English / Arabic Dictionary Of

THREE GREAT RELIGIONS

Judaism - Christianity - Islam

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## Abbreviations

A) Common abbreviations used throughout the Dictionary: end page

B) The Old Testament: end page

C) The New Testament: end age

D) The Apocrypha: end page
Introduction

We may notice at first that the historical course of Religion has had the greatest impact upon the movement of the history of mankind, cultures and civilization. We are not referring here to Religion in its general sense, but in its being a nature invested in man since he began to live on earth, and in its being pagan beliefs, and finally in its being an inspiration by Heaven. We may also notice that the different stages, through which the concept of Religion has gone since the earliest times up to now, have added to the language or rather languages of man many terms. Such terms began to be gradually so complex as to become concepts characterized by deep implications that suit man's effort in his trial to codify his thoughts or his beliefs.

Then we conclude that man's Religion may be divided into three principal groups:

A) Pagan beliefs,
B) Positive Religions, and
C) Heavenly Religions.

Such beliefs, different as they are, have an essential task that helps man in managing the affairs of his life both in his primitive communities and complex societies. We do not intend in this context to distinguish between what is logically right and what is logically wrong, for we are concerned with the "Religious Function" that has affected the whole course of human history as we have just mentioned.

The purpose of this work:

We may also notice that such people as have Religions in general and those who follow Heavenly Religions in particular, can scarcely go beyond the beliefs of their own Religions, if they could. There is no doubt that scholars in particular, and intellectuals and general readers in general, are in need of gaining deeper knowledge of the concepts of their own Religions and of those of other Religions as well. Such required knowledge should be based on the fundamentals of the various Religions, without being satisfied with mere impressions or dealing with a certain Religion relaying on the view points of another one. That is why we have tried to deal in this work with the main concepts of the Three Heavenly Religions: Judaism, Christianity, and Islam, relaying on their senses as explained in: a) their holy books, b) their religious traditions, and c) their relevant legislations.
The view points of each Religion are dealt with independently. Moreover, we have not ignored the differences between sects and denominations in each Religion.

In our dealing with the various references of a certain Religion, we came to the conclusion that much misunderstanding may affect any Religion when it is dealt with from the view point of another. Such a fact is due to two important factors: a) ignorance, and b) prejudice, which are two essential features that have played tremendous roles in human history. This may be accounted for by the fact that comprehensive knowledge in such a field may be quite impossible on one hand, and on the other by the fact that it may be almost impossible as well for man to rid himself of being biased to something or other though he may try his best to be neutral.

Therefore, we have relied on some kind of juxtaposing the various concepts in the Three Religions, in complete neutrality, taking into due consideration what has come in each Religion; thus avoiding what may lead to any sort of bias. By such effort, we hope to avoid what followers of a Religion or other, or even non followers, believe regarding many illusions and Folkloric Ideas.

**Significance of History**

We were often obliged to deal with historical events or characters related to such events due to their strong link with the historical or intellectual progress of any of the Three Religions. There is no doubt that philosophers and thinkers have played roles of utmost importance in the development of religious thought regarding its explanation on the one hand, and the split of Religions into different sects on the other hand. Hence we can discern the value of historical events and characters and the intellectual addition to the progress of Religion and its development.

This may reveal the degree of difficulty that engulfed the achievement of such work which deals with the Three Religions: their philosophies, their principal ideas, their influencing characters in history and thought, their historical progress, and the roles they played in various cultures and civilizations.

**Translation of the meanings of the verses of the Glorious Qur'an**

When one ponders over the available translations of the meanings of the verses of the Glorious Qur'an, one discovers that almost all of them are imperfect in some way or other. Western translators, for example, have never been able to attain to a reliable standard in their translation as a result of either of the following factors: a) ignorance and b) prejudice. They either
deliberately adopt the sort of translation that suggests that the Glorious Qur'an was influenced by the Torah or the Gospels, or they ignore such secrets of the Arabic language as prevent them from attaining a reliable perfection in translation.

The genius of the Arabic language can not be attained except by those who suck it from their mothers. In this context we may well refer to the translations of two Muslims: Muhammad Marmaduke Pickthall, a British Muslim, and Abdullah Yusuf Ali, an Indian Muslim. Both translations were written in a language that goes back to the nineteenth century, in so far as form and grammar are concerned. Moreover, Abdullah Yusuf Ali put his translation in blank verse, thus he was obliged to add extra words to maintain the meter; this may also suggest that there is a relation between the Qur'an and poetic form, which fact the Glorious Qur'an strictly denies. Therefore, we were obliged to undertake the translation of all the verses mentioned in this reference in a modern and accurate English language.

Translation of the Torah and the Gospels

Considering objective neutrality, we did not translate any of the verses of the Torah or the Gospels. We used the confirmed translation undertaken by the followers of those two Religions. Regarding the Apocrypha, which have not been translated into Arabic, again the objective neutrality kept us from translating the passages quoted in this work.

The English texts of the Torah and the Gospels used in this work are taken from: King James Version.

As for Barnabas, which is Apocryphal, we have quoted the available Arabic translation undertaken by Dr. Khalil Sa'adah.

Significance of pictures in this reference.

We may note here that there are essential differences between Religions in dealing with some matters or in their viewpoints concerning them. An example of this is the great difference between the Christian cultural standpoint and that of Islam regarding the idea of personification or picturing. We are all aware, for example, of the fact that a Muslim, out of glorification and reverence, cannot draw a picture of one of the prophets as a work of art, while Christian Culture, which is deeply influenced by the Greek and Roman Civilizations, do not hesitate to indulge in such an art. Churches, varied as they are, contain so many paintings of Jesus Christ and the Virgin Mary. Besides, museums of art in the West do not lack paintings that deal with the Lord, angels, prophets, saints and others. This matter goes beyond that in
one epoch to what is called iconolatry, which is a cult of paintings representing the Lord, the Virgin Lady or Saints, etc.

Hence it was inevitable for us, when tackling some Torah or Gospel characters, to put their pictures in the same way as they have been used in the sources of those Religions. Consequently, it is no wonder when the reader finds in this reference pictures of some prophets relating only to the two Religions of Judaism and Christianity. This, by no manner of means applies to Islam or Islamic Thought. We could not of necessity ignore such pictures or paintings as they represent an essential element in both Judaism and Christianity.

Despite the fact that we are aware that some recipients would feel uneasy regarding the inclusion of such pictures in this reference, objective neutrality makes it a must to do so. There is of course a difference between a type of thinking that comprehends the abstract, and another type of thinking that should be aided to comprehend through models of pictures.

**Summing Up**

To wind up, we can say that this Encyclopedic Dictionary treats the whole subject of Religion as Terminology, Belief, and Legislation, together with all the developments accumulated in the histories of communities and societies.

By such an effort, we hope to make things easier for those who deal with this reference from among scholars, researchers, students, and others who are merely concerned with language, such as translators, and from among the cultured and men of letters who are concerned to know the right and truthful backgrounds in what they are trying to achieve on scientific or literary levels.

We have included an Arabic Alphabetical Index to help Arab readers who do not know English to find their way easily. This means that with this work we address the followers of the Three Great Religions in the same time and in two different languages.

Alexandria, November, 2005
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Qur'anic Verses of Entries
Translated into English

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  - 051 ditheism/Manichaeism/
  - 056 Oath2
  - 060 Mighty, the
  - 063 Bees
  - 066 Heal2
  - 068 Hour2
  - 069 hear2
  - 074 glad tidings
  - 077 Read
  - 082 pain5 torture
  - 088 adultery/Forbidden2/

- **Sur. # 016**
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- **Sur. # 018**
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  - 032 Iblis
  - 038 Gardens with Springs
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  - 049 Severe Repeated Verses
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  - 056 Oath2
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- **Sur. # 019**
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- **Sur. # 020**
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Aad, n. (Q.). An ancient Arab tribe destroyed for denying God's messengers:
1. Denial of messengers: "Aad denied the messengers (of Allah)." (26:123)
2. Punishment: "And Aad was destroyed by a fierce roaring wind."
(69:6)

Aaron, (B.) OT:
1. Brother of Moses: "And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother?" (Ex. 4:14)
2. Moses' spokesman: "And he shall be thy spokesman unto the people" (Ex. 4:16)
3. With Pharaoh:
"Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness." (Ex. 5:1)
4. His rod becomes a serpent: "and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent" (Ex. 7:10)
5. Changes water into blood: "he lifted up the rod, and smote the waters that were in the river in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood" (Ex. 7:20)
6. Strikes Egypt with the plagues: "and Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt...and smote the dust of the earth, and it became lice in man and in beast...and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies"
(Ex. 8: 6, 17, 24)

7. Makes the golden calf: see Samiri "And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel" (Ex. 32:3-4)

8. Not to drink wine when going into the tabernacle: "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" (Lev. 10: 8-9)

9. His rod buds: "and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Num. 17: 8)

10. For unbelief excluded from the Promised Land: "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify almonds" (Num. 20:12)
Aaron

5. A minister: "We gave Moses the Scripture and placed with him his brother Aaron as minister" (25: 35)

6. In place of Moses during his absence: "and Moses said to his brother, Aaron: 'Take my place among my people, and follow the right way and not that of those who corrupt.'" (7: 142)

7. Warning of the golden calf: "And Aaron said to them before the return of Moses: 'O my people! You have been seduced by the calf; but your Lord is the Beneficent, so follow me and obey my order.' They said: 'We shall never cease to adhere to it until Moses returns.'" (20: 90-1)

8. Peace be upon Moses and Aaron: "Peace be upon Moses and Aaron. Such is Our rewarding of the righteous! Both are among Our faithful worshippers." (37: 120-122)

Aaron,

1. Moses' brother: "Then We sent Moses and his brother Aaron with Our Signs and clear argument" (23: 45)

2. More eloquent than Moses: "My brother Aaron is more eloquent than I am. So, send him with me to help me and to confirm my argument, for I fear that they may give the lie to me!" (28: 34)

3. With Pharaoh: After them, We sent Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they were haughty and guilty." (10: 75)

4. A prophet: "And out of Our mercy, We supported him by sending his brother Aaron as prophet."

19: (53)
Abbadid

belong to (in the book of Moses): "Elisha, son of the prophet, brought back the spirit of my servant Elisha to life."

Abbadid dynasty, Muslim dynasty of Andalusia that rose in Seville and lasted most of the 11th century in the period of the petty kings following the downfall of the caliphate of Cordoba. It was composed of three kings only:

1-(al-Qadi): Abu al-Qasim Muhammad ibn Abbad: (1023-1042): He declared Seville independent of Cordoba. There is relatively little information on the details of his reign. He died in 1042 and his son succeeded him.

2-(al-Mu'tadid): Abu Amr Abbad: King, poet, and patron of poets: (1042-1069): succeeded his father and annexed the minor kingdoms of Mertolada Y 5, Niebla, Saltes, and Santa Maria de Algarve.

3-(al-Mu'tamid): Muhammad ibn Abbad: (1069-1095): This poet-king made of Seville a brilliant centre of Spanish Muslim culture. In 1071 he took Cordoba, maintained a precarious hold on the city until 1075; he held it again, (1078-1095), while Ibn Ammar, his vizier and fellow poet, conquered and held Murcia. The Christian progress under king Alfonso VI, forced al-Mu'tamid to make an alliance with Yusuf ibn Tashufin of the Almoravid dynasty in Morocco.
Abbas

who later turned against his ally and captured Siville in 1091 after a heroic defence by al-Muatamid.

The Abbasid Caliphate: A new caliph was elected by the army during a period of anarchy following the assassination of the previous caliph. The Abbasid caliphate lasted from 750 to 1258.

Abbas Helmi I, Khedive Abbas Helmi I
Abbas Helmi II, Khedive Abbas Helmi II
Abbas Mahmud Al-Aqqad, see AL AQQAD

Abbasid, adj.& n. of or pertaining to the Moslem Caliphate that ruled a vast empire for five centuries. (AD 750/1258-AH 132/656), so named after "Abbas or AlAbbas, the paternal uncle of the prophet Muhammad. In 749 the first Abbasid caliph Abū al Abbas as-Saffah was proclaimed as caliph at al-Kufah. Following are the names of thirty seven Abbasid caliphs:

<table>
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<td>02 al-Mansūr</td>
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Abbot, n. head of an abbey

Abbatial, adj. of an abbey, abbot or abbess

Abbé, n. [FR.] title of courtesy for a priest, ecclesiastic or layman

Abbyss, n. woman head of an abbey
Abd Allah ibn Abd al-Muttalib, Father of the Prophet Muhammad and the youngest of the ten sons of 'Abd al-Muttalib who was the illustrious Qurashite leader, and grandfather of the prophet Muhammad. Abd Allah married Amenah bint wahb, the mother of the prophet, and died immediately after her pregnancy.

Abd Allah ibn az-Zubayr, (AH 1-73/AD 624-692). The hero who revolted against the ruling Omayyad Dynasty. Numerous merits raised him high among the second generation of the Companions of the Prophet. His father az-Zubayr ibn al-Awwam was among the earliest few who embraced Islam, and whom the Prophet called “the Disciple of the Messenger of Allah”. His mother was Asma', daughter of Abū Bakr, and sister of 'A'isha, ("the mother of the believers", i.e. wife of the prophet Muhammad). Ibn az-Zubayr's mother (Asmaa') was renowned for her strong faith and resolution. 'Aisha, being childless, took ibn az-Zubayr to be brought up in the house of the prophet. His maternal grandfather was Abū Bakr, the praiseworthy believer and the first Caliph after the prophet's death. His paternal grandmother was Safiyya, the daughter of 'Abd al-Muttalib and the aunt of the Prophet (father's sister).

Ibn az-Zubayr rose against the Omayyads, who usurped the Caliphate, and was proclaimed Commander of the Faithful, (Amir al-Mu'mineen) in Makka, Kufa, Basra, Egypt, Jezira, and Syria except the Jordan. But the Omayyad caliph 'Abd al-Malik ibn Marwan managed to suppress his supporters, and his general Al-Haggag ibn Yusuf ath-Thaqafi, besieged Makka. The supporters of Ibn az-Zubayr deserted him. When 'Abd Allah Ibn az-

Abd Allah ibn al-Abbas, eldest son of al-Abbas and a cousin of the prophet Muhammad; one of the most illustrious Companions of the Prophet who related many of his traditions. He was called Tarjuman (interpreter) of the Qur'an because of his laborious exegesis of the Qur'an.
Abd al-Muttalib ibn Hashim, Grandfather of the prophet Muhammad and the chief of the tribe of Quraysh that ranked higher in prestige than any other Arab tribe.

1. The well of Zamzam: It was Abd al-Malik who dug the well of Zamzam (q.v.).

2. The sacrifice: He vowed that if he got ten sons to add to his power he would offer one of them as a sacrifice. When his wish was fulfilled he cast lots between his sons and if fell on Abd-Allah. Some wise men advised him to cast lots between Abd-Allah and a number of camels; the lot finally fell on one hundred camels.

3. The owners of the elephant: The Abyssinian Abraha was a vice-regent in Yemen of the Abyssinian king. He built a magnificent cathedral in the hope of diverting the pilgrims from Makkah to that Cathedral. One night an Arab went stealthily in the cathedral and defied it; and Abraha vowed to take revenge by razing the Ka'bah to the ground. Among the booty that
Abd Ar-RaHman

Abd Ar-RaHman ibn Auf. One of the first eight men to embrac Islam; he immigrated to Ethiopia twice and accompanied the Prophet in all the battles and received twenty wounds at Uhud. He was one of the ten companions whom the Prophet brought the good news of entering Paradise. He was one of the six candidates whom Umar ibn Al-Khattab chose to select a Caliph from among them. A very rich man, Abd Ar-Rahman ibn Auf used to give big donations to the Muslim society. On one occasion he gave the Muslim army five hundred horses, and another time he gave one thousand and five hundred camels. He voluntarily gave up his candidancy, and the other five candidates accepted the new Caliph whom he had chosen, i.e. Uthman Ibn Affan.

Abdias, n. (Douay Bible) see Obadiah

Obdias: One of the three miraculously saved in fiery furnace: “Then Shadrach, Meshach and Abednego came forth of the midst of the fire” (Da. 3:26).

Abdulla, Muhammad see Muhammad

Abdul. the second son of Adam and Eve, killed by his brother Cain. OT. “... and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, where is Abel thy brother? And he said, I know not. Am I my brother’s keeper?” (Ge. 4:8-9)

Abib, n. first month in the ecclesiastical Jewish calendar; OT. “This day came ye out in the month of Abib” (Ex. 13:4).

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Abraham

abode of peace (Paradise)
abode of perdition (the world)
abode, the eternal (Paradise)
abode, the eternal (Paradise)
abode, the passing (Earth)
abodes, (the two): this world and the next
abominable, adj. detestable, odious: OT.
"How much more abominable and filthy is man, which drinketh inequity like water?" (Job 15:16)
abomination, n. extreme aversion; detestation
abomination of desolation, (B.), NT.
"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand" (Mat. 24:15)
Abp., abbr. ARCHBISHOP
Abraha, the Abyssinian: vice-regent of Yemen who tried to destroy the Ka'bah; (see Abd al-Muttalib)
Abraham, (B.) OT.
1. Father of many nations: "a father of many nations have I made thee" (Ge. 17:5)
2. Famine drove him to Egypt: "And there was a famine in the land: and Abram went down into Egypt" (Ge. 12:10)
3. Claimed that his wife was his sister: "when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister" (Ge. 12:12-13)
4. His seed as earth's dust: "will make thy seed as the dust of the earth" (Ge. 13:16)
5. God's covenant: "the Lord made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Ge. 15:18)
6. Circumcision a token of the covenant: "Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Ge. 17:10-11)
7. Sends away Hagar and Ishmael: "and she departed, and wandered in the wilderness of Beer-sheba" (Ge.21:14)
8. Slaying of his son: "And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham" (Ge. 22:10)

'Abraham Driving Out Hagar and Ishmael', oil on canvas by Guercino, 1657-58, in the Brera Gallery, Milan, Italy.
Abraham

1. Declined disbelief: "Ibrahim was not a Jew nor a Christian, but he turned away from disbelief and surrendered to Allah; he was not an idolater." (3:67)

2. Faithful by nature: "When darkness fell he saw a star, he said: ‘This is my lord.’ But when it set, he said: ‘I do not like that which sets.’ And when he saw the moon uprising, he said: ‘This is my lord.’ But when it set, he said: Unless my Lord guides me, I shall surely be among those who have gone astray.’ And when he saw the sun uprising, he said: ‘This is my lord. It is greater!’ And when it set, he said: ‘O my people, I am not guilty of your idolatry! I have turned my face towards Him Who created the heavens and the earth. I am not among the idolaters.’” (6:76-79)

3. Destroyed the idols: "He managed to reach their gods and said (to them): ‘Will you not eat? Why do you not speak?’ Then he attacked them, striking with the right hand. When his people hastened to him, he asked them: ‘Do you worship that which you carve though Allah created you and invested you with the ability of doing (things)!’” (37:91-96)

4. Saved from fire: “They said: ‘Burn him if you are to stand by your gods!’ We said: ‘O fire, be cool and safe for Ibrahim!’ They wanted to do away with him, but We rendered them the most losing!” (21:68-70)

5. Wife and son left in the wilderness: “‘Our Lord! I have placed some of my offspring in a plantless valley in the neighbourhood of Your Holy House, that they may observe prayer. Our Lord! make hearts of men gather around them, and provide them with fruits so that they may be thankful!’ ” (14:37)

6. Abraham about to sacrifice his son: “Abraham said to Ismael who had come of age: ‘My son, I saw myself slaying you in my dream, so consider what to do!’ He said: ‘My father, do what you were ordered, you will find me, by Allah’s will, among those who endure!’” (37:102)

7. Raising the foundations of the House: “And as Abraham and Ismael were raising the foundations of the House, they said: ‘Our Lord! Accept our work! You are the Hearer, the Knower.” (2:127)

Abraham

9
absolve, vt. to pardon, to give absolution

absolution, n. formal setting-free from guilt, sentence, or obligation; ecclesiastical declaration of forgiveness of sins; remission of penance; forgiveness

absolute, adj. unlimited, unrestricted; perfect; complete

Abstract, absolute' God: (Hegel's philos.)

Absolute', Substance (Loatze's philos.)

Absolute', thing in itself (Spencer's philos.)

Absolute, absolute beauty, myst.

Absolute, absolute inwardness, myst.

Absolute, absolutism, n. ruler's unlimited powers; (Christian theol.) the doctrine that God acts absolutely in the matter of salvation

Absolutoriy, adj. of absolution

Absolvable, adj. Pardonable

Absoluted, absolution n. (Christianity): remission of sin or its penalty in some churches, given by a priest in the sacrament of penance

Abram, (B.) the original form of Abraham [father of a multitude]: OT. "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God... neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Ge 17:1&5)

)،(ع تيبلا دعاوق عفري (ناعع) املاسلا هيلع ميهاربا

Absolve, vt. to pardon, to give absolution

Absolve, n. (B.) David's favourite son, killed after his rebelling against his father: OT. "Now Absalom was confronted unexpectedly by the servants of David. He had been riding his mule; but the mule had passed under a network of branches of a large tree, so that his head was caught in the tree and he was suspended between heaven and earth, while the mule on which he had been mounted trotted on" (2 Sam 18:9)

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Abū Bakr thought him dead. But Abū Bakr addressed the Muslims saying: "O people! As for him who worshipped Muhammad, Muhammad is dead, but as for him who worships Allah, Allah is Alive and never dies." Then he recited the Qur’anic verse:

(Q.) "Muhammad is but a Messenger, preceded by other messengers; if he dies or is killed, will you turn back on your heels? And those who turn back on their heels will cause no harm to Allah, and Allah will reward the thankful." (3:144)

Elected Caliph: In one of the most free and fair elections, the Muslims chose Abü Bakr. By the Prophet's death some Arab tribes apostatised. Some tried to stop paying the Zakah (the poor dues), others refrained from praying; false prophets emerged and Islam was at stake. Abü Bakr launched what is known in history as the Riddah (apostacy) Wars that put things aright. Then he began to conquer the two great Roman and Persian Empires to free the common people from the yoke of absolutism and to offer them the chance of choosing their religion freely.

Abū Al-Qasim, one of the names of the Prophet Muhammad, assumed on the birth of his son Qasim, who died in infancy.

Abū Bakr as-Siddiq: the first Muslim Caliph:

At Makkah: He was the first among adults to embrace Islam. Being wise and farsighted, he conceived the folly of idolatry. He spent almost all his wealth in buying and freeing persecuted slaves who embraced Islam. When Islam came, his wealth was estimated at forty thousand Dirhams; on his immigration to Madinah, ten years later, his wealth was no more than five thousand Dirhams. When the Prophet told of his night journey from the Sanctuary at Makka to that at Jerusalem and his return in a single night, the idolaters mocked him; and some believers felt doubt; but Abū Bakr sincerely believed the story, hence the appellation As-Siddiq, i.e., one who faithfully believes. Abü Bakr had the privilege of accompanying the Prophet in the Hijerha journey to Madinah.

At Madinah: Abū Bakr kept close to the Prophet fighting the battle of Islam. During his illness in his last days, the Prophet entrusted Abū Bakr with leading the prayer.

On the Prophet's death: The Muslims were taken aghast so much so that Umar ibn al-Khattab denied the news saying that the Prophet did not die, but went to his Lord as Moses did before and returned back while his people thought him dead.
Abū Dawūd
(AH 202-275) (in full: Sulayman ibn al-Ash‘ath al-Sajistani; born at al-Basrah, Iraq. He is the compiler of one of the six authentic books of the traditions called (Sunnan Abi Dawūd).

Abū Hanifa Annu‘man ibn Thabit, (AD.699-767), Muslim just and theologian whose systematisation of Islamic legal doctrine was acknowledged as one of the four Islamic schools of law. He avoided being politically involved and steadfastly refused to be judge so that both the Umayyads and Abbasids persecuted him. The tenets of the school of Abū Hanifa were such as made it applied by many Muslim countries. Up to our day it is still widely followed in India, Pakistan, Turkey, China, Central Asia, and the Arab countries. Before Abū Hanifa’s time, doctrines were mainly formulated in response to actual problems, whereas he attempted to solve probable problems that might arise in the future. His school is based on the ra’y (i.e. independent opinion). He took no direct part in politics or power struggle, despite his obvious antipathy toward the Umayyads and Abbasids as his sympathies were with the Alids. This fact partly explains why he adamantly refused to accept a judgeship, thus suffered severe persecution under both dynasties. (His principles are called Hanafiyah)

Abū Hurairah
[Ar. father of a kitten), one of the closest companions of the Prophet Muhammad who from his long company related more traditions of the Prophet than any other individual. His original name before Islam was (Abd Shams, i.e. worshipper of the sun), but after he embraced Islam, in the year of the expedition to Khaibar, i.e. AH 7, the prophet named him (Abd Ar-Rahman). As he was fond of a kitten others called him (Abū Hurairah, i.e. father of a kitten). After the death of the Prophet Abū Hurairah took to relate the sayings of the Prophet so that some of his companions exclaimed: ‘How can he relate so much sayings? How could he get the time for doing so?’ Abū Hurairah answered them saying:

‘You are saying that the Muhajirun, who embraced Islam before me do not relate as much sayings as I do! My companions of the Muhajirun were busy in trading; and those of Ansar were busy in cultivating their land, but being poor, I accompanied the Prophet so much that I was there while they were absent, and I could grasp while they forgot.’
Abū Lahab

However, By Allah! Has it not been for a verse in the Book of Allah, I will never speak with you: (Q.) “Those who are concealing the clear Signs and guidance which We did send down (in the Scripture) after We have made it clear to mankind in the Qur'an, are damned by Allah and by those who damn.” (2: 159)

Abū Lahab, [Ar. father of flame], a nickname of an uncle of the Prophet Muhammad (real name: Abd al-Uzza ibn Abd al-Muttalib).

He was one of the most obstinate enemies of Islam, and the only one from among the relatives of the Prophet who bitterly opposed him. Abū Lahab used to say: “Muhammad promises me with things I can not see, claiming that they exist after death. What did he put in my hands?” Then Abū Lahab used to blow in his hands and say: "Perish you hands! I see nothing of that which Muhammad says". Then the verses were revealed: (Q.) “May the hands of Abū Lahab perish! And he will surely perish; His wealth and gains will be of no avail, he will be plunged into flaming Fire” (111:1-3)

And his wife (Umm Jamil bint Harb ibn Umayyiah) took pleasure in carrying thorn bushes and strewing them in the sand where she knew that the Prophet was sure to walk barefooted; then the verses were revealed: (Q.) “And his wife, who used to carry thorns, will be led by a halter of palm-fibres.” (111:4-5)

Abundance', n. ample sufficiency; great plenty

Abundance2, n. the 108th Surah in the Q.

“Abundance" is a famous Greek liturgical hymn, in honour of the BVM. The text is based on the Gospel narrative of the Nativity. The authorship has been variously assigned.

Acathestus, [Gk. 'not sitting', because it was sung standing], a famous Greek liturgical hymn, in honour of the BVM. The text is based on the Gospel narrative of the Nativity. The authorship has been variously assigned.

Abyss

abysm, n. (arch. & poet.) an ABYSS

abysmal, adj. bottomless;

abysmal ignorance, absolute ignorance
Adam

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance” (Deu. 21:22-23)

abyssal

final abode will be the Abyss. You can never imagine what the Abyss is! (It is) Raging Fire.” (101:8-11)

2. Primal chaos; supposed water-filled cavity under earth

abyssal, adj. Relating to the abyss

Abyssinia, n. Ethiopia: to which early Muslims emigrated in flight from persecution

Abyssinian Church, see Ethiopian Church

acathistus, or acathistos, n. any of several Lenten Hymns of the Eastern Orthodox Church sung with the people standing in honour of Christ, the Virgin Mary, or one of the saints.

Acceptor, (of repentance): Allah: (Q.) “This Book is sent down by Allah, the Mighty and the Omniscient, Who forgives sins and accepts of repentance, and Who shows Mercy. There is no God but He to Whom we will return.” (40:2-3)


Acolouthos, ACOLYTE see next.

Acolyte, n. any appointed person whose duty is to serve in church Mass; also altar boy

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Act of God, a result of natural forces, unexpected and not preventable by human foresight

acta sanctorum, [L.] deeds of the saints

Act of Supremacy, the Act passed in 1534 confirming to Henry VIII and his successors the title of “the only supreme head in earth of the Church of England”. His daughter, Queen Mary, repealed it. Elizabeth I’s Act of Supremacy (1559) declared the Queen to be “the only supreme governor...”, as well in all spiritual or ecclesiastical things or causes as temporal”.

Acts of Judas Thomas the Apostle, (Christianity), apocrypha, see Gondophernes

A.D., AD, Anno Domino, (see Anno)

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Abyssinian Church, see Ethiopian Church

acta sanctorum, [L.] deeds of the saints

Adam, (B.) Father of Humans:
Adam

1. Created from dust: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Ge. 2:7)

2. Called the Son of God: NT. "...which was the son of Adam, which was the son of God" (Lu. 3:38)

3. Placed in Eden: OT. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Ge. 2:8)

4. Gave names to creatures: OT. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field" (Ge. 2:20)

5. His fall: "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Ge. 3:6)

6. Hides from God: OT. "And the Lord God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Ge. 3:9-11)

7. Death is his punishment: OT. "for in the day that thou eatest thereof thou shalt surely die" (Ge. 2:17)

8. The ground is cursed for him: "cursed is the ground for thy sake" (Ge. 3:17)

9. His death: OT. "And all the days that Adam lived were nine hundred and thirty years: and he died." (Ge. 5:5)

Adam

28-29. Ibn Abi Jabal (R): "...which was the son of Adam, which was the son of God"

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Adam

the Garden. And Adam disobeyed his Lord, so he went astray.” (20:120-121)

7. Without resolute:
“We had already commanded Adam, but he forgot, and failed to prove resolute.” (20:115)

8. Descending to earth: “We said: ‘Go down to the earth, where some of you will be foes to some, to settle and to enjoy yourselves in it for a time.”’ (2:36)

9. Repentance: “Then Adam received words from his Lord Who accepted his repentance; He accepts repentance and shows mercy.” (2:37)

10. Among those whom Allah chose: “Allah did choose Adam and Noah and the Family of Ibrahim and the Family of ‘Imran from among the worlds.” (3:33)

Adam's ale or wine = water اَلْمَاء
Adam's apple, the projection formed in the front of the throat fabled to be part of the forbidden fruit stuck in Adam's throat; forbidden fruit.

Adar, n. the twelfth month of the Jewish ecclesiastical, the sixth of the civil, year (part of February & March); see Jewish Calendar.

OT. “In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, form day to day, and from month to month, to the twelfth month, that is, the month Adar.” (Est 3:7)

Adar, the old, the supposed human tendency to sin اَلْوَعْدَةُ الْبَشْرِيَّةُ إِلَىِّ الْإِيَمَا،
Adamic, ~cal, adj. of, or like, Adam; naked

Adamites, n. pl. an early Christian sect, whose members were naked imitating Adam, and practiced rites of nakedness in secret religious meetings. They denied marriage, as they believed themselves in a state of rebirth characterized by heavenly innocence.

Adamitic ~cal, adj. of or belonging to the Adamites

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Adar

Adar Shen, [Heb. lit. second Adar] an extra month of the Jewish year occurring about once every three years between Adar and Nisan, see Jewish Calendar

Adoptionism

the doctrine that Christ, as a man, is the adopted son of God: 1. One of the various theories appeared in the first three centuries that Christ was adopted at the time of his baptism or resurrection; 2. Doctrine of the eighth century of the doubling of Christ's Adoption, i.e. Christ the Lord is a son by nature and generation, but Christ the man is a son by adoption and reverence.

Adoptionism

Adeste Fideles, [L.] Anonymous Christmas hymn of the 17th or 18th century of French or German authorship. The common Eng. trans. is "O come, all ye faithful"

Adept, n. [used in ML of alchemists claiming to have arrived at the philosopher's stone] highly skilled; myst.: expert

Admonish, vt. to warn; to reprove mildly

Admonisher, n. one who admonishes

Admonishment, n. the act of admonishing

Admonitive, adj. relating to admonishment

Admonitor, n.

Admonitorial, see ADMONITIVE

Adonai, n. Hebrew Divine name; see Tetragrammaton. In the Christian Liturgy the term is applied to Christ in one of the O-Antiphons (qq.v)

Adopt, vt. to take voluntarily as one's own child

Adoptable, adj. that who can be adopted

Adoptee, n. one already adopted

Adopter, n. one who adopts

Adoptianism, Adoptionism, n. the doctrine that Christ, as a man, is the adopted son of God: 1. One of the various theories appeared in the first three centuries that Christ was adopted at the time of his baptism or resurrection; 2. Doctrine of the eighth century of the doubling of Christ’s Adoption, i.e. Christ the Lord is a son by nature and generation, but Christ the man is a son by adoption and reverence.
adoptianist, adoptionist, n. Supporter of adoptionism (see prec.).

adoption, n. taking as one's own child
adoptive, adj. adopting or being adopted
adoptively, adv.
adorable, adj. worthy of adoration or love
adorably, adv.
adoration, n. a worshipping or paying homage
adore, vt. To worship as divine; to love greatly or honour highly
adorer, n. one who worships
ad patres, [L.] (gathered) to his fathers, dead.
adulate, vt. to praise too highly or flatter servilely; to admire intensely or excessively
adulation, n. praising or flattering excessively
adulator, n. one who adulterates
adulatory, adj. of adulation
adulterant, n.& adj. substance that adulterates, adj. making impure
adulterate, vt.& adj. to make inferior, impure, not genuine by adding other substance; guilty of adultery; adulterous; adulterated; not genuine
adulteration, n. adulterating; state of being adulterated
adulterator, n. one who adulterates a commodity
adulterer, n. one guilty of adultery
adulteress, n. fem. of adulterer
adulterine, adj. of adultery; due to adulteration

adulterous, adj. relating to, characterized by or guilty of, adultery
adultery, n. (B.) violation of the marriage-bed whether one's own or another's; (see also fornication) OT "...behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt" (Ge 38:24)
Advent, n. first or second coming of Christ; the period before the festival of the Nativity including four Sundays
Advent, = Second Coming
Advent, Fast of
Advent, Feast of
Adventism, n. the belief that the Second Coming and the last Judgment will soon occur
Adventist, n. & adj. a member of a Christian sect based on Adventism, adj. of Adventism or Adventist
Advent Sunday, the first Sunday in Advent
Adversities, n. pl. instances of misfortune, poverty or trouble
advocatus diaboli, [L.] devil's advocate
advocate, n. a defender
advocate, vt. to plead in favour of; to recommend
adytum, n. (pl. adyta), innermost and most sacred room or shrine in a temple; chancel of a church, to be entered only by priests

القرن الثاني يقول بإبادج بورة يسوع: فالسليم السنك اب بالطيبة والنساء، والسليم السنك ابن البني وليتييل
الرقبة
-Men

السالم: (في الكتاب المقدس): انتهاك جوال الزوجة: "وها هي حليا أيضا من الزنا. قال بهذوها أخرجوها فتضر" (روما 38:24)
الزما: (في الكتاب المقدس): "والحمان يقلون: حرام أن ي对其真实 التي تبكي طريقة: "وعليها" (روما 38:24)
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Aghlabid Dynasty, the Arab dynasty that ruled in North Africa (Tunisia and eastern Algeria) 800-909 A.D. It was nominally subject to the Abbasid caliphate and its capital was al-Qayrawan in Tunisia. Its 11 amirs were:

1. Ibrahim I ibn al-Aghlab (800-812): the energetic and cultured founder of the dynasty.
4. Abū Iqal al-Aghlab ibn Ibrahim (838-841): a brilliant and highly cultured prince who paid...
Agios O Theos, [Gk. ‘Holy God’], a Gk. anthem, which has not survived untranslated in the R. Good Friday Liturgy

agnostic, n. believer in agnosticism (q.v.)

agnosticism, n. The doctrine that only material phenomena can be the subject of real knowledge and that all knowledge of such entities as a Divine Being and a supernatural world is impossible.

Agnos Dei, n. [L. Lamb of God]

1. The formula opening with these words shortly before the Communion. NT “The next day John
Agrippa I

Agrippa I, also called Herod Agrippa and Herod the king: king of Judaea A.D. 37-44, grandson of Herod the Great. He is described as 'magnanimous, reckless, and extravagant'; and was given to bribery. He had to leave Rome and at one time contemplated suicide. He was imprisoned, but released by Caligula and succeeded to the tetrarchies of Philip and Lysanias, and was at liberty as king. He cultivated friendship with the Jews and lived Pharisaism.

1. Persecuted the Christian: "Herod the king stretched forth his hands to vex certain of the church" (Acts 12:1)
2. Slayed James: "And he killed James the brother of John with the sword." (Acts 12:2)
3. Pleased the Jews and imprisoned Peter: "And because he saw it pleased the Jews he proceeded further to take Peter also." (Acts 12:3)

He was greeted as god at the public games; and died a painful death, being eaten of worms. This was regarded as punishment for his blasphemy. (See Acts 12)

Agog, see GOG AND MAGOG

Agony, n. (pl. agonies), 1. Very great mental or physical pain, 2. Christ's anguish in Gethsemane (q.v.) on Mount Olive, East of Jerusalem.

Agony of Death, the agony of death: (Q.) "And the agony of death comes showing such Truth as you have always feared to encounter." (50:19)

Agrapha, n. pl. [Gk. unwritten], sayings of Jesus unrecorded in the canonical gospels but found in other parts of the New Testament or in early Christian writings. The prime sources for knowledge of Jesus of Nazareth are the four canonical Gospels in the New Testament. Only a few probably authentic sayings of Jesus became preserved in oral tradition independent of these documents, though many sayings came to be put into his mouth. These noncanonical sayings are called Agrapha. The Gospel of Thomas, preserved in a Coptic Gnostic library found about 1945 in Egypt, contains several such sayings, besides some independent versions of canonical sayings.

Agog, see GOG AND MAGOG

Seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)

2. A wax medallion bearing the figure of a lamb, blessed by the Pope in the first year of his pontificate and every 7th year afterwards.

1-إندشان الرب: [الأنبياء}: حمل الرسول في المسيحية: جزء من قدس قبل البابا يُريد ويُريد بالكلما (أحوس داير): عِجْبَ: "أين الغد نظر بروحنا بسُمع مفبلا قُل لَّهُ هُوَ خالِدٌ اللهُ

الذُّي يُبِحِرُ حَتْيَةَ الْعَلَمِ

3-حمل الرب: صورة المسيح على هيئة حَمَّل مسكة غالية بصلوب أو يعلق عليه صليب; فرض الرب: فرض مسكة صغير على هذه الصورة وباركه البابا في العام الأول لوليله الباباوية ثم كل سباق سنة بعد ذلك.

Agog, see GOG AND MAGOG
Ahmad ibn Tulun

attain the state of fana' (passing away of the self), in which he becomes free from attachment to the earthly world and loses himself entirely in God. After he is awakened from that state he attains the state of baqa' (subsistence), and haqiqah (truth) is revealed to him.

Ahl al-Kitab, [Ar. people of the Book] in Islam: the Jews and the Christians, or those who believe in the Torah and those who believe in the Gospel. All Muslims are required to respect and protect ahl al-Kitab. A tradition of the Prophet Muhammad says: "he who injures a dhimmi (i.e. a Christian or a Jew), I will be his opponent in the Day of Judgment". Such a fact has been and still is the case in Muslim countries. On the contrary, Jews have always suffered from persecution in almost all other civilizations.

Ahmad, MUHAMMAD: (Q.) "And Jesus son of Mary said: 'O Children of Israel! I am the messenger of Allah to you, confirming that which was revealed before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is the Praised One (Ahmad).' But when he has come to them with clear signs, they say: 'This is mere magic.'" (61:6)

Ahmed ibn Hanbal, see IBN HANBAL

Ahmad ibn Tulun, see IBN TULUN, Ahmad
Ahmadiyya

Ahmadiyya, a modern religious sect that was founded in Qadian, the Punjab, India, in 1889 by Mirza Ghulam Ahmad (c. 1839-1908). He claimed to be the Mahdi (an absent figure or Imam expected to return). The founder holds that he is the “awaited Mahdi”, Jesus Christ, the Hindu god Krishna, and a reappearance (buruz) of the Prophet Muhammad, at the same time. The sect’s doctrine is unorthodox. Its members believe, for example, that Jesus neither died nor resurrected but in actuality escaped to India, where he died at the age of 120; they also reinterpret jihad (holy war) as a battle against unbelievers to be waged by peaceful methods rather than by violent military means. After the death of the sect’s founder, Mawlawi Nour el-Din succeeded him. When he died in 1914, the Ahmadiyya split into two groups:

1) Qadiani group: residing chiefly in Pakistan (it has communities in India, West Africa, and to some extent in Great Britain, Europe, and the United States), it recognizes Ghulam Ahmad as prophet (nabi). The Qadiani group is a highly organized community. In 1947, on the establishment of Pakistan, they officially moved from Qadian to Rabwah, Pakistan.

2) Lahore group: accepts Ghulam Ahmad only as an innovator (mujaddid). They are more concerned in gaining converts to Islam than to their particular sect. Since its beginning in 1914, under the leadership of Mawla Muhammad Ali, it has been active in publishing its ideas in English and Urdu languages.

Aiyub

Aiyub, see JOB

Ahreman, n. in Zoroastrianism, the evil spirit, opposed to Ormuzd (q.v.)

Ahura Mazda, principal deity of the Ancient Persian religion, see Ormuzd

Aisheh, daughter of Abū Bakre, a wife of the Prophet Muhammad, and the daughter of Abū Bakr (the first Caliph). After the death of the Prophet she lived for about forty years during which she narrated and confirmed many of the traditions of the Prophet. She took sides against Imam Ali ibn Abi Talib, in the struggle which arose between him and his opponents immediately after the murder of Uthman (the third Caliph)

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led the way, and those who righteously followed them, Allah is pleased with them and they are pleased with Him; and He prepared for them Gardens where rivers run, in which they will immortally abide. Such is the Supreme Triumph” (9:100)

Al-‘Aqqad, (in full: ‘Abbas Mahmud al-‘Aqgad) (b. 28. June.1889 Aswan—d.12. March. 1964 Cairo, Egypt): Egyptian thinker, poet, man of letters, politician, and journalist. One of the most prominent defenders of Islam in the 20th century, among his works are:

01. Allah
02. Ibrahim, the Father of the Prophets
03. The Way Light Cometh
04. The Genius of Muhammad
05. The Genius of Umar
06. The Genius of the Imam Ali
07. The Genius of Al-Siddiq
08. The Genius of Khalid
09. The Life of Jesus
10. The One who has Two Lights, Uthman ibn Affan
11. Amr ibn al-As
12. Mu’awiyah ibn Abi Sufian
13. The Caller of Heaven, Bilal ibn Rabah
14. The Father of Martyrs, Al-Hussein ibn Ali
15. Fatimah az-Zahra’ and the Fatimids
16. Such a Tree
17. Iblis (the Devil)
18. Man in the Qur’an
Al-Ashraf Khalil, (d. 1293) Mameluk Sultan of Egypt and Syria who completed the campaign launched by his father Qala’un to drive the last Crusaders out of Palestine. He captured Acre in the spring of 1291, and the remainder Crusader fortresses surrendered by the end of the same year. Next he ordered the building of a hundred ships crying: “Cyprus, Cyprus, Cyprus!” At the same time he thought of routing the Mongols and restoring Baghdad. But his emirs were alarmed by his ambitions and murdered him on 13 Dec. 1293. Historians admire such a young price who "had completed Salah al-Din’s work and driven the last remnants of the Franks from Syria".

Albigenses, n. pl. A religious sect flourished in southern France c. A.D. 1020-1250. It opposed the authority of the priests of the RC Ch. and their corruption, and finally was suppressed by Pope Innocent III (1209) who declared a crusade against its supporters for heresy and crushed them in collective massacres.

Albigensian Crusade, see prec. Al-Coran, arch. Al- Qur’an
Alexandrian
Alexandrian rite, the system of liturgical practices and discipline found among Egyptians and Ethiopians of both the Eastern-rite Catholic and independent Christian churches.

The Alexandrian rite is historically associated with St. Mark the Evangelist, who travelled to Alexandria, the Greek-speaking capital of the diocese of Egypt and the cultural centre of the Eastern Roman Empire.

The liturgy of the modern Coptic Catholic church developed from the Byzantine liturgy attributed to St. John Chrysostom, as modified by Syrian and other influences. The service book is written in Coptic, with the Arabic running in parallel columns, though reading from the Apostles and the Gospels are in Arabic.

The Ethiopian Orthodox liturgy (see Ethiopian Orthodox Church) was derived from the Coptic and is in the classical Ethiopic Ge'ez language. The liturgy and Scriptures have been translated into Amharic, the dominant modern Ethiopic language.

Al-Gazelle
Al-faqih, n. Muslim expounder of law

Al-Farabi, [L. Al-Farabius] in full: Muhammad ibn Muhammad ibn Trakghan ibn Uzlagh Alfarabi, also called Abû Nasr Alfarabi (b. c. 878 Turkstan - d. c. 950 Damascus). A philosopher and one of the pre-eminent thinkers of Islam. He is regarded as one of the greatest philosophical authorities. In addition to philosophy his works deal with religion, logic, mathematics, medicine, and music. He had an impact on Averroës (q.v.). He was known as the "Second Teacher" with Aristotle being the first.

Al-Ghazali, see next AL-GAZELLE

Al-Ghazali, [Ar. Al-Ghazali] in full: Abû Hamid Muhammad ibn Muhammad at-Tosi Al-Ghazali (b.1058 Tus, Iran - d. 18 Dec. 1111, Tus). He was educated in Tus, Jorjan, and finally at Nishpur. In 1085 Nizâm al-Mulk, the Seljuk powerful vizier, appointed him chief professor in the Nizamîyâ School in Baghdad, where he lectured on, and criticized, the philosophies of Al-Farabi and Avicenna (ibn Sina). In 1096 he settled in Tus where his disciples joined him in a virtually austere life. More than 400 works are ascribed to Al-Ghazali. His greatest work is Ihya' Ulum ad-Din (the Revival of the Religious Sciences). In 40 parts he explained the doctrines and practices of Islam. The relation of mystical experience to other forms of cognition is discussed in Mishkat al-anwar (The Niche of Lights). In the
Al-Haggag

autobiographical work al-Munqidh min ad-Dalal (The deliverer from Error) Al-Ghazali expounds his adoption of an austere way of life.

His philosophical studies began with treatises on logic and culminated in the Tahafut al-falasifah (The Inconsistency of the Philosophers), in which he defended Islam against other philosophical trends. His work Ma'qasil al-falasifah (The aims of the philosophers) was influential in Europe and was one of the first works to be translated from Arabic into Latin in the 12th century. Most of his activities were in the field of jurisprudence and theology. He dealt critically with Christianity; and advanced counsels to kings in his Nasihat al-muluk (Counsel for Kings). Western scholars were so attracted to his account on spiritual development that they paid him far more attention than they did to many others.

Al-Haggag, see Hajjaj ibn Yusuf ath-Thaqafi, al.  
Alhambra, n. the palace of the Moorish kings of Granada in Spain, built during the 13th and 14th centuries
Allah. The Muslim name for the One and Only God. It has a specific implication that never applies to any other deity in any other religion or culture: (Q):

A) The One and Only God:
1. “Your God is One God; there is no God save Him, the Beneficent, the Merciful” (2:163)
2. “Your God is One God” (16:22)
3. “And your God is One God to Whom you should surrender!” (22:34)
4. “Our God and your God is One and the same, to Whom we surrender” (29:46)
5. “Your God is surely One” (37:4)
6. “If Allah had wished to have a son, He could have chosen whom He pleased from among those He created! Be He Glorified, He is Allah, the One, Who Subdues All!” (39:4)
7. “Say: He is Allah, the One and the Only!” (112:1)

B) Nothing is like Him:
1. “Anything can by no manner of means be likened to Him. And He hears and sees!” (42:11)
2. “And there is none equal to Him” (112:4)

C) The Light of the Heavens and the Earth:
1. “Allah is the Light of the heavens and the earth” (24:35)

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2. “And there is none equal to Him” (112:4)

C) The Light of the Heavens and the Earth:
1. “Allah is the Light of the heavens and the earth” (24:35)
Almighty, n. One of the Beautiful Names of Allah in Islam
Almighty Maker, the, adj. = Allah
All-good, (philos. ter.): infinite good
All-hallow mass, ALL SAINTS' DAY
All-Hallows, (arch.) ALL SAINTS' DAY
All-Hallows Day, (arch.), All saints' day
All-Hallows tide, (arch.), season of ALL-HALLOWS
All-Pervading Being, (Sufi), = God that exists in every thing and everywhere
All-Powerful, the, Omnipotent: One of the Beautiful Names of Allah (in Islam)
All-Seeing, Who can see any and everything: Allah
All-Souls' Day, the 2nd of November, a RC day of prayer for souls in Purgatory
All-Subduing, Omnipotent = Allah
All-Subduing Giver, Omnipotent and Giver = Allah
Almurabitun, (Latinised Almoravids) [Ar. pl. of Murabit, defender of a Muslim advanced post]. A dynasty of Berber origin that ruled in North Africa and in Spain during the second half of the 11th century and the first half of the 12th century before being displaced by another Berber dynasty, Almuwahhidun (q.v.). The Murabitun are a confederation of the Berber tribes of Lamtunah, Gudalah, and Massufah, whose religious zeal and
Almuwahhidun

military intrepidity built an empire. The Sahara Berbers were spiritually inspired by their leader Yahya ibn Ibrahim and the Moroccan theologian `Abd Allah ibn Yasin (d. 1059). They started by the conquest of Morocco and western Algeria and established their capital at Marrakesh in 1062. Yusuf ibn Tashufin, and those who followed him as well, assumed the title of Amir al-Mu'minin (commander of the Muslims) but still paid homage to the Abbasid Caliph in Baghdad: Amir al-Mu'minin (commander of the faithful). He marched on Spain in 1085 where the whole country, except Valencia, came under Almorabitun rule.

The Murabitun rulers

1. Yahya ibn Ibrahim (al-Djewhar) (d.1048)
2. Yahya ibn Umar (d.1055)
3. Abū Bakr ibn Umar (d.1087)
4. Yusuf ibn Tashufin (1061-1107)
5. Ali ibn Yusuf (1107-1143)
6. Tashufin ibn Ali (1143-1147)
7. Ibrahim ibn Tashufin (soon dethroned)
8. Ishak ibn Ali (1146-1147) killed when Almuwahhidun (Almohads) took Marrakesh

Almuwahhidun, (Latinised Almohads) [Ar. pl. of Al-Muwaḥḥid: one believing in the Oneness of God] A Berber Union that created an Islamic empire in North Africa and Spain (1130-1269), founded on the religious teachings of Ibn Tumart (d. 1130). Under his successor, Abū al-Mu'min, Almuwahhidun brought the Almohad state to an end and captured Marrakesh in 1147 and began to capture the North African coastal cities to the east. Algiers, Bougie, the Kalaa of Banu Hammad and Constantine were taken in 1152. In 1159 Tunis, Mahdiyya, Sfax and Tripoli were taken, thus a single state was created in North Africa for the first time. Despite the military effort exerted to retain such a vast area, the Almuwahhidun Empire attained the highest point of civilization and cultural under the three successors of Abū al-Mu'min. In the reign of Abū al-Mu'min, the Almuwahhidun invaded Spain, captured Siville in 1147. Abū al-Mu'min's son Abū Yakub Yusuf planned to capture eastern Spain. Almuwahhidun began to lose control of the country and the Bishop of Toledo called for a crusade in Spain, and their defeat in 1212 marked the beginning of their end. Their military weakness was accompanied by anarchy, rebellions of towns, and defection of allies.

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<th>Rulers of Almuwahhidun</th>
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<td>01. Al-Mahdi, Ibn Tumart (1121-1130)</td>
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contemporary with:

| 10. Abūl-Ula Idris al-Ma'mun (1227-1232) |
| 11. Abūl-Wahid ar-Rashid (1232-1242) |
| 12. Abūl Hassan Ali as-Sar'id (1242-1248) |
| 13. Abū Hafs Umar al-Murtada (1248-1266) |
| 14. Abū Dabbūs al-Wathik bi-Llah (1266-1269) |
campaign against Byzantium, Arminia, and Georgia and against the Fatimid Dynasty of Egypt. His defeat of the Byzantine army and his capture of the Byzantine emperor Romanos IV Diogenes in the Battle of Manzikert (1071) opened Asia Minor to Turkmen domination. He was killed in a frontier skirmish leaving his son Malik Shah, 13 years old, under the guardianship of his vizier Nizam al-Mulk.

altar, n. (Judaism and Christianity), surface at or on which sacrifice is offered or that is used as a centre for worship or ritual; in primitive religions a natural rock, a stone or heap of stones, or a mound of earth probably sufficed for this purpose. A table used for mass or the Eucharist (by those who regard it as a sacrifice) OT. “And Noah built an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour.” (Ge 8:20-21)
fathers hath sent me unto you, and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel I AM hath sent me unto you.

(Ex 3:13-14)

Amalek, (B.) A grandson of Esau and ancestor of the Amalekites: OT. "And these are the generations of Esau... And Timna was concubine to Eliphaz Esau's son and she bare to Eliphaz Amalek? © © | (Ge. 36:9; 12)

longstanding enemies of the Israelites, from earliest times till the death of their king, Agag, whom Samuel slew. (1 Sam. 15:1 ff.). They were nomads in the zone between Egypt and Canaan: They obstructed the Israelites at the time of the Exodus from Egypt and in their progress, from the wilderness of Sinai to the Promised Land.

Amalekites, (B.) Descendants of Amalek; standing enemies of the Israelites from earliest times till the death of their king, Agag, whom Samuel slew (1 Sam. 15:1 ff.). They were nomads in the zone between Egypt and Canaan. They obstructed the Israelites at the time of the Exodus from Egypt and in their progress from the wilderness of Sinai to the Promised Land.

Amánuel Bible AMOS

Amánuel Bible: 'God: OT. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel I AM hath sent me unto you."

(Ex 3:13-14)
ambry, n. recess for church vessels

AME, African Methodist Episcopal (Church)

âme damnée, [Fr. Lit. damned soul], a person who blindly follows another, tool

amen, [f. Ecc. L. certainly], (the saying of) "So let it be!" esp. at end of prayer; assent

amen corner, (in some rural Protestant churches) the seats to the minister's right, once occupied by those leading the responsive amens

a mensa et thoro, [L, lit from table and bed] a legal divorce or separation between two married people, i.e. to remain together but they are both freed from the duties of marriage

American Revised Version, a revision of the Bible, published in the United States in 1901. It included changes not accepted for the English or Revised Version. see (New English Bible) Revised Versions

American Standard Version, same as American Revised Version, see prec.

amice, n. a strip of fine linen, worn formerly on the head, now on the shoulders by a priest at mass; cloak

Amin, al, [Ar. Trustworthy], a title given by Quraysh to the Prophet Muhammad since his early youth, i.e. before prophethood, on account of his fair and honourable bearing which won the confidence of his people.
Amināh

Amr

الأم: القبّ الذي سمحه فريّن لمن يعده عليه

السّلا في ضياء الكرب أي قبل السّلا لّذا كان يحلّي

به من حديد الخلق فتفي بنفسيته. قومه

Amināh, (bint Wahb ibn Abd Manaf), the
mother of the Prophet Muhammad. She died
when the Prophet was six years old.

آمنة بنت وهب بنت عبد مناف أم النبي محمد،
ماتت والتي في السادسة من عمره.

Amīr al-Mu'minin, [Ar. Head of the
Faithful], title of the Muslim caliphs starting
from the second of Ar-Rashidun caliphs ('Umar
ibn al-Khattab) onwards.

أمر المسلمين: لقب المأعى من تولى أمر المسلمين بديعاً من
الخليفة الراشد الثاني خليفة الحلال.

Amīr al-Muslinān, [Ar. Head of the
Muslims], title of the head of Almurabitun (q.v.)

أمر المسلمين: لقب رئيس المرابطين

Amish, n. pl. [after Jacob Ammann (or
Amen), the founder] a Christian sect that
separated from the Mennonites (Mennonites (Umar
ibn al-Khattab) onwards; in
US since the 18th century, the Amish favour
plain dress and plain living, with little reliance
on modern conveniences, in a chiefly agrarian
society (cf. Mennonites).

أميش: طبّ الخعل السّبعة في القرن السابع
عشر، وفي اللوائات المتّحدة منذ القرن الثامن عشر، وبفضل
أعضاء اللوائات المسما السّبعة والخليفة الأسطر، ولا يعتمد
على مظاهر الحياة الحديثة في القليل، وهو أساس جامع
Mennonites).

Zwischenkirchliche (Mennonites)

Amman, n. Biblical city Rabbah: OT. "And
Jo'ab fought against Rabbah of the children of
Ammon, and took the royal city" (2 Sam 12:26).

أممن: مدينة جنوب عمان المذكورة في العهد المقدم
حارب برائع زيد بن عُمَّان وأخذ مدينة الملكة
(صوامع إثيان: 2:12)

Ammon, n. a son of the prophet Lot OT.
"Thus were both the daughters of Lot with child
by their father. And the firstborn bare a son, and
called his name Mo'ab: the same is the father of
the Mo'abites unto this day. And the younger,
she also bare a son, and called his name Ben-
Am'mi: the same is the father of the children of
Ammon unto this day" (Ge 19:36-38)

Ammonite, adj. & n. of, or related to,
Ammon (see prec.) OT. "giants dwelt therein in
old time; and the Ammonites call them
Zamzum mim" (Deu. 2:20)

Ammon, n. ancient kingdom east of the
Dead Sea

Amor intellectualis dei, divine
intellectual love (philos.)

Amorite, n. CANAAN, son of Ham. a member
of an ancient Semitic people of c. 2000 B.C.
regarded as descended from him: OT. "And
Canaan begat Sidon his firstborn and Heth, and
the Jebusite, and the Amorite, and the
Girgasite." (Ge. 10:15-16)

Amos, a Hebrew prophet of the 8th century
B.C.; the book of Amos is considered as the
beginnings of classical Jewish prophecy, and
decries the corruption and injustice in Israelite
society: OT. "The words of Amos, who was
concerning the herdmen of Tekoa, which he saw
concerning Israel in the days of Uzziah King of
Judah, and in the days of Jeroboam the son of
Joah King of Israel, two years before the
earthquake" (Am 1:1)

Arab: نب لاق في القرن الثامن ق.م.; الكتّاب أو السّفر
الذي يرى نبّاءات من آخر العهد المقدم، ويعتبر هذا الكتاب
بداية اللوائات الهويهية الفعالة، ويبدأ فيه اختلاط
المصري والطائفة البجّية. (ع. ق.
"أعمال عمانو" الذي كان في الرعّاية من نبّاءات اليهود
في ألم عمانو برعم بن يونس ملك إسرائيل في
لازّة شنّ، 1:1)

Amir ibn al-As, (d. 663, Egypt). A strong
opponent to nascent Islam, he followed the few
Muslim immigrants who sought refuge in

عِمْر: إبن لوط: (ع. ق.) "خلفت يبنا لوط من أبيها.
ولدت إبنان هما أبو وهاب وما هو أبو اللوبيان إلى اليوم.
والصغيرا وألهت إبنان ودّدت إبنما أبو وهاب أبو دا
عِمْر إلى اليوم (ع. ق. 2:31-32)

Ammon", n. ancient kingdom east of the
Dead Sea

عِمْر: مملكة الدولة شرق البحر الميت

Ammonite, adj. & n. of, or related to,
Ammon (see prec.) OT. "giants dwelt therein in
old time; and the Ammonites call them
Zamzum mim" (Deu. 2:20)

عِمْر: نسبة إلى عِمْر بن لوط (أنظر الملائمة السابقة) (ع. ق.):"سكسن الرافعون فيها قبل لكن العموميين بدعودهم زمرين"

(دينية: 2:15-16)

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intellectual love (philos.)

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concerning Israel in the days of Uzziah King of
Judah, and in the days of Jeroboam the son of
Joah King of Israel, two years before the
earthquake" (Am 1:1)
Anathema, n. (Christianity): solemn ecclesiastical curse or denunciation involving excommunication; a curse; Execration; a person or thing cursed ecclesiastically.

Anagogoe, anagogy, mystical interpretation as of the Scripture, intended to reveal a hidden spiritual meaning.

Analog, analogic, analogical, adj. of an agreement or correspondence in certain aspects between things otherwise different; of a resemblance of relations; of a likeness.

Analogical reasoning, [Ar. giyas], the fourth source of legislation in Islam, used in dealing with matters which are not referred to in the other three sources of legislation which are the Qur’an, Hadith (Tradition), and Ijma’ (Consensus).

Ananias, a man who fell dead when Peter rebuked him for withholding from the apostle a part of the price of his land. NT. "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price" (Acts 5:1-2 ff.)

Anathema maranatha, (Syriac: the Lord cometh] words happening to occur together understood as intensified curse: "If any man love not the Lord Jesus Christ let him be Anathema Maranatha" (1 Cor 16:22) Revised Berkeley Version "Whoever does not love the Lord he shall be accursed. Our Lord Come" (1 Cor 16:22).
anatematization, n. uttering an anathema or curse
anatematize, vt. &i. To utter an anathema (against); curse.
anchorage, n. recuse's cell
anoress, n. female ANCTORITE
Andalusia, 
Andalusian, adj. of or relating to Andalusia
Andrew, St., n. one of the twelve Apostles; brother of Simon Peter: (f.d. Nov. 30), NT. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen. And he saith unto them, follow me, and I will make you fishers of men" (Mat 4: 18-19)
Andronicus; a disciple at Rome NT.
Anchorage, n. recluse's cell LLat.
Androcles, ANCHORET, see prec.
Ancient of days, God, Son of man: (B.), OT. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom that all people nations and languages should serve him" (Da 7:13-14)
Ancress, ANCHORESS
ancrass, ANCHORESS
Andalusia, [Ar.al-Andalus], (Islamic Hist.), the name given by the Muslims to the whole of the Iberian Peninsula (present Spain and Portugal) when they conquered it in the 8th century. The country continued under Muslim rule for almost 800 years during which Andalusia was one of the World Centres of civilization and learning. Andalusia can be exemplified as the bridge over which Greek civilization, being refined and added to, passed to what is known now as the "Western Civilization". Almost all the branches of learning in modern Europe have its roots in Andalusia and the rest of centres of the Islamic World.
angel, n. (B.)
1. Innumerable multitude intermediate between God and man: OT. "And Jacob went on his way, and the angels met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim" (Ge. 32:1-2)
2. They form the heavenly court: OT. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts" (Isa. 6:1-3)
3. Performing God's commands for nations and individuals: OT. “but, lo, Michael, one of the chief princes, came to help me” (Dan. 10:13)

4. Spiritual beings enjoy seeing the face of God: NT. “Their angels do always behold the face of my Father which is in heaven” (Mat. 18:10)

5. They will accompany Him at His Second Coming: NT. “For the Son of man shall come in the glory of his Father with his angels” (Mat. 16:27)

6. Announced the Nativity: NT. “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Lu. 2:10-11)

7. Minister to Christ: NT. “Then the devil leaveth him, and behold, angels came and ministered unto him” (Mat. 4:11)

8. Angels should not be worshipped: NT. “Let no man beguile you of your reward in a voluntary humility and worshipping of angels” (Col. 2:18)

9. Man ate their food: OT. “Man did eat angels food: he sent them meat to the full” (Psa. 78:25)

10. Angels are the reapers: NT. “The harvest is the end of the world: and the angels are the angels” (Mat 13:39)

11. Rebellious: NT. “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pet. 2:4)

1. Angels bear witness to the Oneness of Allah: “Allah, Who administers justice, is Witness that there is no god save Him, the Almighty, the Wise”

2. Angels prostrate themselves to Allah: “And all that the heavens and the earth prostrate themselves to Allah”

3. Angels prostrate themselves before Adam: “And We said to the angels: ‘Fall down prostrate before Adam!’ And they fell prostrate” (17:61)

4. Angels ask forgiveness for those who are on the earth: “And the angels hymn the praises of their Lord and ask forgiveness for those who are on the earth. Allah does forgive and show Mercy” (42:5)
6. Angels are messengers bearing glad tidings:

a) To Zechariah: “And the angels called him as he was performing prayer in the sanctuary: ‘Allah is giving you glad tidings of a son named’ Yahya who believes in Allah’s Word, a lordly, chaste, and righteous prophet.’” (3:39)

b) To Mariam: “The angels said: ‘O Mariam! Allah gives you glad tidings of a son created by His Word, whose name is the Messiah, Jesus, son of Mariam.’” (3:45)

c) To Prophet Muhammad: “And it is the Qur’an of the Lord of the Worlds which is being brought down by the Honest Spirit into your heart, that you may be a Warner.” (26:192-194)

d) To the believers: “Those who say: ‘Our Lord is Allah’, and keep to the Right Path, the angels come down to them saying: ‘Fear not nor grieve, but be glad of the paradise which you are promised! We are your companions in this Life and in the Other One.’” (41:30-31)

ánge|lic, adj. of, pertaining to, angels; heavenly

Angel Mormoni, see MORMON

Angel of death, (Q.), “Say: ‘The angel of death, put in charge of you, brings your life to an end, and to your Lord you will be returned.’” (32:11)

Angel of the Lord, OT. “And the angel of the Lord found her by a qma of water in the wilderness by the fountain in the way to shur. And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go?” (Gen 16:7-8)

English, adj. to or of, angels

angels’, n. pl. of angel

On the side of the angels: basically in sympathy with traditional virtues and virtuous aims

Angels of Churches, i.e. the Seven Churches: NT. “the mystery of the seven stars which thou sawest in my right hand, and the seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches” (Rev 1:20)
animism

animalism n. the activity, nature, etc. of animals; the doctrine that human beings are mere animals with no soul or spiritual quality

animal, n. & adj. Organised being endowed (more or less perceptibly) with life, sensation, and voluntary motion.

animalisation, n., exercise or enjoyment of animal life, as distinct from intellectual; the state of being animated by mere animal appetites; brutishness, sensuality; theory that man is a mere animal being.

animalise, ~ze, vt. To represent or conceive in animal form; to endow with animal life or the properties of animal matter; to brutalise, sensualise.

Anglican, adj. of the Church of England or any church in the Anglican Communion or its member.

Anglican Church, the Church of England

Anglican Church, the Church of England, the organization of the Church of England, and derived churches with closely related beliefs and practices, including the Anglican Church of Canada, the Protestant Episcopal Church in the U.S., the Episcopal Church of Scotland, etc.

Anglicanism, n. the principles, rites, etc. of the Church of England.

Anglican Communion, the continuous tradition with the Catholic Church before and after Reformation.

Anglo-Catholic, n. & adj. member of Anglican Communion who stresses its continuous tradition with the Catholic Church.

Anglo-Israelite, n. one who believes that the British are descendants of the Jewish "lost tribes" carried off by the Assyrians 721 B.C.

animal life giver
Animo et fide

Animo et fide, [L.] by courage and faith

annihilation, n. (Christian Theol.), reduction to nothing; the destruction of the soul as well as the body

Annihilationism, n. the belief that the soul (esp. of the unrepentant wicked) dies with the body

annual adj. & n. coming or happening every year; a yearly Mass for a dead

Annunciation, n. the proclamation of the angel to the Virgin Mary that she was to give birth to Jesus, or its anniversary, 25th March

Annunciation Lily, the white lily—often seen in pictures of the Annunciation

Anno Domini, [L.] year of our Lord

Annunciation Lily

Anno Hegerae, [L.] year of the Hegira

Annunciation-day, LADY-DAY

Annual adj. & n. coming or happening every year; a yearly Mass for a dead

Anno mundi, [L.] year of the supposed creation time of the world

Annunciation, lily, the white lily—often seen in pictures of the Annunciation

Anno regni, [L.] year of the reign

Anno salutis, [L.] year of redemption

Anno urbis conditae, [L.] in the year of the founding of the city (i.e. Rome, 753 B.C.)

Anno mundi, [L.] year of the supposed creation time of the world

Anno mundi, [L.] year of the supposed creation time of the world

Anno mundi, [L.] year of the supposed creation time of the world
Antemundane

making satisfaction or recompense according to the status of a person against whom an offense has been committed, the infinite God being the offended party and man the offender. Incomplete evidence suggests that he was canonized in 1163.

Antemundane adj. before the existence of the world

ant, n. OT. “Go to the ant thou sluggard, consider her ways, and be wise” (Prov 6:6)

antelope, n. Old Testament animal (Num 24:8; Jer 4:11; etc.)

anteceburial

antec up, adj. & n. of the time before Noah’s Flood; very old-fashioned. He one who lived before the Flood; one who lives to be very old.

ante-diluvian, adj. & n. of the time before Noah’s Flood; very old-fashioned. He who lived before the Flood; one who lives to be very old.

ante -lapsarianism; SUPRALAPSARIANISM

Ante mortem, adj. just before one’s death.

Ante mortem confession, - SENSE

Antemundane, adj. before the existence of the world
anthropophagi

anthropoid apes, n. apes extremely resembling humans

anthropolatry, n. man-worship; the giving of divine honours to human being

anthropological, adj. of anthropology or relating to it

anthropology, n. the study of the origin of humans

anthropometry, n. study of the measurements of the human body

anthropomorphic, adj. of, characterized by, or resulting from anthropomorphism

anthropomorphic deities, deities that have the shape of human beings.

anthropomorphism, n. the attributing of human shape or characteristics to a god, animal or inanimate thing

anthropomorphists, n. pl. those who attribute human characteristics to gods, etc.

anthropomorphize, vt. & i. attribute human shape or characteristics to gods, etc.

anthropomorphosis, n. transformation into human shape

anthropomorphous, adj. resembling humans

anthropopathism, n. the attributing of human feelings and passions to god, nature, etc.

anthropopathy, n. pl. man-eaters; cannibals
anthropophaginian, n. a cannibal
anthropophagite, ANTHROPOPHAGINIAN
anthropophagous, adj. Cannibal
anthropophagi, n. cannibalism
anthropophuism, n. ascription of human nature to gods
anthropopsychism, n. ascription of man's soul or mind to nature or God
anthropotomy, n. human anatomy
anti-, pfx., acting against, counteracting; opposed to; opposite or reverse
Antiburgher, n. a member of that section of the Scottish Secession Church which parted from the main body (the Burghers) in 1747 interpreting the reference in the oath administered to burgesses in Edinburgh Glasgow and Perth, to "the true religion presently professed within this realm" to mean the Established Church.

anthropophaginian
anthropophaginian, n. a cannibal

Antichrist, n. (B.), the great antagonist of Christ and of Christianity expected by the early church - and applied by some to the Pope and other historical figures - to spread universal evil before the end of the world, but finally to be conquered at Christ's second coming.

ANTICHRIST, n. the false Christ
antichristian, adj. opposed to Christianity
antichristianism, n. Tendency opposing Christianity
anticalerical, adj. opposed to clergy, their power, or to church hierarchy, esp. to its influence in public affairs
anticalericalism, n. opposing the power of clergy
antidisestablishmentarianism, n. movement against the removing of state recognition of an established church, esp. the Anglican Church in the nineteenth century

anthropophagite, ANTHROPOPHAGINIAN
anthropophagous, adj. Cannibal
anthropophagi, n. cannibalism
anthropophuism, n. ascription of human nature to gods
anthropopsychism, n. ascription of man's soul or mind to nature or God
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antinomian, n.& adj. one who believes that the Christians are emancipated from the Gospel from the obligation to keep the moral law, and that faith alone is necessary

antinomianism, n. (Christianity), see prec.

antinomy, n. a contradiction or inconsistency between two apparently reasonable principles or conclusions drawn from them

Antioch, capital of ancient Syria (until 64 B.C.), an early centre of Christianity

1. Starting point of Paul's first missionary journey: NT. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch".

(Acts 6:5)

2. Barnabas and Saul called to the apostleship: NT. "Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon... the Holy Ghost said: Separate me Barnabas and Saul."

(Acts 13:1-2)

antiphon, n. alternate chanting in the church sung by two parties each responding to the other

antiphonal, adj.& n. of or like an antiphon; an antiphony

antiphonal, adj. & n. of or like an antiphon; an antiphony

antiphony, n. a collection of antiphons esp. a book of responsive prayers

antiphony, n. harmony produced by the opposing of sounds; an antiphon; antiphonal chanting or singing

antipapal, adj. opposed to the pope or the papal system (see antipope)

Antioch, Antiochene, adj. of Antioch; of the eclectic philosophy of Antiochus of Ascalon

Antiochianism, n. school of theology (4th and 5th century) revolted against allegorising of Scripture by the Alexandrian school

Antipas, see HEROD ANTIPAS 0

antipatristic, adj. opposed to the writings and doctrines of the fathers of the early Christian Church

antipope, n. pope set up against the one chosen by church laws, as those of Avignon, France (13th & 14th century)

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antiscriptural, adj. opposed to the authority of the Bible

anti-Semitism, n. an opponent or hostile to the descendants of Shem, the son of Noah, i.e. the Arabs and the Jews; the meaning has now been limited to hostility towards the Jews
Apocrypha

**Apocrypha**, n. pl. Books of the Bible that are not considered divinely inspired. When Greek was the common language in the Mediterranean region, the Hebrew Bible (OT) was incomprehensible; therefore Jewish scholars produced the Greek translation (Septuagint) from previous texts. The Greek version incorporated a number of works identified by later Jewish scholars as outside the authentic Hebrew canon.

St. Jerome's translation of the OT into Latin (Vulgate) Bible was based primarily on the Septuagint.

**The Council of Trent** (1548), excluded as unauthentic: 3 & 4 Makkabees, the Prayer of Manasseh, Psalm 151, and 1 & 2 Esdras. The decision of the Council was later repeated at the First Vatican Council (1870). Eastern Christendom, meanwhile had accepted some of the OT apocrypha: Tobit, Judith, Wisdom of Solomon, and Ecclesiasticus (Wisdom of Jesus the Son of Sirah), but rejected the rest. Other apocryphal writings, canonical only to Roman Catholicism, but not accepted by Jews or Protestants, include: The Book of Baruch (a prophet), the Letter of Jeremiah (often the 6th chapter of Baruch), 1 & 2 Makkabees, several stories from Daniel, namely, The Song of the Three, Daniel and Susanna, and Bel and the Dragon; and extensive portions of the Book of Esther. The Books accepted by the RC. Ch. but not by Jews or Protestants are called deuterocanonical, (i.e. from a second canon). Old Testament pseudepigrapha are extremely numerous and offer accounts of patriarchs and events, attributed to various biblical personages from Adam to Zechariah. Some of the most significant of these works are the Ascension of Isaiah, the Assumption of Moses, the Life of Adam and Eve, the First and Second Books of Enoch, the Book of Jubilees, the Letter of Aristeas, and the Testaments of the Twelve Patriarchs.
Apocryphal Epistle of James, a Gnostic work discovered at Nag Hammadi, claiming to record Christ's last discourse before His Ascension, with James, the Lord's brother who is ostensibly the writer.

Apocryphon, n. (sing. form of apocrypha)

Apollyon, n. (B.), the angel of the bottomless pit; Abaddon: NT "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev 9:11)

Apologetics, n. branch of theology to defend Christianity (esp. of Christianity)

Apologetic, n. APOLOGIA

Apological, adj. theol. (of the description of God) using negatives, i.e. saying that God is not...e.g.:

(Q.) "My Lord neither errs nor forgets" (20:52)
apostleship, n. the office of an apostle, his duties, or period of activity

apostle, n. one chosen by Jesus Christ and sent to preach. The name is given in the Gospels and later to the twelve chief Disciples of Christ, viz. Sts. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Mathew, James (the less), Thaddeus, Simon, and Judas Iscariot. After the suicide of Judas his place was taken by Matthias, and the term was applied to him, as well as in the Acts and Epistles to Paul and Barnabas. In modern times it is sometimes used of the leader of the first Christian mission to a country, e.g. St. Patrick, the “Apostle of Ireland”.

Apostles', Creed, the oldest statement of Christian basic doctrines, formerly ascribed to the Apostles; it begins with: “I believe in God, the Father Almighty”, its present form dates from the 16th century.

Apostles of Jesus Christ

Name & Surname
01. Simon, Peter
02. Andrew, Jonah
03. James, the elder
04. John, the beloved
05. Philip
06. Bartholomew, Nathaniel
07. Thomas
08. Matthew, the Levi
09. James, the younger
10. Lebeus or Jude (the less)
11. Simon, the Canaanite
12. Judas, Iscariot

Apostles, n. the 12 DISCIPLES chosen by Jesus Christ:
NT. “Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who betrayed him. These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.” (Mat 10:2-6)
Apostolate

Apostolate, n. APOSTLESHP
Apostolic, ~al, adj. of the Apostles

Apostolic delegate, Church Official empowered to represent the pope specifically in a country that does not have diplomatic relations with the Vatican

Apostolic Fathers, a group of disciples of the apostles, more especially those who have left writings (Barnabas, Clement of Rome, Ignatius, Hermas, Polycarp); a collection of writings attributed to them

Apostolic See, the Pope's see, believed to have been founded at Rome by Peter.

Apostolic Succession, the doctrine of uninterrupted transmission of holy orders from the apostles through successive Popes and other bishops.

Apostolic vicar, the cardinal representing the Pope in extraordinary missions

Apostle, n. one of the Semitic people inhabiting any Arab country.

Arab, abbr. Arabian; Arabic

Arabia, n. peninsula in SW Asia

Arabian Desert, the desert area of Arabia

Arabian Peninsula

Arabic, adj. & n. the Arabic language: (Q.) "Such is a clarifying Arabic tongue." (16:103)


Arabic numerals (or Arabic figures), the figures 1, 2, 3, 4, 5, 6, 7, 8, 9 and 0 (zero), transmitted to Europe by the Arabs.

Arabist, n. one learned in Arabic language, civilization, history, etc.

Arab League, also called: League of Arab States (LAS), an Organization of the Arab countries established in Cairo on 22 March 1945.
<table>
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<tr>
<th>Aram</th>
<th>Archangel</th>
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| Aram, [Heb.] name of certain ancient districts in Syria and Mesopotamia: OT. (Ge. 10:22) آرام: "منطقة قعبنة في سوريا والرافدين أنظر "في. تكوين 1:22،"
| Archangel', n. (B.) a chief angel: NT "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first" (1 Th 4:16) |
Arianism, n. ARIUS or ARINISM n. a believer in Arianism
Archimandrite, n. Eastern Orthodox Ch. the head of monastery or a member of monasteries
Archpriest, n. a chief priest
Archtraitor, n. greatest of traitors, sometimes applied esp. to the devil or Judas.
Archdeacon, n. Anglican clergyman next below bishop; dignitary of similar rank in other Churches
Archdeaconry, n. the office, jurisdiction or residence of an archdeacon
Archdiocese, n. an archbishop's diocese
Archdeaconal, adj. relating to an archdeacon or archdeaconry
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Arianism, n. the doctrine of Arius holding that Jesus is not of the same substance as God but was created and exalted above all other creatures.

Arius. (c.250-336) Alexandrian theologian who developed a creed named after him (see ARIANISM)

Ark, n. (B.), a chest (Q.). OT. “And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off to wit what would be done to him.” (Ex 2:2-4)

ark, a chest or coffer: (Q.) “He said: "O Musa! Your prayer has been answered. And We did show you another favour, when We inspired your mother saying:'Put the child in the ark, and throw it into the river, so that the river may throw it on to the bank to be taken up by a foe to Me and to him!'; and I endowed you with love from Me that you might be brought up under My care...” (20:36-39)

Armageddon, n. (B.), a great battlefield in the Apocalypse (q.v.), where the decisive battle between the forces of good and evil is to be fought before the day of Judgment: NT. “And he... of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits and the height of it thirty cubits” (Ge. 6:14-15)
Armenian, adj.& n. a follower of Jacobus Arminius (1560-1609) founder of ARMINIANISM
Arminius, Jacobus. [Dutch: Jacob Harmensen] Dutch Protestant theologian (1560-1609) founder of ARMINIANISM (see prec.)
Ar-Rashidun Caliphs [Ar."rightly guided," or "perfect"], the first four caliphs of the Muslim State:
1. Abi Bakr, as-Siddik AD (632-634)
2. 'Umar ibn al-Khattab AD (634-644)
3. 'Uthman ibn Affan AD (644-656)
4. 'Ali ibn Abi-Talib AD (656-661)
The 29 years rule of Ar-Rashidun was Islâm's first experience without the leadership of the Prophet Muhammad after his death. His example, in both private and public life, was regarded as the norm (sunnah) for his successors, and both of the Muhajirun and the Ansár kept close watch on the course of affairs to insure the strict adherence to divine revelation (the Qur'an) and the sunnah

asceticism

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asceticism, n. state of being ascetic
Assumption

Asmaa', see ABD ALLAH IBN AZ-ZUBAYR
Askalon, Askelion, see ASHQUELON
aspect', n. way of looking; looking or fronting in a given direction; look, expression; Aspect, Suf.: appearance (esp. to the mind)
apserge, vt. (Christianity) sprinkle n. an aspergillum for holy water
asperges, n. (Christianity) short service introductory to the mass, i.e. the sprinkling with holy water of altar, clergy and people before High Mass. OT. “Wash me thoroughly from mine iniquity, and cleanse me from my sin” (Psa. 51:2)
apsergill, n. AsPERGILLUM, see next. aspergillum, n. (pl. -gilla, -gillums) a brush or perforated container for sprinkling holy water aSperse, vt. to sprinkle holy water on as in baptizing; to spread false charges against; to slander or calumniate
aspersorium, n. (pl. -ria) a holy water vessel; aspergillum
aspersion, n. a sprinkling with holy water as in baptism; calumny, slander
Ash Wednesday, (Christianity), the first day of Lent and the seventh Wednesday before Easter: so called from the practice of putting ashes on the forehead as a sign of penitence.
Assumption (declared as a dogma by the RC Ch. on the 1st of November 1950)

Assumption of the Virgin, same as ASSUMPTION see prec.

Assyr, n. ASSYRIAN

Assyria n. an ancient Empire whose capital was Ashur, later capital Nineveh: OT: "And the name of the third river is Hiddekel: that is which goeth toward the east of Assyria. And the fourth river is Euphrates."

(Astrology) of a super sensible substance supposed to pervade all space and enter into physical bodies

astral adj. belonging to the stars; starry; (Theosophy) of a super sensible substance supposed to pervade all space and enter into physical bodies

astral body, an astral counterpart of the physical body; a ghost or wraith

to go astray: to be in a lost state: (Q.) "And who chooses disbelief in place of belief, does surely go stray from the right path."

(2:108)

(1 Kin 11:4-6)

OT "When Solomon was old... his wives turned away his heart after other gods: and that his heart was not perfect with the Lord his God, as was the haert of David his father. For Solomon went after Ashthoth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites. And Solomon did evil in the sight of the Lord and went not fully after the Lord, as did David his father."
Athaliah, or Athalia, (B.), [whom Jehovah has afflicted]. Daughter of Ahab who usurped the throne, slayed the royal seed, and reigned for seven years.

1. Daughter of Ahab and mother of Ahaziah and the wife of Jehoram, king of Judah: “Two and twenty years old to reign; and he reigned.” (2Kng. 9:22)

2. She massacred all house of Judah except Athaliah the mother of Ahaziah; when she was dead, she arose as queen royal.” (2Kng. 11:16)

3. A successful revolution was organized in favour of Joash, and she was killed: “And they laid hands on her; and she went by the way by which the horses came into the king’s house: and there was she slain.” (2Kng. 11:16)
Atonement, n. amendment. (B.) OT. "And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; whatso­ever toucheth the altar shall be holy." (Ex. 29:36-37)
**attribution**, n. act of attributing

**attributive**, adj. expressing an attribute

**attributive materialism**, claiming that the mind is one of the attributes of matter

**auditorium**, n. the reception room in a monastery

**augur**, n., vt. & i. a fortune-teller, prophet, soothsayer; to foretell or prophesy

**augury**, n. divination from omens; an omen, portent

**auguration**, n. fortune telling; soothsaying

**Augustine, St.** (354 - 430) bishop, the dominant personality of the Western Church of his time, generally recognized as the greatest thinker of Christian antiquity. He fused the religion of the New Testament with the Platonic tradition of Greek Philosophy. (f.d. 28 August).
Augustinian

Augustinian, n. any order of monks or nuns whose rule is based on the writings of this Saint; one who holds the opinions of St. Augustine, esp. on predestination and irresistible grace. adj. of or relating to St. Augustine.

