

⋮

-

-

)

-

(

-

-

-

.

.

-

-

-

⋮

-

(

-

-

)

-

المقدمة

بسم الله الرحمن الرحيم

):

()

- (/)

-

-

()

﴿وَمَا قَتَلُوهُ يَقِينًا﴾

. . . :

)

.(

()

) :
()

-

-

"

"

(/) ()

) :

() (

. (/) ()

() :

:

()

:

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾ :

) :

(

)

.(

() " "

﴿وَكَانَ الَّذِينَ اٰخْتَلَفُوا فِيهِ لَفِي شَكٍّ﴾ :

﴿مَالَهُمْ بِهِ - أَي مَا لَهُمْ فِي الْأَمْرِ الَّذِي اٰخْتَلَفُوا فِيهِ - مِنْ عِلْمٍ إِلَّا اٰتِبَاعِ الظَّنِّ﴾ :

﴿وَمَا قَتَلُوهُ يَقِينًا﴾ :

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

)

.(

بِسْمِ اللَّهِ

: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

()

الْمُشْرِكِينَ﴾ ()

()

بِسْمِ اللَّهِ

:

//

//

() - () .

: -

.

.

.

.

.

):

- -

: .

.()

.

() .

()

.

_____ ()

.(/)

: ﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ... وَمَا قَتَلُوهُ يَقِينًا﴾ (١).

" "

: ﴿وَلَٰكِن شُبِّهَ لَهُمْ﴾
"

() ()

﴿وَمَا قَتَلُوهُ﴾

﴿يَقِينَا﴾

﴿مهيمناً﴾

: ﴿وَلَكِنْ شَبِهَ لَهُمْ﴾

﴿وَلَكِنْ شَبِّهَ لَهُمْ﴾ :

۱۱۱۱

۱۱۱۱

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا

وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾^(١)



ﷻ

()

:
:
:

) :

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ خُذْ هَذَا الصَّلَافَ مِنْ مَتَابِعِ يَدَيْكَ وَارْتَمِ بِهِنَّ فِي الْبَحْرِ﴾ :

﴿وَمَرَّ بِكَ إِلَى...﴾

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾ :

﴿وَإِنَّ الَّذِينَ اِخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ﴾ :

﴿وَمَا قَتَلُوهُ يَقِينًا﴾ :

(١)

()

:

-

-

-

-

-

-

-

-

-

-

()

-

()

(-)

()

() ()

: ﴿وَلَكِنْ شَبَّهَ لَهُمْ﴾

()

()

()

() - - ()

()
()

()

()

()

()

﴿فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ

طَوًى...﴾^(١).

﴿بَلْ مَرْفَعَهُ اللَّهُ إِلَيْهِ﴾ () :

﴿إِلَيْهِ﴾

()

()

﴿وَإِذْ قَالَ

عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا

سِحْرٌ وَسُحُورٌ ﴿١﴾

() - ()

() - ()

﴿واذ قال﴾

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

ﷺ

()

()

﴿وَيَكْفُرِهِمْ﴾ :

وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٠٠﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ
مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٠١﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٠٢﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ
شَهِيدًا ﴿١٠٣﴾

﴿وَلَكِنْ شُبِّهَ لَهُمْ﴾

() - () - ()

﴿شِبْهٌ﴾

()

()

﴿وَمَا قَتَلُوهُ وَمَا﴾ :

()

صَلَبُوهُ وَلَكِنْ شِبْهَ لَهُمْ﴾

()

() ()

()

()

﴿وَلَكِنْ شِبْهَ لَهُمْ﴾ :

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شِبْهَ لَهُمْ﴾ :

()

﴿شِبْهٌ لَهُمْ﴾

()

: []

﴿وَمَا صَلَّوْهُ﴾ :

﴿وَمَا صَلَّوْهُ﴾

﴿وَلَكِنْ شَبَّهَ لَهُمْ﴾

" "

صلى الله عليه وسلم

" "

: ﴿وَالَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ

عِلْمٍ إِلَّا اخْتِلافَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا﴾.

