (Seyahatname) - بل يذكر أيضًا أعمال لباحثي ودارسي الأدب الشعبي من مختلف المدارس الفكرية.

وأخيرًا، فإن هذا القاموس الموسوعي يعتبر عملاً شاملاً حسن الإعداد. لكن، تجدر الإشارة هنا إلى أن ليس جميع المدخلات تتمتع بنفس القدر من التفصيل، فبينما تم شرح بعض المصطلحات في مقالات مطولة، تم تعريف مصطلحات أخرى باختصار شديد.

بورجو كاراهان
ترجمة مي زكي



Hasol, Doğan. *Ansiklopedik Mimarlık Sözlüğü*. İstanbul: Yapı-Endüstri Merkezi, 1975.

المعجمي. وقد ذكرت أمثلة في بعض المدخلات لكن لم يتبع ذلك بصفة منهجية في الموسوعة.

ويعد واحدا من عيوب هذه الموسوعة أن المدخلات بها لا يتبعها قائمة بالمراجع أو توصيات لمزيد من القراءة. فإن الحاجة إلى قوائم بالمراجع تبدو ماسة، خاصة في تلك المدخلات الهامة التي لا تقدم معلومات مستفيضة مثل تلك التي تتناول "أدب الديوان"، "القصة القصيرة"، "الأدب الشفهي"، "الأدب التركي في عصر ما بعد التنظيمات"، الخ. ومن بين العديد من المدخلات التي لم تأخذ حظها من المعلومات، تعتبر "الرواية" أهمها حيث نجد أن التعريف مختصر للغاية، كما أن أنواع الرواية المختلفة لم تذكر باستثناء "مضاد الرواية" و"الرواية التاريخية" حيث نجد تعريفاتها مقتضبة مع غياب الأمثلة.

ومن النقاط الهامة التي تجدر الإشارة إليها أن المؤلف لا يتبع منهجا موضوعيا، فهو يذكر رأيه الخاص بوضوح حول بعض المصطلحات. على سبيل المثال، في المدخل الخاص بـ"الأدب الإباحي"، بدلا من أن يشرح المؤلف كيف ومتى ظهر الأدب الإباحي، فهو يشير إلى أخطار هذا الجنس الأدبي وأنه شخصيا لا يقبل هذه الأعمال. لكن هذا المنهج الشخصي غير مقبول في موسوعة للمصطلحات الأدبية.

وأخيرا، يمكن القول أن موسوعة المصطلحات الأدبية لا ترقى في الواقع إلى مستوى الموسوعة، حيث أن عرض المدخلات بها غير مستفيض، كما أن القارئ لا يجد توصيات لمزيد من القراءة. على هذا، فإن العمل لا يمكن أن يكون مفيدا لدارسي الأدب، بل لطلبة المرحلة الثانوية والمواد غير المختصة على الأكثر.

بورجو كاراهان
ترجمة مي زكي



Albayrak, Nurettin. *Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü*. Çağaloğlu (Istanbul): L&M Yayınılık, 2004.

ملخص

القاموس الموسوعي لمصطلحات الأدب الشعبي

Ansiklopedik Halk Edebiyatı Terimleri Sözlüğü

تتكون موسوعة المصطلحات الأدبية للأدب التركي الشعبي، والمكتوبة باللغة التركية، من جزء واحد. وهي تعد عملا شاملا يمكن أن يفيد منه دارسو الأدب الشعبي والباحثون الأكاديميون. يضم القاموس 513 مدخلا مرتبة حسب التسلسل الأبجدي في نسق يسهل متابعته. يتضمن كل مدخل تعريفات، معلومات حول أصل الكلمة، وعدة من الأمثلة التوضيحية للمصطلح وللنوع الأدبي الذي ينتمي إليه. ويتبع كل مدخل قائمة مستفيضة بالمراجع، لكن لا يوجد فهرس.

تفحص المؤلف 103 مصادر ذات صلة من أجل تحديد المصطلحات المتعلقة بالتشيع والبيكتاشية التي سيضمها المسرد، وهو يعرض هذه المصادر في الببليوغرافيا نهاية الكتاب. وعلاوة على المصطلحات المكونة من كلمة واحدة، يحتوي الكتاب على كلمات تُعتبر أذكاءً وعبارات متداولة. وتظهر المصطلحات المستعملة في الكتاب في الفهرست نهاية المسرد. المصطلحات والأدكار والعبارات المتداولة مرتبة أبجديًا في الكتاب. أما المدخلات المكونة من أكثر من كلمة واحدة فمرتبة على الكلمة الأولى منها. كما أن كلمات المدخلات المعبرة مهمة مشروحة نوعًا ما. كذلك فالمسرد يضم الدلالات السنوية والقاموسية والشروح الاشتقاقية لبعض المدخلات.

ولا يعرض المؤلف المعادل القاموسي للمصطلحات والأدكار والعبارات المتداولة في الفهرست فحسب؛ بل يتناول الجذور الثقافية والدينية للتشيع والبيكتاشية في أثناء شرح المدخلات. كذلك فإن جوانب قيمة من هذه الثقافة القائمة على التراث الشفهي يجري تدوينها، إضافة إلى مناقشة التطورات التاريخية والثقافية والسياسية المهمة للشعبة والبيكتاشية في المسرد.

مع أن التشيع والبيكتاشية مختلفان في العقائد والطقوس، فإنهما يشتركان في كثير من الفلسفة والثقافة. وتعد الثقافة الشيعية البيكتاشية واحدة في تركيا اليوم. ويوافق الكاتب على هذه الفكرة في مسرده، وقد نجح تمامًا في تأليف مسرد مشترك للتشيع والبيكتاشية. بيد أن مفهوم وحدة التشيع والبيكتاشية يؤدي إلى نقص في دراسة الاختلافات بينهما وإلى نقص في المعلومات حول عقائد البيكتاشية وطقوسهم. ويمكن اعتبار هذا نقطة الضعف الوحيدة في المسرد.

إجهان كوتش

ترجمة حسين عبد الساتر



Karataş, Turan. *Ansiklopedik Edebiyat Terimleri Sözlüğü*. Ankara: Akçağ, 2004.

ملخص

موسوعة المصطلحات الأدبية

Ansiklopedik Edebiyat Terimleri Sözlüğü

تم نشر موسوعة طوران كاراتاش للمصطلحات الأدبية في طبعين، وقد اعتمد هذا الملخص على الطبعة الثانية الموسوعة والتي نشرت في عام 2004 وتضم 53 مدخلا إضافيا. وتغطي هذه الموسوعة المصطلحات الأدبية في كلا الآداب التركية والغربية، ولا تحتوي على فهرس. وقد أضاف المؤلف في النهاية قائمة محدودة للمراجع حيث تضم المراجع التركية فقط باستثناء كتاب "نظرية الأدب" لرينيه ويلك وأوستن وارن. ورغم أن كاراتاش يذكر في المقدمة أنه لم يضمن موسوعته المعنى المعجمي للمصطلحات، فإن كل مدخل يبدأ بالتعريف

- صفحة، وتجدد الإشارة إلى أن هناك فهارس أثبتت في بداية كل جزء.
- بالإجمال هذا عمل موسوعي يقدّم ملاحظات موجزة شاملة عن سيرة النبي الذي أنزل عليه القرآن، وجمع القرآن، وعلموه، ومعجمه، وتفسيره، ويبدو أنّ لدى المؤلف اتجاها إسلاميا خالصا.
- تناول فنون الأساطير الدنيوية والدينية في مختلف البيئات والعصور.
- تناول الموضوعات الفنية أسطورية كانت أو دينية أو حضارية.
- طعم المعجم برسومات شارحة، ووضعت منفصلة عن النص.

أورنك زيب الأعظمي
وقد ذيل المعجم بـ 715 صورة ملونة وغير ملونة في 40 صفحة مع الإشارة في الهامش إلى أصحابها أو ما ترمز إليه.



ملاحظات:

- يقرأ المعجم من الشمال إلى اليمين بسبب الخطة التي انتهجها الكاتب حسب الترتيب الإنجليزي .
- الرسوم الداخلية شحيحة مقارنة مع حجم الكتاب حيث تتوالى الصفحات عارية من زينة الرسومات والصور.
- التزم الكاتب بمنهجه التزاما دقيقا ولم يذكر إلا ما تعلق بالثقافة بصفة، وإن أجدف في عدم ذكر بعض الثقافات العربية والإسلامية البالغة الأهمية بشكل قد تلبس عليه التهمة بكامل لباسها. ولعل عذره في هذا أفتح من الذنب لإفراطه في ذلك.
- ختم الكتاب بسرد محمود للألفاظ العربية والفرنسية التي وردت في المعجم ثم أتبع ذلك بقائمة للمراجع العربية .
- عكاشة، ثروة. ا لمعجم الموسوعي للمصطلحات الثقافية، انجليزي-فرنسي-عربي : مع مسردين ورسوم. مصر: لانگمن 1990.
- Ukashah, Tharwat. *al-Mu'jam al-mawsu'i lil-mustalahat al-thaqafiyah: Injilizi-Faransi-'Arabi: ma'a masradayn wa-rusum = an encyclopaedic dictionary of cultural terms.* Dokki, Guiza, Egypt: Egyptian International Publishing Co./Longman, 1990.

ملخص

العمل في مجمله يستحق التقدير وهو مرجع غاية في الأهمية للطلاب العربي الذي له ميول للفنون والمسرحيات والدراسات الفنية الغربية خصوصا.

المعجم الموسوعي للمصطلحات الثقافية

إنجليزي - فرنسي - عربي

أيوب صالح هارون



Korkmaz, Esat. *Ansiklopedik Alevilik Bektaşılık terimleri sözlüğü.* Istanbul: Ant Yayınları, 1994.

ملخص

مسرد للتشيع والبكتاشية

Ansiklopedik Alevilik ve Bektaşılık Terimleri Sözlüğü

مسرد للتشيع والبكتاشية لمؤلفه عزت قرقماز هو عمل مكتوب بالتركية في مجلد واحد. أما الطبعة الأخيرة من الكتاب المنشورة عام 2005 فهي طبعة مزيدة من الطبعات الثلاث الأولى. وكانت الطبعة الأولى في أوائل تسعينات القرن العشرين أول عمل يجمع مصطلحات التشيع والبكتاشية. ويزعم الكاتب أن العمل ما يزال المصدر الوحيد حول المجتمعات الشيعية والبكتاشية التي تعتمد غالبًا على التراث الشفهي.

هذا المعجم الذي وضعه د. ثروت عكاشة وطبع في مصر عام 1990 واحد من المعاجم النادرة المتخصصة في المصطلحات الثقافية من حيث المحتوى والأسلوب العربي الراقي الذي وشى به الواضع مؤلفه.

يقع المعجم في مجلد واحد ضخم وسميك، فوق المتوسط حجمًا وبأهداف مرسومة خطة. وذلك أن المعجم وضع لغير المتخصصين في مجال الفن، رسما كان أو رقصا أو نحتا أو علما بارزا أو شخصية أسطورية أو فنية مشهورة أو ثقافية أو دينية مرموقة أو ما شاكل ذلك. على أن التصاوير Portraits والمناظر الطبيعية خارجتان من نطاق التغطية.