Augustinian canons (or Austin canons), the works ascribed to St. Augustine and accepted as ecclesiastically genuine, esp. on predestination. There still exist 113 books and treatises, over 200 letters, more than 500 sermons.

Aureola, aureole, radiance encircling the head, the ordinary blessedness of heavens, gained by virgins, martyrs and doctors, as seen in a religious paintings.
autodidactic

**autodidactic**, adj. of an autodidact

**autotaxy**, n. worship of oneself

**autotheism**, n. assumption of divine powers; the doctrine of the self-subsistence of God, esp. of the second person in the Trinity

**Avernus**, n. [L.] Hades, hell

**Averroés** (medieval L. Averhoés from 3 Ibn Rushd, full name: Abü Al-Walid Ahmad Ibn Mohammad Ibn Rushd (b.1126, Córdoba, Andalosia - d.1198 Marrakech, Almohad Empire)] Influential Muslim religious philosopher who deeply studied Greek thought. At the request of the caliph Ibn at-Tufayl he produced a series of summaries and commentaries on most of Aristotle's works (1162-1195) and on Plato's Republic, which exerted considerable influence on Western Philosophical thought for centuries. He wrote the *Decisive Treatise on the Agreement Between Religious Law and Philosophy* (Fasl), *Examination of the Methods of Proof Concerning the Doctrines of Religion* (Manahij), and *The Incoherence of the Incoherence* (Tahafut at-tahafut), all in defence of philosophical study of religion (1179-1180). Due to the great impact of his comments on both the Jews and the Christians during the following centuries, all of Averroés' commentaries are incorporated in the Latin version of Aristotle's complete works.
Avicebron, (c.1020-c.1070). The name commonly given to the Spanish Jewish philosopher Salomon ben Gabirol. His system was in essence pantheistic. St. Thomas Aquinas wrote against him. His chief treatise, the Fons Vitae (the Fountain of Life), was an Arabic work in dialogue form, which in a Latin translation became very popular in the Middle Ages.

Avesta, Zoroastrian holy scriptures

Avestan, Avestic. adj. of the Avesta or its Eastern Iranian language, n. the Iranian language of the Avesta

Avesta, Zoroastrian holy scriptures

Avignon papacy, the period 1309-77 when the popes took up residence at Avignon instead of Rome, a move initiated by Pope Clement V, basically for political reasons. All seven of the popes during the period were French, as were 111 of the 134 cardinals created. Successive events resulted in the start of the Great Schism, and a succession of "antipopes" was selected. The Great Schism was not healed until 1417.

avid, adj. having intense desire; greedy

avidity, n. greed, intense desire

Avcinna, [Ar. Ibn Sina] full name in Arabic: Abü'Ali Al-Hussein Ibn'Abd Alah Ibn Sina (b. 980, Bukhara, Persia—d.1037 Hamadan): the most celebrated and influential of Islam's philosopher-scientists. He was particularly noted for his contributions in the fields of Aristotelian Philosophy and medicine. He composed the Kitab ash-shifa' (Book of the Healing), a vast philosophical and scientific encyclopaedia, and the Canon of Medicine which is among the most famous books in the history of medicine. He recited the whole Qur'an and of the Arabic poetry before completing eleven years of age. He was one of the chief authorities on Islamic Law.
Ayn Jalut

Khumeini Ayatollah

Ayn Jalut, Battle of, also spelled 'Ain Jalut (Sept. 3, 1260), decisive victory of the Egyptian army, led by the Mamluk Sultan Qutuz, over the invading Mongols, which saved Egypt and Islam and halted the westward expansion of the Mongol Empire.

Baghdad, the capital of the 'Abbasid Caliphate, fell to the Mongols under the Il-Khan Hulagu in 1258, and the last 'Abbasid caliph was put to death. In 1259 the Mongol army, led by the Christian Turk Kitbuga, moved into Syria, took Damascus and Aleppo, and reached the shores of the Mediterranean Sea.

The Mongols then sent an envoy to Cairo in 1260 to demand the submission of Qutuz, the Mamluk sultan, whose reply was the execution of the envoy. The two powers then prepared for battle.

Kitbuga and his Mongol army were lured into a trap at 'Ayn Jalut (Spring of Goliath), near Nazareth, in Palestine, by the Egyptian army. The Mongols were completely destroyed and Kitbuga was captured and killed. The Egyptian victory was followed up by Muslim Syria, which drove out its Mongol garrisons. Such victory forced Hulagu and his army to retreat to inner Asia. The Mongol Empire was thus contained in Iran and Mesopotamia.
Az-Zubayr

It is the Celebrated Islamic University in which great numbers of authorities on Islamic Sciences and religious scholars have graduated, and propagated and deepened Islamic thought all over the world since it was established up to the present day.

Al-Azhar Mosque

The Azhar Mosque, Al, (also called Gami' Al-Azhar or Al-Azhar ash-Sharif 'the Honoured Azhar', or Al-Azhar). One of the most important mosques of the Muslim World. Its construction took two years and three month, and was inaugurated for the Friday prayer on the seventh of Ramadan AH 361, (April 970). It is situated in the centre of Cairo whose construction began on AD 994 by the Fatimid Commander Gawhar Al-Siqilli, who conquered Egypt for the Fatimid Caliph Al-Mu'z Li din Allah. The Azhar Mosque was and is still one of the most important learning centres for the whole Muslim World.
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<td>7. As-Saleh Najm ad-Din Ayyub ibn Muhammad</td>
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<td>8. Al-Mu'azzam Turan Shah ibn Najm ad-Din</td>
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<td>6. Al-Muzaffar2 Muhammad ibn Muhammad</td>
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4. Al-Mas'ud ibn Al-Kamel

12. Shaykh Abd-Allah al-Shargawi
   (1793 – 1812)

30. Shaykh Hassouna al-Nawawi
   (1909 – 1909)

33. Shaykh Muhammad Mustafa al-Maraghi
   (1928 – 1929)

37. Shaykh Muhammad Ma'moon al-Shinnawi
   (1948 – 1950)

41. Shaykh Muhammad al-khidr Husayn
   (1952 – 1954)

44. Shaykh Hassan Ma'moon
   (1963 – 1969)

47. Shaykh Muhammad Abd al-Rahman Bisar
   (1979 – 1982)

31. Shaykh Sellim al-Bishri
   (1909 – 1916)

34. Shaykh Muhammad al-Ahmadi al-Zawahri
   (1929 – 1935)

38. Shaykh Abd al-Majid Selim
   (1950 – 1951)

42. Shaykh Abd al-Rahman Taj
   (1954 – 1958)

45. Shaykh Muhammad al-Fahham
   (1969 – 1973)

48. Shaykh Jadul-Haqq Ali Jadul-Haqq
   (1982 – 1996)

49. Shaykh Muhammad Sayid Tantawi
   (1996 – Currently)
Baal 1, n. 1. (B.) A god worshipped in many ancient Near Eastern communities, esp. by the Canaanites who took it as a god of Fertility. But Baal was not exclusively a fertility god; he was also King of the Gods. It was the most important god in the pantheon. As a Semitic common noun, Baal meant "owner" or "lord". It was also used to refer to a god bearing another name. Yet, such fluidity in the use of the term Baal did not prevent it from being attached to a god of distinct character. As such, Baal designated the universal god of fertility and in that capacity his title was Prince, or Lord of the Earth. For early Hebrews, "Baal" designated the Lord of Israel.

2. False god; idol: OT. ".. And went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

(1 Kin 16:31-33)

Baal 2, (Q.) "And Elias was one of the messengers who said to his people: 'Do you not fear Allah? Do you worship Baal and leave the Best of Creators, Allah, your Lord and the Lord of your forefathers?'"

(37: 123-126)

Baalim, n. (B.) The plural of Baal in Heb. OT. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed Baalim."

(1 Kin 18:17-18)

Baalism, n. Worship of Baal

Baalite, n. Worshipper of Baal

Baal-meon, n. (Heb. Lord of habitation): OT. "And Israel abode in shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel.

(Num. 32:38)
And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

(Num 25:1-5)

Baal-perazim, (B.) [Heb. lord of breaches], David's victory over Philistines (OT): “And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.” (2 Sam 5:20)

Baal-shalisha, (B.) [Heb. lord of Shalisha]: OT. “And there came a man from Baal-shalisha, and brought the man of God bread of firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And said, give unto the people that they may eat.” (2 Kin 4:42)

Baal Shem Tov, or Tob, [born Israel ben Eliezer c.1700-60], Polish Jewish leader, founder of HASIDISM. Authentic biographical material is unavailable, but he is believed to have been orphaned as a child, spending considerable time alone in the woods, meditating in solitude in his Russian village Podolia. Although he studied constantly, he did not reveal the extent of his learning, and for many years lived the simple life of unlearned Jew, earning his living as a teacher’s assistant and sexton. He later came to be known as a miracle worker, distributing amulets to the sick and comforting those in need.

Baal-zebub, (B.) [Heb. lord of flies], false god of Ekron: OT. “And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.” (2 Kin 1:2)

Bab, the, n. the title of the founder of BABISM: Mirza Ali Mohammad of Shiraz (b. 20.10.1819, or 9.10.1820, Shiraz, Iran - d. 9.8.1850, Tabriz). He claimed to be the Bab (Gateway) to the hidden imam, thus giving rise to the Babi religion and he become one of...
three central figures in the Bahá’í faith. Finally he was imprisoned and executed.

Babur, alt. sp. of Babur

Babur, 

Babar, alt. sp. of Babur

Babel', (Q.) "Sulayman did not disbelieve, but the devils disbelieved—they taught the people magic and that which was revealed in Babylon to the two angels, Hárüt and Márût." (2:102)

See also Hárüt and Márût.

Babur, [b. Zahir ud-Din Mohammad (1483-1530)], founder and first emperor of the dynasty of India. He de...
Babylon

Babylon, one of the most famous cities of antiquity, capital of Southern Mesopotamia from the early 2nd millennium B.C. and of the Neo-Babylonian (Chaldean) Empire in the 7th and 6th cent. B.C. when it was at the height of its splendour. Its ruins still exist near the modern town of Hillah, Iraq.

Babylonian, n.& adj. (B.) of Babylon, its people or their language; of Babylonia; Luxurious; wicked, (Mother of Harlots) NT. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." (Rev 17: 5-6) Babylonian Captivity, the period of forced residence of the popes in Avignon, France (1309-1377), so called after the exile of the Jews (cf. Avignon Papacy) Babylonian Exile, Babylonian Captivity/ Babylonian Talmud, also called Talmud Bavli, one of two compilations of Jewish religious teachings and commentary that was transmitted orally for centuries prior to its compilation by Jewish scholars in Babylon. The other such compilation,
Backbite

produced in Palestine, is called Palestinian Talmud, or Talmud Yerushalmi

Baha'Ullah, adj. Pertaining to the principles of the sect that was founded by Baha'Ullah (q.v.)

Baha'i, adj. Pertaining to the principles of the sect that was founded by Baha'Ullah (q.v.)

Baha'ism, n. Religious sect. (see next)

Baha'Ullah, [Ar. Splendour of God, b. Mirza Hoseyn Ali Nari (12.11.1817) in Teheran, Iran, d. (29.05.1892) in Acre, Palestine]. Founder of the Bah'i creed. He was a Shiite before he met

Badr, the battle of, The first battle in Islam which took place in the second year of the Hijirah and established Islam as a viable force in the Arabian Peninsula. Despite the superior numbers of the idolaters (about 1000 men), a minority of about 300 Muslims scored a complete victory. Some scholars consider the battle of Badr as one of the most important turning points in history:(Q.) “Allah gave you

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Bahīrah

Acre, where he developed the formerly provincial Bahal'i doctrine into a comprehensive teaching, emphasizing the unity of all religions, brotherhood between all humans, and social ethics.

Bahīrah the monk, (Legacy of Islamic), a Christian monk who lived in seclusion in a cell near Bostra, Syria. One day he noticed a small low-hanging cloud moving slowly above a caravan. Suddenly his interest changed to amazement, for as soon as the caravan halted the cloud ceased to move, remaining stationary over the tree beneath which some of the members of the caravan took shelter, while the tree itself lowered its branches so that they were in double shade. He had with him in the cell some old manuscripts containing a prophecy of the coming of a Prophet to the Arabs. Like Waraqah, he too felt that the coming of the prophet would be during his lifetime.

He invited the whole members of the caravan for food which he had prepared; soon he recognized the boy Muhammad and asked him about his way of life, his sleep, and about his affairs in general. Muhammad readily answered him in a courteous and quiet way. Bahirah eventually looked between the boy's shoulders and saw by his heart the seal of prophethood. Bahira immediately addressed Abu Talib, the boy's uncle, and said: "Take your brother's son back to his country, and guard him against the Jews, for by God, if they see him and know of him that which I know, they will contrive evil against him. Great things are in store for your brother's son."

Bakka

Bairam, the Greater, Feast of Sacrifice: annual Muslim feast commemorating the rescue from slaughter of Ismael son of Ibrahim. The Cradle of Islam, to which Moslems turn their faces in prayer and to which they go on pilgrimage. The seat of the KABBA and the well of Zamzam: "The first House set up for mankind is that Blessed One at Bakka which guides the worlds. It has clarifying Signs. It is the place where Ibrahim stayed and whosoever enters it is safe. Allah ordained that people should go on pilgrimage to it, if they can." (3:96-97)

Bairam, the Lesser, annual Muslim feast celebrating the completion of fasting the month of Ramadan.
Balance

Balance¹, n. (B.), any apparatus that is used for weighing; (fig.) deciding between right and wrong: OT. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights"  (Lev.19:35-36)

Balfour, Arther James, (b.25.07.1848-d. 9.03.1930), a British statesman who maintained a position of power in the British Conservative Party for 50 years; he was prime minister from 1902 to 1905 and as foreign secretary from 1916 to 1919, he is best remembered for his World War I statement (the Balfour Declaration) expressing official British approval of Zionism. An implacable opponent of Irish home-rule proposals, he earned the name "Bloody Balfour" because of his severity in suppressing insurrection.

His most important action occurred in Nov. 2, 1917, when, prompted by the Zionist émigrés Chaim Weizman and Nahum Sokolo, he wrote a letter to the 2nd Baron Rothschild, head of the English branch of the Jewish banking family, which contained the so-called Balfour Declaration. This Declaration, pledging British aid for Zionist efforts to establish a home for World Jewry in Palestine, gave great impetus to the movement that eventually resulted in the establishment of the state of Israel.

Balfour Declaration, see prec.

Balefire, n. funeral fire; beacon-fire; bonfire

Baldachin, n. canopy projecting, suspended, or carried, over altar, throne, priest, the papal seat, etc.

Baldachin, St. Peter's, Vatican City

Baldachin, n., same as baldachin (see prec.)

Baldwin, (1058-1118) First crusader to bear the title of "king of Jerusalem" (1100-1118).

Baldwin of Flanders (1058-1118): from the Flemish, 1st to hold the title "king of Jerusalem".
Balkh,

Balkh, n. town in N Afghanistan, flourished as an important centre of Islam during the 7th-13th cent. (B.):

Ball, John, English priest and one of the leaders of the Peasants’ Revolt of 1381. He was excommunicated c. 1366 for his inflammatory sermons advocating a classless society. He was frequently imprisoned after 1376. It was said that he urged the killing of lords and prelates. After the collapse of the rebellion, he was tried and hanged on 15.8.1381. Knowledge relating to his career is almost entirely written by prejudiced historians. One of the French historians calling him "the mad priest of Kent".

Ban, n. & vt. formal or authoritative prohibition, ecclesiastical anathema, interdict; curse supposed to have supernatural power; vt. formally prohibit

Banns, n. pl. Notice in church etc. of intended marriage; it is hanged for three successive Sundays to let the opportunity of objection.

Banquet, (B.): (Est. 5:5) "brought me to the banqueting house, and his banner over me was love" (S. of Solomon 2:4)

Band, n. a group, any group of people: (Q.): "They (brothers of Yusuf) said: If the wolf ate him when we are (so strong) a band, then surely we should be losers." (12:14)

Banū, Banū, Children of Israel, see Children of Israel

Banū al-Abbas, [Ar. Descendants of Al-Abbas] see Al-Abbas ibn Abd al-Muttalib

Banū Israel, see Children of Israel

Banū Nādir, (Islamic hist.) Jewish tribe conspired to kill the Prophet Muhammad but were driven out of their strongholds:

Banū al-Nadr, (Descendants of Al-Nadr) see Al-Nadr ibn Aulus ibn Zaid al-Ashari

Banū Banū, Banū Band, n. a group, any group of people: (Q.): "They (brothers of Yusuf) said: If the wolf ate him when we are (so strong) a band, then surely we should be losers." (12:14)

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their houses with their own hands and with the hands of the believers. Such (a lesson) is to be pondered over by those who see!" (59:2)

Banū Qaynuqa, a Jewish tribe that threatened the Prophet immediately after the victory of Badr. They thought that they could muster an army of seven hundred men which was twice as much as the Muslim army at Badr, besides reinforcements from their former allies Abd Allah ibn 'Ubayy ibn Salūl and Ubādah ibn Sāmit. One day a Muslim woman was gravely insulted in the marketplace by one of the Jewish goldsmiths, and a Muslim came to her rescue and killed the Jew, whereupon the Jews killed the Muslim. Eventually, the Muslims besieged the strongholds of the Banū Qaynuqa for a fortnight, and their allies deserted them. But Ibn 'Ubayy begged the Prophet to spare their lives saying: "O Muhammad, treat my friends well". Baū Qaynuqā were permitted to leave their quarters to the borders of Syria.

Banū Qurayzah, a Jewish tribe that diligently persuaded the idolaters of Makkah to fight against the Prophet, promising that the Jewish tribes would fight on the side of the idolaters against the Prophet, despite the pact of peace held between the Banū Qurayzah and the Prophet. Thus the Quraishite idolaters besieged Al-Madinah and the Banū Qurayzah, traitorously broke their pact with the messenger of Allah said to Sād ibn Mūāth and Sād ibn Ubādah: "Who is the messenger of Allah? We have neither pact nor vow with Mohammad." Eventually, due to the unusual trench dug by the Muslims to protect Al-Madinah and the winds that Allah sent to destroy them, the Quraishite idolaters gave up the siege and turned back to Makkah, thereupon the Muslims besieged Banū Qurayzah for twenty five nights until the Jews accepted the arbitration of their former allies, i.e. Sād ibn Muāth, who judged that they be killed.
Baptism

Baptism, n. (Christianity), (B), the religious rite of immersing person in, or sprinkling with, water as a sign of purification and of admission to the Church: NT. “Go ye therefore, and teach all nations, baptising them in the name of the Father, and the Son, and the Holy Ghost” (Mat. 28:9)

Baptist, John the, see JOHN THE BAPTIST

Baptist, n. One who baptizes

Baptist2, n. Member of a protestant denomination, objecting to infant baptism, which should be given only to believers after confession of faith and by immersion rather than sprinkling.

Barabbas

Barabbas, The prisoner whom the Jews requested to be freed instead of Jesus: NT. “Now at that feast the governor was wont to release unto the people a prisoner, whom they would...Pilate said unto them “Whom will ye that I release unto you, Barabbas or Jesus which is called Christ?”...But the chief priests and elders persuaded the multitudes that they should ask Barabbas and destroy. Jesus” (Mat. 27:15,17, 20)
Barnabas, Gospel of, the only copy of this Gospel is the Italian version which was kept in the library of Prince Eugene of Savoy who presented it in 1738 to the Library of the Court of Vienna. Of this Gospel there is another translation in Spanish comprising 222 Chapters, of which the Orientalist Mr. Sale gives the following account:

"The book contains two hundred and twenty chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian by an Aragonian Moslem named Mustafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk called Fra Marino, tells us that, having accidentally met with a writing of Irenaeus (among others), wherein he speaks against St. Paul, alleging for his authority the gospel of St. Barnabas, he became exceedingly desirous to find this gospel; and that God, of his mercy, having made him very intimate with Pope Sixtus V., one day, as they were together in the Pope's library, his Holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted; overjoyed at the discovery, he scrupled not to hide his prize in his sleeve, and on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Mohammedanism.

"This Gospel of Barnabas contains a complete history of Jesus Christ, from His birth to His ascension, and most of the circumstances of the four real gospels are to be found therein..."

Dr. Joseph White, in his Bampton Lectures of 1784, gives a translation of the chapters concerned:

1. Placing Jesus in Heaven: "Judas came near to the people with whom Jesus was; and when He heard the noise He entered into the house where the disciples slept. And God, seeing the fear and danger of His servant, ordered Gabriel and Michael and Raphael and Azrael to carry Him out of the world. And they came in all haste, and bare Him out of the window, which looks towards the south. And they placed Him in the third heaven, where He will remain blessing God, in the company of angels, till near the end of the world." (Chap. 216)
And he said, I wish that Thou wouldest tell me how God, being so compassionate, could afflict us so much, in giving us to understand that Thou wast he that suffered, for we have been very near dying? And Thou, being a prophet, why did He suffer Thee to fall under disgrace, by (apparently) placing Thee on a cross, and between two robbers? Jesus answered, Believe Me, Barnabas, let the fault be ever so small God chastiseth it with much punishment. And as my mother and faithful disciples loved me with a little earthly love, God chastised that love by his grief; that He might not chastise it in the other world. And though I was innocent, yet as they called Me God, and His Son, that devils might not mock Me on the Day of Judgment, He has chosen that I should be mocked in this world. And this mocking shall last till Muhammad, the holy Messenger of God shall come, who shall undeceive all believers. And then He said, Just art Thou, O God! and to Thee only belongeth the honour and glory, with worship, for ever.

(Chap. 221)
Barnabas

In the year 1848, Dr. Joseph White gave a lecture on the apostle Barnabas (Acts 4:36-37).

1. **Endowed his property to the community:**

   "And Josses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus having land sold it, and brought the money, and laid it at the apostles' feet" (Acts 4:36-37)

2. **Participated in establishing the Church of Antioch:**

   "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch" (Acts 11:22)

3. **Preached in Antioch:**

   "Then departed Barnabas to Tarsus, for to see Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:25-26)

4. **Departed to Cyprus:**

   "And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus" (Acts 11:27-28)
Barth

The banner of Karl Barth: (in the calendar of ceremonies):

1. The banner of the academy:
   - When death comes to one of them, he says: 'My Lord! Send me back that I may do right in that which I have left behind!' But no! It is a word, which he says. There is a barrier separating them until the day when they are raised' (23:99-100)

2. Separating line between rivers and seas:
   - He caused (the waters of) the rivers and seas to meet without being mingled. There is a barrier between them' (55:19-20)

Barth, Karl, (b.10 May, 1886 Basel, Switzerland—d. 9 Dec. 1968 Basel) Swiss theologian of Basel, among the most influential of the 20th century who initiated a radical change in Protestant thought, stressing the "Wholly otherness of God" over the "anthropocentrism" of the 19th century liberal theology. His vigorous opposition to the National Socialism of Germany led to his suspension as chairman of theology at Bonn. Subsequently, at Basel, he continued work on his monumental Church Dogmatics (completing four volumes) and delivered more than 500 sermons.

Barth Act, Act of the general assembly of the Church of Scotland (1697) stating that changes in the law of the church, even when approved by the Assembly, should not become law till it is approved by a majority of presbyters.

Barnabites, n., members of the Congregation of Regular Clerics of St. Paul, founded at Milan 1530, so called from their church of St. Barnabas there.

Barnaby, n. a form of BARNABITE.

Barnaby Bright, Barnaby day (see next) Barnaby day, (11 June) reckoned the longest day.

Barnaby: 11 June is the day when one has no more to do with the life of the world.

Barrier, n. (Q.),

1. Barrier between the two lives: "When death comes to one of them, he says: 'My Lord! Send me back that I may do right in that which I have left behind!' But no! It is a word, which he says. There is a barrier separating them until the day when they are raised' (23:99-100)

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Barnabites (Acts 15:39): (Barnabites) (in the calendar of ceremonies):

The Barnabites (Acts 15:39):
- "When death comes to one of them, he says: 'My Lord! Send me back that I may do right in that which I have left behind!' But no! It is a word, which he says. There is a barrier separating them until the day when they are raised' (23:99-100)

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Bartholomew, St., One of the twelve Apostles: (f. d. 24 August): identified with Nathanael.

Bashan, n., fertile region east and northeast of the Sea of Galilee, in ancient Palestine.


Basilica, n. orig. a royal palace; a large oblong hall, with double colonnades and commonly a semicircular apse, used for judicial and commercial purposes; a magnificent church formed out of such a hall, or built after its plan; a Roman Catholic church with honorific privileges.

Basmalah, abbrev., (Islam): [Ar. Bism Allah Ar-Rahman Ar-Rahim: i.e. In the Name of Allah, The Beneficent, The Merciful]. This Qur'anic verse begins all the 114 Surahs of the Qur'an, save the 9th Surah (Repentance), on account of its opening verses concerning the idolaters.

Bas mitzvah, (also without cap.) BAT MITZVAH, q.v.

Bastard, adj. & n. Born out of wedlock, illegitimate: (OT):
Baybars

1. Outside the Congregation: "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." (Deu. 23:2)

2. Without chastisement: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons." (Heb. 12:7-8)

Baybars I, (in full: Al-Malik Az-Zahir Ruknuddin Baybars Al-Bunduqdari) (b.1223, - d. July 1, 1277, Damascus). The most eminent of the Mamluk sultans of Egypt and Syria, which he ruled from 1260 to 1277. He gained his first major military victory as commander of Sultan As-Salih Najm ad-Din Ayyub at the city of al-Mansurah, where the French King Louis IX was captured, in Feb. 1250. Ten years later, he played his well-known role, together with Sultan QUTUZ - in winning victory at AYN JALUT. After being acknowledged Sultan, Baybars conducted almost annual raids against the crusaders: In 1265 the Hospitaler Crusader Knights surrendered Arsuf, then he occupied "Atlit and Haifa; in 1266 he took the town of Safed. Two years later he captured Jaffa. The most important town taken by Baybars was Antioch (1268), which was followed by a number of Frankish fortresses. In 1271 Baybars sealed the crusaders' fate and made possible the final victories won by his successors during the next decades. During the 17 years of his reign, he engaged the Mongols of Persia in nine battles.

Baybars defeated the Christian Armenians, who were allies of the Mongols and he personally seized Caesarea in Turkey. He also sent military expeditions into Nubia and Libya, taking personal command in 15 campaigns, often courageously endangering his life.

In a brilliant political move Baybars arranged for the return of the `Abbasid dynasty to Baghdad.

Baybars was more than a military leader and a tactful politician; he was an outstanding administrator, for he built canals, improved harbours, and established regular and fast postal service between Cairo and Damascus, one that required no more than four days, yet to be achieved in the end of the 20th cent. with its jet aircrafts!

Bath

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Bath, n. an ancient Hebrew unit of liquid measure, estimated as equalling from 6 to 10 gallons.

Bathsheba, (B.) The mother of Solomon by King David, whom he married after sending her first husband, Uriah, to death in battle:

OT. "And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself: and the woman was bery beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam and wife of Uriah the Hittite? David ordered messengers to get her, and when she had come to him, he lay with her" (2 Sam11: 2-4&ff.)

Bat mizvah, mitzvah, (Judaism), [Heb. daughter of the commandment] [also B- M-]
2. Having no Partner: “Allah does not have a son. Glory be to Him! When He wants something, He says: ‘Be! And it is.’” (19:35)

Beast, n. Small rounded usu. Perforated object for threading with others on string or wire. Tell one’s beads

Beadhouse, n. (Christian Hist.), Alms-house where poor people were requested to pray for its founder’s soul.

Beadle, n. Ceremonial officer of church, etc. (Hist.) parish officer appointed to keep order in church, etc. (Scot.) church officer attending on the minister

Beadleship, n. the post of a beadle

Beadsman, n. one who is paid to pray for others

Beam, n. (beam in one’s eye) a major moral flow in oneself which one ignores while criticizing minor faults in others: NT. “But why notice the splinter in your brother’s eye without taking notice of the beam in your own eye?” (Mat. 7:3)

Beast, n. (Antichrist) (B.) NT.: a beast whom people shall worship:

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Bybars was a true Muslim; and had it not been for the role he played in history, the features of civilization, as we recognize them now, would have been changed.

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Bees

*"...If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

(Mat. 10:25)

Beelzebub, (B.) NT. "that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

(Rev. 13:15-17)

**Beelzebub** (B.) NT. "It is apparently a contemptuous designation of Satan: (NT):"

**Bees**, Parable of nations in (B.) OT: "All nations compassed me about: but in the name of the Lord I will destroy them. They compassed me about like bees; they are compassed about as the chaff is compassed about by the east wind."

(1 Kings 5:2-3)

**Beetific, -al, adj.** Made blessed

**Beatification, n.** Investigation of whether a deceased person should be publicly declared to be in heaven and so entitled to some public veneration: an affirmative decision may lead to canonization; public declaration, now made only by pope, ratifying this beatification.

**Beatific vision, n.** (Christianity), glimpse of the glory of heaven

**Beatitude, n.** Blessedness; pl. declarations of blessedness in Matt. 5: 3-11; patriarchal title in Orthodox Church

**Beavr, (B.)** "In the name of the Lord I will destroy them. They compassed me about like bees; they are compassed about as the chaff is compassed about by the east wind."

(1 Kings 5:2-3)
quenched as the fire of thorns: for in the name of the Lord I will destroy them.” (Psa. 118:10-12)

Behemoth

beget', (B.) OT.”...The Lord hath said unto me, Thou art my Son; this day have I begotten thee” (Psa. 2: 7)

Beget', vt. (p. -got, pp.-gotten), (Q.), procreate:

1. Oneness of Allah: “Say: 'He is Allah, the One! Allah, the eternally besought of all! He does not beget nor was begotten. And none is equal to Him. ' " (112: 1-4)

2. Allah does not beget: “Being liars they say that Allah begot! Surely they are liars” (37: 151-152)

Beginner, the, (Islam): One of the Beautiful Names of Allah Who creates everything out of nothing following no previous example.

Beginning, n. (B.) NT. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God” (John 1:1-2)

Beguine, n. fem. of BEGHARD

Behemoth, n. (B.), Enormous animal described in the OT, usually taken to be the hippopotamus: OT. “Behold now behemoth, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his lions, and his force
is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong pieces of brass; his bones are like bars of iron. He is the chief of the ways of God" (Job 40:15-19)

**Being, n.** any existing person or thing: the Supreme Being: God.

- **being disinterested**
- **being disturbed**
- **being free**
- **being glorious**
- **being living**
- **being mighty**
- **being mild**
- **being present**

**Being, n. pl., all that is in the universe**

**Beliesuit, vt.** to initiate or seduce into Jesuitism

**Bel, n.** (B.) another form of BAAL: OT. "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded" (Jer 50:2)

**Bel and the Dragon, (B.),** two stories attached to the Book of Daniel in some Greek MSS of the OT, and hence included (as a single item) in the Apocrypha of the English Bible. The former recounts how Daniel convinced the Babylonian king that the provisions which were daily set before the image of Bel were not consumed by the god but removed by the priests; the priests were persecuted and the image destroyed. The latter describes how Daniel killed the dragon by throwing a bolus into his throat; the people insisted that Daniel be cast into a den of seven lions, from which he was miraculously liberated.

**Belial, n.** (B.) Satan: NT "And what concord hath Christ with Belial?" (2 Cor 6:15)

**Belial, n.** (B.), Wickedness as an evil force: OT. "Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known" (Deu. 13:13)

**Belief, n.** accep tance of (fact, statement, etc.) as true or existing; religion, religious principle, creed, etc.: N7. "...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thes. 2:13)

**Believe, vi.& t. to have faith in, vt. to regard as true; to accept as true: (B.) OT. "Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chr 20:20)
4. Brothers: "Believers are surely brothers" (49:10)

5. Their light precedes them: "On that day you will see the believers, men and women, with their light preceding them and on their right hands: 'Glad news for you this day: Gardens in which rivers run, and in which you are immortal!' Such is the Great Triumph." (57:12)

6. The glad tidings: "... and to bring to the believers who do good works the good news that theirs will be a good reward which they will have for ever" (18:2-3)
bellarmine

Benedick

* bell-tower: a church tower for one or more bells

* bell-turret: a turret containing a chamber for a bell

Bellarmine1, n., grey beard, or large jug with a big belly, decorated with a bearded face, said to represent Cardinal Bellarmine (q.v.) made in mockery by Dutch Protestants.

Bellarmine2, St., Robert (1542-1621), theologian, Roberto Francesco Romolo Bellarmino, was made cardinal in 1599. He was a vigorous and successful opponent of Protestantism. His view, that the Pope had only an indirect and not a direct power in temporal affairs, brought him into disgrace with Sixtus V. He was one of the greatest and most saintly figures of his time.

Bells2, (B.), probably metal cups suspended to bridles for ornament or for tinkling: (OT), “In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar” (Zech. 14:20)

Belly, n. (B.) cavity of human body below diaphragm with stomach and bowels and other contents: NT. “Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Phil 3:19)

belomancy, n. divination by means of arrows

beneficite1, interj. the invocation of a blessing, as in asking grace at meals

beneficite2, interj. an old greeting

Benedict1, canticle that begins Benedicite, omnia opera Domini, Domino (Bless the Lord, all ye works of the Lord), put into the mouths of Shadrach, Meshach, and Abednego as they stood in the "fiery furnace" (cf. Dan. 3). It forms part of the "Song of the Three Children"; and has been used in Christian liturgical worship from early times.

Paulinus of Nola (c.420).

Though with slight evidence, bells were used in Scotland and Ireland from the 6th century and came into the general Church use in the 8th cent. to summon people to church for worship or otherwise

Paulinus of Nola (c.420), then Nola
benefic, see BENEFICENT

Benefice, n. church living; property held by an ecclesiastical officer, esp. by rector or vicar

Beneficence, n. doing good; kindness

Beneficial, adj. doing good; showing kindness

Beneficiar, adj. Useful; advantageous

Beneficiary, n. holder of church living

benefactor, n. one who confers a benefit

Benefaction, n. Doing good; gift for charitable purpose

Benefactress, n. fem. of benefactor

Benefaction, n. Doing good; gift for charitable purpose

Benefactor, n. one who confers a benefit; one who aids financially

Benefactress, n. fem. of benefactor

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benefiction, apostolic, (B.) (NT), "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

(2 Cor. 13:11-14)

Benedictus, n. 1. Part of RC. Mass beginning Benedictus qui veni (Blessed is he who cometh). 2. The Song of Thanksgiving uttered by Zechariah for the birth of John the Baptist, beginning Benedictus Dominus Deus (Blessed be the Lord God) (NT) "Blessed be the Lord God of Israel..."

(Lu.1:68-79)

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Bernadotte

Count Bernadotte, in full: Bernadotte (af Wisborg), Folke, Greve (b. Jan. 2, 1895, Stockholm -d. Sept. 17, 1948, Jerusalem). Swedish soldier, humanitarian, and diplomat who was assassinated while serving the United Nations as mediator. A nephew of King Gustv V of Sweden, Bernadotte was commissioned in the Swedish Army in 1918. He became an official of the Boy Scout movement. During World War II he headed the Swedish Red Cross, securing the exchange of many prisoners of war and being credited with saving some 20,000 inmates of German concentration camps. The United Nations Security Council appointed him mediator between the Arabs and the Jews in Palestine on May 20, 1948. Jewish fanatics murdered him and André-Pierre Serot, the UN observer, following a number of threats against his life.

Benefit

Benefit, n. advantage

Benefit of clergy, exemption of clergymen, in certain cases, from criminal process before a secular judge.

Benet, n. RC Ch. an exorcist, the third of the four lesser orders.

Benevolence, n. disposition to do good; being charitable

Benevolent, adj. desirous of doing good; charitable

Benison, n. a benediction, blessing esp. blessing of God

Bénitier, n. [Fr.] a holy-water stoup.

Benjamin, (B.) [Heb. son of the right hand; hence, favourite son] Jacob's youngest son, whose mother was Rachel: OT. "she called his him Benoni, but his father called him Benjamin" (Ge 35:18).

Bequest, n. Legacy, inheritance

Bequest, n. endowment by a will; inheritance

Berkeleian, adj. pertaining to Bishop Berkeley (1685-1753) or his philosophy Berkeleianism (see next); n. a follower of him

Berkeley, n. Berkeley's philosophy which maintains that the world we see and touch is not an abstract independent substance, of which conscious mind may be an effect, but it is the very world which is presented to our senses, and which depends for its actuality on being perceived.

The Berkeley philosophy of the 17th century was conceptually similar to the idea of the unity of matter and mind. Berkeley's view was that the world we see and touch is not an abstract independent substance, of which conscious mind may be an effect, but it is the very world which is presented to our senses, and which depends for its actuality on being perceived.
Bethlehem

an altar to God who appeared to you when you were fleeing from your brother Esau." (Ge 35:1)

Bethesda, n. (B.) [Heb.] a healing pool at Jerusalem, (usu. without cap.) often applied to a Nonconformist church: NT. "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches". (John 5:2)

Bethlehem, (B.) [Ar. House of Meat; Heb. House of bread] ancient town in Palestine. Bethlehem was the site of the nativity of Jesus Christ: NT. "After Jesus had been born at Bethlehem in Judea during the reign of King Herod, there arrived wise men from the east" (Mat. 2:1)

Christian Theology has linked this with the belief that his birth there — fulfils the Old Testament prophecy of Israel's future ruler coming from Bethlehem Ephrathah:

"But thou, Beth-lehem Ephratha-th," (Mic 5:2)

Some modern New Testament scholars believe parts of the Gospel accounts to be later accretions, and hold that Jesus was born in Nazareth, his childhood home, but normative
1380-1382: The first translation of the whole Bible into English by John Wycliffe; 
1450-1455: The first Bible printed by the reputed Guttenberg at Mentz; 
1525-1526: The first New Testament printed in English (that of Tyndal, William); 
1535: The first Bible printed in English (that of Coverdale); 
Middle of 13th c.: The Old Testament was divided into chapters as they now stand, by Cardinal Hugo; 
1555: These chapters were divided into verses as we now have them, by Rabbi Nathan, and adopted by the French printer, Robert Stephens in his edition of the Vulgate; 
1611: Those chapters and verses were transferred to the Authorized Version, commonly known as King James Version, which was 'set forth' in the same year; 
The Revised Version of the English Bible was begun in England June 22, 1870, and in America October 4, 1872; 
May, 1881: The Revised New Testament was published; 
May, 1885: The Revised Old Testament was published. See also: American Standard Version Ḥelḵotah, n. proposal for marriage Beulah, (B.), [Heb. married] the land of Israel: “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee” (Isa. 62:4-5) 
Beyond, prep. on the other side of n. the hereafter the (Great Beyond): the hereafter 
Life of the other side (the) of the future.

Bible, the Hebrew and Christian scriptures comprising the Old and New Testaments; copy or particular edition of them. So me Catholic versions comprise all or some of the 14 dubious books known as Apocrypha; Following are the main facts concerning the Bible:
الوافيات
الكتاب المقدس الشرق
الكتاب المقدس: الأساطير العربية والمهذبة التي تضم المهد
العهد القديم والهجر الجديد; أي نسخة أو طبعة خاصة من هذه
الأساطير، وتضم بعض الترجمات الكاثوليكية كل أو بعض
الأسفار المشكولة في صحتها والمعرفة بالأوقاف.

(VOLGATE) و
فلم اهيل الحقائق الرئيسية المتصلة بالكتاب المقدس:
لغة الإنجليزية: مسحون ويلدف
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Wycliffe
1380-1382.1400-1550 مسمى
أول طباعة للكتاب المقدس كما حسب
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طبعة كوفرادال)
(APOCRYPHA)

Bible

الوافيات
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(APOCRYPHA)
### Books of the Bible

#### Roman Catholic Scriptures
- 01. Genesis
- 02. Exodus
- 03. Leviticus
- 04. Numbers
- 05. Deuteronomy
- 06. Joshua
- 07. Judges
- 08. Ruth
- 09. 1 Samuel
- 10. 2 Samuel
- 11. 1 Kings
- 12. 2 Kings
- 13. 3 Kings
- 14. 4 Kings
- 15. 1 Paralipomenon
- 16. 2 Paralipomenon
- 17. 1 Esdras
- 18. 2 Esdras
- 19. Tobias (apocrypha)
- 20. Judith (apocrypha)
- 21. Esther (with Additions to Esther (apocryphal))
- 22. Job
- 23. Psalms
- 24. Proverbs
- 25. Ecclesiastes
- 26. Solomon’s Cant. of Canticles
- 27. Wisdom of Solomon (apocrypha)
- 28. Ecclesiasticus (apocrypha)
- 29. Isaiah
- 30. Jeremiahs
- 31. Lamentations
- 32. Baruch (apocrypha)
- 33. Ezechiel
- 34. Daniel
- 35. Osee
- 36. Joel
- 37. Obadiah
- 38. Jonah
- 39. Micah
- 40. Nahum
- 41. Habacuc
- 42. Sophonias
- 43. Aggeus
- 44. Zacharias
- 45. Malachias
- 46. 1 Maccabees (apocrypha)
- 47. 2 Maccabees (apocrypha)
- 48. 3 Maccabees (apocrypha)
- 49. 4 Maccabees (apocrypha)
- 50. 5 Maccabees (apocrypha)
- 51. 6 Maccabees (apocrypha)
- 52. 7 Maccabees (apocrypha)

#### Protestant Scriptures
- 01. Genesis
- 02. Exodus
- 03. Leviticus
- 04. Numbers
- 05. Deuteronomy
- 06. Joshua
- 07. Judges
- 08. Ruth
- 09. 1 Samuel
- 10. 2 Samuel
- 11. 1 Kings
- 12. 2 Kings
- 13. 3 Kings
- 14. 4 Kings
- 15. 1 Chronicles
- 16. 2 Chronicles
- 17. 1 Esdras
- 18. 2 Esdras
- 19. Ezra
- 20. Nehemiah (Neh.)
- 21. Esther
- 22. Job
- 23. Psalms
- 24. Proverbs
- 25. Ecclesiastes
- 26. Song of Solomon
- 27. Ecclesiasticus (apocrypha)
- 28. Isaiah
- 29. Jeremiah
- 30. Lamentations
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- 32. Ezechiel
- 33. Daniel
- 34. Hosea
- 35. Joel
- 36. Amos
- 37. Obadiah
- 38. Jonah
- 39. Micah
- 40. Nahum
- 41. Habacuc
- 42. Sophonias
- 43. Aggeus
- 44. Zacharias
- 45. Malachi

### Arabic Name
- أسفار المحمّد القديم
- الكتب المقدسات
- تاريخ الكتاب المقدس
- التعبيرات والكلمات في الكتاب المقدس
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N.B. What is and what is not apocryphal differs from one Church to another. (cf. Apocrypha)
Bible

Bible Belt, areas in South U.S.A. of predominantly fundamentalists and puritanical religion

حزم الكتاب: (نسبة إلى الكتاب المقدس)، مناطق حول الولايات المتحدة تسمى بأصولية المسيحية والثروت الدينية

Bible Names:
1. The Bible: [ME f. OFr, f. ecc. L f. GK biblia books pl. of biblian, orig. dim. of biblios, bublos papyrus (writing-paper)]. Hence the word Bible comes from Biblion, a papyrus roll.
2. The Scriptures: meaning The writings, from the Latin scribere, to write.
3. The Law also The Law and the Prophets: the first name denotes that the Bible contains God's law to man; the second that prophecies concerning the time to come conjoin the Law.
4. The Oracles: meaning things spoken, from the Latin orare, to speak.
5. The Old and New Testaments: or the (Covenants) of God with man.
7. The Canon, meaning a rule or standard applied in early Christianity to the Creed

أسماء الكتاب المقدس:
1- الكتاب المقدس: [ME ل. من الأنجليزية الوسيطة من الفرنسية النابية: OF من اللاتينية الكنسية من البابوية ليس الكتاب، وهو كله كتب الكتاب، وهو كله كتب الكتاب المقدس من كتب الكتاب المقدس (أي نافذة بردى)
2- الكتاب، الأسفار: من اللاتينية scribere -cr - بردى
3- الشريعة، الشرعية: النسخة الأولى تشير إلى أن الكتاب المقدس يضم قانون الرسول إلى الإنسان، ونسمة الفن والقانون تدل على أن النصوص المتصلة بالمنطقية نصائح الشريعة: نصب
4- الوحي، يعني أنغام، المتحدث ها، مسبقة من اللاتينية: Biblii 5- المهد، الفارع، الفارع: أي عهد الرسول مع الإنسان
6- كلمة الله
7- القانون، أي القاعدة أو المغرز الذي أخذ به في المسيحية

Bible oath, oath taken on the Bible

Bible pounder, thumper, preacher aggressively or vigorously expounding or following the Bible

Bibleical, adj. of, concerning, or contained in, the Bible; resembling the language of the Bible

Biblicism, n. Literal acceptance of the Bible

Biblicist, n. One versed in Biblical learning or makes the Bible the sole rule of faith

Biblion, prefix. Of book(s). -s

Bibliolast, bibliolatrist, n. One given to BIBLIOLATRY

Bibliolatrous, adj. see prec.

Bibliolatry, n. Superstitious reverence for a book, esp. the Bible

Bibliomancy, n. Divination by opening the Bible, or other book, at random

Biblist, see BIBLICIST

Bidding prayer, n. 1. A prayer said in English churches down to the Reformation for those living and dead whose names were on the list of persons to be prayed for; 2. A prayer taking the form of a series of petitions for specified objects or classes of persons said esp. in Anglican churches before the sermon

حالة الدماء، صلاة الإستحراج: 1- كتب تطلي في الكتاب الإنجليزية حتى الإصلاح للأحياء والأموات الذين أدركت أسهمهم في قراءة الأشياء المتصلة بالصلوة 2- صلاة تأخذ شكل سلسلة طالب، لأشياء متعددة أو تائف أشياء معرف، خاصة في الكلاس الإنجليزية قبل الفنادق.

Biddle, John, (1615-1662) British theologian founder of English Unitarians. From his examination of the Scriptures he lost belief in the doctrine of the Trinity and stated his conclusions in Twelve Arguments Drawn Out of Scripture. When the existence of this paper was
Birds

Bird of Paradise, name — of a flower

Birds, (2) some times called fowls: For sacrifice: (NT) "And to offer a sacrifice according to that which is said in the Law of the Lord, A. pair of turtledoves, or two young pigeons." (Lu. 2: 24) Abominable birds: (OT), "And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, And the vulture, and the kite after his kind; * (Lev. 11: 13 ff.)

Bill of divorce, document of divorce

Bird of Paradise

bigamist, n. One married with two women simultaneously

bigamous, adj. Constituting of, or involving bigamy

bigamy, n. act of marrying twice simultaneously. (cf. polygamy)

bigot, n. Person blindly and intolerantly holding a creed, a view, etc.; a narrow-minded person

bigotry, n. Blind intolerance regarding creed, etc.

Bilal ibn Rabah. (Islamic Hist.)

1. An Abyssinian slave: He was an Abyssinian slave who was severely tortured in the burning heat of the sun for embracing Islam, and whom Abu Bakr as-Siddik, the first Caliph, ransomed and set free.

2. The First Mu’azzin: He was the first Mu’azzin, or caller to prayer, in Islam.

3. A Master: Umar ibn al-Khattab, the second Caliph, said: "This our Master (pointing to Abu Bakr as-Siddik) has freed our Master (pointing to Bilal)."

4. The most known of the companions: Throughout the Islamic history, and all over the Islamic world, at least seven out of each ten Muslims know him in any of the world continents.

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biretta, n. a square cap worn by Catholic clergy: by priests (black); bishops (purple); cardinals (red)

biretta, see BLACK MAGIC

Black Bartholomew, (24.08.1662), the date on which, by order of Charles II, some 2000 English Nonconformist ministers were barred from their posts.

Black Friday, GOOD FRIDAY; from the black vestments of the clergymen and altar in the Western Church; any Friday of great calamity.

Black Friar, DOMINICAN, from his black mantle (over a white habit)

Black Pope, (disparagingly) the head of the JESUITS

Black Stone, [Ar], A stone built into the eastern wall of the Kaabah, q.v., at which the turning around the Kaabah begins in pilgrimage (Circumambulation). In 930 it was carried away by the fanatics of the Qarmatian sect and held for about 20 years.

Black mass, a travesty of the mass in diabolism or devil-worship

Blaspheme, vt. (B.) to speak impiously:

NT. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in..."
Blessed Virgin

danger of eternal damnation: Because they said, "He hath an unclean spirit" (Mk. 3:29-30)

Blasphemer, n. One who blasphemes

Blasphemous, adj. Characterized by blasphemy

Blasphemy, n. Impious or profane speaking

bless, vt. Invoke God’s favour upon; consecrate; (of father, priest, etc) to pronounce words held to bring divine favour upon; call holy, adore (God); (B.) Consecrated; revered; fortunate: OT. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Ge. 12:3)

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Blessed, (Q.)

1. The Qur’an: "(This is) a Blessed Book that We are sending down to you, that they may ponder its verses, and that the mindful may reflect." (38:29)

2. The Ka’bah: "The first House set up for mankind is that blessed one at Bakka which guides the worlds. It has clarifying signs. It is the place where Ibrahim stayed and whosoever enters it is safe. Allah ordained that people should go on pilgrimage to it, if they can."

3:96-97)

3. The Distant Mosque: "Glorified be He Who took His servant in a night journey from the Inviolable Mosque to the Distant Mosque which We have enshrouded with Our blessings, to show him (some of) Our Signs. He does hear and does See." (17:1)

4. The earth: "... in which He placed firm mountains rising above it, and blessed it." (41:10)

5. The rain: "And We send down from the sky blessed water." (50:9)
Blessing

**Blessing** (B.) NT. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (Jas 3:10)

**Blessing of Jacob**, poetical and prophetic account of the characteristics and history of the twelve tribes, see (Gen. 49:1-27)

**Blessing of Moses**, poetical review of the twelve tribes put into the mouth of Moses, in which the tribes of Joseph (Ephraim and Manasseh) are glorified and Judah regarded as separatist, see (Deu. 33)

**blood** n. (Q.), Forbidden: "He forbids you carrion, and blood, and swine flesh." (2:173)

**blood avenging**, taking revenge, the highest happiness: the special happiness of heaven

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**blowing** (Q.), the horn will be blown twice on the Day of Judgment:

1. **The first blowing**: "And when the horn is blown, all those who are in the heavens and on the earth will die, save those whom Allah wills." (39:68)

2. **The second blowing**: "And when it is blown a second time, they will be brought to life, and will wait!" (39:68)

3. **The Day of Threat**: "And the horn is blown. That is the Day of the promised threat" (50:20)
boanerges

bondwoman, n. (B.) a woman-slave: OT.

"And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." (Ge. 21:9-10)

Boaz, (B.) Ruth's second husband: OT. "So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son." (Ruth 4:13)

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book of one's deeds, (Q.), the record of one's deeds in the worldly life:

Individual responsibility: "And everyone is held responsible for what he does; and on the Day of Judgement We will bring out a book for him to read: 'Read out your book, today it suffices that you yourself reckon your deeds' "

(17:13-14)

Either contented or disappointed: "And he that takes his book by his right hand will say: 'Here is my book, read it! I knew that I would face my (book of) reckoning'. And he will be contented... But, he that takes his book by his left hand will say: 'Oh, would that I had not been given my book, nor, known. my reckoning'

(69:19-21, 25-26)

bond, n. (B.) restraining force: NT. "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity"

(Acts 8:23)

bondage, n. (B.) serfdom, slavery; subjection to constraint, influence, obligation, etc. NT. "And the nation to whom they shall be in bondage will I judge, said God"

(Acts 7:7)
**Book of Common Prayer, BCP,** the official service book of the Ch. of England containing the daily offices of Morning and Evening Prayer, the forms for the administration of the Sacraments and other rites, the Psalter, and (since 1552) the Ordinal. The book is meant to simplify and condense the Latin service books of the medieval Church and to produce in English a simple, convenient, and comprehensive volume as authoritative guide for priest and people.

**Book of Prayer of the Dead,** Ancient Egyptian collection of mortuary texts made up of spells or magic formulas, placed in tombs and believed to protect and aid the deceased in the hereafter.

**Book of the Dead,** Ancient Egyptian collection of mortuary texts made up of spells or magic formulas, placed in tombs and believed to protect and aid the deceased in the hereafter.

**Book of James,** An apocryphal Infancy Gospel, professedly by James, the Lord’s brother, and apparently dating from the middle of the 2nd century. It consists mainly of a highly embellished version of the events connected with Christ’s birth related in Lu. 1 ff. It is also known as the ‘Protevangelium’.

**Book of Mormon,** sacred book of the Mormon Ch. see: Mormon, Book of

**Book of Mūsā.,** (Q.) “And before it there was the Book of Moses, an example and a mercy” (46:12)

**Bourne, Francis,** (b. March 23, 1861 London – d. Jan. 1, 1935 Westminster), cardinal archbishop of Westminster who was a strong leader of Roman Catholics, pursuing, despite adverse criticism, policies he considered right for church and state. He became prominent in 1908 when he planned the Blessed Sacrament procession through the streets during the Eucharistic Congress; but it was banned for fear of disturbances; he opposed the ban by having the benediction given from the loggia of the cathedral.

After becoming cardinal in 1911, his influence grew. He championed the rights of the Arabs in Palestine, upheld Catholic claims in education, condemned violence in Ireland, denounced the general strike, reproved the modernists. He took strong interest in university education, preferring that Catholics attend the national universities rather than attempt to set up schools of their own.
and that they join existing political parties rather than form a Catholic party.

Brethren of the Free Spirit, a name applied by medieval writers to members of various sects who professed to be independent of ecclesiastical authority and to live in the freedom of the Spirit.

Borders of the land of Israel, (in the Bible), (B.) OT. “your territory will be from the desert and yourder Lebanon as far as the great river, the river Euphrates, including all the land of the Hittites even to the great western sea” (Jos 1:4)

For details, see (Num.34, and Ezek. 47:13)

Brahma, n. (Hinduism), one of the major gods of Hinduism; he was eclipsed by Vishnu and Siva. Brahma is said to have been born from a golden egg and in turn to have created the Earth and all things on it.

Brahma, Vishnu and Siva are considered as three forms of the supreme, unmanifested deity. By the 7th century, when the Smartas initiated their worship of five deities, omitting Brahma, he lost all claim as a supreme deity. Today there is no cult or sect that exclusively worship Brahma. Nevertheless, all temples dedicated to Siva or to Vishnu must contain an image of Brahma.

Breastplate, n. (Judaism), an embroidered cloth worn on the breast of the Jewish high priest, set with twelve jewels representing the twelve tribes of Israel: “And thou shalt make the breastplate of judgment with cunning work....” (Ex. 28: 15 f.)

Breaches Bible, Geneva Bible of 1560, so called because it describes Adam and Eve as having made "breeches" to cover their nakedness instead of "aprons" or "loin-cloths": OT. “And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Ge. 3:7)

Boxing Day, in England, Canada, etc. The day after Christmas, a holiday traditionally marked by giving of Christmas boxes to employees, postmen, etc.

Bp, BISHOP

Bp, BISHOP
Breviary, n. RC Ch., a book containing the daily service: Psalms, hymns, lessons, etc. The primitive Office prob. consisted of almost entirely the Psalms and Scriptural readings, to which hymns, responsories, canicles, and collects were added later.

By about the 8th cent. the traditional cycle of Hours was fixed (see Divine Office). Major reforms of the Breviary were undertaken in 1508 and 1911, largely with a view to simplification. The new Breviary of 1971 provides for an Office of Readings (to be said at any time during the day), Lauds, midday Office (which may be Terce, Sext, or None), Vespers, and Compline. The Psalter is now spread over a month and most parts of the Bible (except the Gospels, which are included in the Mass lectionary) are read each year.

Breviary

Brick making, as described in Exodus, may still be seen in Egypt. In the Fourth Egyptian Room of the British Museum are exhibited a number of bricks made of clay mixed with straw, sand, and broken pottery. Some are stamped with the names of Thothmes I, (B.C. 1633); Thothmes III, (B.C. 1600); Amenophis III, (B.C. 1500); and Ramses II, (B.C. 1333). Babylonian bricks stamped with the name of Nebuchadnezzar II, mentioned in the Book of Daniel, measure 13 x 13 x 3 inch.

Brining-Forward, The, Islam: One of the Beautiful Names of Allah, Who brings things forward putting them in their proper places according to their worth

Bris, n. BRITH MILAH (see next)

Brith milah, [Heb. brit mila, covenant of circumcision] Judaism: the religious rite of circumcision on the eighth day after birth

Broad Church, a party within the Church of England favouring a broad and liberal interpretation of dogmatic definitions

Bruno Giordano, original name: Filippo Bruno, byname Il Nolano (b.1548, Nola, near Naples-d. 17 Feb. 1600, Rome) Italian philosopher, astronomer, mathematician and occultist whose theories anticipated modern science; he was impressed by Averroés' interpretation of Aristotle; read two forbidden commentaries by Erasmus; freely discussed the Arian heresy which denied the divinity of Christ;
Buddha, [Sanskrit, the enlightened one], his name Siddhartha, q.v. Guatama, religious philosopher and teacher who lived in India c. 563-483 BC and the founder of BUDDHISM, see next.

Bukhari, [full name: Abu 'Abd Allah Muhammad Ibn Isma' il Al'Bukhari] (b.19 July 810, Bukhara - d.31 Aug. 870, Khartank, near Samarkand]. One of the greatest Muslim authorities on Hadith (the recorded corpus of sayings and acts of the Prophet Muhammad). He began to learn the "Traditions" of the Prophet by heart while still a child. His scientific careet

protested against the moral and social corruption of the time; maintained that the Bible should be followed for its moral teaching but not for its astronomical implications; strongly criticised the Christian ethics particularly the Calvinistic principle of salvation by faith alone. He was tried for heresy by the Venetian Inquisition, that seemed to be lenient with him, but the Roman Inquisition demanded his extradition where Pope Clement VIII ordered him to be sentenced as impenitent and pertinacious heretic. His trial continued for seven years, at the end of which he was brought to the Campo di Fiori, his tongue in a gag, and burned alive.

Buddhism, a religion and philosophic system of central and eastern Asia, founded in the 6th century BC by BUDDHA: it teaches that right thinking and self-denial enable the soul to reach NIRVANA, a state of release from misdirected desire.

BUGGER, n. Orig. a Bulgarian heretic believed capable of any crime; one guilty of bestial and unnatural sexual intercourse.

Bukhara, Buchara, Bokhara, the famous "museum city" in Uzbekistan which played an outstanding role in history. It still has the Muslim cultural touch since the coming of Islam to Transoxiana in AD 709. It is the birthplace of the famous scholar the Imam BUKHARI.
burnt

infamy: (Q.) “And the girl-child that was buried alive will be asked for what sin she was killed!”

(81:8-9)

burn, vt & i. (B.) consume, be consumed, waste by fire: OT. “For behold, the day is coming, burning like a furnace; then all the arrogant and all evildoers shall be stubble, and the day that is coming shall burn them up, says the Lord of hosts, so that it will not leave them root or branch.”

(Mal. 4:1)

burning bush, (B.) the emblem of the Church of Scotland and other Presbyterian churches with the motto "Nec tamen consumebatur", from: OT. “And the Angel of the Lord appeared unto him in a flame of fire put of the midst of a bush: and he looked, and behold, the bush burned with fire re, and the bush was not consumed (Ex. 3:2)

in memory of the courage of the Covenanters under the persecutions of the 17th cent,

burned offerings1, (B.) things offered and burned upon an altar as a sacrifice: OT “And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shrouded, and fell on their faces.”

(Lev. 9:23-24)

burner, n. (Q.) load (lit. or fig.), NT. “For My yoke is easy and My burden is light.”

(Mat. 11:30)

burner, n. (Q.) load; oppressive or difficult to bear: “Who seeks guidance it is for him, but who goes astray it is against him; for nobody should bear the burden of another; and We shall not inflict punishment without sending a messenger.”

(17:15)

burial, n. the act of burying; (arch) a tomb

burial-ground, ground set apart for burial

burial-place, burial-ground where dead are buried

burial society, insurance society that provides burial expenses

buried alive, (Islam): the pre-Islamic Arabs used to bury the newly born girls for fear of
Byzantine Empire, (395-1453), the eastern half of the Roman Empire after the western half had crumbled into various feudal kingdoms and which finally fell to Islam when Muhammad the conqueror, q.v. captured its capital Constantinople in 1453.

Byzantine language, an archaic style of Greek that served as the language of administration and of most writings during the period of the Byzantine, or Eastern Roman, Empire until Muslims conquered the Byzantine Empire in 1453.

Byzantine historians, the series of chroniclers of the Byzantine Empire down to its fall in 1453, who wrote in Greek.

Byzantine Cross, also named Eastern Orthodox Cross, composed of a vertical arm and two horizontal smaller arms on the top, and a deviated horizontal arm at the bottom; see diagram.

Byzantium, later CONSTANTINOPLE, modern ISTANBUL, ancient Greek city founded on the shore of the Bosphorus (c. 600 B.C.); also an alternative name for the Byzantine Empire, which had its capital at Constantinople.
Map of the Byzantine Empire 565 AD

الإمبراطورية البيزنطية سنة 565 ميلادية

Byzantium

The Byzantine Empire in 565 AD

Constantinople

Alexandria

Jerusalem

Edessa

Antioch

Pebian Empire

Alahmis & Ghassanid Arabs

Mediterranean Sea

Black Sea

Avar

Bulgars

Slavs

Carthage

Naples

Rome

Milan

Lombards

Moors

0 500 1000 Kilometers
Caesarea Philippi, or CAESAREA, (B.) named after Philip the tetrarch: NT. "When Jesus entered the region of Caesarea Philippi, He asked His disciples 'Who do people say the Son of Man is' " (Mat. 16:13)

Cain, n. (B.): Adam’s elder son, murderer of his brother Able: OT. “And when they were out in the field, Cain assaulted his brother Abel and killed him. Then the Lord asked Cain: where is your brother Abel? He said: I do not know. Am I my brother’s keeper?” (Ge 4:8)
Cain

Cain², n. (Q.): (referred to without mentioning his name) "His self tempted him to kill his brother, so he killed him and became one of the losers." (5:30)

Cain-coloured, adj. (Shak.) of the traditional colour of Cain's beard and hair, red.

Cainite, n. descendant of Cain; member of a 2nd.-cent. sect of Gnostics who revered Cain and Judas.

Cairn, n. a heap of stones esp. one raised over a grave.

Calamity¹, n. a great misfortune or disaster

Calamity², (B.): extreme disastrous loss and sorrow: OT. "They prevented me in the day of my calamity: but the Lord was my stay" (2 Sam. 22:19)

Calamity³, the, (Q.): (i.e. The Day of Judgement) title of the 101st Surah in the (Q.): "The Calamity! What is the Calamity? How can you know what the Calamity is?" (101:1-3)

Caleb, (B.): an Israelite leader who was permitted by God to enter the PROMISED LAND: OT. "And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, Save Caleb the son of Jephunneh" (Deu. 1:34-36)
Calixtus

Calixtus, George, (1586-1656), a Protestant theologian who tried to build up a theological Syncretism which would reconcile Lutherans, Calvinists, and Catholics on the basis of the Scriptures, the Apostles' Creed, and the faith of the first five centuries.

Calvinism

calotte, n. a plain skull-cap worn by RC clergy

caloyer, n. a Greek monk, esp. of the order of St. Basil.

calumniate, vt. & i. to accuse falsely; to slander

calumniator, n. one who calumniates

calumny, n. false accusation; slander

Calvary, n. (B.) the name of the place where Jesus was crucified; a representation of Christ's crucifixion: NT. "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors one on the right hand, and the other on the left" (Lu. 23:33)

Calvary cross, n. (1826), a Latin cross usually mounted on three steps

Calvin, John, (1509-1564) French Protestant reformer, founder of CALVINISM see next

Calvinism, n. the doctrines of the Genevan religious reformer John Calvin as stated in his 'Institutio' esp. regarding particular election, predestination, the incapacity for true faith and repentance of the natural man, efficacious grace, and final perseverance (continuance of the saints in a state of grace until the final state of glory)
Calvinist
Calvinist, n. a follower of Calvinism (see prec.)
Calvinistic, -cal, adj. relating to Calvinism
Camaldolese, Camaldolite see next
Camaldolite, n. a member of a religious order founded by St. Romuald at Camaldoli, Italy, early in the 11th cent., which emphasizes and encourages the values of solitary life

In 1809 Alexander and the family went to the U.S., where he promoted his program for Christian unity. Soon he emerged as the leader of the movement for religious reform. He began preaching without salary in 1810, and settled in what is now Bethany. He and his followers accepted Baptism by immersion in 1812, and joined the Baptists the next year, but tension on other issues led to dissociation in 1830.

Campion, Edmund, (b. Jan. 25, 1540 London — d. Dec. 1, 1581, London), English Jesuit martyred by the government of Queen Elizabeth I. He was teaching at Oxford University, and ordained deacon in the Anglican Church in 1568. But in a crisis of conscience Campion discovered that his sympathies lay with Roman Catholicism. He was received at the Catholic Church at Douai in northern France and in 1578 went to Rome.
In a mission to England, Campion carefully avoided political involvement; nevertheless, he created a sensation by having 400 copies of his "Ten Reasons," a pamphlet denouncing Anglicanism, distributed before a service in St. Mary's Oxford. He was arrested by a spy and taken to the Tower of London. When he refused under severe torture to recant his religious convictions, his captors invented charges that he...
candle

part of the Biblical promised land: OT. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God."

(Lev. 17:8)

Canaanite, one of the original inhabitants of Canaan; the Semitic language spoken by the Canaanites; a group of ancient Semitic languages including Phoenician, Punic and Hebrew.

1. Grandson of Noah: "And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan" (Ge. 9:18)

2. Cursed for his father's mockery of Noah: "And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said: Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Ge. 9:25-27)

campa santo, [It.] a burying-ground; a cemetery

Canaan, n. village in Galilee, Palestine: scene of Jesus' first two miracles: (Joh. 2:1-9 and 4:46-54)

Canaan', (B.): OT. "The sons of Judah: Er, and Onan, and Shelah: which three born unto him of the daughter of Shua the Canaanitess" (1 Chr. 2:3)

Candace, n. (B.): queen of Ethiopia: NT. "And behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians who had the charge of all her treasures and had come to Jerusalem for to worship'' (Acts 8:27)

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Canaan', (B.): ancient region in Palestine between the river Jordan and the Mediterranean:
canon secular

1- مواقيت العبادة: جميع فترات يومية للصلاة والثلاوة;
2- مواقيت الزواج: الأوقات التي تتوافق فيها الزواج في
   كنيسة الجليدة (سابقا من 8 صباحا إلى 12 ظهرا)، وتمتد
   أيام 1882م إلى الساعة 3 بعد الظهر، وفي عام 1934م إلى
   الساعة 5 مساءً.

canonical obedience, (Christianity) the
obedience as regulated by the canons, of an
ecclesiastic to another of higher rank.

canonicals, n. the official dress of the
clergy regulated by church canons.

canonization, vt. glorify; declare (a deceased)
saint; to put in the Biblical Canon; to recognize
as canonical.

canon law, the laws governing the
ecclesiastical affairs of the church.

canon minor, one who conducts cathedral
services but is not a member of the chapter

Candlemas

1. Church decree.
2. Canon law: eccl. law esp. from papal and
council pronouncements.
3. General law, rule, or principle; criterion;
collection or list of sacred books etc. accepted as
genuine esp. the Books of the Old and New
Testaments which are accepted by the church.
4. Part of Mass containing words of consecration
5. Member of cathedral chapter.

Candlemas, n. RC Ch. Festival of the
purification of the Virgin Mary (2 Feb.), candles
are blessed on this day.

Candlemas Day, 2nd of Feb. (see prec.)
canon, n. (Judaism and Christianity):
1. Church decree.
2. Canon law: eccl. law esp. from papal and
council pronouncements.
3. General law, rule, or principle; criterion;
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Canon (in the Hebrew and the Christian) is a
canon of the law as a whole.

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genuine esp. the Books of the Old and New
Testaments which are accepted by the church.
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Canoness, n. a religious woman following a
rule similar to that of CANON REGULAR

Canon, regular, AUGUSTINIAN CANONS

Canon residentiary, a
canon obliged to reside at a
Cathedral and to take a share in
the duties.

Canon, n. benefice of a
canon.

Canon secular, one other

Canopy
Canopy
than a canon regular
canon regular

Canopy, a projection hood or cover suspended over an altar, statue, or niche, it originally symbolized a divine and royal presence and was probably derived from the cosmic audience tent of the Achaemenian kings of Persia. In the middle Ages it became a symbol of the divine presence in churches.

With the Renaissance, the canopy placed over the altar developed into the baldachin, (q.v.), a fixed structure suspended on pillars.

Cant, n. religious phraseology used hypocritically; insincere pious talk

Cantate, (B.) the 98th Psalm from its opening words in Latin: Cantate Domino

Canticle, n. a hymn whose words are taken from the Bible to be used in certain church services

Canticle of the Sun, a hymn of St. Francis in praise of the Divine revelation in nature
Captive

Next to the word "Captive", there's a word "nature". The text seems to be discussing the concept of captivity and nature, possibly in the context of religious or spiritual context. The text also references Canticles, Canticle of Canticles, and Canticle of the Sun, which are hymns from the Bible.

The text also touches on the concept of cantillation, which is the chanting or reciting of certain religious texts with prescribed musical phrases indicated by notations.

Capernaite, n. inhabitant of Capernaum in Galilee; (polemically): believer in transubstantiation: NT.

Capernaum, n. (B.) city northwest the Sea of Galilee, condemned for impenitence: NT.

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Captive
Carlyle

True to his idea of history as a “Divine Scripture,” Carlyle saw the French Revolution as an inevitable judgment upon the folly and selfishness of the monarchy and nobility.

With the publication of On Heroes, Hero-Worship, and the Heroic in History (1841), his reverence for strength, particularly when combined with the conviction of a God-given mission, began to emerge. He discussed the hero as divinity (pagan myths), as prophet (Muhammad), as poet (Dante and Shakespeare), as priest (Luther and Knox), as man of letters (Johnson and Burns), as king (Cromwell and Napoleon).

It can be said that Carlyle stirred the conscience of his century; he helped thousands to see their experience in a historical and spiritual context and thus to find new meaning in a monotonous existence; and in an age of prolonged physical toil, he inspired thousands with belief in the dignity of their work.

capuche

الكلوشة: فلسفة طويلة يرتديها الكوشيون

Capuchin, n. a friar of a branch of the Franciscan “Friar Minor Capuchin” that adheres strictly to the original rule of life, so called from the hood he wears

Rahib كويشي: عضو طائفة متنبقة من نظام الفرنسيسكان (الرهبان الكوشيون الأصغر)

يتمسك بنظام الحياة الدائمة بصبرة، والتسمية من الكلوشة التي يرتديها

capuchin cross

أصل كابوش: ينتهي كل طرف من أطراف ّكرة

cardinal

n. a RC official appointed by the pope to his council (see college of cardinals)

كاردينال: مسؤول كاثوليكي يعينه البابا في مجلسه (يُنظر جميع (College of Cardinals) الكرادلة

The three orders of cardinals in the Sacred College are:

* Cardinal-bishop
* Cardinal-deacon
* Cardinal-priest

cardinalate

n. the office or dignity of a cardinal; pope’s council of cardinals

الكيردينالية: منصب الكرادل أو هيئة مجلس الكرادلة البابا

cardinalship, CARDINALATE, see prec.

cardinal virtues

the four virtues upon which the human nature was supposed to hinge: (justice, prudence, temperance and fortitude)

القضايا الأصلية، الفضائل العليا: أربع فضائل يفترض أن طبيعة الإنسان قائمة عليها: العدالة Justice والخليط والعدل والاعتدال prudence

Carlovingian, same as CAROLINGIAN

Carlyle, Thomas, (b. Dec. 4, 1795, Scotland—d. Feb. 5, 1881, London), British historian and essayist, whose major works include The French Revolution, 3 vol. (1837), On Heroes, Hero-Worship, and the Heroic in History (1841), and The History of Friedrich II of Prussia, Called Fredrick the Great, 6 vol. (1858-65).
Carmel

116

Cartesianism

from Karl (L. Carolus) the Great, or Charlemagne, founded 751 by Pepin the short son of Charles Martel.

Carpenter, Joseph the, same as Joseph', St. (q.v.)

Carrion, n. (Q.), the dead and putrid body or flesh of any animal; anything vile:

Carnival, n. the season or festival of merrymaking and revelry observed by RCs before the fast of Lent and originally extending from the feast of the Epiphany to Ash Wednesday, now usually confined to a few days just before Lent

Carol, n. Christmas song or hymn; vi. to dance or sing a carol

Carolingian, adj. (also Carlovingian) relating to a dynasty of Frankish kings so called

Carmel, Mount, (B.), mountain ridge in north-west Palestine: OT.

Carolingian, adj. relating to the French philosopher René Descartes (1596-1650) or his philosophy or mathematical methods n. a follower of Descartes.

Carolingianism, n. a set of philosophical tradition and scientific attitudes derived from the Rationalistic mind/matter dualism of René Descartes, who argued also that the ideas of
Cathar

invasions ended burials in the catacombs, and their existence was forgotten until an accidental discovery in 1578 renewed interest in them.

catafalque, n. tomb-like structure used in funeral ceremonies; a funeral car

catasta, n. block for exposing slaves for sale (Hist.)
catechesis, n., (pl. -ses), oral instruction for CATECHUMENS
catechetical, ~cal, adj. of catechesis or catechism
catechism, n. instruction esp. on religious doctrine, by question and answer
catechist, n. teacher of catechumens, instructor of catechumens
catechize, vt. to teach the principles of religion
catechumen, n. Christian convert under instruction before baptism or confirmation
categorical imperative, (ethics of Kant) the absolute unconditional command of the moral law, irrespective of every ulterior end or aim

cathar

mind and matter and that of God are innate
the heavenly voices that spoke to her. In 1969 her feast day was removed from the Church Calendar.

Catholic, adj. of general scope; universal; all inclusive; liberal; broad in understanding

Catholic, n. an adherent of the RC Ch.

Catholic Apostolic Church, a body formed in England c.1835, by the followers of St. Catherine Wheel, a spiked wheel symbolizing the instrument of torture and martyrdom of St. Catherine. (See prec.)

Catherine of Alexandria, St., (d. c. early 4th cent., Alexandria, Egypt; f. d. 25 Nov.). One of the most popular early Christian martyrs. She is not mentioned before the 9th cent. And her historicity is doubtful. According to the legend, she miraculously escaped torture on the spiked wheel (whence the term Catherine Wheel) and she was then beheaded. After her death the angels allegedly took her body to Mt. Sinai, where it was discovered c. 800. In the Middle Ages, when the story of her mystical marriage to Christ was widely circulated, she was one of the most popular saints. She is the patron of philosophers and scholars. St. Joan of Arc claimed that Catherine’s voice was among the heavenly voices that spoke to her. In 1969 her feast day was removed from the Church Calendar.

Cathedral, n. the principal church of a diocese containing the bishop’s throne adj. Belonging to a cathedral

Cathedral Schools, schools established in medieval times or later for the education of the choir-boys of cathedral churches. Most of them also admit other fee-paying pupils

Cathedral, n. the principal church of a diocese containing the bishop’s throne adj. Belonging to a cathedral

Cathedra, n. throne of a bishop in a cathedral; a bishop’s seat; the Episcopal see or dignity

Cathisma, n. (in Gk. Use), a section of the Psalter; a short hymn used as a response
Catholic emancipation

Irving, Edward, having an elaborate, symbolic ritual and a complex ecclesiastical hierarchy; emphasizing the existence in the present day of miracles and prophecy and the imminent second coming of Christ

Catholic emancipation, the relief granted in 1829 to the RCs of the United Kingdom from certain vexatious penal regulations and restrictions. cf. Catholic Relief Acts.

Catholic Epistles, or General Epistles: a title used properly of the NT Epistles of James, 1 and 2 Peter, 1 John, and Jude, because they are 'general' and not addressed to specific individuals or Churches. It is usual, however, to include also 2 and 3 John among them.

Catholic Relief Acts, a series of Acts freeing the RCs of the United Kingdom from civil disabilities. By that of 1778 Roman Catholics in Ireland were allowed to own land; in 1791 RC worship and schools were tolerated. By the "Roman Catholic Relief Act" of 1829 almost all disabilities were removed and Roman Catholics were admitted to most public offices.

causa finalis

Catholic emancipation, T

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causal

causal, adj. that causes; relating to a cause or causes

causal attributes,
causal connection,
causal interaction,
causal nexus,
causal relationship, = CAUSAL CONNECTION
causality, n. the relation of cause and effect
causa sui [L.], = God causation, n. (Philos.) act of causing; bringing about of an effect
cause, n. (Philos.) that which produces an effect; that by or through which anything happens

cave', n. (B.) 1. hollow place in a rock;
2. small faction or seceders from a political party: (from Cave of Adullam in the OT.): OT.: "David got away from there and escaped to the cave of Adullam, and when his brothers and all his father's family heard of it they joined him there. Besides, there gathered around him all those in difficulties, those in debt, those with grievances; and he became their leader. About 400 men joined him" (1 Sam. 22:1-2)

Cecilia

Cecilia, St, date is unknown; Christian martyr: patron saint of music: f. d. 22 Nov. The details of her life are not certain. According to the legend she was a Christian girl who was betrothed to a young pagan, Valerian. On her wedding day she informed him that she had consecrated her virginity to God, and won him over to respect her vow and to be baptized. His brother Tiburtius likewise became a Christian. Eventually the two brothers were arrested and put to death as obstinate Christians, together with a man called Maximus. Then Cecilia was brought before the prefect, and upon her refusing an act of idolatry she was sentenced to be stifled to death in the bathroom of her own house. The steam and the heat failed to suffocate her, so a soldier was sent to behead her; he struck three ineffective blows, and she was left to linger three days before she died. Afterwards her house was turned into a church.

The story of the reputed relics of St. Cecilia is as full of mysteries and contradictions as the rest of her story. (see more in The Penguin Dictionary of Saints)
Celestial Hierarchies, the number and order of Angelic beings as fixed by Dionysius, where they are arranged in three hierarchies of three choirs each:

A)- 1. Seraphim 2. Cherubim 3. Thrones

Only the last two choirs have an immediate mission to men.

Celestial sphere, the imaginary sphere of infinite size with endless celestial objects.

Celestine V, St. (1214-1296), After the death of Pope Nicholas IV over two years passed without agreement on a successor, till in 1294 the cardinals sought to end the deadlock by electing a 'stop-gap': their choice fell on an eighty-year-old hermit, Peter of Morrone. He was shocked by the cardinals' choice, but he submitted, taking the name of Celestine. The results were disastrous, for in his simplicity and ignorance, he became the innocent tool of politics of King Charles II of Naples, and conscious of his failure, miserable in his new surroundings, he abdicated his office. He had been pope for five months. A few days later the stern and rigid Boniface VIII was elected in his place. Fearing lest his adversaries should make use of Celestine for their own ends, Boniface shut Celestine up in a narrow quarters at the castle of Fumone. ‘I wanted nothing in the world but a cell’, said St.
Ceremonial

Ceremonial, adj. & n. with or of ritual or ceremony n. system

cenobite, n. a monk living in convent, distinguished from Anchorite

Cenobitic, -al, adj. of a cenobite

Cenotaph, n. empty tomb or sepulchral monument in honour of one or more people buried elsewhere

cense, vt. to burn incense as in worship

Censer, n. a pan in which incense is burned:

 cenobitic, ~al, adj. of a cenobite

censuer, n. same as prec.

cell, n. a hermit's one roomed-dwelling; a small convent or nunnery attached to a larger one

Centuriator, n. one of a company of the 16th cent. Reformed divines of Magdeburg who compiled a church history in 13 volumes each volume covering a century.

Cephas, Peter: NT. "Looking at him Jesus said, You are Simon, the son of John; you will be called Cephas (Which mean Peter)" (John 1:42)

Cerberus, n. (Greco-Roman Myth.), three-headed dog guarding the gate of Hades.

Ceremony, n. (usu. in pl.) (arch.) grave-clothes

Celestine, 'and a cell they have given me'. Ten months later he died the most pathetic figure in the history of the papacy.

Cemetery, n. burying-ground; graveyard

Celtic Cross

Celtic cross, a Latin cross having a wheel-like circle around the intersection of the bars. The cross was originally a Hindu symbol of sexual union, (Kiakra). The cross is a Phallic symbol within the circle as yoni. It =r- was adopted by the Gypsies. The cross as used by Christians is often used as a grave marker.

Celtic Cross

Celtic, adj. & n. from the Celts, the ancient inhabitants of Great Britain and Ireland.

Celtic, n. a disyllable ending in -ic

Ceramical, adj. of a thing or place that is like a ceramic

Ceramic, adj.

Ceramic, n. (arch.) made of clay or other earthenware

Ceramic, adj., n. with or of ritual or ceremony n. system

Cerberus, n. (Greco-Roman Myth.), three-headed dog guarding the gate of Hades.

Ceremonial

Ceremonial, adj. & n. with or of ritual or ceremony n. system
ceremonialism  
of rites; RC Ch. book containing order of ritual  

chamberlain  
any of several high officials as an honorary attendant on the pope  

chain  
"Take him and tie him up
hands to neck, and take him to hell, fettered in a chain seventy cubits long! For he did not believe in Allah, the Great; and he did not urge feeding the poor" (69:30-34)
Chambers

Chambers, the, (Q.), title of the 49th Surah in the Qur'an.

Chanaan, n. another form of "Canaan": NT. "Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance" (Acts 7:11)

Chapel, n. 1. A place of Christian worship other than parish church or cathedral, esp. one attached to private house or institution; place of worship in larger building, with altar, esp. part of cathedral, etc. separately dedicated; Anglican church subordinate to parish church (for convenience of remote parishioners); 2. A room for worship or for funeral services 3. A room in a church with its own altar, also in some Jewish synagogues, used for special services 4. A religious service in a chapel or otherwise 5. The singers in a private chapel 6. In GB a place of worship for non-members of any church: OT. "But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court" (Amos 7:13)

Chancel, n. Part of church near the altar, reserved for clergy and choir etc., sometimes separated by railing or screen.

Chancellor of a Cathedral, an officer who has charge of the chapter library, custody of the common seal, superintendence of the choir practices, and headship of the cathedral schools

Chancellor of a Diocese, an ecclesiastical judge uniting the functions of vicar-general and official principal, appointed to assist the bishop in the question of ecclesiastical law, and holds his courts.

Chancery, n. the diocesan office that has custody of certain documents and performs secretarial services for the bishop.

Chant, n. & vt. A kind of church music in which prose is sung vt. To sing: to celebrate in song: to recite in singing manner

Chant, chantor, n. one who chants; chorister; a priest who sings Masses in a chantry

Chantry, n. RC Ch an endowment to pay for the saying of Masses and prayers for the soul of a certain person, often the endower; a chapel for this purpose.

Chapbook, n. booklet of poems, ballads, religious tracts, etc.

Chaplain, n. a member of the clergy employed by any branch of the armed forces of the United Kingdom

Chapman, n. a merchant who travels in the Mediterranean trade

Chapman, vi. to deal in or trade in (a commodity)

Chapman, v. to make (something) into a commodity

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chapel

chapel of rest, undertaker’s mortuary.

chapel royal, in a royal palace.

chappelle ardente, n. [Fr.] chapel or chamber in which a corpse lies in state before burial, surrounded by lighted candles.

chapel, n. chapel’s district jurisdiction

chaplain, n. a clergyman attached to private chapel of great person, institution, establishment, etc.

chaplet, n. a garland or wreath of flowers, leaves, gold, etc.; string of beads for counting prayers

chapter, n.1. The main division of a book, Bible, etc. 2. Formal assembly of canons in a cathedral or a religious order [from the custom of meeting of canons for reading a chapter of the Bible]; such collective meeting of members

chapter house, building or place where monks, members of church, cathedral, etc. meet.

Chargers, (Q.): [Ar. rushing war-horses] title of the 100th Surah in the (Q.): “By the panting chargers which strike sparks of fire when they raid in the morning raising dust and reaching the centre (of the crowd) man is surely ungrateful to his Lord!”