()

()

() .

﴿اخْتَلَفُوا فِيهِ﴾ ()

﴿لَفِي شَكٍّ

مِنْهُ﴾ .

)

()

(.

﴿لَفِي شَكٍّ مِّنْهُ﴾

﴿وَمَا قَتَلُوهُ يَقِينًا﴾

()

: ﴿بَلْ مَرْفَعَةُ اللَّهِ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا﴾

):

()

.(

)

: ﴿وَمَا قَتَلُوهُ يَقِينًا بَلْ مَرْفَعَةُ اللَّهِ إِلَيْهِ﴾

() : ()
... :
:
()
()

بَلِّغْهُمُ الرِّقْعَةَ

اللَّهُ إِلَيْهِ

() ()

()

()

()

-

()

﴿وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

: ﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى

()

ابْنَ مَرْيَمَ رَسُولَ اللَّهِ...﴾

()⁽¹⁾

()

()

):

.(

- ()

()

: ﴿قَدْ أَفْلَحَ مَنْ

تَرَكَ ﴿﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا...﴾⁽¹⁾

()

()

()

() - (/) .

() - (-) .

()



﴿وَمَرَفَعْنَا لَكَ ذِكْرَكَ﴾^(١) :

﴿مَنْ مَرَفَعَهُ مِنَ كَلِمَةِ اللَّهِ وَمَرَفَعَهُ بَعْضُهُمْ دَرَجَاتٍ﴾^(٢) :

﴿وَمَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾^(٣) ﴿نَرْفَعُ دَرَجَاتٍ مِمَّنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ

عَلِيمٍ﴾^(٤) : ﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ

دَرَجَاتٍ﴾^(٥) : ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ...﴾^(٦)

()

):

() - ()

() - ()

() - ()

() - ()

() - ()

() - ()

:

()

()

()

()

: ﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾ ()

: ﴿بَلْ مَرْفَعَةٌ

اللَّهُ إِلَيْهِ﴾

: ﴿وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

() - ()
() - ()

()

: ﴿بَلْ مَرْفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا

()

حَكِيمًا﴾

: ﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ

قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾.

﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ

) :

قَبْلَ مَوْتِهِ﴾

()

) :

()

()

(.

()

﴿وَلَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ﴾ : ()

﴿مَوْتِهِ﴾ :

()

()

﴿وَلَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ﴾ :

﴿بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾ .

﴿وَيَوْمَ الْقِيَامَةِ﴾

يَكُونُ عَلَيْهِمْ شَهِيدًا

: ﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ﴾ :

﴿لِيُؤْمِنَ بِهِ﴾
()

()

: ﴿قَبْلَ مَوْتِهِ﴾

" "

﴿قَبْلَ مَوْتِهِ﴾
()

﴿قَبْلَ مَوْتِهِ﴾

()

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا
لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾ ()

﴿يَأْتِي مِنْ بَعْدِي﴾ ﷺ

﴿مِنْ بَعْدِي﴾

()

(..)

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ...﴾

[وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِمْ...]

﴿قَبْلَ مَوْتِهِ﴾

)

(

: ﴿وَالْقِيَامَاتُ بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ﴾^(١)

: ﴿وَجَاعِلُ الَّذِينَ

اتَّبَعُواكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ﴾^(٢)

()

() - ()

() - ()

﴿وَمَا قَتَلُوهُ يَقِينًا﴾

: ﴿مَا قُلْتُمْ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي

وَمَرْبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ^(١)

()

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتُوفِينِي وَمَرِّفَعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ
كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فُوقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ﴾^(١)

()

﴿إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ﴾ :

}

إِلَيَّ

{()}

() :

()

() - ()

() - ()

() - ()

(...)