والباعث لهذا العمل هو اعتقاد واضعه بأن الإمام بالأساطير وأشهر حكاياتها وأبطالها لا يكمل حق الكمال للفرائد العربي أو الشرقي إلا بمعونة من معرفة ما ترمز إليه. وهكذا سلك الكاتب النهج التالي:

- رتب المصطلحات ألفبائيا حسب ترتيبها في اللغة الإنجليزية، وأثبت مقابلها في اللغة العربية والفرنسية. أما الشرح فكان في العربية ليس غير، إلا أنه كان وافيًا كافيًا شافيًا، وقد راوح فيه بين الإسهاب والإطناب حسب الحاجة.
- تناول الفنون المرئية من تصوير ونحت وعمارة .
- تناول الفنون التعبيرية من مسرح وموسيقى وغناء

وبالجمله فهذه الموسوعة شاملة للغاية وتقدم معلومات مفيدة عن الأديان الحية والمنظمات والمذاهب الفكرية، وهي تشبه دليلاً جاهزاً لمن يريد أن يعثر على معلومات بدائية عن أي دين أو منظمة ومذهب فكري ويريد أن يقوم بالبحث على مثل هذه الموضوعات.
أورثك زيب الأعظمي



زهيلي، وهبة. الموسوعة القرآنية الميسرة : - القرآن الكريم، التفسير الوجيز، أسباب النزول، أحكام التجويد، معجم المعاني، معجم الكلمات، لمحات عن علوم القرآن. دمشق : دار الفكر، 2004، 4 مجلدات.

Zuhaylī, Wahbah. *al-Mawsu'ah al-Qurāniyah al-muyassarah: al-Qurān al-Karīm, al-Tafsīr al-wajīz, Asbāb al-nuzūl, Ahkām al-tajwīd, Mujam al-ma'ānī, Mujam al-kalimāt, Lamahāt an ulūm al-Qurān*. Dimashq: Dār al-Fikr, 2004, 4 Volumes.

ملخص

الموسوعة القرآنية الميسرة

هذه الموسوعة التي تحتوي على أربعة مجلدات تم تأليفها باللغة العربية تحت إشراف الدكتور إبراهيم عبده، ونشرتها مؤسسة سجل العرب، القاهرة في 1974م. هي ليست كتاباً مفصلاً ولكنها تحوي كافة الموضوعات المتعلقة بالقرآن بجانب سيرة النبي صلى الله عليه وسلم.
ففي المجلد الأول المعنون بـ"حياة الرسول" تناول المؤلف سيرة النبي مع نظرة خاطفة على جزيرة العرب. شمل الكاتب كل الموضوعات الضرورية من مولد النبي صلى الله عليه وسلم حتى وفاته مع إلقاء بعض الضوء على غزواته، وأصحابه، وأقربائه، وفي النهاية ذكر خاتمة جامعة المصدر الأهم لهذا الجزء هو سيرة ابن هشام، وهو يقع في 319 صفحة.
وفي المجلد الثاني المعنون بـ"العلوم القرآنية" ناقش الكاتب بدء نزول القرآن، وعدد آياته وسوره، وأسباب نزوله، ومختلف أسمائه، وأساليبه، والميزات المختلفة الفنية، وجمعه، وقراءاته العديدة، وقصصه، وغيرها. يقع هذا الجزء في 192 صفحة.
وفي المجلد الثالث المعنون بـ"المعجم القرآني" ذكر المؤلف معجماً لمعانيه الصعبة. تم نقاش الكلمات طبقاً لأصولها أولاً والترتيب الأبجدي ثانياً. المعلومات بدائية وأولية جداً في هذا الجزء وهو يقع في 390 صفحة ويشمل كل كلمة من القرآن.
وفي المجلد الرابع المعنون بـ"التفسير" قدم الدكتور الأبياري تفسير القرآن من "الفتحة" حتى المعوذتين. التفسير ساذج للغاية ولا يتضمن أي نوع من البحث والتحقيق. أما طريقته في التفسير فهو يأخذ آية أو آيتين من السورة ثم يذكر المعنى مشيراً إلى ما أشكل فيها من الكلمات والجوانب. يقع هذا الجزء في 348

الأزهرى السنّي التقليدي ولكن بدون صرامة مفرطة، وستكون عملاً مرجعياً نافعا للأساتذة والطلاب وصانعي القرار في مجال التعليم ومجالات أخرى متصلة حول العالم وللمهتمين بالمعرفة السنّية التقليدية الإسلامية بالخصوص.

هدى ي. الخيزران
ترجمة عادل لقا



الموسوعة الميسرة في الأديان والمذاهب المعاصرة. الرياض: الندوة العالمية للشباب الإسلامي، 1988.

Al-Mawsu'ah al-muyassarah fi al-adyan wa-al-madhahib al-mu'asirah. Riyad: Nadwah al-'Alamiyah lil-Shabab al-Islami, 1988.

ملخص

الموسوعة الميسرة في الأديان والمذاهب المعاصرة

هذه الموسوعة العربية الشاملة على مجلد واحد محتوية على 575 صفحة مع 11 صفحة للمحتويات والمقدمة. تم إعدادها عن جهة الندوة العالمية للشباب الإسلامي، الرياض. ليس لها مؤلف أو مشرف خاص، ولعل الندوة قد عينت بعض الباحثين من العلوم المختلفة للقيام بهذا العمل الجميل. الطبعة التي بيدي ظهرت في 1989م وتم إصدارها من مطبعة الندوة ذاتها. تحتوي الموسوعة على 58 ديناً أو منظمة ومذهباً فكرياً بدءاً من الإباضية وانتهاءً باليهودية. ألقت الندوة الضوء على أديان أو منظمات ومذاهب فكرية الحية اليوم فقط وغير الميئة، وقد تم ترتيب هذه الأديان والمذاهب أبجدياً لكي يستفيد منها القارئ بسهولة إلى جانب إيجاد أي زيادة أو تبديل بسهولة وفي مبكر وقت.
ولإيضاح هذه الأديان والمذاهب الفكرية فقد تم اتباع المنهج الآتي:

1. **المدخل:** وهو دراسة موجزة وشاملة لذلك الدين أو تلك المنظمة والمذهب الفكري
2. **التأسيس وأبرز الشخصيات:** لمعالجة خلفية ذلك الدين بجانب ذكر الشخصيات البارزة التي لعبت دوراً مهماً في تطويره.
3. **الأفكار والمعتقدات:** حيث تم مناقشة أفكار مهمّة ومعتقدات رئيسية للمذهب
4. **الجذور الفكرية:** تم فيها نقاش المصادر والجذور الفكرية الرئيسية التي أخذ منها ذلك دين أو تلك المنظمة.
5. **الانتشار:** تحت هذا العنوان تم ذكر انتشار ذلك الدين أو تلك المنظمة في مختلف المناطق والبلاد.
6. **المصادر:** وفي النهاية ذكرت مصادر مختلفة مفيدة لكي يراجعها الباحث عند الحاجة. يختلف عدد هذه المصادر من أربعة إلى عشرة إلى خمسة عشر مصدراً.

الإسلامي. كما أن غياب النظم الحديثة للتصنيفات القانونية يعني أن العديد من القراء لن يستطيعوا الوصول بسهولة إلى ما يبحثون عنه. كذلك يبدو أن الإحالات العديدة بالموسوعة ليست ملائمة تماما. يذكر أن النسخة الإلكترونية لهذا العمل، والموجودة حاليا على موقع وزارة الأوقاف والشؤون الإسلامية الكويتية، تتمتع بخاصية البحث، لكنها للأسف لا تشتمل على الحواشي.

أرون زيوسو
ترجمة مي زكي



زقزوق، محمود حمدي. الموسوعة الإسلامية العامة. القاهرة: وزارة الأوقاف، مجلس الأعلى للشؤون الإسلامية، 2001، 1488 ص.

Zaqzūq, Maḥmūd Ḥamdī. *al-Mawsu'ah al-Islāmīyah al-āmmah*. al-Qāhirah: Wizārat al-Awqāf, al-Majlis al-Alā lil-Shuūn al-Islāmīyah. 2001.



ملخص

الموسوعة الإسلامية العامة

لهذه الموسوعة العربية ذات المجلد الواحد هدفان رئيسيان. يُخبر رئيس التحرير ووزير الأوقاف المصري الدكتور زقزوق القراء بأن الموسوعة تهدف أولاً إلى نشر الرسالة الإسلامية للمسلمين ولغير المسلمين لكي يتمكنوا من فهم الحضارة الإسلامية وتاريخها وأدبها، وثانياً إلى توسيع المعرفة بالمحيط السياسي والاجتماعي والثقافي وبالأمّة الإسلامية، وهذا ما يجعل من الضروري إعداد موسوعة إسلامية من نوع خاص. ويزعم الدكتور زقزوق بأن هذه الموسوعة تركز على الطوائف الإسلامية المختلفة التي ظهرت من عهد السلالة الحاكمة الأموية إلى يومنا هذا، وعلى وجود نزاعات مختلفة من أجل حضارة الإسلام.

ساهم علماء و أكاديميون بلغ عددهم الإجمالي المائة وتسعة (109) بسبع مائة و سبعين (770) مدخلا في عدد صفحات إجمالي بلغ ألفا وأربع مائة وثمانية وستين (1468) صفحة. وتغطي هذه المداخل مجموعة مختارة شاملة من المواضيع الإسلامية والدينية والقانونية والثقافية والفلسفية والتعليمية والتاريخية مرتبة أبجدياً من "الله" إلى "الديانة اليهودية". وهناك أيضاً مقالات عن ديانات و طوائف أخرى مثل البهائية والبوذية و شهود يهوه واليزيدية.

توجد في نهاية الموسوعة قائمة مفيدة للمقالات مرتبة أبجدياً؛ وتختلف المداخل من ناحية الطول لكنها تحتوي في المعدل على سبع مائة (700) كلمة. وتتخذ هذه الموسوعة بشكل عام المنهج

مادة «وقف»). وقد كان الدافع الأساسي وراء البدء في تلك الأعمال هو مؤتمر فقهاء الغرب والشرق الأوسط الذي عقد في يوليو 1951 والذي دعا إلى وضع قاموس للقانون الإسلامي. وعلى العكس من الأعمال التي سبقتها، والتي كانت تسعى إلى تغطية مذاهب الشيعة الاثني عشرية والزيدية والإباضية والظاهرية بالإضافة إلى المذاهب السنية الأربعة، فإن الموسوعة الكويتية تقصر نفسها على المذاهب السنية الأربعة فقط.

وتعد الموسوعة الفقهية مزجا بين القاموس والموسوعة، حيث يتبع ترتيب المداخل بها الكلمة حسب نطقها وليس حسب جذر الكلمة في اللغة العربية. فعلى سبيل المثال، كلمة توى تسبق كلمة تواتر. ويهتم عرض كل كلمة بشرح معناها العادي قبل التطرق إلى معناها التقني. وتتكون المداخل الأساسية من ملخص لعدة ميادين في القانون الإسلامي، كما أن بعض المقالات الرئيسية تتناول موضوعا واحدا مطولا، بينما يتكون بناؤها من عدة عناصر مجتمعة بحيث لا ينفرد قانون مذهب معين بقسم منفصل. ويحاول الشرح بقدر الإمكان أن يحدد المذاهب الرئيسية تجاه مختلف الموضوعات الشائكة، رغم أن ذلك يتعدى أحيانا حدود المدارس المختلفة. جدير بالذكر أن اتجاه الغالبية المعروفة من الفقهاء ينال الاهتمام الأكبر. وبالإضافة إلى المقالات الرئيسية المطولة، تضم الموسوعة أيضا مقالات قصيرة يغلب عليها الطابع اللغوي، وتركز تلك المقالات على الجانب اللفظي أكثر من الجانب الفكري، وهي غالبا ما تضم معلومات غير مترابطة من ميادين مختلفة من القانون. فالمقالة حول لؤلؤ، على سبيل المثال، تتناول الموضوع فيما يتعلق بقواعد الزكاة، والحج، والمبيعات، وملبس الرجال.