Charlemagne, (742-814). The king of the Franks (768-814); emperor of the Holy Roman Empire (800-814), also called Charles I, Charles the Great

Charnel-house, n. house or vault in which dead bodies or bones are piled

Charter house, CARTHUSIAN monastery

Chasid

الكازيدا، اللفظ الإلغاء: قرة أو موهبة من الله; القدرة على الهمام والامل وراء ذلك لدى الآخرين.

charismatic, adj. of, pertaining to, or having CHARISMA

كاريزمي: صفة من كازيدا (أنظر المادا السابقة)

charismatic movement, any of various non-denominational religious groups that stress direct divine inspiration in glossolalia, healing power, etc.

charity, n. 1. (Christian Theol.) Love of fellow men; kindness, leniency in judging others; 2. Beneficence, the act of good will; 3. Helping the needy; the help thus given, almsgiving; 4. Organization for help NT.

"Now the end of the commandment is charity out of a pure heart, and of good conscience, and of faith unfeigned” (1 Tim.1:5)

Charity begins at home: i.e. charity is due first to one’s own family

charlatan, n. false pretender to knowledge or skill, esp. in medicine

Charlemagne, (742-814). The king of the Franks (768-814); emperor of the Holy Roman Empire (800-814), also called Charles I, Charles the Great

charlemagne

charisma, n. (pl. -ta) divinely conferred power or talent; capacity to inspire followers with devotion and enthusiasm
Cherub

Cherub, n., also cherubim, (pl. -cherubs, or cherubim, also cherubims or cherubins), 1. (Christian. Theol.), angel ranked just below the seraphim (see Celestial Hierarchies)

Guardian Cherub

OT. "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarim with the priests" (Zeph 1:4)

chemarim, priests dressed in black attire:
1. Children: wrongfully. (2: 61)

7. Changed the Words of Allah: "Do you aspire that they will believe (in what you believe) though a party of them heard the Word of Allah, and knowingly changed it after they had understood it?" (2:75)

8. They heard and disobeyed: "They said: 'We have heard, yet we disobey.'" (2:93)

9. Christ invited them to worship Allah: "Christ said: 'O Children of Israel worship Allah, my Lord and yours.'" (5:72)

10. The Qur'an tells of their disputes: "This Qur'an tells the Children of Israel most of that about which they differ." (27:76)

11. Cursed for breaking their covenant: "The Children of Israel covenanted with Allah... and as they broke their covenant, We have cursed them and made hard their hearts." (5:12-13)

12. Prophecy of their corruption twice: "And We told the Children of Israel in the Scripture: 'You will surely corrupt in the earth twice, and you will haughtily tyrannize over others. And when the time (of your being punished) for the first comes, We will send against you mighty slaves of Ours to raid into your homes. Our promised punishment will surely 'take place... When the time (of your being punished) for the second comes they will sadden you and enter the Sanctuary as they did before, and completely destroy all that fell in their power.'" (17:4-7)

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cathedral to educate boys who sing in the choir

choir screen, a screen separating choir from the nave of the church

Choose¹, (B. Rv.), (OT) vt. & i. (p. chose, pp. chosen), select, take as a choice:

1. Jerusalem "I chose Jerusalem .." (1 Kn.11:13)
2. David: ".. and David to be over.." (1 Kn.8:16)
3. Solomon: God's chosen son: "It is Solomon your son who is to build my house and my courts, for I have chosen him to be a son to me and I shall be a father to him" (1 Ch. 28:6)
4. Christ: NT. "God's Messiah, his Chosen" (Lu.23:35)
5. The twelve: NT." 'Have I not chosen the twelve of you? Yet one of you is a devil" (Jn. 6:70)
6. Worshippers: "Say (O Muhammad): 'Praise be to Allah, and peace be upon His worshippers (Ve :5)

chterism, n. (Christianity) belief that Jesus Christ will reign in person upon the earth for 1000 years.

chimere, n. Anglican bishop's outer robe

chiromancy, PALMISTRY

choir, n. 1. Chorus or band of singers of church; 2. That part occupied by the chorus at the eastern end, often separated from the nave by a rail or screen 3. Theol. any of the nine orders of angels, (see Celestial Hierarchies)

choir boy, (~ girl, or ~ man): a boy, a girl, or a man singing in a choir

choir loft, the gallery occupied by the choir in a church

choir master, conductor of a choir

choir school, a school maintained by a
Chosen

whom He has chosen! " (27: 59)

Christ

not be raised again." (44:32-35)

chosen people', (Islam): "And We chose them knowingly from among all creatures, and We brought them some Signs to try them in a clear way. Those did say: 'When we die we shall
Christianize, vt. & i. To make Christian; to convert to Christianity.

Christadelphian, adj. of or relating to

Christadelphian (see prec.)

1. A member of a religious sect rejecting the doctrine of Trinity, in favour of a Unitarian and Adventist theology; and believing in conditional immortality, also called Thomasites from Dr. John Thomas (1805-1871).

Christadelphianism, n. the beliefs and practices of the Christadelphians, (see prec.)

Christendom, n. the Christian world; the Christians collectively (المسيحيين)

Christening, n. the Christian ceremony of baptizing (العمت)

Christendom, n. the Christian world; the Christians collectively (المسيحيين)

Christen, vt. to baptise in the name of Christ; give a name to (person at baptism)

Christendom, n. the Christian world; the Christians collectively (المسيحيين)

Christian burial, burial with the church ceremonies (قيد السبب)

Christian name, n. name given at baptism as distinguished from the family or surname (اسم العائلة)

Christianism, n. the religious system, tenets, or practices of the Christians (المسيحية)

Christianity, n. 1. Christians collectively; 2. The Christian religion based on the OT and the NT; 3. A particular Christian religious system; 4. The state of being a Christian (المسيحية)

Christianization, n. the process of making Christian; converting into Christianity (عفأ كن الموهوم مسيحي)
Christolatry

world, its creation and his passion
Christ, n. the God-man, the Son of God, the Messiah, 
Christlike, adj. like Christ in character, 
Christian Science, n. a system that includes spiritual 
Christian Socialism, 1. a mid-
Christian Scientist, n. a believer in 
christingle, n. a Christmas symbol for 
Christianless, adj. of disbelief in Christ's teachings; unchristian 
Christmas, n. annual festival of Christ's birth 
Christmas cake, n. a rich fruit-cake made 
Christmas card, n. usu. ornamented card exchanged at Christmas 
Christmas Day, CHRISTMAS
Christmas Eve, n. evening before Christmas Day
Christmas present, n. Christmas gift
Christmas pudding, n. a rich fruit-cake made
Christmas stocking, n. stocking hung up by children for Father Christmas to fill with presents
Christmas tree, n. natural or artificial tree with ornaments and lights at Christmas time

Christianizer

Christianizer, n. one that Christianizes
Christianly, adj. belonging to or befitting a Christian; Christian in spirit
Christianness, n. the state or the quality of being Christian
Christian, adj. like Christ in character, 
Christianity, n. the state or the quality of being Christian
Christianly, adv. CHRISTLIKE

Christian Science, a system that includes spiritual or divine healing, founded in 1866 by Mrs. Mary Baker Eddy, based on an interpretation of the Scriptures, asserting that disease, sin, and death may be overcome by understanding and applying the divine principles of Christian teachings

Christmasy, adj., savouring of Christmas

Christian Socialism, 1. a mid-nineteenth century movement to apply Christian precepts to social reform
Christian Scientists, n. a believer in Christian Science; one who practices the teachings of Christian Science
Christianity, n. the state or the quality of being Christian
Christianly, adv. CHRISTLIKE

Christianizm, n.worship of Christ

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Christianizm, n.worship of Christ
Christology

Christology, n. branch of theology studying Christ's nature and person

Christophany, n. manifestation of Christ esp. after Resurrection

Christopher, St. (date unknown, but perhaps the 3rd cent., martyred in Asia Minor; f. d. 25 July). The legend is that he was a man of gigantic stature who wished to serve the mightiest of masters, but king and Satan both disappointed him; he lived alone by a ford where many travellers passed. One night he was carrying a child across the river when the child became so heavy that Christopher could hardly get across. "No wonder!" said the child, "You have been carrying the whole world. I am Jesus Christ, the king you seek." Christophoros in Greek means (one who carries Christ) and its original connotation was spiritual not physical. He was put to death for his faith. It was a common medieval belief that he who looked on an image of St. Christopher would suffer no harm that day, which led to the painting of large pictures of him on the walls of the church that was built in his honour at Chalcedon c.450; he is the patron saint of wayfarers, and now of motorists.

Chrysostom

St. Chrysostom, (c.347-407), Archbishop of Constantinople (393-404), f. d. 13 Sep. Due to Chrysostom's attacks on the misuse of wealth that antagonized the Empress Eudoxia on the one hand, and because of the intrigues of the archbishop of Alexandria, Theophilus, on the other, the emperor banished him to Armenia, and three years later he was to be further banished to Iberia, but died on his way.

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Chronicles, (1-2), Two Books of the OT containing a record of the history of Israel and Judah from the Creation to the return from Exile under Cyrus (536 B.C.). In the Heb. Canon they are a single Book; the division goes back to the Septuagint, where they are called Paralipomenon, i.e. "that which is left over", namely from Sam. and Kgs. The term 'Chronicles' was introduced by Jerome, whence it passed into English versions.

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Church

Church¹, n.
1. Building for Christian worship;
2. Public worship (for the Christians);
3. (cap.), body of all Christians; a certain Christian sect or denomination;
4. The ecclesiastical authority over a particular religious group as opposed to the secular authority;
5. The profession of the Christian clergy;
6. A group of worshipers: congregation: NT "Be on guard for yourselves and for the entire folk over which the Holy Spirit has appointed you overseers; shepherd the church of God, which He has bought with His own blood." (Acts 20:28)
7. (ESI) of raising money for church expenses and relief of the poor
8. (church-ale) a festival formerly held in English country parishes at which ale was sold to raise money for church expenses and relief of the poor

Church Army, n. an Organization of the Church of England for charity
Church Commissioners, (E.Ch.), body managing the Ch. of England's finances
Church-court, n. court for deciding ecclesiastical causes;
Church of Independents, a church whose members are INDEPENDENTS, see Congregational Church.

churchman

Church¹, seven in Asia: B. NT "John to the seven churches in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne."
(Rev. 1:4)
Churches², (Q.) places of worship "Those who have been driven out from their homes unjustly only because they said: Our Lord is Allah--For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is much mentioned, would assuredly have been pulled down. Allah will surely give victory to those who support His cause, Allah is the Powerful, the Mighty." (22:40)
churchmanship

churchmanship, n. membership of clergy or church

Church militant, n. Christians on earth warring against evil

Cistercian, n. & adj. monk or nun of the order founded 1098 in the French forest of Citeaux (Cisterciun). The Cistercian Order is a monastic Order led by St. Robert of Molesme. The Cistercians observe strict rules requiring manual labour and poverty. It is a stricter offshoot of Benedictines

Cistercian, n. & adj. monk or nun of the order

Cistercian, adj. of ashes of the dead

Cistercian, n. holding ashes after cremation

Cistercian, n. cremation of the dead instead of burial

Cistercian, n. (Q.): walking round or about: "Then they should make themselves clean, and fulfil their vows and circumambulate the Ancient House." (22:29)

Cistercian, n. place for depositing ashes of the dead

Cistercian, n. ground adjoining a church, usu. for burials

Church, n. Christians on earth warring against evil

Church, n. Roman Catholic Church

Church, n. collective body of saints now glorified in heaven

Church, n. public worship

Church, n. public way or road leading to church

Church, n. woman member of a church; fem. of churchman

Church, adj. intolerantly devoted to Church and its principles

Church, n. sacred seasons from and to Advent

Cinerary, adj. of ashes of the dead

Cinerary urn, n. holding ashes after cremation

Cineration, n. cremation of the dead instead of burial

Circumambulation, n. (Q.): walking round or about: "Then they should make themselves clean, and fulfil their vows and circumambulate the Ancient House." (22:29)

Circumcise, vt. (Judaism) to cut off the foreskin or clitoris: OT "And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." (Gen. 17:9-11)

Circumcision, n. rite of circumcising; Eccl. feast of Circumcision of Christ

Church Slavic, see Old Church Slavic, Slavonic

Church Slavic, n. language of Slavic-speaking Eastern Orthodox Churches

Churchway, n. ground adjoining a church, usu. for burials
4. Jesus brought a Sign from Allah: "I am bringing you a Sign from your Lord: I fashion for you out of clay the likeness of a bird, and I blow into it and it is a bird, by Allah's will." (3:49)

Cleaving Sign, title of the 98th Surah in the Quran: "Those who disbelieve: the people of the Scripture and the idolaters do not desist (from erring) until the Clear Sign comes to them. A messenger from Allah, who reads purified pages containing holy writings. And those who were given the Scripture were not at variance but after the Clear Sign had come to them." (98:1-4)

Cleaving asunder, title of the 82nd Surah in the Quran: "When the heaven cleaves asunder, when the planets disperse, when the seas are exploded, when the tombs are overturned, one will know what one has done: good or evil." (82:1-5)

Cleavage, n. a split, separation with violence
clemency

clemency, n. leniency toward offender or enemy

Clement, the, (Q.): One of the Beautiful Names of Allah: "Know that Allah knows what is in your minds, so beware of Him and know that Allah is Forgiving, Clement." (2:235)

Clement I, St., (d. 97; pope 88-97; martyr and Apostolic Father, f.d. Nov. 23). He is reckoned to be St. Peter's third successor. Little is known of his life and is accounted as the first of the Apostolic Fathers. He is venerated as martyr, but there is no good evidence that he was one.

The Clementine Literature, a number of apocryphal works circulated in the early Church under the name of St. Clement of Rome, but by convention the term "Clementines" is restricted to three of them:

1. The Clementine Homilies: is a religious and philosophical romance which Clementine is supposed to have sent from Rome to James, the Lord's brother, preceded by two letters from St. Peter and Clement addressed to James. They describe Clement's travels in the East, where he met Peter and witnessed his conflict with Simon Magus (qq.v).

2. The Clementine Recognitions: resemble the Homilies and the narrative goes over much of the same ground, with some added details. The Original Greek, which can be dated between 211 and 231, is lost; they survive in a Latin translation by Rufinus and in Syriac.

3. Two Greek Epitomes of the above: they are evidently later and introduce an account of Clement's martyrdom.

Clergy, n. (usu. treated as pl.) the body of all
clergyman
persons ordained for religious duties; clergymen

clergyman, n. an ordained minister, esp. of Established Church

clergy person, n. member of the clergy, used to avoid masculine implication of clergyman

cleric, n. CLERGYMAN

clerical, adj. & n. belonging to the clergy;

clerical collar, n. a stiff, white collar buttoned at the back, worn by certain clergy

clericalism, n. undue influence of clergy; sacerdotalism

clerk, n. a clergymen or priest; one who leads the responses in the English Church service; (in common use) an employee used as a writer, book-keeper, etc.

clericalism, rcm influence of clergy; sacerdotalism

clerdom, n. the domain of clergy

clerkess, n. a female clerk

clerkless, adj. Ignorant

cleromancy, n. divination by lot

Cloaked one, the, title of the 74th Surah in the Qur'an: "O you wrapped up in your cloak! Arise and warn, magnify your Lord, purify your clothes, avoid evil (doings), do not think, as you give, that you have given much, and, be patient concerning the cause of your Lord!" (74:1-7)

cloud, n. (B.): (Mass of) visible, condensed watery vapour floating in air above general level of ground: OT. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." (Ex 13:21-22)
clouds

clouds, (Q.): "Allah sends the wind to raise clouds. We drive them to a dead country so as to revive its dead land. Resurrection will be like that."

(35:9)

The Code of Holiness, (or Law of Holiness) collection of secular, ritualistic, moral, and festival regulations in the Old Testament Book of Leviticus, chapters 17-26. The code stresses that the people of Israel are separated from the rest of the world because Yahweh has chosen them; they are to demonstrate their unique election by disassociating themselves from profane worldliness and by retaining their ritualistic and moral purity.

The Code of Holiness includes regulations for animal sacrifices, eating, cleanliness, priestly conduct, speech, and sexual regulations. Also included are a list of days that are to be held sacred and laws concerning the sabbatical (seventh) and the jubilee (50th) years, in which the land is to be fallow.

College of Cardinals, the cardinals of the RC Ch, serving as Privy Council to the pope and electing his successor.
Communion of Saints

commandments, see TEN COMMANDMENTS

command, vt. (B.) to praise: NT. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10:17-16)

Common Era, CHRISTIAN ERA

common-law marriage, esp. in the Western Hemisphere: a marriage not solemnized by religious or civil ceremony, but only with the fact of cohabitation

Common Prayer, Book of: see Book of Common Prayer

commune, vi. receive the Holy Communion

communicant, n. a partaker of the Holy Communion

communicate, vt. to partake of Holy Communion

communicating, n. partaking of Holy Communion

communication, n. the act of communicating

communication card, invitation card to attend Holy Communion especially in Presbyterian Church

Communion of Saints, (Christianity), spiritual fellowship of all true believers; RC Ch
Confession

Compulsion, n. (Q.): coercion, compelling: "There is no compulsion in religion. The right religion is now distinct from the false." (2:256)

Confess, v.t. (B.): tell one's sins to God, either publicly in a worship service or privately to a priest; to hear a confession from, as a priest: OT. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov 28:13)

Compassion, n. (B.), mercy, pity, sympathy, sorrow towards others: NT. "And Jesus, moved with compassion, put forth his hand, and touched him and saith unto him, I will; be thou clean." (Mk. 1:41)

Compassionate, the, (Q.): One of the Beautiful Names to Allah in Islam.

Complaining, compline, (Christianity), 7th and last service of the day, at 9 p.m. (see Divine Office)

Companion, n. (Islam): the body of believers, of the Muhajirun and the Ansar, who accompanied the Prophet and were close associates with him.

Companions of the Prophet, n. (Islam): the body of the believers, of the Muhajirun and the Ansar, who accompanied the Prophet and were close associates with him.

Compendium of the Body and Blood of Christ

Confess

doctrine held to involve a mutual exchange of examples, prayers, merits and satisfactions.

Communion of the Body and Blood of Christ, (B.), NT. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? The word which we proclaim, is it not the word of the Lord? (1 Cor 10:16)

Communion rail, in front of the altar in some churches, at which the communicant kneels.

Commissary, n. (B.): mercy, pity, sympathy, sorrow towards others: NT. "And Jesus, moved with compassion, put forth his hand, and touched him and saith unto him, I will; be thou clean." (Mk. 1:41)

Compassion, n. (B.), mercy, pity, sympathy, sorrow towards others: NT. "And Jesus, moved with compassion, put forth his hand, and touched him and saith unto him, I will; be thou clean." (Mk. 1:41)

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Confess

Compulsion, n. (Q.): coercion, compelling: "There is no compulsion in religion. The right religion is now distinct from the false." (2:256)

Confess, v.t. (B.): tell one's sins to God, either publicly in a worship service or privately to a priest; to hear a confession from, as a priest: OT. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov 28:13)

Companion, n. (Islam): the body of believers, of the Muhajirun and the Ansar, who accompanied the Prophet and were close associates with him.

Companions of the Prophet, n. (Islam): the body of the believers, of the Muhajirun and the Ansar, who accompanied the Prophet and were close associates with him.

Compassion, n. (B.), mercy, pity, sympathy, sorrow towards others: NT. "And Jesus, moved with compassion, put forth his hand, and touched him and saith unto him, I will; be thou clean." (Mk. 1:41)

Compassionate, the, (Q.): One of the Beautiful Names to Allah in Islam.

Complaining, compline, (Christianity), 7th and last service of the day, at 9 p.m. (see Divine Office)
Confucianism

confirmation, n. the rite by which persons are admitted to full communion in the church; a Jewish ceremony in which young people reaffirm their belief in the basic concepts of Judaism

Confucianism, n. the teachings of Confucius that were introduced into Chinese religion, emphasizing devotion to parents, family and friends, cultivation of mind, self-control and just social activity
Confucius

Confucius, (c. 551-479 B.C.) Chinese Philosopher (see prec.)

Confusion

1. Shame: OT. "Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle" (Ps. 109:29)

2. Destruction or desolation: OT. "The city of confusion is broken down: every house is shut up, that no man may come in" (Isa 24:10)

Confession

congregate, vi.& t. to assemble; to gather together

congregation, n. (B) assemblage, a gathering of people: OT "And all the congregation said, Amen, and praised the Lord" (Neh. 5:13)

Confession

conjugate, vi. unite sexually — conjugation, n. summoning demons

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Confusion
Constantine I, byname Constantine the Great, (b. 27 Feb. after AD. 280? Moesia — d. 22 May 337, Bithynia). The first Roman Emperor attested to have become a Christian. Throughout his life, Constantine ascribed his success to his conversion to Christianity. He addressed the Council of Nicaea which met to resolve a theological dispute. He rebuilt and enlarged Byzantium (later Constantinople). Believing that he was God's chosen servant, he regarded himself as responsible to God for the good government of his church. Formerly a minority sect, Christianity became the official religion of the empire and was stimulated by the imperial patronage of Constantine and his sons. Constantine abolished crucifixion, which was a method of execution practiced in the Roman world since the 6th century BC. He is revered as a saint in the Orthodox Church.

constellated, adj. of or relating to marriage; conjugal

conscience, n. one's inner feeling or right and wrong
* bad conscience
* good conscience
* seared conscience
* tender conscience

conscientious, adj. person obedient to conscience, scrupulous

conscientious objector, n. one objecting to military service, etc. for reasons of conscience

conscious, adj. of the same

consciousness, n. one's inner feeling or right and wrong
* bad conscience
* good conscience
* seared conscience
* tender conscience

consolatory, adj. of or relating to marriage; conjugal

console, vt. comfort, esp. in grief or depression

**perfect contrition**, that emanates from pure love of God

**convince**, vt. persuade: "You are but to convince those who believe in our signs for they are Muslims" (27:81)
Corinthians

Originally a sun symbol, with the heaven in the center supported by four pillars in each direction to uphold the sky. Coptic Christians later added the four nails to identify Christ with the heavenly deity, and to suggest the blood on the nails had spread to the four corners of the world.

corban, n. anything devoted to God in fulfilment of a vow

cordelier, n. a Franciscan friar, from the knotted cord worn as a girdle

Corinthians, First Epistle to, (B.), the first NT. Epistle, written by St. Paul in Ephesus, c. 52-55, deals with a variety of subjects: The sections on Eucharist (10:16 ff., 11:20 ff.), on Love (13), and on the Resurrection (15) are among the most important in the NT.

Corinthians, Second Epistle to the, (B.), the second NT. Epistle, written by St. Paul in Ephesus, c. 52-55. The main topic is St. Paul's position in relation to the Ch. of Corinth that had apparently failed in a matter of morality. The tone of chapters 10-13 is different from that of the rest and it is widely held that they are part of a different Epistle, sent on an earlier occasion than chapters 1-9, or that the two groups of chapters were addressed to different groups within the Corinthian Ch.

Coptic Church, the Christian Ch. of Egypt and Ethiopia, with its Monotheistic doctrine

Coptic Cross, was originally a sun symbol, with the heaven in the center supported by four pillars in each direction to uphold the sky. Coptic Christians later added the four nails to identify Christ with the heavenly deity, and to suggest the blood on the nails had spread to the four corners of the world.
corruption of scriptures, adding to or replacing, religious texts

Covenant, n. agreement, compact; vi.&i. corruptr, corruptor, n. one causing corruption or being corrupted
Covenant

agree (with covenant)

1. With Abraham: "And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face." (Ge.17:2-3)

2. With Isaac: "... call his name Isaac, and I will establish my covenant with him for an everlasting covenant and with his seed after him." (Gen. 17:19)

3. With Jacob: "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." (Ex. 2:24)

4. With the Israelites: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." (Ex. 19:5)

5. With David: "..... yet he hath made with me an everlasting covenant, ordered in all things and sure." (2 Sam. 23:5)

6. With Noah: "But with thee will I establish my covenant" (Gen. 6:18)

The Covenant of grace, REDemption (Christian Theol.), that by which life is freely offered to sinners on condition of their faith in Christ.

Covenant of works, (Christianity), that made with Adam as representative of the human race on condition of obedience.

1. Salt: "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (2 Chr. 13:5)

2. Sabaths: "Verily my Sabaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." (Ex. 20:12)

3. The book of the covenant: "And he took the book of the covenant, and read in the audience of the people" (Ex. 24:7)

Covenant, signs of, (B.): (OT.)

1. Salt: "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (2 Chr. 13:5)

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Covenant, n. person to whom a covenant
5. Death and Life: "WHO has created death and life by way of trial to show which of you is better in conduct; and He is the Mighty, the Forgiving." (67:2)

6. Spouses: "HE created, as one of His Signs, spouses for you from yourselves with whom you find peace in affection and mercy. In that, there are Signs for the thoughtful." (30:21)

7. 'Isa son of Mariam created a bird by Allah's will: "...and you created out of clay the form of a bird by My permission into which you blew and it became a bird by My permission." (5:110)

8. Inability of gods to create: "Yet they choose, other than Allah, gods that create nothing but are themselves created, and they can neither hurt nor profit themselves, and they possess no power to give death or life, or to raise the dead." (25:3)

9. Example of flies: "O mankind! An example is given to you to ponder over: Those whom you worship in place of Allah can never create a fly even though they may supposedly be able to gather together to do so; and if flies deprive them of something (given them) they will not release it both are weak, the seeker and the sought!" (22:73)

create, vt. (B.): to bring into existence; to give rise to: (B.) (OT.): "In the beginning God created the heavens and the earth" (Ge. 1:1)

create', (Q.): Allah creates everything:
1. Heavens and earth: "Praise be to Allah, Who created the heavens and the earth, and created darkness and light. Yet, those who disbelieve ascribe partners to their Lord." (6:1)
2. Man: "We created man and We know the whisperings of his mind, and We are nearer to him than his jugular vein" (50:16)
3. Man: "HE created man of clay as dry as pottery." (55:14)
4. The Jinn: "And He created the jinn from a flame of fire" (55:15)
creation

crematory
cruelty

with its ends crossed

crosslet, n. small cross

cross of Lorain, see patriarchal cross

crouching, (Q.), title of the 45th Surah in the (Q.): "You will see each nation crouching. Each nation will be summoned to (read) its book: Today you will be repaid for your deeds." (45:28)

crucifix, n. a figure or picture of Christ fixed to the cross

Crucifixion', n. (islam): Jesus Christ or "Isa ibn Mariam, was neither killed nor crucified: (Q.) "They neither killed nor crucified him, but to them it was uncertain, controversial and doubtful" (4:157)

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Cruiform, adj. (fig.) cross-shaped

crucified, p. & pp., one crucified

crucifier, n. one who crucifies

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crucify, vt. to put to death by nailing on a cross; to torment; to hold up to scorn or ridicule

Crying: Bleed: put on the cross; they are the ones who suffer; one who carries a cross in a procession

Crim. Con., see next criminal conversation, (often crim. con.) adultery

criterion, n. (pl. -ria), standard of judging

Criterion, The, (Q.): [Ar. Al-Furqan, the Qur'an being a Criterion between what is right and what is wrong; title of the 25th Suran in the "Gracious is He Who has sent down to His slave the Criterion (between right and wrong) to be a Warner to the worlds." (25:1)

Crocket, n. the Island visited by Paul: Acts 27:7

Crescent, the, Islam's emblem

crescent, n. waxing moon; new moon

crescented, adj. ornamented with crescents

Cretan, n. the Island visited by Paul: Acts 27:7

Crest, n. a circular head ornament, esp. for honour

Crested, adj. ornamented with crests

Crescent, the, Islam's emblem

crescent, n. waxing moon; new moon

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Crom, n. sake, usually with traverse bar used for crucifixion of criminals, especially The Cross, that on which Christ was crucified; model of this as religious emblem; the symbol of the Christian religion:NT "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Mat. 16:24)

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crusades

pain or pleased at suffering; severity, savagery, mercilessness

1. Condemned: OT. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."
   (Prov. 12:10)

2. Of Simeon and Levi: OT. "...and came upon the city boldly, and slew all the males"
   (Gen. 34:25)

3. Of Adoni-bezek: OT. "But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Three score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath required me."
   (Jud. 1:6-7)

4. Of Herod: NT. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."
   (Mat. 2:16)

Crusade of Peter the Hermit, illumination
The first of several Crusades attempts to liberate the "Holy Land" from Muslim rule and expand the power and wealth of European rulers into the Middle East.

حملة بطرس التاسع صليبلا، زخرفة بألوان ساطعة
أول حملة صلبيه استمرت عدة حملات حارك اجلا اثرة الوحدة معها من الحكم الإسلامي وأنواع خروج الفئة الأوروبيين في الشرق الأوسط.
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<td>1101</td>
<td>Nivernais Crusade</td>
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<td>06</td>
<td>1101</td>
<td>Aquitanian Crusade</td>
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<td>Fredrik II Emperor of Germany</td>
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<td>The Eighth Crusade</td>
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Curia, n. Papal court: government departments of Vatican
البلط البابوي، الإدارة البابوية للفاتك

Curia Romana, [L.] same as prec.
curse, n. & vt. an invocation or wishing of evil or harm; excommunication
sentence vt. to wish evil upon

Curse, n. & vt. an invocation or wishing of evil or harm; excommunication
sentence vt. to wish evil upon

Cursed, adj. damned, (Q.): The Devil: "... they are not but calling a rebellious
devil who is cursed by Allah, and who said: 'I will take from among your worshippers a certain portion."
(4:117-118)

2. Disbelievers: "Allah has cursed the disbelievers, and prepared for them a flaming fire"
(33:64)

3. The Jews: "The Jews say: 'Allah's hand is fettered.' Their hands are fettered and they are accursed for saying so."
(5:64)

4. The murder: "Who intentionally murders a believer will be punished in hell for ever. Allah is angry with him and curses him and prepares for him an awful torture."
(9:68)

5. Traducers of chaste women: "Those who traduce the believing, innocent, and chaste women are cursed in the world and in the Hereafter. Theirs will be an awful torture."
(24:23)
### Cuser

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**Cyprus**

- **NT.** "And (Paul and Silas) teach customs which are not lawful for us to receive, neither to observe, being Romans" (Acts 16:21)
- "...a man of good repute who repented of the sins committed by him; and the exorcist..." (Acts 16:18)

**Cush**, 1. Ham's eldest son, OT. (Gen. 10:2); 2. the land inhabited by his descendants, believed to be on the Western shores of the Red Sea, i.e. Ethiopia OT. (Gen. 2:13)

**Cushan, CUSH, OT. (Hab. 3:7)**

- "...Cushan..." (Hab. 3:7)

**Cus, n. & v. (colloq.) curse**

**Cussed, adj. cursed**

**Cyprus**, Mediterranean Island where Paul and Barnabas preached: NT Acts 11:19

**CyO, abbr.** Catholic Youth Organization

**CUSS, n. & v. (colloq.) curse**

**Cussed, adj. cursed**

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### Cyprus

- **Cyprus**

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**Cutty stool,** (Christian Hist.) stool of repentance for the guilty to be reproved publicly

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**Cusser, n. CURSER**

**Custom n. usual behaviour:**

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damn, vt. & n. curse, doom to hell, utter curse; n. curse
لعن، يده، العنان، الدعوة، الدعت
damnable, adj. Subject to or deserving damnation;
لعان، مدعو، مدعو، مدعو، العنان
damnableness, n. state of being damnable
الفعالية: حال دعو، دعو، دعو
damnably, adv. n. condemnation: the punishment of the impenitent in the future state: NT. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"
(Mat. 23:33)

Dan., abbr. DANIEL
Dan.', (B.) fifth son of Jacob by Bilhah, (Gen.30:5)
Daniel, (B.), [Heb. God is my judge] a Hebrew prophet miraculously saved in the lions' den: OT. "My God hath sent His angel and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done..." (Dan. 14:15)

Damon, see DEMON
Damon, n. (B.), idol-god of the Philistines: OT. "Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand" (Jud. 16:23)

Dalai Lama, Chief Buddhist priest of Tibet or Mongolia, see LAMAISM
Dalai Lama, n. (B.), (LAMAISM) a native or inhabitant of Damascus
Dalilah, n. Ecclesiastical outer vestment worn in religious ceremonies orig. by a deacon but now also by some prelates (as bishops).

Dalmatic, n. (B.), capital of Syria and the most ancient city in the world: OT. "and pursued them unto Hobah, which is on the left hand of Damascus" (Ge.14:15)

Dance of Death, an allegorical subject in European art, in which the figure of Death, often represented by a skeleton, is shown meeting various characters and leading them all in a dance to grave.

Daniel, (B.), (Dan.), Chief Buddhist priest of Tibet or Mongolia, see LAMAISM
Dalilah, n. [Heb. God is my judge] a Hebrew prophet miraculously saved in the lions' den: OT. "My God hath sent His angel and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done..." (Dan. 14:15)
David
work, Al-Ma'arri explored the other world in a fantastic way that had its impact on Dante.

Divine Comedy
The Divine Comedy
Dante Alighieri

Daniel
no hurt” (Da 6:22)
Daniel, Book of, this OT Book consists of two main sections:
1. A narrative section (1-6), describing the experiences of Daniel and his three companions under Nebuchadnezzar and Belshazzar, kings of Babylon, and Darius the Mede;
2. A series of visions (7-12), which reveal the future destinies of the Jewish people. It was traditionally believed that this Book was written in the 6th cent. BC. but now such belief is almost universally rejected. Modern critics date it back to the period from 168 to 165 BC. See also Song of the Three Children; Susanna, Book of; Bel and the Dragon

Danite, adj. of the Hebrew tribe of Dan; n. a member of this tribe; member of secret Mormon organization (see Mormon)

Danl, abbr. DANIEL
Dante, Alighieri, It. poet (1265-1321), author of The Divine Comedy.

In his famous work, The Divine Comedy, Dante followed the lines of the great Arab poet Abu Al-'Ala' Al-Ma'arri in his celebrated work Risalatu Al-Ghufran (The Message of Forgiveness). In his
David Einhorn, (Judaism) (1809-1879), a pioneer of the Jewish Reformation movement together with Samuel Hirsch (1815-1889). The two provided the theoretical foundations of the Reform. Hirsch was chairman of the first conference of American Reform rabbis, which met in Philadelphia in 1869. It declared that Jews should no longer look forward to return to Palestine, and it rejected belief in bodily resurrection after death. The question of Zionism, support for an independent Jewish nation, was controversial within the Reform movement until the establishment of Israel in 1948.

On the other hand, David Einhorn, who was born in Germany, started by a congregation in Budapest, and from 1855 spread the Reform movement in the U.S. He introduced the Sunday Services, denied the authority of the Talmud, initiated the use of organ music in services, and that men uncover their heads during prayer. A prayer book that he compiled omitted the hope for the return to Zion.

Dawn, the title of the 89th Surah in the (Q.): "By the Dawn, the Ten (blessed) Nights, the Even and the Odd (of prayers), and the Night as
Day light 158

Day light, Title of the 93rd Surah in the Q.: "By the day light, and by the night as it falls, your Lord has not left or abandoned you."

(93:1-3)

Day of Atonement, see YOM KIPPUR
Day of Assembly, Day of Expiation
Day of obligation, on which all are required to attend Mass or Communion

Day of Sacrifice, see Bairam, the Greater

Day of Judgment, (Q.) The Day of final judgment: "How can you know what the Day of Judgment is! Again, how can you know what the Day of Judgment is! It is The Day on which no one has anything that avails any other; on that Day, everything is Allah's."

(82:17-19)

Day of Atonement, Day of Expiation
Day of obligation, on which all are required to attend Mass or Communion

Day of Sacrifice, see Bairam, the Greater

Day of Jehovah, see DAY OF THE LORD

Day of Resurrection, Islam: following are the names and attributes of that Day in the Qur'an

Day of Anguish, the hour of physical suffering
Day of the Appointed time, the hour of physical suffering
Day of Assembly, the hour of physical suffering
Day of Coming Forth, the hour of physical suffering
Day of Futility, the hour of physical suffering
Day of Disillusionment, the hour of physical suffering
Day of Hardship, the hour of physical suffering
Day of Eternity, the hour of physical suffering
Day of Gathering, the hour of physical suffering

Day of the Lord, (B.) period of time, not 24 hours:

1. Day of darkness, not light: OT. "in all vineyards shall be wailing: for I will pass through thee, saith the Lord. Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light." (Am. 5:17-18)
2. Day of fury: OT. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate": (Isa 13:9)
De, abbr. DEUTERONOMY
deacon, n. one of the order of clergy:
1. Episcopal Churches: Ranking just under a priest;
2. Some Presbyterian Churches: an officer, man or woman, who attends to the secular affairs of the church;
3. Congregational and some other churches: an officer who advises the pastor, distributes the elements at communion, and dispensesof charity;

deaconess, n. in some Protestant denominations: a woman whose duties are pastoral, educational and social.

deaconship, n. rank or work of deacon

deacon, n. head of cathedral or collegiate-church

deanery, n. group of parishes under a dean

deanship, DEANERY, see prec.

defiend, vi. to deprive partly of vigour or senses

defeat, adj. causing fatal injury; adv. as if dead (deadly pale)
defend, n. head of cathedral or collegiate-church

defeat, adj. (B.) no longer alive; inactive; senseless: NT. "another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead" (Mat. 8:21-22)
defeat, adj. (B.) consequence of Adam's sin): OT. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day
Death

that thou eatest thereof thou shalt surely die" (Gen. 2:17)

Grape for the Emblem: "Graceful is He Who possesses supreme power and Who is the Omnificent. Who has created death and life by way of trial to show which of you is better in conduct; and He is the Mighty, the Forgiving." (67:1-2)

1. A Divine means of trying man: "Graceful is He Who possesses supreme power and Who is the Omnificent. Who has created death and life by way of trial to show which of you is better in conduct; and He is the Mighty, the Forgiving." (67:1-2)

2. Inevitable: "Everyone shall taste death, and We are testing you by evil and good to try you; and to Us you will be returned." (21:35)

Death2

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Death cord, a cord used for hanging
Death cup, cup with poisonous drink
Death cry, esp. by assault
Death damp, cold sweat of dying one
Death dart, arrow causing death
Death-darting, act of darting
Death-deafened, deaf-shocked death
Death defiance, death challenging
Death devoted, given up to death
Death drink, drink causing death
Death feud, vengeful war
Death fire, light thought to presage death
Death firman, an edict, or a decree of death
Death flames, flames causing death
Death grapple, life or death strife
Death groan, grumble of death
Death hallow, victor's cry when killing his rival
Death hour, end of one's life
Death house, group of death cells
Death kingdom, death realm
Death knell, bell sound at death
Death knell, bell sound at death
Death light = death candle (q.v.)
Death like, similar to death
Death marked, destined to die
Death mask, plaster-cast taken from the face
Death penalty, capital punishment
Death prayer, prayer for dead one
Death rate, mortality rate

Death
deceit, n. (B.). misleading; fraud; falseness; OT: "Deceit is in the heart of them that imagine evil". (Prov. 12:20) (الغش: الجماع، الكذب، التضليل: (ع. (ع المحسن، المكروه) (ع. (ع المحسن، المكروه) (ع. (ع المحسن، المكروه) (ع. (ع المحسن، المكروه)

Some Instances of Deceit in the Bible:

1. The serpent and Eve: OT. "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil". (Ge. 3:4-5)

2. Abram and his wife: OT. "And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to wife". (Ge. 12:18-19)

3. Isaac and his wife: OT. "Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? and Isaac said unto him, Because I said, Lest I die for her". (Ge. 26:8-9)

4. Jacob and his brother Esau: OT. "And Jacob went near unto Isaac his father: and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau". (Ge. 27:24)
decease

went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died”

(Jud. 4: 16, 21)

6. The old prophet: OT. "And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him”

(1 Kng. 13:26)

7. Rahab and spies at Jericho: OT. "But she had brought them up to the roof of the house, and hid them... Then she let them down by a cord through the window”

(Jos.2:6,15)

8. Herod and the wise men: NT. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way”

(Mat. 2:12)

9. Anan and Sapphira: NT. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?”

(Acts 5:3)

Decisive Day, (in Islam): The day of the first battle (Badr) in Islam: (Q.) "... on the Decisive Day when the two parties met” (8:41)

Declining Day, The, title of the 103rd Surah in the (Q.): "By Declining day! Man is in a state of loss, save those who believe and do good works, and exhort one another to what is right and exhort one another to endurance.” (103:1-3)

Suha: the Lesser, or second Fast Day of the month of Dhu al-Qi'dah, following Laylat al-Qadr: It is also known as "Midnight Supper" or "Midnight Feast" (Q. 95:4-8)

decollation, n.

beheading; a picture of a decapitation, esp. of the head of St. John the Baptist on a
**deconsecrate**

vt. Transfer from sacred to secular use

**deconsecration**, n. the act or process of deconsecrating

**decrees**, n. an official order, edict, or decision, as of a church, government, court, etc.

**Decretal**, adj. of or containing a decree;

**Decretals**, a collection of decrees issued by the pope, formerly a part of the canon law.

**Dedication, Feast of**, (Christianity): This feast was instituted to commemorate the cleansing of the temple after its defilement by Antichus Epiphanes:

1. In the New Testament: "And it was at Jerusalem the feast of the dedication, and it was winter" (John 10:22)

2. Description of abomination: OT "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (Dan. 11:31)

3. In the Apocrypha: "Early on the twenty-fifth day of the ninth month, the month of Kislev, in the year 148...... Judas, his brothers, and the whole congregation of Israel decreed that, at the same season each year, the dedication of the altar should be observed with joy and gladness for eight days, beginning on the twenty-fifth of Kislev."

(1 Macc. 4:52-59)

**dei gratia**, [L.] by the grace of God

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**dei gratia**, [L.] by the grace of God
Delilah, (B.) the wife of Samson and his undoing. She wheedled out of him the secret of his huge strength: namely that his hair had never been shorn. She betrayed his secret to the Philistines; cut his locks and blinded and enstaved him. Delilah is one of the relatively few women in the OT. Deborah and Judith are others who play a primary role and are more than mothers or wives.

Delilah has become a symbol of woman's wiles used to trip up men, (see the OT. Jud. 16:5).

deliver, vt. to save, rescue; set free: OT. "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey" (Ex. 3:7-8) and "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (Joel 2:32).

delight, v.& n. to please greatly, be highly pleased; great pleasure: OT. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4)
Demetrius, a silversmith of Ephesus with a special line in silver shrines of Diana (Artemis). With the slogan "Great is Diana of the Ephesians" he stirred up a mob against Paul, whose preaching was inimical to the cult of the goddess and so to his trade: NT. "For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen" (Acts 19:24 ff.).

deliverance, n. rescue: OT. "in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel:2:32)

deliverer, n. OT. "The lord is my rock; and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler; and the horn of my salvation, and my high tower" (Ps. 18:2)

Deluge, n. & vt. (B.) great flood, inundation, Noah's flood. (See also FLOOD): OT. "And God said unto Noah...and, behold I, even I, do bring a flood of waters upon the earth; to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die" (Ge:6:13, 17)

Demas, one of Paul's recruits and companions. But he deserted Paul for love of "this present world" and departed for Thessalonica: NT. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica" (2 Tim. 4:10)

demi-devil, n. a half devil

demigod; n. a half-god: one whose nature is partly divine, esp. a hero famed to be the offspring of a god and a mortal

demigoddess, fem. Of demigod

demilune; n. a half-moon

demimondaine, n. a woman of doubtful reputation and social standing

Demimonde, term used by Plato for the "creator of the world"; later adopted by the Gnostics (members of a dualistic religious movement in the early Christian Era) with reference to the creator of the material universe, when they wished to distinguish him from the Supreme God. Before Plato the term referred to men rather than to a god.

deliverance', (Q.) See FLOOD

deluge tables, tables upon which the story of the Deluge was said to be written in cuneiform writing

dematerialization, n. depriving of material characteristics; making spiritual
demon, n. evil spirit or devil (esp. possessing a person); a friendly spirit or good genius.

Demonion, n. evil spirit or devil; a friendly spirit or good genius.

demoniac, n. & adj. possessed by demon or evil spirit.

demoniacal, adj. of or like demons or evil spirit; influenced by demons.

demoniacism, n. state of being a demoniac.

demonianism, n. belief in the existence and powers of demons.

demonic, adj. see DEMONIAC.

demonism, n. DEMONIANISM (q.v.).

demonize, -ise, vt. make into demon; bring under the influence of demons.

demonocracy, n. the power of demons.

demonolatry, n. worship of demons.

demonologist, n. student of demons.

demonology, n. study of demons.

Demonomania, n. a form of mania in which the subject believes himself possessed by devils.

demony, n. demoniacal influence.

demonstration, n. (B.) proof beyond doubt. NT. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Cor. 2:4)

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demonry, n. demoniacal influence.

denomination, n. a religious sect.
Descend, vi. go or come down: (B.)

1. Of Jerusalem from heaven: NT. "and showed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10)

2. Of Tyre to the pit: OT. "Thus saith the Lord God to Tyrus...When I shall bring thee down with them, ...that descend to the pit, with the people of old time and shall set thee in the low parts of the earth" (Ezek. 26:15, 20)

3. Of Christ to the lower parts of earth: NT. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended" (Eph. 4:9-10)

denominational education, denomination or sect

denominational education, that which is according to the principles of a Church or sect

denominationalism, n. devotion to the interests of a sect

denominationalist, n. devotee of a Church or sect

As in Arabic:

"اقفو :ىفئاطلا ميلا | (26:15, 20)"

3. Of Christ to the lower parts of earth: NT.

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended" (Eph. 4:9-10)

Deo, [L] to, for, with God

deodate, n. [L] a gift to God; extended to mean a gift from God

Deo faveunte, [L] with God's favour

Deo gratias, [L] thanks be to God

deontology, n. science of duty, ethics

Deo Optimo Maximo, [L] to God, the best, the greatest (motto of the Benedictines)

الله أفضل الأعظم (شعر طائفة البندكتيين)

Deo volente, adv. [L] God being willing

Deposition of Christ, (Christian Art), paintings by some renowned and able painters showing Jesus Christ after the Crucifixion and before his burial, the most famous one is that painted by Caravaggio (1602-1604)

"The Deposition of Christ 1603-04, in the Vatican I Museum"
Descent of Christ into Hell, see DESCEND

desecrate, vt. to deprive of a sacred character; outrage (sacred thing); to profane

desecrator, n. one who desecrates

desecration, n. the act of desecration

desolation, n. destruction; (B.)

1. Lord’s Work: OT. “Come, behold the works of the Lord, what desolations he hath made in the earth” (Psa.46:8)

2. Lord’s Day: OT. “That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness” (Zep. 1:15)

3. Of Jerusalem: NT. “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh” (Lu. 21:20)

4. Of the holy place: NT. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)” (Mat: 24:15)

“desolate, adj. (Q.) completely ruined: deserted: bereft of: (Job 1:21)

destruction, n. (B.) (OT): Loss or absence of hope; (Q.) complete loss or absence of hope. "O my sons! Go out in search of Joseph and his brother and do not despair of the mercy of Allah. None despair of the mercy of Allah except those who disbelieve.” (12:87)

"In vain have ye placed hope in the earth; none despair of the mercy of Allah, even those who ascribe no partners to Allah” (Q. 2:25)

Desert, n. (OT) (A.) a desert place; (Q.) a country desolate of the presence of God; (B.) land uninhabited, waste; (A.) a vast tract of land barren of human population or cultivation; (Q.) a desert place; (B.) an unwatered place; (A.) waste land; (Q.) a desert place; (B.) an uninhabited country; (A.) a desert place; (Q.) an uninhabitable place; (B.) a desert place

"Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.” (Jer. 00 20)

"Nor shalt thou be afraid of destruction when it cometh.” (Job 5:21)

"Is not destruction to the a 2:” (Job 31:3)

"Let destruction come upon him at unawares” (Psa. 35:8)

"Thou turnest man to destruction” (Psa.90:3)

"Who redeemeth thy life from destruction” (Psa. 103:4)

"and your destruction cometh as whirlwind” (Prov. 1:27)

"Pride goeth before destruction” (Prov. 16:18)

"A fool’s mouth is his destruction” (Prov. 18:7)
determinism

DEUTEROGAMY, n. [Gk., gamos, marriage] second marriage, esp. of Christian clergy, after the death of the first wife.

Deuteronomy, n cal. adj. or relating to

Deuteronomist, n. author of all or part of


Devil, n. (B.) [Gk. diabolos, from: diaballein: to throw across, dia across, and ballein to throw] evil spirit; (cap.) the supreme spirit of evil. The word is used in the Christian Greek Scriptures and the LXX (Septuagint) as an equivalent of the Hebrew Satan, which means adversary. Major accounts as mentioned in the Bible:

1. Adversary of God and man: (OT), "the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6).  
2. Sinner from the beginning: (NT), "for the devil sinneth from the beginning" (1 John 3:8).
3. Cast out of heaven: (NT) "I beheld Satan as lightning fall from heaven" (Lu. 10:18).
4. Serpent-like: (OT), "the serpent was more subtle than any beast of the field which the Lord God had made" (Ge. 3:1).
5. Tempted Christ: (NT), "And Jesus...being forty days tempted of the devil" (Lu. 4:1-2).
6. Tempted Eve: (OT), "And the devil said unto the woman, Ye shall not surely die" (Ge. 3:4).
7. Tempted David: (OT), "And Satan stood up against Israel, and provoked David to number Israel" (1 Ch. 21:1).
8. Tempted Job: (OT), "So went Satan forth...from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2:7).
9. Doomed to everlasting fire: (NT, “into everlasting fire prepared for the devil and his angels”)
(Mat. 25:41)
diaballein from diabolos • the devil, n. • (Q.) SATAN, IBLIS. Among the rituals of pilgrimage, Satan is symbolised by a pillar upon which pilgrims throw stones. (Q.):
1. Disobedient to Allah: "And when We said to the angels: 'Fall prostrate before Adam', they fell prostrate save Iblis who refused" (20:116)
2. Enemy to Adam and his wife: "We said: O Adam! This is an enemy to you and to your wife" (20:116)
3. Enemy to man: "The devil is to man an open enemy" (12:5)
4. Ungrateful to his Lord: "and the devil has been ungrateful to his Lord" (17:27)
5. Caused the expulsion of Adam and his wife from the Garden: "And We said: O Adam! Dwell, you and your wife, in the Garden... and do not draw near this tree lest you should be wrong-doers.' But the devil slipped them out from what they had been in" (2:35-6)
6. His weakness: "So fight against the friends of the devil, the devil's strategy is weak!" (4:76)
7. Devils were subdued to Sulaymân: "And to Sulaymân (We subdued) the raging wind... and from among the devils (We subdued) such as dived for him and did what is even lesser as We guarded over them." (21:81-2)
"(We subdued) the devils as builder and diver" (38:37)
8. Warning to mankind: "O Children of Adam! Let not the devil seduce you as (he did when) he got your parents out from the Garden, stripping them of their raiment of innocence to show them their nakedness. He and his folk see you from whence you can not see them" (7:27)
SATAN, ‏اضيأ همساو ؛سيلبإ :)ميركلا نآرقلا
-devil, n. preacher, esp. of ranting kind; one attends churches of various kinds, to be on the safe side
مرواغ السبطان: واعظ، حاسة الحاجة مرفع الصوت في كلامه؛ من يتردد على جميع الكهانات إنصراً للسلامة
devilish

devilish, adj. fiendish, like or worthy of the devil; damnable

devilishly, adv.

devilishness, n. being devilish

Dhimmi

Dhimmi, n. (Islam), [Ar. from dhimmah, (i.e. vow of security given to someone)], person who enjoys the right, given by Islam, to being secure and protected in the Muslim community.

Devotee, n. votary of one devoted to; zealous or pious person

devotion, n. the act of devoting; state of being devoted

devotional, adj. of devotion

devotionally, adv.

devotions, n. pl., prayers (and meditation), worship

devilry, n. diabolic art, black magic; the Devil and his works; wickedness

devil's advocate, an official at the papal court to propose objections against beatification or canonization by the RC Ch; one who indicates shortcomings so as to cause discussion

devil's bones, dice

devil's books, playing cards

devil's machination, the whisperings of the devil

devil's picture books, DEVIL'S BOOKS

Pilgrims throw pebbles at stone pillars

In a symbolic rejection of Satan

Dharna, n. [Hindi], Calling attention, esp. to injustice, by sitting or standing in a place where one will be noticed, esp. sitting and fasting at the door of an offender.

Df, Defender of the Faith

Dhimmī, n. (Islam), [Ar. from dhimmah, i.e. vow of security given to someone], a person who enjoys the right, given by Islam, of being secure and protected in the Muslim community.

Diableroie, n. black art, devil's work; sorcery

diabolic, -ic, adj. of, pertaining to, proceeding from, externally like the Devil; devilish; inhumanly cruel or wicked or clever or cunning or annoying

Diabolicalness, n. state of being diabolic

Diabolism, n. sorcery; devilish conduct or nature; belief in or worship of the Devil

Diabolize, -ise, vt. make into or represent as a devil

Diaconal, adj. Of a deacon (Christian Ch.)

Diaconate, n. office or period of deacon; body of them

Diana, n. [f. L. goddess of hunting]

Diaspora, n. the Dispersion (of the Jews); Jews so dispersed; (situation of) any group of people similarly dispersed.

World, n. of the dispersion: the heathens; the multitude of the world; the multitude of the gentiles

Diatessaron, n. arrangement of the four gospels as one narrative, see Tatian

Diachrony, n. (collog. imp. prepositions, etc.)

Dickensy, n. devil; deuce...

Didache, n. [Gk. Teaching] an anonymous Christian Church treatise, probably written in Egypt or Syria (2nd cent.), consisting of 16 short chapters about morals, ethics, church practice, and the eschatological hope of the Second Coming of Christ. It also includes a general program for instruction in the primitive church. It is also called Teaching of the twelve Apostles.

Die, vi. (B.), cease to exist, expire:

1. Of Adam: (OT), "for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17)

2. Of Christ: (NT), "Christ died for our sins according to the Scriptures" (1 Cor. 15:3)

3. Of sinned souls: (OT), "the soul that sinneth, it shall die" (Ez. 18:4)

4. Of wisdom: (OT), "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2)

5. Of humans: (OT), "wise men die, likewise the fool and the brutish person perish" (Ps. 49:10)

6. Of God's people: (OT), "And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12)

7. Of kings: (OT), "They shall die with their image, and be gathered into their sepulchres with those that have bought them... They shall go down to the sepulchres of the death, and shall be in their sepulchres for ever" (Is. 30:14)

8. Of angels: (OT), "The angel of the Lord smote the camp of Pharaoh with a very grievous smiting: and the Lord said unto Moses and unto Aaron, " extend the hand over the waters of all the rivers, over the fountains, and over the basins; and thou shalt bring water into the house of Pharaoh" (Ex. 7:20-21)

9. Of demons: (OT), "And I saw, and behold a pale horse: and he that sat on him was named Death" (Rev. 6:8)

10. Of the Devil: (OT), "And I beheld a pale horse: and he that sat on him had his name written, Death; and Hell followed with him" (Rev. 6:8)

11. Of the Beast: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hades" (Rev. 6:8)

12. Of the False Prophet: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hell" (Rev. 6:8)

13. Of the Second Death: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hell" (Rev. 6:8)

14. Of the Resurrection: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hell" (Rev. 6:8)

15. Of the Judgment: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hell" (Rev. 6:8)

16. Of the End: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hell" (Rev. 6:8)

17. Of the New Heaven and the New Earth: (OT), "And I saw, and, lo, a pale horse: and he that sat on him had his name written, Death, and Hell" (Rev. 6:8)
**Dies**

Latin hymn about Judgement Day, Beginning _Dies Irae_, sung in Mass for the dead

**Dies irae, n.** [L. Day of Wrath] medieval Latin hymn about Judgement Day, Beginning _Dies Irae_, sung in Mass for the dead

**Diocletian, Valerius Diocletianus:** (245-316), Roman emperor (285-305), who restored efficient government to the empire after the anarchy of the 3rd cent. His reorganization of the fiscal, administrative, and military machinery of the empire laid the foundation for the Byzantine empire in the East. His reign is also knotted for the last great persecution of the Christians.

**Diocletianic Era, i.e. from Diocletian's accession (285); also known as the Era of the Martyrs.** see prec.

**Dionysius Exiguus**, Roman monk and Christian theologian of the 6th cent., thought to have introduced the current system of numbering years on the basis of the Christian Era
Disciples

Dionysus, or Dionysos [Gk.] (Gk. Myth.) god of wine and revelry; identified with the Roman Bacchus

Diotheyt, Diothelete, Diothelism, Diothelite, Dipenates, [L.] household gods

Diphysite, n. believer in the existence of two natures in Christ, divine and human, opp. to Monophysite (q.v.). Also Dyophysite, less correctly Diophysite.

Diphysitism, n. existence of two natures in Christ, see prec.

dirge, n. a funeral hymn; a slow and mournful piece of music.

dirgeful, adj. of dirge; mournful
dirge-like, n.& adj. causing sadness or distress
dirge-note, n. musical note of mourning

dirige, n., see DIRGE
diriment, adj. nullifying
diriment impediment, making marriage null and void from the first

Dis, n. a name for PLUTO, hence the infernal world

disanoint, vt. to undo the anointing or consecration

Disbelief, n. denouncing, doubting, refusing or denying religion, creed, faith, etc. = unbelief

disbelieve, vt.& i. refuse to believe; be a sceptic; have no faith in

Disbeliever, n. one without faith

Disbelievers, the, (Q.), title of the 109th Surah in the Qur'an, revealed when the idolaters asked the Prophet to compromise in matters of religion:

"Say: "O ibn I worship not that which you worship; nor worship you Whom I worship. And I shall not worship that which you worship, nor will you worship Whom I worship. You have your religion, and I have mine." (109: 1-6)"
diseases

Disciples

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Disce of Christ’, a Protestant denomination founded c. 1809 by Alexander Campbell, that makes the Bible the only basis for faith and practice, and baptizes by immersion, rather than sprinkling.

Alexander Campbell

Disciplinant, n. one who subjects himself to a discipline, esp. one of the order of the FLAGELLANTS (q.v.).

disciplinarium, n. a scourge for penitential flogging
discipline, n. mortification by penitence
discover, vt. (B.), uncover, become aware, make known, reveal, expose to view: OT. “And he discovereth deep things out of darkness, and bringeth out to light the shadow of death.” (2 Sam. 22:16)

discovert, adj. not under the bonds of matrimony, of a spinster or widow
disenchant, vt. to free from enchantment or illusion

**disenthrall, (*/II) -ral vt.** to free from enthralment

**disentomb, vt.** to take out of a tomb

**disestablish, vt.** to deprive (Church) of established status.

**disestablishment, n.** deprivation of Church of its established status

**disgrace, n.** loss of respect, ignominy, shame, downfall from position of honour

**dishallow, vt.** to desecrate

**disillusion, n.** freeing from illusions

**disillusionment, n.** DISILLUSION, see prec.

**disinherit, vt.** reject as one's heir, deprive of right of inheritance

**disinheritance, n.** preventing from inheritance

**disinhume, vt.** take out of the earth; disinter

**disinter, vt.** (-rr-) remove (buried corps, etc.) from ground; unearth (lit. or fig.)

**disinterment, n.** taking out of corpse from grave

**disinatural, same as DISENTHRALL**

**disobedience, n.** (B.), disregarding (orders), breaking (rules), refusing to obey (person, law, etc.):

1. **Adam:** "And Adam disobeyed his Lord, so he went astray." (20:121)
2. **Pharaoh:** "But Pharaoh disobeyed the messenger; so We inflicted heavy punishment on him" (73: 16)
3. **People of Noah:** "Noah said: My Lord! They have disobeyed me" (71: 21)
4. **People of Abraham:** "And if someone disobeys me, You are Forgiving, Merciful" (14: 36)
5. **Aad:** "And such were 'Aad. They denied the Signs of their Lord and disobeyed His messengers" (11: 59)
6. **Disbelievers among the Children of Israel:** "Those who disbelieved, from among the Children of Israel, were cursed by Dawûd, and by Jesus, son of Mary; that was because they were disobedient and for their being transgressive." (5: 78)
7. **The Jews:** "...they said: 'We have heard, yet we disbelieve!' And the worship of the calf rested deep in their hearts for they were disbelievers." (2: 93)
8. **Between Moses and Aaron:** "He said: 'O Aaron! What held you back, on seeing them going astray, from following me? Have you disobeyed my order!" " (20: 92-3)
9. **Consequences of disobedience:**
   a) **Torture of Great Day:** "Say (to them): 'I fear, if I disobey my Lord, the torture of a Great Day.' " (6:15)
   b) **Going astray:** "those who disobey Allah and His messenger have gone far astray" (33:36)
   c) **Eternal Hell Fire:** "those who disobey Allah and His messenger. hell fire will be their lasting abode" (72:23)

**disenchant**

among the people" (Mat. 4: 23)

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2. **Pharaoh:** (Ex. 5:2) (Y :9 ()
3. **Achan:** (Jos. 7) (V ()
4. **the Man of God:** (1 Kn.13:21)

**disobey**

*of Jonah: (Jon. 1: 2) (Y :*

*of Saul: (1 Sam.13:9-15)

**disobey, vt.** refuse to obey. (Q.):

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Ditch

Ditch', n.(Q.) a long narrow excavation in the ground: "Cursed were those who made the ditch, the raging fire, who sat round it bearing witness to what they were doing to the believers whom they detested for nothing but their belief in Allah the Mighty, the Praiseworthy" (85:4-8)

Dispersion, the, the Jews dispersed among Gentiles

disperse, vt. & i. to scatter or be scattered, spread in different directions: Bible's prophecies concerning the house of Israel: OT. "And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries"

(Ezek. 12: 15) "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them in the countries"

(Ezek. 20: 23)

disperse, vt. to dishearten, to discourage

Disposition', n. (B.) ordinance, dispensation (disposition of Providence): NT. "Ye stiffnecked and uncircumcised in heart and ears, you do always resist the Holy Ghost: as your fathers did, so do ye... who have received the law by the disposition of angels, and have not kept it" (Acts 7:51, 53)

Dispersion, n. temperament, natural tendency; inclination

dissension, n. disagreement in opinion, discord, strife

dissent, vi. & n. disagree in opinion, differ; n. a differing or separation from established church

dissenter, n. member of a sect that has separated itself from the Church of England, Nonconformist

distant, adj. Far, remote, apart in position or resemblance, etc.

Ditch
Divination, n. insight into or discovery of the future.

Ditheistic, ~al, adj. pertaining to ditheism.

Dithelete, n. believer in Ditheletism (see next). Also Diothelet and Dyothethele.

Ditheletism, n. the doctrine that Christ on earth had two wills, human and divine, opp. to Monotheletism, also Ditheism, Diothelism, Ditheism, Dyothethele.

Dithelism, same as DITHELETISM, see prec.

Dives, n. (B.), the rich man at whose gate Lazarus lay: NT. "There was a certain rich man, which was clothed in purple and fine linen, and dined sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores" (Lu. 16:19-20 ff.)

Divide the hoof, In Judaism: (of cloven-footed animals); permitted to be eaten except the following: OT

1. camel, "because he cheweth the cud, but divideth not the hoof; he is unclean unto you"

(Lev. 11:4)

2. coney, "because he cheweth the cud, but divideth not the hoof; he is unclean unto you"

(Lev. 11:5)

3. hare, "because he cheweth the cud, but divideth not the hoof; he is unclean unto you"

(Lev. 11:6)

4. swine, "though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you"

(Lev. 11:7)
unknown or future by supernatural means: OT. "And they (Children of Israel) caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger." (2 Kn. 17:17)

Divine Office

**Divine will**

**Divine Comedy**, Italian epic poem (c.1307-21) by Dante Alighieri, narrating the author's imaginary journey through Hell, Purgatory, and Paradise (see also Dante Alighieri)

**Divine Immanence**, the omnipresence of God in his universe

**Divine Liturgy**, Eastern Orthodox Ch. the Eucharistic rite

**Divine Mind**, see MIND

**Divine Office**, (W. Ch.), the daily public prayer that priests and some clerics are bound to recite. The traditional monastic office of the seven 'Day Hours' (viz. Lauds, Prime, Terce, Sext, None, Vespers, and Compline) and the Night Office (Matins) began to develop in the Roman basilicas of the later 5th cent. St. Benedict fixed their arrangement in detail. Recitation gradually became obligatory not only for monks but for all clergy. All eight hours consisted of Psalms, hymns, lessons, antiphons, vesicles and responses, and prayers. At the Reformation their place was taken in the Ch. of England by the two offices of Morning and Evening Prayer (Matins and Evensong). In the 1971 R.C. Breiviary, the Offices were radically rearranged. See Breiviary.

**divinator**

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(Num. 23:23)

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**diviner**

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(Num. 23:23)
4. Denied: (NT.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no division among you" (1 Cor.1:10)

5. For being carnal: (NT.) "For ye are carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3)

Divorce

On. (In Judaism: Permitted): legal dissolution of marriage; nullity of marriage; vt. dissolve marriage, separate by divorce.

Although the Bible states that a woman can be divorced against her will, this has not been practicable since the rulings of Rabbi Gershom Ben Judah (q.v.) in the 11th cent.; it is possible today, but only under exceptional conditions, where marriage is totally impossible between the husband and wife:

"let him write her a bill of divorcement and give it in her hand,and send her out of his house" (Deu. 24:1)

Breviary

Divine service, strictly the term would seem to denote the offices of Matins and Evensong and not to include the Holy Communion, but it is often used loosely for any form of religious service.

Divine, adj. state of being divine or sacred.

Divine right of kings, doctrine that kings have authority independently of their subjects' will and that it comes from God alone.

Divine service, strictly the term would seem to denote the offices of Matins and Evensong and not to include the Holy Communion, but it is often used loosely for any form of religious service.

Divinity, n. godhood, nature or essence of a god; celestial being, a god.

Division, n. dividing or being divided; disagreement, discord.
Divorce

A cultural or legal state of being without the state of marriage between two people. In many cultures, divorce is a legal or social procedure by which a court formally dissolves a marriage. The reasons for divorce vary between cultures and countries, but common reasons include irreconcilable differences, infidelity, financial difficulties, or abuse. Divorce rates can range widely between different regions and can be influenced by factors such as economic conditions, cultural attitudes towards marriage, and legal frameworks governing divorce.

dogmatize, ~se

To make absolute or dogmatic beliefs, or to make dogmatic assertions or pronouncements. It involves asserting principles or beliefs in an absolute or inflexible manner, without considering other viewpoints or evidence that may contradict them.

doctrinaire, n. & adj.

A practical theologian, or a one-sided believer. A doctrinaire is someone who holds strong and absolute beliefs, often without considering contrary evidence or perspectives. They tend to adhere strictly to their beliefs and may criticize or reject views that differ from their own.

doctrinarian, n. © adj. DOCTRINAIRE
doctrinarism, (or doctrinarism). ns. blind adhesion to one-sided principles
dogmatiser, -z-

arrogantly

dogmatiser, -z-, n. see DOGMATIST
dogmatism, n. dogmatic or positive assertion of opinion
dogmatist, n. one who makes positive assertions
dogmatology, n. the study of dogmas
dogmatory, adj. of dogma

D.O.M., [L.] abbr. DEO OPTIMO MAXIMO

Dom, n. title given to certain Catholic dignitaries and members of some monastic orders, esp. the Benedictine
dome, n. large cupola raised above a large building or cathedral
domed, adj. Having dome(s)

Dome of the Rock, [Ar. Qubbat As-Sakhrah], shrine at Jerusalem that is the oldest extant Islamic monument. The rock over which the shrine was built is sacred to both Muslims and Jews. The Prophet Muhammad is traditionally believed to have ascended into heaven from the site. In Jewish tradition it is here that Abraham, the progenitor and first patriarch of the Hebrew people, is said to have prepared to sacrifice his son Isaac. The Dome and al-Aqsa Mosque are both on the Temple Mount.

The Dome of the Rock was built between 685-691 by the caliph ‘Abdel Malek Ibn Marwan, not as a mosque for public prayer, but as a mashhad, a shrine to be visited.

Domesday, n. obs. var. of DOOMSDAY
domical, adj. DOMED

Dominations, angelic dominions (q.v.)
domine, n. (obs.) MASTER; (arc. L.) DOMINIE

Dominic, adj. of St. Dominic or his order of the preaching friars, founded 1215, or the Dominicans; n. Dominican friar or nun: member of this order, Black friar: from their black dress.
dominic, n. school master; a clergyman [later sp. of domine, sir, voc. of L dominus, lord]
dominical letter, one of the first seven letters of the alphabet, used in calendars to mark the Sundays throughout the year

The first seven letters are:

1. A
2. B
3. C
4. D
5. E
6. F
7. G

dominion, n. (B.), lordship, sovereignty, control; domains

1. Of Esau and Jacob, sons of Isaac: OT. "and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." (Gen. 27:40)
2. Of Jacob: OT. "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (Num. 24:19)
Dopper, n. Baptist or Anabaptist: member of

Donatist, n. member of the sect of DONATISM

Donatist, n. [after Donatus, Bishop of Casae Nigrae, founder of the sect] the belief of an African Christian sect of the 4th and 5th cent. opposing any diminution of the extreme reverence paid to martyrs, treatment of the lapsed severely, and rebaptism of the converts from the RC Ch.

Donne, [Turk. Convert], see next

Donne Jews, (also spelt Donmeh) [Turk. Converted Jews] Jewish sect founded in Thessalonika, Greece. In late 17th century, after the conversion of Shabbetai Tzevi (q.v.), whom the sectarians believed to be the Messiah The Donne, who are numbered about 15 000 in the late 20th century, are found primarily in Istanbul, Edirne, and Ismir, Turkey.

Shabbetai Tzevi had proclaimed himself the Messiah in 1648 and quickly gained financial support and considerable following among Jews throughout the Holy Land, Europe, and North Africa. Early in 1666 he was arrested by Ottoman Turks and accepted Islam. The Donne believed that the conversion of Shabbetai Tzevi was a step in the fulfillment of the messianic prophecy. They therefore also converted to Islam but secretly practiced various Judaic rites. Although they remained apart from the larger Jewish community, they preserved some knowledge of Hebrew, kept secret Hebrew names, forbade intermarriage with the Muslim population, and conducted their marriage and funeral rites in secret.

At the turn of the 20th century, the Donne, well represented in the professional classes, took active part in the Young Turk movement and the revolution of 1908. After the Greco-Turkish War of 1921-22, the central Donme community of Thessalonik was moved to Istanbul.

Donas, (B), class of angelic spirits: NT. "...whether they be thrones, or dominions, or principalities, or powers..." (Col. 1:16)

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double, vt. (Q.) increase twofold: Double Reward: "Allah does not wrong even as much as the weight of an atom, He doubles the reward of any good deed, and even adds from His Grace a greater reward" (4:40) Double Torture: "Those who avert others from the way of Allah trying to make it crooked, and who do not believe in the Hereafter ... their torture will be doubled" (9:19-20)

dot, n. woman's marriage dowry

dotal, adj. of dowry
dotation, n. DOT

Douai, n. city in N France, former spelling. Douay Bible, The English version of the Bible translated from the Latin Vulgate edition, used by the RC Ch.: the New Testament was originally published at Reims (1582) and the Old Testament at Douai (1609-10)

Douai-Reims Bible, DOUAY BIBLE (see next)

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double-talk, n. verbal expression that is ambiguous (usu. deliberately)

doubly, adv.

doubt', n. &v., (B.) (NT), state of undecided frame of mind, feeling of uncertainty, hesitation; to feel uncertain, hesitate to believe, have doubt:

1. Of Peter: "And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Mat. 14:29-31)

2. Of the Jews: "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? (R.V. hold us in suspense). If thou be the Christ, tell us plainly" (John 10:24-25)

doubly-tongued, adj. deceitful, insincere, hypocrite

doubly-faced, adj. insincere, hypocritical

doubly-facedness, n. hypocrisy, the state of being insincere, insincerity

doubly-talk, n. verbal expression that is ambiguous (usu. deliberately)

doubly-jeopardy, n. second trial for the same offence

doubly-life, n. sustaining of two different characters in one's life, esp. one virtuous and the other not.

doubly-meaning, adj.& n., ambiguous

doubly-mindedness, n. wavering, the state of being undetermined

doubly-mouthed, adj. Speaking in a contradictory way

Double Procession of the Holy Spirit, (Christianity), the doctrine of the W. Church that the Holy Spirit proceeds from the Father and the Son. Against it the E. theologians have urged that there must be a single Fount of Divinity in the Godhead (Single Procession of the Holy Spirit); they hold that the Holy Spirit proceeds from the Father 'through the Son'. The question did not become a matter of controversy until the time of St. Photius (864); it was one of the chief points of difficulty at the Council of Florence. See also Filioque
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dove

(John 20:25)

John 20:25

dove, n. a pigeon. (B.) (OT.):

1. Of Noah: "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground" (Ge. 8:8 ff.)

2. Sacrifice by Abram: "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon" (Ge. 15:7-9)

3. Atonement for child birth: "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean." (Lev. 12:8)

4. Representing the Holy Spirit: (NT.), "and lo! the heavens were opened into him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mat. 3:16-17)

5. Symbol of harmlessness: (NT.), "Behold, I send you forth as sheep in the midst of wolves: be therefore wise as serpents, and harmless as doves." (Mat. 10:16)

3. The Book of Moses: "And We gave Moses the Book, and it caused controversy...they are still in suspicious doubt concerning it." (41:45)

4. Thamûd, the people of Sâlih: "They said: 'O Sâlih...we verily are in suspicious doubt concerning that to which you are calling us' "(11:62)

5. The clear signs of Joseph: "And Joseph did already bring you clear signs but you kept doubting that which he brought you" (40:34)

6. The people of the Scripture: "And those who have inherited the Scripture after them are verily in suspicious doubt concerning it" (42:14)

3.4. doubtful, adj. & n. full of doubt, undetermined, subject to doubt, insecure, suspicious, not confident, not clear

doubtfully, adv.

doubting Thomas, a doubter or sceptic: one who needs proof before believing something (from the doubting of Thomas: NT. "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."
dowager, n. a widow with a dower or jointure; the queen-widow; elderly woman of imposing appearance

dower, n. & vt. Dowry; endowment, vt. to bestow a dowry upon, to endow

draught, or draught house, n. a sink: privy: (B.),

1. Sink: (NT.) "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the draught?" (Mat. 15:17)

2. Privy: (OT.) "and they brake down the image of Ba'al, and brake down the house of Ba'al, and made it a draught house unto this day" (2 Kn. 10:27)

dragonnade, n. the persecution of French Protestants under Louis XIV by means of
dragoons; a persecution by the military (usu. pl.)

dream, n. (B.), fabulous winged scaly-armoured fire-breathing monster:

1. Wolf: (OT.), "And I will make Jerusalem heaps, and a den of dragons" (Jer. 9:11)

2. Serpent, the Devil and Satan: (NT.) "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:2)

3. Dragonnade, n. the persecution of French Protestants under Louis XIV by means of
dragoons; a persecution by the military (usu. pl.)

A) (In the OT.):

1. From God: "I will pour out my Spirit upon all flesh...and your old men shall dream dreams" (Joel 2:28)

2. Abimelech: "But God came to Abimelech in a dream by night, and said to him, Behold, thou art
Dream

but a dead man for the woman which thou hast taken; for she is a man's wife." (Gen. 20:3)

3. Jacob: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it" (Gen. 28:12)

4. Joseph: "Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more." (Gen. 37:5)

5. Pharaoh's servants: "And they dreamed a dream both of them, each man his dream in one night" (Gen. 40:5)

6. Pharaoh: "And it came to pass at the end of two full years, that Pharaoh dreamed" (Gen. 41:1)

7. Solomon: "the LORD appeared to Solomon in a dream ... and God said, Ask what I shall give thee" (1 Kn. 3:5)

8. Nebuchadnezzar: "And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him" (Dan. 2:1)

B) (In the NT.):

A) "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Mat. 1:20)

B) "the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word " (Mat. 2:13)

10. The Wise men: "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way" (Mat. 2:12)

11. Pilate's wife: "for I have suffered many things this day in a dream because of him" (Mat. 27:19)

188 Dream

1. Of Abraham concerning his son Ismael: "Abraham said to Ismael who had come of age: "My son, I saw myself slaying you in my dream, so consider what to do!' He said: 'My father, do what you were ordered, you will find me, by Allah's will, among those who endure!" After they both had submitted (to Allah's will), Abraham brought his son to the ground. Then We called to him: "Abraham! You had actually fulfilled the Vision." Thus do We reward the righteous." (37: 102-105)

2. Of Joseph concerning planets falling prostrate to him: "Joseph said to his father: 'My
Druid

century BC.
Julius Caesar, who is the principal source of information about the Druids, related that they took charge of public and private sacrifices, and many young men went to them for instruction. They studied ancient verse, natural philosophy, astronomy, and lore of the gods. The Druids’ principal doctrine was that the soul was immortal and passed at death from one person into another.

The Druids offered human victims for those who were gravely sick or in danger of death in battle. Huge wickerwork images were filled with living men and then burned; although the Druids chose criminals by preference, they sacrificed innocent victims if necessary.

Though Caesar is the chief authority, he may have received some of his facts from the Stoic philosopher Poseidonius, whose account is often confirmed by early medieval Irish sagas.

In the early period, Druidic rites were held in clearings in the forest. Sacred buildings were used only later under Roman influence. The Druids were suppressed in Gaul by the Romans under Tiberius (reigned AD 14-37) and probably in Britain a little later. In Ireland they lost their priestly functions after the coming of Christianity and survived as poets, historians, and judges.

Many scholars believe that the Hindu Brahmin in the East and the Celtic Druid in the West were lateral survivals of an ancient Indo-European priesthood.

father! I saw eleven planets, and the sun, and the moon, prostrating themselves to me.”   (12:4)

3. Of Joseph’s two prison mates: “Two young men were in prison with him; one of them said: ‘I saw myself in a dream pressing wine’, the other said: ‘I saw myself bearing on my head bread from which birds were eating’: ‘would you interpret it for us, we think that you are among the righteous’ “   (12:36)

4. Of the king: “The king said: ‘I saw in a dream seven fat cows which were being eaten by seven lean ones; and I saw seven green ears of corn and other seven dry ones. Notables, interpret my dream for me, if you have access to it!”   (12:43)
Druidess, n. fem. of Druid, see prec.

Druidism, n. see DRUID

Druse, Drusian, DRUZ see next.

Druze, Drusian, Drusian, ns. [Ar. Duruz, pl. after Ismail al-Durus the founder of the sect (11th c.)], a small Middle Eastern sect (in Israel, Lebanon and Syria), which believe in the divinity of al-Hakim bi Amri-Llah.

Known as the Hakimiyah, the Druzes guard their secret doctrines which contain Ismaeieli, Jewish, Christian, Neoplatonic elements, and await the second coming of al-Hakim, and the Last Judgement.

Dukhobors, Doukhobors, n. pl. [Russ. Dukhoborets-dukh, spirit, borets-boroty, fighter, to fight] a specific, nonritualistic, mystical religious sect, separated (1785) from the Eastern Orthodox Church; in the 1890s, many members immigrated to West Canada, rejecting the doctrine of the Trinity, and refuse military service.

Druth, D.Th., D.Theol., Doctor of Theology

dual, adj. of two; consisting of two

2. Independent and absolute elements, e.g. (1) the doctrine of the entire separation of spirit and matter, thus being opposed both to idealism and materialism; (2) the doctrine of two distinct principles of good and evil, or two divine beings of this character.

Druidess, n. female of Druid, see prec.

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4. Those who are worshipped other than Allah: "... or have they worshipped with them than which they hear?" (7:195)

earth, n. (B.), dry land; soil; ground:
1. Created by God: OT. "In the beginning God created the heaven and the earth. " (Ge. 1:1)
2. It was void: OT. "And the earth was without form, and void" (Ge. 1:2)
3. Will be inherited by the meek: NT. "Blessed are the meek: for they shall inherit the earth. " (Mat. 5:5)
4. Christ did not bring peace on earth: NT. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. " (Mat.10:34)
5. Peace on earth: NT. "Glory to God in the highest, and on earth peace, good will toward men." (Lu. 2:14)
6. New earth: NT. "And I saw a new heaven and a new earth" (Rev. 21:1)

ear, n. (Q.), full of keen desire; strongly desirous: "If you are eager to guide them, still Allah assuredly will not guide those who mislead; such have no helpers." (16:37)

ear, n. (B.), quality or state of being eager
ear, ear
1. Of the liar: OT. "... and a liar giveth ear to a naughty tongue." (Prov. 17:4)
2. Of the wise: OT. "... and the ear of the wise seeketh knowledge." (Prov. 18:15)
3. Of the house of Jacob: OT. "Yea, thou hearest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb." (Isa. 48:8)
4. Of idols: OT. "They have ears, but they hear not" (Psa. 115:6)
5. Of the Jews: NT. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7:51)
6. Of the disbelievers: "...and those who disbelieve have deaf ears..." (41:44)
7. Of the jinn and humans: "We shall urge to hell many of the jinn and of the humans who have hearts with which they do not understand, and eyes with which they do not see, and ears with which they do not hear, those are like cattle, or even worse! Those are the unmindful." (7:179)
Earth

**earth**

1. Created in two days: "Say (O Muhammad, to the idolaters): 'You do but disbelieve in Him Who created the earth in two days, and ascribe rivals to Him. He is the Lord of the Worlds.'" (41:9)
2. Praises its Lord: "The seven heavens and the earth and all those who are in them glorify Him." (17:44)
3. Will be inherited by the righteous: "And We have written in the Book, after the Torah, that My good slaves will inherit the earth." (21:105)
4. Will be split for gathering: "On the day when the earth splits asunder and they come out hastening forth that is, for Us, an easy gathering." (50:44)
5. Allah inherits the earth: "We, only We, inherit the earth and all those who are on it, and to Us they will be returned." (19:40)
6. Will be in Allah's Grasp: "And the whole earth will be in His hand on the Day of Resurrection." (39:67)

Earthquake

**Earthquake**, n. (B.), (OT.) "And he said: Go forth and stand upon the mounts before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the fire a still small voice." (1 Kn. 19: 11-12)

Earthquake

**Earthquake**, n. (Q.), title of the 99th Surah in the Qur'an: "When the Earth will be shaken with its earthquake, and when it will yield out its burdens, and man will says: 'What is about it?' On that Day it will say that your Lord has inspired it. That day mankind will issue forth in scattered groups to be shown their deeds. And who ever does an atom's weight of good, sees it:
**Earthquake**

and who ever does an atom's weight of evil, sees it"

**Easter**

although sometimes coinciding with that of the West, can fall one, four, or five weeks after the original vigil was kept unaltered, but in the Western Church the ceremonies were put back to the Saturday; between 1951 and 1955 the RC Ch. restored them to the night of Saturday-Sunday. The Paschal Full Moon determines the date of Easter, its extreme limits being 21 March and 25 April. For the disputes on the computation of Easter see Paschal Controversies.

Easter dues, (also Easter Offerings) a customary sums paid to the parson by his people at Easter

Easter egg, painted, decorated or stained artificial (esp. of chocolate) egg, given as a present at Easter

EarthquakeSynod, (1382) (Christianity), a synod held at Black friars, London, under Abp. W. Courtenay, during which the city was shaken by an earthquake. It condemned as heretical 24 theses from the writings of J. Wycliffe (q.v.).

Earthquake, (Christianity), principal festival of the Christian Church Year, celebrating the Resurrection of Jesus Christ, on the third day after his Crucifixion. Its origins go back to the beginnings of Christianity, and it is probably the oldest Christian observance after Sunday, which came to be regarded as the weekly celebration of the Resurrection.
Eastern Question, contest among the European colonial powers for control of the territories of the declining Ottoman Empire during the 19th-20th centuries. This conflict arose periodically during the 19th cent.; e.g. during the Greek War of Independence in the 1820s, in the Crimean conflict (1853-56), the Balkan crisis of 1875-78, the Bosnian crisis of 1908, and the Balkan Wars of 1912-13. The eventual distribution of the Ottoman Empire was as follows: the Balkan provinces emerged in the course of the century as independent states, often under the influence of Russia; Great Britain occupied Cyprus in 1878 and Egypt in 1882 and Palestine and Iraq as mandates after World War I. France took over Syria and Lebanon in 1920. Turkey, the heart of the Ottoman Empire, won recognition as an independent republic in 1923.
Ecclesiastes, the 21st of the books of the OT. whose main theme is the worthlessness and vanity of human life. Though it is traditionally ascribed to Solomon, he is no longer seriously held to be its author. It is known that it was one of the latest Books to be admitted to the Hebrew canon.