()

" " "

):

.(

:()

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتِّعْنَاكِ وَمَرَّافِعُكَ﴾ :

﴿إِلَى...﴾

() - ()

() :

()

۱۱۱۱

۱۱۱۱

()

: ﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ﴾ (١)

() .

()

()

ﷺ

ﷺ

ﷺ

() :

:

()

۱۰۰

(" ")
.

•
•
•
•
•

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ

قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾^(١).

" "

﴿وَقَفَّيْنَا عَلَى

آثَارِهِمْ بِعَيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَأَنبَأَهُ الْإِنجِيلَ فِيهِ هُدًى

وَتَوْمَرُ وَمُصَدَّقًا لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٠﴾ وَيُحْكُمُ أَهْلُ
الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٦١﴾
وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ
فَأَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا
مِنْكُمْ شُرْعَةً وَمَنَاجِيَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَلْوَكُمْ فِي
مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٦٢﴾ ()

﴿وَيُحْكُمُ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يُحْكَمْ
بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾
: ﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

﴿وَمُهَيْمِنًا عَلَيْهِ﴾

()

() - (-) .

()

()

()(...

() -

()



):

.(...

):

" "

:

.(/ /)

()

()

.(

()

()

)

" "

(

(O.COLMAN .)

: (Le Presses universitaires de france)

)

.(

()

- -):()

:

.(

()

):

.(...

):

()

..

..

()

-

-

..

"

"

()

:

:

()

.

.(

"

()

"

()

.()

()

):

.

.(...

()

()

:

.

.

()

() ()

.

.

.

.

" "

)

(

() :

.

.

() - _____ ()

.()(
.()(
.()(
):

)
(. ()
)

.(
):

.()(
):
" - "

.()(

() - ()
() - ()
() - ()
() - ()

()

"

"

()

()

﴿وَيَكْفُرُهُمْ﴾

وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴿١٠٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ
مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٠٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٠٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ
شَهِيدًا ﴿١٠٩﴾

﴿وَلِيُخْخِمْ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ

يُخْخِمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

()

:

-

.

.

.

.

.

.

.

.

.

.

.

.

.

: - -

):

-

: .

-

:

.

-

-

.()

.

:

.

.

.

): ()

...

.(....

.

):

.

.(....

....

.(/) - ()

﴿فَالْتَقَمَهُ الْحُوتُ﴾ :

وَهُوَ مَلِيحٌ ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿فَتَبَدَّلْنَاهُ﴾
بِالْعُرَاءِ وَهُوَ سَقِيمٌ ﴿١﴾ .

:

) :

:

(...) .

) :

() - ()
(/) - ()

()

. :
 :
 :

. () (

: ()
 . ()
 . (/) - ()

$) :$
 $.() ($
 $:$

$.() ($

$- -) :$

$(/ / - /)$
 $(/ / / /)$

$. () ()$
 $:$

$(- /)$
 $. ()$

$. (/) - ()$
 $. (/) - ()$

.()(. ..

):

.() (

.()

-

.(/)

-

()

()

.()(
: - -):

.()
.

):

(/)

.(/) - ()
. (/) - ()

·
·() (

):

..

·()

·(

:

- -

:

):"

"

()

·
·() (

-

):

-

·()

"

"

()

·()

-

()



..()

):

(/ - - /)

(/ - /)
)

.(/ / / / /)

.(" "

" "

):

.

.

.

.

:

.

.

.

.

.

.

.

.

.^()(

.

.

.

.

:

.

()

(...) : -

.

()

: / - -

: ()
() - -)
() ()

:

):

“ ”

()

“

”

“

”

”

()

“

”

’)

:

()

:

.() ()

()

.(

)

()

()

()

.(- /)

()

:

-

)

(..

(..

):

.

.

.

):

.(

..

(

)

.

.

()
)

()

()

()

.

.

:

:

:

:

: ()

: () :

: .

()

() ()

:

--

): (-)

) - - :

()

:

)

() - ()

:

.
.