يذكر أن حجم التغطية التي تظهر في مقالات الموسوعة يعكس مدى ثراء القانون الإسلامي. فالمقالات تضم أيضا أسماء لأماكن ذات أهمية قانونية خاصة، بل وتذهب في بعض الأحيان إلى الخوض في تفاصيل معمارية. ورغم أن الملحق المنتظر حول النظرية القانونية لم يظهر بعد، فإن الموسوعة تضم بالفعل العديد من المساهمات الهامة حول أصول الفقه.

وتسعى الموسوعة بجدية للموضوعية الكاملة، حيث تحاول جاهدة أن تقدم نفسها بصورة المشروع الجماعي الذي يسمو فوق خلافات المدارس الداخلية التي كانت السبب وراء فرقة المسلمين في الماضي. يذكر أن جميع المقالات بالموسوعة غير موقعة. وحيث أن الموسوعة تركز على القانون التقليدي، فليس هناك مجال من حيث المبدأ للأهواء الشخصية حول القضايا المثيرة للجدل. وعلى الرغم من ذلك، فإن بعض المداخل بالموسوعة مخصصة لموضوعات لا توجد حولها أية قوانين من المدارس المختلفة. في هذه الحالات، فإن المقالات تعتمد في شرحها على المصادر الأولية من القرآن والحديث.

ينتهي كل جزء بسيرة ذاتية مختصرة للفقهاء الذين ذكروا في هذا الجزء، بالإضافة إلى فهرس مفصل، مما يسهل الرجوع إلى المداخل المطولة. كما أن المقالات مدعمة بمراجع شاملة في الحواشي، وإن كانت ليست دائما مناسبة، لمصادر موثوق بها. ولكن في غياب قائمة شاملة بالمراجع فإن تحديد الطباعات المذكورة بعينها يمكن أن يتطلب مجهودا إضافيا.

وأخيرا، فإن أي عمل بهذا الحجم من الصعب أن ينجو من النقد. فواحدة من أكثر العيوب وضوحا بالمقالات المطولة أنها سوف تمثل تحديا للقارئ بدون معرفة سابقة قوية بالقانون

في محتويات الموسوعة الفلسطينية وضع الكاتب المعلومات التي جمعها عن فلسطين وكل ما يتعلق بها من النواحي السياسية والنضالية والعسكرية بالترتيب الأبجدي للحروف العربية أ، ب، ج، . . . ، ي لكي يسهل الوصول لهذه المعلومات التي تغطي المجالات المحددة.

بدأ مؤلف الموسوعة الفلسطينية سرد المعلومات بالحرف الأبجدي (أ) صفحة (10) وانتهى بحرف الباء صفحة (581) حيث ذكر العديد من أسماء الشخصيات والمعارك والأحداث وكذلك شرح بالتفصيل كل ما يتعلق بالعناصر التي تناولها.

اشتملت الموسوعة الفلسطينية على العديد من المراجع حيث بلغت 73 كتاباً وكذلك على خطب الرئيس جمال عبد الناصر ما بين 1958 – 1965 وأيضاً على دوريات من مختلف البلاد العربية ومجموعة من الجرائد والمجلات العربية.

تعتبر الموسوعة الفلسطينية بحثاً تاريخياً سياسياً جغرافياً يركز على المجال السياسي والعسكري والنضالي للشعب الفلسطيني وفي هذا البحث تحدثت الكاتبة عن أبعاد القضية الفلسطينية في صورة معجم من المعاجم أو دائرة معارف مبسطة.

كونه لاحقاً، فقد صيغ المؤلف أسلوبه، وذلك من دون المس بالحقائق التي ذكرها، بشيء فيه علاج لموضوع "ال فقدان والذكرى". هذا وقد كان بإمكان المؤلف ذكر تجربة النجاة من النكبة كالفلسطينيين الذين استطاعوا بشكل أو بآخر البقاء في وطنهم.

مكرم خوري – مخول



وزارة الأوقاف والشئون الإسلامية. الموسوعة الفقهية، الكويت: وزارة الأوقاف والشئون الإسلامية، 1986–2006، 44 مجلدات.

Wizārat al-Awqāf wa-al-Shuūn al-Islāmīyah. *Al-Mawsu'ah al-Fiqhīyah*. al-Kuwait, Wizārat al-Awqāf wa-al-Shuūn al-Islāmīyah, 1986–2006, 44 Volumes.

ملخص

الموسوعة الفقهية

تعتبر الموسوعة الفقهية أحدث وأنجح الإصدارات في سلسلة الموسوعات القانونية الإسلامية. فقد سبقها موسوعة جمال عبد الناصر في الفقه الإسلامي (التي سميت فيما بعد موسوعة الفقه الإسلامي) (القاهرة، -1386/1966، 27 جزءاً حتى الآن)، وموسوعة الفقه الإسلامي، لمحررها أبو زهرة (القاهرة، -1967، جزءان). وفي حين لم يتعد أي من هذين العاملين حرف الألف، فإن الموسوعة الكويتية قد قاربت الاكتمال، حيث وصل عدد أجزائها إلى 44 في 2006/1427 (مادة "وضيعة" إلى

الشعبة الاثني عشرية والإسماعيلية والزيدية، وهي مقالات تبدو على أنها إضافات.

كما هو متوقع، تعكس الموسوعة بعض المواقف الطيفية المركزة على العنصر السعودي كما نجد على سبيل المثال في المداخل عن مكتبة الملك فهد الوطنية ومكتبة الملك عبد العزيز العامة في الرياض، المكتبتين اللتين تم زجهما ضمن المكتبات الشهيرة الأخرى مثل مكتبة الفاتيكان والبودلين ومكتبة الكونجرس.

بالرغم من هدف الموسوعة المنصوص عليه من أنها تقدم الحقائق والمعلومات المتوازنة، فإن المقالات المحققة والتي تتعلق ببعض الأمور الحساسة تعكس الافتقار إلى الموضوعية على سبيل المثال، المثلية الجنسية قد تم تناولها فيما يبدو كمقالة كتبت حديثاً تحت عنوان الشذوذ الجنسي والذي تمت إدانته بالفاظ مؤكدة مدعومة بأبيات قرآنية وأحاديث نبوية. المقالات التي تضمنتها الموسوعة عن شعراء تتسم أعمالهم بالمثلية الجنسية من أمثال Gerald Manley Hopkins و W.H. Auden لم تذكر ذلك على الإطلاق بينما المقالة عن أبي نواس، الشاعر المسلم القديم والمشهور بذكر هوى الصبية الصغار، قد تفادت أيضاً الموضوع تماماً وألقت الضوء فقط على شعره عن الصيد. وبالمثل فإن الصراع الفلسطيني-الإسرائيلي يفرد مشاكل التحيز، أما الهولوكوست فلم تذكر في أي مكان.

برى بيرمن
ترجمة رشا على



طوقان، صبحي سعيد. الموسوعة الفلسطينية. القاهرة: 1969.

Tūqān, Ṣubḥī Saīd. *al-Mawsu'ah al-Filastīnīyah*. Cairo: 1969.

ملخص

الموسوعة الفلسطينية

تتكون الموسوعة الفلسطينية من جزء واحد مكون من 591 صفحة في صورة مجلد، وتهدف هذه الموسوعة إلى عرض أبعاد القضية الفلسطينية. مؤلف الموسوعة الفلسطينية هو الأستاذ صبحي سعيد طوقان من مواليد يافا وهو عضو المجلس الوطني الفلسطيني الأول. افتتح المؤلف الموسوعة بوضع صورة للرئيس جمال عبد الناصر كرمز للكفاح العربي وكن عمل من أجل إعادة فلسطين ومن ثم وضع صورة لعلم وخارطة فلسطين.

تنقسم الموسوعة الفلسطينية إلى ثلاثة أجزاء: المقدمة والمحتويات والمراجع. كتب مقدمة الموسوعة الأستاذ علي مختار خيري وكيل وزارة التربية والتعليم ومدير كلية النصر في الإسكندرية، مصر، حيث تحدث فيها عن قضية فلسطين والأحداث التي مرت بها والمؤامرات التي حيكّت ضد القضية.

Riyadh: Mu'assasat A'mal al-Mawsu'ah lil-Nashr wa-al-Tawzi', 1999, 30 Volumes.

ملخص

الموسوعة العربية العالمية

يدعي هذا العمل أنه أول موسوعة في المعلومات العامة باللغة العربية ومن وجهة نظر عربية وإسلامية أيضاً، ولكن الموسوعة في جزئها الأكبر ليست إلا ترجمة للموسوعة العالمية الأمريكية للكتاب في طبعتها للأعوام 1992، 1993، 1994، مع إضافة 3309 مداخل جديدة وحذف 6081 من المداخل الأصلية وتحرير المداخل الموجودة وملاءمتها.

تم نشر الموسوعة في عام 1416/1996 في 30 مجلداً ما يعد حدثاً مهماً في ميدان الموسوعات العربية الحديثة على اعتبار طبيعتها العامة وحجمها الكبير. نشرت الموسوعة في الرياض ممولة من قبل أحد أفراد العائلة الملكية السعودية: سمو الأمير سلطان بن عبد العزيز. وبالإضافة إلى 27 مجلداً مخصصة للمداخل المختلفة، تتضمن الموسوعة معجماً عربي/إنجليزي، إنجليزي/عربي يشير إلى المداخل الموجودة في العمل، وتتضمن أيضاً مجلدين مخصصين للفهارس. الموسوعة العربية الشاملة متوفرة أيضاً حالياً على شبكة الإنترنت.

الموسوعة زاخرة بالصور والإيضاحات، بالإضافة إلى قسم خاص عن كيفية دراسة وتقديم ما يجده الفرد أو يكتشفه، وهي على ما يبدو موجهة لطلاب المدارس الثانوية والسواد الأعظم من الجمهور غير الأكاديمي.

المقالات مشار إليها فيما بينها، والمقالات الكبرى تنتهي بقائمة من المداخل المعنية من الموسوعات الأخرى، وهناك جدول للمحتويات وعدد من الأسئلة، على سبيل المثال: كيف تُستأنف مباراة كرة القدم حين تخرج الكرة من الملعب؟ وليست هناك اقتراحات لأية قراءات إضافية أو قائمة من المصادر.

كون الموسوعة عامة، فالتغطية تشمل مجالاً واسعاً، فالجغرافيا والسيرة الذاتية قد قُدمتا بشكل جيد بالرغم من أنه يصعب نقد الطبيعة العامة لموسوعة معلومات عامة، إلا أنه توجد بعض الملاحظات التالية:

كثير من المقالات التي تبدو قليلة الأهمية بالنسبة للعرب مثل Ettrick and Lauderdale، وهي ضاحية في جنوب اسكتلندا و Hume Dam في ويلز الجنوبية الجديدة، قد أخذت بعين الاعتبار، ويبدو أنها من المداخل المضافة حديثاً ولها أهمية أكبر من تلك التي تتناول أبا الليث السمرقندي، وهو قاض حنفي المذهب من القرن العاشر، والتي تقيد بالتاريخ والميلاد وقليل من المعلومات الأخرى فقط. كما أن هذه المداخل تقف في خط غريب مع المقالات الأصلية كالتالي تتناول John Kay، مخترع المركبة الطائرة، وهي مقالة يبلغ طولها أربعة أضعاف المقالة السابقة المشار إليها.