Ecclesiastic, adj. pertaining to the church or the clergy
Ecclesiarch, n. Church chief
Ecclesiast, n. the preacher
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Ecclesiastical, adj. of or relating to the church or the clergy
Ecclesiastic, n. a clergyman, priest
Ecclesiastical, adj. of or relating to the church or the clergy

Ebionites, [Heb. poor] early Christian sect holding that the Mosaic law is binding, and denying the apostolate of Paul, and rejecting the miraculous birth of Jesus. They hold that Jesus was the human son of Joseph and Mary and that the Holy Spirit in the form of a dove lighted on him at His Baptism. It is said that they used only one Gospel.

Ebionites, Gospel of the, the name given to the apocryphal Gospel supposed to have been used by the Ebionites. This may be the work known as the Gospel according to the Hebrews (q.v.)

Eblis, see IBLIS
Ecce, abbr. ECCLESIASTES
Ecce homo], (B.), [L. behold the man], the Vulgate version of Pilate's words when he presented Jesus to the populace before the Crucifixion: (NT.) "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him they cried out saying, Crucify him, crucify him." (John 19:5-6)
Ecclesiastical court, (Christianity) tribunal set up by religious authorities to deal with disputes among clerics or with spiritual matters involving either clerics or laymen. Formerly, these courts had an important significance in religious as well as temporal matters and matters relating to heresy, esp. the Inquisitions, but now its role is limited, in some European countries, to marriage contracts which are not temporal, divorce, Church property, and offences and crimes committed by the clergy.

Ecclesiastical Feasts, (or Christian Feasts), these come under three main headings:
1. Sundays: Weekly commemoration of the Resurrection
2. Easter: Annual commemoration of the Resurrection
3. Whitsunday: The Feast of the Descent of the Holy Spirit upon the Apostles on the 50th day after Easter (see Pentecost). It ranks after Easter, as the second festival of the Church.
4. Immovable Feasts: The earliest were probably the anniversaries of martyrs, to which other saints' days were added later. By the 4th cent. various fixed feasts of the Lord, esp. Christmas and the Epiphany became generally observed. See also Liturgical Year.

The dates of the following festivals are given on a 4-year cycle:
- Christmas (December 25)
- Epiphany (January 6)
- Lent (40 days prior to Easter)
- Easter (the first Sunday after the first full moon after the vernal equinox)
- Pentecost (50 days after Easter)

Ecclesiastical Titles Act, (1851). The Act forbidding the Roman Catholics to own territorial titles within the United Kingdom. It was introduced as a counter-measure to the restoration of the Roman Catholic hierarchy in 1850, it was a dead-letter; it was repealed in 1871.

Ecclesiasticism, n. ecclesiastical principles, rituals, etc.; strong attachment to ecclesiastical observances.

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It is the only apocryphal work whose author is known. It was written in Hebrew in Palestine around 180-175 BC by Ben Sira whose grandson carried the book to Alexandria and translated it into Greek for Greek-speaking Jews.
The book is extant in a Greek text and in Hebrew texts, some of which was discovered in 1896 in the genisa (repository) of the Ezra synagogue in Cairo and among the Dead Sea Scrolls.

Eclipse of the Sun

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Ecumenical thinkers in the 2nd and 1st cents. BC:(

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Eclipse of the Sun

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Ecumenical thinkers in the 2nd and 1st cents. BC: (Q.), "But when sight is confounded, and the moon is eclipsed, and the sun and the moon are brought together, on that day will say: 'Whither to flee! Alas! No refuge! To your Lord is the recourse that day.'"

Ecclesiolatry

The book is extant in a Greek text and in Hebrew texts, some of which was discovered in 1896 in the genisa (repository) of the Ezra synagogue in Cairo and among the Dead Sea Scrolls.

Ecumenical Councils

Regional councils of bishops and ecclesiastical representatives to settle doctrinal and ecclesiastical questions.
disciplinary questions appeared in the 2nd century. The first general council representing the bishops of the whole world occurred at Nicaea in Asia Minor in 325. Decisions on doctrine, discipline, etc., should be binding on all followers of the Church. According to RC canon law, an Ecumenical council must be convened by the Pope, and its decrees have binding force only if sanctioned and promulgated by the Holy See; they are then infallible.

Ecumenical Councils that are recognized by both Eastern Orthodox and Roman Catholics:

1. First Council of Nicaea (325)
2. First Council of Constantinople (381)
3. Council of Ephesus (431)
4. Council of Chalcedon (451)
5. Second Council of Constantinople (553)
6. Third Council of Constantinople (680-1)
7. Second Council of Nicaea (787)

Ecumenical Council recognized by the Roman Catholic Church

1. Fourth Council of Constantinople (869-870)
2. First Lateran Council (1123)
3. Second Lateran Council (1139)
4. Third Lateran Council (1179)
5. Fourth Lateran Council (1215)
6. First Council of Lyon (1245)
7. Second Council of Lyon (1274)
8. Council of Vienne (1311-12)
9. Council of Constance (1414-18)
10. Council of Ferrara-Florence (1438-1445)
11. Fifth Lateran Council (1512-17)
12. Council of Trent (1545-63)
13. First Vatican Council (1869-70)
14. Second Vatican Council (1962-65)

Ecumenical Movement, movement within the Christian Ch. towards unity on all fundamental issues of belief, worship, etc.

Ecumenicism, n. see ECUMENICALISM

Ecumency, n. quality or state of being ecumenical, esp. the condition of being ecumenically united in a world-wide interconfessional and interdenominational Christian fellowship; ecumenical Christianity.
Edinburgh Conference, (1910), the World Missionary Conference was convened as a consultative gathering to study missionary endeavour in the light of the circumstances of the day; it was significant for its presentation of the ideal of world-evangelization and as a forerunner of the Ecumenical Movement.

Edmond, n. [Heb. red] (B.), 1. Esau, Jacob's brother: OT. "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom." (Ge. 25: 30)

Edomite, n. pl. (B.), descendants of Edom, or Esau; inhabitants of Edom.

Edom, n. a city (now Urfa) in South East Turkey which was the capital of a small crusading principality (1098 to 1145). From an early date it was the center of the Syriac speaking Christianity. It was the home of the Nestorianism, and it has remained a center of Monophysitism.

Eden, Garden of, (B.), the original home of Adam and Eve: OT. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Ge. 2:8)

Eden, Gardens of, (Q.), see Gardens of Eden.

Edessa, n. a city (now Urfa) in South East Turkey which was the capital of a small crusading principality (1098 to 1145). From an early date it was the center of the Syriac speaking Christianity. It was the home of the Nestorianism, and it has remained a center of Monophysitism and Nestorianism.

Elah, [Ar. God], Q.: "There is no god save Allah: (La Eláh Ella Allah)" (47:19)

Elder, n. a Church officer in the Presbyterian Church.

Election, (Judaic and Chris. Theol.), an act of the Divine Will exercising itself on creatures,
elements 200

among whom it chooses some in preference to others:

1. In the Old Testament: the Divine election bore esp. on Israel, the Chosen People.

2. In the New Testament: members of the new Christian community took the place of the Old Israel. The term plays an important part in connection with Predestination. It came to be a matter of dispute, esp. among the Calvinists, whether God’s election was wholly without relation to faith and works.

Eleven, (Heb. high, (B.), a high priest of Israel and teacher of Samuel: OT. “And the child Samuel ministered unto the Lord before Eli.” (1 Sam. 3:1)

Eli, (Heb., (B.), same as ELUAH (B.), title of the 105th Surah in the (Q.): “Have you not seen what your Lord made of those who used elephants (in marching on the Ka’bah)! Did not He make their stratagem of no avail! And sent against them flocks of birds, which threw them with stones from Hell and which left them as if they were remnants of devoured leaves!” (105:1-5)

Eleven*, (B.).

1. Jacob took his eleven sons: OT. “And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons” (Ge. 32:22)

2. Eleven stars made obeisance to Joseph: OT. “...the sun and the moon and the eleven stars made obeisance to me” (Ge. 37:9)

3. Matthias was numbered with the eleven apostles: NT. “...and the lot fell upon Matthias; and he was numbered with the eleven apostles” (Acts 1:26)

4. The eleven disciples went into Galilee: NT. “...the eleven disciples went away into Galilee” (Mat. 28:16)

Eleven', (Q.), this number is mentioned only once: “Joseph said to his father: ‘My father! I saw eleven planets, and the sun, and the moon, prostrating themselves to me.’ ” (12:4)

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Eli', (Heb. high, (B.), NT. “And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” (Mat. 27:46)

Elias*, (B.), same as ELIAH

Elias', (Q.).

1. Messenger: “Elias is one of the messengers” (37:123)
Elijah, [Heb. Jehovah is God], (B.), one of the earliest and greatest prophets in the OT. He figures in Jewish tradition as the defender of the Jewish people's covenant with God. and as such is the patron of circumcision and the guardian of Jewish children. (A special chair is set aside for him at every circumcision ceremony). His return was held to be a necessary prelude to the deliverance and restoration of Israel.

1. Predicted a drought in pursuance of Ahab's sin: "there shall not be dew nor rain these years"

(1 Kn.17:1)

2. Fed by ravens: "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening"

(1 Kn.17:6)

3. Slays prophets of Baal: "Elijah brought them down to the brook Kishon, and slew them there"

(1 Kn.16:40)

4. Taken up by chariot of fire: "And it came to pass... there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

(2 Kn. 2:11)

5. Type of John the Baptist: NT. "and they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias."

(Mat. 16:14)

6. Appears at Christ's transfiguration: NT. "and he was transfigured before them... And there appeared unto them Elias with Moses: and they were talking with Jesus."

(Mk. 9:2, 4)

Elihu, [Heb. He is my God], one of Job's friends. He tried to impress Job with the impropriety of inquiring into the ways of God to man. He reproves Job's friends (Job 32), and Job's impatience (Job 33:8), and self-righteousness (OT), "For Job hath said, I am righteous: and God hath taken away my judgment"

(Job 34:5)

2. Invited his people to abandon Ba'al: "He said to his people: 'Will you not fear Allah? Will you worship Ba’l and leave the Best Creator, Allah, the Lord of you and of your forefathers?'

(37:124-126)

3. Was rejected: "But they denied him, so they surely will be called to account."

(37:127)

4. Righteous: "And Zachariah and Yahya and 'Isa and Elias; all of them are righteous."

(6: 85)

Eliasa', (Q.), a messenger whose name is mentioned in the Qur'an twice:

1. Preferred as messenger: "And Isma’il and Eliasa' and Yûnus and Lût: all of them We preferred (as prophets) above mankind."

(6: 86)

2. Chosen: "And make mention of Isma’il and Eliasa’ and Dhîl-Kifl: all of them are righteous."

(38: 48)

Eliasín, var. sp. of ELIAS': (Q.), "Peace be upon Eliasín"

(37:130)

El yasa', (Q.): "Peace be upon Eliyasín"
Elizabeth

looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tore forty and two children of them.”

(2 Kn. 2:23-24)

Elizabeth, St. (B.), (also Elisabeth), The mother of John the Baptist, whom she gave birth in her old age, and cousin of the BVM. According to a few MSS of the NT, it was she who spoke the words known as the Magnificat.

NT “And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible...” (Lu.1: 36-7)

Elizabeth I, (1533-1603). Queen of England from 1558. Daughter of Henry VIII and Anne Boleyn, she was placed in the succession after Edward VI and Mary by Act of Parliament. On her succession one of the main difficulties was the religious question. The Queen, who was
Elkesaites

regarded illegitimate by Catholics, aimed at compromise, changes were made slowly, the old and the new rites often being celebrated side by side. The Second BCP of Edward VI (1552) was reissued (1559) with some changes to make it less offensive to Roman Catholics (RCs.) The Thirty Nine Articles and M. Parker’s Advertisements (1566) were more Calvinist than the Queen would have wished, but the government was forced to rely increasingly on the Protestant party for support. Paul V’s excommunication of Elizabeth in 1570 was followed by more severe measures against RCs. In 1587, under the threat of Spanish invasion, the Queen ordered the execution of Mary Stuart, fearing that she might become a rallying centre for disaffected RCs. The defeat of the Armada (1588) removed the Spanish peril. In the latter part of her reign she opposed all the attempts of the Puritans to change the Ch. of England. (qq.v.)

Ellowhim, n. [Heb. Elohim pl. of eloah, God], a Hebrew name for God used in parts of the Jewish scriptures: see JEHOVAH

Elohistic, adj. relating to Elohim said of those passages in the OT. in which the name Elohim, instead of Yahweh (Jehovah), is used for God.
Emigrants

Emigrants, n. (Q.) see also MUHAJIRUN those who leave their country to settle in another:

1. Allah is pleased with the emigrants: "And the first believers of the Muhajirun and the Ansar, who led the way, and those who righteously followed them, Allah is pleased with them and they are pleased with Him" (9:100)

2. Those who die while emigrating: "... and whomsoever leaves his home, emigrating to Allah and His messenger, and is overtaken by death, Allah is to reward him. Allah is ever Forgiving, Merciful." (4:100)

3. Hopeful of Allah’s mercy: "Those who believed and emigrated and strove in the way of Allah are hopeful of Allah’s mercy. Allah is Forgiving, Merciful." (2:218)

4. Their sins will be forgiven: "... so those who emigrate after being driven forth from their homes and were hurt for My cause ... I will forgive their evil deeds..." (3:195)

5. Those who do not emigrate: "...those who wrong themselves and are taken to death will be asked by the angels: ‘where have you been?’ They will say: ‘We were oppressed in the land.’ The angels will say: ‘Was not Allah’s earth spacious enough that you could have emigrated through it?’" (4:97)

Emamat council of the Christian Church in Spain, held early in the 4th cent. at Elvira, near modern Granada. Nineteen bishops and 24 priests assembled to restore order and discipline in the church. The Council adopted 81 severe canons that imposed severe penalties for idolatry, repeated adultery, divorce and incest. The punishment for lesser sins was exclusion from the Holy Communion, sometimes for as long as 10 years. Continence is required of all clergy.

Emam, Alt. spell. of Imam q.v.

emanation, n. (Christian Theol.), flowing out from a source: the universe considered as issuing from the essence of God; the generation of the Son and the procession of the Spirit, as distinct from the origination of created beings.

ember, n. a piece of live coal or wood; red hot ashes

ember-days, n. pl., three Fast-days (Wednesday, Friday, Saturday) in each season, following the first Sunday in Lent, Whitsunday, Holy Cross Day (Sep. 14th), and St Lucia's Day (Dec. 13th).

Embroid, n. see prec.

Ember-week, the week in which the Ember-days occur

Embertide, see EMBER-DAYS

Embolism, n. an intercalated prayer for deliverance, beginning 'Deliver us', inserted between the Lord's Prayer and the Prayer for Peace:

Emble, n. the act of placing an emblem or device on a piece of cloth or other material.
Eminence, n. title given in 1631 to RC cardinals, till then styled (Most Illustrious).

Emmanuel or Immanuel, [Heb. 'With us is God']: the word occurs in the Bible, but it is not clear to whom it refers:

1. Birth: OT. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14)

2. His land: OT. "... and the stretching out of his wings shall fill the breadth of thy land, O Immanuel" (Isa. 8:8)

But in the NT. the prophecy is interpreted with reference to the birth of Christ: NT. (R.V.) "A virgin will conceive and bear a son, and he shall be called Emmanuel, a name which means 'God is with us'" (Mat.1:23)

Enemy, n. (Q.), m (of Allah, (the disbelievers): "O you who believe! Do not make friends with My enemy and yours; joining them in intimacy..."

1. Man's enemies: OT. "a man's enemies are the men of his own house." (Mic.7:6)

2. Rejoice not for his falls: (OT), "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumblieth:

3. Should be loved: NT. "Love your enemies" (Lu.6:27)

4. Friend of the world: NT. "whosoever therefore will be a friend of the world is the enemy of God" (Jas.4:4)

ENCyclopedia for the Christian

Encracy, n. self control, see next

Encratism, n. doctrine of the Encratites, see next

Encratites, n. pl., any of several heretical sects in the early church, founded by Tatian, whose members abstained from marriage, and from flesh and wine.

Encyclical, n. RC Ch. a papal document addressed to the bishops, generally dealing with doctrinal matters.

1. published 1880, addressed to Roman Catholics throughout the world.

2. published 1965, addressed to the Catholic Church.

3. published 1948, addressed to the Roman Catholic Church.

4. published 1958, addressed to the Roman Catholic Church.

5. published 1965, addressed to the Roman Catholic Church.
Embodying a series of revelations, of which Enoch is the professed recipient, on much matters as the origin of evil, angels, and the nature of Gehenna and Paradise. It is clearly a composite work. Scholars theorize that the longest portion of the work 'the Son of Man' in the 'Parables' or 'Similitudes' (chs. 37-71) was written by a Jewish Christian who wished to imbue his own eschatological speculations with the authority of Enoch, and added his work to four older apocryphal Enoch writings. This portion, however, have been widely held to have influenced the NT. writings. 1 Enoch was at first accepted in the Christian Church but later excluded from the biblical canon. Its survival is due to the fascination of marginal and heretical Christian groups, such as the Manicheans, with its syncretic blending of Iranian, Greek, Chaldean, and Egyptian elements.

Enoch, First Book of, (or Ethiopic Book of Enoch, or I Enoch): It is one of the more important Jewish pseudepigrapha (not included in any canon of scripture) whose only complete extant version is an Ethiopic translation of a previous Greek translation made in Palestine from the original Hebrew or Aramaic. Enoch, the seventh patriarch in the book of Genesis, was the subject of abundant apocryphal literature, especially during the Hellenistic period of Judaism (3rd cent. BC, to 3rd cent. AD). 1 Enoch embodies a series of revelations, of which Enoch is the professed recipient, on much matters as the origin of evil, angels, and the nature of Gehenna and Paradise. It is clearly a composite work. Scholars theorize that the longest portion of the work 'the Son of Man' in the 'Parables' or 'Similitudes' (chs. 37-71) was written by a Jewish Christian who wished to imbue his own eschatological speculations with the authority of Enoch, and added his work to four older apocryphal Enoch writings. This portion, however, have been widely held to have influenced the NT. writings. 1 Enoch was at first accepted in the Christian Church but later excluded from the biblical canon. Its survival is due to the fascination of marginal and heretical Christian groups, such as the Manicheans, with its syncretic blending of Iranian, Greek, Chaldean, and Egyptian elements.

Enoch, Second Book of, (or 'Slavonic Enoch' or 'The Book of the Secrets of Enoch', or 2 Enoch). This Book survives only in Slavonic and has points of contact with 1 Enoch. About its origin, date, authorship, and original
Enthronization, (Christianity), the rite by which an Archbishop or Bishop is put into possession of his throne. It is usually performed by ceremonially leading him to it and seating him thereon. Bishops seem originally to have been enthroned in silence immediately after consecration. In the 12th century, enthronisation became a separate rite, and in the 13th century it came to be understood as the formal assumption of the see. At the same time the task of enthroning bishops began to be delegated to archdeacons.

entomb, vt. place in tomb (lit. or fig.); serve as tomb
tombment, n. placing in tomb
evier, n. (Q.), one who envies: “I seek refuge in the Lord of Daybreak from the evil of that which He created, and from the evil of lightless dark, and from the evil of the witches who blow into knots, and from the evil of him who envies.” (113:1-5)

Envy, n. & vt. (B.), to feel envy of; resentful or admiring contemplation of more fortunate person:

1. Oppressors: (OT), "Envy thou not the oppressor" (Prov.3:31)
Ephesus

and traditionally the home of the aged St. John the Apostle. It was one of the Seven Churches addressed in Rev. (2:1-7). See also the Seven Sleepers of Ephesus.

1. Miracles there: "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19:12)

2. Paul fights with beasts there: "I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (1 Cor. 15:32)

Ephesus

Eph, abbr. EPHESIANS

Ephes, abbr. EPHESIANS (see next)

Ephesians, (B.), in full: The Letter of Paul to the Ephesians: A letter of the NT, focusing attention on an administration that results in peace and unity with God through Jesus Christ. While he was a prisoner in Rome, Paul wrote this letter to the congregation in Ephesus, a port city on the W coast of Asia Minor:

1. Election: "Blessed be the God and Father of our Lord Jesus Christ...as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3,4)

2. Gentiles made nigh: "... ye who sometime were far off are made nigh by the blood of Christ" (Eph. 2:13)

Ephesus, an important commercial city of Asia Minor, and capital of the Roman province of Asia. It was famous for the temple dedicated to Artemis, or Diana, as the Romans called her. It was the scene of important labours of St. Paul and the Apostle.
Episcopate

Festival held on 6 Jan. It originated in the East where it has been celebrated in honour of the Lord's Baptism since the 3rd century. It was introduced into the Western Church in the 4th century. Here it became chiefly associated with the manifestation of Christ to the Gentiles in the persons of the Magi.

Ephod

A richly embroidered outer vestment worn by Jewish priests in ancient times: OT.

"And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue."

(Ez. 28:28)

Ephod, n. a richly embroidered outer vestment worn by Jewish priests in ancient times: OT.

"... and put his fingers into his ears, and spit, and touched his tongue; and looking up to heaven he sighed, and saith unto him, Ephphatha, that is, Be opened."

(Mk. 7:33-34)

Ephphatha, a ceremony in the R.C. Baptismal rite in which the celebrant, pronouncing the words 'Ephphatha, that is Be opened', touches the ears and mouth of the candidate and spits: NT.

Epiphany, [Gk. manifestation], a Christian festival held on 6 Jan. It originated in the East where it has been celebrated in honour of the Lord's Baptism since the 3rd century. It was introduced into the Western Church in the 4th century. Here it became chiefly associated with the manifestation of Christ to the Gentiles in the persons of the Magi.

Episcopacy, n. the system of Church government by Bishops.

Episcopal, adj. governed by bishops; relating or of any of various churches governed by bishops, including the Protestant Episcopal Ch. and the Anglican Church.

Episcopal Church, see Protestant Episcopal Church.

Episcopalian, adj. of church governed by bishops; EPISCOPAL; n. [e-] any member of an Episcopal church or a person believing in Episcopal government; a member of the Protestant Episcopal Church.

Episcopaly, n. 1. the position, rank, or term of office of a bishop 2. bishop's see 3. bishops collectively.
Episcopi vagantes, [L. wandering bishops], the name given to persons who:
1. Were irregularly or secretly consecrated bishop; 2. Regularly consecrated but have been excommunicated by the Church that consecrated them and are in communion with no recognized see; or 3. A man when the number in communion with him is so small that the sect appears to exist for his sake.

Episcopius, the assumed name of Simon Bishop (1583-1643), who systematized the typical tenets of Arminianism. He was among those condemned by the Synod of Dort (1619). He remonstrated against the current Calvinist view of predestination, stressed the responsibility of man, not God, for sin, and taught a reduced view of the divinity of Christ and a subordinationist doctrine of the Trinity (qq.v.)

Epistle¹, n. letter in NT, written by an apostle

Epistle, n. extract from epistle read in church service

Epistle Side, S. side of altar, at which Epistle is read

Era of the Martyrs, Dioctelian Era

Erasmus, Desiderius, (1466/69-1536)
Dutch humanist, the great scholar of the northern Renaissance, theologian, the first editor of the New Testament, and important in patristic and classical literature. In 1492, he became an Augustinian canon, and was ordained priest. His studies in Paris confirmed his dislike of Scholastic theology and brought him into contact with Humanist groups. He visited England and

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Erastian

lectured at Oxford and Cambridge, and made friends with Thomas More, John Fisher, and John Colet, who directed him to study the Bible. In 1509 he wrote 'Praise of Folly' which is a bitter satire on monasticism and the corruption of the Church. In 1516 he edited the NT. from Gk to classical Latin. In 1524, he entered the Martin Luther controversy, writing against Erasmus, 'Luther on free will.'

Erastian, n. 1. a follower of ERASTUS, Thomas; 2. one who would subordinate the church jurisdiction to the state, an opinion not held by Erastus.

Erastianism, n. control of the church by the state.

Erasus, Thomas, (1524-1583), a Swiss physician, who denied the church the right to inflict excommunication and disciplinary penalties.

Esdras

first Book of, (also called Greek Ezra), apocryphal work that was included in the canon of the Septuagint (the Greek version
The answers are similar to those in the Book of Job: the actions of God are inscrutable, human understanding is finite and limited, and God will always love his chosen people in spite of appearances to the contrary.

There is a marked dualistic motif in this work contrasting the present, evil-ridden world to a future, heavenly age when the righteous few who survive the final judgment will live in an immortal state.

Espousal of the BVM, an annual feast observed in parts of the RC Ch. on 23 Jan. The occasion for its composition was the fall of Jerusalem to the Romans in AD 70, which had a drastic effect on the nationalistic aspirations of the Jews and on their view of Judaism. The central theme of the work is the justification of the ways of God to man. The author, deeply concerned over the future of Jews deprived of the Temple of Jerusalem, challenges God to explain why the righteous suffer at the hands of sinners.
eternity, n. the state after death, without beginning or end of existence, everlasting, ceaseless, unchangeable, seemingly endless.

Establishment, the church established by law and supported by the government. establishmentarian, member or supporter of the Establishment.

Estem, (Q.) increase the size of, intensify: "Those who highly esteem what is made sacred by Allah will be rewarded by their Lord." (22:30) "Those who highly esteem the rites of Allah are beloved by pious hearts." (22:32).

Esther, Book of, Book of the OT. the title of which is taken from the name of its principal character. Esther was a beautiful maiden who succeeded Vashti as Ahasuerus' queen. She was the means of preserving her people from the plot of Haman. OT. "And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." (Esth.2:17).

Essenes, (Judaism): one of the three Jewish religious sects not mentioned in the Scripture but described by the Jewish historian Josephus (AD 37 - c. 95) as one of "the three philosophical sects among the Jews", the other two being course the Pharisees and the Sadducees. The origin of their name is unknown. Philo, the Hellenistic Jewish philosopher of Alexandria, calls them Essaei, because of their saintliness. They were a sort of monastic society, bound together by oaths to piety, justice, obedience, honesty, and secrecy. Their three rules were "the love of God, the love of virtue, the love of man". They were ascetics, and generally celibates. The Lord never pronounced woes against them as He did against the Sadducees and Pharisees. Josephus gives their number as 4000.

Established Church, a church officially recognized by the government as a national institution. Established Church, the Church of England.

Eternal City, Rome.

Eternalise, ~ize, vt. make eternal, immortalize with fame.
Ethiopian Orthodox Church, (also called Ethiopian Church), the independent Christian Patriarchate in Ethiopia holding to Monophysite doctrine (that Christ has only one nature). The church recognizes the honorary primacy of the Coptic patriarch of Alexandria. Ethiopia was Christianized in the 4th century. Towards the end of the 5th century, nine monks from Syria, probably Monophysites, are said to have brought monasticism to Ethiopia and encouraged the translation of the Scriptures into Ge'ez language. The Ethiopian Church followed the Coptic Church (in Egypt) when the latter continued to adhere to the Monophysite doctrine after this doctrine had been condemned by the bishops of Rome and Constantinople at the Council of Chalcedon in AD 451. Beginning in the 12th century, the patriarch of Alexandria appointed the Ethiopian archbishop, known as the abuna (Ar. Our father), who was always an Egyptian Coptic monk; in 1929 Ethiopian bishops were also consecrated as his auxiliaries. A native Ethiopian abuna, Basil, was finally appointed in 1950, and in 1959 an autonomous Ethiopian patriarchate was established.
Eucharist

Heaven, and in the 11th century the teaching of Berengar, who denied that any material change in the elements was needed to explain the Eucharist Presence, provoked much stir. Some more precise definition was felt to be desirable and at the Fourth Lateran Council (1215) Transubstantiation of the elements was affirmed.

1. In Protestantism: M. Luther defended a doctrine of Consubstantiation, according to which the bread and the wine and the Body and Blood of Christ coexisted.

2. Swiss Reformation: H. Zwingli affirmed that the Lord's Supper was a memorial rite and that there was no change in the elements.

3. Calvinism: J. Calvin and his followers held an intermediate position. They denied that any change in the elements took place, but maintained that the faithful received the power or virtue of the Body and Blood of Christ, a doctrine that became known as Virtualism.

4. The Church of England: The ambiguous wording of the BCP has permitted the coexistence of a variety of doctrines in the Church of England.

5. RC. Church: The Council of Trent reaffirmed the doctrine of 'Transubstantiation' but since the second Vatican Council some RC. Theologians have explored the notions of 'transignification' and 'transfinalization' to express the mode of the Eucharistic presence.

6. The Sacrifice: It was also widely held that the Eucharist was in some sense a sacrifice, here again the definition was gradual. Among the Reformation theologians, there was a tendency to deny the sacrifice or to explain it in an unreal sense. The Council of Trent affirmed that the Sacrifice of the Mass was propitiatory, that it availed for the living and the dead, and that it did not detract from the sufficiency of the Sacrifice of Calvary. In modern times, there has been considerable discussion about the nature of the Eucharistic sacrifice.
Eucharistic Congresses, International congresses organized by the RC Ch. for promoting devotion to the Blessed Sacrament.

Eucharistic Fast, complete abstinence from food and drink for a period preceding the Communion. The traditional period of the fasting in the West was from the previous midnight. The observance was almost universal in the Middle Ages. It was taken over by the Reformers, but gradually died out among Protestants. In the RC Ch. there has been a tendency to relax and curtail the discipline; in 1964 the period of the fast was reduced to one hour before receiving Communion. In the Eastern Chuch. a strict fast is observed from the time of rising.

Eucharist Prayers, RC Ch. From at least the 6th cent. the Canon of the Mass was the only prayer used in the Roman rite. In 1968, however, the Congregation of Sacred Rites provided three other forms of Eucharistic Prayer, each of which may be used as an alternative to the Canon at the option of the celebrant. Further variations have since been authorized.
eudaemonism, n. the ethical doctrine that personal happiness is the chief good and the proper aim of action, esp. such happiness conceived of in terms of well-being based on virtuous and rational self-realization.

Eulogia, n. Originally, the Eucharist: bread blessed but not consecrated, and given in small pieces to the noncommunicants at Mass, esp. in the Eastern Orthodox Church.

eulogia, n. pl. of eulogium

eulogise, ~ize, vt. praise highly; extol another (alive or dead)
eulogist, n. one who extols another (alive or dead)
eulogium, n. (pl. ~ia or ~iums), eulogy, eulogy, n. speech or writing in praise of person etc., esp. funeral oration

eulogizer, EULOGIST

Euphrates, river flowing from South Eastern Turkey southward through Syria and Iraq, joining the Tigris to form the Shatt al-Arab (c. 2735 km)

Euphrates, (B.), the river; the western boundary of Mesopotamia (= the land between the rivers); one of the rivers of Eden; the river on which Babylon was built:

1. Promised to Abraham's seed: OT. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Ge. 15:18)

2. North Eastern boundary of Solomon's dominion: OT. "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life." (1 Kn. 4:21)
Evangelicalism

1. In the wide sense: The term 'Evangelical' has been applied since the Reformation to the Protestant Churches because of their claim to base their teachings pre-eminently on the Gospel.
2. In Germany and Switzerland: 'Evangelical' was long used esp. of the Lutheran group of Protestant Churches as contrasted with the Calvinist (Reformed) Churches.
3. In the Church of England: The term is currently applied to the school that lays special stress on personal conversion and salvation by faith in the atoning death of Christ. The group

Evangelical Church, The, see next.

Evangelical Church, The, small American Protestant sect, also known as the Albright Brethren after Jacob Albright (1759-1808). Albright broke away from the Methodist Episcopal Church and created for his followers an independent organization, known from 1816 as the Evangelical Association. Internal controversies led to a schism; this was healed in 1922 and the reunited body called itself the Evangelical Church. It joined with the United Brethren in Christ to form the Evangelical United Brethren Church in 1946.

Evangelical Association, The, see next.

Evangelicalism, the good news (poet.)
Evangelical

originated in the 18th cent. to bring reality into religion when a low tone pervaded English life, and it had several points of contact with the Methodist revival. In the 19th cent. it took a leading part in missionary work and social reform. See also Liberalism.

evangelist¹, n. writer of one of the four Gospels (Matthew, Mark, Luke, John); preacher of the gospel; layman doing missionary work

Eve

1. Created: "And the Lord God said, It is not
Eve

220 everlasting
good that the man should be alone; I will make him a help meet for him” (Ge. 2:18)
2. Ate from the tree of knowledge: "And the serpent said unto the woman, Ye shall not surely
die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye
shall be as gods, knowing good and evil.” (Ge. 3:1)
3. Disobedience: "... she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did
die." (Ge. 3:6)
4. Punishment: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception;
in sorrow thou shalt bring forth children” (Ge. 3:16)
5. Curse: "To the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children” (Ge. 3:16)

Eve, (Q.), the word 'Eve' is not mentioned in the (Q.), but Adam's wife. The address is for both of them: "And We said: 'O Adam! Dwell, you and your wife, in the Garden. 'And eat freely from its fruits when and wherever you like; and do not draw near this tree lest you should be wrongdoers.' But Satan slipped them out from what they had been in" (2: 35-36)

Fuelled: "And the serpent said unto the woman, 'Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.’” (Ge. 3:1)

everlasting, (B.), s God: OT. “even from everlasting to everlasting, thou art God.” (Psa. 90: 2)
The son named The Father: OT. ”For unto us a child is born, unto us a son is given and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa. 9: 6)
Salvation of Israel: OT. “But Israel shall be saved in the Lord with an everlasting salvation” (Isa. 45:17)
The cursed and the righteous: NT. “And these shall go away into everlasting punishment: but the righteous into life eternal.” (Mat. 25:46)
Some angels in everlasting chains: NT. “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” (Jude 6)

Sarah (Q.):  "And she bare a son to Abraham in his old age, and when Sarah was ninety years old. And Sarah said, 'God hath made me laugh; who shall live for ever? for I am no more.'” (Ge. 21:5

evensong, n. (Christianity), evening prayer, the Anglican form appointed to be said or sung at evening; the time proper for such.
Evil, adj. & n. bad, harmful; n. evil thing, sin, harm: (B.), (OT):
1. Man: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Ge. 6: 5-6)
2. Two evils of the Chosen people: OT. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13)
3. Obeying what the Lord should send, either good or evil: OT. "... according to all things for which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God"(Jer. 42: 5-6)
4. Evil fruit: NT. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Mat. 7:18)
5. The recompense for evil: NT. "Recompense to no man evil for evil." (Rom. 12:17)

Evil eye, n. supposed power to cause harm by a look.
Evil-eyed, n. one who is supposed to cause harm by his look.
Evil-favoured, adj. having repulsive appearance; ugly
Evil-favouredness, n. (B., A.V.), ugliness, deformity
Evil hour, n. hour of misfortune
Evilly, adv.
Evil-minded, adj. inclined to evil, malicious, wicked
evilness, n. the state of being evil; wickedness
Evil One, the, n. the Devil
Evolutionism, n. doctrine according to which higher forms of life gradually arose out of lower
Excommunication, n. the act of
Excommunicate, v. to expel from the communion of the church; deprive of church
Excommunicable, adj. subject to be punished by excommunication
Excommunication, n. the act of
Excommunicative, adj. same as excommunicatory. (see next)
excommunicatory, adj. of, or pertaining to, excommunication

exegetable, adj. that which is exegetical

exegetical, adj. Pertaining to exegesis, explanatory

exegetics, n. (sing.), the science of exegesis

exegetist, n. EXEGETE., q.v.

exegetic, ~al, adj. Pertaining to exegesis, explanatory

exegetic, adj., abominable, detestable; accused

execute, vt. & i., to curse, to detest; utter curses

execution, n. act of execrating; curse pronounced; that which is executed

execrable, adj. execrable, abominable, detestable; accused

execrator, n. one who execrates

execrative, adj. of or belonging to execration

execration, n. act of execrating; curse pronounced; that which is executed

exemplary, adj. that which is exemplary

exemplify, vt. to serve as an example of

exemplification, n. example; proof, evidence

exemplify, vt. to serve as an example of

exemplify, vt. to serve as an example of

example, n. of the same kind as, or similar to

exercise, n. physical activity

exercise, vt. to practice

exercise, vt. to practice

exercise, vt. to practice

exercise, vt. to practice

exerciser, n. one who exercises

exercitation, n. act of exercising

exegetical, adj. Pertaining to exegesis, explanatory

exegete, n. one who interprets or expounds

existentialism, n. a term covering a number of related doctrines denying objective universal values and holding that a person must create values for himself through action and by living each moment to the full. Supporters of Christian Existentialism have held that an Existentialist standpoint is implicit in the NT, and that to acknowledge the salvation event as part of history only serves to confirm the radical nature of faith, locating salvation not in external events but in an encounter between God and the personal existence.

Existentialism was condemned by the encyclical 'Humani Generis' (1950) of Pope Pius XII, but it has continued to influence some R.C. theologians.

The word 'existentialism' is derived from the Latin word 'existere,' meaning 'to exist.' It was first used in philosophy by Jean-Paul Sartre and Albert Camus in the 20th century.

The existentialist movement is characterized by a focus on the individual's experience and the human condition. It is often associated with a rejection of tradition and authority, and a focus on the individual's freedom and responsibility.

Existentialism has had a significant impact on literature, art, and music, as well as on psychology and other fields. The existentialist approach has been applied to a wide range of topics, including literature, art, politics, and religion.

Existentialism has been criticized for its subjective and relativistic approach to truth and knowledge. However, it continues to be a significant influence on contemporary thought and culture.
extra-liturgical services

exorcist, n. one who exercises or pretends to expel evil spirits by adjuration (also exorciser, -ize); see Minor Orders.

Exorcists, n. pl. (for def. see prec.) (B.), NT. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." (Acts 19:13)

Expiation, n. the act of expiating; the means by which atonement is made; atonement

Expiator, n. one who expiates

Expiatory, adj. of expiation

Expiation, Day of, vow Kirrur

Exsurge, Domine, the bull issued by Leo X in 1520 excommunicating M. Luther. After an unsuccessful appeal for a General Council, Luther broke with the Papacy by publicly burning the bull.

Extracanonical, adj. not part of the Bible

extra-liturgical services, services for which no fixed form is provided in the authorized liturgical formulaires

Exodus, n. a going out, esp. that of the Israelites from Egypt

Exodus, Book of, an OT Book that records the events of the going out of the Israelites from Egypt under Moses and giving of the Law on Mount Sinai. Its authorship has traditionally been ascribed to Moses, but modern critics believe it to be a composite work of a later age. The deliverance was throughout Jewish history regarded as the outstanding instance of God's favour to His chosen people; Christian writers have used the imagery of the Passover with reference to the sacrifice of Christ on Calvary and of the Eucharist.

Exorciser, n. EXORCIST; RC Ch. the third of the minor orders

Exorcism, n. the act of exorcising or expelling evil spirits by certain ceremonies; a formula for exorcising.
extramundane, adj. beyond the material world
extramundane, adj. beyond the limits of a parish

Extreme Unction, ANOINTING OF THE SICK and UNCTION

Ezekiel, (B.), OT. a Hebrew prophet and the successor of Isaiah and Jeremiah:
1. Set to the house of Israel: "... I have set thee a watchman unto the house of Israel" (Ez. 33:7)
2. Abominations of the house of Israel:
"... every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about... for they say, The Lord seeth us not; the Lord hath forsaken the earth." (Es. 8:10,12)
3. Their punishment: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon who is the mark; and begin at my sanctuary. Then they began at the ancient men, which were before the house... And he said unto them, Defile the house, and fill the courts with the slain..."

Eye of God, (Christianity):
The wide open eye symbolizes the omniscience and omnipresence of God — i.e. that God sees all, knows all, and His presence is everywhere. The triangle which surrounds the eye refers to the Holy Trinity — God the Father, God the Son, and God the Holy Spirit. The sun's rays are an additional reference to the omnipresence of God.

This example of the Eye of God is at Mission San Miguel and is located prominently above the altar.

Ezra, (5th-4th cents. BC), religious leader of the Jews who returned from exile in Babylon, reformer who reconstituted the Jewish community on the basis of the Torah (Law, or the regulations of the first five books of the OT.). His efforts did much to give Jewish religion the form that was to characterize it for centuries after; thus Ezra has been called the father of i.e. the specific form the Jewish religion took after the Babylonian Exile. Later tradition regarded him as no less than a second Moses. Ezra is the Greek form of Esdras whose name is attached to two Apocryphal Books (Esdras, First & Second Books, q.v.).

Ezra, Fourth Book of, also called (Ezra, Apocalypse): see Esdras, Second Book of.

Ezra, Greek: see Esdras, First Book of.
by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

(2 Chr. 7:14)

Fabian, adj. & n. 1. Employing cautious and dilatory strategy to wore out an enemy; 2. n. Member of or sympathizer with Fabian Society

Fabian Society, society (of socialists) aiming at gradual social change

fable, n. story, esp. of supernatural character, not founded on fact; (coll.) myths, legendary tales; false state, lie; thing only supernatural.

fabled, p.p. of fable: celebrated in fable, legendary, fictitious.

fabler, n. writer or narrator of fictions.

Fabliau, n. (pl. -x) metrical tale in early French poetry, often coarsely humorous.

Fabulise, -ize, vi. write or speak in fables

Fabulist, n. one who invents fables.

Fabulosity, n. incredibility, absurdity, exaggeration in telling fables.

Fabulous, adj. unhistorical, legendary; incredible.

Face¹, n. front of head from forehead to chin

Face², n. (B.), (OT.) Face of God:

1. Seen by Jacob: "... for I have seen God face to face, and my life is preserved." (Ge. 32:30)

2. Seen by Moses: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33:11)

3. Against evildoers. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." (Psa. 34:16)

4. To be sought: "If my people, which are called..."
faith and order, a branch of the Ecumenical Movement by which Conferences were organized at Lausanne in 1927 and at Edinburgh in 1937. It was absorbed into the World Council of Churches.

Faith-cure, n. (B.), system of belief based on James 5:15, holding that sickness may be cured without medical advice or appliances, if the prayer of Christians be accompanied in the sufferer by true faith.

Faith, n. (Q.), belief in religious doctrines:

1. Response to Faith: "Our Lord! We have heard somebody inviting (us) to Faith: 'Believe in your Lord!' And we believed." (3:193)

2. The Faith of Muhammad: "And thus, We have inspired you a Reviving Book of Our own: (before which) you have not known what the Book is, or what Faith is—a Book of which We are making a Light to guide those whom We will of Our worshippers. You, indeed, are guiding for the right path." (42:52)

3. Endeared and Beautified: "And know that among you is the Messenger of Allah; if he obeys you in much of what you say you will be in trouble. But Allah has endowed the Faith to you and beautified it in your hearts, and has made disbelief and excess and disobedience hateful to you. Such are the rightly guided." (49:7)

Faithful1, adj. & n. showing faith; loyal, constant, conscientious, trustworthy; true to fact, to the original, etc.; true believer.

Faithful2, see Amin, Al-

faithless, n. without faith or belief; not believing esp. in God; not adhering to promises, duty, etc.; adulterous; untrustworthy; delusive, false to promises; unreliable.

Faithless: (Det. Law) 2. without faith or belief; not believing esp. in God; not adhering to promises, duty, etc.; adulterous; untrustworthy; delusive, false to promises; unreliable.
fallacious, adj. of the nature of fallacy;

Fall, The, n. (B.), the first act of disobedience of Adam and Eve whereby man lost primal innocence. acc. to Ge. 2 f., Eve, tempted by a serpent, ate the forbidden fruit of the 'tree of the knowledge of good and evil' and induced Adam to likewise. The punishment was the expulsion from the Garden of Eden, the imposition of toilsome work on Adam and the pains of childbirth on Eve, and the decree of perpetual enmity between the serpent and man. The Biblical narrative teaches that sin arose by human choice and that all human life has thereby been radically changed for the worse, so that its actual state is different from that prepared for it by the Creator. There has been much debate about the ultimate origin of the evil manifested in Adam and Eve's sin and about the nature and extent of the consequences for mankind.
1. Accusing the blameless: “And that who commits a fault or a sin and ascribes it to an innocent, will be accountable for the grave sin of falsehood.” (4:112)

2. The Jews, accusers of Mary: “…And for their disbelief and for telling grave falsehood about Mary…” (4:156)

3. Injuring the blameless: “…And those who injure blameless believing men or women will be accountable for the grave sin of falsehood” (33:58)

falsehood, n. (Q.), the state or quality of being false, want of truth
familial

have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." (lev. 19:31)

3. Saul destroys: OT. "And Saul had put away those that had familiar spirits, and the wizards, out of the land." (1 Sam. 28: 3)

4. Manasseh deals with them: OT. "... and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger."

(2 Kng. 21:6)

5. Paul casts out: NT. "a certain damsel possessed with a spirit of divination... But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." (Acts 16: 16, 18)

Faraglit

family, n. the household, or all those who live in one house (as parents, children, servants); parents and their children; the descendants of one common progenitor; race; a group of people related to one another, or otherwise connected.

family Bible, a large Bible for family worship with a page for recording family events

Family of Imran, (Q.)

1. Title of the 3rd Surah in the Qur'an.

2. Among those whom Allah chose: Allah did choose Adam and Noah and the Family of Ibrahim and the Family of 'Imran from among the worlds." (3:33)

fanatic, adj. one unreasonably zealous, esp. in religion

fanatical, adv. fanatic

fanaticalness, n. FANATICISM

fanaticism, n. wild and excessive religious or other enthusiasm

fanon, n. short cape worn by the Pope in High Mass

Faraqlit, [Gk.], the word occurs in the original Greek text of the Gospel according to John as Paracletos, [the Gk 'P' is pronounced 'F'], it is also spelt Periclytos meaning: 'Praised', the Greek equivalent of the Arabic Mahmoud, Ahmád, and Muhammad. In modern translations the Gk word Periclytos disappears and is replaced by the word "Comforter".

NT. "Nevertheless I tell you the truth; It is
Faruk

expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7)

The promised “Comforter” was believed by many Christian communities of the East to be a prophet to come, and most of them accepted Muhammad as that prophet; Muslim scholars assert that the word Faraqlit originally means The Praised One (Ahmad) in the following verse:

(Q.) “And Jesus son of Mary said: ‘O Children of Israel! I am the messenger of Allah to you, confirming that which was revealed before me in the Torah, and bringing glad tidings of a messenger who comes after me, whose name is the Praised One (Ar. Ahmad).’ But when he has come to them with clear signs, they say: ‘This is mere magic.’ ”

(61:6) الفرقان: [أُنْفَشَتْ بِالْوَنَائِ] وَقَدْ كَتَبْنَا فِي الإِلَيْلِ فَرَقَانٍ وَاَنْفَشَتْنَاهُ بِنَهَارِ الْخَوْفِ “F” فَمَا هِيَ الْعَادَةُ فِي نَهَارِ الْخَوْفِ’’

Paracletos and Periclytos were both terms used in early Christianity to refer to the “Comforter” promised by Jesus. Muhammad was believed by many Christians in the East to be this “Comforter,” and Muslim scholars assert that the word Faraqlit originally means “The Praised One” (Ahmad) in the following verse:

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(61:6)

Faruk, al- [Ar. lit. distinguisher between right and wrong]. The surname of 'Umar ibn Al-Khattab given to him by the Prophet Muhammad who said: “Allah has put the truth on Umar's tongue and heart. He is the Farouk (Distinguisher) between right and wrong.”

الفاوق: لقب عمر بن الخطاب الذي قبله به النبي محمد عليه السلام إذ قال: “إِنَّ اللَّهُ جَعَلَ الْحَقَّ عَلَى لَسانِ عَمَّارِ وَقَلِبِهِ وَوُجُودُهُ فِي يَدِ اللَّهِ”.

Faruk

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Fast, n. (B.), abstention from all or some kinds of food:

1. Of Moses: 40 days: OT. “And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water.” (Ex. 34:28)

2. Of David: 7 days: OT. “And it came to pass on the seventh day, that the child died... And he said, While the child was yet alive, I fasted and wept... But now he is dead, wherefore should I fast?” (2 Sam. 12:18, 22, 23)

3. Of Elijah: 40 days: OT. “And the angel of the Lord came again the second time, and touched him, and said, ‘Arise and eat; because the journey is too great for thee.’ And he arose, and did eat, and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.” (1 Kn. 19:7-9)

4. Of Christ: 40 days: NT. “And when he had fasted forty days and forty nights, he was afterward amazed.” (Mat. 4:2)

5-صوم دواد: 7 أيام: (ع. ق)’وكان في اليوم السابع أن

الود مات... قالوا: كان الوالد حين صمت وجبت. وان: وقد مات: 64:210ود (ع. ق)’فب مث ما هم لواء ثانية

فما واحف لان لأن المسافة كبيرة عليه. فقام، وأكل

ورشب سربر بعده تلك الأكلة أربعين ليلة وأربعين ليلة إلى

(الدول القطر: 19) هب ينح Fast’, (Q.). the fourth of the Five Pillars of Islam. It implies abstention from all kinds of food, drink, and sensuous practices, from dawn to sunset, during the whole month of Ramadan.

1. The Month of Ramadan: “Ramadan is the month in which the Qur'an was revealed to guide mankind and to show them what is right and what is wrong. And Whosoever of you is able should fast.” (2:185)

2. A Duty: “O you who believe! Fasting is ordained for you, as it was ordained for those
Fasts

before you, that you may be righteous.” (2: 183)

3. Exemption: “Fasting of Ramadan is but for a certain number of days; and he who is sick or on a journey among you should fast the same number of other days; and he who cannot endure it should make amends by feeding a person in need (for each day)” (2:184)

4. Duration: “... eat and drink until the first light of dawn, and keep fasting until nightfall.” (2:187)

Fasting and Fasts, (Judaism & Christianity): fasting, as a penitential discipline, is designed to strengthen the spiritual life by weakening the attractions of sensual pleasures. It was practiced in Judaism and recommended by Christ both by His example and His teaching. In the early Church regular weekly fast days were established, notably Friday and for some time also Wednesday or Saturday. The fast of Lent came to extend to 40 days before Easter. The Eastern Ch. added three further periods of fasting.

In early times fasting meant complete abstinence from food during the whole or part of the day. In the East it is still strictly observed with strictness. In modern RC. practice fasting generally means one chief meal with a light collation in the morning and evening, and also demands abstention from meat; days of abstinence have been distinguished from fast days since 1781.

Fasts

The only two fast days remaining in the RC Ch. are Ash Wednesday and Good Friday. In the Ch. of England days of fasting are mentioned in the 1969 Canons, but no specific instructions are given for the mode of their observance.

Father

Father, God the, (Christian Theol.)

God: the First Person of the Trinity

渎 harassment

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Faust

Fatimid Caliphate, the Caliphate which was established by 'Ubaid Allah Al-Mahdi in North Africa and extended to include Egypt, Syria, Lebanon, and Palestine. The Caliphate lasted from 909 to 1171. There were in all fourteen Caliphs:

1. 'Ubaid Allah Al-Mahdi (909-934)
2. Al-Qa'im Bi-Amr Llah (934-946)
3. Al-Mansour (946-953)
4. Al-Mu'iz Lidin Llah (953-975)
5. Al-Aziz Bi-Llah (975-996)
6. Al-Hakim bi-Amri Llah (996-1021)
7. Az-Zahir (1021-1036)
8. Al-Mustansir Bi-Llah (1036-1094)
9. Al-Musta'li Bi-Llah (1094-1101)
10. Al-Amir Bi-Ahkam Llah (1101-1130)
11. Al-Hafiz Lidin Llah (1130-1149)
12. Al-Zafir Bi-Amr Llah (1149-1154)
13. Al-Fa'iz Bi-Nasr Llah (1154-1160)
14. Al-'Adid Lidin Llah (1160-1171)

Fatimids, see prec Fatwa, (Islam), decision of the Islamic law; casuistry.

Fatima, a small town in Portugal, famous as a place of pilgrimage. In 1917 three illiterate children saw visions of a woman who declared herself to be "Our Lady of the Rosary", told them to recite the Rosary daily, and asked for a chapel to be built in her honour.

Fatima, daughter of the Prophet Muhammad, and wife of Ali ibn Abi Talib, from whom the posterity of the Prophet descends. The Muslim Shi'a took her name as a title of their Caliphate which they established, i.e. Fatimid Caliphate.

Fátimah az-Zahra', daughter of the Prophet Muhammad, and wife of Ali ibn Abi Talib, and mother of Al-Hassan and Al-Hussein, from whom the posterity of the Prophet descends. The Muslim Shi'a took her name as a title of their Caliphate which they established, i.e. Fatimid Caliphate.

Faust, (also called Faustus or Doctor Faustus), hero of one of the most durable legends in Western folklore and literature, the story of a German necromancer or alchemist who sold his soul to the devil in exchange for knowledge and power, see also Mephistopheles.

Fátimíd, adj. of or relating to Fatimid Caliphate or Dynasty.
Faustus
Faustus, [L.], FAUST see prec.
faux pas, n. [Fr.], a mistake
Fayyüm Gospel Fragment, a 3rd century papyrus fragment, discovered in 1882, in Fayyum, Egypt, which contains an imperfect prediction of St. Peter's denial, akin to that mentioned in the Gospel acc. to Mk.: NT. “But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even, in this night, before the cock crow twice, thou shalt deny me thrice.”
(Mk.14: 29-30)
Muhammad

Feast

Feast of Purim, (Judaism), the feast of Lots held about 1st of March, in which the Jews commemorate their deliverance from the plot of Haman: (B.) (OT): “...they cast Pur, that is, the lot, before Haman from day to day, and from month to month....” (Es. 3: 7 ff.)

Feast of the Lord thy God, (B.)

Feast of the Lamb, 1st day of the Jewish Passover, commemorating the night of escape from Egypt

Feast of the Lord's Supper, the Lord's Supper, the Christian commemoration of the Last Supper of Jesus with his disciples, in which the church partakes of bread and wine as symbols of the body and blood of Jesus, the sacrifice for the sins of the world.

Feast of Tabernacles, a week-long festival celebrated by the Israelites during the autumn harvest season, commemorating God's provision for their ancestors in the desert and the celebration of the tabernacle

Feast of the Dedication of the Temple, the feast that commemorates the dedication of the second temple by King Zerubbabel in the year 520 BC.

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Fichte, Johann Gottlieb, (1762-1814) German philosopher. According to him the objects of our knowledge are the product of the consciousness of the ego as regards both their matter and their form. This ego, however, is not the individual T but the Absolute Ego, which can be known only by philosophical intuition. It develops in three phases. In the first it posits itself, in the second it posits a non-ego against itself, and in the last it posits itself as limited by the non-ego. According to Fichte God is the Absolute Ego, 'the living operative moral order'; but He is not to be conceived as personal. True religion consists in 'joyously doing right'. When society has reached a condition in which morality is the norm, the Church will be unnecessary.

Fideism, n. The view that everything that can be known with certainty about God or divine things is known only by faith and never by reason alone.
Fiend

Fiend, n. the Devil; evil spirit, demon; person of superhuman wickedness, esp. cruelty; person causing mischief.

Fiendish, adj. of or like a fiend; devilish; inhumanly wicked or cruel; extremely vexatious or difficult.

Fiendishly, adv.

Fiendishness, n. the state of being fiendish.

Fiendly, see FIENDISHLY.

 Fiesta, n. a religious festival; esp. a saint's day.

Fifth, adj. one of equal five parts. (Q.) "And know that whatever you may gain in war, one fifth of which should be divided up for (the Cause of) Allah and the Messenger, and those who are related to the Prophet, and the orphans and those who are in need and the wayfarer." (8:41)

Fifth Monarchy, (B.) OT. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44)

Fifth Monarchy Men, a fanatical sect of the mid-17th cent. in England whose members aimed at bringing in the Fifth Monarchy (Dan. 2:44) which should succeed the empires of Assyria, Persia, Greece, and Rome. After unsuccessful risings in 1657 and 1661, their leaders were beheaded and the sect died out.

Fighting

1. God Fights: OT. (RV.) "The Lord will fight for you; so say no more ... the Lord looked down on the Egyptian army through the pillar of fire and cloud, and he threw them into a panic. He clogged their chariot wheels and made them drag along heavily, so that the Egyptians said: 'It is the Lord fighting for Israel against Egypt; let us flee.' " (Ex. 14: 14, 24-25)

2. One can rout a thousand: OT. (RV.) "One of you can rout a thousand, because the Lord your
Filioque

6. Moses and his people: “So go, you and your Lord, to fight; as for us we will remain here” (5: 24)

Fighting

God fights for you, as he promised.” (Jos. 23: 10)

3. The good fight: NT. “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.” (1 Tim. 6:12)

4. From where does it come? NT. “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” (James 4:1)

Fighting (Q.):

1. Do not begin hostilities: “Fight in the way of Allah against those who fight you, but do not begin hostilities. Allah does not like aggressors.” (2:190)

2. Those who are fought: “Those who are fought are allowed to fight, for they have been wronged. Allah is Able to give them victory.” (22: 39)

3. Fighting is ordained: “Fighting is ordained for you, though it may be hateful to you; but you may hate something which is good for you, and you may love something which is bad for you. Allah knows, but you do not know.” (2:216)

4. Fight against the supporters of the devil: “Those who believe fight in the way of Allah; and those who disbelieve fight in the way of Satan. So fight against the supporters of the devil. The devil’s strategy is weak indeed.” (4:76)

5. If two groups of the believers fight each other: “And if two groups of the believers fight each other you should reconcile them. But if one of them transgresses you should fight that which transgresses until it responds to what is ordained by Allah.” (49:9)
Finding of the Cross, INVENTION OF THE CROSS

Finger of God, n. (B.)

1. Lice: OT. “... So there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God...”
   (Ex. 8: 18-19)

2. The two tablets of stone: OT. “And the Lord delivered unto me two tables of stone written with the finger of God.”
   (Deu. 9: 10)

Fire, (B.)

1. The Lord in a pillar of fire: OT. “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.”
   (Ex. 13: 21)

2. Fire is not to be kindled on Sabbath: OT. “Ye shall kindle no fire throughout your habitations upon the Sabbath day.”
   (Ex. 35: 3)

3. Emblem of God’s word: OT. “Is not my word like as a fire? Saith the Lord; and like a hammer that breaketh the rock in pieces?...”
   (Jer. 23: 29)

4. God is a consuming fire: NT. “... we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.”
   (Heb. 12: 28-29)

Finding

Fire

1. Iblis: “You created me of fire and created him of clay.” (7:12)

2. The jinn: “And He created the jinn from blackened flame of fire.” (55:15)

3. The Jews: “They said: ‘The Fire will not touch us but for a certain number of days.’ They were deluded in their religion by their own lies.”
   (3: 24)

4. The disbelievers: “The possessions and the children of those who disbelieve will be of no avail in warding off the torture of Allah; and such are the dwellers of the Fire in which they will eternally abide.” (3:116)

5. The hypocrites: “The pretended believers will helplessly be in the lowest part of the Fire” (4:145)

6. Nūh’s wife and Lūt’s wife: “Allah gives to those who disbelieve the example of the woman of Nûh and that of the woman of Lût who were married to two of Our righteous worshippers and betrayed them. Yet, Our two righteous worshippers will avail their two wives nothing; and it will be said: ‘Enter the Fire along with those who are entering.’ ”
   (66:10)

7. Reward of Allah’s enemies: “Such is the reward of the enemies of Allah the Fire in which they shall eternally abide, a rightful reward for their denial of Our Signs.”
   (41:28)

8. Ibrahim: “Allah saved him from the Fire.”
   (29:24)

   (27: 7)

10. The triumphant: “And he who is pushed away from the Fire and made to enter Paradise is triumphant.”
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Finding of the Cross, Invention or THE CROSS

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    (3:185)
5. Killed in Egypt: OT. "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts." (Ex. 11:4-5)

First, The, (Islam), One of the Beautiful Names of Allah in the (Q.): "He is the First and the Last, the Perceptible and the Imperceptible, Who knows all things." (57:3)

Firstborn, (B.)
1. His claims: OT. "... giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." (Deu.21:17)

Firstfruits, (Judaism): Second Annual Feast: (B.) "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread... and the feast of harvest, the firstfruits of thy labor... and the feast of ingathering, which is in the end of the year..." (Ex.23:14, 16)

Fish, in Christian art and literature the fish is a symbol of Christ, also sometimes of the newly baptized and of the Eucharist. In modern times, some associations of the Ch. Of England, willing to help those in need, have adopted the symbol of a fish.

From early times fish has taken the place of meat on days of fasting and abstinence. This symbol is very old in the primitive Christian images; by the elapse of centuries, this image was developed as follows:
Five Foundations of Islam,
1. To testify that there is no god save Allah, and that Muhammad is his messenger;
2. To perform five daily prayers;
3. To pay the ZAKAT (2.5% of the annual surplus);
4. To fast days of the whole month of Ramadan (from sunrise to sunset);
5. To perform the pilgrimage to Makkah once in a lifetime for those who can.

Five Sacred Wounds, (Christianity), the opening of the Lord's side and the piercing of His hands and feet. Devotion to the Five Wounds developed in the Middle Ages. It was fostered by the Stigmatization of St. Francis of Assisi. Preference was soon given to the wound in the side; this gradually led to the cult of the Sacred Heart, q.q.v.

Five Glorious Mysteries, (of the Rosary), The third chaplet of the Rosary, consisting of: 1. Resurrection, 2. Assumption of the BVM; and 5. The Coronation of the BVM.

Five Joyful Mysteries, (of the Rosary), the first chaplet of the Rosary, consisting of 1. Annunciation; 2. Visitation;
Five Sorrowful Mysteries, (of the Rosary), the second chaplet of the Rosary, consisting of 1. the Agony in Gethsemane; 2., the Scourging; 3. the Crowning with Thorns; 4. the Carrying of the Cross; 5. and the Crucifixion

**Flame, n. (B.), the gleam or blaze of fire:**
1. In the Garden of Eden: OT. “And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever... So he drove out the man: and he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.”
   
   (Ge. 3: 22, 24)

2. Angel ascended in the flame of the altar: OT. “For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar” (Jud. 13: 20)

3. The Lord renders his rebuke with flames: OT. “For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.” (Isa. 66: 15)

4. The disbelievers: “Allah curses the
disbelievers, and prepares for them a flaming
Fire." (33:64)

1. Swine flesh is forbidden: "He forbids you
carrion, and blood, and swine flesh." (2:173)
2. In Paradise: "... And flesh of fowls that they
desire..." (56:21)

Flesh', n. (B.): soft substance between skin
and bones, esp. muscular part of animal bodies.
1. Allowed to be eaten, but not with its blood:
OT. "Every moving thing that liveth shall be
meat for you; even as the green herb have I given
you all things. But flesh with the life thereof,
which is the blood thereof, shall ye not eat."
(Ge. 9: 3-4)

2. Contrasted with spirit: NT. "That which is
born of the flesh is flesh; and that which is born
of the Spirit is spirit."
(John 3: 6)
3. God is manifested in the flesh: NT. "And the
Word was made flesh, and dwelt among us..."
(John 1: 14)

Flood', (B.), DELUGE! 'flood of waters' which,
according to Ge. 6:5-9:17, God brought upon
the earth to destroy all flesh because of the
wickedness of the human race, only Noah and
his family, with specimens of animal life, being
preserved in the Ark to repeople the earth.
Parallel flood stories are found in Mesopotamian
sources.
Fontevrault, Order of, a ‘double order’ of monks and nuns, living together under the rule of one abbess, though in separate convents. The abbey of Fontevrault in France was founded in 1100 by Robert d’Arbrissel and given a constitution c. 1115. It disappeared in the French Revolution but was revived as an order for women only in 1806.

The union with the Byzantine Greeks was challenged by popular resentment in Constantinople. The city was captured by the Turks in 1453 and the union ceased; that with Armenia lasted until 1475. Exact information about the other unions is lacking. The importance of the Council lies in its definition of doctrine and in the principle it established for Church union: (unity of faith with diversity of rite.)

Florence, Council of, (1438-1445). The Council met successively at Ferrara (1438-9), Florence (1439-1443), and Rome (1443-1445). Its chief object was reunion with the Greek Byzantine Church which sought support from the Western Church against the Turks. The main points of controversy were the Double Procession of the Holy Spirit, the use of unleavened bread in the Eucharist, the doctrine of the purgatory, and the primacy of the Pope. The Filioque clause presented particular difficulty, but its legitimacy was eventually accepted by the Byzantine Greeks. The Decree of Union was signed on 5 July 1439 and promulgated the following day. After the Byzantine Greeks had left, the Council continued in session. All members of the Council of Basel were declared heretics and excommunicated and the superiority of the Pope over Councils was affirmed. Union was established with the Armenians in 1439, with the Copts in 1442, and with various other Eastern Churches.

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Foot
Foot1, n. (B.),
1. The Tree of the Garden is good for food:
OT. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat."

(Ge. 3: 6)
2. Man ate angels' food: OT. "Man did eat angels' food: he sent them meat to the full."

(Psa. 78:25)

Foot2, (Q.),
1. The Jews: "And you said: 'O Moses! We are loosing patience with one kind of food; so call upon your Lord to bring for us of that which the earth grows..."

(2: 61)
2. All food was not forbidden the Children of Israel: "All food was lawful to the Children of Israel, save that which Israel forbade himself, before the Torah was sent down."

(3: 93)
3. Jesus and his mother ate food: "Christ son of Mary was not but a messenger preceded by other messengers, and his mother was faithful, and they both ate food. Ponder how they are misled though We show them clear Signs!"

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4. The Prophet Muhammad and the messengers before him: "And they say: 'How such a messenger does eat food and walk in the markets!'... And all the messengers We sent before you ate food and walked in the markets."

(25: 7, 20)

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Foot-Washing, (also Pedilavium), (B.), a ceremony performed in the liturgy on Maundy Thursday, in memory of Christ's action before the Last Supper: NT. "After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

(John 13:5)
Forbidden degrees of marriage: “You are forbidden your mothers, and your daughters, and your sisters, and your fathers’ sisters, and...
forget, vt. to forget beforehand, to forget the Lord: "Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." (Deu. 6:12)

foreknow, vt. to know beforehand, to foresee

foreknowledge, n. knowing of something before it happens or exists; prescience

forename, n. the first or Christian name

foreordain, vt. arrange beforehand, predestine; predestinate

foreordination, n. predestination

foresee, vt. see beforehand; foreknow

foretell, vt. tell beforehand; prophesy; predict

foreteller, n. one who foretells or predicts

forever, adv. for ever, for all time to come; everlastingly, eternally

forevermore, FOREVER

forget, vt. (B.), OT: fail to recall; put out of mind; neglect,

Do not forget the Lord: "Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." (Deu. 6:12)
Forgive, adj. capable of being forgiven

Forgive', vt. remit; pardon offender, etc. (B.)

1. Of Joseph: OT. "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil" (Ge.50:17)

2. Prayer of David: OT. "Look upon mine affliction and my pain; and forgive all my sins." (Psa. 25:16)

3. Prayer of Solomon: OT. "And hearken thou to the supplication of thy servant. and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." (1 Kn. 8:30)

4. Prayer of Jesus: NT. "Then said Jesus, Father, forgive them; for they know not what they do" (Lu.23:34)

5. Promised: OT. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their Wicked ways; then will I hear from heaven, and Will forgive their sin, and will heal their land" (2 Chr. 7:14)
Forgiveness

 Forgiveness, n. (B.) belongs to the Lord: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him" (Da. 9:9).

1. Prayer of Adam and Eve: "They said: 'Our Lord! We have wronged ourselves. If You do not forgive us and show us mercy, we will surely be among the losers!' " (7:23)

2. Prayer of Noah: "My Lord! Forgive me and my parents and the believers who enter my house, and all believers, men and women, and give the wrong-doers nothing but more ruin." (71:28)

3. Prayer of Abraham: "My Lord! Enable me and my offspring to observe prayers; our Lord! May You accept my prayer! Our Lord! Forgive me and my parents and the believers on the day of Judgement." (14:40-41)

4. Prayer of Solomon: "He said: 'My Lord! Forgive me and bestow on me such power as will not be given to any other. Everything is bestowed by You.' " (38:35)

5. Prayer of Moses: "He said: 'My Lord! Forgive me and forgive my brother and show us Your mercy; You are the Most Merciful!'" (7:151)

6. Prayer of Jesus: "If You torture them, they are your slaves, and if You forgive them, You are the Mighty, the Wise." (5:116)

7. Prayer of the believers: "Our Lord! Do not punish us when we forget or err; our Lord! Do not encumber us with such burdens as You did with those who were before us; our Lord! Do not burden us with what we cannot bear; and pardon us, and forgive us, and show us mercy! And give us victory over those who do not believe, You are our Supporter" (2:286)

Forgiveness, n. (Q.), (see also seek forgiveness)

1. Those who are killed or die for the cause of Allah: "If you are killed, or die, for the cause of Allah, He will forgive you and show you mercy--that is better than all that they amass." (3:157)

2. Those who believe and do good works: "Allah promises to give those who believe and do good works forgiveness and a great reward." (5:9)

3. Those who endure: "... those who endure and do good works will have forgiveness and a great reward." (11:11)

4. Those who deserve forgiveness: "Allah has prepared forgiveness and a great reward for Muslim men and women who believe, and who are devout, and who are truthful, and who are patient, and who are humble, and who are charitable, and who fast, and who guard their chastity, and who remember Allah much" (33:35)

5. The promise of Allah: "The devil leads you to poverty and enjoins on you viciousness. But Allah promises you His forgiveness and bountiful.
forgiver

Allah is All-Embracing, All-Knowing.” (2:268)

6. Make haste: “Make haste for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who fear Allah.”

(3:133)

forgiver, n. one who forgives

Forgiver, The, (Islam) one of the Beautiful Names of Allah, (see also Pardoner, The)

Forgiving, n. forgivingness

Forgiving, The, (Q.)

“Allah is Forgiving, Merciful”

(2:282)

forgivingly, adv.

Forgotten, (p & pp. of forget), (Q.), “Birth-throes brought her to the trunk of a palm-tree; she said: ‘would that I had died before and become something forgotten!’ Then a voice cried to her from afar: ‘Grieve not! Your Lord has given you a brook running by your side.’”

(19:23-24)

تملکلا نآرقلا فر فسنم

لكشلا موهفم بعل :)ةفسلف( لكشلا ءىشلا اه رهظي ىلا ةينانويلا ةفسلفلا ةسرامع. ةلصتملا ءايشألل ريغتملا لكشلا نع القتسم هيلإ رظنلاب ةيسردملا ةفسلفلا ىف وهو ؛ساوحلا ددحي ىذلا ىرهوجلا أدبملا .هيلع ىه ام ىلع نوكت ءايشألا ةعيبط' ىأ فلاب .لكشلا نأ ىري ةيسنكلا رارسألا

Formula, n. (Christianity), exact statement of religious faith or doctrine

In Scholastic philosophy it was the intrinsic determining principle of things that is the 'nature' of things by which they are what they are. In the theology of the Sacraments the form is held to consist of the words which give significance to the sacramental use to which the matter is being put; thus in Baptism the matter of the Sacrament is water, whereas the form consists of the Trinitarian formula.

Allah is Forgiving, Merciful” (2:182)

 Forgiver, n. Forgiven, (p & pp. of forgiver), (Q.), “Birth-throes brought her to the trunk of a palm-tree; she said: ‘would that I had died before and become something forgotten!’ Then a voice cried to her from afar: ‘Grieve not! Your Lord has given you a brook running by your side.’”

(19:23-24)
forty

fortune-teller, n. one who professes to foretell one's fortune

fortune-telling, n. foretelling one's fortune

forty days, (B.),

1. Flood on earth: OT. "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth." (Ge.7:17)

2. Giving of the law to Moses: OT. "And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights" (Ex.24:16)

3. Spying Canaan: OT. "And the Lord spake unto Moses saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel... And they returned from searching of the land after forty days." (Num. 13:1-2, 25)

4. Goliath's defiance: OT. "And the Philistine drew near morning and evening, and presented himself forty days." (1 Sam. 17:16)

5. Elijah's journey to Horeb the mount of God: OT. "And he arose, and did eat and drink, and went in the strength of that meal forty days and forty nights unto Horeb the mount of God." (1 Kn. 19:8)

6. Jonah's warning to Nineveh: OT. "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." (Jonah 3:4)

7. Fasting of the Lord: NT. "... being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3)

8. Christ's appearances during forty days: NT. "... being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3)

Arabic text:

الكلية، العربية: الإفراز في الإنسان بالشكل أو بالعرف

FORMALISM

formalism, n. excessive adherence of prescribed form or conventional usage without regard to inner significance, esp. in religion

formalist, n. supporter of formalism (see prec.)

formalistic, adj. pertaining to formalism

formicate, vi. to commit fornication

fornication, n. (B) voluntary sexual intercourse between unmarried persons; if one is married it is regarded (esp. Biblical) adultery: OT. "If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel."

(Deu. 22:22)

Fornication 2, n. (for def. see prec.) (Q.).

* "And avoid adultery and fornication. It is a shameful deed and an evil way" (17:32)

* "Scourge each one of the adulterer and the adulteress with a hundred stripes. And, if you believe in Allah and the Last Day, show both of them no pity, for you are applying the laws of Allah. A party of believers should witness their punishment"

(24: 2)

Fornicator, n. one who commits fornication

fornicatress, n. woman committing fornication

fornicate, vi. to commit fornication

fornication, n. (B) voluntary sexual intercourse between unmarried persons; if one is married it is regarded (esp. Biblical) adultery: OT. "If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel."

(Deu. 22:22)

formalism

formalism, n. excessive adherence of prescribed form or conventional usage without regard to inner significance, esp. in religion

formalist, n. supporter of formalism (see prec.)

formalistic, adj. pertaining to formalism

formicate, vi. to commit fornication (q.v.)
fossors, [L. grave-diggers]. In early Christian times the Fossors were regarded as inferior clergymen, and in the late 4th and early 5th centuries they formed powerful corporations controlling the management of the catacombs:

- 34-fours, [L. grave-diggers].
- 251-four nights.

3. Forty years of abhorrence: (R.V.) OT. "For forty years I abhorred that generation and said: 'They are a people whose hearts are astray, who do not discern my ways.' Therefore I vowed in may anger: 'They shall never enter my rest.' " (Psa. 95: 10)

2. A Muslim reaching forty years of age: ' And when he attains his maturity and reaches forty years, he says: 'My Lord! Inspire me to thank Your kindness with which You have favoured me and my parents, and to do what is good to please You. And make my offspring righteous. 1 am turning to You in repentance, being one of the Muslims.' (46: 15)

1. Wandering of the Children of Israel: "Allah said: ...they will be forbidden from entering the land for forty years during which they will wander in the wilderness. And do not feel sorrow for the transgressors." (5:26)

forty nights, (Q.)

1. The appointment of Moses: "We appointed for Moses forty nights, and you wrongfully worshipped the calf after his departure." (2:51)
2. Completion of Moses' appointment: "... and he completed the whole time of forty nights appointed by his Lord." (7:142)

forty nights, (Q.)

1. Your children shall wander forty years: OT. "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness." (Num.14: 33)
2. They ate manna for forty years: OT. "And the Children of Israel did eat manna forty years;"
foster

The word is borrowed from the Arabic and is used in the classical Arabic. It means "to bring up or nurse, esp. a child not one's own; to put a child into the care of one not its parent; to treat, e.g. the elderly, in a similar fashion; to encourage, to promote"

foster, vt. to bring up or nurse, esp. a child not one's own; to put a child into the care of one not its parent; to treat, e.g. the elderly, in a similar fashion; to encourage, to promote

fosterage, n. fostering

foster brother1, (Islam): a male child who is a brother of a female child because he was nursed, in his infancy, by her mother's milk, and vice versa; such male is forbidden to be married to that female or her mother, see forbidden2, 5.

foster brother2, a male child nursed or brought up with a child or children of different parents

foster child, a child nursed or brought up by one who is not its parent.

foster child, a child nursed or brought up by one who is not its parent.

foster daughter, female foster child

foster father, one who brings up a child in place of its father

fosterling, a foster child

foster mother1, woman who nurses or brings up a child in place of its mother

foster mother2, (Q), a woman that suckled a child who is not hers: "You are Forbidden ... and your foster mothers..." (4: 23)

foster parent, one who brings up a child not his or her own

foster sister, a female child who is a sister of a male child because she was nursed, in her infancy, by his mother's milk; such female is forbidden to be married to that male or his father,
Francis began. When he returned to Assisi, after being disowned by his father, he devoted himself to repairing a ruined church. In 1208, hearing the Lord's words read in church bidding His disciples "And as ye go, preach, saying, The kingdom of heavens is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils...." (Mat. 10: 7-19) Francis understood them as a personal call and set out to save souls. He soon gathered a band of followers. He drew up for himself and his associates a simple rule of life ('Regula Prmimitiva), based on sayings from the Gospels, and on a visit to Rome in 1209-10 he secured the approval of it by Innocent III. In 1212 St. Claire, who founded a similar society for women, accepted his ideals. In 1219 he went on a preaching tour in Eastern Europe and Egypt; during his absence direction of the Franciscan Order passed into other hands and he never sought to resume the leadership. In 1221 he founded the Tertiaries, i.e. a body of those who wished to adopt his ideals as far as they were compatible with a normal mode of life. He received the gift of the Stigmata in 1224. His generosity, his simple faith, his passionate devotion to God and man, his love of nature, and his deep humility have made him one of the most cherished saints in modern times. (qq.v.) See also Franciscan Order, Canticle of the Sun, and Little Flowers of St. Francis.
Frederick

Frederick I, (Barbarossa), (c. 1122-1190).
Holy Roman Emperor from 1155. In Italy Frederick pursued an aggressive policy towards the Lombard communes, while his plans for the south threatened the temporal lordship of the Papacy. There was tension with Hadrian IV; when at the Papal election of 1159 two Popes emerged, Frederick in 1160 recognized the minority candidate, Victor IV, against Alexander III. After his defeat at Legnano in 1176 he was faced with the need to make concessions either to the Lombard League or to Alexander III; he preferred to submit to the Pope. His long absence in Italy had weakened his position in Germany, where Henry the Lion rebelled. After Henry's overthrow in 1181, Frederick became an awe-inspiring figure. In 1189 he set off on a Crusade, but was drowned in a river in Cilicia; his body was preserved in vinegar. But the vinegar was ineffective in the heat of the East. The decaying remains were hastily buried in the Cathedral of Antioch and some bones were removed from the corpse and travelled on with the army, in the hope that at least a portion of Frederick should await the Judgement Day at Jerusalem.

fraud, n. (B.) deceit; a cheat, a deceptive trick: OT. "His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity." (Psalm 10:7)
Frederick II

Frederick II, (Frederick the Wise) (1463-1525). Elector of Saxony who worked for constitutional reform of the Holy Roman Empire and protected Martin Luther after Luther was placed under the imperial ban in 1521. In 1500 Frederick became the president of the Imperial Governing Council, which, because of lack of funds, was soon disbanded. He was instrumental in securing the election of the emperor Charles V in 1519 after refusing the crown himself.

Frederick II refused to carry out a papal bull against Luther in 1520. After the ban was imposed on Luther the next year, Frederick welcomed him to the Wartburg, where Luther translated the Bible into German.

Frederick II, (1194-1250). Holy Roman Emperor and King of Sicily. The son of the Emp. Henry VI (d.1197), he grew up in Palermo under the guardianship of Innocent III. At his coronation in 1215 he took the cross of a crusader, but kept postponing his departure.

Excommunicated by Gregory IX for his delay, he set out in 1228. He regained Jerusalem by agreement with the Sultan Al-Kamel. Back in Italy he extracted absolution from the Pope in 1230. He crushed a rebellion in Germany and soon afterwards opened an offensive against the Lombard communes; the inevitable breach with the papacy followed.

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Free

Catholics and Lutherans, and the German Protestant princes were unwilling to venture an attack on the emperor. Frustated in Germany, Frederick sent his sons to aid foreign Protestants, John Casimir to the French Huguenots and Christopher to Holland. By the time Frederick died, the Palatine had become the centre of German Calvinism.

Free Church Federal Council, in 1896 a National Council of the Evangelical Free Churches was formed, with local councils affiliated to it. In 1919, under the leadership of J. H. Shakespeare, the Federal Council of the Evangelical Free Churches was organized, with membership on an officially approved representative basis. The two bodies united in 1940 to form the Free Church Federal Council; this provides machinery for joint representation and action by the Free Churches and for the possible development of federal relations between them.

Free From Rome Movement, [Germ. Los Von Rom]. An anti-Roman Movement begun in Austria in 1897 and fostered by the Pan German party that aimed at the incorporation of an Austria, freed from the Pope, into Germany under the protection of the Protestant Hohenzollen Emperors. Though most of those who left the RC Ch. became nominally Protestant, the Movement was essentially anti-
Friend

Freemason

Christian.

Friend, n. (Christianity): the sixth day of the week. Friday is widely kept as a weekly commemoration of Christ's Passion, being traditionally observed by abstinence from meat, or other forms of penitence or charity. See also First Fridays and Good Friday.

First Fridays, Good Friday.

Friday, n. (Islam): the day of congregation: (Q.), "O you who believe! When you are called to the prayer of Friday, haste to perform the prayer, and leave selling. That is better for you if you but know." (62:9)

Friday^2, n. (Islam): the day of congregation: (Q.), "O you who believe! When you are called to the prayer of Friday, haste to perform the prayer, and leave selling. That is better for you if you but know." (62:9)

Friday^3, n. (B.) one joined to another in intimacy and mutual benevolence.

1. Moses: OT. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." (Ex. 33:11)

2. Abraham: OT. "Art not thou our Lord, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" (2 Chr. 20:7)

3. Job: OT. "And the Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10)

4. Solomon's Proverbs: OT. "My sons, if thou be surety for thy friend... go, humble thyself, and make sure thy friend." (Prov. 6:1-3)

5. The rich: OT. "The poor is hated even of his own neighbour: but the rich hath many friends" (Prov. 14:20)

6. Trust not in a friend: OT. "Trust ye not in a dina put ye not confidence in a guide" you but know." (Mic. 7:5)

friary, n. convent of friars

friend, n. (Freemasonry)  One who is a member of a fraternity for mutual help called Free and Accepted Masons and having elaborate secret rituals.
**frogs**

Friends of the Cathedrals, voluntary organizations designed to support the work and fabric of English cathedrals. The earliest was the Friends of Canterbury Cathedral, founded in 1927.

Friends of God, [Germ. Gottesfreunde], a group of 14th century mystics in the Rhineland and Switzerland. They stressed the transforming personal union of their souls with God. For the most part they remained within the Church. The Theologia Germanica (q.v.) came from their circle.

**Friends of the Truth, see FRIENDS, SOCIETY OF, Friends of the Truth, or Quakers:** a body of Christians whose founder, G. Fox, emphasized the immediacy of Christ's teachings and held that consecrated buildings and ordained ministers were irrelevant. By 1655 Quakers had spread throughout Britain and Ireland and to the Continent of Europe, and in 1682 W. Penn founded the colony of Pennsylvania on a Quaker basis. Their refusal to take oaths, pay tithes, or show deference to social superiors led to persecution until the passing of the Toleration act of 1689. (qq.v.)

