MID-EAST **e**-NEWS

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Thanks for those of you who helped with background for last week's article on the different versions of the Koran. Today's follow-up covers some examples of how the texts differ.

Also, Rambam or Ramban? The first of two articles on Nahmanides – it seems like he's best remembered for his position on Maimonides, an equivocal one it seems. Next week we'll find out why he left town.

And, yes, it's about time we had a quiz. Enjoy. Keep your own score!

Write me at pkclark@pmbx.net & let me know what you think.

Koran Versions

Arabic is written from right to left. Differences between verses of the Koran occur for three basic reasons:

- ➤ Some pronunciations of words differed across Arabia in the early years. When Uthman compiled his *redaction* of the Koran (burning earlier versions) he chose to indicate the letters as spoken by Mohammed's tribe, the Qoraysh.
- Many of letters are similar, and depend upon *diacritical* markings, dots written above or below the basic shape. These dots were not present in the earliest writings of the Koran.
- Arabic has few written vowels: a, as in bat; w, as in moo; i or y, as in see. Most vowels are written by means of symbols above or below the individual letters. There are differences in the way these symbols have been added. Additionally, verse numbering frequently differs between versions of the Koran.

We discussed seven *readings* in the previous issue, though the full list of 'accepted' readings is ten, and there are a number of others even beyond that. Since each *reading* has two *transmissions* there are 20 recognized versions of the Koran. That these exist is not unknown to Muslims – many Korans are sold with marginal notes indicating the various readings for the ten most common readings, as in the illustration.

Some examples (observe the different verse numbers):

1. Different letters

<u>و</u>َوُصِّیٰ

surah 2:132 (wawassaa)

وأؤجلي

surah 2:131 (wa'awsaa)

2. Diacritical markings

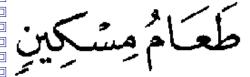
نَقُولُونَ

surah 2:140 (taquluna)

يفولوت

surah 2:139 (yaquluna)

3. Additional vowels



surah 2:184 (ta'aamu miskiinin)

طعام مسليب

surah 2:183 (ta'aami masakiina)

(۲۷۱) ﴿ وَلْقَيْقَا لَهُ ابِن عَامِهُ وَحِرْقَةً وَالْكَسَائِي، وَحَلَقَةً . وَالْكَسَائِي، وَحَلَقًا . وَالْحَسَائِي، وَحَلَقًا . وَالْحَسَائِي، وَالْسِرَ وَالْحَسَائِي، وَالْسِرَ وَالْمِعَةُ . وَالْسِرَ وَالْمِعَةُ . وَالْمِ عَمْرِو، وَشَعِقًا عَلَيْنَ . وَالْمِ عَمْرِو، وَشَعِقًا . وَالْمِ عَمْرِو، وَالْمِعِيّةَ . وَهُو تَعْلَيْنِ . وَالْمِعْلَى . وَالْمُعَلِّينَ ، وَالْمُعَلِّينَ ، وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعَلِينَ . وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعَلِّينَ . وَالْمُعْلِينَ . وَالْمِعْلَمِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمِعْلَيْنَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُولِينَ . عَمْرِونَ وَحَعْلَى . وَالْمُعْلِينَ . وَالْمِعْلِينَ . وَالْمُعْلِينَ . وَالْمُونَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُونَ . وَالْمِعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُونَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُونَ . وَالْمُونَ . وَالْمُعْلِينَ . وَالْمُعْلِينَامِلُونَ . وَالْمُعْلِينِ . وَالْمُعْلِينِ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَالْمُعْلِينَ . وَا

(۲۷۱) ﴿سيئاتكم﴾ لر

وَمَآ أَنْفَقْتُ مِن نَفَقَةٍ أَوْنَذَرْتُم مِن نَكْذِرِ فَإِثَ ٱللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَادِ اللَّهُ إِن تُسْدُوا ٱلصَّدَقَاتِ فَنِعِمَا هِيٌّ وَإِن تُخْفُوهَا وَتُوْتُوهَا ٱلْفُ قَرْآةَ فَهُوَّ خَدْ لِلَّكُمْ وَتُكَفَّرُ عَنكُم مِّن سَنَاتِكُمْ وَٱللَّهُ بِمَاتَعَ مَلُونَ خَبِيرٌ ﴿ إِنَّ ﴿ لَيْسَ عَلَيْكَ هُدُنَّهُمْ وَلَكِنَّ ٱللَّهُ يَهْدِي مَن يَشَاَّةٌ وَمَا تُنفِقُوا مِنْ خَيْر فَلِأَنفُسِكُمْ وَمَاتُنفِقُوكِ إِلَّا ٱبْتِغَآءَ وَجِهِ اللَّهِ " وَمَاتُنفِقُوا مِنْ خَيْرِيُوفَ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ اللهُ قَراء الَّذِينَ أَحْصِرُوا في سَبِيل اللَّهِ لايتستطيغون ضرباف الأزض يخسئه أأمر الْجَاهِلُ أَغْنِيآ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَهُمْ لانستأو التاس إلحافا وماثن فقوا من خسير فَإِنَّ ٱللَّهَ بِيهِ، عَلِيكُمْ أَنَّ ٱلَّذِينَ يُنفِقُونَ أَمْوَالَهُم بألَيْل وَٱلنَّهَارِ سِنَّا وَعَلَانِكَةً فَلَهُ مِرَّاجِرُهُمْ عِندَ رَبِّهِمْ وَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ كَا DESCRIPTION OF PROPERTY

ثلاثة البدل، ووقف حمزة بإبدال الهمزة ياء حالصة ﴿سُيُّاتُكُمْ﴾.

(٧٧٢) ﴿ فَالْأَنْفُسُكُم ﴾ بالتحقيق، وبإبدال الهمزة ياء حالصة، وقف حمزة ﴿ فَلَيْنَفُسُكُم ﴾.

(۲۷۳) ﴿يَخْسَبُهُم﴾ ابن عامر، وعاصم، وحمزة، وأبو جعفر. ﴿يَخْسِبُهُم﴾ الباقون.

(٢٧٤) فوولا خوف عليهُم، يعتوب. فوولا خوف عليهُم، حمزة. فوولا خوف عليهم، الباتون.

Two Rabbis-(2)Nahmanides in Spain (for his timeline and travels see **e**-NEWS 86)

In large part, the life of Nahmanides is characterized by his part in two disputes of the Medieval age. In this and the following issue of e-News we shall look at how these disputes shaped him as a scholar.

Rabbi Moshe Ben Nahman Gerondi was born in Gerona (hence Gerondi), near Barcelona in northeastern Spain. He began his career as a religious scholar at the early age of 16, and throughout his life he developed a reputation for conservatism in his religious principles. He would not accept that previous authorities could be doubted or criticized. Even when, in his 40s, he was asked to support critics of Maimonides, he refused to be critical of the Rambam himself. For much of his life he was Rabbi at Gerona, and later Chief Rabbi of the Catalan province.

As a pupil of Azriel, Nahmanides was interested in the *Kabbalah*, a mystic, spiritualistic stream of Judaism (much as Sufism is in Islam). The study of Kabbalah in Rabbinic Judaism was restricted to a limited number of individuals, partly from its esoteric nature – being only able to be understood by a limited few – and partly from the liberties that the teachers would take in their interpretations of Scripture while pursuing their studies. In Nahmanides' day the study of Kabbalah as distinct from the whole Torah (written and oral) was only in its infancy. (More on the topic in a future issue of e-News.)

In 1232 Solomon of Montpellier (southern France) had banned Maimonides' books, including his *Guide to the Perplexed* and *Mishne Torah*. Solomon offended even his own supporters by two further steps he took: he went to the Dominican monks and participated with them in the burning of Maimonides' books; he then went and denounced Maimonides' supporters to James I, king of Aragon. In response, supporters of Mahmonides (who, you remember, had died in Egypt in 1204) excommunicated Solomon and his allies, including Jonah ben Abraham, a relative of Nahmanides.

When called upon to support Solomon of Montpellier, Nahmanides actually criticized the adherents of Maimonides, but complemented the sage's *Mishne Torah* as being more conservative than previous legal texts. Nahmanides' attempt to settle the dispute was unsuccessful: he had recommended that the ban on the *Mishne Torah* be lifted, but that access to the *Guide*... should be restricted, since its content would be unsuitable for those whose faith was weak. Both parties to the dispute disagreed with him.

Next Week: How James 1 of Aragon never encountered a man who, while yet being wrong, argued so well for his position.