نجد نفس التخطئ البنائي المتصاعد من بدايات الموسوعة في التغطية شبه الآلية للشيعة، وهي تقع في عمود واحد وتعد أقصر بسبع مرات من المدخل الذي تناول الديمقراطية - والذي يبدو كنبتة من العمل الأصلي - ولكنه عوّض بمقالات منفصلة تتناول

يكون موجزاً إلى حدّ الإخلال وقد يكون بعضها الآخر طويلاً بلا فائدة، الأمر الذي يؤثر سلباً على القيمة العلمية للموسوعة في حال قصرت المداخل أكثر من اللازم، أو على تكلفتها في حال طول المداخل أكثر من اللازم.

تشمل الموسوعة الخرائط والرسوم البيانية، والتصاميم والصور واللوحات. وبالإضافة إلى ذلك، في نهاية كل مدخل أدرجت المواضيع ذات الصلة بالمداخل في الموسوعة، وكذلك قائمة قصيرة جداً بالمراجع. هذا ويمكن اعتبار قصر قائمة المراجع أحد عيوب الموسوعة القليلة جداً. إن توفر قائمة أطول من المراجع من شأنه أن يزيد من ثراء الموسوعة وفائدتها بالنسبة لمجموعة أكبر من المستخدمين.

لكل مجلد مقدمة مفصلة تشرح كيف تم اختيار المداخل وتنظيمها، إلى جنب إيضاحات تفصيلية لجميع المصطلحات والرموز المستعملة. هذا بالإضافة إلى عدة جداول لتحويل أنواع مختلفة من المقاييس.

وكما هو المعتاد في الموسوعات، فإن الموسوعة مرتبة ترتيباً أبجدياً، مع وضع الكلمات الأولى والأخيرة من مداخل المجلد على غلاف المجلد وصفحة العنوان به. وعلى الرغم من الشرح المفصل للترتيب الأبجدي للمداخل في مقدمة كل مجلد، مما يدل على اهتمام المشرفين بهذا الموضوع، فينبغي أن نلفت النظر هنا إلى أنه على القارئ أن يعي أن هناك بعض التناقض في الترتيب الأبجدي للمداخل، فعلى سبيل المثال، أبو بكر، أول الخلفاء الراشدين، أدرج تحت "أبو"، في حين أن الشاعر العباسي أبو تمام أدرج تحت "تمام". وعلى هذا فإن على القارئ أن يحاول البحث في أماكن مختلفة عن اسم معين، هذا إذا لم يجده في المكان المعد له حسب شرح الترتيب الأبجدي الموجود في مقدمة المجلد، وهو وضع نادر جداً. ومع هذا فإنه من الضروري أن يعي القارئ هذا الخلل حتى يحاول البحث في أماكن أخرى إذا لم يجد ما يريده في المكان المعد له حسب شرح الترتيب الأبجدي الموجود في مقدمة المجلد.

إن المدخل الأخير في المجلد الثامن عشر، وهو المجلد الأخير الذي نشر حتى الآن (آذار/ مارس 2008) وصدر في عام 2007، هو "المعادن (علم)". وهذا يعني أنه إذا كان المجلد الأخير الذي أصدر حتى الآن ينتهي بحرف الميم مع العين والألف، يمكننا أن نتوقع المزيد من مجلدات عديدة قادمة.

وأخيراً فإنه من المهم التأكيد هنا على أن أي وجه من أوجه القصور القليلة المشار إليها أعلاه لا تقلل من قيمة وفائدة وحاجة الدارسين الشديدة لعمل علمي على غرار هذه الموسوعة.

غادة جيوسي- لين



مؤسسة أعمال الموسوعة للنشر والتوزيع. **الموسوعة العربية العالمية**. الرياض: مؤسسة أعمال الموسوعة للنشر والتوزيع. 1999,30 مجلدات.

Mu'assasat Amāl al-Mawsu'ah lil-Nashr wa-al-Tawzi'. *al-Mawsu'ah al-'Arabiyyah al-'alamiyyah*.

الوحدة العربية ما قبل 1958. ويركز هذا القسم بشكل أساسي على المشروع العراقي، الوحدة بين مصر وسورية، ثم اليمن والإتحاد العربي. أما القسم الثالث فيتناول كافة مجالس التعاون بين الدول العربية. ومن بين الموضوعات التي يشملها: مجلس التعاون الخليجي؛ مجلس التعاون المغربي؛ إتحاد المغرب العربي؛ تطبيع العلاقات بين مصر والجزائر؛ فاعلية إتحاد المغرب العربي؛ والوضع الإقتصادي في مجلس التعاون العربي. من الملاحظ أن هذا العمل يفتقد إلى التوثيق والفهارس، فهو لا يحتوي على أية حواشٍ أو قوائم للمراجع المستخدمة. فمن الواضح أنه ينطلق من اعتبارات وإهتمامات عقائدية. مع ذلك، فهو عمل مفيد للمهتمين بمسألة الوحدة العربية من حيث ماضيها والعوائق التي واجهتها حتى الآن.

ابراهيم علي



الجمهورية العربية السورية، رئاسة الجمهورية، هيئة الموسوعة العربية، الموسوعة العربية، دمشق، 1998، 18 مجلدات.

al-Jumhūrīyah al-Arabīyah al-Sūrīyah, Rīāsāt al-Jumhūrīyah, Hayat al-Mawsu‘ah al-Arabīyah. al-Mawsu‘ah al-Arabīyah. Dimashq, 1998, 18 Volumes.

ملخص

الموسوعة العربية

إن الموسوعة العربية مشروع طموح جدًا. ولهذا فإنه ليس من المستغرب أن تكون فكرة تطويره التي أدرجت ضمن جدول أعمال مؤتمر وزراء التعليم العرب الذي عقد في مقر جامعة الدول العربية في القاهرة في عام ١٩٥٣، قد استغرقت وقتًا طويلًا لتصبح واقعًا. ربما كانت هذه الموسوعة واحدة من أكثر الموسوعات شمولية التي تم نشرها باللغة العربية في يومنا هذا، إن لم تكن الأشمل. إنها تغطي تقريبًا كل الميادين المثقلة بالثقافة والحضارة الإنسانية. فهذه الموسوعة تشمل: (١) الحضارة العربية والإسلامية، (٢) اللغات الأجنبية وآدابها، (٣) العلوم الإنسانية والاجتماعية، (٤) العلوم النظرية والتطبيقية، (٥) العلوم الطبية، (٦) علم الاقتصاد، (٧) القانون، (٨) التعليم، (٩) الفنون.

ومن المهم أن نلاحظ هنا أن هذه الموسوعة هي قيمة جدًا دراسيًا، ليس فقط لأنها شاملة، ولكن لأن معظم المداخل فيها قد كتبت من قبل أكثر العلماء شهرة في مجالاتهم في العالم العربي، ما يجعلها عملاً قيماً.

تختلف المداخل في حجمها وكمية التفاصيل المعطاة لها. ومن الجدير بالذكر أن مقامة المجلدات أشارت إلى أن حجم المداخل ترك لقرار كاتب المدخل. وإن لهذه السياسة سلبيات. فبدون تحديد الحد الأدنى أو الأقصى للمداخل، فإن بعضها قد

تعد إضافة عالية القيمة للمطالع. في نهاية العمل كذلك توجد قائمة بمحتويات الموسوعة من المقالات وأسماء كتابها. وقد يكون عدم توفر معلومات تتعلق بالحياة الدينية في مدينة ألماتا بين دفتي هذا العمل الموسوعي بمثابة جانب القصور الأكبر الذي يعنور العمل. وإن كانت تظل مصدرًا قيمًا لدراسة تاريخ مدينة ألماتا بغض الطرف عن حقيقة أن المعلومات المدرجة بها قد يصيبها القدم، فتصبح غير مواكبة لتقدم الزمن بالمدينة.

أكرم خابيبولايف
ترجمة سلمى أنور



الطاهري، حمدي. الموسوعة العربية. القاهرة: س.ن.، 1995، 3 مجلدات.

Tahiri, Hamdi al- al-Mawsu‘ah al-‘Arabīyah. Cairo: sn, 1995, 3 Volumes.

ملخص

الموسوعة العربية

هذا العمل مؤلف من ثلاثة أجزاء في ثلاث مجلدات، ويهدف إلى دراسة مختلف التحديات والعوائق التي واجهت وما زالت تواجه مسألة الوحدة العربية.

يتناول الجزء الأول تاريخ العالم العربي وواقعه السياسي المعاصر. فيعالج هذا الجزء العالم العربي من حيث مكوناته الجغرافية الإقليمية: شمال إفريقيا، وادي النيل، المشرق العربي، الجزيرة العربية، والقرن الإفريقي. ويقسم كل إقليم إلى الدول التي يتشكل منها هذا الإقليم أو ذلك. ومن أهم المواضيع التي يتناولها: الأوضاع الاقتصادية في كل دولة، واقعه السياسي، جغرافيتها، وتاريخها. كما يحتوي على خرائط لكل الدول العربية. بالإضافة إلى ذلك، يحتوي على ملاحق متعلقة بالعربية السعودية فقط.

أما الجزء الثاني فيتناول المشكلات العامة في العالم العربي. ويركز هذا الجزء على المشكلة الفلسطينية بشكل خاص، كتاريخ فلسطين، والوضع الراهن للقضية الفلسطينية. ومن أهم القضايا الأخرى التي يعالجها: مشاكل الحدود بين دول الخليج؛ الحرب العراقية الإيرانية؛ الأزمة اللبنانية؛ النزاع بين ليبيا وتشاد؛ عدن وعمان؛ أزمة الصحراء الغربية؛ الصراع بين إثيوبيا والصومال؛ ومشكلة جنوب السودان.

أما الجزء الثالث فيركز على تجارب الوحدة العربية والحركات الوحدوية في العالم العربي. وينقسم هذا الجزء إلى ثلاثة أقسام. ومن بين المواضيع التي يناقشها القسم الأول: إنجلترا والعرب؛ تجارب الوحدة العربية؛ جامعة الدول العربية والقضية الفلسطينية؛ ميثاق جامعة الدول العربية؛ السوق العربية المشتركة؛ التعاون الصناعي بين الدول العربية؛ والدعوة العراقية للإتحاد العربي. أما القسم الثاني فيتناول مشروعات وتجارب

الهند الجنوبية. ولا تسجّل الموسوعة المراجع والمصادر مثل الموسوعات الكبرى.

رضوان الرحمن



Нурғалиев, Р. Н. Алматы: энциклопедия. Алматы: Гл. редакция «Қазақ энциклопедиясы», 1996.

Nurghaliev, Rymghali. *Almaty: entsiklopediia*. Almaty: Glav. redaksiia Qazaq entsiklopediiasy, 1996.

ملخص

موسوعة ألمانيا

Алматы: энциклопедия

موسوعة ألمانيا مخصصة لمدينة *Almaty* العاصمة السابقة لدولة كازاخستان. وتتألف الموسوعة من جزئين أساسيين، الجزء الأول يضم رسوما تخطيطية تقديمية لمدينة ألمانيا، أما الثاني فيتكون من مقالات مرتبة ترتيباً هجائياً.