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frrowned, vi. (p. & p. p. of frown), knit brows esp. to express displeasure, concentrate, or one's attention; vt. drive away, into silence, etc. with frown. See next

fruits', 1. Grace from Allah: "... and from the sky sends down water with which He brings forth fruits to provide you with; so associate no peer with Allah though you know." (2: 22)
2. Abraham's prayer: "'Our Lord! I have placed some of my offspring in a plantless valley in the neighbourhood of Your Holy House, that they may observe prayer. Our Lord! Make hearts of men gather around them, and provide them with fruits so that they may be thankful!' " (14:37)
3. Eat fruits and pay their dues: "... When they bear fruits eat of them; and pay out their rights on the day of harvest! And do not be wasteful!, for Allah does not like the wasteful." (6:141)
4. Trying by hardships: "And We will try you with some fear or hunger, or loss of wealth or lives or fruits. And bring good news to those who endure." (2: 155)
5. In Paradise: "And bring to those who believe and do good works the good news that theirs will be Gardens in which rivers flow; such Gardens as whenever they have their fruits they will say: These are the fruits which we had before!' Such fruits will be similar to those which they used to have. In such Gardens they will have pure companions and will abide eternally." (2: 25)
fundament
fundament, n. base, foundation

fundamental, adj. & n. going to the root of the matter, essential, primary, original, from which others are derived.

fundamentalism, n. strict maintenance of traditional orthodox religious beliefs such as the inerrancy of Scripture and literal acceptance of the creeds as fundamentals of Protestant Christianity.

funeral, n. & adj. disposal of the dead, with any ceremonies or observances connected therewith; a procession to the place of burial or cremation, etc.; adj. pertaining to a funeral; dismal; mournful

fundamentalist, n. one who professes fundamentalism.

fundamentally, adv.

funereal, adj. see FUNERAL

Furqân, [Ar. Criterion,], (Q.), that which distinguishes between right and wrong; that which decides; see also Criterion

1. Title of the 25th Surah in the Qur’an.
2. A name of the Qur’an: “Gracious is He Who has sent down to His worshipper the Criterion between right and wrong that it may be a warner to the worlds.” (25:1)
3. A name of the Day of Badr: “…the Decisive Day, the Day when the two parties met.” — (8:41)
4. An attribute of the Torah: “And when We gave Moses the Scripture which is a Criterion of right and wrong, that you might be led aright.” (2: 53)
5. A Revelation to Moses and Aaron: “And We gave Moses and Aaron a Criterion (of right and wrong) and a light and a Reminder for those who fear Allah.” (21:48)

fylfot, filfot, n. swastika, esp. one turned counter-clockwise.
Ga’fâr Ibn Abi Talib, the brother of Ali Ibn Abi Talib and the cousin of the Prophet Muhammad. He was among the youngest who embraced Islam. He emigrated with his wife to Abyssinia to avoid the persecution of the Qurashite disbelievers of Makkah. His fellow emigrants chose him to plead their case before the Abyssinian Ruler, against Amr Ibn Al-‘Aas whom the Qurashites had sent to persuade the Ruler to force the Muslims to go back to Makkah. Some years later Ga’fâr returned back and immediately joined the Muslim army in the battle of Mu’tâh against the Byzantines. He fought bravely holding the banner. Loosing his right hand; he kept holding the banner with his left hand which was cut as well, so he embraced the banner to breast, with his remaining upper arms. As he fell to the ground, Abd Allah Ibn Rawaha hastened to pick the banner up. After the battle the Muslims found Ga’fâr’s body with some ninety wounds.

Gabriel, (B.), One of the seven archangels. He figures in Da., foretells the birth of John the Baptist, and announces the conception of Jesus to the BVM.

1. Appeared to Daniel: OT. “And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision” (Da.8:15-16)

2. Appeared to Zachariah: NT. “Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.”

3. Appeared to Mary: NT. “And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary” (Lu. 1:18-19)

4. Announces Mary’s conception: NT. “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.” (Lu. 1:31)

Gabbatha, (B.), the place in Jerusalem where Pilate sat to pass a judgement on Christ: NT. “When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha” (Jn. 19:13)

Gaberdine, (or gabardine), loose cloak, esp. of a Jew (hist.)
Gabriel, (Q.), the angel who brought the revelations of Allah to the prophet Muhammad. “Say (O Muhammad): ‘Those who are enemies to Gabriel should know that he has been bringing down the Revelation, by Allah’s will, into your heart, confirming that which was revealed before, and guiding, and bringing good news to the believers. Allah is an enemy to the disbelievers who are enemies to Allah and His angels and His messengers and Gabriel and Michael.” (2:97-98)

Gabriel², (B.), a prophet associated on several occasions with David: OT. “And the prophet Gad said unto David, Abide not in the hold; depart and get thee into the land of Judah” (1 Sam. 22:5)

Gad, (B.), a son of Jacob and Zilpah: “And Zilpah Leah’s maid bare Jacob a second son. And Leah said, A troop cometh: and she called his name Gad” (Ge. 30:10-11)

Blessed by Jacob: “Gad, a troop shall overcome him: but he shall overcome at the last” (Ge. 49:19)

His tribe blessed by Moses: “And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, andteareth the arm with the crown of the head” (Deu. 33:20)

His tribe was charged with idolatry: “...have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel” (Jos. 22:11)

Galatia, ancient kingdom in central Asia Minor, made a Roman province c. 25 BC.

Visited by Paul: NT. "...they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia” (Acts16:6)
Galilians

Galatians, (B.) inhabitants of Galatia: NT. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1)

Galatians, Epistle to the, St. Paul wrote this letter to his Galatian converts on receiving news of a counter-mission requiring them to keep all the commandments of the Jewish Law and thereby (as he thought) imperilling the whole value of their faith in Christ.

Galileans, (B.), natives of Galilee. The southern Jews looked them down as an ignorant and rustic folk. Thus the name became a term of reproach. At the same time they were from a religious point of view the most liberal-minded people of Palestine; they were healthy, brave, industrious, and enterprising.

1. Their slaughter: NT. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices" (Lu. 13:1)

2. Disciples renamed after them: NT. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10-11)

Galileo, Galilei, see next.

Galileo, Galilei, (1564-1642), Italian astronomer and mathematician. He invented the hydraulic balance and discovered the law of
Gallic

Galilean Galilei

dynamics, but the success of his methods, based on empirical observation rather than deduction from abstract principles, earned him the hostility of the Aristotelians. His discovery of the four satellites of Jupiter (1610) by the aid of his newly invented telescope revolutionized the study of astronomy. It also led him to assert his belief in the Copernican theory of the solar system and thus brought him into conflict with the Holy Office; in 1633 he was summoned to Rome and forced to recant under threat of torture.

Gallicanism

The Gallican Psalter, St. Jerome's version of the Latin Psalter made c. 892 on the basis of the Hexaplaric Greek text of the LXX. It became popular in Gaul (hence the name "Gallic"), and came to be used in public worship throughout the Western Church.

Gallican Rite, the term is used with 3 meanings:
1. For the liturgical forms used in Gaul before the adoption of the Roman rite under Charlemagne;
2. loosely, for all non-Roman rites in early W. Church;
3. for the 'neo-Gallican' liturgies of the 17th and 18th cents.

Gallicanism, the collective name for the body of doctrine which asserted the more or less complete freedom of the RC Ch, esp. in France, from the ecclesiastical authority of the Papacy. In the 14th and 15th centuries the main question at issue was the claim of the French Church to a privileged position in relation to the Papacy. The Papal concessions were as follows:

1516: The Pope conceded the right of the French king to nominate the bishops and other high ecclesiastical offices.
1663: The Sorbonne published a declaration of privilege.
1652: An Assembly of the French clergy
Gâlût

reaffirmed those privileges in a formula known as the Four Gallican Articles, (q.v.).

1786: Synod of Pistoia codified and proclaimed the Gallican principles preached in the 18th century by the opponents of the Bull Unigenitus.

1869-1870: the definition of Papal Infallibility at the First Vatican Council made Gallicanism incompatible with Roman Catholicism.

Gamalîel, (B.), the Jewish rabbi who was the teacher of St. Paul in his pre-Christian days. His tolerant views were exemplified in his attitude to St. Peter and his companions (Acts 5:34-40).

NT. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." (Acts 22:3)

Gangra, Council of, the Council held at Gangara in Paphlagonia, on the Black sea, c. 345 which passed 20 canons directed against false asceticism. To these was added an epilogue, often called "canon 21", explaining the true nature of asceticism.

Gammadion, n. (also gammation, n.pl., gimmadia, also gammadia): a cross formed of four capital gamma radiating from a center, especially swastika or cross.

Gamri al- Azhar, al, Azhar Mosque, Al gammadion, n. (also gammation, n.pl., gammadia, also gammataia): a cross formed of four capital gamma radiating from a center, especially a swastika or as hollow Greek cross.

Gâlût, see GOLIATH2

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Garden of Eden, (B.), OT. “Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken” (Ge. 3:23)

Garden of Gethsemane, (B.), the garden just outside Jerusalem to which Jesus retired after the Last Supper and which was the scene of His agony and betrayal: NT. “Then cometh Jesus with them unto a place called Gethsemane...and began to be sorrowful and very heavy.” (Mat.26: 36-37)

Garden of Happiness, (Q.), “And let me dwell in the Garden of Happiness!” (26:85)

Garden of Immortality, (Q.), “Say: ‘Is that (torture) good or the Garden of Immortality, which those who fear Allah were promised as a final reward!’ ” (25:12)

Garden of Abode, (Q.), “The angel brought down the revelation to His worshipper; his heart did not believe what he saw. Are you disputing with him concerning what he still sees! The prophet saw the angel once more, by the ultimate lot-tree, near the Garden of Abode.” (53:10-15)

Garden of Gethsemane, (B.), OT. “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” (Ge. 2:8-9)

Garden', of the Lord God, (B.), OT. “And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” (Ge. 2:8-9)
Gatherer, The, One of the Beautiful Names of Allah in Islam.

Gardens of Happiness, (Q.), "Those who believe and do good works, the Gardens of Happiness will be theirs" (31:8).

Gardens of Paradise, (Q.), "Those who believe and do good works, will abide eternally in the Gardens of Paradise wishing for no change". (18:107-8).

Gardens with Springs, (Q.), "The righteous will be in Gardens with Springs" (15:45).

garment, (B.).
1. Of Joseph: OT. "And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out." (Ge. 39:12).
2. Of salvation: OT. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation" (Isa. 61:10).

Gaspar, see Gondophernes.

gather, vt. & i. (Q.), bring together, cause to assemble; vi. come together, congregate, form a mass:
1. The righteous: "On the Day when We shall gather the righteous together to the Beneficent." (19:85).
2. The guilty: "On the Day when the Horn will be blown, We shall gather the guilty pale-faced." (20:102).

Gaza, (B.), city at the SE end of the Mediterranean; in the Bible, one of the chief cities of the Philistines:
1. Samson went there: "... went Samson to Gaza, and saw there a harlot, and went in unto her" (Jud. 16:1).
2. Samson carries away its gates: "and took the gates..." (19:5).
Gedaliah

doors of the gate of the city, and the two posts, and went away with them, bar and all and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron” (Jud. 16:3)

3. Samson dies there: “But the Philistines took him and put out his eyes, and brought him down to Gaza and bound him with fetters of brass; and he did grind in the prison house” (Jud. 16:21 ff.)

Gehenna

Gehenna, abode of the damned in the afterlife in Jewish and Christian eschatology. Named in the NT in Greek form from the Hebrew Gehinom meaning the valley of Hinnom. Gehenna originally was a valley west and south of Jerusalem where children were burned as sacrifices to the Ammonite god Moloch. This practice was carried out by the Israelites during the reigns of King Solomon in the 10th cent. BC. and King Manasseh in the 7th century BC. and continued until the Babylonian Exile in the 6th cent. BC. Gehenna later was made a garbage center to discourage a reintroduction of such sacrifices. The imagery of the burning of humans supplied the concept of “hellfire” to Jewish and Christian eschatology.

Mentioned several times in the NT, as a place in which fire will destroy the wicked, it is also noted in the Talmud, a compendium of Jewish law, lore, and commentary, as a place of purification, after which one is released from further torture.

Gedaliah, (B.), following the destruction of the First Temple in the 6th century BC. he ruled Judah:

1. Named governor of Judah by Nebuchadnezzar: OT.” And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.” (2 Kn. 25:22)

2. Gedaliah was treacherously killed by Ishmael: “...that Ishmael...came, and ten men with him, and smote Gedaliah that he died” (2 Kn. 25:25)

3. Terrorized Jews went to Egypt: “And all the people, both small and great, and the captains of the armies, arose and came to Egypt: for they were afraid of the Chaldees” (2 Kn. 25:26)

The day commemorating the event is the 3rd of Tishri on which the Jews fast.

G�دن، ناز الجليم، الساس، جهينة: (ز. أخوية الهبية) (آي المعونين في الحياة الأخرى) والأسئلة في الأثار اليونانية المسيحية (أي العهد الجديد) وال-statics.

Gهدن، abode of the damned in the afterlife in Jewish and Christian eschatology. Named in the NT in Greek form from the Hebrew Gehinom meaning the valley of Hinnom. Gehenna originally was a valley west and south of Jerusalem where children were burned as sacrifices to the Ammonite god Moloch. This practice was carried out by the Israelites during the reigns of King Solomon in the 10th cent. BC. and King Manasseh in the 7th century BC. and continued until the Babylonian Exile in the 6th cent. BC. Gehenna later was made a garbage center to discourage a reintroduction of such sacrifices. The imagery of the burning of humans supplied the concept of “hellfire” to Jewish and Christian eschatology.

Mentioned several times in the NT, as a place in which fire will destroy the wicked, it is also noted in the Talmud, a compendium of Jewish law, lore, and commentary, as a place of purification, after which one is released from further torture.
gelilah, [Heb. rolling]. In Ashkenazic synagogues, after the reading of the Law is completed, a member of the congregation is called upon for the honour of gelilah, i.e., rolling the open scroll to a closed position.

The Presbyterian Church | General Baptists, as contrasted with the Particular Baptists: those Baptists whose theology was Armenian and whose policy allied with that of the Presbyterians. After many General Baptist Churches moved towards Unitarianism, a New Connection was formed in 1770. This group united with the Particular Baptists in 1891.

General Councils, see Ecumenical Councils

General Epistles, see Catholic Epistles

General Judgement, (also called the Last Judgement), (Christian Theol.), in contrast with the so called Particular Judgement, on souls immediately after death, the General Judgement after Resurrection of the Dead is held to be the occasion of God's final sentence on humanity as a whole, as well as His verdict on each
General

individual.

Generous

Generous', adj. (Q.), magnanimous, noble-minded; free in giving, munificent, not mean; ample, abundant:

1. The Qur'an: “This is indeed the Generous
Geneva

the Bible first published at Geneva in 1560 by English exiles at Geneva, and widely used for 50 years. It had marginal notes written from a Calvinist standpoint. (See also New English Bible)

Geneva cross, red Greek cross on white ground distinguishing hospitals, ambulances, etc., in war

Geneva Gown, the dark preaching gown worn by the early Reformers with full sleeves and is still worn by Presbyterians and other Calvinists.

Genevan, adj. & n. pertaining to Geneva; n. an adherent of Genevan or Calvinistic theology

Genevan Academy, founded in 1559 by J. Calvin with the support of the City Council, primarily for the education of theologians. The scope of its studies gradually widened; in 1872 it was transformed into the modern university

Genevan Catechism, two formulas of Calvin:

* Catechismus Genevensis Prior, compendium of doctrine issued in 1537 and imposed on the inhabitants of Geneva;

* Catechismus Genevensis, a catechism in the form of question and answer, issued in French in 1542 and in Latin in 1545. This became one of the basic documents of the Genevan Ecclesiastical State
Gentiles

yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (Acts 13: 45-6)

4. Sinners: NT. “We who are Jews by nature, and not sinners of the Gentiles” (Gal. 2:15)

5. To be taught by the Gospel: NT. "...through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles” (2 Tim. 1:10-11)

gens

e.g. worn-out copies of Scripture, and heretical works. Valuable fragments of Biblical and other MSS. were discovered in 1896-98 in a geniza at Cairo.

Gentile!

1. Their trial: OT. “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land.” (Joe. 3:2)

2. The twelve not to go to them: NT. “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles” (Mat. 10:5)

3. Paul and Barnabas turn to the Gentiles: “But when the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed, bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge
George

the vagaries of his legend that earnest endeavours have been made to prove that he never existed, or that he was somebody else, or that he represents a christianised version of one or other of the pagan myths. These endeavours are more remarkable for their ingenuity than for their cogency. Veneration for St. George as a soldier saint was widespread from early times, and its center was in Palestine, at Diospolis, now Lydda. He was probably martyred there at the end of the third or beginning of the fourth century. That is all that can be reasonably surmised about him. Legends of St. George exist in a large variety of forms, in which scholars have not been able to detect a single reliable detail. The story popularized in the later middle ages represents him as a 'knight' who rescued a maiden from a dragon. Then He fell a victim to Diocletian's persecution, being tortured and beheaded. The thing everybody knows about St. George, the killing of the dragon, has been much used in the efforts to show that the saint was no more than a myth.

The killing of the dragon, has been much used in the efforts to show that the saint was no more than a myth.
George

George, Bishop of Arabians, (c. 640-724). He became bishop of the Arabian nomads in Mesopotamia in 686. His writings are one of the main sources for the history of Syrian Christianity and literature.

St. Nino

During the Russian Revolution of 1917, the church re-established its autocephalous state. It was severely persecuted during the 1920s, but under Joseph Stalin, a former Georgian seminarian, it seems to have enjoyed favourable treatment. After the election of Catholicos Elias II (1977), several vacant dioceses received new bishops.

George of Cappadocia, (b. Lydda? Paléistine, d. Dec. 24, 361, Alexandria, Egypt), opponent of and controversial successor (337) to Bishop Athanasius the Great of Alexandria, whom the Roman emperor Constantius II had exiled for attacking Arianism. As an extreme Arian, George was detestable both to the orthodox and to the Semi-Arians. A violent and avaricious man, he insulted, persecuted, and plundered orthodox and pagans alike. The death on Nov. 3, 361, of his protector, Constantius, made him vulnerable to insurrection, and he was murdered by an Alexandrian mob. Some elements of his martyrdom passed into the legends of St. George.

The term ger, [Heb. for "stranger"] a convert to the Jewish faith. The term originally referred to non-Jews living among the Jews. There is a distinction between the ger toshav, the resident stranger who has accepted the Noachian Laws, and the ger tzedek, the convert of righteousness who has adopted Judaism and is regarded as a Jew in every respect.

Georgian Orthodox Church, the people of Georgia adopted Christianity through the preaching of a Christian slave-girl, St. Nino, early in the 4th century. Thereafter, Georgia remained in the ecclesiastical sphere of Antioch and also under the influence of neighbouring Armenia. Its autocephaly was probably granted by Emperor Zeno (474-491) with the consent of the patriarch of Antioch, Peter the Fuller. The heads of the Georgian Church have since borne the title Catholicos.
Ghaznavid as the state religion. Ghazan was formally enthroned on Nov. 3, 1295. A man of great intellectual curiosity, he was conversant with such diverse topics as natural history, medicine, astronomy, and chemistry. Besides his native Mongolian, he is said to have had knowledge of the Arabic, Persian, Hindi, Kashmiri, Tibetan, Chinese, and Frankish (i.e. probably French) languages. It was at his suggestion and with his assistance that his vizier Rashid ad-Din composed a celebrated history of the Mongols, which was later expanded to embrace all the peoples of Asia and Europe with which their conquests had brought them in contact.

German Baptists, see Tunkers

Gershom, (B., [Heb. 'expulsion' or 'a stranger there'], son of Moses: OT. “And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land” (Ex. 2:22)

Gershom Ben Judah, known throughout the Jewish world as Meor-Ha-Golah ("light of the Diaspora"), he was the leading Talmudic scholar in the 10th and 11th centuries in Western Europe, and established the bases for subsequent Jewish scholarship that flourished in the French and German provinces. Many of his commentaries are included in Rashi's interpretations of the Talmud.

Gethsemane, see Garden of Gethsemane

Ghazali, see Al-Ghazali

Ghazan, Mahmud (b. Nov. 5, 1271, Abaskun, Iran - d. May 11, 1304), most prominent of the Il-Khans to rule the Mongol dynasty in Iran. Reigning from 1295 to 1304, he is best known for the onversion of his state to Islam. On the advice of his army commander Nawruz, he declared himself a convert to Islam, and his subjects followed his example; thus Islam was recognized

German Baptists, see Tunkers
Gideon

years in Khorasan (in north-eastern Iran), Afghanistan, and northern India (with Lahore as center). Its founder was Sebuktigin (ruled 977-997), a Turkish vassal of the Samanids.

Sebuktigin consolidated his position and expanded his domains as far as the Indian border. His son Mahmud (ruled 998-1030) continued the expansionist policy. Ghaznavid power reached its zenith during Mahmud's reign. He created an empire that stretched from the Oxus to the Indus Valley and the Indian Ocean; in the west he captured the Iranian cities of Rayy and Hamadan.

A devout Muslim, Mahmud reshaped the Ghaznavids from their pagan Turkic origins into an Islamic dynasty and expanded the frontiers of Islam. The Persian poet Ferdowsi (d. 1020) completed his epic Shah-nameh (Book of the Kings) at the court of Mahmud c. 1010.

The Ghaznavid Dynasty

01. Abu Mansur Sebuktigin
02. Ishmael 1997-998
03. Mahmud 998-1030
04. Muhammad 1030&1040
05. Masud I 1030-1040
06. Mawdud 1041-1048
07. Masud II 1048-1049
08. Ali 1049
09. Abd al-Rashid 1049-1052
10. Toghril (usurper) 1052-
11. Farrukhzad 1052-1059
12. Ibrahim 1059-1099
13. Masud III 1099-1115
14. Sherzad 1115-1116
15. Malik Arslan 1116-1118
16. Bahram Shah 1118-1157
17. Khusraw Shah 1157-1160
18. Khusraw Malik 1160-1187

Gideon

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2. Destroyed the altar and grove of Baal: OT.

"... throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place ... Then Gideon took ten men of his servants, and did as the Lord had said" (Jud. 6:25,27)

Gideon, (B.), great military leader. He delivered Israel from the Midianites who, with the Amalekites, were ravaging the country.

1. God appointed him to deliver Israel: OT.

"And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Jud. 6:14)

Ghazzanfar, Ghebre, see Gueber, Guebre

ghetto, n. street or quarter of a city in which the Jews live; poor quarter inhabited by any racial group

Ghost1, n. a spirit; the soul of a man

* to give up the ghost: to die
* to yield up the ghost: to die

Ghost', Holy, see Holy Spirit

Gibbon, Edward, (1737-1794), the most celebrated Historian yet known, whose criticism of Christianity in his sole work: The History of the Decline and Fall of Roman Empire (1776-1788) has almost shaken the ecclesiastical establishment.

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Gihon

Gihon, one of four rivers to water the Garden of Eden: (B.), OT. “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads... And the name of the second river is Gihon...”  

(Ge. 2:10, 13)

Gilgamel, Epic of, a long Babylonian poem, dating in part at least from c. 1198 BC. It depicts the hero, Gilgamesh, as a demi-god, ruling tyrannically. Its account of the Flood is almost identical to the Biblical narrative of Gen. 6-9.

Giver, the, One of the Beautiful Names of Allah in Islam

Giver of life, One of the Beautiful Names of Allah in Islam

Gloria, n. [L.] glory

Gloria in excelsis, [L.] (Christianity), glory (to God) on high

Gloria Patri, (L.) glory be to the Father

Glorification, n. an act of glorifying; doxology
glorifier

Names of Allah in Islam

glorifier, n. one who glorifies

glorify, vt. (B.), make glorious, exalt to the glory of heaven:

1. The Lord God of Israel: OT. “Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.”

(Isa. 24:15)

2. The Father: NT. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

(Mat. 5:16)

3. The Son of God: NT. “...for the glory of God, that the Son of God might be glorified thereby.”

(John 11:4)

4. In the body and spirit: NT. “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

(1 Cor. 6:20)

5. The earth: OT. “But as truly as I live, all the earth shall be filled with the glory of the Lord.”

(Num. 14:21)

6. Above the heavens: OT. “O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.”

(Psa. 8:1)

7. Who is this king of glory? OT. “Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.”

(Psa.24:10)

8. Son of man: NT. “For the Son of man shall come in the glory of his Father with his angels.”

(Mat. 16:27)

glorious

Glorious3, (B.), adj. possessing glory:

1. God’s name: OT. “And blessed be his glorious name for ever.”

(Psa. 72:19)

2. Gospel of Christ: NT. “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

(2 Cor.4:3-4)

3. Church: NT. “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

(Eph. 5:27)

Glorious Mysteries of the Rosary, (Christianity), see Five. Glorious Mysteries:

glory, n. resplendent majesty or magnificence;

1. The earth: OT. “But as truly as I live, all the earth shall be filled with the glory of the Lord.”

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(Psa.24:10)

4. Giver of glory: OT. “For the Lord God is a sun and shield: the Lord will give grace and glory.”

(1 Cor. 6:20)

5. Inheritance of the wise: OT. “The wise shall inherit glory: but shame shall be the promotion of fools.”

(Prov.3:35)

6. My people have changed their glory: OT. “Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.”

(Jer.2:11-12)

7. Son of man: NT. “For the Son of man shall come in the glory of his Father with his angels.”

(Mat. 16:27)

8. Glory to God in the highest: NT. “Glory to God in the highest, and on earth peace, good will
Gnosticism, n. a religious movement which in its Christian form came into prominence in the 2nd cent. With its origins current in pagan circles, Christian Gnosticism appeared first as a school of thought within the Church. A central importance was attached to gnosis (the supposedly revealed knowledge of God and of the origin and destiny of mankind) by means of which the spiritual element in man could receive redemption. The source of this special 'gnosis' was held to be either the Apostles, from whom it was derived by a secret tradition, or a direct revelation given to the founder of the sect.

Gnostic teaching distinguished between the Demiurge or "maker of the world and man" and the supreme, remote, and unknowable Divine Being. From the latter the Demiurge was derived by a series of emanations. It was he who was the immediate source of creation and ruled the world, which was therefore imperfect and antagonistic to what was truly spiritual. But into the constitution of some men there had entered a seed or spark of Divine spiritual substance, and through 'gnosis' and the rites associated with it this spiritual element might be rescued from its evil material environment. The function of Christ was to come as the emissary of the supreme God, bringing 'gnosis'. As a Divine Being He neither assumed a properly human body nor died, but either temporarily inhabited a human being, Jesus, or assumed a phantasmal human appearance.

Until recently the anti-Gnostic writers were the main source of information. In 1945-6 a collection of Coptic texts was found at Nag' Hammadi in Upper Egypt. It comprised over 40 treatises, all but two previously unknown. They
GOD

To the Hebrews the Name of God implies the revelation of His Nature; hence the various names in the OT. are very important as showing the various conceptions of the Deity held by them in the successive stages of revelation. El: is the most primitive Semitic name: its root-meaning is probably "strong": in classical Hebrew it is mainly poetical. It is found in ancient compound proper names, such as Isa-el, Beth-el. Elohim is a plural name, but the plural seems to be intensive, and it often implies "fullness of might". It occurs more than 2500 times, and is always rendered God in English versions. Both El and Elohim are used of other gods than the God of Israel; hence we find such phrases as the 'El, Jehovah' (Isa. 42:5, cf. Psa. 18:30); Jehovah, he is the Elohim' (1 kn. 18:39); the 'Elohim of Elohim' (God of Gods) (Deu. 10:17). (the Most High) is found only in poetry (Num. 24:16; Deu.32:8; Psalms). The Canaanite priest-king Melchizedek was priest of El-Elyon (Ge.14:18); the name was thus used by other nations than Israel. (God Almighty) expresses the omnipotence of God as contrasted with the impotence of heathen deities. Jehovah: the name revealed to Moses at Horeb, is the Name of the God of Israel. Its real pronunciation is approximately Yahweh, but this Name might not, according to rabbinical teaching, be pronounced: hence it was written with the vowel points of Adonai (Lord), which was substituted for it in reading. The name itself was not pronounced Jehovah before the 16th cent. The meaning of JHVH, as it was written, is probably not 'I am', but 'I will become'; thus it appears to contain the promise of a gradual revelation. It is frequently found in composition
El, Elohim are names expressing the Divine dominion. Adonai, Baal, Melekh, are names denoting the Lord, and occurs not seldom in prophecy as a substitute for JHVH. It was applied by heathen nations to their gods (thus the Phoenician Tammaz has the title Adonis), and is found compound with JHVH as proper name (Adoni-yaho = Adoni-jah). Baal: (= owner or master) was in late times remembered only as the title of the Canaanite local gods; but earlier it was used by worshippers of Jehovah. Thus one of Saul's sons was called Baaliah (Baal-Ya), and is the Most High (Adonai Yahu (Hezekiah). It also occurs as a name of God in phrases such as Jehovah-Elohim (Eng. the Lord God), Jehovah-Sabaoth (the God of hosts; i.e., originally of the battle-hosts of God's people, then also of the 'hosts of heaven').

The Divine names were originally ascribed to Jehovah. In Hos. 2:16,17, we find a protest against this use of the title which had come to have degrading association; and the older obnoxious proper names were changed, bosheth (shame) being substituted for baal. So older obnoxious proper names were changed, bosheth (shame) being substituted for baal. So

Jehovah, he is the Elohim of the Most High (Adonai Yahu (Hezekiah). It also occurs as a name of God in phrases such as Jehovah-Elohim (Eng. the Lord God), Jehovah-Sabaoth (the God of hosts; i.e., originally of the battle-hosts of God's people, then also of the 'hosts of heaven').

Religious term by non-Israelites: but the evidence shows that it was freely used of Jehovah in early days; cf. the pairs of names Abi-melech (the King is father) and Abi-}

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GOD

The Father: Allah

The Son: Jesus

The Holy Ghost: Holy Spirit

GOD IN ISLAM: see Allah

godchild, sponsored at Baptism

goddam (n), accursed, damnable

goddamned, GODDAMN

goddess, fem. of deity

godfather, male godparent

godhead, being god; divine

godhood, state of being divine

godless, without god

godlessness, being godless

godlike, like god; divine

godling, a minor god

godly, religious, pious, devout

godman, Christ

godmother, fem. of Godparent

godparent, sponsor at baptism

godsend, piece of fortune

godship, god's rank or character

goldsmith, maker of idols

godson, male godchild

godspeed, wish of good travel

godward, adj. & adv. towards God

godwards, adv. GODWARD

God's Acre, church burial ground

God's book, Bible

God's gift, a GOSSEND

God's (own) county, earthly paradise, esp.

God's plenty, quantity, abundance

God's truth, the absolute truth
the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. 20:7-10)

Gog and Magog, (B.), (Ezek. 38, 39) vague Satanic beings located somewhere in the North that will battle against the forces of God. The vision says that Gog will come with many peoples from the North and rise up against Israel to take spoils, but God will bring "pestilence and blood" and pour down on him and his bands "an overflowing rain and great hailstones, fire, and brimstone." Then the name of God will be known among all peoples, who will regard him as the true God. Jewish traditions hold that only after this victory the Jewish people will be redeemed: NT. "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle:

Gog and Magog', (Q.): (see Ya'gūg wa Ma'gūg)

Ya'gūg and Ma'gūg, (Q.), precious yellow non-rusting metallic element: NT. “Provide neither gold, nor silver, nor brass in your purses.” (Mat. 10: 9)

الذهب: (في الكتاب المقدس): معدن نقي أصفر لا يصبغ:

(ع): “لا تقنوا ذهبا ولا غصبا في ما تكون:”

gold', n. (Q.), (for def. see prec.)

1-Among worldly ornaments: “Adorned to mankind is the passionate enjoyment of women, and children, and hoarding up of gold and silver, and branded horses, and cattle, and plants—such are the pleasures of the worldly life, but Allah, to whom you will return, has the best.” (3: 14)

2. Those who hoard up gold and silver: "They who hoard up gold and silver and do not spend them in the way of Allah, warn them of painful
golden
torture on the day when such gold and silver will be heated up in the fire of hell, and with which their foreheads and their flanks and their backs will be branded—such is what you hoarded up for yourselves, so taste of what you hoarded.”

(9:34-35)

3. Of no avail for the disbelievers: “Any one of those who disbelieve and who dies in disbelief, will not be allowed to redeem himself even if he will offer such gold as fills the earth.” (3:91)

golden candlestick, (B.), OT.
“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides thereof; three branches on every branch.” (Ex. 25:31-2)

Golden Friday, sometimes GOOD FRIDAY (q.v.)

Golden Legend, a popular manual consisting mainly of lives of saints and short treatises on the Christian festivals drawn up by Jacob of Voragine between 1255 and 1265. Its chapters are arranged according to the Christian year.

Golden Number, the number of any year in the Metonic cycle (devised in 432 BC. by the Athenian astronomer Meton); is used in computing the date of Easter Metonic cycle thele: Hé: In the cycle (q.v.), year 132, the date of Easter is March 25.

Golden Rose, an ornament of gold and gems in the form of a rose which is blessed by the Pope on the Fourth Sunday in Lent and may afterwards be presented as a mark of favour to an
Golden

individual or community.

Gomer

the challenge: OT. "And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

(1 Sam. 17: 10-11)

3. David kills Goliath: OT. "And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and fell upon his face to the earth..."

(I Sam. 17: 49 ff.)

Goliath', famous giant of the Philistines:

1. Description OT."... whose height was six cubits and a span. And he had a helmet of brass upon his head, and was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron..."

(1 Sam. 17: 4-7)
The flood. The sons of Japheth: Gomer, and Magog...

(Ge. 10:1-2)

2. The wife of the prophet Hosea, the whore: OT. “The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.” (Hos. 1:2-3)

Gomorrah, (B.), one of five cities, probably North of the Dead Sea. It was destroyed with Sodom by the Lord: OT. “The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven” (Gen. 19:23-24)

Gondophares, see next

Gondophernes, (in Christianity) (also named Gondophares Gathaspar, Gaspar), (fl. 1st century AD), a king, traditionally known as one of the Three Wise Men of The East, who came to worship Jesus Christ at his nativity. Gondophares was first known from the apocryphal Acts of Judas Thomas the Apostle, which told that St. Thomas visited the the court of Gondophernes, where he was put in charge of building a royal palace but was imprisoned for spending the construction money on charitable purposes. Meanwhile, according to the story, Gad, the king’s brother, died and the angels took him to heaven and showed him the palace that St. Thomas had built there by his good deeds; Gad was restored to life, and both he and Gondophernes were converted to Christianity.

Good, adj. having the right qualities, satisfactory, adequate; right, proper; virtuous; kind, benevolent; gratifying, agreeable, favourable; reliable; valid, sound. Good news, GOOD TIDINGS, good omen, occurrence or object of good future event good reward, (Q.), "... and to bring to the believers who do good works the good news that theirs will be a good reward, in which they will abide for ever.” (18:2-3)

الزمان المتبوع: (الأبرار) الأزمنة.

かれらにそのけるが、そのことごとに、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの。かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの、かれらにそのことをするもの。
Good Samaritan, the, (B.), parabolic story told by Jesus as an answer to a question: "who is my neighbour?" NT. 
"...A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said: He that showed mercy on him. Then said Jesus unto him, 'Go, and do thou likewise.' (Lu. 10:30-37)

Good Shepherd, The, (B.), a title of Christ NT "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (Jn. 10:11-16)

Eggum Martyrs, a group of 19 RC priests put to death by the Calvinists after the capture of Gorcum (S. Holland) by the Gueux in 1576.
Gordon

1572. They were canonized in 1867. (qq.v.).

Gospel

(Christianity):

First: The teachings of Jesus Christ and the Apostles; specif., the Christian doctrine of the redemption of man through Jesus as Christ;

Second: Any of the first four books of the New Testament, Matthew, Mark, Luke, and John; excerpt from any of these books read in a religious service.

1. The Gospel: “The beginning of the gospel of Jesus Christ, the Son of God” (Mk. 1:1)

2. The call to repent and to believe: “repent ye, and believe the gospel” (Mk. 1:15)

3. Rejected by the Jews: “of the Jews who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.” — (1 Thes. 2:14-16)

Gospel1, (Christianity), (Al-Ingil), (In Islam): (Q.):

1. Sent down from Allah: “He had already sent down the Torah and the Gospel for guiding mankind” (3:3-4)

2. Confirming the Torah: “...confirming the law which preceded him.” (5:46)

3. Guidance and light: “and We brought him the Gospel in which there are guidance and light” (5:46)

4. Prophesying the coming of Prophet Muhammad: “…The Messenger, the Prophet of the nations, whom they find mentioned in the Torah and the Gospel which they have” (7:157)
The work of St. Thomas. It is not, like the canonical Gospels, historical in form, but consists of a series of pithy sayings and parabolic discourses of Christ.

Gospel of Truth, see Evangelium Veritatis.

gospel side, the North side or gospeller's side of the altar.

Gospel according to the Hebrews, see GOSPEL OF THE NAZARENES

Gospel of Barnabas, see BARNABAS.

Gospel of Thomas, an apocryphal Gospel of which a Coptic version was found at Nag Hammadi, Egypt, in 1945-6, whose date probably goes back to c 400. It professes to be
Grace1

(16:37)

Grace, (B.), the unmerited mercy of God; divine influence; eternal life or salvation; a short prayer before or after a meal.

1. Of the Lord: OT. "... the Lord will give grace and glory." (Psa. 84:11)
2. The child Jesus: NT. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." (Lu. 2:40)
3. Salvation through the grace of the Lord Jesus Christ: NT. "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." (Acts 15:11)
4. Effects of grace: NT. "For the grace of God that bringeth salvation hath appeared to all men." (Tit. 2:11)

"And He gives you of all that you ask of Him, and if you tried to count the Graces of Allah you would never reckon them. Man is ungrateful wrong-doer." (14:34)

Gracel

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1. Grace, (Q.), the unmerited mercy of God; divine influence; eternal life or salvation; a short prayer before or after a meal.

1. The Grace of belief: "And know that among you is the Messenger of Allah; if he obeys you in much of what you say you will be in trouble. But Allah has endeared the Faith to you and beautified it in your hearts, and has made disbelief and excess and disobedience hateful to you. Such are the rightly guided by Allah's bounty and Grace. And Allah is the Knower, the Wise." (49:7-8)
2. The people of Moses: "And remember when Moses said to his people: 'O my people! Remember Allah's grace to you, when He has sent prophets from among you, and made you kings, and given you such (religion) as He did not give to mankind before you.' " (5:20)
3. The Grace of Allah can never be measured:

Gradual

"... the Lord will give grace and glory." (Psa. 84:11)

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1. The Grace of belief: "And know that among you is the Messenger of Allah; if he obeys you in much of what you say you will be in trouble. But Allah has endeared the Faith to you and beautified it in your hearts, and has made disbelief and excess and disobedience hateful to you. Such are the rightly guided by Allah's bounty and Grace. And Allah is the Knower, the Wise." (49:7-8)
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Grand Imam Sheikh Abd’ulrazek, (b. 1885, Upper Egypt—d. 15 Feb. 1947, Cairo).

The thirty first Grand Imam of Azhar 1367-1947.

An Enlightened Imam and a Philosopher who brought together Religious and Secular learning. Following is a brief account of his life:

1908: Obtained the ‘Alimiyyah degree from Azhar and worked as a teacher in the Religious Judicial School.

1909: Went to France to study.

1915: Returned to Egypt (World War I)

1916: Sultan Hussein Kamel appointed him Secretary of the Higher Council of Azhar and Religious Institutes.


1927: Teacher in the nascent University of Cairo.

1935: Chair Professor of Philosophy.

1937: Obtained the title of "Bey".

1938: Minister of Mortmain (Wakfs).

1940: Member in the Arabic Language Academy

1941: Obtained the title of "Pasha".

1945: Appointed Grand Imam of Azhar; but the leading scholars of Azhar opposed the appointment for two reasons: a) he was not a member of the “Grand Imams Assembly”, and b) he did not teach in Azhar. To tide over this obstacle, a law was issued stating that teaching in the University and teaching in Azhar faculties are on equal footing. Most scholars were quietened, but not all.

1946: The French Government awarded him the order of “Legion of Honour” of the rank “The Big Cross”, an event prejudiced people against him. Many scholars and notables thought that, owing to his honourable post and high religious
Grand Imam Sheikh Fahham, (in full: Dr. Muhammad Al-Fahham, b. 18 Sept. 1894, Alexandria, was Grand Imam till 1973). The fortieth Grand Imam of Al-Azhar, who was pre-eminent scholar. Following is a brief account about the posts he occupied during his life:

1922: Graduated in Al-Azhar.
1935: Transferred to teach Logic in the Faculty of Islamic Law.
1936: Educational Mission to France.
1938: Degree of the Alliance francaise, Paris.
1941: The following degrees, taken in the same

His Published Books:
1. A French translation of Imam Muhammad Abdu’s “Message of Monotheism” (Risalat Attawhid)
3. Introduction to the History of Philosophy.
4. The Philosopher of the Arabs and Second Teacher.
5. Religion and Inspiration in Islam.
6. Imam Al-Shaf`ie.
7. Imam Muhammad Abdu.
8. Memoirs of a Traveller
10. Life and poetry of Al-Baha’ Zuhair.

His Unpublished Books:
2. Big Thesis on Sufism.
3. On Literature (2 volumes).
4. The Diary.

Grand Imam
Grand Imam

Sheikh Abdul Halim Mahmoud in his place.

Grand Imam

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Sheikh Abdul Halim eet in his place.

Grand Imam

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Grand Imam Sheikh Hussein, (in full Al-Khadre Hussein), (b.1876 Tunisia—d. 1958 Cairo, Egypt), the thirty sixth Grand Imam of Azhar (AH 1374 - AD 1954). A diligent and praiseworthy Imam and the only non-Egyptian Grand Imam. Following is a brief account of his life:

1889: Memorized the Qur'an when he was twelve years old then joined the Great Zaytuna Mosque in the Tunisian capital, which is similar to Azhar of Cairo.

1900: Obtained the 'Alimiyyah degree of Zaytuna

1904: Established the "Great Happiness" Magazine which was then the first magazine of letters in North Africa.

1906: Obtained the 'Alimiyyah degree and was the first among his peers.


1928: Religious Judge. He pronounced a sentence that raised the anger of King Fou'ad, so he was sent back to work as head of the Assyout Religious Institute of Azhar.

1929: Dean of Zaqaziq Religious Institute.

1930: Inspector in Azhar.

1931: Dean of the Faculty of Arabic Language.

1932: Head of the Farwa Committee.

1932: Member of the nascent Arabic Language Academy.

1934: Member of the Grand Scholars Assembly by his thesis: "Language Development Factors"

1944: Dean of the Faculty of Islamic Law.

1951: Grand Imam of Azhar.

1952: Following a massacre committed by the British troops in Iisma'iliyya, the Grand Imam openly attacked the colonial authority and invited the Egyptians to fight them. The British exerted pressures on King Farouk to release him from his post, and so it happened.


Grand Imam

remarkable Imam who attacked the colonial British openly and invited the people to wage war against them. Following is a brief account of his life:

1906: Obtained the 'Alimiyyah degree and was the first among his peers. He worked as teacher in Azhar.


1928: Religious Judge. He pronounced a sentence that raised the anger of King Fou'ad, so he was sent back to work as head of the Assyout Religious Institute of Azhar.

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opinion, the edition being finished in one month.
1927: His book "Refuting what is written about the Gahili Poetry", also affected public opinion. In the same year he has established the "Muslim Youth Society", and the "Islamic Guidance Society".
1930: Chief editor of the Azhar Magazine.
1932: Member of the Arabic Language Academy, and the Arabic Academy of Damascus.
1952: Leaders of the Egyptian Revolution appointed him Grand Imam of Azhar, though not an Egyptian, in a move supporting the Arab Nationalism Strategy of the Revolution.
1954: Resigned because of illness.

Countries visited and Activities undertaken

01. Iraq: to organize Religious institutions
02. Tunisia: to lecture, Zaituna University.
03. Libya: to lecture, Islamic University.
04. Philippines: to lecture in the Mindanao University.
05. Indonesia: to lecture, Djakarta University.
06. Pakistan: to visit, Ministry of Islamic Affairs

Sheikh Ma'moun graduated in the Religious Judicial School of Al-Azhar and here is a brief account of the posts he held in his career:

1919: Judicial employee, Zakazik Religious Educational Office

07. Sudan: to lecture, Khartoum University.
08. Malaysia: to organize the Islamic Centre.
09. Qatar: to establish Religious Education.
11. Arab Emirates: to lecture.
12. Malaysia: to attend the adoption of Islam by 4000 nationals.
14. India: to visit the Islamic Centres 26/10/1976
15. Pakistan: to attend the Conference on the Sunnah, February 1976
17. Makkah: to attend the Mosque’s Message Conference, April 1976
18. Indonesia: Official visit, August, 1976
19. London: to attend the Islamic Economic Conference, July 1978
20. USA: For the Inauguration of Islamic Centre of Los Angeles, meeting President Carter and UN Secretary General, Mr. Valdheim.

In 1974, the Egyptian government tried to curb the power of Sheik of Azhar by transferring some of his responsibilities to the minister of Mortmain and Azhar Affairs, whereupon the Grand Imam resigned his post causing a big disturb that compelled the government to alter its decisions.

The last words of the Late Grand Imam were: “There is no god but Allah. Muhammad is the Messenger of Allah. Allah is Truth.” That was his last breath.

The Imam al-Azhar Sheikh Abd al-Halim: (was born in Cairo on 19 April 1397 AH, 1919 AD, he was a professor of the University of Cairo, a scholar of Islamic law, a historian, a specialist in the Quranic sciences, and a professor of the Faculty of Islamic Studies of Al-Azhar University.)
Grand Imam

1920: Transferred to Cairo Religious Court;
1921: Transferred to Tanta Religious Court and promoted to the post of Second Judge;
1929: Transferred to Cairo Court and promoted to the post of First Judge;
1939: Promoted to the post of General Judge;
1941: Appointed Chief Judge of the Sudan by a Royal Decree;
1947: Returned back to Cairo and became the Head of the Religious Court;
1951: Became the Deputy to the Head of the High Religious Court;
1952: Became the Head of the High Religious Court;
1955: Became Mufti of the Republic of Egypt;
1964: Appointed Grand Imam of Al-Azhar;
1969: Exhausted by illness and old age, he requested to be released from his official duties;
1973: The Imam passed away.

Among his writings:
- **Fatwas**, 1969;
- Various Researches and Studies on jurisprudence;
- A Fragrant biography of the Prophet;
- The Jihad in Islam; and
- Exegeses of some Surahs of the Qur'an.

Grand Imam Sheikh, (in full: Imam Sheikh Muhammad ibn Mustafa ibn Muhammad ibn Abdel Mun’im Al-Maraghi), (b.9 March 1881, Maragha Upper Egypt — d. 22 August 1945, Alexandria). The 29th Grand Imam of Azhar (AH. 1348-Ad 1929) (AH.1365–AD.1945) A Great Imam and pre-eminent Sheikh, whose personality frightened the British Colonial Authorities, embarrassed Egyptian men in power, and defied even Royal Authorities. Following is a brief account of the main events of his life:

1904: Graduated in Azhar and was the first among his peers.
1904: Upon the request of the Sudanese government, the Great Imam Muhammad Abdu recommended Sheikh Maraghi as a judge in the Sudan.
1907: Following a dispute with the chief judge and the British Judicial Secretary, Imam Maraghi resigned and returned back to Egypt to work as an inspector in the ministry of Mortmain.
1908: The Sudanese government offered him the post of Chief Judge; but he stipulated that the Decision should be issued by the Muslim Khedive not by the English Governor. However, such difficult condition was fulfilled.
1909: He led the Sudanese and Egyptians demonstrating in support of the Egyptian Revolution. The British governor was alarmed and gave the Imam an urgent open leave; the Imam returned to Egypt to work as Chief Religious Inspector in the Ministry of Justice.
Grand Imam

1920: Chief of the Religious Court.
1921: Member of the High Religious Court
1923. Chief of the High Religious Court.
1928. Grand Imam of Azhar, and keeping his strife in the way of Reformation. He insisted on the Authority of Azhar Imam in appointing and supervising high officials of Azhar, despite the wish of the king to exercise this authority by himself.
1929. When things kept going to the worse, he resigned and Grand Imam Zawahri took his place.
1935. Thousands of scholars, students, men of society, and the government demanded his return; so, a Royal Decree restored him to his post.
1936. Calling for the translation of the Qur'an, the Imam was faced with strong opposition. He requested the opinion of the Grand Scholars Assembly which supported him.
1945. The Grand Imam passed away.

Important events in his life:

- In 1919, the British Governor of the Sudan wrote to the British Foreign Ministry warning of the Sheikh's finesse.
- On the outbreak of World War II, the Imam declared that "We have nothing to do with this war!", which statement confused the British Colonialists and embarrassed the Egyptian Government. Such statement caused concern even to the British Government that requested clarification from the Egyptian Government. The Prime Minister of Egypt spoke with the Imam in threatening terms. But the Imam retorted: "Is such a person like you threatens the Azhar Sheikh! I can, if I wish, climb the pulpit of the Hussein Mosque and move the public opinion against you, and then you will find yourself among the common herd!" The British did not want to escalate the crisis and did not venture to face the Grand Imam.
- The Times newspaper wrote: "Take that man away! He is more dangerous to our country than the atrocities of War."
- When King Farouk divorced his wife, Queen Farida, he wanted to prevent her from marrying again. He asked the Imam to issue a Fatwa to that effect, but in vain. The King visited the Imam in the Hospital trying to convince him to issue such Fatwa. The Imam cried out: "Maraghi can not forbid what Allah makes lawful!" and soon after, the Imam passed away.

Grand Imam

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A great and upright Imam whose teacher and ideal was the Imam Muhammad Abdu. Here is a brief account of his life:

1908: Obtained the Azhar degree of Alimiyya, and worked as a teacher in the Religious Institutes and the Religious Judicial School. He worked as a Judge, and then became a Mufti for about twenty years. He was also entrusted with the task of supervising the Higher Studies of Azhar.

1950: Grand Imam of Azhar.

1951: The Grand Imam publicly criticised the king Farouk for spending without limits in Italy. Consequently, he was removed from his post (on 4 September).

1952: The crisis died out and after five months the Grand Imam was restored to his post (10 February). But seven months later he insisted on resignatopm.


Grand Imam Sheikh Shaltut, (b. 1893, Etay Al-Baroud, Egypt—d 1963, Cairo)

Sheik Shaltut, the great Imam, the celebrated scholar and prominent social reformer, won great respect and reputation for his hard work to unite the different Islamic trends, which was crowned by his Fatwa (casuistry) showing that there are no real differences between the Sunnah and the Shiite Ithna Ashariyyah. Following is a brief account about the posts he occupied during his life:

1918: Graduated in Al-Azhar and was the first among his peers.

1919: Participated in the Revolution with his pen and speeches.
Grand Imam

1931: King Fouad conspired against him and succeeded in dismissing him from the field of teaching, so he worked as a lawyer.
1935: Returned back to teach in Al-Azhar.
1937: Delegated to represent Al-Azhar in Comparative International Law Conference held in Holland. His Thesis, Civil and Criminal Responsibility in Islamic Law, profoundly affected the delegates.
1939: Appointed inspector of Religious Institutes
1941: Chosen as a member of the Grand Islamic Scholars Corporation, by virtue of his Thesis presented in the Hague Conference.
1946: Appointed member of the Arabic Language Academy.
1950: Appointed Supervisor of Islamic Research and Culture.
1957: Chosen as Advisor and Deputy Azhar Grand Imam

Among his Fatwas (Casuistries):
1. Legalized depositing of money in the Saving Accounts
2. Recognized the worship according to the eight Jurisprudence groups of: Hanafiyya, Malikiyya, Shafi’iyya, Hanbaliyya, Zahiriyya, Ebadiyya, and the two Shiites: Ithna Ashariyya and Zaidyya
3. Permitted Birth Control.

1961: Official visits to Indonesia, Malaysia, and the Philippines. His efforts resulted in the issuance of the Law 103/1961 for the Renovation of Al-Azhar, which stipulated that the Azhar comprises the following:
* The Azhar Higher Council;
* Islamic Research Academy;
* The Azhar University;
* The Azhar Institutes; and
* The Administration of Islamic Missions and Culture.
1963: The Minister of Mortmains and Azhar Affairs tried to curb some of the Grand Imam Responsibilities, which fact led the Grand Imam Sheikh Shaltut to present his resignation to the

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1963: The Minister of Mortmains and Azhar Affairs tried to curb some of the Grand Imam Responsibilities, which fact led the Grand Imam Sheikh Shaltut to present his resignation to the
Following is a brief account about his life:
1906: Memorized the Qur'an at the age of ten.
1910: Moved with the family to Alexandria.
1923: Obtained the Azhar degree of Alimiyah and was the first among his peers.
1926: Obtained the degree of Specialized Religious Judicature, performed the pilgrimage, and appointed teacher in the Asyut Religious Institute
1931: Transferred to Cairo Religious Institute
1933: Teacher in the Faculty of Islamic Law
1935: Member of the Fatwa Committee, besides teaching in the Faculty of Islamic Law
1936: Educational mission in France
1942: Ph.d. in Philosophy and History of Religions; the subject of his thesis being: "Babism and Islam".
1943: Teacher of Religious Judicature in the Faculty of Islamic Law. For the next eight years the Grand Imam continued his duties in the following posts:
- Membership of the Fatwa Committee, then its Secretary.
- Inspector of Religious Institutes.
- Administrator General of the Faculty of Islamic Law, then the Zaqaziq Religious Institute.
- Supervisor of Missions to Islamic countries
1951: Member of "Grand Scholars Assembly"; and chosen to lecture on Islamic Law in the Faculty of Law, Ein Shams University; and chosen member in the "Constitution Committee".
1954: Appointed Grand Imam of Azhar. Among his positive achievements, the teaching of foreign languages, and the raising of funds to start constructing the Islamic Missions City. The Imam was the first to think of including military courses in Azhar.
1955: Official visit to Indonesia in response to President Sukarno’s invitation.
1958: Appointed minister in the Union of Arab
**Grand Lama**

Countries (Egypt, Syria and Yemen) until such Union was disrupted in 1961.

1963: Elected member in the Arabic Language Academy, besides the Islamic Research Academy.

1975: The Imam passed away after more than ten years of studying and writing.

His Books:

1. Babism and Islam in French (his Ph.D. Thesis)
2. Religious Policy in Islamic Jurisprudence (his thesis that qualified him for the membership of "Grand Imams Assembly."
3. Social Status in the Islamic Law.
5. History of Islamic Legislation.
8. Usury in the Islamic Law.
9. Insurance companies from the point of view of the Islamic Law.
10. Some deep studies on some philological aspects of the Qur’anic Text.

**Grand Lodge, meeting of The Freemasons Society**

Grand Master, head of a military religious order (Hospitalers, Templars, Teutonic etc. knights), qq.v.

**Granter, the, Islam: One of the Beautiful Names of Allah**

Grapes, n. (B.), berry growing in clusters on vine, eaten as fruit or used in making wine:

1. In the neighbour's vineyard: OT. "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own
have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust.” (Job 17: 13-16)

1. Allah raises those who are in the graves: “...and the Hour is undoubtedly coming, and Allah will raise those who are in the graves.” (22: 7)

2. The dead do not hear: “Those whom Allah wills will listen, but those who are in the graves will not listen to you!” (35: 22)

3. Man's Fate: “Woe to man, how ungrateful he is! From what does He create him? From a drop of sperm He creates him in complete form, and prepares him for the way of life that ends in the grave.” (80:17-20)

4. On the Day of Resurrection: “When the heaven cleaves asunder, when the planets disperse, when the seas are exploded, when the tombs are overturned, each soul will know what it has done: good or evil.” (82:1-5)

(4)
Greek

Septuagint and the NT is the Hellenistic Greek (known as the Koine or 'Common' dialect) which spread over the Near East as a result of the conquests of Alexander the Great (d. 323 BC.). This was a simplified form of Attic Greek, with some contributions from other dialects. There are, however, differences between writers. In the LXX, the Pentateuch and Isa. are in good Hellenistic Greek; the other Prophets, Pss., Chron., and most of Sam. and Kgs. are nearer to the vernacular. On the other hand, some of the later books (Dan., Est., Job, Prov., Wisd.) are more literary in style. In the NT., Luke is the most literary writer, then St. Paul and the author of Heb. As for Rev., the style is characterised by an uneducated vernacular Greek, frequently ungrammatical.

For the first three centuries, Christian writers remained generally free from the influence of pagan literature. When Christianity became the religion of the Empire, Christians shared the education of the Greek world. A deliberate cultivation of Attic models and a conscious elaboration of style coloured Patristic Greek, esp. the works of John Chrysostom and Gregory of Nazianzus. The language was also progressively affected by modifications in the meanings of words necessitated by the requirements of Christian theology and philosophy.


Great Bible, the, edition of the English Bible which Thomas. Cromwell in 1538 ordered to be set up in every parish church. It was the work of Miles. Coverdale.

Great Eastern (Greek) Schism, the separation of the Greek Church from Latin, finally completed in 1054.

Great Schism, see the two prec. items.

Great Sea, the Mediterranean: (B.), (Ez. 47:16, 19)

Great Week, the week preceding Easter Sunday
Greek Church

The Greek Church, or Greek Orthodox Church, is the Church that follows the ancient rite of the East, accepts the first seven councils, and rejects papal supremacy.

Green, adj. (Q.), a mixture of blue and yellow, coloured like grass:

1. In the king's dream: "... and I saw seven green ears of corn and other seven dry ones." (12:43)

2. In Paradise: "... they will be adorned with bracelets of gold and will wear green robes of finest silk." (18:31)

Green Thursday, a name used esp. in Germany, for Maundy Thursday.

Gregorian, adj. Belonging to Gregory

Gregorian Calendar, a corrected form of the Julian calendar [named after Julius Caesar who devised it in 46 BC.], introduced by Pope Gregory XIII in 1582 and now used in most countries of the world: it provides for an ordinary year of 365 days and a leap year of 366 days every fourth, even year, exclusive of the final year of a century, which is a leap year only if exactly divisible by 400.

Gregorian water, Acc. to W. usage, solemnly blessed water formerly used in the consecration of churches and altars. It is so named from the formula used in blessing it being attributed to Pope Gregory I.

Gregorian chant, a ritual plainsong, monophonic and unmeasured, traditionally codified by Pope Gregory I, and formerly widely used in the RC Ch.
Gregory I

XIII with adequate buildings and resources and constituted a university.

Gregory I, (Gregory the Great), pope and doctor. (b. c. 540, Rome – d. there 604, F.D. 12 March.) The first and greatest of the sixteen popes named Gregory who came of a patrician family, and was for some years chief civil magistrate of the city of Rome. Having devoted some of his wealth to the foundation of a monastery in Rome and half-a-dozen others in Sicily, he became a monk himself when he was about thirty-five. From 579 to 585 he was papal agent at Constantinople; and five years after his return to his monastery he was elected pope, the first monk to be chosen for the office. St. Gregory's epoch-making pontificate lasted fourteen years, at a time of great difficulty and disorder. When the Lombards were devastating northern Italy in 592 he negotiated treaties with them; he reformed the administration of the estates of the Roman church, and from their income spent large sums on the relief of sufferers from war, pestilence, and famine, and to ransom prisoners; he maintained the church's independence of the civil power, and himself provided for the discharge of duties in which the secular authorities were neglectful or inefficient; by cultivating good relations with the Lombards, Franks, and Visigoths he strengthened the church's position in northern Italy, France, and Spain; and the experience gained at Constantinople enabled him to strengthen the authority of the Roman See in the East as well as the West. One of Gregory's most far-reaching actions prompted, it is said, by the sight of fair-haired Anglo-Saxon youths exposed for sale in the Roman slave-market, was to send missionaries to England.

St. Gregory was not only a great bishop and statesman; he is accounted the fourth of the great Latin doctors of the church, and his writings are directed towards the fostering of Christian life and the formation of pastors. The Regula pastoralis, 'Pastoral Care', on the office and duties of a bishop came to be used throughout Christendom and was translated by King Alfred (modern trans. 1950). The Moralia is a long and practical commentary on the book of Job; while the Dialogues, which has been specially influential, relates the miraculous doings and visions of holy people in Italy, most of whom are otherwise quite unknown. Unfortunately Gregory was not exempt from the credulity of his time and was ready to believe all that he was told in this connexion. Over 800 of his letters and a number of sermons have survived; and he was responsible for considerable work on the public worship of the Western church, but its exact extent is uncertain. St. Gregory's life and ideals were for centuries the inspiration and guide of the best among the clergy of the medieval papacy, without which the early Middle Ages would have been much longer in emerging from a chaos of lawlessness and strife. It is significant of St. Gregory's conception of religious authority that he called himself 'the servant of the servants of God', a designation used by the popes ever since.

Gregory I (590-604)
Gregory VII, St., (c.1020-1085) Pope from 1073. He worked for the reform and moral revival of the Church. He issued decrees against simony (q.v.) and the incontinence of the clergy in 1074. In 1075 he forbade lay investiture (q.v.). This was the investing of bishops and abbots with the symbols of their offices by lay princes, a practice which led to serious abuses and harm to religion. This measure was violently opposed, esp. in Germany, France, and England. Emperor Henry IV, threatened with excommunication and deposition, summoned synods which declared the Pope deposed. Gregory excommunicated and deposed Henry and freed his subjects from their allegiance. The Emperor submitted, or seemed to submit, at Canossa in 1077, did penance, and was absolved from his censures. The German princes nevertheless elected Rudolf of Swabia, whom Gregory did not recognize until 1080, when Henry was again excommunicated. Henry then set up an antipope and besieged Rome. Gregory was freed by Norman troops, but died at Salerno. His last words have become proverbial: "I have loved righteousness and hated iniquity: that is why I die in exile." He had indeed fought single-mindedly and with personal ambition to free the church from harmful influences and dependence on secular powers. His name is deservedly given to a whole era of ecclesiastical reform and development; but he was never the object of a widespread cultus, and was not enrolled among the saints till five hundred years.

Gregory II, St., (669-731), Pope from 715. He was confronted with the danger from the Saracens, against whom he had the walls of Rome repaired; as well there was the threat of the pagan German tribes. To them in 719 he sent St. Boniface, aided by British monks and nuns. In the Iconoclastic controversy he rebuked the Emperor Leo III in 727, without, however, countenancing the planned revolt of Italy.
Gregory XI

after his death.

after his death.

Franciscan Order

Gregory X, The Blessed, (1210-1276), Pope from 1271. He recognized Rudolf of Hapsburg as Emperor, inducing Alfonso of Castile to resign his claims to the German throne. At the Council of Lyons (1274-1275) the Greek Emperor Michael Paleologus made his submission to the Pope, though the reunion was short-lived. One of the most important innovations of his pontificate was the introduction of the Conclave at the election of the Pope by a Constitution of 1274.

Gregory XI, (1329-1378), Pope from 1370. Elected Pope at Avignon, he was persuaded to return to Italy by St. Catherine of Siena. He entered Rome in 1377 but was unable to end the disturbances. He condemned the teaching of J. Wycliffe (1377). The Great Schism followed his death (qq.v.).
Guardian Angels

Grey friars, Friars of the Franciscan Order, so named from the colour of their habits (now brown).

Grey NUNS, a name given to Sisters of Charity in various countries. The best known are those founded by Madame d’Youville at Montreal in 1737 as a small community of ladies who devoted themselves to the care of the sick.

groomsman, n. (Christianity), best man or other unmarried male friend officially attending bridegroom at wedding

Guarantees, Law of, the law passed in 1871 to regulate relations between the first government of the new kingdom of Italy and the Papacy.

Guardian, the superior of a Franciscan friary

Guardian Angels, (B.), the belief that God assigns to every man an angel to guard him in body and soul was common to the pagan and Jewish world, though it is not clearly formulated in the OT. At least in the case of children, it was confirmed by Christ: NT. “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” (Mat. 18:10)

Though generally accepted by the Fathers, it was first clearly defined by Honorius of Autun (d. 309)
Gunpowder

of English Roman Catholics to blow up Parliament and King James I, his queen, and his oldest son on Nov. 5, 1605. The conspirators were angered by James’ refusal to grant more religious toleration to Catholics. They apparently hoped that the confusion that would follow the murder of the king, his ministers, and the members of Parliament would provide an opportunity for the English Catholics to take over the country.

But one of the conspirators, Guy Fawkes, confessed under torture of the names of the other conspirators and all of them were killed.

The plot bitterly intensified Protestant suspicions of Catholics and led to the rigorous enforcement of the recusancy law, which fined those who refused to attend Anglican services.

In January 1606 Parliament established November 5 as a day of public thanksgiving. The day, known as Guy Fawkes Day, is still celebrated with bonfires, fireworks, and the carrying of “guys” through the streets.

Gueber

1151); he held that each soul was entrusted to an angel at the moment it was introduced into the body.

Gueber, Guebre, n. a Zoroastrian in Iran

Gueux, [Fr., beggars], the name assumed by the confederation (1565) of nobles and others to resist the introduction of the Inquisition into the Low Countries by Phillips II of Spain.

Guests, (Q.), referring to the angels who came to Abraham with the glad tidings of a son: “And tell them of the guests of Abraham... We are bringing you good news of a learned boy.”

Guidance, (Q.), leading aright: “He is sending His Messenger with Guidance and the True Religion to make it prevail over all religions even though the unbelievers may show dislike.”

Guide, The, One of the Beautiful Names of Allah in Islam

Gunpowder Plot, (1605), the conspiracy
Habakkuk, (B.), Minor Prophet who complains in the Book bearing his name of oppression and lawlessness; God answers that punishment is imminent in the invasion by the Chaldeans. Chapter 3 describes a vision of God coming to deliver His people. Most critics agree that chapter 3 is an independent addition. The Book's central message has played an important part in Christian thought: OT. "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." (Hab. 2:4)

Hadad, (B.), An Edomite who was in his childhood a refugee from a razzia that continued over six months by Joab, David's general. Hadad fled to Egypt, and when he heard that both David and Joab were dead he returned to Edom and was used by God to harry Solomon in the years when Solomon was losing favour with God. See (1 Kn. 11)

Hadassah, (B.), afterwards Queen Esther (q.v. "And he brought up Hadassah, that is Esther" (Es.2:7))

Hades, n. [Gk. Aides, Haides, the god of the underworld, the abode of the dead. (Christianity): the underworld; the abode of the dead. It is the waiting place of the departed spirits before judgement, visited by Christ after the Crucifixion. See also Descent of Christ into Hell.

Habîl, see ABEL.

Habit, n. (Christianity), a religious dress used as distinctive outward sign of religious life, worn by monks, friars, and nuns. It normally consists of a tunic, belt or girdle, scapular, hood for men and veil for women, and a mantle. In recent years drastic changes have been made in some orders.

Hadith, n. (Islam), the Tradition, or sayings and Deeds of the Prophet Muhammad which are used as an Islamic moral example to be followed by Muslims on the one hand, on the other they are considered as the Second Source of Islamic Legislation after the Qur'an. The authenticity of the Traditions and Deeds of the Prophet Muhammad is verified by the
Hagar

Europe form the menace of the Turks. His efforts at reform were frustrated and Rhodes fell in Oct. 1522.

Hag., abbr. Haggai (OT).

Hagar, (B.) (OT.), An Egyptian servant of Sarah, Abraham's wife. (cf. ISMAEL)

1. Given to Abraham by Sarah to beget a child: I pray thee, go in unto my maid; it may be that I may obtain children by her.” (Ge.16:2)

2. Fled from Sarah's ill treatment: "And when Sarah dealt hardly with her, she fled from her face” (Ge.16:6)

3. The Lord's angel comforted her: "And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude ... thou are with child,
hagborn, adj. having a hag, or witch, for a mother

Haggadah, n. (Judaism) legendary illustrative part of the Talmud, e.g. parables, legends, narrative, folklore, etc.; book recited at Seder.

Haggai, (B.): (OT) Minor Prophet of the late 6th century BC. who lived and may have been born in Babylon. He was a cheerleader for the Return from the Exile. His central concern was the rebuilding of the Temple as the essential element in the rehabilitation of the Israelites, in which, unlike most of the prophets, he saw the priesthood as no less significant than the royal house of David. To a considerable degree the force of his message came from the narrowness of his purpose.
Hakim

Hajjaj ibn Yusuf ath-Thaqafi, al, (b. 661 at-Ta'if, Hejaz, Arabia—d. June 714, Wasit, Iraq), one of the most able provincial governors under the Umayyad Caliphate (661-750). In 692, he led troops in crushing the uprising of Abd Allah ibn az-Zubayr in Makkah. The brutality with which he secured his victory was to recur during the rest of his public life...
Halacha, Halachah, Halaka, ns. [Heb. halaka, 'to walk'] (Judaism), the body of legal decisions not directly enacted in the Mosaic law. It forms the bulk of the Talmud, the non-Halachic remainder being known as the Haggadah.

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half-blood, person having one parent in common with another; this relationship; person of mixed race.

half-breed, one of mixed breed (esp. a mixture of white and coloured races)

half-brother, a brother by one parent only

half-god, Demigod

half-mourning, black attire relieved by grey, etc.

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Hananiah

Hananiah, (Q.), a false prophet: OT. "Then said the prophet Jeremiah unto Hananiah the
prophet: 'You shall die the death of all the dead whom Jerusalem shall die because of her
guilt; you shall not leave the city, though you say that all shall escape that are in this
place.' (29:23-24)"

Haman², (Q.).
1. As guilty as Pharaoh: "Pharaoh and Haman and their hosts were sinful." (28:8)
2. Charged Moses with magic: "We sent Moses with Our Signs and a clear proof to Pharaoh and
Haman and Qarun, but they said: 'a lying magician.'" (40:23-24)

Ham, (S.), son of Noah.
He saw his father lying drunk and naked in his tent, for which offence Noah cursed Ham's
son Canaan and decreed that his progeny should be the slaves of the sons of Shem and Japheth.
Ham is the eponymous progenitor of the Hamites. A Hamite was not a Semite and so an
enemy of the Israelites, who trace their descent from Shem.

Hamite, n. a descendant or supposed
descendant of Ham, son of Noah

Hamitic, adj. Of or relating to Hamites, or
their language

Hamzah, (Islam) uncle of the Prophet
Mohammad. He embraced Islam and became one
of its intrecia champions. He fought most
bravely in the battle of Badr, and slew some of
the leaders of Quraysh. He was killed in the
battle of 'Uhud by the slave Wahshi. Hind, the
wife of Abu-Sufian, whose father, Utbah had
been killed by Hamzah in Badr, promised
Wahshi to be freed if he killed Hamzah. After the
battle, Hind mutilated Hamza's body and chewed
his liver by way of revenge.

Haman¹, (B.), Favourite of king Ahasuerus.
He planned to kill all Jews in revenge for a slight
put upon him by the Jew Mordecai.
Esther defeated his plans and
he was hanged on gallows
that he had prepared for Mordecai. Haman became a prime
hate object for the Jews and his name might not
be mentioned without being reviled. "To hang as
high as Haman" is proverbially to be well and
truly hanged, to be hoist with one's own petard.
(See OT: Esther 3)
Hand of God

was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord” (2 Chr. 30:12)

2. With Ezra: “and on the first day of the fifth month came he to Jerusalem, according to the good hand of God upon him” (Ez. 7:9)

3. With Nehemiah: “Then I told them of the hand of my God which was good upon me.” (Neh. 2:18)

4. Chastisement for Moses: “For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.” (Deu. 2:15)

5. Chastisement of Job: “Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh?” (Job 19:21-22)

Hanafiyyah

Hanafiyyah, see Abu Hanifah Annu’man Hanbal, see Ibn Hanbal Hanbaliyyah, see Ibn Hanbal

handfast, n.& vt. (arch.), contract esp. a betrothal; vt. to betroth, to join by handfasting

Hand of Allah, (Q.), (fig.), the symbol of His Benevolence and Power:
1. Bestows Benevolence: “Say: 'Benevolence is in the Hand of Allah, He bestows it on whom He wills!' Allah is All-Embracing, All-Knowing” (3:73)

2. Has sovereign power: “Praise be to Him Whose Hand possesses sovereign power over all things, and to Whom you will be brought back!” (36:83)

3. In support of believers: “Those who pay you allegiance (O Muhammad) are surely paying allegiance to Allah.--The Hand of Allah is above their hands.” (48:10)

4. What the Jews say: “The Jews say: ‘Allah’s hand is fettered.’ Their hands are fettered, and they are accursed for saying so. But His Hands are outstretched, He spends as He pleases.” (5:64)

Hand of God, (Q.), or:

1. For blessing: “Also in Judah the hand of God
harrowing of hell

Hand, set, he said: ‘Unless my Lord guides me, I shall surely be among those who have gone astray.’ And when he saw the sun rising, he said: ‘This is my Lord. It is greater!’ And when it set, he said: ‘O my people, I am not guilty of your idolatry! I have turned my face towards Him Who created the heavens and the earth as one by nature upright (hanif), and I am not among the idolaters.’”

(6: 76-79)

Example of a later Hanif: see Zaid ibn Amr ibn Nufail.

Hands, imposition of, (Christianity), a manner of blessing used in the OT. (e.g. Gen.48) and followed by Christ who used it in working miracles, and by the Church. The Apostles and the primitive Church appear to have used it in Confirmation, Ordination, and Unction (qq.v.).

Zaid ibn Amr ibn Nufail

Hannah, (B.), mother of Samuel: “Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.” (1 Sam.1: 20)

Hands

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harrowing of hell

Hanun, (OT), King of the Ammonites whose deplorable ill manners and perverted sense of humour ruined him. His father, Nahash, had been on good terms with David and when Hanun succeeded to the Ammonite throne David sent him a mission of good will. But Hanun thought that this was a moment to assert himself. He dishonoured David’s messengers: “Wherefore Hanun took David’s servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.” (2 Sam. 10:4) David sent his generals to trounce Hanun and they did.

Hannah, (or harrying of hell), the defeat of the powers of evil at the descent of Christ into Hell after His death and His delivery
Hassan, Al-, Elder son of Imam Ali Ibn Abi Tâlib, and the second Imam of the Ithna 'Ashariyya. After the death of his father, Imam Ali Ibn Abi Tâlib, and despite the fact that he commanded a big army of more than forty thousand men, he preferred to make peace with Mî‘awiyah to avoid Muslim bloodshed, but Mî‘awiyah broke his vow and managed to poison him.

Haskalah, n. [Heb. enlightenment], movement originated in central Europe in the 18th century that encouraged Jews steeped in exclusively religious studies to broaden their knowledge of the world through secular studies. Haskalah opposed the exclusive dependence of Jews on the Talmud and the (B.), as suitable subjects for study, and sought to bring the fruits of the new European emancipation to the Jewish masses.

Harûn, see AARON²
Harût, see next.
Harût, Harûn, Harût and Marû, (Q.): Two angels descended in Babylon, mentioned only once in the Qur'an:

“When a messenger from Allah came to the people of the Scripture confirming what they had, some of them flung the Scripture of Allah behind their backs as if they did not know. And they followed that which the devils recited in the days of Solomon; Solomon did not disbelieve, but the devils disbelieved. They taught the people magic and that which was revealed in Babylon to the two angels Harût and Marû who, before teaching anybody, used to say: ‘We are but trying you, so do not disbelieve!’ But they learnt from both of them that which enabled them to divide a man from his wife; but they could not thus injure anybody if Allah did not allow it. They learned what harmed, not what profited, them! They know that those who choose to practise such magic have no share in the Hereafter; what a wretched way they choose for themselves if they but know!”

(2:101-102)

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Hasid, n. (pl. Hasidim) (Judaism), member of any of several mystical Jewish sects, esp. the one founded in the 18th century (see next)

Hasid, n. (Judaism), doctrine of a sect of Jewish mystics, founded by Baal Shem Tov (q.v.) originated in Poland in the 18th century. It emphasizes joyful worship of an immanent God.

Hassonaenaeans, family name of Maccabees (q.v.)

Harrîng of hell = HARROWING OF HELL.
Hassan

 establishments. The movement attracted thousands and rapidly expanded throughout Egypt. At the outbreak of the Palestinian war (1948), the volunteers of Moslem Brothers played an important part. King Farouk, together with the British Imperialists, conspired and assassinated the Imam. All the Arab rulers fear the influence of the Muslim Brothers Movement; thus it has encountered persecution everywhere.

Hassid, Hassidism, var. of Hasid, Hasidism

Hat, Cardinal's, see RED HAT

Hate', n. & vt. hatred, dislike, have strong dislike, have strong aversion to: in the (B.), OT.

Hat, Cardinal's, see RED HAT

Hate', n. & vt. hatred, dislike, have strong dislike, have strong aversion to: in the (B.), OT.

1. Joseph: "When his brothers say that their father loved him best, it aroused their hatred."

2. Evil: "The Lord loves those who hate evil"

3. Those who hate The Lord: "How I hate those that hate you, Lord!"

4. The poor: "The poor are not liked even by their friends"

5. Reproof: "Punishment awaits ... he who hates reproof will die" (Prov. 15:10)

6. Gifts: "he that hates gifts shall live" (Prov. 15:27)

7. New moons and festivals: "I loathe your new moons and your festivals" (Isa. 1:14)

8. Plotting and perjury: "Do not plot evil against one another, and do not love perjury, for all these are things I hate. This is the word of the Lord." (Zec. 8:17)

9. Those who hate: "Do good to those who hate you" (Lu. 6.27)

10. One's life: "Whoever loves himself is lost, but he who hates himself in this world will be kept safe for eternal life." (John 12:25)


hateful

(112:1) "Say: 'He is Allah the One.'"

Hatfield Council, (680), (Christianity): This Council which met at Hatfield (or Heathfield) repudiated Monotheletism, accepted the decrees of the first five General Councils, and affirmed its belief in the Double Procession of the Holy Spirit (qq.v.)

Hatfîn, Battle of, (July 4, 1187), battle in northern Palestine that marked the defeat and annihilation of the European Christian armies of Guy de Lusignan, king of Jerusalem (reigned 1185-1193), by the Muslim forces of Salahuddin (Saladin) (reigned 1169-1193). It paved the way for the Muslim reconquest of the city of Jerusalem (October 1187) and of the greater part of the three Latin states - Tripoli, Antioch, and Jerusalem.

Hezān, Hazzaan, n. cantor in a synagogue

He, ALLAH (Suf.), (Q.): "Say: 'He is Allah the One.'" (112:1)

Hepi, ALLAH (Suf.): The (He) in reference to Allah as the Supreme Entity being spoken of.

Head

Hatfield Council, (680), (Christianity): This Council which met at Hatfield (or Heathfield) repudiated Monotheletism, accepted the decrees of the first five General Councils, and affirmed its belief in the Double Procession of the Holy Spirit (qq.v.)

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Hazara, Hatfield Council, (680), (Christianity): This Council which met at Hatfield (or Heathfield) repudiated Monotheletism, accepted the decrees of the first five General Councils, and affirmed its belief in the Double Procession of the Holy Spirit (qq.v.)

5. Men: "head of every man is Christ." (1 Cor. 11:3)

6. Woman: "head of the woman is the man." (1 Cor. 11:3)

7. Christ: "the head of Christ is God." (1 Cor. 11:3)

8. Woman: "ought... power on her head." (1 Cor. 11:10)

9. Wife: "husband is the head of the wife." (Eph. 5:23)

10. Church: "Christ...head of the church." (Eph. 5:23)

9. Wife: "husband is the head of the wife." (Eph. 5:23)
head, vt. & i. restore (person or injured part) to health (lit. or fig.) cure; vi. become healed. (B.), OT:
1. Moses: "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Ex. 15: 26)
2. Waters: "So the waters were healed" (2 Kn. 2:22)
3. David: "heal my soul; for I have sinned" (Ps. 41:4)
4. Fools: "He sent his word and healed them" — (Ps.107:20)
5. Israel: "Come, and let us return unto the Lord: for he hath torn, and he will heal us" (Hos. 6:1)
6. Jesus: NT "I will come and heal him" (Mat. 8:7)
7. Disciples: NT "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Mat.10:1)
heal', vt. & i. (Q.), (for def. see prec.)

1. Allah: "And when I am ill He heals me"
(26:80)

2. The Qur'an: "We send down in the Qur'an that which is a healing and mercy for believers."
(17:82)

3. Bees: "From them honey of different colours comes, which heals mankind. This is surely a Sign for those who ponder."
(16:69)

heap', vt. put together in a heap, (B.), OT:
1. Silver: "Though he heap up silver as the dust...the innocent shall divide the silver"
(Job 27:16, 17)

2. Riches: "...he heapeth up riches, and knoweth not who shall gather them"
(Ps. 39:6)

3. Coals of fire for enemies: "If thine enemy be hungry, give him bread...; and if he be thirsty, give him water... for thou shalt heap coals of fire upon his head, and the Lord shall reward thee"
(Prov.25:21, 22)

4. Treasure for the last days: NT. "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh... Ye have heaped treasure together for the last days"
(James 5:3)

hear, vt. & i. (Q.), (for def. see prec.)

1. Children of Israel and Pharaoh: "And Moses spake before the Lord, saying, Behold, the Children of Israel have not hearkened unto me; how then shall Pharaoh hear me" (Ex. 6:12)

2. The people hear the Lord: "The Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee" (Ex.19:9)

3. Job: "Oh that one would hear me!" (Job.31:35)

4. The Jinn: "They said: 'Our people! We have heard a Book, sent down after Moses, confirming that which was before Moses'" (20:43-46)

5. The believers: "Our Lord! We have heard a Book, sent down after Moses, confirming that which was before Moses. And we believed in our Lord, and in His Messenger, and we follow not falsehoods" (3:193)

6. The rich: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh... Ye have heaped treasure together for the last days"
(James 5:3)
<table>
<thead>
<tr>
<th>Hearer</th>
<th>324</th>
<th>heart</th>
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<tr>
<td>that which was sent down before it and which guides to the Right and to the Straight Path.&quot;</td>
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<td>(46:30)</td>
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<td>5. The Children of Israel: “They said: 'We have heard and we disobey!' And the worship of the calf rested deep at their hearts for they were disbelievers.”</td>
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<td>(2:93)</td>
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<td>6. The disbelievers: “You will not make the dead hear; and you will not make the deaf listen to the call as they turn their backs on you!”</td>
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<td>(27:80)</td>
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<td>7. Idols do not hear: “And remember in the Book Abraham, who was a faithful and a prophet, when he said to his father: 'O my father! Why do you worship that which does not hear nor see, nor avail you any thing!'”</td>
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<td>(19:41-42)</td>
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<td>8. On the Day of Judgement: “The Day when they will hear the Cry of Resurrection. That is the Day of coming forth from graves”.</td>
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<td>(50:42)</td>
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<td>9. The Cry of Resurrection: “On that Day they follow the Cry of Resurrection that should be obeyed, and voices are hushed for the Beneficent, and you hear but a faint murmur”</td>
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<td>(20:108)</td>
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<td>10. In Paradise: “Where they hear no idle speech”</td>
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<td>(88:11)</td>
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<td>11. Disbelievers in Hell Fire: &quot;And for those who disbelieve in their Lord there is the torture of hell! How wretched is their fate! When they are flung into it they hear its roaring as it boils up.”</td>
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<td>(67:6-7)</td>
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<td>سمع : (في القرآن الكريم):</td>
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<td>1-الخلق:</td>
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<td>2-الله مع موسى وحارون:</td>
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<td>❁ في بدءٍ إلى يقينًا فإنه طبعًا ❁ قوة للقوة كنَا أهْيَا أَنْ يَتَذَكَّرُ أو تَبْكَرْ ❁ نَحْنُ أَنْ نَجَفَانِ أَنْ نَفْتَخَانِ أَنْ نَنْفَخَنِ بَعْضُ أَخْيَانِهِمْ ± (عَلَى أَرْضِهَا) (67:61-66)</td>
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<td>❁ بَعْضُ أَخْيَانِهِمْ ± (عَلَى أَرْضِهَا) (67:61-66)</td>
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<td>4-الجح:</td>
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### Hearer, the, (Q.), One of the Beautiful Names of Allah: “He is the Hearer, the Knower.”

(26:220)

hear, n. vehicle for carrying coffin at funeral; (arch.) framework supporting pall at great person's funeral and carrying tapers and other decorations

hearse-cloth, n. a pall, coffin cover

hearse-like, adj. sorrowful, hearsay

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### heart

1. Saul: “That God gave him another heart”

(1Sam.10:9)

2. David: “perfect with the Lord...”

(1Kn.11:4)

3. Solomon: “his heart was not perfect with the Lord his God.”

(1Kn.11:4)

4. The chosen men of Israel: “For their heart was not right with him...”

(Psa.78:37)
5. Of the followers of Jesus, son of Mary: “Later, We sent Jesus, son of Mary, and gave him the Gospel, and placed in the hearts of those who followed him kindness and mercy.” (57:27)

6. Of the believers: “The true believers are those whose hearts are awe-stricken when Allah is mentioned, and whose faith increases when His verses are recited to them, and who rely upon their Lord.” (8: 2)

7. Of the people of the Cave: “And We heartened them as they took it upon themselves to say: ‘Our Lord is the Lord of the heavens and the earth; we will not worship a god other than Him, for if we do we will go astray.” (18:14)

8. Of the hypocrites: “They say with their tongues that which is not in their hearts” (48:11)

9. Disbelievers from among the people of the Scripture: “They are greatly at variance among themselves; you may think of them as being united, but their hearts are actually divided.” (59:14)

10. The Jews: “Then your hearts became as hard as rock or even harder.” (2: 74)

11. The disbelievers: “The disbelievers cherished fervour in their hearts, the fervour of the Age of Ignorance.” (48:26)
heartbreak 326

heartbreak, n. a crushing sorrow or grief

heartbreaking, adj. causing sorrow or grief

heartbroken, adj. of or relating to extreme sorrow or deep grief

heartburning, adj. jealousy, discontent, grudge

heart of man, (B.), (OT) & (NT):
1. Evil continually: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Ge. 6:5)
2. Searched and tried by God: “The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.” (1 Chr. 28:9)
3. Enlightened by God: “For God, who commandeth the light to shine out of darkness, hath shined in our hearts” (2 Cor. 4: 6)

heart, n. (B.): warmth of feeling, anger:

heathen

“... Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? ...Because they have forsaken the covenant of the Lord God of their fathers, when he brought them forth out of the land of Egypt.”