.

.

.

()

()

" " ;

.

" ;

"

()

.

-

" " ;

" " ;

:

. () (

. (/) ()

. () - (/) -

" " ; " " ()

. ()

..

.. : ()

. (- /) - ()

:

-

.():

.():

.() ()

.

-

):

(:

.():

-

):

.(..

):

.(..

()

..... : ()

.()

-

()

: - /

- -

-)

): ()

(

.(

()

):

":

: .(" "

.
-

):

.

(..

.()

():

.

:

.()

.

.

-

:

-

.()

(..)

.

.()

-

.

-

.

-

.()

.

)

.

):

-

.(

.(

.

.

-

. ()
):
.(

):

(-)
.()

.() - ()

: .
 .
 : .
 .()
 :
 -
 :
 -
 .):
 ()
 .():
 " :):
 -
 .("):
 .." "
 .():
 " "
 .(" "
 .
 -
 .
 .(- /) - ()

) :

()

:

()

()

-

":

()"

"

. ()"

):

. (

"

":

)(/)

()

. (

-(

)(/)

()

. ()

.(- /)

()

:

(-)

:

- -

" "

()"

"

()

.(/) - ()
 .(/) -(/ - /) ()

()

.

.

.

.

.

.

.

.

.

.

):

.

.

):

()

.

.

(/) ()

$\cdot^{(1)}(\dots$

$) :$

\dots

$) :$

$\cdot^{(1)}(\dots$

$:$

\dots

$:$

$:$

$\cdot^{(1)}(\dots$

$\cdot (/) \quad ()$

$\cdot (/) \quad ()$

$\cdot (- /) \quad ()$

∴

∴

∴

-

)∴

()

(/) ()

: .)

- -
:

.()

.()

:

.):
.() ():

.()

):

..

:

.(/) ()
.(/) ()
.(/) ()

) :

. () (..

:

. () (..

)

()

. (

) :

:

:

. (/) ()

. (/) ()

.() (

:

):

. (/) ()

. () (.. "

()

:

):

(
:

):

. (/) ()

.() (

) : (/)

. (

()

()

) :

:

. (/)

_____ ()
- - -

∴
()

" "

∴

() :

()

(- /) ()
(/) ()

()

() :

)

):

()

):

- -

(

(/) ()

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

"

"

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

:

):

:

:

..

:(

:

):

:(

.

()

()

):

.

:(

:

.

.

:

.()

.():

)

(..)

.(

.(:):

.()

()

.(/) ()

()

.) : .()
.(: .

.()
()

()

.) : .

.(.

:

“ ”

.

.

.

):

.

.

.

)
()

-

-(“ ”

“ ”

“ ”

.()“ ”

“ ”

.(/) ()

.

.

.

"

.

"

.

"

-

-

"

:

):

()

.(

()

﴿وَمَا قَتَلُوهُ يَقِينًا﴾

:

-

"

"

.

.

.

.

)

.

.(..

"

"

.

.

.

"

"

.

: - .()(
) :
 .()(
 :
 .
) :
 .
 .()(
 :
 -) :
 :
 : . - -
 : . - -
 .()(
 .
 :) :

.(/)	()
.(/)	()
.(/)	()
.(/)	()

.(

.

.

.

:

.

:

)

-

-

.()

.

.

.

:

.

.(/)

()

.
):
 : . :
 ()
 .
 .()
 :
 :)
 - : - -
 -
 . :
 .
 .
 .
 .

.(/) ()
 .(/) ()

:

:

-

.

.

.

.

-

):

-

-

:

-

()

.

.

.

.

.

-

(/) ()

“ ”

.() ():

):

.() (

.(/) ()
. (/) ()

) :

.() (

.() () :

.(/) ()

:

.

.

.

.

-

.

.

.

.

.

.(/) ()

) :

.

.

" - " - :

"

"

) :

.()

.