تفتتح الموسوعة بتقديم من جانب فريق التحرير يقدم الفريق من خلاله ضمن ما يقدم للقارئ نبذة حول محتويات العمل.

يلي التقديم رسوم تخطيطية لمدينة ألمانيا وتاريخها واقتصادها وطبيعتها وسكانها وحياتها الفكرية ومعمارها وتعليمها المدرسي العام وغيرها من الأمور المتعلقة بالمدينة.

يتكون الجزء الثاني من الموسوعة من ألف وخمسمائة وتسعة وسبعين (1579) مقالاً تعرض تاريخ ألمانيا من حيث أصول النشأة وكذلك تطور المدينة ونموها. كذلك يطالع القارئ في هذا الجزء معلومات تتعلق بأعلام ألمانيا وأحداث تاريخية مهمة شهدها المدينة وشوارع وميادين ومؤسسات أكاديمية ومنشآت ثقافية ونصب معمارية تنتمي جميعها إلى المدينة. يلاحظ أن عناوين المقالات مطبوعة بالخط العريض واللون الأسود كي تحتوي على أكبر قدر ممكن من المعلومات، كذلك فإن مختصرات الأسماء والجمل، والتي توجد بها قائمة في نهاية الموسوعة، مستخدمة بكثافة في العمل.

بالإضافة إلى ذلك فإن الموسوعة تحتوي على نظام للمراجع المستخدمة ما يسهل على المطالع الحصول على المزيد من المعلومات التفصيلية في الموضوع، وبالنسبة للعناوين التي تحيل القارئ إلى مراجع فإنها مطبوعة بخط متصل.

وتحتوي الموسوعة على عدد كبير من الرسوم التوضيحية باللونين الأبيض والأسود ومدجات بصرية ملونة. بالإضافة إلى خرائط تساعد في استيعاب المدخلات المكتوبة بصورة أفضل. كما توجد قائمة بأهم الأحداث المتعلقة بالمدينة مرتبة كرونولوجياً (زمنياً) وهي القائمة التي توجد في آخر العمل والتي

Sayyid, Abdulha. *Al-I'lam bi-man fi tarikh al-Hind min al-a'lam al-musammā bi "Nuzhat al-khawatir wa-bahjat al-masami" wa-al-nawazir*. Lebanon: Beirut: Dar Ibn Hazm, 1999, 8 Volumes.

ملخص

الإعلام بمن في تاريخ الهند من الأعلام

موسوعة "الإعلام بمن في تاريخ الهند من الأعلام" المعروفة سابقاً بـ "نزّهة الخواطر وبهجة المسامع والنواظر" هي موسوعة عربية ألفها عالم هندي كبير، هو عبد الحي، لكي يتعرّف العرب على العلماء والكتّاب المسلمين الهنود. هي تحتوي على 8 مجلدات صغيرة وكبيرة تغطّي أخبار علماء وكتّاب على مدى أربعة عشر قرناً، من القرن الأول الهجريّ أي القرن السابع الميلاديّ إلى القرن الرابع عشر أي منتصف القرن العشرين. وقد تمّ ترتيب كلّ المداخل زمنياً حسب القرون وبترتيب أبجدي.

المجلد الأول يحتوي على 251 شخصية من القرن الأول إلى القرن السادس الهجريّ. ويغطي المجلد الثاني 298 عالماً وكتّاباً من القرنين السابع والثامن الهجريين. والمجلد الثالث يحوي مقالات عن 245 شخصية من القرن التاسع الهجريّ. ويغطي المجلدان الرابع والخامس 592 و760 شخصية من القرنين العاشر والحادي عشر الهجريين بالتدريج. ويوجد في المجلد السادس 774 مقالة عن الشخصيات من القرن الثاني عشر. كذلك يضمّ المجلد السابع والأكبر بين كلّ المجلدات الثمانية 1031 مقالة عن شخصيات القرن الثاني عشر الهجريّ. ويغطي المجلد الثامن والأخير 563 شخصية من القرن الرابع الهجريّ. هكذا تحوي كلّ المجلدات الثمانية مقالات عن 4514 شخصية من شبه القارة الهندية قد ألقوا أعمالاً في مجال الدراسات العربية والإسلامية خصوصاً ولكنّ عدداً كبيراً منهم أيضاً تركوا أعمالاً في التاريخ والطبّ والتصوّف والمنطق والفلسفة وغيرها من العلوم. وما يثير العجب أنّه تمّ نشر المجلد الأول لهذه الموسوعة في عام 1947 وذلك بعد نشر المجلد الثاني قبل ستة عشر عاماً وخرج المجلد الثامن من المطبعة في عام 1970. وأعيدت طباعة كلا المجلدين في بيروت في عام 1999.

موسوعة "الإعلام بمن في تاريخ الهند من الأعلام" تتميّز بكونها موسوعة واحدة من نوعها يستفيد منها طلاب الدراسات العربية والإسلامية في الهند وقد ظلّت، رغم نقائصها وعلوها، مصدرًا مسندًا للباحثين العاملين في هذا المجال. تمّ تأليفها بالأسلوب التقليديّ على يد مؤلف واحد وتبدو كلّ مقالة كأنّها مقالة بسيطة ولكنّ الكاتب قد حاول تغطية كلّ جوانب حياة الأفراد وتحليل أعمالهم بالإيجاز مع ذكر مساهماتهم في مجالاتهم المختصة.

وفي حين ادّعى الكاتب أنه قد غطّى كلّ العلماء الهنود الذين ألقوا في اللّغة العربية، إلاّ أنّه تجاهل في الموسوعة عدداً كبيراً من الكتّاب البارزين الذين لا ينتمون إلى الشافعية والحنفية من العقائد الإسلامية. كذلك لا يوجد أسماء عدد كبير من الكتّاب من

عن الأعلام المترجمين: تواريخ ولادتهم ووفاتهم، بلدان إقامتهم، نشاطاتهم، مؤلفاتهم المنشورة وغير المنشورة، وأحياناً تعليقات عن مناقبهم. معظم المترجمين من العالم العربي ويتوزعون على الشكل التالي: 521 شخصية من مصر، 186 من لبنان، 166 من سورية، 76 من تركيا وتوابعها، 48 من السعودية وحضرموت وتوابعهما، 36 من تونس، 34 من المغرب، 23 من فلسطين، 17 من إيران، 16 من اليمن وعمان، 16 من ليبيا، 16 من الهند، 14 من السودان، 14 من الجزائر، وهناك أيضاً تراجم لشخصيات من مناطق أخرى منها 76 تركيا، 17 إيران، 16 الهند، 10 من البوسنة والهرسك، 5 من إثيوبية. بالإضافة إلى ذلك، هناك مداخل شاذة من أفغانستان وألبانيا وأرمينيا وبخارى وكمبوديا والصين وقبرص وكريت واليونان وإندونيسيا ومالطة والملاياف وباكستان وروسيا وسيام (تايلاند). تمّ تصحيح الطبعة الثانية من الموسوعة وتوسيعها ثمّ قام بمراجعتها الدكتور محمد اليعلاوي من جامعة تونس.

يقسم الجزء الأول إلى خمسة أقسام: القسم الأول يتناول تراجم الملوك والأمراء (60 مدخل)؛ والقسم الثاني تراجم الوزراء والسفراء (117)؛ والقسم الثالث قيادات الحركة الوطنية (38)؛ والقسم الرابع شخصيات مهمة من العسكر والبحرية (118)؛ والقسم الخامس تراجم علماء المسلمين (185). ويشمل الجزء الثاني القسم السادس ويحتوي على تراجم القضاة والمحامين (148)؛ والقسم السابع يحتوي على تراجم الصوفيين (54)؛ والقسم الثامن على تراجم لشخصيات غير إسلامية (58)؛ والقسم التاسع على تراجم الأديباء كالكتّاب والشعراء (168)؛ والقسم العاشر تراجم المؤرخين والرحالة (167). ويشمل الجزء الثالث القسم الحادي عشر والذي يحتوي على تراجم الصحافيين (187). كل هذه الأقسام مصنفة طبقاً لترتيب أحرف المعجم حسب

الحرف الأول للمترجم. إضافة إلى ذلك يحتوي الكتاب على 49 صفحة من الفهارس، و21 صفحة للمصادر المستخدمة، و13 صفحة للإيضاحات والصّور والرسومات. إن هذا العمل يستفيد من المراجع الأساسية ويتجاوزها إلى حدّ ما، فهو يوثق مداخل الشخصيات من دراسات السّير المتوفرة، هذا بالإضافة إلى معلومات مستمدة من كتابات تلك الشخصيات، ومن الصحف والمجلات. في كثير من الأحيان يستخدم المؤلف مصدراً واحداً أو مصدرين فقط. إلا أنه لم يستخدم أية مصادر غربية ولم يوثق أرقام الصفحات. معظم المداخل قصيرة، أي أقل من صفحة واحدة للمدخل، كما أنّ بعضها لا يتعدى أسطرًا قليلة فقط. إنّه عمل مفيد وبحجم مناسب كمرجع سريع، ولكنه أصبح الآن غير مناسب إلى حدّ ما.

الدكتور فيليب سادغروف

ترجمة ابراهيم على



سيد عبد الحي. الإعلام بمن في تاريخ الهند من الأعلام المسمى بنزهة الخواطر وبهجة المسامع والنواظر. بيروت، لبنان: دار ابن حزم، 1999، 8 مجلدات.

للموسوعة أو مأخوذة من عمل سابق. بالإضافة إلى ذلك، ينتهي كل مدخل بفهرس لأعماله، (بما في ذلك الأعمال التي ترجمها إلى اللغة العربية)، وقد يشمل المدخل أيضاً قائمة ببليوغرافية قصيرة. يبدأ المجلد الأول (وهو من 710 صفحات) بستّ مقدمات، عبارة عن دراسات طويلة بأقلام نقاد عرب بارزين، معظمها مترجم عن الإنجليزية (صفحات: 162-18). "الأدب العربي المعاصر: نقد المصادر والمراجع" لجورج عطية؛ "القصة العربية القصيرة" و"الرواية العربية المعاصرة 1945-1985" لمحمود شريح؛ "المسرح العربي" لمحمد مصطفى بدوي؛ "الشعر العربي المعاصر" لسلمى الخضراء الجيوسي، وأخيراً "النقد في الأدب العربي الحديث" لصبري حافظ. أما المجلد الثاني (صفحات: 1421-711) فينتهي بقائمة مرتبة أبجدياً بأسماء الأديباء والنقاد وفهرس عام.

وتشمل الموسوعة نطاقاً واسعاً من الكتّاب، المشهورين والمغمورين، وقد اجتهد محرّرها في إدراج أدباء من بلاد المغرب العربي والخليج واليمن والعراق والسودان. وبينما أعطت الموسوعة نصيب الأسد للشعر والقصة، من بين الأجناس الأدبية، فإنّها تضمّنت أيضاً عدداً كبيراً من النقاد المرموقين (80 ناقداً). ولكن من ناحية أخرى اقتصر عدد الأديبات فيها على 37 كاتبة. هذه الموسوعة غنية وسهلة الاستخدام كما أنّ السّير الذاتية التي تضمّنها تكاد تكون أحياناً أعمالاً أدبية في حدّ ذاتها، غير أنّ الموسوعة ككل تبدو غير معاصرة إلى حدّ ما، فمعظم عملية التّجميع والتحرير قد جرت في السبعينات وأوائل الثمانينات وبالتالي فإنّ بعض الأديباء الذين تناولتهم الموسوعة سقطوا في زوايا النسيان الآن، كما أنّ المعلومات الببليوغرافية لمن هم على قيد الحياة تتوقّف عند عام 1992، أي قبل أربع سنوات من ظهور الطبعة الأولى.