(Deu. 29:24-25)

heathen, adj.& n. (one who is) not an adherent of any of the world’s chief religions esp. (one who is) neither Christian, Jew, nor Muslim; OT.: Gentile (q.v.) (B.):
1. Inheritance: OT. “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” (Ps. 2:8)
2. Houses of Judah and Israel were a curse among heathen: “as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing” (Zec. 8:13)
3. Repetitions: (NT), “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”

(Mat.6:7)

heath, n. (Q.), being hot; high temperature:

“Those who were left behind rejoiced at staying at home after the messenger of Allah had departed, and were averse to striving with their wealth and their lives in Allah’s way. And they said to one another: ‘Do not go forth in the heat!’ Say: ‘The fire of hell is more intense of heat, if they but understood.’ ” (9:61)
heaven
327
created the heaven and the earth." (Ge. 1:1)
2. Dwelling place of God: OT. "and hear thou in heaven thy dwelling place: and when thou hearest, forgive" (1 Kn. 8:30)
3. The Heaven is theirs: NT. "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Mat.5:3)
4. New Heaven: NT. "I saw a new heaven" (Rev.21:1)

heathendom, n. the part of the world where heathenism prevails; (coll.) HEATHEN; HEATHENISM

heathens, n. (arch.) HEATHENDOM
heathenish, adj. of or relating to a heathen; resembling or thought to be characteristic of heathens; tending to be heathen (this heathen rhythm)

heathenish, adv. HEATHENISHLY

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heathen, n. the religious system or rites of heathens; IDOLATRY; PAGANISM; manners or morals like those of the heathen

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heaven, n. (Christian Theol.): the dwelling-place of God and the angels, and ultimately of all the redeemed, wherein they receive their eternal reward. It is the Christian belief that all faithful disciples will, through Christ's victory, eventually reign with Him in glory. This may be thought of as attained in the Kingdom of God at the end of history, but it is also believed that even before the General Resurrection some at least of the redeemed are with Christ, i.e. in heaven. Acc. to traditional Catholic theology, such souls (except the VM) await reunion with their bodies until the general resurrection of the dead.

1. Start of creation: OT. "In the beginning God
heaven-directed

esteemed, and the whole earth will be in His hand on the Day of Resurrection, and the heavens will be held in His right hand. Glorified is He and High Exalted from all that they ascribe as partners to Him.”

6. A Table was sent down for Jesus’ disciples: “Jesus, son of Mary, said: ‘O Allah, our Lord! May You send down for us a table spread with food from heaven, that it may be a feast for us!’...Allah said: ‘I will send it down for you!’ ”

7. The gates of heaven will be shut in the face of the disbelievers: “For those who deny Our verses and are too proud to accept them, the gates of heaven will not be opened and they will enter the Garden only when the camel passes through the eye of the needle. Thus do We Requite the disbelievers.”

8. Of the Creator’s Signs: “In the creation of the heavens and the earth and in the difference of night and day there are Signs of His Sovereignty for the thoughtful.”

heavy

1. Moses’ hands were heavy: OT “...when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon”

2. Bondage was heavy: OT “...Because the bondage was heavy upon this people.”

3. Rest for the heavy laden: NT “...Come to me,
heavy

all ye that labour and are heavy laden and I will give you rest.” (Mat. 11:28)

4. Jesus began to be very heavy: NT. “And began to be sorrowful and very heavy...saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” (Mat. 26:37, 39)

Hebran, (B.): one of the most ancient cities in the world, its foundation being nearly contemporary with that of Damascus. Its other name, Kirjath-Arba, 'the city of four', indicates that it consisted of four villages which are situated on a cluster of heights about 19 miles.
Hegel, George Wilhelm Friedrich, (1770-1831), German Idealist philosopher. In 1818 he succeeded J.G. Fichte as professor of philosophy in Berlin. His system grew out of the Critical Idealism of I. Kant. It was a logic not of mere being, but of becoming, and the logical idea fell under the three heads of being, essence, and notion. Development followed through a dialectical process in which a thesis was succeeded by an antithesis; through the ensuing conflict the two were brought together again at a higher level as a synthesis. In this way he expounded an essentially evolutionary view of the universe and brought within the purview of his system not only the natural science but also such disciplines as history, law, and religion. Truth lay not in individual truths or in individual disciplines, but in the whole. His influence has been immense.

Hegira, (also Hijira or Hijerah), (Islam): [Ar. migration], migration of the Prophet Muhammad and the Muslims from Makkah to Medinah (AD. 622) because of their persecution by the Qurashite disbelievers; the Muslim era starts with this event.

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hedonism, 1. (Philos.), ethical doctrine that pleasure is the proper aim of action;
2. (Psychol.) theory that a person always acts in such a way as to seek pleasure and avoid pain.

Helen, St, HELENA, St. see next.
Helen, St, (c.255-330), also Helen, mother of the Emperor Constantine. Abandoned by her husband, she was accredited an
Hell

hijra

honourable position on Constantine's accession. She zealously supported the Christian cause. In 326 she visited the Holy Land, where she founded basilicas on the Mount of Olives and at Bethlehem. According to later tradition she discovered the Cross on which Christ was crucified. Sheil, and shall consume the earth with her increase, and set on fire the foundations of the mountains." (Deu. 32:22)

2. Hades, place of departed spirits: NT. "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell" (Mat. 11:23)

3. Gehanna, place of torment: NT. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Mat. 10:28)

Hijra, Hijira

helical, adj. of or near the sun; solar

heliolatry, n. sun worship

Hell,

The Old Testament: the word Hell is the A.V. translation of the Hebrew Sheol, the dark mysterious abode of the dead. The R.V. in general renders it 'grave' or 'pit', with 'Sheol' in the margin.

The New Testament: the word Hell is a translation of the the Greek word Hades, the equivalent of the Hebrew Sheol, or of Gehenna, the place of torment for the wicked after death. The R.V. retains Hades and Gehenna in the text.

In Christian theology: it normally signifies the place or state to which unrepentant sinners are believed to pass, by God's final judgement, after this life. According to traditional Scholastic theology, souls in hell experience both the poena damni, i.e. exclusion from God's presence and loss of contact with Him, and a certain poena sensus, denoted in the Bible by fire and usually interpreted as an external agent tormenting them. Modern theology stresses that hell is but the logical consequence of ultimate rejection of the will of God which (since God cannot take away free will) necessarily separates the soul from God, and hence from all possibility of happiness.

See also Descent of Christ into Hell.

1. The grave, Sheol: OT. "For a fire is kindled in mine anger, and shall burn unto the lowest

331 Hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

(Mat. 10:28)

1. Those who deny: "This is hell which the sinful deny" (55:43)
2. The Devil and his followers: "He said: 'By Your Might, I surely will beguile them all, save Your worshippers whom You singled out.' He said: 'The Truth which I say is that I will fill hell with you and with such of them as follow you.'" (38:82-85)

3. Hypocrites and disbelievers: "Allah will gather all hypocrites and disbelievers into hell." (4:140)

4. Those who escape from battle: "On that day, those who turn their backs to them, unless manoeuvring for battle or intending to join a group, will incur wrath of Allah, and their abode will be the wretched doom of hell" (8:16)

5. Murderers: "And he who kills a believer of set purpose, his punishment will be to abide in hell for ever.-- Allah will be angry with him and curse him and prepare a great torture for him." (4:93)

Helvetic Confessions, Two Reformation Confessions of Faith:

1. First Helvetic Confession: also known as (Second Confession of Basel): was compiled at Basel in 1536 as a uniform confession of faith for the whole of Switzerland.

2. Second Helvetic Confession: issued in 1566 in response to a request from Frederick III, who had announced his adhesion to Calvinism. It soon won acceptance not only among the Swiss Protestant Churches but among other 'Reformed' (i.e. Calvinists) outside Switzerland.

**Helvidius,** (4th century). A Latin theologian who was attacked by St. Jerome for his denial of the perpetual virginity of the VM.

**Helwys, Thomas** (c. 1550-1616), English Baptist. Having migrated to Holland with J. Smyth in 1608, he became convinced that 'Infant Baptism' was invalid, and he joined Smyth's separatist community, the first Baptist Church to come into existence. In 1612 he returned to
Henry VIII, (1491-1547), king of England from 1509. He presided over the beginnings of the English Renaissance and the English Reformation. His six wives were:

1. Catherine of Aragon: mother of Queen Mary I,
2. Anne Boleyn: mother of Queen Elizabeth I,
3. Jane Seymour: mother of His successor Edward VI,
4. Anne of Cleve,
5. Catherine Howard,
6. Catherine Parr.

In 1521 Pope Leo X invested him with the title of Emperor of the Holy Roman Empire, but he was later excommunicated and deposed. He was the founder of the Church of England. His six wives were:

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Hemerobaptists

England, where he founded the first Baptist congregation in England.

Henry IV, (1050-1106), German king and Holy Roman Emperor who succeeded to the throne in 1056. Rebellious Saxon princes on the one hand and reforms of Gregory VII on the other, troubled his reign. Threatened with excommunication and deposition, Henry declared Gregory deposed; his subjects were then released from their allegiance and the Saxon rose; Henry submitted to the Pope at Canossa in 1077. In 1080 he was again excommunicated; he set up an anti-Pope who crowned him Emperor in 1084.

Henry VIII

Hemerobaptists, members of an ancient Jewish sect that practised daily baptism.

Henoch, same as ENOCH

henotheism, n. belief in one god but not the only god—a stage between polytheism and monotheism. Modern scholars commonly hold that the early Hebrew faith took this form.

Henotheist, n. follower of HENOTHEISM, see prec.

Henotic, adj. tending to unify or reconcile

Henoticon, Theologian formula put forward in 482 to secure union between the Monophysites and the Orthodox, and sponsored by the Emperor Zeno. It was widely accepted in the E. but never favoured at Rome.

Dowre's conviction: Church of England. It was widely accepted in the E. but never favoured at Rome.

Henrietta Maria, (1609-1669). Queen. She married Charles I in 1625, on condition that the penal laws against Roman Catholics were suspended and the Queen be allowed free exercise of her religion. She was unpopular in England.

Henry VIII

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Heraclius, (575-641), Byzantine Emperor from 610. He is best known for the following:

1. **The True Cross:** In the autumn of 628, Heraclius fulfilled his vow of thanksgiving for the wonderful success which had crowned his armies (in Persia); he performed on foot the pilgrimage from Edessa to Jerusalem, where the true cross, recovered from the Persians, was restored with solemnity and pomp to the Holy Sepulchre.

2. **Received a letter from Mohammad:** According to a tradition mentioned by Ibn 'Abbás, the following letter was sent to him by the Prophet Muhammad:

   "In the name of Allah the Merciful the Beneficent. This letter is from Muhammad the Messenger of Allah, to Hiraq}, head of the Byzantines. Peace be upon whose who follow guidance. I call you to Islam. Embrace Islam to be you on the right way. Embrace Islam and that your reward may be doubled by Allah. If you reject Islam, then on you shall rest the sins of your subjects and followers."

3. **Divine revenge:** In 636, Heraclius, who was in Antioch, knew of the defeat of his armies in Syria by the Muslims. Tradition ascribe his defeat to his incestuous marriage with his niece Martina.

4. **Trial to unify the Christian faith:** In an attempt to secure doctrinal unity he issued the *Ecthesis* in 638.
Herbert Edward, (1583-1648), English philosopher and poet. He held that the essence of religion lay in five innate ideas: that there is a God; that He ought to be worshipped; that virtue is the chief element in this worship; that repentance for sin is a duty; and that there is another life of reward and punishment.

He was a forerunner of the Deists.

Hereafter, the, (Q.). Life after death: "The life of the world is but play and amusement; but the Hereafter is better for those who fear Allah. Do you not understand?"

(6:32)


Herebeardly, adv. that may be inherited

hereditarily, adv.

oreditary, adj. descending or coming by inheritance; transmitted to offspring; according to inheritance

heritage, n. what is or may be inherited: inherited circumstances or benefits; (Bible) the ancient Israelites, the Church.

1. Appointed by God: OT. “This is the portion of a wicked man from God, and the heritage appointed unto him by God.” (Job 20:29)

2. Those who fear God: OT. “For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.” (Psa. 61:5)
Augustus had adjusted his father’s will. He divorced his Nabataean wife, daughter of the king of the desert kingdom adjoining his own, to marry Herodias, his niece. The marriage offended his former father-in-law and alienated his Jewish subjects.

When John the Baptist, one of his subjects, reproached Herod for his marriage, Herodias goaded her husband into imprisoning him. Still unmollified, she inveigled her daughter, Salome, to ask for the Baptist’s head in return for dancing at her stepfather’s birthday feast. Antipas reluctantly beheaded John, and later, when Jesus’ miracles were reported to him, he believed that John the Baptist had been resurrected. When Jesus was arrested in Jerusalem, Pilate, the Roman procurator of Judaea, first sent him to Antipas, who was spending Passover in the capital, because Jesus came from Antipas’ realm. The Tetrarch was eager to see Jesus, expecting more miracles, but soon returned him to Pilate, unwilling to pass judgment.

NT. “At that time Herod the tetrarch heard of the fame of Jesus... and he sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under...”

(Mat. 2: 16)

Herod Antipas, the Tetrarch, (b. 21 BC-d.39 AD), son of Herod I the Great who became tetrarch of Galilee and ruled throughout Jesus of Nazareth’s ministry.

Around 4 BC Herod Antipas inherited part of his father’s kingdom after the Roman emperor
Herodias, mother of Salome, sinful wife of Herod Antipas and lethal enemy of John the Baptist, qq.v. (see Mat. 14)

Herzl, see Theodore Herzl.

Heshvan, [Heb.] the second month of the Jewish calendar. Sometimes referred to as Marheshvan (bitter Heshvan) because no Jewish holidays occur in it.

Hesychasm, one of a 14th century quietist sects of the Gk Ch. It attached special importance to unceasing recitation of the Jesse prayer. It recommended a particular bodily posture, with breathing controlled to keep time with the recitation of the prayer. Its immediate aim was to secure what it termed 'the union of the mind with the heart'. This leads, in those chosen by God, to the vision of the Divine Light, which, it was believed, can be seen with the material eyes of the body.

Heth, (B.) the second son of Canaan: OT.

...And Canaan begat Sidon his firstborn, and Heth" (Ge. 10:15)

heterodox, adj. Heretical

heterodoxy, n. heresy

hexaemeron, n. (B.): the period of the creation of the universe in six days according to...
hexagram, n. a six-pointed star formed by extending the sides of a regular hexagon, or by placing one equilateral triangle over another so that corresponding sides intersect; same as Star of David, q.v.

Hezakiah, (B.), king of Judah who inherited a kingdom that was no more than a satellite of Assyria. Isaiah promised him that God would not allow the Assyrians to take Jerusalem a promise which was redeemed when 185,000 Assyrians encamped about the city died in one night. As Hezekiah lay dying with his face to the wall Isaiah told him that God had granted him another fifteen years of life. Incredulous, Hezekiah asked for a sign, which was to vouchsafe him when the sun's shadow on the dial moved backwards ten degrees. Hezekiah's son Manasseh was taken captive by Assyria. While in captivity he wrote the Prayer of Manasseh, a Book of the Apocrypha which is a confession of sin and a plea for forgiveness.

(See 2 Kg. 18-20)

hierarchic

hierarch, n. chief priest; ruler in holy things

dierarchical, adj. of hierarch; relating to hierarchy

hierarchal, adj. of hierarchy

hierarchism, n. the principles, practices, or authority of a hierarchy

hierarchy, n.
1. Collective body of angels, grouped in three divisions and nine orders of different power and glory (see Celestial Hierarchies)
2. Each of three main classes of angels
3. Classification in graded subdivisions
4. Body or organisation classified in successively subordinate grades
5. Loosely: Group of people who control that organisation
6. Priestly government:

The word has been used for the ordered body of Christian clergy since Patristic times. The threefold hierarchical order of bishops, priests, and deacons has been retained in the Ch. of England in common with the RC. and E. Churches.

hieratic

hieratic, adj. priestly; applying to a certain kind of ancient Egyptian writing which is
High

High, The, One of Beautiful Names of Allah (Q.), "Allah is the High, the Great" (22:62)

High altar, main altar in a church traditionally in the centre of the east end

High Church, conservative party within the Ch. of England that exalts the authority of bishops, and priests, the saving grace of Sacraments, etc.

High Churchman, holder of the principles of the group in the Ch. of England which stresses her continuity with Catholic Christianity, and hence upholds 'high' conception of the episcopate and of the nature of the Sacraments. The existence of such a school goes back to the Elizabethan age.

High mass, mass celebrated with music, and incense. Since the second Vatican Council the term has disappeared from RC. official documents; cf. low mass

High Places, (B.), the local sanctuaries other than Jerusalem at which God was worshipped with sacrifice in early times. The cultus acquired heathen associations and was denounced by the prophets:

1. Sacrifices: OT. “Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.” (1 Kg. 3:2)

2. To be destroyed: “Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high
high mountains, and upon the hills, and under every green tree.”

(Deu.12:2)

The high prayers, a title for the service in certain Oxford college chapels on great festivals.

high priest, (esp.) Jewish chief priest or the head of the Levitical priesthood whose institution is described in Ex. 28.

Hinduism, the beliefs, practices, and socio-religious institutions of the peoples known as Hindus, that have evolved from Vedism, the religion of the ancient Indoeuropean peoples who settled in India during the second millennium BC.

Because it integrates a variety of heterogeneous elements, Hinduism constitutes a complex but largely continuous whole; and because it covers the whole of life, it has religious, social, economic, literary and artistic aspects. Hinduism thus resists a precise definition, but a common core of characteristics most Hindus share can be identified.

Hindus are believers in the eternal soul or self, which is the primary principle of the universe. They believe in the existence of other souls, interdependent with the self, and in a cycle of birth, growth, death and rebirth called samsara. Hindus believe that the soul must escape from samsara to reach moksha, or union with the ultimate principle of the universe.

Hinduism contains a variety of diverse religious beliefs and practices, known as sects. The two largest sects are Vaishnavism and Shaivism. There are also many smaller sects, including Shaktism, Smartism, and Vedanta.

Hinduism is also known for its caste system, which is a social hierarchy that divides people into different social groups based on occupation and ancestry. There are four main castes: brahman (scholars and priests), kshatriya (warriors and rulers), vaishya (merchants and farmers), and shudra (lower castes).

Hindus also have a strong tradition of festivals, which are held throughout the year. These festivals are usually centered around a particular deity and involve different aspects of Hinduism, such as worship, music, dance, and food.

Higher Criticism, (of Bible): the critical study of the literary methods and sources used by the authors of the Biblical Books, in distinction from Textual (Lower) Criticism, which is concerned solely with recovering the text of the Books as it left their authors’ hands.

Hiram, (B.): king of Tyre and Sidon who sent cedar trees, etc. to David for the Temple. Nearly 30 years later he was still reigning and sent congratulations to Solomon:

1. With David: OT.

And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

(2 Sam. 5:11)

2. With Solomon: OT

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for
Hobab, (B.), a son of Raguel (the father-in-law of Moses). He was asked to accompany the Israelites on their journey, but refused:

OT: “And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.” (Num. 10: 29-30)

Hobbes, Thomas (1588-1679), English philosopher and political theorist, best known for his publications on individual security and the social contract, which are important statements of both the nascent ideas of liberalism and the longstanding assumptions of political absolutism characteristic of the times. He embarked upon a discussion of Scripture and made vigorous attack on the attempts of papists and Presbyterians to challenge the right of the sovereign. Although sovereignty is ultimately derived from the people, it is transferred to the monarch by implicit contract, so that while the power of the sovereign is absolute, it is not Divine Right.

This excerpt provides a glimpse into the historical context of political theory, with references to Thomas Hobbes' work and his influence on political thought.

Holidays of Obligation, see FEASTS OF OBLIGATION

Holiness Churches, a number of American Churches who believe in a single experience of justification freeing their adherents from all taint of sin; this experience is regarded as completely independent of sacramental Baptism. The movement originated within Methodism in
Holiness and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

(Rev. 6: 10)

Holy Alliance, league formed after the fall of Napoleon (1815) by sovereigns of Austria, Russia, and Prussia, declaring that henceforth all relations of the Powers would be based on 'the sublime truths which the Holy Religion of our Saviour reaches'.

Holy Bible, the Bible

Holy City, Jerusalem, Rome, Makkah, etc.

Holy Code, (or The Code of Holiness, also Law of Holiness): the collection of Mosaic legislation in Lev. 17-26, so named by A. Klostermann in 1877, and designated 'H'. According to most scholars, it is a product of the Exile in Babylon.

Holism, n. philos. theory that the fundamental principle of the universe is the creation of wholes, i.e. complete and self-contained systems from the atom and the cell by evolution to the most complex forms of life and mind.

Holocaust, n. sacrifice completely consumed by fire; huge slaughter or destruction of life.

Holy!, adj. (B.): consecrated, sacred; morally and spiritually perfect; belonging to, devoted to, God:

1. Cries of Seraphim: OT. “And one cried unto the other, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.”

(Isa. 6: 3)

2. The Father: NT. “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” (John 17:11)

3. The Lord: NT. “... How long, O Lord, holy
Holy Communion

part; and also his coat: now the coat was without seam, woven from the top throughout.”

(John 19:23)

Holy Ghost, The Third Person of The Christian Trinity:

1. For baptism: NT. “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Mat. 3: 11)

2. Descended like a dove: NT. “And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.” (Lu. 3: 22)

Holy Gifts, (B.): OT. "And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for so I am commanded." (Lev. 10: 12-13)
Holy Lance, the (B.), (NT), a spear believed to be used to pierce the Lord's body. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34)

The first record of its existence dates from the 6th century. When the Persians captured Jerusalem in 615, the lance fell into their hands, but its point was saved and brought to Constantinople. In 1241 this was given to St. Louis; it was preserved in the Sainte-Chapelle, but disappeared at the French Revolution. What is claimed to be another part of the lance was sent by the Turks to the Pope in 1492 and is kept in St. Peter's.

Holy Innocents, children of Bethlehem, 'from two years old and under,' massacred by order of Herod the Great, q.v., in an attempt to destroy the Infant Jesus (Mt. 2:16-18); the event is commemorated on 28 Dec.

Holy Innocents' Day, 28 Dec. see prec.

Holy Island, also called Lindisfarne, historic small island (5 sq km) in the West North Sea, 3 km from the English Northumberland coast. Holy Island's importance as a religious centre dates from AD. 635, when the ecclesiastic St. Aidan established a church and monastery there with the aim of converting the Northumberians. The threat of Danish raids caused the monastery to be abandoned in 875, and the monks fled inland with the body of St. Cuthbert (sixth bishop). The village of Lindisfarne grew up around the monastery and is now a tourist centre of a population of 190 (latest census).

Holy Joe, (sl.) clergyman, pious person
Holy Sepulchre

2. The consecrated element, esp. the bread

Holy Saturday, Saturday in the Holy Week, before Easter Sunday. It commemorates the resting of Christ's body in the tomb. See Paschal Vigil Service.

Holy See, the RC. Papacy, or Papal Court

Holy Sepulchre, the rock cave in Jerusalem where, acc. to tradition, Christ was buried and rose from the dead. The first church on the site was dedicated c. 335; it was destroyed in 614. Later churches were built in 626, c. 1050, c. 1130 (taking in the neighbouring Holy Places, incl. the site of Calvary), in 1310 and in 1819. The present church has several chapels and shrines in which different Christian bodies have rights; their liturgies take place simultaneously on Sunday mornings, and each celebrates its Holy Week rites acc. to its own calendar.

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Holy Spirit

The Holy Spirit, (Christianity): The third person of the Trinity: In Christian theol., the Holy Spirit is distinct from, but consubstantial, coequal, and coeternal with, the Father and the Son, and in the fullest sense: God.

In the OT. the Spirit of God is seen as operative at the Creation, as inspiring deeds of valour, and later as conveying wisdom and religious knowledge. It was through the Overshadowing of the Spirit that the BVM conceived the Saviour. The Spirit descended on Christ at His Baptism and was operative power throughout His ministry. But acc. to John., His full mission then still lay in the future. The descent of the Holy Spirit in his fullness on the Church took place at Pentecost; it was marked by the gift of tongues. The gift of the Spirit was so far entrusted to the Apostles and it was conveyed to others through the imposition of their hands.

Though implicit in the NT., the doctrine of the Spirit was not fully elaborated for some centuries. From 360 it became a matter of controversy. The Pneumatmachi, while maintaining the Divinity of the Son, denied that of the Spirit. At the Council of Constantinople in 381 this heresy was finally repudiated and the full doctrine of the Spirit received authoritative acceptance in the Church. See also Double Procession and Filioque.

The Holy Spirit: NT:
1. Eternal: "...the blood of Christ, who through the eternal Spirit offered himself without spot" (Heb. 9:14)
2. Omniscient: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1Cor.2:10)
3. Omnipotent: "Through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15: 19)
4. Author of new birth: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

Comforter:
1. Proceeds from the Father: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15: 26)
2. Abides for ever with you: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14: 16)

Emblems:
1. Dove: "... descending like a dove..." (Mat. 3:16)
2. Fire: "...with the Holy Ghost and with fire" (Mat. 3:11)
3. Seal: "...having the seal of the living God" (Rev. 7: 2)
4. Voice: "... but the Spirit of your Father which speaketh in you..." (Mat. 10:20)
5. Water: "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7: 38)
6. Wind: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11)

Holy shroud

The Holy shroud, (B.): A relic preserved at Turin, Italy, and venerated as the winding sheet in which Christ's body was wrapped for burial:

NT. “And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb...” (Mat. 27:59-60 ff.)
holystone, sandstone used by seamen for cleaning the decks, said to be named from
Hye 347


cleaning the decks for Sunday, or from kneeling in using it.

Holy Year, a year during which the Pope grants special Indulgence, the so-called Jubilee, to all who visit Rome on certain conditions. It was instituted in 1300 by Boniface VIII, who meant it to be celebrated every 100 years; the
Homberg Synod

interval was settled at 25 years in 1470. One of th main ceremonies is the opening of the Holy Door by the Pope before the First Vespers of Christmas and its walling-up a year later. The two Holy Years were last celebrated in 1975 and 2000.

Homberg Synod, a synod convoked by Philip, Landgraf of Hesse, in 1526 to establish a constitution on Protestant principles for the Church in his domain. It appointed a committee to draw up a Church Order for Hesse; the document which it issued, however, insisted on the independence of each congregation and was never promulgated.

homicide, n. one who kills a human being; killing of a human being by another

homicidal, adj. of homicide

homiletic, ~cal. adj. of homilies

homiletics, n. art of preaching

homiliary, n. book of homilies

Homilies Clementine, see Clementine Literature

homilist, n. a preacher

homily, n. sermon, esp. one centring on Scriptural text; solemn, moralizing talk or writing, esp. if long or dull

Homo, n. man

* the genus Homo: mankind

Homoousion

الإنسان

الجنس البشري

Homoiousion, [Gk. of like substance], see next

Homoousion, [Gk. of one substance], the term used in the Nicene Creed to express the
Honorius I

relations of the Father and the Son within the Godhead and originally designed to exclude Arianism. Some theologians preferred the term 'Homoiousion' (of like substance), which was held to leave more room for distinctions within the Godhead.

Honorius I, (d. 638), Pope from 625. In the Monothelite controversy he argued against Papal Infallibility. About 634 Sergius, Patr. of Constantinople wrote to him about the question of 'one energy' in Christ. This formula, while confessing the two natures, attributed only one mode of activity, viz. that of the Divine Word, to the Incarnate Christ. It had been found useful in reconciling the Monophysites, but was strenuously opposed by Sophronius of Jerusalem. Honorius sent Sergius a favourable reply, in which he used the unfortunate expression 'one will'. This formula was utilized in the Ecthesis, and Honorius himself was anathematised at the Third Council of Constantinople in 681.

Honorius III, (d. 1227), Pope from 1216. He crowned Frederick II in 1220, and took a prominent part in the political affairs of Europe. He approved the Dominican, Franciscan, and Carmelite Orders.

Hoopoe, (Q.), the bird that brought to Solomon the news of the Queen of Sheba:

1. Absence: 'As he sought the birds he said: 'Do I not see the hoopoe, is it absent?' " (27: 20)

2. The discovery: 'But it did not linger for long and said: 'I have known that which you have not, and I brought you a sure piece of news from Saba' (Sheba). I found a woman ruling over them, is possessed of every thing, and Honorius III has a great throne. I found her and her people prostrating themselves to the sun, not to Allah; and the Devil adorns their works to them, and debars them from the right way, so that they may not go aright" " (27:22-24)

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Hosea, (B.): minor prophet who was ordered to marry a harlot: OT. "And the Lord said to Hosea, Go, take unto thee a wife of harlots and children of whoredoms: for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son." (Hos. 1:2-3)

He interprets this experience as a parable of God's judgement against idolatrous Israel (Hos. 1-3), and then (Hos. 4-14) develops the theme of Israel's unfaithfulness despite the enduring love of God. He is the first Biblical writer to use the

Hosanna, (B.): [Gk. save, we pray], the G form of the Hebrew petition 'Save, we pray. It was used by the multitudes when they greeted the Lord on His triumphal entry into Jerusalem on Palm Sunday: NT. "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." (Mat. 21: 9)
Hospitallers

family tie as an illustration of the relationship between God and man.

Hoosh [نوك] (in the book of the Exodus): from the Hebrew, أَمَرَهُ الْوَلَدَ بِمُزْوَأٍ زَايَةٍ (عَقِبَ) قَالَ الْوَلَدُ مُزْوَأً زَالَةٍ خَدَّ نَفْسَهُم امْرَأَةٌ زِينَةٌ وَأَوَلَادَ زِينَةٌ لَّاَنَّ الأَرْضَ لَذَّتَ زَيْنَةَ الْبَرَّ فَذَهَبَ وَاحِدُ حُصُومْ يَتِنَّ دَلَّاهُ مَجِيدًا وَوَلَدَتْ لَهَا ابْنًا (عَقِبَ) وَهُوَ يُفْضِرُ تَفْرِيقًا كَرَمَ هَذِمَ الْحَرِيشَ عَلَى شُعْبِ إِسْرَائِيلِ الْأَلِيمِ (عَقِبَ) وَهُوَ يُفْضِرُ تَفْرِيقًا كَرَمَ هَذِمَ الْحَرِيشَ عَلَى شُعْبِ إِسْرَائِيلِ الْأَلِيمِ (عَقِبَ) وَهُوَ يُفْضِرُ تَفْرِيقًا كَرَمَ هَذِمَ الْحَرِيشَ عَلَى شُعْبِ إِسْرَائِيلِ الْأَلِيمِ (عَقِبَ)

Host [نوك], n. (B.),: great heavenly multitude:

1. Of the Lord: OT. "Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure" (Psa. 103:21)

2. Praising God: NT. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Lu. 2: 13-14)

Hour [نوك], n. (B.),: NT.

1. At hand and the Son of Man is betrayed: "...the hour is at hand, and the Son of man is betrayed into the hands of sinners." (Mat. 26:45)

2. Third hour, Jesus crucified: "And it was the third hour, and they crucified him." (Mk. 15:25)

3. Sixth hour, the earth darkened: "And when the sixth hour was come, there was darkness over the whole land." (Mk. 15:33)

4. Ninth hour, Jesus cried: "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mk. 15:34)

Hospitallers, (Christian Hist.), also Knights Hospitaller; from 1310 Knights of Rhodes; and from 1530 Knights of Malta. Their full title, 'Knights of the Order of the Hospital of St. John of Jerusalem': After the success of the Crusaders in 1099, the Order, originally constituted to provide hospitality for pilgrims and Crusaders, soon established an armed guard for the defence of the nascent Crusading Kingdom. The Order obtained papal sanction. The knights, together with the Knights Templar, represented the main source of the armed force that shared the successes and defeats of the Crusaders. After the fall of Acre (1291), they escaped to Cyprus and later conquered Rhodes (1309). They received the sovereignty of Malta from Charles V in 1530. They took part in the battle of Lepanto in 1571, but declined in the 17th and 18th cents.

Hospitallers family tie as an illustration of the relationship between God and man.
Hour, The, (Q.), The Day of Judgement:

1. Known only to Allah: “Allah alone knows the Hour” (31:34)

2. Coming no doubt: “The hour is coming without doubt; but most of mankind do not believe.” (40:59)

3. Coming all of a sudden: “Do they feel secure from being taken over by catastrophic torture of Allah, or from being taken unawares by the sudden coming of the Hour!” (12:107)

4. Denied by disbelievers: “Those who disbelieve say: ‘The Hour will never come to us.’ Say: ‘No, by my Lord! It is coming to you surely.’” (34:3)

5. Comes as twinkle of eye: “and the coming of the Hour is but like a sparkle of an eye, or it is nearer. Allah is the Omnipotent.” (16:77)

House of God, place of worship: a church, a mosque, etc.

Hûd¹, (Q.), a messenger of Allah:

1. Sent to the tribe of 'Ad: “And We sent to the tribe of 'Ad their brother Hûd. He said: ‘O my people! Worship Allah! You have no other god save Him’ ” (11:50)

2. Was denied: “They said: ‘O Hûd! You have brought us no clear Sign and we will not forsake our gods for what you say, and we will not believe you.’” (11:53)

3. His people were destroyed: “And as for 'Ad they were destroyed by a fierce roaring wind.” (69:6)

4. Hûd and the believers were saved: “And when Our command came We saved Hûd and those who believed with him out of Our mercy” (11:58)

Hudaybiyah, (Islam): a plain north of Makkah, celebrated with the treaty named after it

Hudaybiyah Treaty, (Islam): In the year 6 A.H., the Prophet Muhammad and about a thousand of unarmed Muslims, arrived there on their way to Makkah, which was still controlled by the idolaters, to perform the 'Umrah (lesser pilgrimage). This was not to the liking of the idolaters. Eventually, a treaty was concluded
between the Muslims and the Qurashite idolaters known as the 'Hudaybiyah Treaty', which stipulated for:

1. A period of 10 years peace between the two parties.
2. Freedom of others (tribes or individuals) to join, or to make alliance with either of the two signatory parties to this treaty.
3. If any Makkah idolater joins the Muslims he should be sent back to Makkah; but if any of the Prophet's followers joins the Makkah idolaters, he should not be sent back.
4. Mohammad and his followers are not to enter Makkah that year, but they can come back, unarmed, the following year.

The Muslims kept to the terms of the treaty and the following year (A.H. 7) they performed the 'Umrah (lesser pilgrimage) for three days. Later on the Makkah idolaters broke the treaty, thus the Muslims were able to march on Makkah and to sweep away both the idols of Makkah and its idolatrous control.

Hudhud, [Ar. for Hoopoe, q.v.) Hudhus, Foxl, 

Huguenots, French Protestants in France who developed during the 16th century the Protestant Reformation and who suffered severe persecution for their faith for many years. The origin of the name is doubtful, but it was evidently applied to the French Protestants from about the middle of the 16th century.

Hume, David, (1711-1776), Scottish philosopher, historian, economist, and essayist, known esp. for his philosophical scepticism and Empiricism, restricting human knowledge to the experience of ideas and impressions and denying the possibility of ultimately verifying their truth; hence there is no such science as
Hunt, William Holman, (1827-1910), British artist and prominent member of Pre-Raphaelite Brotherhood. In 1854 “The Light of the World”, an allegory of Christ knocking at the door of the human soul, brought him his first public success. Among the most important of his paintings are “The Triumph of the Innocents” (1884), “May Morning on Magdalene Tower” (1889), and “The Miracle of the Sacred Fire” (1898), finished just before his sight began to fail.

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“Humility, n. a moral virtue defined by St. Thomas Aquinas as ‘keeping oneself within one’s bounds, not reaching out to things above one’. It is considered essential to the spiritual life.

Hunayn, (the battle of Hunayn). Hunayn is a valley about 25 kms east of Makkah on the road to Taif. Immediately after the Muslims' peaceful occupation of Makkah, the idolatrous tribes organized a great army near Taif, and the battle took place at Hunayn. As soon as the Muslims entered the valley, the enemy, who were concealed in the hilly surroundings, fell upon them; many Muslims were slain, and many more were panic-struck and turned back fleeing in confusion. But the Prophet was standing firm and calm with a group of his followers around him, trying to stop the waves of those who were escaping. His uncle, Al-Abbas ibn Abd-Almuttalib, was crying with his loud voice persuading the escapers to return back to the battle. The Prophet and the few around him rallied in the heart of the enemy, and here the miracle took place; for the retreating Muslims, seeing the Prophet charging almost alone, and hearing his uncle's call, returned back and fought so bravely that the enemy was rooted.

(Q.) “Allah has given you victory on many occasions and on the day of Hunayn, when you exulted in your great number but it availed you nothing, and the land, vast as it was, seemed straight to you; and you turned back in flight; then Allah sent down peace of mind on His messenger and on the believers along with hosts you could not see, and tortured those who disbelieved. Such is the punishment of the disbelievers.” (9:25-6)
Husband

At first he was encouraged by Abp. Sbinko of Prague, but soon his violent sermons on the morals of the clergy provoked hostility and he was forbidden to preach. On the other hand, ever since 1378 the church had been split by the Great Schism, during which the papal jurisdiction was divided between two popes. The Council of Pisa (1409) elected both Pope Gregory XII, whose authority was recognized in Bohemia, and the antipope Benedict XIII and in their place elected Alexander V. The deposed popes, however, retained jurisdiction over portions of Western Europe; thus, instead of two, there were three popes. Abp. Sbinko soon transferred his allegiance to Alexander V, who rewarded him with a Bull (1410) ordering the destruction of Wycliffite books and to curb Huss’s influence the cessation of preaching in private chapels; in 1411 John XXIII excommunicated Huss and the king removed him from Prague; Huss took refuge with the Czech nobility and devoted himself to writing his main work, De Ecclesia (1413), part of which was taken directly from Wycliffe. Having appealed from the decision of the papal curia to a General Council, he went to the Council of Constance with a safe-conduct from the Emp. Sigismund; but he was imprisoned and burnt at the stake on the outskirts of the city. He prayed loudly until the flames choked him.
Hussein, ibn Ali, Al- (b. AH 4 - d. AH 61), Grandson of the Prophet Muhammad; son of Imam Ali Ibn Abi Talib (the fourth Caliph) and Fatimah (the daughter of the Prophet), and the younger brother of Al-Hassan. Yazid became the second 'Umayyad caliph, after his father Mu'awiyah who had usurped the caliphate from the Imam Ali Ibn Abi Talib.

The reign of Yazid, corrupt as it was, was held to be illegal. The people of Kufa thought of doing away with Yazid. They secretly send to Al-Hussein to join them that they might pay him allegiance and to give him the leadership of about ten thousand men. Al-Hussein left for Kufah accompanied by about seventy of his companions and household. Yazid ordered his Kufan governor, 'Ubaid-Allah, to crush the rebels, and the people of Kufah were so terrorized that all the ten thousand gave up the cause. The 'Umayyad army, about four thousand men, met Al-Hussein at Karbala'. Though Al-Hussein knew that his Kufan supporters deserted him, he fought almost alone the huge army in what is notoriously known as the battle, or rather the massacre, of Karbala'; this was the spearhead of the destruction of the 'Umayyad Caliphate some forty years later.

Huxley, Thomas Henry, (1824-1895), English biologist whose speculation on philosophy and religion and whose promotion of Darwinism led him to an advocacy of agnosticism. The most notable occasion of the Darwinian debate came in 1860 at the meeting at Oxford University of British Association for the Advancement of Science, where bishop Samuel Wilberforce spoke "with inimitable spirit, emptiness and unfairness", then making the final fatal error of voicing an offensive personal inquiry about Huxley's simian ancestry, whereupon Huxley murmured to his
neighbour, "The Lord hath delivered him into mine hands." Soon the meeting was calling out for him to reply, which he did with devastating effect:

"If... the question is put to me, would I rather have a miserable ape for a grandfather or a man highly endowed by nature and possessed of great means of influence, and yet who employs these faculties and that influence for the mere purpose of introducing ridicule into a grave scientific discussion, I unhesitatingly affirm my preference for the ape."

The significance of this occasion was not merely that it secured a somewhat fair hearing for Darwin's theory but that science had made its declaration of independence from theology. He defended the view that man descended from the lower animal world in his Zoological Evidences as to Man's place in Nature (1863), and in a lecture on 'The Physical Basis of Life' in 1868 he expounded agnosticism. Man, he argued, cannot know the nature of either spirit or matter; metaphysics is impossible; and man's primary duty in life is the relief of misery and ignorance. He discussed miracles in his study of D. Hume (1879); he did not reject miracles, 'because nobody can presume to say what the order of nature must be', but he explicitly abandoned the theological concept of a Personal God. His attacks on Christian orthodoxy became more persistent in later life. Huxley's eminence won world wide recognition. Leaving quite aside his dominant position at home, he was honoured by at least 53 scientific societies overseas, in Egypt, Russia, Sweden, Italy, New Zealand, the United States, Austria, Prussia, Belgium, The Netherlands, and many other countries.
Hymn

Hymn board, also hymn tablet, n. a usually wooden tablet that holds removable numerals and is hung on a wall or pillar of a church to inform the congregation of the numbers of the hymns and responsive readings for a service of worship

Hyperdulia, n. (RC Ch.) Special veneration offered to the Virgin Mary, (cf. DULIA, LATRIA)

Hypostatic

Allah and are sincere in their worship of Allah. Those will be among the believers. And Allah will bestow on the believers a great reward.”

(4:146)

3. To be striven against: “O Prophet! Strive against the disbelievers and the hypocrites! Show them no mercy. Hell will be their abode—a wretched doom!” (9: 73)

Hypostatic Onion, the substantial union of the Divine and human natures in the One Person (Hypostasis).

Hypocrites, the, title of the 63 Surah in the Qur'an

hypocritic, ~al, adj. of the nature of hypocrisy

hymnary, n. HYMNAL

hymnbook, n. HYMNAL

hymnic, adj. of hymns

hymnist, n. composer of hymns

hymndy, n. hymns collectively; hymnsinging

hymnology, n. study or composition of hymns
Ialdaboath, the Gnostic name of Yahweh, the God of the Old Testament, see Ophites.
(Arabic: بناء المخلوق) Yahweh

I Am, Name of God in the (B) OT: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3:13-14)

Iblis, name of the Devil (Q.):
1. Disobedient: "And We said to the angels: 'Prostrate yourselves before Adam', they fell prostrate, except Iblis." (2:34)
2. Proud: "HE said: 'O Iblis! Why are you not among the prostrate?' He said: 'I would not prostrate myself to a human whom You created out of resounding black dry clay!'" (15:32-33)
3. Expelled from Paradise and cursed: "HE said: ' Then go you forth from this Garden, for you are outcast. And the curse shall be upon you till the Day of Judgement.' " (15:34-35)
4. Asked to be reprieved: "He said: 'My Lord! Reprieve me till the day when they are raised.' He said: 'You are of those reprieved till the Day of the appointed time.' " (15:36-38)
5. Resolved to mislead mankind: "He said: 'My Lord! Being an outcast, I shall adorn life on earth to them, and lead all of them astray, except those whom You singled out.' " (15:39-40)

Ibn Abbas, see: 'Abd Allah ibn al- Abbas

Ibn Hanbal, in full: Abu 'Addi llah Ahmad ibn Hanbal (b. Baghdad AH. 195 AD 810, d. AH. 241, AD 855). Imam and founder of one of the four prominent schools of jurisprudence of Islam, it is considered to be the most rigorous school of jurisprudence. It is said that 800,000 men and 60,000 women attended his funeral. His school continued to be strong, and his followers numerous for about a century after his death

Ibn Majah, see Six Books

Ibn Rushd, see Averroes

Ibn Sina, see Avicenna

Ibn Tulun in full: Ahmad ibn Tulun (AD 835-884): the founder of the Tulunid dynasty in Egypt, and the first Muslim governor of Egypt to annex Syria. He studied Islamic sciences in Tarsus, and joined the military service of the Abbasid Caliph al-Musta' in who admired his bravery. In 868 he was appointed Governor of Egypt, and was requested to suppress a rebellion in Palestine. In 882 he annexed Syria, but never went so far as to declare independence of the Abbasid Caliph, but his autonomy was clearly a threat to the Abbasid
Caliphate to which he ceased to pay the Kharaj (fiscal imposition). He established his new capital al-Qata'i (now forming part of old Cairo) and built the famous mosque bearing his name.

ideal, n. (Q.), statue used as object of worship; person or thing of excessive devotion:

1. The Children of Israel: "And We brought the Children of Israel across the sea, and they came to a people who were abiding by idols which they had. They said: 'O Moses! Make for us a god like those who have gods.' He said: 'You are but an ignorant people.' " (7:138)

2. Abraham's father people: "He said to his father and his people: 'What are you worshipping?' They said: 'We are worshipping idols, to which we are devoted.' He said: 'Do they 'ear you when you call? Or do they benefit..."
idol

idolater, n. a worshipper of idols; a great admirer

idolatress, n. fem. she-worshipper of idols

idolatrise, ~ize, vi. worship as an idol; adore

idolatrous, adj. relating to the worship of idols; of an excessive love or admiration

idolatrously, adv.

idolatry, n. (B.), OT.: worship of idols; excessive devotion to person or thing:

• A. The Israelites: “And the children of Israel did evil in the sight of the Lord, and served Baalim: and they... followed other gods... bowed themselves unto them, and provoked the Lord to anger” (Ju. 2:11,12)

• B. Kings of the Israelites:

1. Solomon: “And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice” (1 Kn. 11:9)

2. Jeroboam: “Whereupon the king took counsel and made two calves of gold, and said unto them,
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Idris, a prophet mentioned twice in the (Q.):

1. Prophethood: “And remember Idris who is mentioned in the Book. He was a man of truth and prophet, whom We raised high.” (19: 56-57)
2. Endurance: “And remember Ismael, and Idris, and Dhi’l-Kifl. All were of those who endure.” (21:85)

Illegality, n. quality of being illegal
Illegitimate, adj. unlawful, bastard
Illegitimately, adv. illegally, adv.
Illegitimate, adj. unlawful, forbidden, unlicensed
Illicit, adj. unlawful, forbidden, unlicensed
Illicitly, adv.
Illicitness, n. the state of being forbidden or unlawful

Illuminati, a name applied to several bodies of religious enthusiasts, including: Alumbrado, Rosicrucians, and a masonic sect founded in Bavaria in 1778 by Adam Weishaupt. Repudiating the claims of all existing religious bodies, they professed themselves to be those in whom alone the “illuminating” grace of Christ resided.
Immaculate

i.e. jurisprudence school.

1-الإمام: "وأ صخش

2-الإمام: "وأ صخش

3-الإمام: "وأ صخش

4-الإمام: "وأ صخش

5-الإمام: "وأ صخش

Immaculate Conception, the dogma that "from the first moment of her conception the Blessed Virgin Mary was ... kept free from all stain of original sin" was first proclaimed as an article of faith by Pope Pius IX in December 8th,

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5-الإمام: "وأ صخش

Imamate, n. The leadership of Muslim theocracy. 

الإمام: "وأ صخش

Imam Reza, the Eighth Imam of the Shiite bad i

Imamate of the Twelvers or ™&

Imitation of Christ, the, a manual of spiritual devotion designed to instruct a Christian how to seek perfection by following Christ as his model. It was put into circulation in 1418 and has traditionally been attributed to Thomas à Kempis; attempts since the 17th cent. to assign it to other writers have failed to win general assent.

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Imamate of the Twelvers, see Ithna Ashariyah

Illumination, n. divine inspiration or instance of it

illuminative Way, the intermediate stage of the mystic way between the PURGATIVE and UNITIVE ways

Imago Dei, [L. the image of God] (B.), in which man was created “And God said, Let us make man in our image, after our likeness” (Ge. 1:26)

Catholic theologians consider this image obscure in the Fall, but not lost; it is contrasted with the similitudo Dei (likeness to God) which was destroyed by original sin but is restored by Baptism. In what the imago consists is disputed. Protestant theologians have emphasized the vitiating effect of the Fall in the Imago Dei, and sometimes held man to be utterly corrupt.

Imam, n. (also Emam), (in Islam):

1. A person, or learned man whose example is to be followed by a people or a following: (Q.) “And remember that Abraham was tried by his Lord with certain commands, which he fulfilled, He Said: 'I shall make of you an Imam to the people.' (2:124)

2. The Prophet Mohammad (peace be upon him).

3. The Caliph (the head of the Muslim nation).

4. The leader in Muslim prayer.

5. The leading authority or head of a persuasion,
Immaculate Heart

1854. The doctrine was a matter of dispute throughout the Middle Ages, but was generally accepted by Roman Catholics from the 16th century. The feast, first approved in 1476, is kept on 8 December.

Immortality

1. Tree of immortality: "But the devil whispered to him, saying: 'O Adam! Shall I show you the tree of immortality and kingdom that never declines?' " (20:120)

2. Not for humans: "No human before you (O Muhammad) was immortal; if you die, will they be immortal!'' (21:34)

3. Garden of immortality: "Say: 'Is that torture good or the Garden of Immortality which those who fear Allah were promised as a final reward! ' (25:15)

4. Everlasting torture: "Taste! As you forgot that you would encounter this Day of yours, WE forget you. Taste the immortality of torture for what you did." (32:14)
immortally, adv.

Impediment, n. hindrance, obstruction

Imprecation, n. spoken curse; calling down curse

Imprecator, n. one invoking imprecation

Imprecatory, adj. Of the spoken curse

Impropriation, the assignment or
Index

incensation, n. fumigation; burning of incense to deity

incense, n. gum or spice producing sweet smell when burned; smoke of this in religious ceremonial

incense, vt. fumigate (person, thing) with incense; burn incense to (deity etc.); suffuse with fragrance; inflame with anger

incest, n. sexual intercourse within the prohibited degrees of kindred

incestuous, adj. guilty of incest

incestuously, adv.

incestuousness, n. involvement of incest

incastity, n. indulgence in unlawful intercourse

incubation, n. the practice of sleeping in churches or their precincts in expectation of visions, revelations, and healing from disease. Of pagan origin, the custom came to be associated with particular churches.

incumbency, n. office or sphere of incumebent

incumbent, n. holder of ecclesiastical benefice

independency, see Congregationalism

Independent, n. one who, in ecclesiastical affairs, holds that every congregation should be independent of every other and subject to no superior authority.

Independent Church, = Church of Independents

index, n. the list of books which were forbidden to R. Cs, unless in expurgated editions

Incarnation, n. (Christianity.), embodiment of Christ in human flesh

incarnate, adj. (person, spirit, quality, etc.) embodied in flesh, in human form he is an incarnate fiend, a devil incarnate; embodied in recognizable or most perfect form

incarnate, vt. embody in flesh; put (idea etc.) into concrete form; recognize

incarnative, adj. relating to incarnation

incarnication, see Incarnation

Imran

annexation of an ecclesiastical benefice to a lay proprietor. When at the Dissolution in England, many benefices that were appropriated to monasteries passed into the hands of lay rectors, it became necessary for such rectors to appoint perpetual curates to execute the spiritual duties of appropriated benefices.

Incantation, n. magical formula, spell, charm

incantator, n. one using incantation

incantatory, adj. of or relating to incantation

incardinate, vt. to attach (a cleric) to a diocese

incardination, n. incardinating

incarnate, adj. (person, spirit, quality, etc.) embodied in flesh, in human form he is an incarnate fiend, a devil incarnate; embodied in recognizable or most perfect form

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incarnification, see Incarnation
Index expurgatorius, (loosely) INDEX
Index librorum prohibitorum, INDEX
Index prohibitorius INDEX
induct, vt. to introduce formally to benefit
induction, n. introducing formally to benefit
indulge, vt. to grant an indulgence; to grant some measure of religious liberty
indulgence, n. RC Ch. remission of temporal punishment still due for sins even after sacramental absolution; exemption from an ecclesiastical law;
1. plenary indulgences, which remit all;
2. partial indulgences, which remit a portion of the temporal punishment due;
3. temporal indulgences, those granted only for a time;
4. perpetual or indefinite indulgences, those which last till revoked;
5. personal indulgences, those granted to a particular person or confraternity;
6. local indulgences, those gained only in a particular place.

Inevitable, adj. happen; that is bound to occur or appear.

Industrial Christian Fellowship
(I.C.F.) Anglican organization which seeks to present the Christian faith to the world of industry both by missions to industrial workers and by relating the theory and practice of Christianity to modern industry; it was founded in 1918 by the fusion of two earlier bodies.
female-child, that was buried alive, is asked for what guilt she was killed?" (81:8-9)

Infanticide, n. custom of killing new-born infants.

Infant Baptism Although Baptism was, from the beginning, the universal means of entry into the Christian community, the NT contains no specific authority for its administration to infants. Since at least the 3rd cent., however, children born to Christian parents have been baptized in infancy. In the 16th cent. the practice (paedobaptism) was rejected by the Anabaptists, and since the 17th cent. also by Baptists.

Infancy Gospel of Thomas, an apocryphal writing which professes to record miracles performed by Christ in His childhood. The alleged miracles are primarily displays of power, without theological point or moral justification.

Infancy Gospels, The apocryphal stories about the birth and childhood of Christ which were put into circulation in early Christian times.
Inheritance

1. The earth: “My righteous worshippers will inherit the earth” (21:105)
2. Paradise: “Those are the inheritors, who will inherit paradise...” (23:10-11)
3. The Scripture: “... and We caused the Children of Israel to inherit the Scripture” (40:53)
4. The Garden: “And place me among the inheritors of the Garden of Happiness” (26:85)
5. Heavens and the Earth: “And why do you not spend in the way of Allah! Allah will inherit the heavens and the earth?” (57:10)

Inheritance

1. Kin relationship: Parents, their children, brothers, sisters, half-brothers, and half-sisters.
3. Origins and branches are not excluded: (i.e. parents and their children) are not excluded, though the amount of their shares may be affected by the existence of other inheritors.
4. In the existence of sons: If the sons of the deceased are still alive, his brothers and sisters do not inherit.
5. In the existence of male and female inheritors: The share of a male person is twice the share of the female.
6. Debts and will of the deceased: should be settled before distributing the property to be inherited.

Inheritance

punishment, distinct both from Supralapsarianism and Sublapsarianism; also used as equivalent to Sublapsarianism.

Supralapsarianism

Infralapsarianism

infula, n., (pl. infulae), 1. a fillet of red and white wool worn in ancient Rome as a token of religious consecration or inviolability; 2. (a) one of two lappets that hang from the back of a bishop’s mitre (b) a chasuble used principally in France and England from the 11th to the 16th century.

inherit, vt. receive (property, rank) by legal descent or succession; succeed as heir.

Inheritance

1. The earth: (OT) “His soul shall dwell at ease; and his seed shall inherit the earth” (Ps. 25:13)
2. Eternal life: (NT) “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace” (Ps. 37:11)
3. The promise of eternal inheritance: (NT) “they which are called might receive the promise of eternal inheritance” (Heb. 9:15)

الحياة الأبدية

الموت الأبدي (ع.ج): "المولىُ" (العمرات: 10:26)

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Supralapsarianism

Sublapsarianism

Infralapsarianism

infula
injuries, n. lack of equity, unfairness; unjust act

injunction, n. An Episcopal order suspending from the performance of his office an incumbent whose conduct makes such suspension advisable

inhumate, see INHUME

inhumation, n. burial
die, the, judge

inhume, vt. to bury

inheritor, n. one who inhumes

die, judge, the

die, judge, the, judge, the

die, judge, the, judge, the, judge

iniquity, n. unrighteousness, wickedness; gross injustice

Injunctions, the Royal, Tudor proclamations on ecclesiastical affairs (referring to the Royal Dynasty of the Tudors who reigned from 1485 to 1603)

1. Henry VIII’s Injunctions of 1536: required the clergy to observe the anti-papal laws, to abandon various practices, and to teach the people in English. Those of 1538 ordered, among other things, the setting of the Great Bible in all Chs.

2. Edward VI’s Injunctions of 1547: required regular sermons against the Pope’s authority and in favour of the royal supremacy.

3. Mary’s Injunctions of 1554: required married priests to be removed or divorced, and clerics ‘ordained after the new sort’ to have ‘that thing which wanted in them before’ supplied.

4. Elizabeth I’s Injunctions of 1559: substantially re-enacted the Injunctions of 1547, with their extreme anti-Romanism toned down; she also added others on how services should be conducted and other matters.

The will: The amount stated in a will should not exceed one third of the property to be inherited.

An inheritor should not be bequeathed through a will: to safeguard the rights of other inheritors.

Limiting of the right of making will: to exclude detriment: (Q.), ‘..after the amounts are willed away or debts are settled; so as not to cause any detriment. That is what Allah ordains, He is the Knower, the Clement.”

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Inquisition

Inquisition, n. Juridical persecution of heresy by special ecclesiastical courts. The History of the Inquisition may be summed up as follows:

Before the Inquisition: The roots of the inquisition can be traced back to the late antiquity. During the Early Middle Ages there were hardly any reports about heretical movements or their persecution. When heresy emerged at the beginning of the 11th century the Church instructed its bishops to proceed against heretics within their diocese. The period before the establishment of the Inquisition was characterized by widespread uncertainty about the way how the Church could effectively deal with heresy.

Pope Innocent III: After the election of Pope Innocent III (d.1216) the prosecution of heretics began to be systematized. His successors used his legislation as a basis for the setting up of the Inquisition.

Innocent III made the secular regents swear an oath to persecute heretics in their sphere of control and strictly distinguished the role of the secular and ecclesiastical powers: the Church was responsible for the prosecution and conviction of the heretics; the secular counterparts for the punishment of convicted heretics.

Innocent IV, (4.1254) Pope from 1243. He tried, without success, to compose the papal dispute with Frederick II, and at the Council of Lyons in 1245 declared him deposed. He supported Henry III against the barons in England. He also allowed the use of torture by the Inquisition.

Innocents' Day, see HOLY INNOCENTS' DAY

Innocents, Holy, see HOLY INNOCENTS

Inofficious testament, n. a will made in violation of natural duty and affection, and without just legal cause, depriving children, parents or others of their legitimate right of inheritance.

Inofficious will, same as prec.

Inoil, see ANOINT

Inopportunists, n. those who, at the Vatican Council of 1869-70, opposed the definition of Papal Infallibility on the ground that it was 'not opportune'.

Inquisition, v. (obs.) INQUISTE

Inquisition', n. search, investigation; judicial or official inquiry, searching investigation
Inquisition

Inquisition answerable to the Pope himself and fitted with special privileges. The inquisitors were mainly recruited among the members of two ecclesiastical orders: the Dominican and the Franciscan Order. Pope Gregory was also the first Pope who officially approved of the death penalty for persistent and relapsed heretics.

Pope Innocent IV: (in 1252) took the last decisive step by permitting the inquisitors to convict heretics by applying torture. This "instrument of truth" had been used for several years, but now it is officially approved of by the Church. Soon after, the first manuals were written to help the Inquisitors with the prosecution of heretics. Torture was used to obtain confessions and the names of other heretics. Condemned heretics who refused to recant were turned over to the secular arm, which means the death penalty.

Further Development:
After the new procedure against heretics had proven quite successful it was soon extended to other potential enemies of the Catholic Church: That was the beginning of the Inquisition against witches, Jews and Muslims.

Pope Sixtus IV: (in 1478) authorized the Spanish Inquisition to combat apostates, former Jews and Muslims. The Spanish Inquisitors proved to be so severe that Sixtus IV had to interfere, but with no avail.

Tomas de Torquemada. He was the first grand inquisitor the Dominican, who became the symbol of the inquisitor who used torture and confiscation to terrorize his victims; many thousands were burnt at the stake during his tenure.

In 1517 the Spanish Inquisition was introduced into Sicily.

Joseph Bonaparte (in 1808) suppressed the Inquisition in Spain, restored by Ferdinand VII in 1814, suppressed in 1820, restored in 1823, and finally suppressed in 1834. The third Inquisition was elaborated in combating Protestantism.

Pop Pius X, (in 1908) in his reorganization of the Roman CURIA, dropped the word Inquisition and gave it the name of Office of Faith.
Inspiration, n. Revelation, inspiring (Q.):
1. The Qur'an: "And thus We are inspiring you an Arabic Qur'an..." (42:7)
2. To prophets: "We are inspiring you (O Mohammad) as We inspired Noah and the prophets after him, as We inspired Abraham and Ismael and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We brought David the ZABÜR" (4:163)
3. To Noah: "Then We inspired him to make the ship..." (23:27)
4. To the disciples: "I inspired the disciples to believe in Me and in My messenger, and they said: 'We have believed. Bear witness that we have surrendered.'" (5:111)
5. To Moses' mother: "...when We inspired your mother saying: 'Put the child in the ark, and throw it into the river, so that the river may throw it on to the bank to be taken up by a foe to Me and to him!'" (20: 38-39)
6. To Moses to throw his staff: "And We inspired Moses to throw his staff! And it swallowed up their lying works." (7:117)
7. To Moses to smite the sea: "Then We inspired Moses, saying: 'Hit the sea with your staff!' And the sea parted, and each side became as high as a mountain." (26:63)
8. To the angels: "...when your Lord inspired the angels, saying: 'I am with you, make those who believe stand firm. I will throw terror into the hearts of those who disbelieve!'" (8:12)
9. Warning: "Say (O Mohammad): 'I do warn you by means of that which is inspired to me.' But the deaf do not listen to the call when they are warned!" (21:45)
inspirational

inspirational, adj. produced by or moved by inspiration (an inspirational speaker); of or relating to inspiration (the inspirational element in the Scripture); communicating inspiration (inspirational talk)

inspirational knowledge, inspired knowledge

inspirational knowledge, inspired knowledge

inspirationally, adv. 

inspirationist, n. one holding a belief in or theory of inspiration, esp. of Scripture

inspirer, n. one who inspires

inspirer, n. one who inspires

inspiring, adj. that inspires (-thoughts, the music was inspiring)

installation, n. the formal induction of a canon or prebendary to a seat or stall in a cathedral or collegiate church

insufflate, vt. to blow in, as for baptising,

insufflation, n. the action of blowing or breathing upon a person or thing to symbolize the influence of the Holy Spirit, esp. in baptism or exorcism. The RC Ch still has a special rite of insufflation in connection with the consecration of chrism.

inter, vt. deposit i in earth, entomb, bury

intercede, vi. (Q.), interpose on behalf of another, plead (with person or deity for someone)

1. By Allah's permission: "...Who can intercede with Him without His permission!..." (2:255)

2. Those who ignored: "On the day when the fulfilment of the Book comes, those who ignored it before will say: 'The messengers of our Lord did bring the Truth! Have we any intercessors to intercede for us?..." (7:53)

intercession1, n. (B.), petitionary prayer on behalf of others:

1. ‘Abd: righteous servant: "OT. "because he hath
Intercessor, n. one who intercedes

intercessory, adj. of or relating to intercession

Interdict, n. prohibition; a prohibitory decree of the pope restraining the clergy from performing divine service. (RC Ch) An ecclesiastical punishment excluding the faithful from participation in spiritual things, but without loss of the Communion; its various kinds are:

* personal interdict: attached only to particular persons;
* local interdict: forbids sacred action in particular places;
* general interdict: refers to a whole district or its population. The chief effect of interdict is the cessation of the administration of the Sacraments, though certain exceptions are permitted.

Interim, n. (Hist. Of Reformation) truce between German Protestants and the Papacy in the 16th cent. as the Augsburg Interim (1548).

Interim (Series I), authorized a use closely akin to it.
interment, INTER
International Bible Students' Association, see Jehovah's Witnesses
internancial, adj. of an internuncio

interiour, v. to place in an urn, entomb

Invention of the Cross, Acc. to legend the three crosses of Christ and the two robbers were found (L. inventae) by St. Helena, mother of Constantine the Great; that of Christ being identified by a miracle. Veneration of the Cross, part of which was preserved in the church of the Holy Sepulchre at Jerusalem, is described by ETHERIA. The commemoration of the finding of the Cross, formerly observed on 3 May, was suppressed in the RC Ch. in 1960.

inviolable, adj. not to be endured
ingratitude, n. (pl. ~s) Pope's ambassador when or where no nuncio is employed

intestacy, n. state of being without a will

intestate, adj. not having made a will (he died intestate); n. intestate person.

intoleration, INTOLERANCE
Iron Crown, of Lombardy; made to Theodelinda, widow of Authoris, King of Lumbardy, presented in 594 to the Duke of Turin, then passed to the last royal house of Italy. The inner circle of iron is said to have been made from a nail of the true Cross.

irreligion, n. hostility to, or disregard of, religion
iron, n. the known metal
Iram', (5) (OT), dwelling place in Edom, the land of Esau: "... duke Iram" (Gen. 36:43) [the iron entered into his soul: L. mistranslation of Heb. "his person entered into the iron", i.e. fetters"
Iram, (Q.) dwelling place of the people of 'Ad: "Do you not know how your Lord dealt with 'Ad, the people of Iram with its lofty columns"

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Irving, Edward, (1792-1834) Scottish minister associated with the origin of the Catholic Apostolic Church. In 1822 he was appointed minister of the Caledonian chapel in London. In 1830 he was excommunicated for a tract declaring Christ's human nature sinful; he rejected the decision and, in 1832, after he was finally removed from his church, his followers constituted the Catholic Apostolic Church.

Irvingism, n. doctrine and practice of the Irvingites see prec.
Isaiah, [Heb. salvation of Jehovah] Hebrew prophet who was influential at the court of the kings of Judah, esp. over foreign affairs. Commanded by Jehovah to walk about naked and barefooted for three years as a sign and a portent against Egypt and Ethiopia, (OT): “And the Lord said, like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.” (Isa. 20: 3-4)

According to tradition he was martyred. He asserted the supremacy of Jehovah, the God of Israel, emphasized His moral demands, and stressed the Divine holiness.

Isaac², (Q.).

1. Good tidings of his birth: “And his wife, who was attending, laughed. And We gave her the good tidings of Isaac and Jacob after him. She said: ‘Woe to me! Shall I give birth though I am an old woman and my husband is an old man! Such is a wonderful thing!’” (11:71-72)

2. Blessed Prophet: “And We gave him good tidings of Isaac, a righteous prophet. And We blessed him and Isaac. And of the seed of both are some who do good, and some who plainly wrong themselves.” (37: 112-113)

Isaac, (B.), (OT): [Heb. yitshaq, laughter]

1. His birth: “And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac ... and as for Ishmael, I have heard thee” (Gen. 17:18-19, 20)

2. Offered by Abraham: “And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham” (Gen.22:10-11)

In Islam, the son offered by Abraham is Ishmael (q.v.)

Isaac², (Q.).
Ismael

Ismael: bishops of apostolic creation, the first preachers of Christ in a country.

Isaias, Book of, traditionally the whole of this OT Book has been ascribed to Isaiah, but only parts of the three earlier chapters have any claim to be his. The Book falls into three sections:

1. Chapters 1-35: The parts most prob. by Isaiah are the greater part of chapters 1-12, 16-22, and 28-32. These concern the political situation in Judah under Syrian pressure in 740-700 BC. There is no compelling reason to question Isaiah's authorship of the Messianic passages in 9:2-7 and 11:1-9, which have long been referred to by Christian authors to Christ.

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Isidore of Seville, St. (b. c. 560 Cartage - d. April 4, 030; Seville; canonized 1598, f d. BEOU Na E April 4), theologian, last of the Western Latin Fathers, archbishop and encyclopaedist, whose Etymologies, an encyclopaedia of human and divine subject, was one of the chief landmarks in glossography and was for many centuries one of the most important reference books. He founded schools and convents and worked for the conversion or the Jews. See also False Decretals.

False Decretals

Ismael, (Q.), The eldest son of Abraham:
Islam

1. Born to an aged father: “Praise be to Allah Who has given me, in my old age, Ismael and Isaac! My Lord does hear the prayer” (14:39)

2. At the Holy House of Mecca: "Our Lord! I have placed some of my offspring in a plantless valley in the neighbourhood of Your Holy House, that they may observe prayer. Our Lord! Make hearts of men gather around them, and provide them with fruits so that they may be thankful!” (37:102)

3. Abraham offers him in sacrifice: “And when Ismael came of aged Abraham said: ‘My son, I saw myself slaying you in my dream, so consider what to do!' He said: 'My father, do what you were ordered, you will find me, by Allah's will, among those who endure!' ” (37:102)

4. Purification of the Inviolable House: “And We are making of the House a secure resort for the people. Take as your place of worship the place where Abraham stood. And We entrusted Abraham and Ismael to purify My House for those who go around it and those who meditate there and those who bow down and prostrate themselves.’” (2:125)

5. Raising the foundations of the House: “And as Abraham and Ismael were raising the foundations of the House, they said: 'Our Lord! Accept our work!' You are the Hearer, the Knower.'” (2:127)

Ismaelites

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Ismailyya

The Isma'ilites, also known as the Isma'iliyya, (also Ismaelites), a group of the Shi'ite Twelvers (Ithan Ashariah). After the death of the sixth Imam Ga'far as-Sadek, in 765, his eldest son Ismael succeeded him as Imam, hence the Isma'ilite. But the majority supported his younger son Musa al-Kazim as the seventh Imam in whose posterity the Imamate continued until the Twelfth, hence the Twelvers, the biggest of the Shi'ah groups. Those who supported the Imamate of Ismael, the elder son of Imam Ga'far as-Sadek, i.e. the Isma'ilites, became active in Southern Iraq in the second half of the ninth century. A certain leader, Hamdan ibn Qarmat, whose followers are known as Qaramatians, settled in Iraq, Yemen and Bahrain. The Qarmatians continued from the 9th to the 11th century.

Another branch of the Isma'ilites, known as the Fatimid Caliphate, was established in North Africa.
Israelites

Israelites, descendants of Israel: (B.), (OT): 1. Persecuted in Egypt: “And the Egyptians made the children of Israel to serve with rigor: And they made their lives bitter with hard bondage” (Ex. 1:13-14 ff.)

1. Forbade lawful food: “All food was lawful to the Children of Israel, save that which Israel forbade to himself, before the Torah was sent down.” (3: 93)

2. Some of his offspring were shown favour: “Such are those whom Allah favoured: the prophets from among the offspring of Adam; and from among those whom We carried with Noah; and from among the offspring of Abraham and Israel; and, from among those whom We guided and chose.” (19:58)

3. Ancient kingdom: formed (10th cent. BC.) by the ten tribes of Israel that broke with Judah & Benjamin

4. The State of Israel: Established in 1948 by the Security Council resolution of the partition of Palestine. (See. Balfour Declaration)

41. Children of Israel ©

Israel', (B.), see Children of Israel. The word (Israel) is mentioned separately in the Q. only twice:

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2. Some of his offspring were shown favour: “Such are those whom Allah favoured: the prophets from among the offspring of Adam; and from among those whom We carried with Noah; and from among the offspring of Abraham and Israel; and, from among those whom We guided and chose.” (19:58)

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Isodia

Isodia by Ubaid Allah in 909. The Fatimids conquered Egypt in 969 and extended their domains to Palestine and Syria, thus the Abbasid Caliphate in Baghdad was alarmed. Eventually, the Fatimid Caliphate came to an end in 1171 when Salah ad-Din eliminated it.

Isodia, n. pl. feast of the presentation of the Virgin in the temple at the age of three

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Israelites

Israel, n. Hebrew. yeisrael, contender with God, sara, to wrestle + el, God):

1. Jacob: so named after wrestling with God, and getting the blessing: “I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed” (Gen. 32:26-28)

2. The Jewish people: as descendants of Jacob, see Children of Israel

3. Ancient kingdom: formed (10th cent. BC.) by the ten tribes of Israel that broke with Judah & Benjamin

4. The State of Israel: Established in 1948 by the Security Council resolution of the partition of Palestine. (See. Balfour Declaration)

- sara: إسرائيل (Arabic) yisrael: Hebrew: cycle of the womb
- el = إيل (the god)
- Yeisrael = يسرائيل (Arabic)

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Ithna Ashariyya

Ithna Ashariyya, The name of the Muslim Shiite branch that believes in twelve Imams beginning with Imam Ali Ibn Abi Talib and ending with Muhammad al-Mahdi. Ithna Ashari religious practice does not differ essentially from that of the Sunnis. See Grand Imam Sheikh Shaltut

Israelitic

2. Flight from Egypt: “And he (Pharaoh) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said” (Ex. 12:31)

3. Passed through the red sea: “But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea” (Ex. 14:16)

4. God’s covenant: “That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day” (Deut. 29:12)

5. Their idolatry: “they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods O Israel, which have brought thee up out of the land of Egypt.” (Ex. 32:8)

Itala, ITALIC VERSION, translation of the Bible into Latin, based on the "Old Latin" version

Istanbul, formerly Constantinople, ancient Byzantium. The largest city in Turkey. It acquired the name Constantinople after the Emperor Constantine the Great, who made it his capital. And after it had been conquered by Muhammad the Conqueror (Muhammad II), (1453), it became Istanbul.

Ithna Ashariyya, The name of the Muslim Shiite branch that believes in twelve Imams beginning with Imam Ali Ibn Abi Talib and ending with Muhammad al-Mahdi. Ithna Ashari religious practice does not differ essentially from that of the Sunnis. See Grand Imam Sheikh Shaltut

Grand Imam Sheikh Shaltut
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Died</th>
<th>الإمام</th>
<th>A.H.</th>
<th>A.D.</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Ali ibn Abi Talib</td>
<td>40</td>
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<tr>
<td>2.</td>
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<td>al-Hussein ibn Ali</td>
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<td>4.</td>
<td>Ali ibn al-Hussein (Zayn al-Abidin)</td>
<td>95</td>
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<td>Mohammad al-Bakir</td>
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<td>6.</td>
<td>Djaafar al-Sadik</td>
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<td>Musa al-Kazim</td>
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<td>Ali al-Rida</td>
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<td>Mohammad Djawad al-Taqui</td>
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<td>al-Hassan al-Askari</td>
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<td>12.</td>
<td>Mohammad al-Mahdi (al-Ka'im) (absent 329 AH./940 AD.)</td>
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</tbody>
</table>

**Iyyar** n. the eighth month of the Jewish year, (second of the ecclesiastical year).

**Izdi**, see *Yazidi religi*
Jack, (Christianity), a nickname for JOHN

Jacob¹, [Heb. lit. seizing by the heel of] (B): OT: grandson of Abraham, son of Isaac, twin brother of Esau, and the father of the founders of the twelve tribes of Israel:

Jacob's offspring (according to the Bible)

<table>
<thead>
<tr>
<th>1-Leah: wife</th>
<th>2-Rachel: wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reuben</td>
<td>Simeon</td>
</tr>
<tr>
<td>Judah</td>
<td>Issacher</td>
</tr>
<tr>
<td>Dinah</td>
<td></td>
</tr>
<tr>
<td>Joseph</td>
<td>Benjamin</td>
</tr>
<tr>
<td>Zilpah: maid</td>
<td>Bilhah: maid</td>
</tr>
<tr>
<td>Gad</td>
<td>Asher</td>
</tr>
</tbody>
</table>

1. Birth and nomination: "And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob" (Ge. 25:25-26)

2. Plotting to receive blessing instead of his brother: "And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." (Ge. 27:19)

3. His vision of the ladder: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth" (Ge. 28:12-14)

4. Wrestling with God: see ISRAEL

Jack², (Q): [Ar. Ya'kub] Grandson of Abraham, son of Isaac, and father of Joseph:

1. His father, Isaac, was of learning: "And the angels brought him the good news of a learnt son" (51:28)

2. Of learning like his father: "He deeply learnt that which We taught him." (12:68)

3. His great grief for Joseph: "And his eyes grew white from suppressed grief. " (12:84)

4. Without despair: "O my sons, go and grope after Joseph and his brother and do not despair of the Mercy of Allah." (12:87)

5. At the point of death: "You were not present when Death came to Jacob, as he asked his sons: 'What shall you worship after I am gone?' They answered: 'We will worship your God the God of your fathers: Abraham, Ishmael, and Isaac, the One God to whom we have surrendered.'" (2:133)
Jacob

through whose labours they constituted the national Church of Syria, though the title Jacobites is not found until 787.

Jacobites, the body of Syrian Monophysites who rejected the teaching of the Council of Chalcedon (451 A.D.) on the Person of Christ. They took their name from Jacob Baradaeus, Syrian monk; reputed founder of the Jacobite Church. About 528 he went to Constantinople to plead the cause of Monophysitism. He was consecrated as Bishop of Edessa c. 542. He wandered for the rest of his life from Egypt to the Euphrates, preaching and founding independent Monophysite Churches.

Jacobean, a. of or relating to the NT Epistle of James or its author: NT. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1)

Jacobean, n. poetic: (Jehovah) (OT): "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him" (Ps. 68:4)

Jacobean, n. member of a Syrian monophysite church; DOMINICAN

Jacobites, n. member of a Syrian Monophysite church; DOMINICAN

Jamal

Jamal al-Din al-Afghani, in full Jamal al-Din al-Afghani al-Sayyid Muhammad Ibn Safdar al-Husayn (b. 1838 Asad'abad, Persia - d. 9.3.1897 Istar), Muslim reformer whose belief in the potency of a revived Islamic civilization in the face of European domination significantly influenced the development of Muslim world in the 19th and early 20th centuries. His is the first credit in
James,  Apocalypses of, see Apocalypses of James
James, Apocryphal Epistle of, see Apocryphal Epistle of James
James Baradaeus, see Jacob Baradaeus
James, Book of, see Book of James
James, Epistle of, see Epistle of James
James, Liturgy of St., see Liturgy of St. James
James William, (1842-1910) Amer. Pragmatist philosopher. A professor at Harvard, he held that we have a “right to believe in” the existence of God (because it makes us “better off”), but not in the certainty of the validity of that belief.

James, the Great, St., Apostle. The elder brother of St. John, he belonged to the privileged group of disciples who were present at the Transfiguration and the Agony in Gethsemane. Because of their zeal, James and John were named 'Boanerges' (sons of thunder) by the Lord. He is the only Apostle whose martyrdom is recorded in the NT: "And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder" (Mk. 3:17)
James was beheaded in A.D. 44 NT. “Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder” (Mk. 3:17)

The rise of the constitutional movement in Turkey, Egypt, and Iran. He was the one who kindled the enthusiasm of the Indian Muslims against the British colonialism. The Turkish Sultan, the Iranian Shah, the Egyptian Khedive, and the British Empire feared him.

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James was beheaded in A.D. 44 NT. “Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.” (Acts 12:1-2)

The tradition that he preached in Spain is now almost universally abandoned.
James

James, the Less, St. (Christianity): one of the Twelve Apostles: NT. “There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome” (Mk. 15:40)

This title, "James the less", is commonly applied to James the son of Alphaeus: NT. “And he ordained twelve that they should be with him... and James the son of Alphaeus” (Mk. 3:14, 18)

The epitaph is probably attached to the Apostle to distinguish him from St. James 'the Great'.

James, the Less, Valley of, on the basis of Joel 3:2 and 72, the traditional scene of the Lord's Coming Judgement; and since the 4th cent. A.D. the name has been used of the valley separating Jerusalem from the Mount of Olives: OT.

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Jehovah

them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land" (Joel 3:2)

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about" (Joel 3:12)

Jehovah, n. (Judaism): Yahweh: a form of name of the Hebrew God: OT. "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth" (Ps. 83:18)

Jehovah-shalom, [Jehovah is peace], OT. "And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord and called it Jehovah-shalom" (Jud. 6:23-24)

Jehovah's Witnesses, [name adopted after Isa. 43:10 "Ye are my witnesses", founded by Charles T. Russell. (1825-1916)] a proselytising Christian fundamentalist sect which rejects all other religions and denominations, believes in the imminent end of the world and refuses to accept civil authority where it clashes with its own principles. It believes in the near end of all save its own adherents, the "elect of Jehovah", who would be the sole members of the Messianic Kingdom. At first it was named International Bible Students Association; also known as the Watch Tower Bible and Tract Society.
Jeremiah

justice causes Jeremiah's astonishment at seeing the wicked prosper, and here for the first time in the OT is raised the problem of the good fortune of the sinners and the suffering of the just. The most striking feature of the Book is:

The New Covenant which God will make with His people: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 31-4)

And in which the Gentiles too will participate:

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord." (Jer. 16: 19-21)
Jerusalem

Jerusalem, [Heb. YERUSHALAYIM, Ar. BAYT AL-MAKDIS, or AL-KUDS]: ancient city in the Middle East. The city is one of the principal holy places of the three great monotheistic religions of Judaism, Christianity, and Islam. Envisaged as an international city by the United Nations' partition of Palestine, after the 1948 Arab-Israeli war, it was divided between Transjordan (later Jordan), which annexed the Old City and the rest of East Jerusalem, and Israel, which held West Jerusalem. Since the 1967 war, Israel seized the whole city. For Jews, Jerusalem is the repository of the holiest of memories, the focus of religious reverence and nationhood; for Christians, the scene of their Saviour's agony and triumph; and for Muslims, the destination of their Prophet's night journey and the site of the third most sacred shrines in Islam.


Jeremiah

Jeremiah, Lamentations of, see Lamentations of Jeremiah

Jeremy, shortened form of Jeremiah: NT. "which was spoken by Jeremy the prophet" (Mat. 2:17)

Jericho, a city in Palestine just North of the Dead Sea: site of an ancient Canaanite city whose walls were miraculously destroyed when trumpets were sounded: OT. "and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up" (Jos. 6:5)
Jesuit, n. an intriguer, a prevaricator, cunning dissembler; casuist, hostile and offensive term used by anti-Jesuits.

Jesuits foster reform within the Church, esp. in the face of problems posed by the Reformation; and to undertake missionary work among the heathen, esp. in the recently discovered parts of the world. Ignatius Loyola established missions in India, Malaya, Zaire, Brazil, Japan, Ethiopia, and China. In the late 17th cent. the Jesuits encountered serious opposition within the RC Ch. and were attacked by Jansenists for their casuistry and came under fire on the question of accommodation in the Chinese Rites controversy. A combination of the opponents brought about their expulsion from France in 1764; in 1759 they were banished from Portugal and in 1767, 5000 Jesuits were deported from Spain and its Empire. In 1795 Clement XIV suppressed the Society; but they survived in England and it was allowed to teach in Austria and Germany.

Jerusalem, Synod of, see Synod of Jerusalem

Jesse, Father of David. He was descended from Adam and Seth through Shem and Boaz and became the ancestor of the royal and messianic line of Judah. Jesse trees depicting the generations of Jesse through David to Jesus, were the favourite theme of medieval illustrators, particularly in stained glass, known as Jesse windows. (1 Sam. 16) जेसेस: अब दादो. यह एक आदम के पिता था। उसके मुख्य निर्देशन के रूप में, उसके मां के बादम या बेटे में उसकी संरचना को क्षेत्र के बीच काफी बड़ी थी। जेरूसलम का उष्ण की सुंदर नीर लाल था।

Jesse window, see prec.

Jesu arch. var. of JESUS

Jerusalem cross, a cross potent with a small Gk cross in each of the four spaces between the arms

Jerusalem Cross

Jerusalem, see Christ's Thorn

Jerusalem thorn

Jerusalem Sunday, the 4th Sunday in Lent; also Mid-Lent Sunday

Jerusalem, Synod of, see Synod of Jerusalem

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Jesse window, see prec.