)

.

(

: .

.(/) ()

.()(/)

(/) .()

”

”

﴿وَكَانَ شَبِيهُهُمْ﴾ :

﴿وَمَا قَتَلُوهُ يَقِينًا﴾ .

:

•
•
•
•
•
•
•
•

∴ -

.

.

∴ - -

.

):

.() (.

.

.

∴ - -

.

):

.() (.

.

()

.

.(/) ()

.(/) ()

: - -

.() () ()
.() :

: - -

.) :

.()

) (.
) ()
()

:

.(/) ()

∴ " "

())

/)

(/

()

()

() (..

()

-

-

()

" "

.

" "

)

.

(

.

.

(/)

):

(..

.

(

)

.

.

.

):

(/)

.

.(..

"

"

):

.

.(

"

"

.

.

.

"

"

.

"

"

:

-

.

.

.

.

.()

.

.

-

:

):

-

-

.()

:

-

(

)

.(/)

()

:):
.(: .
) :
() .(

:):
) : .
() ()

:(
.
()
()
()

()

.(/) ()

()
() ()
() ()

):

()

:

(- /) - ()

() () :

()

﴿ وَمِنْ قَوْمِ مُوسَى ﴾ :

أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿ ١٥٩ ﴾ وَقَطَعْنَا لَهُمُ اثْنَيْ عَشَرَ آسَابًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَلْنَا عَلَيْهِمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَكَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿ ١٦٠ ﴾

()

﴿ وَقَطَعْنَا لَهُمُ اثْنَيْ عَشَرَ آسَابًا أُمَمًا ﴾ :

()

()

(/) ()

() - ()

(/)

()

:)

()

(..

(/)

(/)

):

() (

):

(

(/)

-

()

()

()

):

.(

:

.

()

()

"

"

: ﴿جَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا

إِلَى مَرْبُوعٍ ذَاتِ قُرْأَنٍ وَمَعِينٍ ﴿١٠٦﴾ يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ ﴿١٠٧﴾ (١)

"

"

﴿وَآوَيْنَاهُمَا﴾

()

() - (-) .

ذَاتِ قَرَآنٍ وَمَعِينٍ :
)

() (

()

:

-

. ()

"

"

()

()

()

.()

/ ()

Count)
(-)

(Juan Steram

() ()

:
:

)

(Encyclopedia of geography)

⁽¹⁾(James Bryce)

" "

()

Alexander)

(Barenes

()

()

(Colonel G.B.Malleson :

()

(L.P Ferrier French :

(History of the Afghans) :

()

()

:

()

()

()

()

.. .

۱۳۸۵

.()

۱۳۸۵

۱۳۸۵

()

Sir

"

(istory of Persia:) "John Malcolm

) .()

.(

:)

) (Adictionary of geography
() (A.K.Ghonston
) :

.(

(

-

.(..

(..)

: ﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ﴾ ﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي
مُرْسُولُ اللَّهِ إِلَيْكُمْ﴾ . :

:

"

"

:

.

:

):

.()

.

.

.()

(): ()

.

(/)

: ():

.(

_____ / ()

()

第

):

第

(

":

"

:

:

()

()

()

" " " " " "

. :

(/)
-):
-

) - - -
- - -(

.() ()
):

.. " " " " " " " " " "

" "

" "

.() (

.(/) ()

(/)

:

" :

)

-

-

.

(

()

()

"

"

.

.

):(/)

:

(..

" "

:

-

:

()

.()

()

()

(Nicolos Notovitch :)
()

()

()

:

()

Nineteenth)

.(Max Muller

)

(Century

": ()

"

)

()

(

:

)

(G.H.T)

()

^()(Mangolig, Tatory, Tibet

()

:

.

()

: ()

:)

.(Tacity

()

.()

:

() ()

() ()

()

() ()

() () :

..