سماح سليم



مجاهد، زكي محمد. **الأعلام الشرقية: - في المائة الرابعة عشرة الهجرية**. بيروت: دار الغرب الاسلامي، 1994، 3 مجلدات.

Mujāhid, Zakī Muḥammad. *Al-Alām al-Sharqīyah: fī al-mīah al-rābiatah ash-ratah al-hijrīyah*. Beirut: Dar al-Gharb al-Islami, 1994, 3 Volumes.

ملخص

الأعلام الشرقية في المئة الرابعة عشرة الهجرية

يحتوي هذا العمل على تراجم لأعلام الشرق الذين توفوا في القرن الرابع عشر للهجرة، أي ما بين عامي 1301 و1365 أي بين 1882 و1946 م. ومن الملاحظ أنّه لا يحتوي على أي تراجم لشخصيات نسوية بارزة. يتضمّن هذا الكتاب معلومات أساسية

ملخص

رغم ذلك، فإن القارئ يعرض عن العيوب المذكورة بتغطية شاملة للحقبة التاريخية المعنية، والتي تم وصف أو شرح جوانبها المختلفة – المعروف منها والمجهول – بدرجة كبيرة من النجاح. لهذا، فإنه يمكن التوصية بهذه الموسوعة كمرجع مفيد للقراء الأتراك وغير الأتراك ممن يهتمون بدرجات متفاوتة من المعرفة بتاريخ تركيا السياسي.

سيويلاى أكسوى
ترجمة مي زكى



كابل، روبرت ب. أعلام الأدب العربي المعاصر : - سير و سير ذاتية. بيروت: يطلب من دار النشر فرانتس شتاينر، 1996، 2 مجلدات.

Campbell, Robert B. *A'lam al-adab al-'Arabi al-mu'asir: siyar wa-siyar dhatiyah*. Beirut: Yutlabu min Dar al-Nashr Frants Shataynir, 1996, 2 Volumes.

ملخص

أعلام الأدب العربي المعاصر: سير و سير ذاتية

أعدت هذه الموسوعة الأدبية تحت إشراف المركز الشرقي الألماني في بيروت، وقد صدرت في جزأين، وتشمل سير 380 أدبياً وناقداً عربياً معاصراً، من روائيين وقصاصين وشعراء ونقاد ومسرحيين. وهو بالتالي عمل مفيد جداً للطلاب أو الباحث في الأدب العربي بالإضافة إلى القارئ العام المهتم بالثقافة العربية الحديثة. أسماء الأعلام مرتبة أبجدياً، وتتراوح مساحة المداخل المخصصة لكل منهم بين صفحتين وست صفحات. ويتكون المدخل من صورة فوتوغرافية أو تصوير للمؤلف، بالإضافة إلى تاريخ ومحل ميلاده وتعليمه والأجناس الأدبية التي تخصص فيها، وملخص لسيرته، ثم سيرة له أو سيرة ذاتية أطول كتبت خصيصاً

Uykucu, Kürşat Ekrem. *1919'dan Günümüze Türkiye Cumhuriyeti Tarihi Ansiklopedisi*. Ankara: Toker Yayınları, 1994.

ملخص

موسوعة تاريخ الجمهورية التركية من 1919 إلى الآن

1919'dan Günümüze Türkiye Cumhuriyeti Tarihi Ansiklopedisi

تعد هذه الموسوعة محاولة طموحة لكن ناجحة لتوفير معلومات وافية عن السبعين عاماً الأولى من تاريخ الجمهورية التركية السياسي. تتكون الموسوعة، وهى باللغة التركية، من جزء واحد يصل عدد صفحاته إلى 343 صفحة. ويتناول المؤلف كوجو هذا الموضوع بكل ما فيه من أحداث ومؤسسات وشخصيات (سياسيون، نواب، وضباط جيش). لم يتم تقسيم المدخلات بالموسوعة إلى أقسام منفصلة بل هي مرتبة بحسب الترتيب الأبجدي. وتتضمن بعض المدخلات صوراً يمكن أن تلقى اهتماماً كبيراً خاصة من القراء غير الأتراك. وعلى الرغم من أن المؤلف يدعي الموضوعية في كتابة التاريخ ويستعين بمصادر يمينية ويسارية، إلا أن القارئ سيجد أحياناً أن الخطاب الرسمي يتخلل الموسوعة. ويبدو ذلك واضحاً بصفة خاصة في تناول المؤلف لمؤسسات الجمهورية حيث نجد الآراء التي تمثل وجهة نظر العالم في هذا الخطاب واضحة. كما أن القارئ سيلاحظ استخدام اللغة البطولية، خاصة في تلك المدخلات التي تتعلق بالعلاقات الخارجية في فترة ما قبل الجمهورية / أواخر الحكم العثماني (1919 – 1923). من جانب آخر، يلاحظ أن المدخلات لا تلتزم طريقة منهجية في عرض المعلومات. على سبيل المثال، فإن هناك عدم توافق خاصة فيما يتعلق بالتفاصيل الأساسية الخاصة بالشخصيات (تواريخ أو أماكن الميلاد ناقصة) أو عدم توافر معلومات كافية في المدخلات الخاصة بالأحداث (لا توجد تواريخ). أما فيما يتعلق بالأسلوب اللغوي، فإن هناك بعض الأخطاء الإملائية والنحوية مما يعطي القارئ الإنطباع بأنه لم يتم مراجعة الموسوعة قبل نشرها.

مفهوم "الإقليمية" كان شيئاً مهمولاً في الأبحاث الغربية التي ركزت على العولمة رغم أن "الإقليمية" ظلت مهمة جداً في الأبحاث الآسوية التي تشهد فيها مناقشات ومناظرات في غاية النشاط وكذلك تبادلات أكاديمية قد تصعب على الآخرين المشاركة فيها. ولئن كان الإسلام المتشدد أو المتطرف موضوعاً مثيراً للاهتمام دولياً فإن من الصعب جداً لغير المسلمين أو غير الأندونيسيين المشاركة الفعالة في عملية التحليل الدقيق والدراسة لخطاب الإسلام المتشدد والكتابات العديدة المتعلقة به. وذلك الحال أيضاً عندما يخص الأمر المناقشات حول مفهوم الهوية الوطنية أو القومية أو سيادة المساحات وكذلك عملية تقييم القادة السياسية.

سيد عبد الأمير نبوي، "خورميانه منطه نشناخته (الشرق) 9 الأوسط: المنطقة المجهولة"، كتاب ماه علوم اجتماعي (مراجعة شهرية فارسية في العلوم الاجتماعية) Iranian *Book Review and Information Journal* ، ج 9 رقم 10-11-12 ص 4.

10. "Khavarmiané Shenasi – Goftegou ba Dr Mahmoud Sari al-Qalam", *Ketab-é Mah-é Oloum-é Ejtemai (Persian Social Science Monthly Review)*, vol. 9 no. 10-11-12, p. 5:

خاورميانه شناسي، گفتگو با دكتور محمود سريع القلم: موانع فرهنگي، سياسي و اجرائي فراواني وجود دارد تا محققى از ايران بخواهد به مصر برود يا به عربستان برود و بر عكس.

11. Mahmoud Javad Javid, "Khavarmiane-ye Oroupai, Naqdi bar Ensan Shenasi-ye Qarbi", *Ketab-é Mah-é Oloum-é Ejtemai (Persian Social Science Monthly Review)*, vol. 9 no. 10-11-12, pp. 10-13:

خاورميانه اروپايي، نقدى بر انسان شناسي غربى، كتاب ماه علوم اجتماعي.

يشير مؤلف المقال الى كتاب أكبر ص. أحمد (*Toward Islamic Anthropology: Definition, Dogmas and Directions*, Lahore, Vanguard, 1987)، حيث يرى أن دراسة العالم الاسلامي يجب أن تتم من منظور اسلامي. بيد أن هذه النظرية مشكلة بدورها لأن ليس ثمة منظور اسلامي واحد بعينه.

12. Belma Akçura, "Intelligentsia to government: you have no more excuses", *Turkish Daily News*, Monday March 3 2008:

حول رغبة المثقفين الأتراك في الانضمام الى الاتحاد الاوروبي.

13. خطاب لسمو الأغا خان في أكاديمية توتزينغ الانجليزية، المملكة الاسماعيلية المتحدة، تموز ٢٠٠٦، ص ٨.

2. Stefan Winkler, "Buchproduktion und Verlagswesen im Iran" (يرف ارشرونو بتكافل جاتنا) (ناري)، *Orient: Deutsche Zeitschrift für Politik und Wirtschaft des Orients*, 2001, issue 42 IV:

عام 1994، نُشر 8230 عنواناً جديداً، وفي عام 2000 كان عددها 20642 (ص 662-663).

3. Stefan Winkler, "Distribution of ideas: book production and publishing in Egypt, Lebanon, and the Middle East", *Mass media, politics, and society in the Middle East*, ed. Kai Hafez, Cresskill, NJ, Hampton Press, 2001, pp. 165, 168.

4. Stephen Humphreys, *Islamic History: A Framework for Inquiry*, London, I. B. Tauris, 1991 (Reprint 1999), p. 4.

5. Humphreys, 1991:

"... في فهرست فجوات خطيرة... ليس فيه قوائم بلغات شرقية" (ص 7).

6. "Some Resources on Islam and Judaism held by CRL", *Focus Newsletter*, Summer 2007, Vol. 26 # 4 ISSN 0275-4924.

7. Robert Darnton, "The Library in the New Age", *The New York Review*, June 12 2008, vol. 55 # 10:

يشير دارنتون الى الهوة الرقمية الكبيرة التي تفصل الفقراء عن غيرهم. إذ إن عجزهم عن الوصول الى كمبيوتر يمنعهم من اكتساب المعرفة (ص ٧٦).

8. Colin Day, "Enabling Intra-Asian Conversation", ICAS (The International Convention of Asian Scholars), ICAS 5, Kuala Lumpur, 2-5 August 2007, p. 7:

ومن المؤكد أنه في أغلب الحالات تستخدم اللغته المحلية في نشر الأعمال الأكاديمية. وبسبب الحواجز اللغوية وكذلك غياب مبادرات لنشر هذه الأعمال على المستوى الدولي فإن باحثي المنطقة لا يثيرون اهتماماً يذكر. وعلاوة على ذلك فهناك اعتماد مبالغ على دور النشر الأنجلوسكسونية وذلك حتى في المنشورات التي لها أهداف إقليمية فحسب.

Paul H. Kratoska, "English-Language Academic Publishing in Asia", ICAS (The International Convention of Asian Scholars), ICAS 5, Kuala Lumpur, 2-5 August 2007, p. 6:

إن الباحثين الآسويين قد يلجؤون إلى المنشورات الأنجلوسكسونية للاطلاع على التيارات الجديدة في مجال البحث ويحاولون بعد ذلك المشاركة في عملية النقاش حولها.