Voices of the Prophets

In the earlier articles devoted to the Geography of Israel's restoration we listed and discussed the promises to the Patriarchs (e-NEWS 83), and then the promises to Joshua and through the Judges (e-NEWS 84). Promises made to Abraham mentioned the 'river of Egypt' (probably not the Nile, but a *Wadi* in Sinai) and the Euphrates: "this land, from the river of Egypt to the great river, the Euphrates" (Gen.15:18-21). It was also shown that these promises included portions of Lebanon (in fact pretty much the territory that Israel occupied in 1982, until leaving in 2000).

In the previous article (e-NEWS 85) we looked at the promises to David and Solomon. We noted, and the map showed, that territory controlled by David and Solomon extended to the Euphrates in Syrian territory, NNW of Jerusalem, about 530km (340mi.) in a direct line. We also saw that the promises to David and Solomon, even at the height of their obedience and conquests, were related more to the continuity of the throne, the anticipation of the Messiah is – in hindsight – very clear: "and I will establish the throne of his kingdom forever" (2 Sam.7:11-13), or, to Solomon, that He would "establish your royal throne over Israel forever" (2 Ki.9:5).

In looking at statements of the prophets, we can review our lists from a few months ago $(!!)(e^-\mathbb{NEWS} 85)$ and particularly sections D and E, as seen below.

What we see when these prophecies are read is that a) most statements refer to where the remnant would come *from*,

- b) that punishment (but not occupation) of other nations is mentioned (as well as punishment on the returning remnant that continue to rebel against God),
- c) that Jerusalem is especially mentioned, along with Carmel (Haifa), Ephraim (the northern territory) and Bashan (Mt. Hermon area) and Gilead (usually taken to mean the northern part of what is now Jordan), and
- d) there is frequent mention of the reunification of *Judah and Israel*

The relevant verses are listed below. In the next issue we shall summarize our material so far.

D - Returning, Remnant				E - Restoration	
2Ki.19:30-31	Hezekiah	Lam.4:22	Jeremiah	Deut.30:1-10	Moses
Neh.1:9-10	Neh./Moses	Ezek.11:16-21	Ezekiel	Psa.126:1-6	psalmist
Psa.107:3-7	psalmist	Ezek.20:33-34	Ezekiel	Psa.87:2-5	psalmist
Psa.147:2	psalmist	Ezek.28:25-26	Ezekiel	Isa.1:25-27	Isaiah
Isa.10:20-21	Isaiah	Ezek.34:11-16	Ezekiel	Isa.25:8-10	Isaiah
Isa.11:11-16	Isaiah	Ezek.36:24-25	Ezekiel	Isa.44:24-28	Isaiah
Isa.14:1-3	Isaiah	Hos.11:8-12	Hosea	Isa.49:8-21	Isaiah
Isa.27:12-13	Isaiah	Ob.17-21	Obadiah	Isa.58:(6)-12	Isaiah
Isa.28:5-6	Isaiah	Mic.2:12,13	Micah	Jer.30:1-3	Jeremiah
Isa.37:30-32	Is./Hezekiah	Mic.4:6-13	Micah	Jer.30:17-22	Jeremiah
Isa.43:5-7	Isaiah	Mic.5:5-9	Micah	Jer.31:15-27	Jeremiah
Isa.51:9-12	Isaiah	Zeph.3:9-20	Zephaniah	Ezek.36:8-15	Ezekiel
Isa.56:8	Isaiah	Zech.8:6-8	Zechariah	Ezek.36:33-38	Ezekiel
Isa.66:18-24	Isaiah	Zech.10:1-12	Zechariah	Ezek.37:1-14	Ezekiel
Jer.12:14-17	Jeremiah	Return of Israel & Judah		Ezek.39:21-28	Ezekiel
Jer.16:14-16	Jeremiah	Jer.3:14-19	Jeremiah	Hos.2:7,14-23	Hosea
Jer.23:1-8	Jeremiah	Jer.31:1,2	Jeremiah	Joel.2:21-all	Joel
Jer.30:10	Jeremiah	Jer.33:6-14	Jeremiah	Joel.3:1-2	Joel
Jer.46:27-28	Jeremiah	Hos.1:10-11	Hosea	Am.9:11-15	Amos
Jer.50:19-20	Jeremiah	<u> </u>		Nah.1:12-15	Nahum
i.	•	ı		Zeph.2:6-7	Zephaniah