:

()

()

()

()

()

()

() (/)

:

-

)

(

()

()

()

()

”：

“ ”

()

() ()

“ ”

“ ”

. " " .
 . :
 () -
 . ()
 ()
 () -
 . ()
 () -
 . ()
 . ()
 " " .
) ()
 () . () (

() () . ()
()

" "

()
)

"

" " ()
() "

" "

" "

" "

()

()

(..)

" "

.(/) ()

﴿وَمَا قَتَلُوهُ يَقِينًا﴾

: ﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ

بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ﴾ (١)

﴿وَجِيهًا فِي الدُّنْيَا﴾

() ()

()

() - ()

() / ()

() ()
()
:
()
() .

APPENDIX

Author : H. T. Princep.

Book : Tibet, Tartary and Mongolia

"The earliest travels in Tibet proper which have been transmitted to us, are those of Jesuit Fathers, Crueber and Dorville, who returned from China by that route in A.D.

, just four hundred year after Marco Polo's journey westward. They were tge frst Christians of Europe who are known to have penetrated into the populous parts of Tibet, for Marco Polo's journey was, as we have stated, to the north west by the sources of Oxus. Father Grueber was much struck with the extraordinary similitude he found, as well in the doctrine, as in the rituals, of Bhoodbhists of Lassa to those of his own Romish Faith. He noticed, st : that the dress of Lamas corresponded with that handed down to us in ancient paintinge, as the dress of the Apostles.

nd : to us in discipline of monasteries and of the different orders of Lamas or priests bore the same resemblance to that of the Romish Church, nd : that the notion of an incarnation was common to both, as also the belief in paradise and purgatory, th : he remarked that they made suffrages, alms, prayers and sacrifces for the dead, like Roman Catholics, th : that they had convents, filed with monks and friars to the number of , near Lassa, who all made their vows of poverty, obedience and chastity, like Roman monks, besides other vows. And th : they had confessors, licensed by the superior Lamas or bishops; and so empowered to receive confessions and to impose penances, and give absolution. Besides all this, there

was found the practice of using holy water, of singing service in alternation, of praying for the great and the superior Lamas to those of different orders of Romish hierarchy. These early missionaries further were led to conclude from what they saw and heard, that the ancient books of the Lamas contained traces of the Christian religion, which must, they thought, have been preached in Tibet in the time of Apostles."

(Page -).

Then concerning the advent of a Saviour, the author H.T. PRINCE? writes in the same book (Tibet, Tartary and Mongolia) on page :

"The general expectation of the birth of a great prophet. Redeemer or Saviour, which is alluded to even by Tacitus, as prevailing at the period when the founder of the Christian religion appeared, was, there can be no doubt, of Boodhist origin, and not at all confined to the Jews, or based only on the prophecies of their scriptures".

As a foot note on page the author further wrote : "The advent of another Boodh a thousand years after Gotama or Sakhya.

Muni, is distinctly prophesied in the Pitakattayan and Atha - Katha. Gotanu declares himself to be the twenty - ffth Boodh, and says, "Bagawa Metteyo is yet to come. The name Metteyo bears an extraordinary resemblance Messiah'.

APPENDIX

Page

**Cycloaedia of Geography by James Bryce, M.A., IL
D.F.R.S.E. and
Keith Johnson F.R.G.S.**

**Published by : Williams Collins, Sons & Co. Ltd.
London & Glasgow.**

Date:

Under heading Afhanistan - Page "History and Relations". "The name Aghan is not used by the people themselves: they call themselves Pooshtoon, and in the puten given to them in India.

They trace their origin to Saul, king of Israel, calling themselves Ben-i-Israel.