لكنه في نفس الوقت ليس هناك أية مقالة تذكر في مجال الأدب مكتوبة بلغة آسوية تؤثر على منحي النقاشات الأكاديمية. فمثلاً

الحالية وتحليلها. وأوصى بأن تطرح موضوعات المشروع الجديدة سؤال العلاقة المعقدة بين الحدائث والدين وأهمية اللحظات التاريخية الكبرى في تكوين المعرفة والمسائل القانونية والأخلاقية. وقد اختارت الجامعة ثلاثة موضوعات: تكوين المعرفة والتغير الاجتماعي والثقافي والمجتمعات والحدائث. ونأمل أن يشارك المساهمون الحاليون ليس فقط في عرض أعمال نظرناهم بل أيضاً في مراقبة الإنتاج العلمي في حقولهم واقتراح كتابات كلاسيكية ومعاصرة.

يمكن للعلمة أن تفيد العالم الأكاديمي إذا ما تبادلت المعارف وكان للباحثين من شتى المناطق تمثيل منصف. ورغم أنّ غاية هذا المشروع عرض الأبحاث من العالم الإسلامي، فإن نجاحه يتوقف على تعاون الباحثين من القارات الخمس. وندعو جميع الباحثين إلى المساهمة بمراجعات وترجمات من أجل توفير هذه الدراسات المهمّة لجامعة القراء. فالإسلام والعالم الإسلامي صاروا مسألتين خطيرتين تعدتا النطاق الأكاديمي وولدتا نقاشات صاخبة في الميادين السياسية والاجتماعية. إذ إن التصريحات والرؤى الإعلامية الجاهلة في السنوات الأخيرة قد جعلت نشر الدراسات المعقدة أمراً ملخاً عاجلاً. وجرباً على ما قاله الأغا خان في خطابه بأكاديمية توتزينغ الانجليزية، فإن صدام الجهالات هو في الحقيقة ما قاد الناس إلى الايمان بصدام الحضارات.¹¹ إن النشاط الفكري أساسي لترويج الحوار بين الحضارات وإرساء دعائم التعاون الثقافي المثمن بين الباحثين حول العالم. ورغم جسامته التحديات التي تواجه هذا المشروع، فإن الرؤى الحيوية في المجتمعات الإسلامية، وهي المجهولة خارج مناطقها وبلدانها، ستغدو جلية للمجتمع الأكاديمي عامة وللعالَم أجمع من خلال MCA.

أبتين خانباغي

Notes

1. Isabel Hoving, Frans-Willem Korsten, Ernst van Alphen (eds.), *Africa and its Significant Others: Forty Years of Intercultural Entanglement*, Amsterdam, Rodopi, 2003:

”إن البنية التحتية الأكاديمية في أفريقيا غير مناسبة عادةً، وبالتالي عاجزة عن مدّ الباحثين الأفارقة بوسائل أكاديمية كافية للمداومة على وضع رؤى أفريقية في النظريات التي تستجيب لجدول عمل أفريقي. عوض ذلك، يتولى المسائل الأفريقية أكاديميون خارج أفريقيا، في الولايات المتحدة وأوروبا، حيث تُترجم لتلائم جدول أعمالهم الثقافي والأكاديمي.“ (ص 10)؛

Claude Ake, *Democracy and Development in Africa*, Washington, DC, The Brookings Institution, 1996:

”عند معظم الأفارقة، الدخل الحقيقي أدنى منه قبل عقدين وكذلك الرعاية الصحية، سوء التغذية شائع والبنية التحتية منهارة ومثلها بعض المؤسسات الاجتماعية.“ (ص 1)؛

الأترك في العقود المنصرمة كي يثبتوا أن الإسلام والعلمانية متوأمان ويمكن استيعابهما في أوروبا. ويبدو أن كثير من الباحثين الأترك وعوا بأهمية هذا المشروع التي تتمثل في تسهيل عملية التواصل وكذا تقديم ثقافتهم إلى العالم الرحب في صورة إيجابية.¹¹

اليوم توج عملنا بنجاح في أولى مراحل مشروعنا والتي تتمثل في خلق فهرست بيبليوغرافي للموسوعات حول العالم الإسلامي، وهذا الثبث البيبليوغرافي لا يحوي آخر المنشورات فحسب بل يتضمن أيضاً خلاصة نقدية وجيزة (مستخلصاً). ولأن الانجليزية هي اللغة الأكاديمية العالمية فقد اختيرت لغة أولى للمشروع. وبما أن إحدى الأهداف العامة للمشروع هي الوصول إلى الباحثين في العالم الإسلامي فإننا اخترنا له سبع لغات أخرى، التي تُعد الأكثر تمثيلاً للعالم الإسلامي. أما فيما يخص المستخلصات بأجمعها نجد أنها متوفرة بالانجليزية والعربية والتركية. كما إن كثيراً منها أرسل إلينا بلغة أو أكثر من اللغات التالية: البنغالية والاندونيسية/الملاوية والفارسية والروسية والأوردية. وقد ترجم هذه المستخلصات مترجمون مختصون بالانسانيات. أما الغاية الأبعد لهذا المشروع فهي محاولة توفير المستخلصات بأجمعها في ثمان لغات والتي هي (الانجليزية والعربية والفرنسية والتركية والاندونيسية/الملاوية والفارسية والروسية والأوردية).

ومع أن المستخلصات المقبولة لدى القراء نجدها بهذه اللغات الثمانية فقط، فإن مرحلة المشروع الأولى شملت أي موسوعة منشورة بأي لغة. حيث كانت غايتنا إيصال هذه الأعمال إلى أكبر جمهور ممكن. ونأمل أن يزيد اللغات المشمولة بهذا المشروع مستقبلاً، وذلك اعتماداً على تضافر جهود الباحثين حول العالم. لقد أقمنا مشروعاً متعدد الاختصاصات، وذلك بتناول جميع الموضوعات المتعلقة بالحضارات الإسلامية وكذا بالتركيز على الأعمال الموسوعية. واطلع عليها في المرحلة الأولى من المشروع باحثون مشتغلون بجمهرة من الموضوعات المتعلقة بالحضارات الإسلامية، وبفضل مثابرتهم وجهودهم صار لفهرست MCA أفضل الأدوات الفكرية لفائدة الباحثين. نرجو أن نبني على هذا الأساس ما يعزّز التعاون مع هؤلاء الباحثين لترويج الدراسات القائمة في العالم الإسلامي. فبيبليوغرافيا الـ MCA الموثوقة هي إحدى الطرق لفت انتباه الباحثين إلى دراسات العالم الإسلامي. وإننا نقفّس عما سوى البيبليوغرافيا من وسائط تسعفنا في دعم الأبحاث وإعانة الأكاديميين، وبالأخص في المناطق المغفورة. ونحن نرحّب بالردود والاقتراحات من كل المساهمين راجين بذلك تطوير شبكتنا وتوسيع موضوعاتنا.

ما بعد الموسوعات

شكل المشروع الأولي حول الموسوعات فرصة سانحة لوضع رؤية شاملة للمشروع. فرغم احتوائه على طيف واسع من الموضوعات، أتاح هذا التمرين لنا وقتاً ضرورياً لتصفية الذهن وللتركيز على غاياتنا واختيار موضوعات للمرحلة الثانية. وقد عقد فريق الـ MCA عدة اجتماعات مع الباحثين والأساتذة في جامعة الأغا خان بلندن لمناقشة الاتجاهات الأكاديمية

البحوث في الحضارة الإسلامية. وأجري المسح لتقييم تحقيق مشروع من خلال جرد الكتب المنشورة حول العالم الإسلامي في القرنين العشرين والحادي والعشرين. حيث للتجربة الأهداف التالية:

- استخلاص المساهمات الببليوغرافية من شتى الباحثين في مجالات بحوث محددة؛
- فحص مختلف أدوات جمع المعلومات؛
- تقدير ونيرة الاستجابة للطلبات؛
- تطوير استراتيجيات مستقبلية مبنية على نتائج البحث الأولى؛

قد تم اختيار أربعة وعشرين باحثاً اعتماداً على قدراتهم اللغوية وبلد إقامتهم ومجال اختصاصهم. كما تم اختيار ست لغات ألا وهي (العربية والبغالية والانجليزية والملاوية والفارسية والروسية) بناء على صلتها بالدراسات الإسلامية. كما اختيرت ستة حقول لتعكس مزيجاً من العلوم الاجتماعية والانسانيات، إلى جانب تلك التي تتناولها الدراسات الإسلامية عادةً (الفلسفة والفقه والمنافقات المعاصرة والنقد الأدبي والتاريخ الاجتماعي). وقد تم تدشين المشروع بالمؤتمر حول الموسوعات «تنظيم المعرفة: النشاط الموسوعي في العالم الإسلامي قبل القرن الثامن عشر» المنعقد في حزيران 2003 في جامعة الأغا AKU-ISMC خان بلندن. ولأن المجتمعات الإسلامية شهدت في الأوام الأخيرة طفرة في إنتاج الأعمال الموسوعية، فقد أخذ القرار على استكشاف هذا المجال أولاً وجرى اقتراح برنامج بحث موضوعي في المراحل اللاحقة.

كان الوصول إلى المختصين وإقناعهم بالمشاركة في هذا المشروع الجديد يواجه تحدياً ضخماً. وفي سعينا لإظهار حماسنا للموضوع وأهمية المشروع، اضطررنا إلى الاتصال بأشخاص كثيرين حول العالم وإلى السفر بعيداً من أجل عرض غاياتنا على قدامى الباحثين والجدد، وذلك بعد تحديدهم من خلال المؤتمرات والفعاليات الثقافية والإنترنت. وقد نجحنا في تحفيز مؤلفين مختارين لدراسة موضوعات متنوعة لها علاقة بالحضارات الإسلامية. وكنا، قبل دعوة الباحثين للتعاون معنا، نتحقق من مؤهلاتهم الأكاديمية وقدراتهم اللغوية طبقاً لمقتضيات المشروع وكذا من اطلاعهم على المنشورات ذات الصلة بذلك. كما أننا فحصنا التفاصيل الببليوغرافية للمنشورات المقترحة، وذلك لتقييم صلتها بالمشروع قبل كتابة الباحثين عنها؛ فتجاوب عدد من الباحثين فأرشدونا إلى المؤلفات المكتوبة في بلادهم. وقد ساهم جميع المشاركين في عرض الجهود الفكرية لنظرائهم العاملين في العالم الإسلامي؛ فقد أرسلوا مستخلصات جيدة تصف محتويات الموسوعات ومجالاتها. وفي مقابل ذلك، لم نعتزف بمجهوداتهم الجبارة على موقعنا الإلكتروني فقط، بل كافأناهم على مساهماتهم أيضاً. وكان اهتمامنا هو جمع كتب ومستخلصات من شتى المناطق. لذلك فإن هذا المشروع يعبّد الطريق أمام فهم أفضل وأوضح للحضارات الإسلامية ولتنوع العالم الإسلامي في أوروبا وآسيا.