Jesu arch. var. of JESUS

Pope Paul III approves the Society of Jesus, a RC religious order for men, founded by Ignatius Loyola in 1534 and was approved by Paul III, who issued the "Regimini Militantis Ecclesiae" in 1540. Its aims were twofold: to foster reform within the Church, esp. in the face of problems posed by the Reformation; and to undertake missionary work among the heathen, esp. in the recently discovered parts of the world. Ignatius Loyola established missions in India, Malaya, Zaire, Brazil, Japan, Ethiopia, and China. In the late 17th cent. the Jesuits encountered serious opposition within the RC Ch. and were attacked by Jansenists for their casuistry and came under fire on the question of accommodation in the Chinese Rites controversy. A combination of the opponents brought about their expulsion from France in 1764; in 1759 they were banished from Portugal and in 1767, 5000 Jesuits were deported from Spain and its Empire. In 1795 Clement XIV suppressed the Society; but they survived in England and it was allowed to teach in Austria and Germany.
fishes, turning water into wine at a marriage feast at Cana. All four evangelists give details of a number of miracles and refer in general terms to many more. Their purpose was to make clear that Jesus was the Messiah. One of the twelve, Judas Iscariot, betrayed Jesus by identifying him by a kiss in the garden of Gethsemane which led to the Crucifixion and Resurrection of Jesus.

NT. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Mat. 1:21)
Jesus

The Beneficent should not be thought of as having a son, for all that is in the heavens and on the earth is submitting to the Beneficent.”

(19: 88-93)

3. A messenger from Allah: “O People of the Scripture! Do not exceed the bounds of reason in your religion and say nothing concerning Allah but that which is true; for Jesus Christ, the son of Mary, is but a messenger from Allah.” (4: 171)

4. Given the Gospel: “...Then, We sent after them Jesus, son of Mary, and gave him the Gospel...”

(57: 27)

5. Miracles by Allah’s permission:

A) Spoke in the cradle: “They said: How can we talk to a child in the cradle! He said: I am a servant of Allah. He gave me the Scripture and made me a Prophet”

(19: 29-30)

B) Performed miracles: “For you, I shall give a piece of clay the shape of a bird and blow into it to become a bird by Allah's will; and I shall heal the born blind, and the leprous, and raise the dead by Allah’s will, and tell you what you eat and what you keep in your houses! Such are signs for you if you are believers.”

(3: 49)

6. The Table Spread: “The disciples said: 'O Jesus, son of Mary! Can your Lord send down for us a table from heaven?' He said: 'Fear Allah if you are believers.' They said: 'We want to eat from it, to reassure our hearts, to learn that you have told us the truth, and to be witnesses to it.' Jesus, son of Mary, said: 'O Allah, our Lord! Send down for us a table from heaven!'... Allah said: 'I will send it down for you...’”

(5: 112-115)

7. Neither killed nor crucified: “They neither killed nor crucified him. But it appeared to them; and those who differ concerning it are in doubt of it; they know nothing of it but they pursue mere guessing. They certainly did not kill him; but Allah took him up. Allah is Mighty and Wise.”

(4: 157-158)

Jesus, Son of Sirach, author of the Book of Ecclesiasticus (Sirach) [a book of proverbs in the OT Apocrypha and the Douay Bible: abbrev. Ecclus] is widely used in the Orthodox Church; first found in a work of the 6th-7th cent.

Jesus Prayer, the prayer "Lord Jesus Christ, Son of God, have mercy upon me", which is widely used in the Orthodox Church; first found in a work of the 6th-7th cent.
Jewish Feasts:

A. Lunar Feasts

1. The Sabbath: The law of one day's rest in seven is, in (Ex. 20:8), connected with the day of God's rest after creation, and in (Deu. 5:12-15) with the deliverance from Egypt. On the Sabbath the daily sacrifices were doubled, and all work was prohibited. The Christian Lord's Day, or Sunday, has no original connection with the Sabbath. Primitive Jewish Christians would keep both Sabbath and Sunday: but Christians were not to be judged "or in respect of a holyday, or of the new moon, or of the sabbath day" (Col.2:16).

2. The New Moon: The legal code prescribed numerous burnt-offerings on the recurrence of each new moon, with a special sing-offering. These also are especially used for consulting (2 Kn. 4:23), for special sacrificial meals in family life (J Sam.20), and for days of rest (Am. 8:5). Special sacrifices were ordered for the new moon of the seventh, or sabbatical month, which was called 'the feast of trumpets'.

3. The Sabbatical Year: The significance given by the lunar cycle to the number seven was extended also to years. Every seventh year was an agricultural Sabbath and the land was left untillled. Slaves were released or offered release (Ex. 21:2-6), and debtors set free (Deu. /5:1-6). The fruit of the land in this year belonged to the poor.

4. The Year of Jubilee was a further extension of the principle exemplified in (3 above). In every fiftieth year (the year after seven times seven years) mortgaged property was returned to its original owners, and Hebrew slaves were set free. (See Lev. 25:8-16 & 23-35, 27:16-25).

B. Annual Historical Feasts

1. The Passover, and the Feast of Unleavened Bread: Later Judaism reckoned these two feasts as one, but originally they were distinct. Passover was connected by the Jews with the tenth of the plagues: the sprinkling of the blood
Jewish

of the Paschal lamb being a remembrance of the sign by which the Hebrews were separated from the Egyptians. This feast was kept on the 14th day of the first month (Abib or Nisan), by a common sacrificial meal, in which a lamb was eaten (as in peace-offerings), its blood sprinkled (as in the ritual of atonement), and the flesh and bones wholly consumed (as in burnt-offerings). It appears that in the Passover the historical association was grafted upon an older usage, i.e. that of offering the firstlings of the flock to God. Similarly, the feast of the unleavened bread, or Mazzóth, was in origin agricultural, and signified the first fruits of the field. It began on the 15th day of Abib or Nissan, and lasted seven days; on the second day a sheaf of the new corn was offered (with a lamb of the first year). The exclusion of leaven from all Jewish houses during these days had historical association with the haste of the Exodus (Ex.12:34); but the connection of leaven with ceremonial pollution appears to be much older (Ex.23:18), and the root idea of Matzoth would seem to be the separation of the fruit of the new year from the leaven of the old.

2. Pentecost or the Feast of Weeks: This was a festival of the completed wheat-harvest, and was kept fifty days after the offering of the first sheaf. On the fiftieth day sacrifices like those of the days of unleavened bread were offered; but the central feature was the offering of two loaves of the new wheat. (See Ex.34:22; 32:16; Lev.23:15-21; Deu. 16:9-12)

3. Tabernacles: This feast was kept from the 15th to the 22nd day of the seventh month, or Tisri. Its historical associations were connected with the wanderings of the Israelites in the wilderness, which were commemorated by the usage of living in tents or booths during these days (Lev. 23:39-43). The origin of the feast is indicated by its other name, 'feast of ingathering' (Ex. 23:16); it was the festival of the end of the harvest of fruit, oil, and wine. In Num. 29:12-40 very numerous sacrifices are prescribed for it; and in later times many further ceremonies were added, which made it the most joyful of all feasts; e.g. the fetching of water from Siloam to the altar, the lighting of many lights, a daily procession round the altar, and the singing of many Psalms, notably the 'Hallel' (Ps.113-118).

C: The Minor Feasts

1. Purim: The feast of Purim (or 'lots') was historically connected with the deliverance of the Jews from Haman (Esth.3:7; 9:15-32): its days were the 14th and 15th of the twelfth month, Adar. The book of Esther was read on the night of the 13th amid loud imprecations against Haman and his house: the whole feast was one of boisterous mirth.

2. The Encaenia, or Dedication: The temple was reconsecrated for the worship of Jehovah, after its pollution by Antiochus Epiphanes, in 164 B.C. In remembrance of this re-dedication Judas Maccabaeus instituted a festival of eight days, beginning on the 25th of the ninth month, Chisleu. From the joyful illumination of every house at this feast it was also called the 'feast of lights'. It is referred to in (John 10:29) as a winter festival.

العابدَة الْهِيْدَرِيَّةَ

(أ) العابدَة الْهِيْدَرِيَّةَ

1-السبت: تزامن شرعة الراحة يوما كل سبأة أيام (خروج:10:10) يوم راحة الرب بعد آلام، ويوم الخلاص من مصر (ثنية:50:12-13). وفل يوم السبت ضعاف اليهود اليومية وبحظر العمل كافحة أشكال.

وفي المسيحية ليست هناك صلة أصلية بين يوم السبت، أو يوم الأحد، وبين السبت. وكان المسيحيون الأولياء من اليهود يراعون كلا من الأحاد والسبت: لكن المسيحيين لا يحكم عليهم أخذ "عج" من حجة عيد أو سبت أو "بيت" (كولوم:2:16).

2-الأفلاك: أوصى الشريعة بعدم عند تواتر الهلال بعلامة قربان خاص. كنا نستخدم بعض الأشياء في استثمار المشابين (الملك الثاني: 4:33) فيما ينص برفعات بقابلية خاصة في الحياة العائلية (سماويل الأول:20) وأيام الراحة (عمران:8).

3. تابانكلاز: هذا الاحتفال من 15 الى 22 يوم شعبان من الشهر السابع. ترتبط الصلة التاريخية هذه بم.Thread the wanderings of the Israelites in the wilderness, which were commemorated by the usage of living in tents or booths during these days (Lev. 23:39-43). The origin of the feast is indicated by its other name, 'feast of ingathering' (Ex. 23:16); it was the festival of the end of the harvest of fruit, oil, and wine. In Num. 29:12-40 very numerous sacrifices are prescribed for it; and in later times many further ceremonies were added, which made it the most joyful of all feasts; e.g. the fetching of water from Siloam to the altar, the lighting of many lights, a daily procession round the altar, and the singing of many Psalms, notably the 'Hallel' (Ps.113-118).

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Jewish Sects

Jews

(Jewish Sects)

1. Pharisees
2. Sadducees
3. Essences

Distinctions chiefly religious

1. Pharisees
2. Sadducees
3. Essences

Distinctions chiefly political

1. Herodians
2. Zealots
3. Galileans
4. Assassins

Connected Subordinate Terms

a. Scribes
b. Lawyers
c. Nazarites
d. Proselytes
e. Publicans
f. Samaritans
g. Sanhedrin
h. Synagogue

See under each title

Moscow: Bible Society, 1950. Pp. 352, 62 maps, 62 charts. $5.00

Jews n. pl. of Jew (Bible: NT):
1. Christ's mission to the Jews: "I am not sent
Jews

but unto the lost sheep of the house of Israel” (Mat. 15:24)

2. Christ was refused by the Jews: “O Jerusalem, O Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!” (Mat. 23:37)

3. Christ rejected by the Jews: "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day” (John 5:16)

4. Preach to the Jews only: “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel” (Mat. 10:5-6)

5. Prophets and kings from among them: “…Remember the grace of Allah Who sent prophets from among you and made you kings…” (5:20)

(B) THEIR FAITHLESS INGRATITUDE

1. Worshipped the calf: “After Moses had come to you with clear signs you worshipped the calf; and you are wrong-doers.” (2:92)

2. Outrageous faithlessness: “You said: ‘O Moses! We will not trust you until we see Allah showing Himself to us!’ And, while waiting, you were stricken by the thunderbolt” (2:55)

3. Perverting the Words of Allah: “Some of the Jews pervert the context of Words, and say: ‘We have heard but we disobey...’” (4:46)

4. Denying and killing Allah’s messengers: “Whenever the messengers brought them that which they did not like, they denied some of them and slew some others.” (5:70)

5. Breaking their Covenant: “As they broke their Covenant, We cursed them and made them hard-hearted…” (5:13)

(C) THEIR PUNISHMENT

“They are subjected to humiliation wherever they are found, except when they are protected by a vow from Allah or from men; they have deserved the anger of Allah, and they are subjected to wretchedness for they do always deny the signs of Allah, and wrongfully kill the prophets. That is because of their disobedience and transgression” (3:112)

4. Water was gushed out from the rock: “And when Moses prayed for water for his people, We said: ‘Strike the rock with your staff, then twelve springs gushed out from it and each group knew their drinking-place. Eat and drink from what Allah provides and do not corrupt mischievously in the land.” (2:60)

Jews

al-Khawarim: (Qur’an)

(A) FAVOURS BESTOWED UPON THEM

1. Rescued from Pharaoh: “We rescued you from the people of Pharaoh who afflicted you with the worst of torture, slaying your sons and sparing your women. Such is a great trial from your Lord.” (2:49)

2. Divided the sea for them: “We divided the sea to bring you through and We drowned the people of Pharaoh in your sight” (2:50)

3. Manna and quails: “We overshadowed you by clouds and sent down the manna and the quails for you to eat from the good things We provided for you” (2:57)
out of the window, and when later his servants came to collect her body for funeral they found only her skull and the soles of her feet and the palms of her hands. So was fulfilled Elijah's prophecy that dogs would eat the flesh of Jezebel in Jezreel. She became a symbol of female wickedness, evinced in particular by a painted face.

1. Kills the prophets: OT. "For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water" (1 Kn. 18:4)

2. Her violent death: OT. "And when they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands" (2 Kn. 9:35)
Joan of Arc, Pope, Legendary female pontiff who supposedly reigned, under the title of John VIII, for slightly more than 25 months, from 855 to 858, between the pontificate of Leo IV (847-855) and Benedict III (855-858). Pregnant at the time of her election, she gave birth during the procession to the Lateran, whereupon she was dragged out of Rome and stoned to death.

Joan of Arc, St., (1412-1431), the "Maid of Orleans"; the daughter of a peasant and, in 1425 she experienced the first of the supernatural visitations, which she described as voices accompanied by a blaze of light. In 1429 she convinced the French King Charles VII of her mission to save France, led an expedition which relieved Orleans, and then persuaded Charles to proceed to Reims for his coronation. She was taken prisoner in 1430, sold to the English, and charged with witchcraft and heresy. After trial by an ecclesiastic court, she was burnt. A revision of her trial in 1456 declared her innocent; she was canonized in 1920.
Job

Job, (B.) (OT): a prosperous man who suffered from a number of calamities: his cattle destroyed, his servants slain by the sword, and his family crushed under his roof, further he was covered with loathsome sores from head to foot. He lost his peace of mind, cursed the day he was born, and he further lost his balance of mind, but God recalled to him all His mercies and bestowed upon him twice as much as he had before (see OT. Job)

Job 1, [Ar. Ayyub], (Q): He is presented as a prophet and a brilliant example of dignified patience, ever trustful in Allah and His promises. He never despaired, never cursed the day he was born. His weapons with which he fought and conquered evil were humility, patience and faith in Allah.

"And mention, Our servant Ayyub. He prayed to his Lord saying: 'The devil has afflicted me with hardship and suffering!' We answered: 'Strike the ground with your leg, there is cool washing and drinking water!’ And We gave him back his people and the others who had already deserted him, a Mercy from Us to remind those who have minds!’" (38:41-43)

Job 2, (OT: a prosperous man who suffered from a number of calamities: his cattle destroyed, his servants slain by the sword, and his family crushed under his roof, further he was covered with loathsome sores from head to foot. He lost his peace of mind, cursed the day he was born, and he further lost his balance of mind, but God recalled to him all His mercies and bestowed upon him twice as much as he had before (see OT. Job)

Job's comforter, one who under guise of comforting aggravates distress

Job, (B.), a Minor Prophet, probably the 5th century BC. The first section of his OT Book tells of a plague of locusts "And I will restore to you the years that the locust hath eaten" (Joe. 2:25)

Against this background it depicts the approaching Day of the Lord with its call to repentance: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joe. 2:31)

The rest of the Book foretells the future outpouring of the Spirit on all flesh: "I will pour out my Spirit upon all flesh" (Joe. 2:28)

It also tells of the final salvation of Judah, and the destruction of foreign nations.

Johannine Comma, (also Known as the 'Three Witnesses'). An interpolation in the text of (1 Jn. 5:7-8) viz. the words in bold in the following passage: NT: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one. And there are three that bear witness in earth, The spirit, and the water and the blood, and
John

these three agree in one”
(1 Jn. 5:7-8)

John, Acts of, A Greek apocryphal treatise describing events in the life of the Apostle St. John. A fragment, discovered in 1886, contains an account of Christ's passion in Docetic language, and a hymn known in modern times as the "Hymn of Jesus".

John, Author of the Fourth Gospel, His Gospel, in both content and outlook, differs from the three preceding "Synoptics". It raises a series of problems generally known as the "Johannine Question". According to tradition going back to the second half of the 2nd cent., it is written by St. John the Apostle. A large body of modern scholars, however, contests the apostolic origin of the Book. The unity of the Book is also disputed. The Fourth Gospel differs from the Synoptics in shifting the Lord's activities from Galilee to Jerusalem and extending his ministry from one year to three. It also gives a different date for the Last Supper and Crucifixion (13 and 14 Nissan rather than 14 and 15). Its whole tenor is also different. The Lord's teaching is given not in parables and pithy sayings but in long discourses; His Divinity is emphasized; and important events such as the institution of the Eucharist are not described.

John Paul II, original name: Karol Wojtyła (b. May 18, 1920, Wadowice, Poland), pope from 1978, the first non-Italian pope in 456 years, and the first Polish pope in the church's history. Being one of the few popes with fluency in a number of modern languages (Polish, Italian, English, French, German, Spanish, and Portuguese) as well as in Latin, qualified him uniquely as a roving international ambassador for the church.
John

When World War II interrupted his studies in Polish literature at the Jagellonian University of Krakow, he became a chemical worker; and in 1942, determined to become a priest, he went into hiding in the palace of the archbishop of Krakow. Ordained in Nov. 1, 1946, he studied further at the Angelicum University in Rome (receiving a doctorate in ethics) and at the Catholic University of Lublin. He was appointed auxiliary bishop (1958) and archbishop (1964) of Krakow. He was made cardinal in 1967. He was elected pope on Oct. 16, 1978.

On May 13, 1981, John Paul II was the victim of an assassination attempt, in which he was shot and seriously wounded in St. Peter's Square. The man who shot him was linked to an alleged conspiracy instigated by the Bulgarian secret service. There were suspicions that the Pope's outspoken support of the church and the Solidarity Union in his native Poland may have been the motive for the assassination attempt.

John, recipient of Revelations, (i.e. last Book in the Bible). A tradition has made him out to be the same as John, the apostle and evangelist, but scholarly opinion has veered strongly away from this conclusion. By his own account he was exiled to the island of Patmos in the Dodecanese (South East the Aegean Sea).

John Son of Zebedee, Fisherman and one of the twelve Apostles.

With his brother James and Peter, John belonged to an inner circle among Jesses' disciples.

He was born six months before Jesus — who was his cousin — and became a prophet in Judaea, preaching the coming of the Messiah and urging repentance through baptism with water.  He was imprisoned by Herod Antipas because the latter denounced the marriage of the former with his sister-in-law (the wife of his half brother Herod Philip). Antipas had John beheaded to please his stepdaughter Salome.

“For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head.
Jonah

in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body and buried it. (Mat. 14:3-12)

Jonah, (Qur'an), see YAHYA

Jonah', (B.), a prophet (OT):

1. Receives his Lord's command: "go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jon.1:2)

2. Jonah disobeyed: "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish" (Jon. 1:3)

Tarshish was towards the opposite direction. But God stirs up a great storm and eventually Jonah is thrown to the sea where he is swallowed by a huge fish; after three days and three nights in the belly of the fish he is cast up on dry land.

3. God repeats his command to Jonah: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jon.3:2)

The people of Nineveh repent and God spares them. Jonah is angry that they are spared. We understand from the Book that God wanted to justify to Jonah the reason why He did not chose to torment the people of Nineveh; so God causes a gourd to grow up and shield Jonah, but a day later He send a worm which kills the gourd leaving Jonah so exposed to the weather that he wants to die too.

"And the Lord God prepared a gourd, and made it to come up over Johnah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: And should I not spare Nineveh, that great city, wherein are more than Six thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (Jon. 4 : 6-11)

John, (Qur'an), see YAHYA

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Jonathan

The oldest of the three sons of Saul. Jonathan became the devoted friend of David, took David's side when Saul turned against him, interceded for him and warned him of threats to his life—all this in defiance of his father, and in spite of the fact that David's existence threatened his own prospects as Saul's heir. Jonathan and his brothers were all killed in the last of Saul's battles with the Philistines, when Saul himself committed suicide.

Jordan

(10:98)

Jordan River, (B), Formed from the waters of four streams which converge, the Jordan flows through the Sea of Galilee and eventually enters the Dead Sea. By their passage of the Jordan the Hebrews first entered the...
Joseph

Promised Land after the Lord had dried the river for them to pass: (OT), "For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over." (Jos. 4:23)

John the Baptist preached on its banks, and Christ was among those baptized in its waters: (NT), "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him" (Mat. 3:13)

The Jordan became an emblem of the achievement of purity (esp. in baptism) and of the last hindrance to man's final blessedness:

Joseph, the most beloved son of Jacob: "loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours" (37:3). This resulted in extreme jealousy on the part of his brothers who hated him. Once Joseph told his brothers of a dream in which he had seen all of them in the field and every one had his sheaf: "my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." (37:7); that vision increased their hatred. Then he told them of another dream he saw: "the sun and the moon and eleven stars made obeisance to me." (37:9), and his father rebuked him saying: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (37:10). One day the brothers of Joseph caught him in the field and instead of killing him they threw him into an empty pit; but seeing a Midianite caravan approaching, they sold him to the Medians who, in turn, sold him in Egypt: "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." (37:36). The wife of his master tried to seduce him: "his master's wife cast her eyes upon Joseph; and she said, Lie with me." (39:7).

Despite his refusal, she kept seducing him day after day until she once: "caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out." (39:12). Using his garment as an evidence, she complained to her husband and accused Joseph of trying to rape her; thus Joseph was thrown into prison where he met two prisoners, the butler and the baker of the king of Egypt. Both of them narrated two dreams of theirs; the former said: "4 vine was before me; and in the vine were three branches and it was as though it budded" (40:9-10). In his interpretation Joseph said that the King will reinstate the butler after three days (the three branches). The latter said that in his dream: "the birds did eat them out of the basket upon my head" (40:17). Joseph interpreted it saying that Pharaoh: "shall hang thee on a tree; and the birds shall eat thy flesh from off thee" (40:19).

Some years later Pharaoh saw two dreams: in the first: "the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine." (41:4); and in the second: "seven thin ears devoured the seven rank and full ears" (41:7). No one could interpret those two dreams except Joseph who said that there would be seven years of full harvest and another seven of famine: "there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine" (41:29-30). "Joseph advised that:" food shall be for store..."
Joseph to the land against the seven years of famine" (41:36), and Pharaoh appointed Joseph as a ruler: "And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (41:39-40).

Meanwhile Jacob sent his sons to Egypt to buy corn, and Joseph recognized them and accused them of spying and put them in prison: "Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies." (42:16). Joseph's story ends with the coming of Jacob and his people into Egypt upon an invitation from Pharaoh "and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him....His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt." (46:5, 7).
Joseph 408

signs in the story of Yusuf and his brothers for those who seek to know. They said: 'Yusuf and his brother are more beloved to our father than we are, though we are greater in number; our father has surely gone far astray'" (12:7-8). His half-brothers "took him away and were of one mind to absent him in the pit" (12:15); a caravan picked him up and "sold him for a low price, a few of silver coins" (12:20) in Egypt. His master's wife tried to seduce him but to no avail, "And she, in whose house he was, tried to seduce him; she fastened the doors carefully and said: 'Now come!' He said: 'I seek refuge in Allah! Your husband is my Lord, who treated me kindly. Wrong-doers never prosper.'" (12:23); but she persisted in trying to seduce him so much that her story became wide-spread. "Joseph said: 'She seduced me.' And one from among her own people said: 'If his shirt is torn from before, then she speaks truth and he is of the liars. And if his shirt is torn from behind, then she has lied and he is of the truthful.' So when he saw his shirt torn from behind, he said: 'That is out of your being resourceful; you are full of resource!'" (12:26-28) "nevertheless, it seemed proper to them, after they had seen the evidence (of his innocence), to imprison him for a time" (12:35). Two of his prison-mates asked him to interpret their dreams: "One of them said: 'I saw myself pressing wine', and the other said: 'I saw myself bearing bread on my head from which birds were eating'" (12:36). He said: "One of you will pour wine to his lord, and the other will be crucified and the birds will eat from his head" (12:41). Some years later, the King saw in a dream "seven fat cows being eaten by seven lean ones, and seven green ears of corn with other seven dry ones" (12:43). No one was able to interpret the king's dream. Only Yusuf interpreted the dream to the king saying: "You should laboriously cultivate for seven years and leave all their harvest in its ears save a little to eat, for other seven hard years will follow and eat up what you have stored for them save a little to be sown later." (12:47-48). Yusuf's half-brothers came to Egypt to buy corn; he recognized them, ordered them to bring his brother, and eventually disclosed himself to them saying: "come to me with all your people" (12:93) Upon their returning back to him, Yusuf "raised his parents high on the throne and they prostrated themselves for him; and he said: 'Father! Such is the interpretation of the vision which I saw before!'" (12:100). There are more details in Surah 12, Yusuf, in the Qur'an.
Joseph, Son of Nun, was second only to Moses in the long Israelite journey out of Egypt and into the Promised Land:

"for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses"

After Moses had led the generation of the Exodus through troubled 40 years from the Red Sea to the east bank of the Jordan, Joshua led the second generation across Jordan, conquered kings, peoples and cities and divided the Promised Land between the twelve tribes of Israel and the Levites. After the death of Moses it was to Joshua that God spoke, telling him to take possession of all the country between the 'great sea' (the Mediterranean) and the Euphrates:

"The Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel"

"From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea"
Joshua

toward the going down of the sun, shall be your coast” (Jos. 1:4)

Israel took possession of the Promised Land. Joshua and his successors led the Israelites in their conquest of Canaan. The book of Joshua provides a detailed account of the division of the land among the twelve tribes, the Israelites' entry into the Promised Land, and their struggle to maintain their possession.

Jubilee

1. (Jewish History): a year-long celebration held every fifty years in which all bondmen were freed, mortgaged lands were restored to original owners and land was left fallow: OT. “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that year”

2. (Church History): a year-long celebration of the Jubilee of the Church, marked by forgiveness of sins and reconciliation among Christians.

The archers shot at king Josiah: (OT) “In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates, and King Josiah went against him, and he slew him at Megiddo, when he had seen him” (2 Ks. 23:29)

Jubilees: an Egyptian puppet. Jeremiah's lament for Josiah is in the apocryphal Book of Esdras.
Jubilees, Book of, an apocryphal Jewish work, also called "The Little Genesis". It reinterpretsthe contents of Gen. 1-Exod. 12 and purports to have been delivered by God to Moses on Mount Sinai. Its aim appears to be to show that the Law, with its prescriptions about fasts, the Sabbath, etc., dates from patriarchal time. The most probable date for its composition is c. 140-100 B.C.

Jubilees, tribe of, the strongest of the twelve tribes of Israel: Num. 1:26

Judah, kingdom of, the kingdom in the South of Palestine formed by the tribes of Judah and Benjamin after they broke with the other ten tribes: see (I Kgs. 11:31; 12:17-21)

Judah, tribe of, the fourth son of Jacob whose mother was Leah: OT, "therefore she called his name Judah; and left bearing": (Gen. 29:35) (MT: 13:3) (Ge. 29:35)


Judaea, same as JUDEA

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 Judah, tribe of, the strongest of the twelve tribes of Israel: Num. 1:26

which growth of itself in it, nor gather the grapes in it of thy vine undressed" (Lev. 25:10-11)

2. (Roman Catholic Church): a year proclaimed as a solemn time for gaining a plenary indulgence and for receiving absolution on certain conditions:

ordinary jubilee: occurs every twenty five years;

extraordinary jubilee: being specially appointed by the Pope.

Judaic, ~al, a. of Judah; of the Jews or Judaism, Jewish

Judaica, n. collection of books, papers, data, etc. having to do with Jews or Judaism

Judaism, n. the Jewish religion, a monotheistic religion based on the laws and teachings of the Holy Scripture and the Talmud; the doctrines and rites of the Jews

Judaist, n. one who holds the doctrines of Judaism

Judaization, n. conformity with Judaism

Judaize, vt. & i. conform to Jewish tradition etc.

Judaizers, in the early Church a section of Jewish Christians who regarded the OT Levitical laws as still binding on all Christians.

the Hebrews: a year proclaimed as a solemn time for gaining a plenary indulgence and for receiving absolution on certain conditions:

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Judas

Judas Iscariot, (Christianity: NT) the Disciple who betrayed Christ to the Jewish authorities: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver" (Mat. 26:14-15)

Jude, St., also called Judas St, Thaddaeus, and Lebbaeus (fl. 1st century; Western f. d. October 28, Eastern f. d. June 19 and August 21)

One of the original Twelve Apostles. He is distinguished in John 14: 22 as "not Iscariot", to avoid identification with the betrayer of Jesus. NT: "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? "(John 14: 22) He is generally identified, at least in the West, with the author of the NT Epistle of Jude. The apocryphal "Passion of Simon and Jude" describes the preaching and martyrdom of the two Apostles in Persia, and in the Western Church they are commemorated together. In the RC Ch. St. Jude is much invoked in cases of special difficulty.

Judges

Judges (1st cent. A.D.)

It traces the history of the Israelites from Joshua's death to the birth of Samuel (the beginning of monarchy), describing incidents connected with the conquest of Palestine, and the names of several leaders (judges) who ruled the country before the time of Saul. Though it professes to be a sequel to the book of Joshua, it covers the same material, probably giving a more accurate picture.

Judea (Israelite Hist.) a region in S Palestine. It was the tribal territory of Judah that lay to the west of the Dead Sea and included the cave of Macpelah at Hebron, the burial place of Abraham, Isaac and Jacob and also the city of Jerusalem. It became one of the two kingdoms when, after the death of Solomon, his kingdom split into Israel and Judah.

Judezmo n. a language based on Old Spanish, with admixtures of Hebrew, Portuguese, Turkish, and other components, written in the Hebrew alphabet: it was formerly the chief language of Sephardic Jewry.

The language Judezmo: لغة تعلم على أساس الأسقافية القديمة مع خليط من العربية والبرتغالية والتركية وغيرها من اللغات، كتب بالأجنبية العربية: كانت فيما سبق اللغة الرئيسية لليهود السفارديين.

Jude, Epistle of, see EPISTLE or JUDE

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Judas Thomas the Apostle, Acts of, see, Gondophernes

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Judith, Jewish woman who saved her people by cutting off the head of Holofernes, the general of Nebuchadnezzar's.


Julius Caesar, (b. July 12/13, 100? BC, Rome, Italy—d. March 15, 44BC, Rome). The celebrated Roman general and statesman, the conqueror of Gaul (58-50 BC), who was launching a series of political and social reforms when he was assassinated by a group of nobles in the Senate House.
mercy to the Prophet, and to the Muhajirun and
the Ansar who followed him in the hour of
hardship.... And to the three also who were left
behind, when the earth, vast as it is, was
straitened for them, and their own souls
were straitened for them till they thought
that there was no refuge from Allah save
towards Him. Then turned He to them in mercy
that they might turn repentant unto Him. Allah
is the Relenting, the Merciful.” (9:117, 118)

Kaba', (Q.), The Sacred Muslim shrine at
Makkah:
1. The first Sanctuary: “The first Sanctuary
established on earth for mankind is that in
Bakka, blessed and a guidance for the
worlds” (3:96)
2. A secure resort:
“We are making of the House a secure
resort for the people...” (2:125)
3. The place of pilgrimage: “...Allah ordains that those who
can, should go on pilgrimage to the House...”

(3:97)

4. Direction in prayer: “...and turn your face
towards the inviolable mosque” (2:144)
5. Raising foundations: “As Abraham and
Ismael were raising the foundations of the
House, they said: ‘Our Lord! Accept our work!
You are the Hearer, the Knower”’ (2:127)

kaddish, n. [Aram. kadish, lit., holy, akin to
Heb. kadosh, holy] (Judaism): a hymn in praise
of God, recited as part of the daily service or as a
mourner’s prayer

Kadesch, (B.), oasis in the desert situated in
the south of Palestine (Gen. 16:14)

Kadi, n. CADI

Kain, n. CAIN

Kamelaukion, n. a tall
brimless hat worn by priests
and monks in some Eastern
rites

Kabala, kabbala, n. see Cabala,
Cabbala

Ka'b ibn Malik, (Islam), one of the
Ansar, of the tribe of Khasraj, and a companion
of the Prophet. He was one of the three
companions who stayed behind and did not join
the Prophet in the expedition of Tabuk (Hilal
and Marara being the other two). The three repented
and were forgiven: (Q.), “Allah has turned in

Karaism

Abu Kamil accused Imam Ali himself of being a disbeliever because he did not go on claiming his right in the Caliphate after the death of the Prophet (q.v.)

Karaism, n. also spelled Qaraism [from Heb. kara, to read]. A Jewish religious movement that repudiated traditional Judaism as a source of divine law and defended the Hebrew Bible as the sole authentic font of religious doctrine and practice. In dismissing Talmud as man-made law substituted for the God-given Torah, Karaism set itself in direct opposition to rabbinic Judaism.

The movement began in the 8th-century Persia. Though its members were never numerous it spread to Egypt and Syria and later into Europe by way of Spain and Constantiople. The movement soon found it necessary to develop an oral tradition of its own in applying Scriptural principles to daily life.

Karaite, n. believer in Karaism (q.v.)

Karbala', city in Iraq, fifty miles south-west of Baghdad, and about six miles west of the river Euphrates, celebrated as the scene of the martyrdom of Hussein ibn Ali and the place of his sepulchre (also called Mashhad Al-Hussein)

Kedron, see Cedron

Kendi, see Al-Kendi

kenosis, n. (Christian Theol.) renunciation of the divine nature by Christ in the Incarnation (see next).

Kenotic Theories, (B.), The title comes from the Gk. verb emptied himself (Phil. 2:7).

Khalij, also called Mashhad Al-Hussein

Khadijah

Khadijah, bint Khuwaylad, [Ar. Khadijah, the daughter of khuwaylad] The first wife of the Prophet Muhammad whom he

Karaism, n. (Buddhism & Hinduism), sum of parson's actions in one of his successive states of existence, deciding his fate for the next; destiny.
married before the Message of Islam. She was the first to believe in Islam on the very day when the Prophet received the first revelations of the Qur'an from Allah through the angel Gabriel. A widow of great honour and wealth in Makkah, Khadijah had to entrust men with her trade, carried on caravans to and from Syria; and she chose Muhammad for his well-known honesty in Makkah. She proved to be a most praiseworthy wife until her death. Their marriage lasted about twenty five years during which she gave birth to three male children: Al-Qasim, Al-Taieb, and Al-Tahir; and four females: Rukayyiah, Zaynab, Um-Kulthum, and Fatimah.

Khaled Ibn-Al-Walid, [Ar. Khaled the son of Al-Walid], one of the companions of the Prophet Mohammad, famous for his military genius, conquered Persia and Syria, never lost a battle, and contentedly accepted to be a normal soldier when he was removed, by the second Caliph Omar ibn al-Khattab, from commanding the Moslem armies in Syria, lest the people should be infatuated by him.

Kharijites, (Islam), [Ar. Khawarij, pl. of Kharij (outgoing)], group of fundamentalists who opposed and disobeyed Imam Ali ibn Abi Taleb. They held that the judgment of God could only be expressed through the free choice of the entire Muslim community. They insisted that anyone, even a black slave, could be elected caliph if he possessed the necessary qualifications, chiefly religious piety and moral purity.

Khaled 'Alislambuli, Egyptian officer of the armed forces who killed President Sadat of Egypt in Oct. 6, 1981, because of religious zeal.

Khedive `Abbas Helmi I, (1813-1854), viceroy of Egypt under the Ottomans and grandson of Muhammad Ali Pasha (viceroy 1805-1848). Distrustful of himself and subsequently of everybody, 'Abbas deliberately opposed the modernising reforms initiated by his grandfather Mohammad Ali pasha; he closed down public and military schools and factories, reduced the armed forces, stopped the construction of the Delta Dam, and spread spies through the country; thus creating many enemies. Nevertheless, 'Abbas showed his loyalty by sending an expeditionary force to assist the Ottomans in the Crimean War (1853). He lived in isolation in his palace at Banha where he was strangled by two of his servants.

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Khedive Ismael

Khedive Ismael, or (Ismael Pasha), (1830-1895). Son of Ibrahim Pasha, and grandson of Muhammad Ali Pasha. Ruled Egypt from 1863 to 1879, when he was banished. Though Egypt, in his time, was one of the richest countries, Ismael drowned the country in foreign debts for his own pleasures, thus ushered in Egypt the Imperial powers to occupy the country during the reign of his son and successor Khedive Tawfiq.

When he assumed power, the Egyptian national debt at the death of his predecessor Sa'id Pasha stood at Pounds Sterling: 7,000,000; by 1876, after 13 years of his succession this debt increased to almost Pounds Sterling: 100,000,000. He used to borrow almost yearly:

Following is a brief table of the amount borrowed yearly:

<table>
<thead>
<tr>
<th>Year</th>
<th>Sterling</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1864</td>
<td>5,704,200</td>
<td>from Frühling &amp; Goschen, England.</td>
</tr>
<tr>
<td>1865</td>
<td>3,387,300</td>
<td>Anglo Bank, against the mortgage of acres</td>
</tr>
<tr>
<td>1866</td>
<td>3,000,000</td>
<td>Against the mortgage of the revenues of the Rail Ways.</td>
</tr>
<tr>
<td>1867</td>
<td>2,800,000</td>
<td>for building palaces, etc.</td>
</tr>
<tr>
<td>1868</td>
<td>11,890,000</td>
<td>Obenheim Bank for the opening of the Suez Canal Festivals; with condition of abstaining from borrowing for 5 years.</td>
</tr>
<tr>
<td>1870</td>
<td>7,142,860</td>
<td>Egyptian French Bank, guaranteed by Isma'il's lands, to fall due after 20 years</td>
</tr>
<tr>
<td>1871</td>
<td>3,500,000</td>
<td>Taxation in advance with exempting its its half.</td>
</tr>
<tr>
<td>1872</td>
<td>25,000,000</td>
<td>Bonds and Securities: current debt</td>
</tr>
<tr>
<td>1873</td>
<td>32,000,000</td>
<td>'The Ominous debt'.</td>
</tr>
<tr>
<td>1874</td>
<td>3,337,000</td>
<td>Innovated sort of national debt.</td>
</tr>
<tr>
<td>1874</td>
<td>537,000</td>
<td>Funds of Charity and orphanages.</td>
</tr>
<tr>
<td>1875</td>
<td>4,000,000</td>
<td>Sale of Egypt's shares in the Suez Canal Company.</td>
</tr>
<tr>
<td>1876</td>
<td>6,276,000</td>
<td>Claims dropped from General debt.</td>
</tr>
<tr>
<td>1878</td>
<td>8,500,000</td>
<td>Mortgage of c. half million acres of family members</td>
</tr>
</tbody>
</table>

Total: **126,354,360** In Sterling or Egyptian Pounds, according to the above mentioned items

He was incarnate symbol of a spendthrift for he spent the debts to satisfy his personal pleasures; he built about thirty luxurious palaces!
Graphic arts in some palaces cost more than two million pounds and the single curtain cost One Thousand pound. Moreover, he paid enormous sums of money in Istanbul (the Ottoman Capital) to obtain the title of "khedive" or to change the system of throning to be "the eldest son" instead of "the eldest in the family", or to buy towns and areas in Eastern Equatorial Africa.

Khedive Tawfik, in full: Muhammad Tawfiq Pasha Ibn Isma'el ibn Ibrahim ibn Muhammad Ali (1852-1892). Appointed Khedive of Egypt by the Ottoman Sultan in place of his father Khedive Isma'il, due to the latter’s financial scandals that drove Egypt to financial ruin, Tawfik sought to stabilize the economy and improve the nation's infrastructure and public services. He introduced modern banking and insurance systems, reorganized the postal service, and expanded the railway network. Tawfik was also interested in cultural and social reform, promoting education and modernizing the legal system. His reign was marked by both achievements and controversies, as he faced challenges from internal and external threats. Tawfik's legacy remains a subject of debate, with some praising his efforts to modernize Egypt and others criticizing his authoritarian approach.
Khomeini

Ayatollah Ruhollah (Mussaui) (1900-1989) Spiritual and inspiring leader of the Iranian revolution. Banished by the Shah of Iran (Mohammad Reza Bahlavi) to Iraq, whose leaders were persuaded by the Shah to expel him again after twelve years. He chose to live in France where he continued to direct the revolution of the people of Iran who eventually dethroned the Shah in 1979. He issued a Fatwa (judicial opinion) to punish by death the British writer Salman Rushdy for his blasphemous book *Satanic Verses*. Rushdy has since gone into hiding. The Fatwa is based on the following verses of the Qur'a n:

"The punishment of those who fight against Allah and His messenger and seek corruption in the land is to be killed, or hung up to death, or to have a hand and a leg cut off alternatively, or to be banished from the land. Such is their ignominy in this life, and theirs will be a great torture in the Hereafter; except those who repent before you overcome them, and know that Allah is Forgiving, Merciful." (5: 33-34)

Kindred

bankruptcy. Khedive Tawfik is known as the traitor who summoned the British to occupy Egypt since 1882 to curb the Egyptian Revolution led by `Urabi Pasha.

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Kindred and Affinity, table of, The table, published by Parker M., Archbishop of Canterbury in 1563 and printed in the Book of Common Prayer, is based on the degrees of intermarriage prohibited in Lev. 18. It was intended to set out the marriages forbidden by Divine Law and therefore incapable of being allowed by dispensation. The list was amended slightly in 1946 and again in 1969, when adopted children were added.
King James Version, a title used, esp. in America, for the English translation of the Bible commonly known in England as the Authorized Version (1611). (See New English Bible)

New English Bible

Kings, (B.), 1. Either of two books (1 kings, 2 kings) which give the history of the reigns of the Jewish kings after David. 2. In the Douay Bible, any of four books called 1 & 2 Samuel and 1 & 2 Kings in other versions.

Kirk, [Scot. or North England] church; the Kirk: the Presbyterian Church of Scotland
and 13th cents. they played, together with the Hospitallers, an increasingly important military role. Gradually, the order became a lending and banking house and its wealth led to its ruin after the fall of Acre (1291). Philip the Fair of France coveted its riches; aided by a renegade Templar he brought charges of sodomy, blasphemy, and heresy against the order, and Clement V suppressed it at the Council of Vienna in 1312.

Kirk-Session, also known as the Session. The lowest court in the Church of Scotland and other Presbyterian Churches.

Kiss of Peace, also (Pax), (Christianity), mutual greeting of the faithful in the Eucharistic Liturgy, as a sign of their love and union. In recent years hand-shaking has become common in the West.

Knights Hospitaller, see Hospitallers Knights of Rhodes, see Hospitallers Knights of Malta, see Hospitallers Knights Templars, or (Templars), in full: “The Poor Knights of Christ and of the Temple of Solomon” one of the two chief religious military orders of medieval Christendom. In 1118 Hugh de Payen, a knight of Champagne, and eight companions bound themselves by a solemn vow to protect pilgrims on the public roads of the Holy Land. They were given quarters on the site of Solomon’s Temple. At the Council of Troyes (1128) approval was given to their rule, said to have been drawn up by St. Bernard. They soon increased in influence and wealth, acquiring property in every part of Christendom. In the Crusader states of the 12th

Kur'an, same as Qur’ān

Kuraish, same as Qur’ash
Laban, (B.), OT., Father in law of Jacob. When Abraham sent a servant with rich gifts to find a wife for his son Isaac, Laban was more than happy to dispatch his sister Rebecca. Many years later Rebecca sent her son Jacob to Laban in order to get him out of the way when she feared that his life was endangered by his brother Esau whom he had defrauded (see under Jacob). Rebecca persuaded her husband Isaac to tell Jacob to go and woo one of Laban's daughters, Leah or Rachel. On first arriving, Jacob immediately saw and fell in love with Rachel. Laban, who effusively welcomed Jacob, offered to give him Rachel by the end of seven years and proposed that Jacob meanwhile would work for him and receive a wage for his work. When the seven years passed Laban slipped Leah, who was less attractive than Rachel, into Jacob's bed, and in order to get Rachel too Jacob had to promise to work for Laban for another seven years, during which he slept with both sisters and with their servants. Jacob spent in all 20 years with
labarum

labarum, n. (pl. -ara), the royal cavalry standard carried before the Roman emperors in war, esp. that first carried by Constantine, the first emperor to adopt Christianity: it usually bore the first two letters (XP) of the Greek Christos (Christ).

Ladino, n. components of Judezmo, used chiefly for translating sacred Jewish texts in Spain.

Lady Chapel, chapel dedicated to the Virgin Mary, forming part of a church.

Lady Day, the feast of the Annunciation of the Virgin Mary, 25 March.

Lag b'Omer, [Heb. omer: barely sheaves], a Jewish holiday observed on the 18th day of Iyar, in commemoration of the end of a plague that killed many followers of Rabbi Akiba. In Meron in Upper Galilee, Orthodox Jews by the thousands make a joyous pilgrimage to the burial site of the Rabbi Simeon ben Yohai, and young children receive their first haircuts as part of a popular celebration that includes playing with bows and arrows (symbols of rainbow).

Lamb of God

Lamb of God, (B.) Jesus: NT. “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).
Land of Promise, (B.) OT. "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates"  
(Ge. 15:18)

Lane, Edward William (in full: Edward William Lane), (1801-1876), the celebrated English Orientalist and man of letters who is rightly called the “Lover of Egypt and the Orient”. Lane was infatuated with Egypt even before his arrival there. On the Afternoon of his arrival aboard the ship to Alexandria for the first time he expressed his feelings saying that he was: “like an Eastern Bridegroom about to lift the veil of his as yet unseen bride”. Lane’s most popular and valuable achievement is his “Lexicon”, an Arabic-English lexicon in Eight Large volumes, of which Dr. G. P. Badger rightly writes: “This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world”. Lane used more than twenty Arabic dictionaries as his sources, and completed such marvellous work in
La Salette

Las Casas, Bartholome de, (b. August 1474, Seville? -d. July 17, 1566, Madrid), early Spanish historian and Dominican missionary in the Americas, who was the first to expose the oppression of the Indian by the Europeans and to call for the abolition of Indian slavery.

His several works include Historia de las Indias (first printed in 1575). A prolific writer and in his later years an influential figure of the Spanish court, Las Casas nonetheless failed to stay the progressive enslavement of indigenous races of Latin America.

Lepidation

La Salette

Laodiceans, Epistle to the, (B.) A Latin apocryphal Epistle of St. Paul, doubtless produced to meet the demand suggested in NT. The first clear mention of it occurs in St. Augustine. NT. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:16)

Lapis, [L. 'the fallen'] Those who denied the Christian faith under persecution. At first apostasy was held to be an unforgivable sin, but after the Decian persecution of 250-1, the Church decided to readmit such persons after penance and probation. This decision led to the Novatianist schism.

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La Salette, a village in the Alps where in 1846 a peasant boy and girl saw a vision of the Virgin Mary who gave "to all her people" a promise of Divine Mercy after repentance, and also a special secret which was later sent to Pius IX. Pilgrimages quickly followed and in 1852 the first stone of the present church was laid in the scene of the vision.

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Last Supper

Occasion of the institution of the Eucharist. According to the biblical account, Jesus sent two of his disciples to prepare for the meal and met with all the disciples in the upper room. He told them that one of them would betray him. After blessing bread and wine and giving it to them to eat and drink, Jesus told them that it was his body and his blood of the Covenant. The Synoptic Gospels and the traditions of the church affirm that the Last Supper occurred on the Passover. Although the account of the Crucifixion in the Gospel According to John indicates that the Last Supper could not have been a Passover meal, many interpreters accept the account given in the Synoptic Gospels. Two aspects of the Last Supper have been traditionally depicted in Christian art: Christ's revelation to his disciples that one of them will betray him and their reaction to this announcement, and the institution of the sacrament of the Eucharist with the communion of the Apostles. Early Christian art (c. 2nd-6th century) stressed neither aspect of the Last Supper to the exclusion of the other, but thereafter the East generally favoured compositions emphasizing the symbolic aspects of the event, and the West favoured those emphasizing the narrative.

In early Christian art the presence of a fish on the table symbolizes the institution of the Eucharist. This symbol appeared in Western depictions of the communion of the Apostles until the 15th century, when a chalice and wafer were substituted for it.

The Last Supper, fresco painting by Leonardo da Vinci disciples in an upper room in Jerusalem, the occasion of the institution of the Eucharist.
Lateran Councils, five ecumenical councils of the RC Ch held in the Lateran Palace in Rome:

1st Lateran Council (1123): merely reiterated decrees of earlier councils; simony was condemned, laymen were prohibited from disposing of church property, clerics in major orders were forbidden to marry, and uncanonical consecration of bishops was forbidden. There were no specific dogmatic decrees.

2nd Lateran Council (1139): convoked by Pope Innocent II to condemn as schematics the followers of Arnold of Brescia, a vigorous reformer and opponent of the temporal power of the pope. The council repudiated the heresies of the 12th century concerning holy orders, matrimony, infant Baptism, and the Eucharist.

3rd Lateran Council (1179): convoked by Pope Alexander III and attended by 291 bishops who studied the Peace of Venice (1177), by which the Holy Roman Emperor, Fredrick I Barbarossa, agreed to withdraw support from his antipope and to restore the church property he had seized. This council also established a two-thirds majority of the College of Cardinals as a requirement for papal election and stipulated that candidates for bishop must be 30 years old and of legitimate birth. The heretical Cathari (or Albigenses) were condemned, and Christians were authorized to take up arms against vagabond robbers. The council marked an important stage in the development of papal legislative authority.

4th Lateran Council (1215): generally considered the greatest council before Trent, and took years in preparation. Pope Innocent III desired the widest possible representation, and more than 400 bishops, 800 abbots and priors, envoys of many European kings, and personal representatives of Frederick II (confirmed by the council as emperor of the West) took part. The purpose of the council was two fold: reform of the church and the recovery of the Holy Land. It ordered Jews and Saracens to wear distinctive dress and obliged Catholics to make a yearly confession and to receive Communion during the Easter season. Innocent ordered a four-year truce among Christian rulers so that a new crusade could be launched.

5th Lateran Council (1512-17): convoked by Pope Julius II in response to a council
Lateran

summoned at Pisa by a group of cardinals who were hostile to the Pope. The council restored peace among warring Christian rulers. In dogmatic decrees the council affirmed the immortality of the soul and repudiated declarations of the councils of Constance and Basel that made church councils superior to the pope.

Lateran Treaty, (effective 1929 to 1985) between Italy and the Vatican. It was signed by Benito Mussolini for the Italian government and by cardinal secretary of state Pietro Gasparri for the papacy and confirmed by the Italian constitution of 1948. Upon ratification of the Lateran Treaty, the papacy recognized the state of Italy, with Rome as its capital. Italy in return recognized papal sovereignty over the Vatican city, a minute territory of 44 hectares, and secured full independence for the pope. With the signing of the concordat of 1985, Roman Catholicism was no longer the state religion of Italy. This change in status brought about a number of alterations in Italian society, the most important of which is the end of the compulsory religious education in public schools. The new concordat also affected such diverse areas as tax exemptions for religious institutions and ownership of the Jewish catacombs.

Lateran

المعادين للبابا. وامتدّ التجمع من ناحية المسلمين المحاربين. وامتدّ التجمع الأفلاطونية أدى امتداد عقود الروم، وأمتدّ التجمع على كونستانتيا وبايزل الناتين للجامع الكنيسي فوق البابا.
Latin Church, Western Church

Latin cross, a plain, right-angled cross having the vertical bar longer than the horizontal one.

Latinization, n. the process of bringing into conformity with the rites, practices, etc. of the RC Ch.

Law, Canon, see Canon Law

Law of Holiness, see Code of Holiness

Law of Moses, see Mosaic Law

Leah, elder daughter of Laban (q.v.) and with her sister Rachel wives to their cousin Jacob (Gen. 29:13-30)

Lazarus', name of the beggar in Christ's parable of the rich man and the beggar see (Luke 16:19-31)
leavened bread

legacy, n. sum of money or article bequeathed; material or immaterial thing handed down by predecessor.

legalism, n. (Christian Theol.) the doctrine which says that salvation depends on strict adherence to the law, as distinguished from the doctrine of salvation by grace; the tendency to observe letter or form rather than spirit.

legal separation, a husband and wife living apart but are not divorced.

Legate, a personal representative of the Holy See, entrusted with its authority.

Legati a latere, most commonly called “Papal Legates”, are persons deputed for important missions of a temporary character.

Legati missi or nuncios, have functions corresponding to those of ambassadors of secular states.

Legend, (Q), traditional story popularly regarded as historical, mythical or unfounded belief: “Whenever they see any verse they do not believe in it. And when the disbelievers come to argue with you, they say: ‘These are but legends of old.’”

Lehi, (Christianity): the first prophet in the Book of Mormon (see Mormon, Book of). Six hundred years before Christ, Lehi was warned by the Lord to leave his home to avoid the
impending destruction of Jerusalem. Lehi led his family from Jerusalem to the western hemisphere. The Liahona he holds was a compass given to him by the Lord to lead his family on their journeys. The Liahona worked "according to the faith and diligence" of Lehi and his people.

1. (OT), To be put out: "And the Lord spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead"

   (Num. 5:1-2)

2. (NT), Healed by Christ: "And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him saying, I will; be thou clean. And immediately his leprosy was cleansed"

   (Mat. 8:2-3)

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Levi, Leper: A person having leprosy
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Levi', son of Alphaeus: the tax-gatherer called by Christ to be one of His disciples. See MATTHEW, APOSTLE: NT. "And as he passed by, he saw Levi the son of Alpheus sitting at the table of publicans, and he saith unto him, Follow me. And he left all, rose up, and followed him" (Mat. 9:9)

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Impending destruction of Jerusalem. Lehi led his family from Jerusalem to the western hemisphere. The Liahona he holds was a compass given to him by the Lord to lead his family on their journeys. The Liahona worked "according to the faith and diligence" of Lehi and his people.

Lent, Christianity: The period of forty days fast before Easter. In the first few centuries of Christianity, the period of forty days was observed as a time of reflection and prayer leading up to Easter. During this time, Christians would fast, pray, and engage in spiritual activities. The period was seen as a time to prepare for the celebration of the resurrection of Jesus.

Lepers, Hebrews: A person suffering from leprosy, a disease that was stigmatized and isolating. In the Bible, leprosy is described in detail, with specific commandments given regarding how to handle those suffering from the disease. The disease was often seen as a punishment for sin, and those affected were isolated from society.

Levi, Levi's: The son of Alphaeus, one of the twelve apostles of Jesus. He is mentioned in the gospels of Matthew, Mark, and Luke, and is often referred to as the "Levi the tax-gatherer" because of his profession before his conversion. He is a symbol of the transformation that can occur through faith in Jesus.

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Lesser Doxology, Christianity: A hymn that begins Gloria Patri (glory to the Father). It is a simple and devotional prayer often recited at the conclusion of worship services, expressing gratitude and praise for God's glory and majesty.

Lent, Levant: A region on the eastern Mediterranean, including countries bordering the sea between Greece and Egypt.

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Liberalism, tendency to favour freedom and progress with various shades of meaning in a theological context:

- Liberal Catholics, who formed a distinguished group in the RC Ch in the 19th century, were mainly orthodox theologically.
- Liberal Protestantism, developed into an anti-dogmatic and humanitarian reconstruction

Levites, n. (B.) the descendants of Levi, the third son of Jacob and Leah, through his three sons (Gershon, Kohath and Merari) Kohath being the grandfather of Aaron and Moses. The Levites were chosen to assist the priests in the Temple: OT. "And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation" (Num. 18:6)

Levitical degrees, (B.) (OT), the degrees of kindred within which marriage was forbidden in Lev. 18:6-18

Leviticus, n. the third Book of the OT. It consists almost wholly of legislation. Chapters 17-26 form a well defined unity known as the "Code of Holiness". The rest of the Book cannot be earlier than the 6th century BC.
of the Christian faith which seemed to gain ground in nearly all Protestant Churches.

*Liberalism* is also used of a belief in secular humanism which is inconsistent with Biblical and dogmatic orthodoxy.

The Light: 1. One of the Beautiful Names of Allah: "Allah is the Light of the heavens and the earth. The example of His Light is that of a niche in which there is a lamp, the lamp is in a glass, the glass looks like a shining star, the lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil almost glows forth though no fire touches it. Light upon light, Allah guides to His Light whom He wills, and Allah gives examples to mankind; Allah is Knower of all things." (24:35)

2. Guidance in the Torah: "We did reveal the Torah in which there were guidance and light." (5:44)

3. Guidance in the Gospel: "... and We brought him the Gospel in which there are guidance and a light" (5:46)

4. Guidance with the Qur'an: "O People of the Scripture! Our messenger has come to you, disclosing to you much of the Book which you have hidden in the Scripture, and forgiving much of your sins. A light has come to you from Allah and clear Book." (5:15)

5. Light of the believers: "Their light leads their way, and is on their right hands; and they say: 'Our Lord! Perfect our light for us, and forgive us! You are Able to do all things'" (66:8)

lichigate, n. (also lychgate) a roofed churchyard gate.

**Light**, (B.) OT "The Lord is my light and my salvation: whom shall I fear?" (Ps. 27:1)

**Light**; (Q.):

1. **Light of the World, The, (B.), title of Christ:** NT. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (Jn. 8:12)

It is the subject of Holman W. Hunt's famous picture which represents the Lord knocking at the door of the soul. The original, painted in 1854, is in Keble College, Oxford; his repainting of the same subject (1904) is in St. Paul's Cathedral.

"*lichgate*" (also lychgate) a roofed churchyard gate.
lightning, (Q.) a flash of light in the sky: "He shows you the lightning by way of fear and hope; and He raises up heavy clouds." (13:12)

lightnings, (B.)
NT. "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Rev. 4:5)

lion, (B.)
1. Daniel in the den of the lions: OT. "... and they brought Daniel, and cast him into the den of lions" (Dan. 6:16)
2. The angel shut the lions' mouths: OT. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (Dan. 6:22)
3. Jehova likens himself to a lion in executing judgment on his unfaithful people: OT "Yer / am the Lord thy God .Therefore I will be unto them as a lion: as a leopard by the way will | observe them: I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart , and there will I devour them like a lion: the wild beast shall tear them." (Ho. 13: 4, 7-8)
4. Satan is like a lion: NT. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8)

Limbo, n. [L. in limbo, in, in, and abl. of libus, border] region or border of hell, supposed abode of the unbaptised:
Limbus patrum, for souls of the righteous who died before Christ;
Limbus infantum, abode of souls of unbaptized infants

little, (Q.) small, minor, insignificant, trivial: "... and cast him into the den of lions" (Dan. 6:16)

literary criticism, (of the Bible) see Higher Criticism

Little Flowers of St. Francis, (Fioretti), a classic collection of legends about St. Francis of Assisi (d. 1226) and his
loaves, (B.), quantity of bread baked alone of batch usually of standard weight: NT. "... and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples"
Lollard, n. see next

Lollardy, n. A 'Lollard' was originally a follower of J. Wycliffe; later the term was applied to the multitude... And they that had eaten were about five thousand men, beside women and children” (Mat. 14:19, 21) (Ex. 10:4)

locusts, (B., (OT), kind of migratory grasshoppers often travelling in great swarms and destroying nearly all vegetation in areas that they visit.

1. Lord's warning to Pharaoh:
"Else, if thou refuse to let my people go... tomorrow will I bring the locusts into thy coast" (Ex. 10:4)

2. The revenge: "... and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they: before them there were no such locusts as they; neither after them shall be such." (Ex. 10:4)

Locusts, (Q.), (for def. see prec.), "And they said: 'Whatever signs you may bring to bewitch us with, we shall not believe you.' So we sent against them the flood and the locusts and vermin and the frogs and the blood. Such were clear signs. But they were a haughty and criminal people.” (7:132-133)

Logia, n. pl., [Gk. sayings, sing. logion], in NT criticism: a supposed collection of the sayings of Christ not recorded in the canonical Gospels but preserved elsewhere and which circulated in the early Church; this collection is sometimes regarded as the lost document. The term is also used of the "Sayings of Jesus" found at oxyrhynchus (see also apographa)

Logos, [Gk. Word or reason], (Christian — Theol.), the Second Person of the Trinity; the eternal thought or Word of God, made incarnate in Jesus Christ. The term was known both in pagan and Jewish antiquity. In the Prologue to St. John's Gospel the Logos is described as God from the beginning, the Creative Word, who became incarnate in the man Jesus Christ of Nazareth. Though it is clear that the author was influenced by the same background as Philo, his identification of the Logos with the Messiah was new.
“Nothing is like Him.” (42:11)

Lord of Hosts, (Judaism), Jehovah; God. This Divine title occurs in the OT. 282 times.

Through its translation in some places in the Septuagint, and thence into Latin as Deus Omnipotence, it is the direct ancestor of the English "All Mighty God".

Lord's Day, Christian appellation of Sunday: (NT. Rev. 1:10) | Lord's Prayer, The, (B.) Prayer taught by Christ to his disciples: OT. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom and the power, and the glory, for ever. Amen.” (Mat. 6:9-13)

As it is a prayer given to Church by Christ, it has always been regarded as uniquely sacred. It has regularly had a place in the Eucharist and Divine Office, and has frequently been expounded to the prayers.

Lord, n., God (usu. with the, except. in voc.) (The Lord gave, and the Lord hath taken away; blessed be the name of the Lord)

1. In Judaism: OT. "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation” (Lev. 1:1)
2. In Christianity: NT. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2:36)
3. In Islam: (Q.) “Lord of the Worlds.” (1:2)
Lot

Lot

1. Settles in Sodom: Lot chose the Jordan and went to live in Sodom, whose men were wicked and sinners, leaving Abraham in the land of Canaan to the west: OT. “Then Lot chose him all the plain of Jordan... and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly”

2. Two angels disguised as men came to him: For purpose not specified in the Bible, the Sodomites surrounded the house and clamoured to see them; but the two angels rescued Lot: “...and they smote the men that were at the door of the house with blindness, both small and great”

3. De, waste, ann

Raffaello Lot flees from Sodom

and bade Lot to flee with his wife and two daughters as the Lord was going to destroy the city. They were saved except his wife who looked back behind: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt”

Los Von Rom, see Free From Rome Movement

lost, adj. (Christian Theol.) Damned

lost sheep of the house of Israel,

(B.) “But he answered and said, I am not sent but unto the lost sheep of the house of Israel”

lost soul, (Christian Theol.) damned soul, irredeemably evil person
lote

5. The punishment: "The messengers said: 'O Lot! We are messengers from your Lord; they shall not reach you, travel with your following during the night, and let none of you look behind! As for your wife, that which will befall them will befall her! Their appointed time is the morning, is not the morning near!' So when the time of Our command came We turned it upside down and rained it with stones from Hell, one after another, marked by your Lord. Such punishment is by no means far from the wrong-doers." (11: 81-83)
Louis

Neither did the sight go astray nor swerve. He saw of the Signs of his Lord the Greatest.

Low Church, liberal party of the Anglican Church, or principles giving low place to rituals, doctrines, authority of bishops and priests, etc. approximating to Protestant nonconformity (cf. High Church)

Low Churchman, holder of the principles of the Low Church (see prec.)

Low Mass, (W. Ch.), the simplified Mass without music and incense

Low Sunday, first Sunday after Easter

Love Feast, a meal eaten by early Christians together as a symbol of affection and brotherhood.

Love Feast, the, (Q) One of the Beautiful Names of Allah. It occurs two times in the Q:

"Ask pardon of your Lord and then turn to Him in repentance. My Lord is Merciful, Loving." (11:90)

"He does begin creation and does bring back to life. And He is the Forgiving, the Loving. The Glorious Lord of the Throne. He does what He wills." (85:13-16)

Low Churchman, holder of the principles of the Low Church (see prec.)

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Louis IX, St., (1214-70) King of France from 1226. As he was laying desperately ill of malaria near to death, he vowed to set out for a crusade upon recovery; and it was so. He captured the Egyptian port of Damietta in 1249, but the crusade was rooted and Louis himself taken prisoner in Mansurah. He had been too pious to talk to the infidels (i.e. Muslims), but was obliged to negotiate his ransom with them. His piou sness, however, did not prevent him from initiating contacts with the heathen Mongols for possible alliance against the infidel Saracens. He embarked on a second crusade in 1270, but died of dysentery at Tunis.
Lower

Lower Criticism, textual criticism of the Scriptures. See Textual Criticism

Textual

Lower world, see NETHER WORLD

Loyola, St Ignatius, founder of the Society of Jesus, (see Jesuit)

Lucan, adj. of, or characteristic of, the Evangelist Luke or the Book of the NT. ascribed to him.

Lucan of Antioch, St, (d. 312) theologian and martyr. A presbyter of Antioch, he founded an influential school of which both Arius and Eusebius of Nicomedia were members; his subordinationist teaching seems to have been the immediate source of the Arian heresy. He revised the Gr. text of the Bible. (see next.)

Lucian of Antioch, the text of the Gk. Bible as revised by Lucian of Antioch, see prec. It soon became the standard text in Syria, Asia Minor, and Constantinople.

Lucifer, [L. Light bearer] in classical mythology, the morning star (the planet Venus at dawn); personified as male figure bearing a torch. (Christian Theol.) Lucifer came to be regarded as the name of Satan before his fall.

Lukan, adj. same as Lucan

Luke, St, Evangelist. Acc. to tradition he was the author of the Third Gospel and of its continuation the Acts of the Apostles. He was a physician; NT "Luke the beloved physician" (Col. 4:14) and a Gentile NT. Col. 4:11. If (which is contested) Luke accompanied St. Paul on parts of his second and third missionary journeys and went with him to Rome, then Luke's main sources for his later work would have been Paul himself and his own personal experience. Without Luke we should have known practically nothing of Paul's activities. He seems, like Matthew but less so, to have used Mark, and other sources, for his account of Jesus' ministry and passion. From Luke alone do we learn of the birth and infancy of John the Baptist, Jesus' early appearance in the Temple, the Good Samaritan, the Prodigal son, Lazarus and the rich man in Hell. Tradition relates that Luke settled in Greece and died there at a great age. He wrote his Gospel in the early 80s or a little later. He was reputed to have painted pictures of the BVM. In the 5th century the Byzantine empress Eudocia Augusta, who had
referred to Jerusalem, sent back to Constantinople a portrait of Mary by Luke. It was carried to the City's walls 1000 years later to fend off the Turks, unavailingly. There is another such icon in Santa Maria Maggiore in Rome, but there are insuperable technical and stylistic objections to these ascriptions. Nonetheless, Roger van der Weyden painted Luke painting the Virgin (Leningrad, Hermitage). Luke's emblem is a bull.

**Lunar eclipse**

"Man asks: 'When the Day of Resurrection will come?' But when sight is confounded, and the moon is eclipsed, and sun and moon are brought together, on that day man will cry: 'Whither to flee!' Alas! there is No refuge! On that Day, the recourse will be to your Lord!" (75:6-12)
Luther

Luther, Martin, (b. 10.11.1483 -d. 18.2.1546 Eiselben, Saxony). German priest, biblical scholar, and linguistic, whose Ninety-five Theses and his attack on various ecclesiastical abuses, precipitated the Protestant Reformation. Following is a brief account of his life and works:

1502: Got B.A. from Erfurt University.
1505: Got M.A., entered Augustinian hermits monastery.
1507: Ordained priest.
1508: Was sent as lecturer to Wittenberg University.
1512-1515: Became Convinced that faith alone justifies without works for salvation.
1516: Denied the mediation of Church and priesthood.
1517: When Pope Leo X authorized the sale of indulgences for contributions to the renovation of St. Peter's, the crisis came. Luther, for the purpose of eliciting truth drew up 95 theses against indulgences and fastened them on the door of the Church.
1518: Won over many supporters; was summoned before Cardinal Cajetan, but fled to Wittenberg under protection of Frederick III of Saxony, known as Frederick the Wise.
1519: Denied the primacy of the Pope.
1520: Breach with the Church was completed by publishing his three works:
First: invited the German princes to undertake the reform of the Church;
Second: attacked the denial to the laity of Communion in both kinds and the doctrine of Transubstantiation and the Sacrifice of the Mass;
Third: proclaimed that by faith Christians were freed from the obligation to perform good works.
1521: Papal authorities censured 41 of his Theses as heretical, excommunicated him, summoned him before the Diet of Worms, but he refused to recant and spent the next eight months in Wartburg translating the Bible into German.
1522: His ideas continued to spread rapidly and many traditional practices were abandoned. The destruction of altars &c. went so far that he returned to Wittenberg to restore order. He abolished various Catholic practices, including private Masses, Confession, and fasts.
1524: Discarded his religious habits.
1525: Got married.
1530: Approved the comparatively conciliatory Augsburg Confession, but refused attempts to restore union with the RC Ch.

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Lutheranism elaborated in the 16th and early 17th centuries and resulted in the Pietism of the 17th century which stressed the need for personal sanctification. In the 18th century Rationalism led to a depreciation of all supernatural elements in Christianity. In 1817 Frederick William III of Prussia tried to unite the Lutheran and Reformed Churches, which effort resulted in the formation of "Altlutheraner" (1830) and the increasing doctrinal imprecision on the part of the State Church. This development was fostered by a growing interest in Biblical criticism, which threatened to remove the Lutheran foundations. In the 20th century there has been a revival of Lutheran orthodoxy and Christian spirit as a result of the persecution of the Third Reich. After the Second World War (1945) attempts were made to unite the Lutheran Churches in Germany in a "United Evangelical Lutheran Church of Germany", inside the looser framework of the "Evangelical Church in Germany", which embraces Lutherans, Calvinists, n.d. others. Lutheranism became the official religion of the Scandinavian countries and thence migrated to the United States and Canada since the 17th century. Presently Lutheranism is represented in the American Lutheran Church (came into being in 1960) and the Lutheran Church of America (1962). In Europe Lutheranism is usually organised in the State Churches. There is one order of clergy, examined and financed by the government.

Lutheran, adj. of Martin Luther, of his principles, esp. justification by faith (see prec.); of or relating to the Protestant denomination founded by Luther; n. a member of a Lutheran Church.

Lutheranism, n. the teachings of M. Luther found early systematic expression in his own Catechisms (1529) and other formularies which were combined in the Book of Concord (1580). Scripture is affirmed to be the sole rule of faith. The principal Lutheran tenet is justification by faith alone. These doctrines were
Lux, n. a unit of illumination, one lumen per square metre

**Lux mundi**, [L.], light of the world (1889).
A collection of essays by a group of Anglicans.
Its acceptance of modern critical views of the OT. gave offence to some of older school of High Churchmen

**Lychnic**, n. first part of the vespers of the Gk Ch.

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<td>Lychnic, n. series of seven prayers in the vespers of the Gk Ch.</td>
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expressing his original opinions. (Being Obligatory). The sceptical humanism of these poems also appears in Risalat al Ghufran (A Message of Forgiveness), in which the poet visits paradise and meets his predecessors, heathen poets who found forgiveness.

His impact on European literature first appears quiet clearly in the Divine Comedy, written by the Italian Poet Dante, whose method is almost similar to that of Risalat ul Ghufran (A Message of Forgiveness).

Ma'arri, al-, n. in full Abii Al-'Ala' Ahmad ibn 'Abd Allah Al-Ma'arri, (b. December 973, Ma'arrat an-Nu'man, near Aleppo, Syria - d. May 1075, Ma'arrat an-Nu'man), great Arab poet and philosopher. He lost his sight when a child, but he continued studying in the Syrian cities of Aleppo, Antioch and Tripoli. His early poems were collected in Sakt az-zand ("The Tinder Spark"), which gained great popularity and for which he himself wrote a commentary. Firsthand experience of Baghdad moulded his ideas in new ways. He renounced material riches and retired to a secluded dwelling, living there on a diet free of meat and animal products. He wrote another collection of poetry, Luzum ma la yalzam ("the Necessity of the Unnecessary"), or Luzumiyat,
Maccabees, Books of, Four Books are found in some MSS. of the Septuagint; the first two are included in the Scripture of the Greek and Latin Churches and in the Apocryphas of the English Bible:
1. Maccabees (1): Describes the desecration of the Temple and the resistance of Matthias and his sons. It is a primary source for the period.
2. Maccabees (2): Covers the Maccabaean wars that ended with Judas Maccabaeus' victory over Nicanor and the latter's death. It is an epitome of a larger work and of little historical value.
3. Maccabees (3): Describes the attempt of Ptolemy IV to enter the Sanctuary of the Temple (217 BC.), his frustration, and his attempt to take vengeance on the Jews of Egypt.
4. Maccabees (4): It is a philosophical treatise on the supremacy of devout reason over the passions, with examples from the history of the Maccabees. The four Books contain important teaching on immortality and on prayer for the dead:
"...and the King of the universe will raise us up to a life everlastingly made new, since it is for his laws that we are dying" (2 Macc. 7:9)
"That was why he offered the atoning sacrifice, to free the dead from their sin." (2 Macc. 12:45)

Macedonia, n. Roman province lying to the north of Greece, the first European country in which the Gospel was preached by Paul: NT.
"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying: Come over into Macedonia, and help us." (Acts 16: 9 ff.)

Macedonian, n. & adj. inhabitant of Macedonia; of Macedonia Macedonian2, the, surname of Alexander the great

mad, (B.), with disordered mind, insane, frenzied: NT.1 "And many of them said, He hath a devil, and is mad; why hear ye him?"
Madyan

Madian, Madyan (cf. MIDIAN)

Madinah, (Islam) (also Madina), [Ar. Al-Madinah Al-Munawwarah (the illuminated city) or Madinat Rasul Allah, (city of the Messenger of Allah), ancient Yathreb.] One of the three holy cities in Islam along with Makka and Al-Kuds (Jerusalem); situated in the Hejaz region of Western Arabia. It is the city to which the Prophet and the early Muslims migrated because of the persecution of the disbelievers of Makkah. The city includes, among other things, the sacred shrines of Islam: the tomb of the Prophet, the Prophet's Mosque, the mosque of Quba' which is the first in Islam, the mosque of the Two Qiblahs commemorating the change of the direction of prayer from Jerusalem to Makka.

Shu'eyb was sent to them by Allah: "And We sent to Madyan their brother, Shu'eyb. He said to them: 'My people, worship Allah you have no other God but Him!...' " (7:85)

Mad Caliph, see Hakim

Madhhab, n. [Ar.], attitude; way of thinking; philosophical or religious school, see Hanbaliyyah; Hanafiyah; Malikiyyah; Shafi'yyah.

Madonna, [It.: "My Lady"], a designation of the Virgin Mary

Madyan, n. (Q.), an Arab tribe (cf. Midian)

1. Shu'eyb was sent to them by Allah: "And We sent to Madyan their brother, Shu'eyb. He said to them: 'My people, worship Allah you have no other God but Him!'..." " (7:85)
2. They denied Shu'eyb: "The said: 'O Shu'eyb! We do not understand much of what you are saying; and we see that you are helpless among us; but for your family we will stone you, and you are not beyond our reach'" (11:91)

3. Allah punished them: "And when We punished them We saved Shu'ayb and those who believed with him out of Our Mercy; and the wrong-doers were overtaken by the Cry which left them dead in their dwelling places. Madyan was to perish like Thamud!" (11:94-95)

4. Moses helped two women of Madyan: "And when he approached the watering place of Madyan he found a crowd of people watering; nearby there were two women keeping their sheep back. He said: 'What is the matter with you?' They said: 'We can not water our sheep until the shepherds have watered theirs, and our father is an old man.' He watered their sheep for them, then he took to the shade and said: 'My Lord, I am in need of any good You give me.' " (28:23-24)

5. Moses stayed in Madyan for years: "And you stayed for years among the people of Madyan; then you left on an appointed time, O Moses!" (20:40)

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Maghreb

5. Maghreb, the North African area consisting

Magdala, n. town on the Sea of Galilee, Palestine: (NT), "And he sent away the multitude, and took ship, and came into the coasts of Magdala" (Mat. 15:39)

Magdalen, inhabitant of Magdala (Mat. 27:56)

Magdalen, Mary, (B.),

1. Repentant woman: NT. "Mary called Magdalene, out of whom went seven devils" (Lu. 8:2)

2. Identified with the repentant woman in: (Luke 7:37) (see Mary Magdalene, St.)

Magdalenes, in reference to St. Mary Magdalene, St. Mary. The word has often been applied to reformed prostitutes. In the Middle Ages it was widely adopted as a title by religious communities consisting of penitent women to whom others of blameless life attached themselves. | Mary.

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Magen David, [Heb. Shield of David] Two triangles of equal size, one superimposed on the other, forming a six-pointed star. It is the emblem of the Jewish people, and appears on their flag. Its origin is unknown and there is no Biblical nor Talmudic reference to it.

Maghreb, the North African area consisting
**Magic**

Magians. The word Magians, however, is mentioned only once in the Qur'an as a reference to positive religions: (Q. 22:17):

"Those who believed, the Jews, the Muslims, the Christians, the Magians, and the idolaters, Allah will judge on them on the Day of Resurrection. Allah Witnesses all things."

Maghreb prayer, (Islam), see hours of prayer

**Maghreb prayer,** (B.), *The Wise Men, Three Wise Men.* The Magi formed a religious caste in the East, of men deeply versed in science and philosophy. Such were led by the star to the infant Jesus. But in many cases the Magi became soothsayers, fortune-tellers, and sorcerers.

**NT.** Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?" (Mat. 2:1-2)

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Magi (Q.), MAGIANS see next.

Magians, adj. & n. of the Magi; ancient people who worshiped Fire as the source of light. Their religion was reformed by Zoroaster (6th century), and written down by his followers in the Zend-Avesta between the 3rd and 7th centuries. This Avesta is based on the conflict between Ormuzd (god of light and good) and Ahriman (spirit of darkness and evil). MANICHAESM, also a dualistic religion founded in Persia as well in the 3rd century, is thought to be a developed form of the dualistic religion of the Maghreb prayer of Tunisia, Algeria, and Morocco

The Adoration of the Magi

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**Magic**

1. Muhammad: "If We sent down to you a message written on paper that they could touch it with their hands, the disbelievers would say: 'This is but clear magic.'" (6:7)

2. Jesus Christ: "Jesus, son of Mary, said: 'O Children of Israel I am a messenger from Allah to you! But when he brought them the clear signs, they said: 'This is clear magic!'" (61:6)

3. Moses: "When Moses brought them Our clear signs, they said: 'This is but invented magic of which we have never heard among our forefathers.'" (28:36)

4. The magicians of Pharaoh: "They said: 'We are not going to prefer you to the clear signs which have come to us, and to Him Who created us: so do whatever you like, for you have nothing to do but with this worldly life! We have believed in our Lord that He may forgive our sins and the magic you forced us to do--Allah is Good and Lasting!'" (20:72-73)

5. The disbelievers: "This is the Hell fire which you have denied! Is it (some sort of) magic or you, still, do not see!" (52:14-15)

6. Magic is but vain: "Moses said: 'What you have brought is magic. Allah will nullify it; Allah does not uphold the doing of the mischievous.'" (10:81)

**Magnificat**

1. The song begins with the Latin phrase: "My soul does magnify the Lord." (Lu. 1:41)

Some scholars argue that Luke originally attributed it to Elizabeth and not to BVM.

**Magnificat, n.** the song of praise (so called from the opening word of the Latin text) which the BVM sang when her cousin Elizabeth (q.v.) greeted her as the mother of the Lord NT. "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost." (Lu.1:41)
Magog

Magog1, (B.), Second son of Japheth: OT. "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras" (Ge.10:2)

Mahdist, n. Follower or supporter of Mahdism or its founder Al-Mahdi in Sudan

Mahomet, incorrect Latinization of the MUHAMMAD, q.v.

Mahometan, adj. follower of Muhammad, q.v.


Maimed, adj. crippled, disabled: (B.), NT. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them" (Mat. 15:30)

Mahdi1, al~, Third Abbasid caliph (ruled AD. 775-785) and father of the famous Harun ar-Rashid.

Mahdi2, al~, Ubayd Allah al-Mahdi. Founder and first Caliph of the Fatimid Caliphate in North Africa in 909 AD.

Mahdi3, al~, Muhammad Ahmad Ibn as-Sayyid 'Abd Allah (1844 -1885). He founded the Mahdism Religious Movement in Sudan that still remains influential. He created a vast state that extended from the Red Sea to Central Africa after the defeat and killing the British General Charles George Gordon and overthrowing the Egyptian power in 1885.

Mahdisim, n. The religious movement established by Al-Mahdi in the Sudan last century

Maimonides

Maimonides, Moses in full Abu Imran Musa Ibn Maymun ibn 'Ubayd Allah (b. March 30, 1135, Cordoba, Islamic Spain - d. Dec. 13, 1204, Egypt), Jewish philosopher, jurist, and physician, the foremost intellectual figure of medieval Judaism. His first major work began at the age of 23 and completed 10 years later, was a monumental code of Jewish law followed in Hebrew, Dalalat al-Ha'irin (Ar: The guide of the perplexed), and numerous other works, many of major importance. His contribution in religion, philosophy, and medicine has influenced Jewish and non-Jewish scholars alike. After his death, however, one zealot, Rabbi Solomon of Montpellier, in southern France, instigated the church authorities in 1233 to burn The guide of the perplexed as a dangerously heretical book.
Offering usually the final six years of training for priests

A major seminary, RC Ch. a seminary

Major Seminary

Majesty, n. (B.), impressive stateliness of power; sovereign power: OT. "Fair weather cometh out of the north: with God is terrible majesty." (Job 37:22)

Majestic controversy, the controversy aroused among German Protestants in 1551 by the teaching of George Major (or Maier) to the effect that performance of good works was necessary for a Christian's salvation. This teaching was held to be opposed to the Lutheran doctrine of justification by faith alone.

Majesties, n. (B.), impressive stateliness of power; sovereign power: OT. "Fair weather cometh out of the north: with God is terrible majesty." (Job 37:22)

Majors, higher grades of the Christian ministry, in contradistinction from Minor Orders (q.v.). The Minor Orders are those of bishops, priests, and deacons.

Major Prophets, those of the longer books of the Bible: Ezekiel, Isaiah, and Jeremiah.

Maimunah bint al-Harith al-Hilaliyyah, the last wife of the Prophet Muhammad; she was an aged widow when the Prophet married her. In the battle of Tabuk she was among the Muslim fighters nursing the wounded and helping the sick. She was the first to establish a group of women to help in the battlefield. She narrowly escaped death when a hostile arrow hit her as she was carrying water to the Muslim fighters.

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1. The messenger who shall prepare the way of the Lord, (OT): "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3:1)

(Christianity) takes this prophecy to be applied to John the Baptist: NT. "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Mk. 1:2)

2. Reference to the 'pure offering', (OT): "For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (Mal.1:11)

This reference to the 'pure offering' is taken in Christian tradition as a prophecy of the Eucharist.

Makkah

Makkah, n. (Islam), (Latinized form: Mecca), also named in the Qur'an Bakka: A city in Western Arabia, the cradle of Islam and the birthplace of the Prophet Muhammad, and the place where the Glorious Quran was first revealed to him.

Makka includes the Ka'bah, the House of Allah, to which Muslims turn their faces in their daily prayers, and in which Muslims perform the rites of pilgrimage. The word Makka is mentioned only once in the Quran, so also the word Bakka: (Q).

"He held back their hands from you and your hands from them in the valley of Makka after He had made you victorious over them. And Allah sees what you do!" (48:24)

"The first House of worship set up for mankind is the Blessed One in Bakka which is a guidance for the Worlds." (3:96)

Malankarese Catholic Church, an Antiochene member of the Eastern Catholic Church, composed of former members of the Syrian Orthodox (Jacobite) Church of Kerala, India, which united with Rome in 1930. The Syrian Orthodox Church came into
Male

existence in 1653, when the Christians of St. Thomas broke with Rome after severe Latinization by Portuguese missionaries. Most of the schismatics returned to RC Ch in 1661, but a small body of dissenters continued as the Syrian Orthodox Church. The Jacobites made several unsuccessful attempts to reunite with Rome in the 18th century. In 1930 the reunion was achieved. The Melankarese Catholics retain the Antiochene liturgy they adopted as Jacobites.