According to Sir A. Burnes their tradition is that they were transported by the king of Babylon from the Holy Land to Chore, lying to the N. W. of Cabul, and lived as Jews till A. D. , when they were converted to Mohometanism by an Arab Chief khaled-ibn-abdalla, who had married a daughter of an afghan chief. No historical evidence has ever been adduced in support of this origin, and it is perhaps a mere invention, founded upon the facts mentioned in Kings XVIII-II. However this may be, all travellers agree that the people differ strikingly from the neighbouring nations and have among themselves one common origin. They are said, by some, to resemble Jews very much in form and features, and they are divided into several tribes, inhabiting separate territories and remaining almost unmixed".

APPENDIX

Page

**History of Afghanistan by: Colonel G. Malleon,
C.S.I.W.H Allen & C., Waterloo Place, Pall Mall, SW**

. Published at the India Office,

Page . "I turn now to the people of Afghanistan, to the tribes who occupy the country, and who command the passes. The subject has been treated at great length by Mountstuart Elphinstone, by Ferris - who quote largely from Abdullh khan of Herat, by Bellew and many others.

Following Abdullah khan and other Afghans represent Ferris is disposed to believe that the Afghans writers, the lost ten tribes and to claim them descent from Saul, King of Israel. Among other writers concurring in this view may be mentioned the subject at length, rejects this theory.

Mountstuart Elphinstone classes it in the same category as the theory of the descent of the Romans from the Trojans.

The objections to Abdullh khans' view have been recently expressed, fittingly and forcibly by Professor Dowson, in a letter to the Times, "IF" writes that gentleman, "it were worthy of consideration, it is still inconsistent with the worthy of consideration, it is still inconsistent with the notion that the Afghans are descendants of the lost ten tribes. Saul was the tribe of Benjamin, and that tribe was not one of the lost ten. There remains the question of features. This no doubt has its weight, but cannot prevail against the more important question of language. Professor Dowson then proceeds to show that the afghan language has no trace of Hebrew in it, and concluded by pronouncing the supposition that in the course of time the whole Afghan race could have changed their language is "Too incredible".

APPENDIX

Page

L. P. Ferrier.

History of the Afghans. .

Translated by W.M. Jesse.

Published by : Johan Murray, London.

Page . "When Nadir Shah marching to the conquest of India, arrived at Peshawar, the chief of the tribe of Woozoof Zycs presented him with a Bible written in Hebrew and several other articles that had been used in their ancient worship and which they had preserved.

These articles were at once recognized by the Jews who followed the camp."

APPENDIX

Page

L. P. Ferrier.

History of the Afghans. .

Translated by: W. M. Jesse.

Published by: John Murray, London

On page No. I, in footnotes he writes : "The author of a manuscript history of the Afghans observes that some derive the name affghan from its Persian meaning "Lamentation" because these tribes bewailed their banishment from Judea. Others say that Afghan was the grandson of Saul and was employed by Solomon in building the temple. This author refers to two histories of his nation : The Tarikh-Affghanad, and the Tarikh Ghour, i.e. the History of the Affghans and the History of Ghour. It appears, he says, from these works, that the affghans consider themselves as partly descended from the Copts of Egypt and partly from the Israelites; but nothing is adduced to support this assertion.

"We are told by one of these writers that Nehuchednezzar, after putting to death many of the prisoners, banished the remnant in to the mountains of Ghour, where they multiplied greatly with the Jews called khalud, a letter was received from a converted Jew called khalud, informing them of the appearance of a New Prophet and invoking them of the join his holy standard. Several Affghan nobles went to Arabia; the principal was keis, who, we are informed generation to Saul and through fifty-five to Abraham" (History of the Affghans, Persian MSS).

"Almost all Mohammedan writers claim this descent for the Affghans and I possessed for some time a genealogical table in which an attempt was made to prove all the

principal families of Affghanistan direct descendants of the
kings of Israel.

: *

-

-

-

:

*

-

()

-

-

:

*

-

-

- -

- -

- -

- -

- -

-

/

- -

- -

- /

- -

- - -

- - -

:

:

-

:

*

-

- - -

- - -

- - -

- - -

-

-

-

-

-