مما يثير الاهتمام أن تركيا هي البلد الإسلامي الذي كان لمشروعنا فيه الصدى الأقوى. فقد جاهد السياسيون والمتفوقون

فمثلاً هناك فهرست الإسلامي Index Islamicus والذي يعتبر عملاً مرجعياً رئيساً حول المنشورات باللغات الأوروبية؛⁵ وقاعدة المعلومات JSTOR التي تجمع المقالات الأكاديمية المؤلفة في أوروبا وأميركا الشمالية، ومركز مكنتاب البحث الذي يضم مختارات من الأطروحات المكتوبة في أوروبا. إضافة إلى الأعمال المتوفرة على شبكة الإنترنت والأفراص المدمجة CD-ROM، دون إهمال الكتابات المؤلفة في أوروبا وأميركا الشمالية. ولكن رغم ذلك لانزال نجد كثير من البلدان الأفريقية والآسيوية تقفقر إلى الموارد المالية والتقنية للوصول إلى هذه الأعمال.⁶ وسبب هذا النقص ليس قصوراً لغوياً. رغم أن الإنجليزية تعتبر أول⁷ لغة عالمية يتعلمها عدد متزايد من الباحثين في جميع أنحاء العالم، من ضمنهم الباحثون في البلدان الإسلامية. إلا أن أغلبهم يميل إلى الكتابة بلغتهم الأم أو لغتهم التعليمية. ولأن كما هو معلوم أن اللغات الأوروبية هي الشائعة عالمياً، لذلك أصبحت أبحاثهم مهمشة في أوروبا وأميركا الشمالية وكذلك في العالم الإسلامي حيث يُفضّل الباحثون الاطلاع على الكتب المكتوبة باللغات الغربية وبالأخص الإنجليزية منها.

تؤكد الدورة الفارسية كتاب ماه علوم اجتماعي أنّ الدراسات العربية والتركية مهمة في إيران وكذا في سائر دول غرب آسيا. فالباحثون في الموضوعات الأفريقية والآسيوية يلجأون إلى الكتب المترجمة من اللغات الأوروبية، وذلك بسبب العقبات اللغوية. ونجد أيضاً أنّ الأجيال الصاعدة غير مهتمة بدراسة اللغات غير الأوروبية وحضارات بلدان الجوار. لذلك فمن الصعب مثلاً الحصول على رؤية عربية لإيران أو إيرانية لتركيا؛ فالحكومات والمؤسسات الأكاديمية نادراً ما تشجّع التبادل الثقافي بين البلدان الإسلامية، كما أن توتر العلاقات يحول دون تحقيق التواصل بين الأكاديميين في المنطقة. الشيء الذي ينعكس سلباً على اللغات المدروسة في العالم الإسلامي؛ ففي العالم العربي مثلاً تهمل دراسة الفارسية أو التركية أو الأوردية لحساب الإنجليزية، حتى من قبل الباحثين المختصين بأسيا الوسطى أو تركيا أو شبه القارة الهندية. ورغم أن تعليم اللغة العربية يعتبر إجبارياً في المدارس الإيرانية مثلاً، فإننا نجده مطبوعاً بالجانب الديني فقط، إذ لا تُدرّس لغاية البحث في حقول التاريخ أو العلوم السياسية.⁸ وقد أدى هذا النقص في تبادل الأبحاث إلى حدوث مشكل في العالم الإسلامي والذي يتمثل في أنّ المجتمعات والحضارات الإسلامية لا تستفيد من رواها الذاتية.⁹ لذلك ينبغي تخطي هذه العقبة اللغوية لأنّ تبادل المعرفة شيء حيوي لإقامة علاقات ودية بين الدول.

أما فيما يخص استراتيجية مشروع جامعة أغا خان لترويج ذلك التبادل فهي إزاحة العقبة اللغوية وذلك بخلق منبر للباحثين من العالم الإسلامي بغض النظر إلى انتمائهم الديني أو العرقي، وذلك حتى يتمكنوا من تبادل البحوث مع المجتمع الدولي. وهكذا يصبح مجال البحث الدولي أكثر ثراءً وغناً بموضوعات ورؤى من ثقافات مهمة أو منسية بحثياً.

المشروع، جذوره وخصائصه

انطلق هذا المشروع في عام 2003 تحت عنوان «مشروع الببليوغرافيا الموثقة»، هدافاً إلى تسهيل الوصول إلى مصادر

المقدمة

خلال ربط هذه المواد المهمة أو المنسية عادةً بالمناهج الدراسية. بيد أن الاعتراف الأكاديمي بهذه الكتب حاضر حتى قبل وصولها إلى المدارس والمكتبات العامة. ففي كل عام تصدر أعمال أكاديمية ممتازة في كثير من البلدان الإسلامية كمصر وتركيا وإيران، وهي في انتظار من يروجها. ففي إيران مثلاً تضاعفت الإصدارات عشر مرات بين عامي 1980 و2000 حيث بلغت 20,642 مؤلفاً² أما في مصر ولبنان فمن الصعب تقييم عملية النشر وذلك لضعف وقلة الإحصاءات الموثوقة بها؛ لكن ثمة على الأقل 250 ناشراً ناشطاً في مصر و150 في لبنان، وهم ينشرون آلاف المؤلفات الجديدة سنوياً³. ولأن الناشرين لن يدعوا ترجمة هذه الأعمال ونشرها إلا في حالة توفر مراجع لتلك الكتب، لذلك فنحن في أمس الحاجة إلى جهود دؤوبة تكشف عنها.

وتتمثل مهمة أو رسالة جامعة الأغا خان (AKU – ISMC) في ترويج الدراسات حول المجتمعات الإسلامية، وقد أطلقت على هذا المشروع اسم MCA (مستخلصات الحضارات الإسلامية). يهدف المشروع إلى تنشيط الجهود لتحفيز وتحقيق التفاهم العالمي ونشر الإنسجام بتبادل المعارف عبر القنوات الثقافية واللغوية. فالهدف الرئيسي لهذا المشروع هو تدعيم التعليم والبحث العلمي حول المجتمعات الإسلامية في كل أشكالها سواء في الميدان التاريخي أو الفكري أو الأخلاقي أو القيمي أو أنماط الحكم والحياة العامة وشتى أشكال التعبير الفني والإبداعي. أما فيما يخص الهدف الثانوي فنجدته يتمثل في خلق سياقات وظروف ملائمة تسعى إلى تحقيق تفاعل الأكاديميين والمتخصصين والعلماء ذوي الدراسة التقليدية وغيرهم من أجل تسهيل فهم الموضوعات الأساسية في الحياة الاجتماعية بصفة عامة.

كما عرفنا أن هناك تأليف مشترك للموسوعة مثل الموسوعة الإسلامية الهائلة الذي جمع الباحثين من شتى أنحاء العالم. حيث تم تقديم مقالات وجيزة صحيحة حول موضوعات متعلقة بالحضارات الإسلامية؛⁴ إلا أن شرحاً ثقافياً ولغوياً كبيرين تتميز بهما البحوث حول الحضارات الإسلامية في العالم الأكاديمي. لذلك فالوضع في حاجة ماسة إلى مزيد من الجهود المشتركة لترويج الأبحاث الموجودة في المجتمعات الإسلامية، لأن معظمها يظل عالقاً في أوروبا وأميركا وحتى في العالم الإسلامي. ثمة مراجع رقمية يمكن من خلالها الوصول إلى المنشورات والأطروحات المنشورة أو المكتوبة في أوروبا وأميركا الشمالية.

يدعوكم مشروع مستخلصات الحضارات الإسلامية إلى رحلة فكرية عابرة للحدود. يهدف إلى كشف بعض ما خفي من الحقائق في الشرق وإبراز حضارات كثيراً ما نسيت أو أسيء فهمها. من خلال هذا المشروع، نحاول تقديم جوانب من حضارات العالم الإسلامي الثرية، وذلك اعتماداً على الجهود الفكرية لمئات العلماء من شتى أرجاء العالم. ويشهد على أهمية هذا الموضوع فيض الموسوعات حول الحضارة الإسلامية التي صدرت خلال المائة والخمسين سنة الأخيرة. تطلبت كل موسوعة جهداً عظيماً، لذلك فليست صدفة أن يكون هذا المشروع تقديرًا للجهود الجبارة التي بذلها الباحثون والمؤلفون في تأليف أمهات المراجع. وهذا المشروع، حاله حال الموسوعات عينها، قد تجاوز بعض الخطوات المهمة كالتنسيق الإداري وتنظيم التعاون بين المتخصصين في ميادين مختلفة.

خلفية المشروع

في السنوات الأخيرة عرفت المنشورات حول الإسلام والعالم الإسلامي في أوروبا وأميركا الشمالية تزايداً ملموساً، بيد أن كثيراً من كتاب هذه المنشورات لا يأخذون بعين الاعتبار الجهود المبذولة في باقي أنحاء العالم ولا سيما في العالم العربي الإسلامي. لذلك ينبغي على المؤسسات العلمية تقريب المعارف الثرية الناشئة في آسيا وإفريقيا وجعلها في متناول الباحثين وكذا سائر الأفراد المهتمين بها أينما كانوا.

هناك حاجة ماسة للاتصال بالباحثين في المجتمعات الإسلامية ودفعهم للمساهمة في النقاشات الفكرية الراهنة حول العالم الإسلامي. فبال تعاون يمكننا بناء شبكة أكاديمية كبيرة تفيد الجميع. ويستطيع الباحثون الأوروبيون والأميريكيون الشماليون إثراء موضوعات بحثهم من خلال تبادل الأفكار مع زملائهم الآسيويين والأفارقة. ولعل الباحثين يرحمون جهودهم لإشراك نظرائهم الآسيويين والأفارقة الذين عانت أبحاثهم من الإهمال، فالبلدان الأفريقية عامة تفتقر إلى الموارد المالية اللازمة لترويج ثقافتها أو أعمال وإبداعات باحثيها.¹

هذا ما سيجعل عامة القراء أكثر اطلاعاً إذا ما أتاحت لمعلمي المدارس فرصة توفر كتب دراسية منبثقة من بيانات أخرى. إضافة إلى ذلك سيمكّن المعلمون من توسيع آفاق المجتمع من

شكر

كارمالي احمد التي ندين لإدارتها مسؤوليات تحرير المشروع ونشره. شلينا حاجي هي من الأعضاء الفاعلين في المشروع وندين لإدارتها اسلسة فيما يتعلّق بالأمور الماديّة. أشكر الدكتور عبدو فيلاي انصاري الذي أتاح لي فرصة قيادة المشروع وأشكر الدكتور جفري رپر لدوره الاستشاري في بداية المشروع. وفي النهاية أودّ أن أشكر جميع كاتبي الخلاصات والمترجمين حول العالم، والزملاء في جامعة الأغاخان في لندن الذي يسّروا جهودنا بتعاونهم المتأهبّ ممّا ساعدنا على إنجاز هذا العمل الفكري.

آبئين خانباغي
لندن، 13 شباط، 2009

ما كان لهذا المشروع النافع أن يصدر لولا مشاركة ودعم عدد كبير من الأفراد في لندن والعالم بأسره. قبل أن أشكر كاتبي الخلاصات ومترجميها والعاملين في معهد دراسات الحضارة الإسلاميّة، يتوجّب أن أعبر عن امتناني العميق للدكتور سوئر اكر من جامعة باسكنت، والذي رغم مهامه التعليمية وارتباطاته الأكاديميّة العديدة خصّص مشكوراً وقتاً ثميناً لمشروعنا، عبر إرشاده وكتابته لخلاصات وترجمتها، علاوة على دعمه في التحرير والتواصل مع المترجمين فيما يتعلّق باللغة التركيّة. أنا مدين أيضاً لداهليا صبري من جامعة القاهرة لدعمها الكريم للمشروع من خلال كتابتها لخلاصات ومساعدتها في الترجمة والتحرير. كما أشكر حسين عبدالساتر من جامعة بيل الذي ترجم عدداً كبيراً من الخلاصات وحرّر نصف الخلاصات العربيّة وإنّ مشروعنا هذا كان سيمسي أخرج من غير سكينه

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إعداد وتصنيف
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ادينبورگ يونيورسيتى پرس
بالشراكة مع جامعة الأغا خان معهد الدراسات حول حضارات المسلمين

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