5. Redemption of firstborn male: OT. “therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.” (Ex. 13:15)

6. All is one in Jesus Christ: NT. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Gal. 3:28)
malediction

malediction, n. curse or utterance thereof

malefactor, n. (B.) criminals; evil-doers: Brought to be crucified with Jesus: NT. "And there were also two others, malefactors, led with him to be put to death" (Lu. 23:32)

malevolence, n. desire of evil to others

malevolent, adj. desirous of evil to others

malice, n. active ill-will; desire to tease

Malik, (Q.), [Ar. name of an angel], an angel in charge of Hell Fire in the Hereafter: "The sinful will remain hopelessly for ever in the torture of the Hell which will not be alleviated; We do not wrong them, but they have wronged themselves! And they will cry: 'O Malik, would that your Lord bring our life to an end!' He will say: 'Here you are endlessly staying!' " (43:74-77)

Malik al-'Adil, al-, see Nureddin Zenki

Malik an-Nasir, see Salahuddin

Malik az-Zahir, Ruknuddin Baybars al-Bunduqdari, al-, see Baybars

Malik ibn Anas, name in full: Abu Abd Allah Malik ibn Anas ibn Malik ibn Abi Amer ibn al-Harith (AH.93-179) (AD. 715-795, Madina, Arabia). One of the most eminent jurists and the greatest Imams; in his boyhood, he learnt the Qur'an by heart and a large quantity of the Hadith (Tradition). He played an important role in expounding Islamic law. He attracted considerable numbers of students and followers who established what is known until the present day as Maliki school of Islamic Jurisprudence (Malikiyyah). He produced a major book: the Muwatta‘; (the paved way), the first complete book in Islam, so called because the Abbasid Caliph Almansour wanted the book to be moderate and fairly easy. It is the oldest complete surviving compendium of Islamic law.

Malik-Shah, (1055 -1092), the third and most famous of the Seljuq sultans, succeeded his father Alp-Arslan, in 1072 under the tutelage of the great vizier Nizam al-Mulk, who was the real ruler of the empire until his death. Malik-Shah had first to overcome a revolt of his uncle Qawurd and an attack of the Qarakhanids of Bukhara on Khorasan; thereafter he consolidated and extended his empire more through diplomacy and the quarrels of his enemies than by actual warfare. He suppressed the former vassal principalities of upper Mesopotamia and Azerbaijan, acquired Syria and Palestine, and established a strong protectorate over the Qarakhanids and a measure of control over Makkah, Yemen, and the Persian Gulf territories.

Malik-Shah displayed a great interest in literature, science, and art. His reign is memorable for the splendid mosques of his capital Isfahan, for the poetry of Omar Khayyam, and the reform of the calendar. His people enjoyed internal peace and religious tolerance.

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Malikiyyah

Malikiyyah (Islam): also called Madhab Malik, English Malikite School. One of the four Sunni Schools of Juresprudence which depends on the teachings of Imam Malik ibn Anas, and takes into consideration the practices of the local community of Madinah that used to follow the Tradition (Sunnah) or the Prophet Muhammad. The Malikiyyah prefers to base its fatwas on ra'y (Opinion) and Qiyas (Analogical Reasoning) in such matters as not mentioned either in the Qur'an or in the Sunnah.

Maltese Cross, a cross of eight points on a white ground, so named because it was adopted by the Hospitallers, i.e. the crusader knights who settled in Malta after the end of the crusades.
## Chronological Order of the Mamluke Sultans

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*Note: The table lists the Mamluke sultans in chronological order with their respective ruling periods and Arabic names. Each sultan is followed by an Arabic name in parentheses.*
Man\(^1\), n. (B.). The human being, distinguished from other animals by superior development, power of articulate speech, and upright posture:

1. **God is not a man:** OT. "God is not a man, that he should lie; neither the son of man, that he should repent"  
   (Num. 23:19)

2. **Man is born unto trouble:** OT. "Yet man is born unto trouble, as the sparks fly upward"  
   (Job 5:7)

3. **Man does not direct his steps:** OT. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."  
   (Jer. 10:23)

4. **No man saw God:** NT. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."  
   (John 1:18)

5. **The man Christ Jesus:** NT. "For there is one God, and one mediator between God and men, the man Christ Jesus"  
   (1 Tim. 2:5)

---

**Manasseh**

1. Created in the best form: "We create man in the best form"  
   (95:4)

2. **Grateful or ungrateful:** "We create man from mingled fluid so as to try him, and We make him hear and see. We show him the way and he is either grateful or ungrateful"  
   (76:2-3)

3. **His enemy:** "The Devil is for man an open foe."  
   (12:5)

4. **His reward and punishment:** "Man will be called to account; his deeds will be considered and fully repaid. ---In the end you will be brought to your Lord."  
   (53:39-42)

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**Manasseh**, (B.). [one who causes to forget].

First born son of Joseph: OT. "And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house."  
(Ge. 41:51)

When presenting his sons to his father Jacob, Joseph took Manasseh by his left hand and Ephraim by his right, but Jacob laid his right hand on Ephraim's head and his left on Manasseh's. Joseph, displeased, tried to get Jacob to do the opposit but Jacob refused, saying that the younger would be greater than the elder. Both Joseph's sons became progenitors of separate tribes among the twelve tribes of Israel. Manasseh's tribal territory was divided, part east and part west of the Jordan. See Ge. 41, 48, 50; Joshua 4, 13-17, 22.

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**Man, the**, title of the 76\(^{th}\) Surah in the (Q.)

سورة الإنسان: السورة السادسة والسبعون في القرآن الكريم

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mandorla, [Italian: *almond*], in religious art, almond-shaped aureole of light surrounding the entire figure of a holy person; it was used in Christian art usually for the figure of Christ and is also found in the art of Buddhism. Its origins are uncertain. The Western mandorla first appears in 5th century mosaics decorating the church of Sta. Maria Maggiore in Rome, where it surrounds certain Old Testament figures.

By the 6th century the mandorla had become a standard attribute of Christ in scenes of the Transfiguration (in which Christ shows himself to his Apostles transformed into his celestial appearance) and the Ascension (in which the resurrected Christ ascends to heaven) and, later, in other scenes involving the resurrected or celestial Christ, the death of the Virgin (in which, having descended from heaven, Christ stands by the deathbed of his mother), the descent into limbo, the Last Judgment, and the nonhistorical theme of Christ in majesty.

In the late Middle Ages the mandorla also occasionally enclosed the Virgin in scenes of the Last Judgment and of her Assumption into heaven reflecting her increased popularity. In the 15th century, however, with the growth of naturalism in art, the mandorla became less popular, being incongruous in a naturalistic context, and the painters of the Renaissance abandoned it.

Manasses, prayer of, a short book in the OT. Apocrypha consists of a penitential prayer put into the mouth of Manasseh, King of Judah. It was used in the early Church. It appears in modern printed editions of the Vulgate.

manat, n. (Q.), one of the three principal idols of Pagan Arabs (see. IDOLS)

"Have you thought upon al-Lat and al-'Uzza, and Manat the third, the other?" (53:19-20)

Mandeans, a Gnostic sect which originated as a small community E. of the Jordan in the 1st or 2nd cent. and still survives S. of Baghdad. They hold that the redeemer, the personified "Knowledge of Life", will free man's soul, unwillingly imprisoned in the body and persecuted by demons. These notions may be of Christian origin and refer to Jesus Christ, though the sect has been hostile to Christianity since Byzantine times.

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Manichaeism

An ancient dualistic religion founded by Mani in Persian in the 3rd cent. AD. It is believed to be a developed form of the dualistic Magian religion (see mani and Marcion).

Manichaeism, n. an ancient dualistic religion founded by Mani in Persian in the 3rd cent. AD. It is believed to be a developed form of the dualistic Magian religion (see mani and Marcion).

Manes, see next: Mani

Mani, also called Manes, or Manicheus, (b. April 14, 216, southern Babylonia - d. 274? Gundeshapur), Iranian founder of the Manichaean religion, a believer of a group advocating a dualistic doctrine that viewed the world as a fusion of spirit and matter, the original contrary principles of good and evil, respectively. His system was based on a supposed primeval conflict between light and darkness. It taught that the object of the practice of religion was to release the particles of light which Satan had stolen from the world of light and imprisoned in man's brain, and that Jesus, Buddha, the Prophets, and Mani had been sent to help in this task. To achieve this release, severe asceticism, including vegetarianism, was practised. Within the sect there was hierarchy of grades professing different standards of austerity: the "Elect" were supported by the "Hearers" in their determined missionary endeavours and in an otherworldly state of perfection.

The sect spread rapidly. It appears to have been established in Egypt before the end of the 3rd century and at Rome early in the 4th. In the 4th century, Manicheans were numerous in Africa and for a time included St. Augustine among their adherents.

Mani was attacked by Zoroastrian priests and imprisoned where he died after 26 days in captivity.

Mani (216 - 277)

Manichaeism

Manichaeism, n. a dualistic religion founded by Mani in Persia in the 3rd century. It is believed to be a developed form of the dualistic Magian religion (see mani and Marcion).
Manichee

(Q.) “Ilah says: ‘Do not worship two gods, for there is only One God, so be fearful of Me only!’”

(16:51)

Mankind, n. adherent of dualistic religious system (see prec.)

Mankind, n. the title of the last Sūrah of the Qur’ān (No. 114): “Say: ‘I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who retreats when Allah is mentioned, and who whispers in the hearts of peoples of the jinn and of mankind.”

(114:1-6)

Mankind, n. 1. Created from a male and a female: “O mankind! We created you from a male and female, and have made you peoples and tribes so that you may know each other. The most honoured of you with Allah are those who fear Him most. Allah knows and is Aware!”

(49:13)

2. One community: “Mankind were but of one religious nature, but they differed. Has it not been for a Word of your Lord, they would be judged concerning that which they are at variance about.”

(10:19)

3. A call to mankind: “O mankind! Worship your Lord. Who created you and those who preceded you, so that you may be fearful (of Him).”

(2:21)

Mansions

(Q.) “By the sky with its mansions of the stars, and by the Promised Day, and by the witness and the witnessed, woe to the makers of the fire...”

(Q.) mansa, (B.), [Heb. Man hu, What is it?]. It was the name by which the miraculous food given to Israel in the wilderness was known. It is described as a small round thing, like coriander seed, white, tasting like wafer and honey. OT.

“And when the children of Israel saw it they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat”

(Ex.16:15)
Marcion

Marcion, (d. c. 160), a native of Sinope in Asia Minor who made his way to Rome c. 140, and fell under the influence of Cerdo, a Gnostic Christian, whose stormy relations with the Church of Rome were the consequence of his belief that the God of the Old Testament could be distinguished from the God of the New Testament—the one embodying justice, the other goodness. For accepting, developing, and propagating such ideas, Marcion was expelled from the church in 144 as a heretic, but the movement he headed became both widespread and powerful. The basis of Marcionite theology was that there were two cosmic gods. A vain and angry creator god who demanded the ruthlessly exacted justice had created the material world of which man, body and soul, was a part—a striking departure from the usual Gnostic thesis that only man's body is part of creation, that his soul is a spark restored on the death of Constantine (337), and again expelled c. 339. He taught that the Unity of the Godhead and the Son and the Spirit emerged as independent entities only for the purposes of Creation and Redemption; when the redemptive work is achieved they will be resumed into the Divine Unity. The clause in the Nicene Creed, “whose kingdom shall have no end”, was inserted to combat his teaching.

Marcionite, (d. c. 337), Bp of Ancyra and a supporter of the Homoousion at the Council of Nicaea. He was deposed from his see in 336, and set up his own church in Asia Minor, which continued during the fourth century. He taught that the Unity of the Godhead and the Son and the Spirit emerged as independent entities only for the purposes of Creation and Redemption; when the redemptive work is achieved they will be resumed into the Divine Unity. The clause in the Nicene Creed, “whose kingdom shall have no end”, was inserted to combat his teaching.

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Marcian Hypothesis, the theory that St. Mark's Gospel is the earliest of the four Gospels and that in its presentation of the life of Christ the facts are set down with minimal disarrangement, interpretation, and embellishment.

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Marcionites

from the true, but unknown, superior God, and, that the world, creator is a demonic power. The other god, according to Marcion, was completely ineffable, and, bore no intrinsic, relation to, the created universe at all. Out of sheer goodness, he had sent his son Jesus Christ to save men from the material world and bring him to a new home. One of Marcion's favourite texts, with respect to Christ's mission, was Letter of Paul to the Galatians: "Christ hath redeemed us." (Gal. 3:13) Christ's sacrifice was not in any sense a vicarious atonement for human sin but rather a legalistic act that cancelled the claim of the creator God upon men. In contrast to the typical Gnostic claim to a special revelatory gnosticism, Marcion and his followers emphasized faith in the effect of Christ's act. They practiced stern asceticism to restrict contact with the creator's world while looking forward to eventual salvation in the realm of the extra-worldly God. The Marcionites admitted women to the priesthood and bishopric as freely as men. They were considered the most dangerous of the Gnostics by the established church.

When Polycarp met Marcion at Rome he is said to have identified Marcion as "the firstborn of Satan." Marcion is perhaps best known for his treatment of the Scripture. Though he rejected the Old Testament as the work of the creator God, he did not deny its efficacy for those who did not believe in Christ. He rejected all attempts to harmonize Jewish, biblical, traditions with Christian ones as hopelessly impossible.

Marcus

Marcus (Julius) (Rkh Marcus), sister's son of Barnabas; NT (RV), "Aristarchus, Christ's captive, like myself, sends his greetings; so does Mark, the cousin of Barnabas (you have had instructions about him; if he comes, make him welcome)."

Marcionites, followers of Marcion (q.v.)
Mark, (B.), a protecting sign set on Cain by the Lord; OT. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain; lest an evil should kill him." (Ge. 4:15)

Mariamne, (c. 57-29 B.C.); Jewish princess, a popular heroine in both Jewish and Christian traditions, whose marriage to the Judean king Herod the Great united his family with the deposed Hasmonene family (Maccabees) and helped legitimize his position. At the instigation of his sister Salome and Mariamne's mother, Alexandra, however, Herod had her put to death for adultery. Later, he also executed her two sons, Alexander and Aristobulus.

Mariology, in Christian esp. Roman Catholic theology, the study of doctrines concerning Mary, the mother of Jesus; the term also refers to the content of these doctrines. The primary methodological problem of Mariology lies in the very limited mention of Mary in the New Testament and in the relative, although not complete, silence about Mary in the early church. Although Mary is mentioned in some early apocryphal writings and baptismal creeds, theological disputes were the most significant factor in bringing Mary to theological prominence.

Mariam, Mar. (Zurah el-kubaisi al-Quhudiyya), a Christian mission in the first century B.C., where the disciples of Christ were active. The mission was influenced by the teachings of Jesus and by the early Christian church, which held weekly worship services and observed the Lord's Supper. The mission was located in the city of Alexandria, where it was established by the apostle Peter and his disciples.

The term "Mariam" (Zurah el-kubaisi al-Quhudiyya) refers to a woman who was a member of the early Christian community in Alexandria. She is known for her conversion to Christianity and her active role in the mission, which was established by the apostle Peter and his disciples. The mission was located in the heart of Alexandria, and it was a center of Christian activity in the city.

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this young man was Mark himself. If so, he has inserted himself modestly in his own work like the artists or donors who appear unobtrusively in Italian Renaissance pictures or Alfred Hitchcock who does likewise in his films.

After this revelation a voice from a cloud proclaimed Jesus to be God's son and exhorted Peter, James and John to listen to him. Mark describes Jesus' contacts with crowds, his miraculous cures of humble people, his teaching in picturesque parables and his messianic revelations. Alongside these events and preparations was the running conflict with the serious but narrow-minded orthodox Pharisees who dogged his movement, tried to trap him into damning remarks and finally secured his crucifixion. Mark's simple, non-literary style (more literary in most translations than in the original Greek) conceals a sense of drama which blossomed in his account of the trial and Crucifixion, of the empty tomb, Jesus' appearances to Mary Magdalene and the disciples, and his final charge to the disciples to carry on his work. It was for this climax that Mark wrote his gospel.
martyrdom

come until the 16th century.

The history of martyrdom: A section of the state of being a martyr; the suffering of death of a martyr due to one's belief, for reasons of expediency rather than affection (fig. a business union)

Maro, see MARONITE CHURCH
Maron, MARONITE CHURCH, see next
Maronite Church, one of the largest Eastern rite communities of the RC Ch., prominent especially in modern Lebanon; it is the only Eastern rite church that has no non-Catholic or Orthodox counterpart. The Maronites trace their origins to St. Maron, or Maro, a Syrian hermit of the late 4th and early 5th cents.

and St. John Maron, or Joannes Maro (Ar. Yuhanna Marun), patriarch of Antioch in 685-707, under whose leadership the invading Byzantine armies of Justinian II were routed in 684 making the Maronites a fully independent people.

Though their traditions assert that the Maronites were always orthodox Christians in union with the Roman see, there is evidence that for centuries they were Monothelites, followers of the heretical doctrine of Sergius, patriarch of Constantinople, who affirmed that there was a divine but no human will in Christ. According to the medieval bishop and historian William of Tyre, the Maronite patriarch sought union with the Latin patriarch of Antioch in 1182. A definitive consolidation of the union, however, did not
3. Chosen and purified by Allah: "The angels said: 'O Mariam! Allah has chosen you and made you pure, and preferred you to all women'" (3:42)

5. Taken by surprise: "She said: 'My Lord! How can I have a child without being touched by a human?' He said: 'So it is! Allah creates whatever He wills; whenever He decides something, He says to it: 'Be!' and it is'" (3:47)

6. Giving birth: "The birth-throes made her resort to the trunk of a palm-tree; she said: 'would that I had died before and become something forgotten!' Then a voice cried to her from afar: 'Grieve not! Your Lord has given you an honourable child."

(19:23-24)

Mary, [Ar. pron. Mariam], (Q.), title of the 19th Surah in the Qur’an.

Mary, [Ar. pron. Mariam], title of the 19th Surah in the Qur’an.
Mary Magdalene, St., a follower of Christ, out of whom He is said to have cast ‘seven devils’ (Lu. 8: 2). She stood by His Cross (Mk. 15: 40); with two other women she discovered the empty tomb (Mk. 16: 1 ff.), and she was granted appearance of the Risen Lord early the same day (Mat. 28: 9; Jn. 20: 11 ff.).

From early times she has been identified with the ‘woman who was a sinner’ who anointed Christ’s feet (Lu. 7: 37) and with Mary the sister of Martha, who also anointed Him (Jn. 12: 3), but the Gospels give no warrant for either identification (cf. Magdalene, Mary).

Masoretes, n. a body of traditional information and comments on the text of Hebrew Bible. The masoretic tradition is that set forth by the Masoretes, Jewish grammarians who worked on the Hebrew text of the OT between about the 6th and the 10th cents. They strove to preserve a Biblical text free from accretion, alteration, or corruption by providing marginal notes and commentaries. They also introduced vowel points and accents to show how the words should be pronounced at a time when Hebrew was ceasing to be a spoken language. The text
Matthew, one of the twelve apostles, also called Levi son of Alphaeus. He is not named by John. He was a tax collector in the service of the tetrarch of Galilee, Herod Antipas, but not the Matthew who wrote the first Gospel. Like other apostles, e.g. Andrew, Thomas, he was credited with far-flung and fantastic missionary activities after Jesus' death — in his case into Persia or even Ethiopia (where he lodged with the eunuch of queen Candace who had been baptized by the deacon Philip). He is traditionally depicted carrying a purse — as a publican; (see also next).

Masoretic text, see prec. Mass, n. the celebration of the Lord's Supper or the Eucharist in RC. Chs; High Mass, (with incense, music, and assistance of deacon and subdeacon); low Mass, (with no music and minimum of ceremony)

Masorah, same as MASORAH masspriest, formerly a RC. secular priest retained in chantries, etc, to say masses for the dead; RC. priest generally

Master of the Sentences, The, see Peter Lombard.

material sin, (Christianity): an action which, though in itself (materially) contrary to Divine Law, is not culpable, because the agent acted either in ignorance or under external constraint.

Massorah, same as MASORAH masspriest, formerly a RC. secular priest retained in chantries, etc, to say masses for the dead; RC. priest generally.

Mass-book, the RC. missal or service book

Mass-sbell, see SACKING BELL

Matthew, Evangelist and saint. In early times the authorship of the first Gospel was ascribed to the apostle Matthew (q.v.), but since this view has been demolished we are left with an evangelist who, distinct from the apostle, must nevertheless continue to be called Matthew since we have no other name for him. He was in all probability a Greek-speaking Jew of Syria who wrote towards the end of the
meat-offering, OT. "For the showbread, and for the continual meat offering, and for the ceremony of washing the feet of the poor, in commemoration of Christ's washing the disciples' feet: NT. "After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded".

Maundy Thursday, the day before Good Friday

Mausoleum, n. (pl. ~leums, ~lea), a magnificent tomb or monument [f. Gk. Mausoleion, the magnificent tomb of Mausolos (d. 353 B.C.), king of Caria, erected by his widow Artemisia at Halicarnassus], it is included among the seven wonders of the ancient world.

Mazarin Bible, a Latin Bible so called from a copy in the library of Cardinal Mazarin which first attracted the attention of scholars. It is also known as the 'Gutenberg Bible', after J. Gutenberg, its printer, and as the 'Forty-Two-Line Bible', from the number of lines in each column. It is the earliest full-length book ever printed, prob. in 1453-5; it was certainly complete by 1456.
Melchizedek, (B.), the priest and king of Salem who blessed Abraham: OT. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." (Ge. 14:18-19)

Memento mori, [L. remember that you must die], any reminder of death

Mennonites, n. members of evangelical Christian sect, with Anabaptist origins; founded in the Netherlands in the 16th cent. and existing in the U.S. since the 17th cent.: Mennonites oppose military service and the holding of public office, and favour plain dress:

Menology, n. a calendar of the months with their events; a listing of saints, with brief biographies, arranged in calendar order

Menora, same as next

Mecca, Anglicized form of MAKKAH

Meccan, adj. Anglicized form of MAKKAN

Mediæval, MEDIEVAL see next.

Medici, see Pazzi Conspiracy

Medieval, adj. of the Middle Ages

Medievalism, n. spirit of Middle Ages; devotion to medieval ideas

Medievalist, n. one versed in the history, art, etc. of the Middle Ages; one who follows medieval practices

Meditate, vt. To consider thoughtfully; to engage in contemplation esp. religious

Meditation, n. the act of meditating; deep thought; serious continuous contemplation esp. on a religious or spiritual theme.

Meditative, adj. of meditation.

Meditatively, adv. in a meditative manner.

Meditativeness, n. state of being meditative

Meditator, n. one who meditates

Meeting-house, n. a house or building where people, esp. Dissenters (particularly Quakers), meet for public worship

Menorah, also

Continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, 'and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.' (Neh. 10:33)
Merciful: The (Q), One of the Beautiful Names of Allah. Each of the 114 Surahs of the Qur'an, with the exception of Surah 9 (Repentance), is preceded by “In the name of Allah, the Beneficent, the Merciful.”

Merciful (Q), Allah is Merciful to:
1. Adam: “Adam received some words from his Lord; and He accepted his repentance. He is the Merciful Who accepts repentance.” (2:37)
3. The believers: “He does show mercy to the believers…” (33:43)
4. The repentants: “Who repents and does good after his wrongdoing, Allah will accept his repentance. Allah is the Forgiving, the Merciful.” (5:39)

Mephisto. 473

by Goethe, he is cold-hearted, cynical, and witty.

Mephisto, the devil in the legend of Faust, is said to have referred to the devil once or twice as his “chrony” or “close companion.” Mephistophiles belongs essentially to literature.

In Doctor Faustus (1604), by the English dramatist Christopher Marlowe, Mephistophiles achieves tragic grandeur as a fallen angel, torn between satanic pride and dark despair.

In the drama Faust (Part I, 1808; Part II, 1832),
mercifully, adv. without mercy; unfeeling; cruel
cruelly, adv.
mercilessness, n. the state of lacking mercy; cruelty
Mercy, n. (Q.) God’s forgiveness of sins:
1. Of Allah: "...He promises you mercy..." (6:12)
2. To the patient: "...And give glad tidings to those who endure and say when they are afflicted with misfortune: 'We are from Allah and to Him we return!’ Such are those whom their Lord blesses and shows mercy.” (2:155-157)
3. By Muhammad: "O Messenger, convey that which has been sent down to you from your Lord! If you did not you would not convey His message; Allah is defending you from such people. Allah does not guide those who are stubborn in disbelief.” (5:67)

The Ark of the Covenant "mercy seat"

the throne of God: OT. "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof " (Ex. 25:17)
mésalliance, n. marriage with person of inferior social poison

Message, (B.), OT. One of the three friends of Daniel who were thrown into a fiery furnace by command of Nebuchadnezzar and were miraculously saved. He was originally called Meshilal. His two friends were Abednego and Shadrach, see (Da.2, 3)

message, (Islam) conveying of Allah’s Call to mankind by means of messengers:
1. By Noah: “I convey to you the massages of my Lord, and give counsel to you, and I know from Allah that which you do not know.” (7:62)
2. By Moses: “He said: ‘O Moses! I have preferred you to mankind by My messages and by My speaking to you; so hold that which I have given you, and be among the thankful.’ “ (7:144)
3. By Muhammad: “O Messenger, convey that which has been sent down to you from your Lord! If you did not you would not convey His message; Allah is defending you from such people. Allah does not guide those who are stubborn in disbelief.” (5:67)

Message Conveying, (Islam), conveying of the principles of Islam to mankind:
"If they turn away, We have not sent you to secure their belief; you have but to convey the Message...” (42:48)

Arabic translations:
Messianic

Messiah², (Christianity) see CHRIST

Messian², (Islam) [Ar. Masih, anointed, from the Ar. verb masaha, to anoint], Jesus, son of Mary: (Q.):

1. A messenger of Allah: "...The Messiah, Jesus son of Mary, is but a messenger of Allah" (4:171)

2. A worshipper of Allah: "The Messiah does not disdain to be a worshipper of Allah..." (4:172)

3. Is not a God: "Those who say that God is the Messiah son of Mary do surely misbelieve." (5:72)

4. Is not the son of God: "And the Jews say: 'Uzair is the son of God', and the Christians say that Christ is the son of God. That is what they repeat by their mouths, like those who misbelieved before. May Allah condemn them, how perverse they are!" (9:30)

5. He and his mother are humans: "The Messiah, son of Mary, was but a messenger preceded by others, and his mother was a SIDDIAK, both of them (like other humans) ate food. Consider how We make the Signs clear to them, and how they are deluded. !" (5:75)

Messenger

blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent?"

(Isa. 42:18-19)

2. Of the covenant: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3:1)

From Allah to mankind: "A Messenger, from among you, has come to you; it grieves him to see you suffering, he cares for you, and is clement and merciful to the believers." (9:128)

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary" (Da. 9:25-26)
Messianism

Messianism, n. the belief in the Messiah:

**Messias**, n. Gk form of Messiah: NT. “He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, the Christ” (Jn. 1:41)

**Metaphysic**, n. (system of) metaphysics (q.v.)

**metaphysical**, adj.&n. of metaphysics;
based on abstract, general reasoning;
supernatural; visionary.

**metaphysic**, n. the supposed passing of soul of human being or animal at death into new body of same or different species until complete purification has been reached. This doctrine is found fundamentally at variance with the Christian doctrine of the resurrection of the body.

**Methodist**, n. a member of any branch of a Protestant Christian denomination that developed from the evangelistic teachings and works of John and Charles Wesley, George Whitefield, and others in the early 18th cent.; so called from the methodical study and worship practiced by the founders in their "Holy Club" at Oxford University (1729).

**Methodism**, n. the belief and practices of Methodists; emphasizing personal and social responsibility and John Wesley's ideal of Christian perfection; influenced by Arminianism.

**Methodist Psalter**, a number of metrical psalmody introduced in the Reformation in the French and Swiss Reformed Churches as a more Biblical form of musical worship than the German Lutheran hymns.
Michael

Samaria and of Jerusalem. Chaps. 4-5 predict the regeneration of the people and the advent of a Messiah; chaps. 6-7 are mainly occupied with a dispute between Yahweh and His people. Chap. (6:3-5) forms the model of the Reproaches of the Good Friday liturgy in the W. Ch.:

OT. "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."

(Mic. 6:3-4)

Michael, the Archangel, (B.)

1. Helper of the Chosen People: OT. "And at that time shall Michael stand up, the great prince which standeth d the children of thy people" (Da.12: 1)

2. Disputing with the devil over Moses' body: NT. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude v.9)

3. Fighting the dragon: NT. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels..."

In the Church he was early regarded as the helper of Christian armies against the heathen and as a protector of individual Christians against

Micah', Book of, A Book of the OT. The first three chapters foretell the destruction of

metropolis

metropolis, n. metropolitan bishop's see; chief city metropolitan, n. Archbishop of a metropolis, presiding over the other bishops of a province:

Eastern Orthodox Church: a person ranking between archbishop and patriarch;

Roman Catholic Church and The Church of England: an archbishop.

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the devil, esp. at the hour of death. His feast, 'Michaelmas Day' (29 Sept.), is connected with many popular usages.

Michael² (Q.). An angel mentioned in the Qur'an only once: Q. "The disbelievers are enemies to Allah, and to His angels and to His messengers, and to Gabriel and to Michael, Allah is an enemy to them." (2:98)

Michaelmas, Michael's Day (29 Sept.).

Michal, (B.), Younger daughter of Saul whom he gave as wife to David but subsequently took her away and gave her to somebody else. David recovered her after Saul's death, much to the sorrow of her second husband. When David in great glee brought the ark of the covenant to Jerusalem, Michal looking out of a window saw him 'leaping and dancing' before it. She despised him and later taxed him with demeaning himself. For this lack of understanding she was condemned never to have a child. (1 Sam. 18-19; 2 Sam.16; 1 Chr. 478)
Midrash, n. [Heb. 'investigation']. A Jewish term referring to exegesis, esp. of Scripture. It acquired a technical meaning with reference to the way in which exegetical material was attached to the text of Scripture (as opposed to Mishna, which refers to the repetition of exegetical material apart from the text of Scripture).

Midrashic, adj. relating to Midrash. (q.v.)

Midrashim n. pl. of MIDRASH

Might, n. (Q.), power; ability; strength; energy or intensity of purpose: "Do not grieve at what they say!, Might is absolutely Allah's!" (10:65)

Mighty, the, one of the Beautiful Names of Allah mentioned in the Qur'an 99 times, i.e. as much as the number of the Names of Allah (99): "Those who do not believe in the Hearafter are giving the worst example, though Allah gives the Highest Example, He is the Mighty, the Wise." (16:60)

Midsummer Day, (24 June) feast of St. John the Baptist

Milic, Jan, (d. 1374), pre-Hussite reformer. He abandoned temporal interests before the end of 1362. At Prague and elsewhere he preached vigorously against the vices of the clergy. In 1367 the Inquisition at Rome imprisoned him.

Migration, see Hijerah

migrant, see Muhajirun

migrate, see Muhajirun

migrating, see Hijerah

migheh, (in Jewish rites), ritual bath in which women immerse themselves after menstruation.

Migetius, (8th cent.), Spanish heretic. He appears to have taught the curious doctrine that God was revealed successively in David (as Father), in Jesus (as Son), and in St. Paul (as Holy Ghost).

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Militant, the Church, the body of Christians still on earth, as distinct from those in Purgatory and those in Heaven.

The Church terrestrial: Community of believers in Jesus Christ. (Acts 4:32).

Minister, n. (B.): 1. Servant: OT. "Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure." (Psa. 103:21) 2. Flaming fire: OT. "Who maketh his angels flaming fire, to execute judgment upon the enemies of mankind." (Dan. 7:10)

Millennium, n. (pl. -s, -nia) the thousand years after the coming of Christ; NT. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” (Rev. 20: 1-3 ff.)
Minister, n. a clergyman authorized to carry out or assist in the spiritual functions of a church; an ordained member of a Protestant church; esp. a pastor; the superior of certain RC religious orders.

Ministering spirits, (B.): angels: NT. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb.1:14)

ministrant, n. (Christianity), a servant in religious matters.

ministration, n. (Christianity), ministering of religious matters.

ministry, n. (Christianity): the body of religion; the profession of clergymen

ministry of the Gospel, (of the word): (B), NT. "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4)

Minor Orders, RC Ch. the lower ranks of the ministry, below the Major Orders. Until 1972 there were four minor orders: doorkeeper, lector, exorcist, and acolyte. In 1972 the minor orders, now called 'ministeria', were reduced to two, lectors and acolytes alone surviving; to them were assigned the former duties of the subdeacon. The minor orders surviving in the E Church are those of lector, cantor, and subdeacon.

Minor Prophets, the authors of the twelve shorter prophetic Books of the OT. as contrasted with the three Major Prophets (q.v.). They are:

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Minor seminary, n. a school of college for training persons to become priests, ministers, or rabbis.
## Minor Precedent

**minorite**

Franciscan friar

**minister**

Church of a monastery; name given to some large or important churches.

**miracle**

Marvellous event due to supernatural agency; remarkable occurrence. Founded on Old or New Testament history, or the legends of the saints.

### Miracles in the Old Testament

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<td>Feeding the five thousand</td>
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<td>Ex. 4:3; 7:10; 7:12; 14:21; 15:25; 17:6.</td>
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<td>2. By Joshua: Jos. 3.; 4.; 6.; 10:12.</td>
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<td>8. By Isaiah: 2 Kn. 20:9;</td>
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## Miracles Narrated in the Glorious Quran:

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<td>1.1 Saved from the fire: “We said: ‘O fire, be cool and safe for Abraham.’” (21: 69)</td>
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<td>1.2 Given posterity in his old age: “Praise be to Allah Who has given me, in my old age, Ismael and Isaac!” (14: 39)</td>
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<td><strong>2. Isma’il: Saved from slaughter:</strong></td>
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<td><strong>3. Jacob: Regained sight by Joseph’s shirt:</strong></td>
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<td><strong>4. Joseph: Restored his father’s sight:</strong></td>
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<td>11.1 Parting of the sea: “We divided the sea to bring you through and We drowned the people of Pharaoh in your sight” (2:50)</td>
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<td>11.2 Shadowed by a cloud: “We overshadowed you by clouds” (2:57)</td>
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<td>11.4 Holding up the mount: “... and We held the Mount above you...” (2:63)</td>
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<td>11.5 Reviving a dead by a cow: “... Strike him with part of it. Thus Allah brings the dead to life and shows you His Signs that you may understand.” (2:73)</td>
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<td><strong>12. Zachariah:</strong></td>
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<td><strong>13. Jesus son of Mary (`Isa ibn Maryam):</strong></td>
<td>13.1 Born without a father: “The example given by Allah in creating Jesus is just as that given by Him in creating Adam. He created him from dust, and said to him: ‘Be!’ and he was.” (3:59)</td>
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<td>13.2 Spoke in the cradle: “They said: ‘How can we talk to a child in the cradle!’ He said: ‘I am a servant of Allah...’” (19:29-30)</td>
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<td>13.3 Creates by Allah’s will: “… I shall give a piece of clay the shape of a bird and blow into it to become a bird by Allah’s will...” (3:49)</td>
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<td>13.4 Heals the sick by Allah’s will: “I shall heal the born blind, and the leprous...” (3:49)</td>
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<td>13.5 Raises the dead by Allah’s will: “… and raise the dead by Allah’s will...” (3:49)</td>
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<td><strong>14. Muhammad: The Quran: the Everlasting Miracle:</strong></td>
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1- Ibrahim: 1:1 Anf 3 Dala: "Fala nay tar kowrisa wasila ala ezairim")
2/1 2 Zerq 3 Dala: "Ahgua: lal dhii wasila li ala akber Ismahiel bisah..."
3- Ismahiel: Anf 3 Dala: "Wasila tallime' nour..."
4- Yusuf: 12:44 Yusuf: ala akher ina bi takatib..."
5- Yusuf: 12:48 Yusuf: ala akher esna ala wasila abibli..."
6- Ismahiel: 37:145 Ismahiel: "Fsaida ala abibli wasilan siyim..."
7- Yusuf: 10:55 Yusuf: ala akher biyal babobi laf..."
8- Yusuf: 43:12 Yusuf: ala akher 18:36 Yusuf: ala akher..."
9- Ismahiel: 26:26 Ismahiel: "Wa ziru nadda lafi bissan lafit..."
10- Ismahiel: 26:22 Ismahiel: "WadaICollection..."
11- Yusup: 26:10 Yusup: anf 3 Dala: "Ala akher biyal abibli..."
12- Yusuf: 73:10 Yusuf: "Wada ICollection..."
13- Ismahiel: 73:10 Ismahiel: "WadaICollection..."
14- Ismahiel: 73:10 Ismahiel: "WadaICollection..."
miracles of the prophets, see prec.
miraculous, adj. of the nature of a miracle; done by supernatural power, very wonderful, able to perform miracles
miraculously, adv.
miraculosity, n. the state of being miraculous
Miriam, (B.), Sister of Aaron and half-sister of Moses. She watched over the ark in which the infant Moses was, and summoned her mother as nurse to the child. She was a leader in the dancing and music making with which the Israelites celebrated their miraculous passage of the Red Sea. With Aaron she criticized Moses both for his leadership in the wilderness and for taking an Ethiopian wife, for which disloyalty she was afflicted with leprosy and temporarily expelled from the camp. (Ex. 15; Num. 12; 20)

misbegot, misbegotten, adj. Unlawfully begotten
misbelief, n. belief in the false doctrine
misbelieve, vi. to believe wrongly or falsely
misbeliever, n. one who misbelieves
mischief, mischief, mischief, adj.
1. An ill consequence: OT. “They conceive mischief, and bring forth vanity, and their belly prepareth deceit.” (Job 15:35)
mixed chalice

of light whose cult spread from India in the east, to as far west as Spain, Britain, and Germany. In the 3rd and 4th centuries AD, the cult was the chief rival to the newly developing Christianity. According to myth, Mithra was born, bearing a torch and armed with a knife, beside a sacred stream and under a sacred tree, a child of the earth itself. He soon rode, and later killed, the life-giving cosmic bull, whose blood fertilized all vegetation. As god of light, Mithra was associated with the Greek sun god Helios, and the Roman Sol Invictus.

In Persian religions, Mithra was the sun god. Sunday was dedicated to Mithra, (lord), and was given the title "The Lord's Day"
mixed marriage

wine with ceremonial addition of water for the Eucharist.

mixed marriage, one between persons of different religions or races.

The Moabitess, a woman of Moab: (B.), “Ruth the Moabitess, the wife of the dead...” (Ru. 4: 5)

Moabitess, a woman of Moab: (B.), “Ruth the Moabitess, the wife of the dead...” (Ru. 4: 5)

Modernism

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Modernism, n. any of several movements variously attempting to redefine Biblical and Christian dogma and traditional teachings in the light of modern science, historical research, etc.: condemned in the RC Ch in 1907 as a negation of faith.

Modern Hebrew, Hebrew as spoken and written in post-Biblical times.

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Modernism, n. any of several movements variously attempting to redefine Biblical and Christian dogma and traditional teachings in the light of modern science, historical research, etc.: condemned in the RC Ch in 1907 as a negation of faith.
1. Dynamic (Adoptionist) Monarchianism held that Christ was a mere man, miraculously conceived, but constituted the Son of God simply by the infinitely high degree in which he had been filled with divine wisdom and power. This view was taught at Rome about the 2nd cent. by Theodotus, who was excommunicated by Pope Victor, and taught somewhat later by Artemon, who was excommunicated by Pope Zepherinus. About 260 it was again taught by Paul of Samosata. It is the belief of many modern Unitarians.

2. Modalistic Monarchianism took exception to the "subordinationism" of some of the Church Fathers and maintained that the names Father and Son were only different designations of the same subject, the one God, who "with reference to the relations in which He had previously stood to the world is called the Father, but in reference to His appearance in humanity is called the Son." It was taught by Praxeas, a priest from Asia Minor, in Rome c. 200.

Mohammedanism, n. see MONASTICISM
Monarchianism, n. a Christian heresy that developed during the 2nd and 3rd centuries. It denied the doctrine of an independent, personal subsistence of the Logos, affirmed the sole deity of God the Father, and thus represented the extreme monotheistic view.

Two types of Monarchianism developed: the Dynamic (or Adoptionist) and the Modalistic (or Sabellian):
monogenism

monist, n. believer in monism, see prec.

monistic, -cal, adj. relating to monism, (q.v.) monism

monk, n. (Christianity), member of community of men living apart from the world under vows of poverty, chastity, and obedience.

monastery, n. house for monks, or (rarely) nuns

monastic, n.& adj. a monk; MONASTERIAL

monasticism', n. (Christianity) the corporate monastic life or system of living.

monasticism', n. (Islam): monasticism does not exist in Islam; and the word is mentioned only once in the: (Q.), "...and after them, We sent Jesus, son of Mary and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. They invented monasticism, which We did not ordain for them, seeking to please Allah, but they did not observe it properly. And We shall give those of them who believe their reward; yet, many of them are transgressors."

monism, n. (Philos.) the doctrine that there is only one ultimate substance or principle, whether mind (idealism), matter (materialism), or some third thing that is the basis of both. It is incompatible with the Christian belief in a radical distinction between the various grades of being and the three Persons.
Monothelitism

monotheist, n. one who believes in one God only.

monotheistic, ~cal, adj. relating to monotheism.

Monothelitism, n. a 7th-cent. heresy confessing only one will in Christ though he has two wills. Under the auspices of the Emp. Heraclius a formula seemingly acceptable to both Monophysites and Chalcedonians was produced in 624; it asserted two natures in Christ but only one mode of activity or 'energy'. When Sergius, Patr. of Constantinople, wrote to Pope Honorius I, c. 634, the Pope in his reply used the unfortunate expression 'one will' in Christ, which henceforth replaced the 'one energy'. The Ecthesis issued by Heraclius in 638, forbade the mention of one or two energies and admitted only one will. It was accepted by the two Councils at Constantinople but rejected successive Popes. The controversy was finally settled in 681 when the Third Council of Constantinople proclaimed the existence of two wills in Christ, Divine and human, to be the Orthodox faith.
Monseigneur, n. [Fr. lit. my lord mon, my seigneur, lord] a French title of honour given to persons of high birth or rank, as princes, or to important church officers, as bishops, cardinals, etc.

monstrance, n. also called ostensorium, in the RC Ch. and some other churches, open or transparent vessel with gold or silver frame, in which the Host is exposed for veneration. Both names are derived from Latin words (monstrare, astendere) mean “to show”.

month of Abib, (B.), the first month of the Jewish year: OT. “This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Ex. 12: 2)

Month of Ramadan, (Q.), the month in which the Qur’an was first revealed, see Ramadan

moon, n. Title of the 54th Surah in the (Q.): “The moon will split asunder as the hour draws near.” (54: 1)

moon, eclipsed, (Q.), “When eye sight is bewildered, and the moon is eclipsed, and the sun and the moon are brought together, on that day man will say: ‘Whither to flee! No refuge! To your Lord is the recours that day.’” (75: 7-12)
Mormon was a literate but unschooled lad from a large family, and his neighbours at Palmyr, N.Y., remembered him as a diviner who dug for buried treasure.

One day in the woods, at the age of 14, Joseph Smith experienced an intense spiritual revelation of God and Jesus Christ. In 1827 he claimed that an angel had directed him to buried golden plates containing a history of the American Indians that described them as descendants of Hebrews who centuries earlier had sailed to North America by way of the Pacific. This Book of Mormon, he translated from "reformed Egyptian" with the aid of special stones he called the Urim and Thumim. Published in 1830, the book was offered by him as scientific evidence of his divine calling. Most non-Mormon scholars, however, regard the book as a potpourri of local legends of Indian origin, fragments of autobiography, and current religious and political controversies (especially that connected with the Anti Masonic movement), all transformed with remarkable ingenuity into a religious document.

Smith claimed that the church he organized on April 6, 1830, at Fayette, N.Y., restored the ancient, primitive Christian religion. The converts it attracted in ever-increasing numbers during the next decade followed him from New York to Ohio, Missouri, and Illinois. But they were forced to press continually westward in search of economic opportunity and freedom from persecution. Their successive neighbours were suspicious of the unorthodox cooperative society ruled by an ecclesiastical oligarchy. Non-Mormons were particularly hostile towards the rumoured practice of polygyny. Although Smith's revelation on this subject was not made public until 1852, nor is it supported in the Book of Mormon, there is evidence that he may have married as many as...
Mormon as 50 wives. Publicly, however, he acknowledged only his first, Emma Hale Smith, who bore him nine children.

The young prophet governed his people by announcing periodic revelation on widely divergent matters. He combined elements of Jewish and Christian mysticism with the goal of papetal prosperity and sought to establish Mormonism as a complete way of life.

In 1839 Smith finally led his flock to Commerce, Illinois, which he renamed Nauvoo. Mormon faithful quickly followed, and the population reached 20,000 making it the largest city in Illinois. Smith served as its mayor and commanded the Nauvoo Legion, a part of the state militia, gaining a reputation as one of the West's most illustrious citizens.

In February 1844, when he announced his candidacy for the US presidency, however, suspicion and rivalry began to close in upon him. A handful of Mormon dissenters attacked him in their opposition newspaper on grounds polygyny and political ambition. Smith thereupon ordered their press destroyed. Threats of mob violence followed; after the prophet called out troops to protect Nauvoo, he was charged with treason and imprisoned, along with his brother Hyrum, in the Carthage city jail. Despite promises of protection from the governor, Thomas Ford, on June 27 a mob of armed men with blackened faces stormed the jail and murdered the brothers.

Smith was thus elevated to martyrdom. His church was divided, the majority, led by Brigham Young, migrating to Great Salt Lake in Utah. A smaller group, which settled in Independence, Mo., was led by the eldest of Smith's four surviving sons.

Although in the late 20th century nearly 80 percent of the church's more than 5,000,000 members lived in the United States, Mormonism has also spread to Latin America, Canada, Europe, and parts of Oceania.

The doctrine affirms that God has evolved from man and that men might evolve into gods, that Persons of the Trinity are distinct beings, and that human souls have preexisted. Its founder claimed to have received from an angel, Moroni, golden plates from which, with the use of special stones set in silver bows, he translated the Book of Mormon. Three associates solemnly testified that they, too, saw both the plates and the angel Moroni, and thereafter they and other converts frequently claimed visions and revelations.
Mormon, Book of (Christianity), work accepted as holy scripture, in addition to the Bible, in the Church of Jesus Christ of Latter-day Saints. First published in 1830 in Palmyra, N.Y., it was thereafter widely reprinted and translated. Mormons hold that it is a divinely inspired work revealed and translated by the founder of their religion, Joseph Smith. The Book of Mormons relates the history of a group of Hebrews who migrated from Jerusalem to America about 600 bc, led by a prophet, Lehi, when Jesus appeared, he taught the history and teachings which were abridged and written on gold plates by the prophet Mormon. His son, Moroni, made additions and buried the plates in the ground, where they remained about 1,400 years, until Moroni, a resurrected being or angel, delivered them to Joseph Smith; subsequently Smith returned them to Moroni. Non-Mormon critics disagree in their opinions as to the origin of the book; some critics believe that solely Joseph Smith wrote it. Another theory, now discredited, claimed that a clergyman, Solomon Spaulding, based it on the manuscript of a novel.

The Angel Moroni Appears
1. Born and hidden: "...when she saw him that he was a goodly child, she hid him three months." (Ex. 2:2)

2. In an ark and by the river: "... she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." (Ex. 2:3)

3. Taken by Pharaoh's daughter: "...and when she saw the ark among the flags, she sent her maid to fetch it." (Ex. 2:5)

4. Kills an Egyptian: "... he slew the Egyptians, and hid him in the sand." (Ex. 2:12)

5. Escapes to Midian: "Moses fled from the face of Pharaoh, and he sat down by a well." (Ex. 2:15)

6. God spoke to him: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses,..." (Ex. 3:4)

7. God sends him to Pharaoh: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Ex. 3:10)

8. Returns to Egypt: "And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt" (Ex. 4:20)

9. Aaron's staff turns to a serpent: "When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." (Ex. 7:9)

10. Stretches his hand over the sea to split it: "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it..." (Ex. 14:16)

11. Water from the rock: "...and thou shalt smite the rock, and there shall come water out of it, that the people may drink." (Ex. 17:6)
8. Throws his staff: "And We inspired Moses: 'Throw your staff! And it swallowed up their false works.'" (7:117)

9. Smites the sea: "Then We inspired Moses, saying: 'Smite the sea with your staff!' And the sea parted, and each side became as high as a mountain." (26:63)

10. Smites the rock: "We said: 'Smite the rock with your staff. And twelve springs gushed out from it, and each tribe knew its drinking-place.'" (2:60)

11. Orders his people to slaughter a cow: "Moses said to his people: 'Allah commands you to slaughter a cow!'" (2:67)
Mother

(Christianity): a title of the BVM. The word was used by the Greek Fathers from Origen onwards and became a popular term of devotion. In 429 it was attacked by the Nestorians as incompatible with the full humanity of Christ. It was defended by St. Cyril of Alexandria and upheld at the Councils of Ephesus (431) and Chalcedon (451). Its orthodoxy was then generally accepted.

Mother of Harlots, see BABYLONIA

Mothers of the believers, (Q): the wives of the Prophet Muhammad:

"The Prophet cares for the believers more than they can care for themselves, and his wives are their mothers.” (33: 6)

Mother of Harlots, see BABYLONIA

Mother Sunday, MOTHERING, see prec.

Mother of all living, (B) (OT): Eve: “And Adam called his wife’s name Eve; because she was the mother of all living.”

Mother of God, (Theotokos) the God-bearer,

Moslem

Moslem, see MUSLIM

mosque, n. see MASJID

Most High, The, Title of the 87th Surah in the Qur'an.

mother, n. a female parent

mother, n. (Christianity): a female head of religious house or other establishment

mother-church, the church from which others have sprung; a principal church.

Motherhood, n. state of being a mother

motherhouse, n. RC Ch. a monastery or other religious house from which one or more additional religious houses have been founded; the headquarters of a religious community.

Mothering, n. (Christianity): rural English custom of visiting the mother church or one’s parents on Mid-Lent Sunday.

Mother-in-law, n. mother of one’s husband or wife; father’s wife.

Mother, forster, FOSTER MOTHER

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Mother of God, (Theotokos) the God-bearer,

Name and Status at Marriage

1. Khadijah: widow twice
2. A’ishah: not married
3. Saudah bint Zam’ah: widow of Sakran
4. Hafsah bint Umar: widow of Khunais (Badr martyr)
5. Zainab bint Khuzaima: widow of Ubaidah (Badr martyr)
6. ‘Um Salamah (Hind): widow of Abdullah (Uhud martyr)
7. Zainab bint Khuzaima: widow of Ubaidah (Badr martyr)
8. Guwayriya bint Harith: widow of Misafi’ ibn Safwan
9. Safiyyah bint Hayy: widow of Kinanah ibn Hakik
10. ‘Um Habibah (Ramlah): widow of Ubaid Allah
Muhammad, the thoughtful youth, was not to pay any attention to idolatry, as if he was being prepared to receive a Message that would change the face of history. He was loved and admired by his people who called him the “Trustworthy”. He was also characterized by wisdom which manifested itself when the Quraishites were at variance with each other concerning those who would replace the Black Stone after the Kaabah had been rebuilt; and they chose him to arbitrate. He advised that the Black Stone would be put by him on a cloth to be held by the different branches of Quraish, thus all the Qurashites participated in replacing the Black Stone.

The last Prophet and Messenger of Allah. Posthumous son of Abdullah Ibn Abdul Muttalib of the noblest Arab tribe of Quraish. He was born at Makkah fifty-three years before the Hijrah. It was his practice to retire for meditation to a cave in the Hill of Hirá, where the first revelation came to him when he was forty years old. After his spending ten years in Makka suffering the persecution of the disbelievers, Allah permitted him to immigrate to al-Madinah (June 20th, 622 AD.) where he continued to receive the Revelation for another ten years. His name is mentioned in the Qur'an four times:

1. A human being: “Muhammad is but a Messenger, preceded by other messengers; if he dies or is killed, will you turn back on your heels? And those who turn back on their heels will cause no harm to Allah, and Allah will reward the thankful.” (3:144)

2. The last Prophet: “Muhammad is not the father of any man of you, but he is the messenger of Allah and the last of the Prophets” (33:40)

3. Belief in the last revelation: “The believers who do good works and believe in the truth of their Lord which is being revealed to Muhammad, Allah forgives their sins and gives them peace of mind.” (47:2)

4. Attitude of Muhammad and the companions: “...they are hard against the disbelievers and merciful among themselves” (48:29)

Mother

Mother Superior, see MOTHER

MSgr, (abbr.) MONSIGNOR

Mu’wiyah, (In full, Mu’awiya ibn abi Sufyan). First Omayyad Chalif who took over after the struggle between him and the fourth of the Rashidun Chaliphs, Ali ibn abi Taleb.
Muhammad

Muhammad Abdou (1848-1905), Egyptian Imam, one of the most prominent Muslim Imams, and the celebrated religious and social reformer of recent times who strove against ignorance, both in religion and in life generally. The Imam was graduated from al-Azhar University in 1877, and was influenced by Jamal ad-Din al-Afghani during the latter's stay in Egypt. He took part in the Urabi Revolution and in the fight against the British invaders; he was banished to Paris where he, and al-Afghani, issued the revolutionary magazine al-Urwa al-Wuthqa (The Unfailing) which was smuggled to Egypt, India, and other countries. He was permitted to return to Egypt (1888), where he was appointed 'Qadi' (Judge). He became the 'Mufti', q.v. of Egypt (1899) and continued his religious and social reforms. One of his most important works is Risalat at-Tawhead (The Oneness Message).

Muhammad al-Baqir, (b. an. 113 - A.H. 692). Fifth Imam of the Shi'a Muslims. He is the son of Ali Zein al-'Abidin, grandson of al-Hussein, and great grandson of Imam Ali ibn Abi Taleb. See ETHNA 'ASHARIYA.

Muhammad al-Baqir
Muhammad

Muhammad

Muhammad Ali Pasha, (b. 1769, Albania-d.1849, Egypt). Head of the royal Egyptian dynasty that lasted from the beginning of the 19th century to the middle of the 20th century. Muhammad Ali came to Egypt as an Ottoman soldier with the contingent to fight the French Imperial troops in Egypt. His political skills made the Egyptians proclaim him in 1805 as 'Wali', (governor of Egypt). He put an end to the Mameluk rule in Egypt, then started the building of Modern Egypt; the irrigation system was developed; new agricultural crops were brought to Egypt such as cotton; new industries were established; new fleet was built together with a new powerful army; new schools of medicine, engineering, veterinary etc. were opened; students were sent to Europe for scientific studies; and so on. Muhammad Ali extended his dominions as far as the Sudan, the Hijaz, Greece, and Syria; his armies defeated the Turkish forces inside the Ottoman territories, and the Ottoman fleet joined his forces against the Turks. Such developments drove the Western powers to intervene and forced him to accept the rule of Egypt for him and his posterity, and the rule of Syria for his life time.

Egyptian Dynasty founded by Muhammad Ali

02. Ibrahim Pasha 1848-1849
03. Abbas Helmi I 1848-1854
04. Sa’id Pasha 1854-1863
05. Khedive Isma’il 1863-1879
06. Khedive Tawfiq 1879-1892
07. Abbas Helmi II 1892-1914
08. Sultan Hussein 1914-1917
09. King Fu’ad I 1917-1936
10. King Farouk I 1937-1952
11. King Fu’ad II 1952-1953

Muhammad the Conqueror, also called (Muhammad II) (1432-1481), Conqueror of Constantinople (1453). He became a Sultanate twice; he was the fourth son of Murad II who abdicated the Sultanate to Muhammad, though he was still a boy of 12 years. This fact aroused the covetousness of the king of Hungary, the pope, the Byzantine Empire, and the Venetian Kingdom. They launched a crusade that reached Varna (Bulgaria). Muhammad appealed to his father who defeated them in Varna on 10.11.1444. On the death of Muhammad’s father Murad II, in 1451, Muhammad became Sultan for the second time, conquered Constantinople, and was proclaimed "Lord of the two lands and the two seas", i.e. Anatolia and the Balkan, and the Aegean and Black Seas. He sent military
Muharram

expeditions that conquered the Balkan, Hungary, Rhodes Island, Moldavia, and reached Otranto, South of Italy. Of all the Ottoman Sultans, Muhammad was the most cultured, enlightened, and learned. He established libraries, churches, and synagogues; and encouraged scientific and cultural seminars.

Muhammad al-Fatimi (930-975), the most powerful Fatimid Caliph who expanded the Fatimid territories from North Africa (Morocco, Algeria, and Tunisia) to the East. He soon annexed Sicily, and sent his armies under Johar the Sicilian to conquer Egypt. He built Cairo which became the capital of the new Fatimid Caliphate which, during his life time and that of his son al-Aziz, reached Syria and continued till the second half of the 11th century AD.

Mysticalness, n. state of being Mystic.
mythus, n. see MYTHICIST

mythist, n. see MYTHICIST

mythogenesis, n. the production or origination of myths

mythographer, n. a writer or narrator of myths

mythography, n. representation of myths in art; collection or description of myths

mythologer, n. see MYTHOLOGIST

mythologian, n. see MYTHOLOGIST

mythologic, ~al, adj. relating to mythology; fabulous

mythologically, adv. Fabulous; miraculous

mythologise, ~ze, vt. interpret or explain the mythological character of; to render mythical

mythologiser, ~zer, n. interpreter or inventor of myths

mythologist, n. one versed in mythology; the study of myths

mythology, n. a body of myths; the scientific study of myths

mythology, comparative, the science that investigates myths and seeks to relate those of different peoples

mythomania, n. lying or exaggerating to an abnormal extent

mythomaniac, n. one who is indulged in mythomania

mythopoeic, adj. MYTHOPOETIC

mythopoet, n. myth-maker; a writer of poems on mythical subjects

mythos, n. [Gk.] MYTH

mythopoetic, adj. myth-propagandist

mythus, n. [L.] see MYTH
The Book of Nahum, a Hebrew prophet; practically nothing is known of his history; (see next entry).

Nahum², Book of: a Book of the OT. It predicts the fall of Nineveh (612 B.C.), regarded as so imminent that the Book is usually dated shortly before this event.

Najaf, (al-Ashraf), One of Iraq's two holy cities (the other is Karbala'), whose mosque contains the tomb of Imam Ali ibn Abi Talib, cousin and son-in-law of the prophet Mohammad, fourth Muslim Caliph, and held later by the Muslim Shiites to be their Imam. (al-Ashraf) means Star, see Star, the Najm, al, [Ar. Star] see Star, the Najmuddin Ayyub, Father of the famous Muslim leader Salahuddin, (known in the W. by Saladin). In the 12th cent. Ayyub took service under the Seljuk Turkish rulers of Iraq and Syria. Appointed governor of...
Names of Allah, The Beautiful: (Q.)

The Names of Allah in Islam are but adjectives or attributes qualifying Allah the Almighty. In Arabic there is no grammatical difference between "names" and "adjectives" for both are nouns. Such adjectives or attributes that enable man to grasp a concept referring to the Supreme Being Who is described in the Qur'an as "Anything can by no manner of means be likened to Him.". Hence, no human attribute can be ascribed to Him except in a figurative way. Though there are such numerous names and attributes, the name "Allah" stands unique without any synonym in any other language. These attributes are divided into:

1- Attributes of Sublimity: They are expressive of the aspects of "Justice".
2. Attributes of Beauty: They are expressive of the aspects of "Mercy".

Following are the Ninety Nine Beautiful Names of Allah which imply His attributes:

1. "Allah has the most Beautiful names, call Him by them" (7:180)
2. "Say to mankind: 'Call Him by Allah or by the Rahman or by any other name from among His Most Beautiful Names.'" (17:110)
3. "Allah! There is no god save Him. He has the Most Beautiful names" (20:8)

Names

Damascus, Ayyub and his brother Shirkuh united Syria in preparation for war against the crusaders. After his death in 1173, his son Salahuddin took over the task of uniting the Moslem Arab World and defeated the crusaders. The Ayyubid Dynasty is named after him.

name day,

The feast day (f. d.) of a saint.

hame day, the feast day (f. d.). of a saint.
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<td>51 The True Al-Haqq</td>
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<td>03 The King Al-Malik</td>
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<td>58 The Beginner Al-Mubdi*</td>
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<td>09 The Compeller Al-Jabar</td>
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<td>32 The Clement Al-Halim</td>
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<td>33 The Great Al-'Azmí</td>
<td>83 The Owner of All Malik'l-Mulk</td>
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<td>34 The Forgiver Al-Qafír</td>
<td>84 The Sublime and Munificent</td>
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<td>35 The Rewarding Ash-Shakur</td>
<td>85 The Just Al-Múqísí</td>
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<td>God</td>
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<tr>
<td>God blessed for ever</td>
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<tr>
<td>Governor</td>
<td>Mat. 2:6</td>
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<tr>
<td>Head over all things</td>
<td>Eph. 1:22</td>
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<tr>
<td>Heir of all things</td>
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<tr>
<td>High priest</td>
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<tr>
<td>Holy, the most</td>
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<td>Holy One</td>
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<tr>
<td>Horn of Salvation</td>
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<td>I AM</td>
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<td>Jehovah</td>
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<td>Jesus</td>
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<td>Just One</td>
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<td>King of Israel</td>
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<td>King of the Jews</td>
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<td>King of the kings</td>
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<td>Isa. 33:22</td>
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<td>Light of the World</td>
<td>John 8:12</td>
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<td>Light, True</td>
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<tr>
<td>Lion of the tribe of Judah</td>
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<td>Lion of the tribe of Zion</td>
<td>51 Lord</td>
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<td>Lord God</td>
<td>Rev. 15:3</td>
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<td>Lord of all</td>
<td>Acts 10:36</td>
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<td>Lord of Glory</td>
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<td>Lord of lords</td>
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<td>Lord our Righteousness</td>
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<td>Messiah</td>
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<td>Mighty God</td>
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<td>Mighty One of Jacob</td>
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<td>Son, my beloved</td>
<td>Mat. 3:17</td>
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<td>Son, only-begotten</td>
<td>John 1:14</td>
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Nathanael (B.), a Disciple of Jesus NT
nations

"Jesus saw Nathanael coming to him, and said of him, behold an Israelite indeed, in whom is no guile" (John 1:47)

Probably the same person as Bartholomew.

national virtues, see cardinal virtues

nature (Islam): Man’s essential qualities: Q.)

nature worship, worship of natural forces, phenomena, etc

Naumburg Convention (1561) a meeting of princes and representatives of German protestant leaders held at Naumburg with a view to securing doctrinal unity of which the Lutherans and the Calvinists were unable to agree.

natural theology, see God save the King National Council (of Evangelical Free Churches) an association of the Free Churches, founded in 1896 for mutual consultation, cooperation, and witness. In 1940 it was merged in the Free Church Federal Council.

Naumburg

Natural Law (Theol. Context): the law implanted in nature by the Creator, which rational creatures can discern by the light of reason. Modern philosophers have largely abandoned this theory

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different episodes in the Gospel; most known are the following:

**Church of the Annunciation**: which houses the Grotto of Annunciation, where archangel Gabriel appeared to Mary with the news that she would become the mother of Jesus; **Gabriel's Church**, which is placed where the Greek Catholics believe that the Annunciation took place; **Church of Joseph**, the place of his carpentry shop; **Mensa Christi Church**, where Jesus dined with the Apostles after his resurrection; **Synagogue Church**, where Jesus preached; and **Basilica**, of Jesus the Adolescent.

The history of the city developed as follow:

**Seventh century**: Conquered from Byzantines during the Arab conquest.

1099: Captured by the Crusaders

1187: Restored by Salahuddin (Saladin).

1517: Came under Ottoman Rule.

1730: The Franciscans built a church at the spot believed to be that of the Annunciation.

1947: Nazareth is included in the Arab Territories according to the UN resolution stating the partition of Palestine.

1948: The Israelis annexed the city together with the rest of the Arab Territories of the UN partition resolution.

10.1957: A new Nazareth is built, only for Jews. It is called Nazareth Illit (Upper Nazareth).
**Nazarites**  
more correctly Nazirites, some Israelites who were not a brotherhood, but individuals under a personal vow, some for life, as Samson, Samuel, John the Baptist, others for 30 to 60 days or even longer. The vow was the outward symbol of consecration to God, expressed by abstinence from wine and strong drink, and by allowing hair to grow long, and the avoidance of defilement by contact with a dead body. OT:  
"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, not eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation shall he there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body."  
*(Num. 6: 1-6)*  

**Nebo**  
Mount One of the peaks of the Abarim mountain east of the Jordan opposite of Jericho, either the same as Mt. Pisgah, or one of its peaks. From its top Moses saw the Promised Land: OT "And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for possession*  
*(Deut. 32:48-49)*
Nebuchadnezzar, King of Babylon:
1. King: "Nebuchadnezzar king of Babylon came up" (2 Kn. 24:1)
2. Captured Jerusalem: "And he carried out all Jerusalem" (2 Kn. 24:14)
3. Got mad: "and he was driven from men, and did eat grass as oxen, and his body was wet with dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws" (Dan. 4:33)
4. Restoration and confession: "and mine understanding returned unto me, and I blessed the Most High" (Dan. 4:34)

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Negus, [Ar. Nagashi] title of the ruler of Ethiopia (Abyssinia) to which early persecuted Muslims emigrated twice. Being pious, he welcomed and protected them from the idolatrous delegation sent by the tribe of Quraish to convince the Negus to send them back to Makkah.

Nebuzaradan, Captain of the guard in the army of Nebuchadnezzar at the capture of Jerusalem. It was he who burnt Solomon's temple and other buildings: OT "And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem" (2 Kn. 25:9)

Nehemiah, Jewish leader and cup-bearer of the Persian king Artaxerxes. Having heard of the sad plight of Jerusalem, he obtained leave to visit Palestine, arriving at Jerusalem in 444 B.C. and supervised the rebuilding of the city.
neighbour

walls. He made a second journey to Jerusalem in 432 B.C. introducing important moral and religious reforms. The story of his work is told in the book that bears his name in the Bible's OT.

1. Devise not evil: "Devide not evil against thy neighbour, seeing he dwelleth securely by thee" (Prov. 3:29)
2. Speak truth: "Speak ye every man the truth to his neighbour" (Zech. 8:16)
3. Love thy neighbour: "Thou shalt love thy neighbour as thyself" (Lev. 19:18)

neighbour

Neither die nor live, (Islam): the state of the disbelievers in hell, mentioned twice in the (Q.)"And those who prove guilty of disbelieving in their Lord, their abode will be Hell Fire in which they neither die nor live. And those who believed in Him and did good works their reward will be high ranks." (20:74-75)
Nepotism, n. the bestowal of office or patronage on one's relations. It was a frequent charge against certain Popes in the 16th cent.

Neoplatonism, n. a school of philosophy developed by Plotinus (AD. 205-270) in Alexandria, and his successors who included Proclus, lamblichus and Proclus (AD. 410-485) based on a modified Platonism, and sought to provide a sound intellectual basis for religious and moral life. In the ultimate One which lies beyond all experience, the dualism of Thought and Reality was to be overcome. This One can be known by man only by the method of abstraction. He must gradually divest his experience of all that is specifically human, so that in the end, when all human attributes have been removed, only God is left. The Neoplatonists were not, however, entirely negative, and they held that the Absolute could be reached by mystical experience. Pure Neoplatonism was essentially inimical to Christianity, but Neoplatonist influences made themselves felt on Christian theology, esp. through their diffusive impact on the whole later Roman world. See also Platonism...
Nestorianism

chaplain Anastasius preached against the use of the term "Theotokos, God-bearer", Nestorius supported him, thus raising a violent controversy. At a Council in Rome in 430, Pope Celestine condemned Nestorius's teaching, and Cyril of Alexandria was commissioned to pronounce sentence of deposition if he did not submit. The Council of Ephesus, summoned by the Emperor in 431, deposed Nestorius; and in 436 he was banished to Upper Egypt, where he died some years later (date unknown).

What he taught and how far it was heretical is disputed. After the Council of Ephesus, the Eastern bishops who refused to accept the Formula of that council gradually constituted a separate Nestorian Church with its center in Persia and the Patriarchal see at Seleucia-Ctesiphon on the Tigris. A school of Nestorian theology developed at Edessa. From the 6th cent. the Nestorian Ch. was active in missionary work and established Christian settlements in Arabia, India, and China. Under the Moslem Caliphate the Christians met with reasonably good treatment, and c. 755 the Patriarchal see was transferred to Baghdad. Afterwards the Nestorian Church. suffered drastic losses. It is still existing in Kurdistan, under the name of Assyrian Christians (q.v.)

Nero

Nero, Claudius, (AD. 37-68) Roman Emperor from AD.54. The first 8 years of his reign saw an enlightened administration and an extension of Roman power. It is related that in 64, when Nero wanted a scapegoat for the fire of Rome, he picked on the Christians. Later tradition makes him the formal author of the technique of all Christian persecutions. But he was the Caesar to whose jurisdiction St. Paul appealed, though he probably did not hear the case himself. Both St. Peter and St. Paul were probably executed at Rome in his reign.

Nero, portrait bust: in the Museo Nazionale Romano. Rome

Nescience, n. utter ignorance; AGNOSTICISM

nescient, adj. of an utter ignorant; AGNOSTIC
Nestorian Stone

Nestorian Stone, a Nestorian monument discovered in 1625 at Sign-Fu (or Sian-Fu) in NW China. It was set up in AD. 781; it records the arrival of a missionary from (Tuts'in) in 635 and gives an account of the fortunes of the Church to that date. It is the main witness to the growth of Christianity in the Far East before the 13th cent.

NEUTRAL TEXT, THE THE TYPE OF TEXT OF THE Gk. NT REPRESENTED BY THE TWO MSS, "CODEX VATICANUS" AND "CODEX SINAITICUS" AND SO DESIGNATED BY THE BIBLICAL SCHOLAR F.J.A. HORT BECAUSE IT WAS SUPPOSED TO BE LESS SUBJECT TO CORRUPTING INFLUENCES OF EDITORIAL REVISION THAN ANY OTHER.

NEW CHURCH, SEE SWEDENBORG, EMANUEL NEW CHURCH, SEE NEW (JERUSALEM) CHURCH NEW ENGLISH BIBLE

(1) PRE-REFORMATION VERSIONS:

From c. 1250 Middle English metrical versions of certain Books, esp. the Psalms, were made. In the 14th cent. anonymous translations of NT Books appeared, apparently under the influence of J. Wycliffe. The so called Wycliffite Bible exists in two versions: the earlier was probably the work of Nicolas of Herford, c. 1390; the later was probably produced under the leadership of J. Purvey. In 1407 the Council of Oxford prohibited the making of any fresh translations of the whole or part of the Bible.

(2) REFORMATION PERIOD:

The first translations made directly from the original languages were the work of W. Tyndale. His NT was printed in Germany in 1526; it was followed by the Pentateuch (1529-1530), Jonah (1531). In 1534 Canterbury Convocation petitioned Henry VIII that the whole Bible might be translated into English, and in 1535 Coverdale, M. published a complete Bible dedicated to the King. In 1537 Mathew's Bible appeared. Further revisions of the whole Bible followed: the Great Bible of 1539, the Geneva Bible of 1560 (which used verse-divisions), the Bishops' Bible of 1568, and for the RCs the Douai-Reims Bible (qq.v.)

(3) THE AUTHORIZED VERSION (AV):

In 1604 James I agreed to the suggestion that there should be a new translation of the Bible, and ordered the work to be done. The 54 revisers were instructed to take the Bishops' Bible as their basis, to retain ecclesiastical terms (Baptism for Washing) and to exclude marginal notes unless needed to explain Hebrew or Greek words. Within a generation this translation displaced previous translations and became the only familiar form of the Bible for generations of English speaking people. In the U.S.A. it is known as the King James Version.

(4) THE REVISED VERSION AND AMERICAN STANDARD VERSION:

The growth of Biblical scholarships and the changes in English usage since 1611 led to increasing dissatisfaction with the Authorized Version in the 19th cent. In 1870 a committee of revisers was appointed, to which non-Anglican
scholar was co-opted. They were instructed to introduce as few alterations in the text of the Authorized Version as possible. The NT was published in 1881, the OT in 1885, and the Apocrypha in 1895. The American Standard Version, published in 1901, incorporated into the text of the RV those renderings favoured by the American scholars who had cooperated.


In addition to translations of single Books produced in connection with commentaries, there have been private translations of the NT or the whole Bible, aimed increasingly at making the Bible intelligible to the common man. These have included the following: 1902 NT of R.F. Weymouth; 1913 NT and 1924 OT of J. Moffatt; 1945 NT and 1948-9 OT of R.A. Knox; 1958 NT in Modern English of J.B. Phillips; and two versions in non-ecclesiastical English: 1966 NT The Good News Bible Today's English Version, 1976 whole Bible both of the Bible Societies; and 1971 The Living Bible, paraphrased by K.N. Taylor. The most important Biblical translation, however, have been corporate ventures. The Revised Standard Version (NT, 1946; OT, 1952; Apocrypha, 1957) is a revision of the American Standard Version undertaken by a committee representing the major Protestant Churches of N. America. There is a Catholic edition: New English Bible (NT, 1961; whole Bible, 1970). The Jerusalem Bible (1966) is an English parallel, of a group of RCs, of La Bible de Paris, a French rendering of the original texts by members of the Dominican Ecole Biblique de Jerusalem and published in France (1948-54).

The Catholic English-Greek New Testament


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New Testament

Muhammad), about the new moons, say: ‘They are means by which mankind can indicate time and know the season of pilgrimage’” (2:189)

New Rome, A name of Constantinople, given by Constantine himself.

New Testament,
1. (Christian Theol.): The promises of God to man that are embodied in the life and teachings of Jesus;
2. The Canonical Books belonging exclusively to the Christian Church, as contrasted with those styled Old Testament, which the Church shares with Judaism; those Books tell of the life and teachings of Jesus and his followers, consisting of the four Gospels, the Acts of the Apostles, the Letters, and the Revelations of John; see also: Bible.
<table>
<thead>
<tr>
<th>Books of the New Testament</th>
<th>Newton</th>
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<tr>
<td>01. Matthew</td>
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<td>02. Mark</td>
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<td>14. 2 Thessalonians</td>
<td>2 Thess.</td>
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<td>16. 2 Timothy</td>
<td>2 Tim.</td>
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<td>17. Titus</td>
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<td>18. Philemon</td>
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<td>20. James</td>
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<td>21. 1 Peter</td>
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<td>22. 2 Peter</td>
<td>2 Pet.</td>
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<td>23. 1 John</td>
<td>1 Jn.</td>
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<td>24. 2 John</td>
<td>2 Jn.</td>
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<td>25. 3 John</td>
<td>3 Jn.</td>
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<td>26. Jude</td>
<td>Jude</td>
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<td>27. Revelation (Apocalypse)</td>
<td>Rev.</td>
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</table>

**Newton, Isaac** (1642-1727), an English mathematician and natural philosopher. He formulated the law of gravitation, discovered the differential calculus, and correctly analyzed white light. His religious convictions found expression in his *Philosophiae Naturalis Principia Mathematica* (1687). Other works by Newton include: *Optics* (1704), *Arithmetica Universalis* (1707), *The Chronology of Ancient Kingdoms Amended* (1728), and *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John* (1733). For him belief in God rested chiefly on the order of the universe. He denied the doctrine of the Trinity on the ground that such a belief was inaccessible to reason.

Nicaea

Nicaea, First Council of: (325) The first Ecumenical Council of the Christian Church, held in ancient Nicaea (now Iznik, Turkey), summoned by the Emperor Constantine I, who was an unbaptised catechumen, or neophyte, and presided over the opening session and took part in the discussions. It was the hope of the Emp. that a general Council of the Church would overcome the problem created in the Eastern Church by Arianism, a heresy proposed by Arian of Alexandria that affirmed that Christ is not divine but a created being.

The council condemned Arius, and with reluctance of some participants, incorporated the word homoousios ("of one substance") into a creed (the Nicene Creed) to signify the absolute equality of the Son with the Father. Four anti-Arian anathemas were appended to the Nicene Creed that came to be regarded as an integral part of the text. The council also attempted but failed to establish a uniform date for Easter. But among other decrees, the council decided on the proper method of consecrating bishops, the condemning of lending money at interest by clerics, and the refusal to allow bishops, priests, and deacons to move from one church to another. Socrates Scholasticus, a 5th-cent. historian, said that the council intended to make a canon enforcing celibacy of the clergy, but it failed to do so. It also confirmed the primacy of Alexandria and Jerusalem over other sees in their respective areas. The Council also reached decisions on the Melitian schism in Egypt and the Pascal Controversy, and issued 20 canons.

The traditional number of bishops present (318) is probably only a symbolic figure; between 220 and 250 is more likely.

Nicaea, Second Council of, (787), The second council of Nicaea, was convoked by the Empress Irene in 787 to end the Iconoclastic controversy, emerged by the Emperor Leo III's decree against the worship of icons. The Council declared that icons deserved reverence and veneration, but not adoration which is due to God alone, and that the honour given to the image would pass on to its
Nietzscheanism

prototype. The authority of the council was challenged in France as late as the 11th cent., partly because certain doctrinal phrases had been incorrectly translated. The Council of Nicaea was eventually accepted as the seventh ecumenical council.

Nietzscheanism, the philosophical theories of Nietzsche advocating the overcoming of both a

Nicodemus, The chief of the Jews who came to Jesus by night to enquire into His teaching, and evoked the discourse on Christian rebirth narrated in Jn. 3:1-15. He appears to have spoken in favour of Christ in the Supreme Jewish Council “Sanhedrin” (q.v.) and aie brought ointment to anoint: E j Christ's body and helped in His burial (Jn. 19:39). And: He lived among the disciples of Jesus the Messiah (Acts 6:5 & Nicanor)

Nicanor, (BJ, one of the seven original deacons chosen to look after widows in the daily charity:

Nicene Creed, Two Creeds had the same name:

1) That issued by the Nicaea First Council (q.v.) in 325, known to scholars as N, to defend the orthodox faith against Arianism, and includes the word Homoousios as a symbol of equality between the Son and the Father. Four anti-Arian anathemas were appended to it which were regarded as an integral part of the text.

2) That longer formula called the "Nicene Creed" in the Thirty-Nine Articles) which is used in the Eucharist, in both Eastern and Western churches. From the time of the Council of Chalcedon (451) it has been regarded as the Creed of the Council of Constantinople of 381. It is referred to as C.

Niche, n. recess or hollow in a wall as for a statue, etc

Nicholas, Nicolaus, one of the seven original deacons chosen (see Acts 6:5 & Nicanor)

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Nicolaitans: "Adultery, the worship of the goddess Atargatis; a doctrine that the resurrection of Christ is not a historical fact, but a spiritual reality" (I John 2:18-19).

Nietzscheanism, the philosophical theories of Nietzsche advocating the overcoming of both a
Nietzscheism, NIEZSCHEANISM, see prec. Night, the Title of the 92nd Surah in the (Q.)

"By the night as it falls and by the day as it shines and by the creation of the male and the female, your endeavours of life are diverse."

92:1-4

Nightfall, (Q.), the beginning of the night; dusk; the darkness of the night: Q. "Perform prayer from midday until the nightfall" 17:78

Night of Honour, (Q.), One of the last ten nights of the month of Ramadan, on which the Prophet Mohammad received the Call and on which the first verses of the Qur'an were revealed in Mt. Hirá': "We sent it down on the Night of Honour; and how can you know what the Night of Honour is! The Night of Honour is better than one thousand months; in which the angels and the Spirit came down, by their Lord's permission, carrying all orders. A night of Peace until the day break." 97:1-5

Nimrod, (B.), Son of Cush, grandson of Ham, and great grandson of Noah: OT, Ge. "Noah begat Ham" (10:1); "Ham begat Cush" (10:6); "And Cush begat Nimrod" (10:8) "He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord" (10:9). He built the great city of Nineveh: "Out of that land went forth Asshur, and builded Nineveh" (10:11).

The only other references to Nimrod in the Old Testament are Mic.5:6 where Assyria is called the land of Nimrod, and 1 Chron. 1:10.

There is some consensus among biblical scholars that the mention of Nimrod in Genesis is a reference not to an individual but to an ancient people in Mesopotamia. The description of Nimrod as a "mighty hunter before the Lord" is an intrusion in this context, but probably derived from some old Babylonian

Night prayer, (Islam): the last of the ordained five daily prayers; its time is due at the beginning of the night (see prayers) صلاة العشاء: (بالإسلام): آخر الصلاوات الخمسة اليومية

Night Star, title of the 86th Surah in the (Q.), "By the heaven and the night star. And how can you know what the night star is! It is the shining star. Each soul has a guardian angel"

86:1-4

Nihilism, the doctrine that Christ, in His human nature, was nothing. His essential Being being contained in the Godhead alone. It was condemned in 1170 and 1177.

Nihil obstat, [L. nothing obstructs] RC Ch. a printed phrase indicating that the publication carrying the phrase has been examined and judged free of doctrinal or moral error.

Nimbus, see Halo

Nietzscheism

threatening nihilism and a slave morality as exemplified for him in historical Christianity through a re-evaluation of all values on a basis of a will to power epitomized in his doctrine of the superman and the idea of the eternal recurrence of all things.

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Nine Signs

The staff turned into a serpent:

...he threw it, and it turned into a creeping serpent." (20: 20)

Moses' hand turned white:

And put your hand within your armpit, it comes out white without hurt. That will be another token" (20:22)

Drought and dearth of fruits:

And We punished the people of Pharaoh by successive years of drought and dearth of fruits that they might remember." (7: 130)

The Flood:

"...So We sent against them the flood..." (7:133)

Locusts, vermin, frogs, and blood:

...and the locusts and the vermin and the frogs and the blood—clear Signs." (7: 133)

Partition of the sea:

Then We inspired Moses, saying: 'Hit the sea with your staff? And the sea parted, and each side became as high as a great mountain." (26:63)

Water gushed out from the rock:

...And We inspired Moses, when his people asked him for water, to smite with his staff the rock, and twelve springs gushed out from it." (7: 160)

Raising the mountain:

And We raised the mountain above them as if it were a shade, and they thought that it was about to fall upon them..." (7: 171)

The talk of Allah with Moses:

and Allah did speak to Moses" (4: 164)

Nine Fridays

saga; however, no equivalent of the name has yet been found in the cuneiform records. In character there is a certain resemblance between Nimrod and the Mesopotamian epic hero Gilgamesh.

Nine Signs of Moses, (Islam), (Q.),

"And We gave Moses nine clear Signs" (17: 101)

St. Margaret Mary Alacoque

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8. Raising the mountain: "And We raised the mountain above them as if it were a shade, and they thought that it was about to fall upon them..." (7: 171)

9. The talk of Allah with Moses: "...and Allah did speak to Moses" (4: 164)
Nilzam (e. 954) of Nineveh.

Nineveh, fast of, see Fast of Nineveh.

Ninus, Latin name of Nineveh.

Nirvana, n. beatitude: attained by extinction of individuality and desires, with release from effects of karma (q.v.); (loosely) a blissful state.

Nineveh, The capital of Assyria and a very great city at that time. It was built on the river Tigris by Nimrod (Ge. 10:11). In 606 B.C. it was so thoroughly destroyed that when the Greek historian Xenophon passed the spot, he did not recognize it. The ruins have been discovered, and from the remains of the old royal libraries found there, a great deal of information has been gained concerning the past. OT.: 1-The Lord ordered Jonah to preach as its people became wicked: OT “go to Nineveh, that great city, and cry against it; for their wickedness is come up before me” (Jonah 1:2) 2-Jonah Denounced it: “and he cried and said: Yet, forty days and Nineveh shall be overthrown” (Jonah 3:4) 3-Its people believed: “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the smallest of them” (Jonah 3:5)

Ninian, same as Abib: the first month of the Jewish sacred year roughly corresponding to April. The Passover lamb is slain on the 14th day of Ninian. (see Months)

Nirvana, n. beatitude: attained by extinction of individuality and desires, with release from effects of karma (q.v.); (loosely) a blissful state.

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Nitrian Desert, [Gk. nitria, soda pit nitron, soda] a desert region of Egypt west of the Nile Delta including the Nitron lakes and a great assemblage of hermit settlements and is celebrated as a centre of early Christian monasticism.

Nizam, [Ar., ruler, governor] title borne by various Indian Muslim princes. The term has also been translated as "Deputy for the Whole Empire". In 1713 it was conferred on Chin Qilich Khan (Asaf Jah) by the Mughal emperor Muhammad Shah and was held by his descendants, the rulers of the princely state of Hyderabad, until the mid-20th century. The title is also known as Nizam-ul-Mulk [Ar, Governor of the kingdom].
Nizamiyya School

Ibn Ali). Persian vizier of the Turkish Seljuq sultans (1063-92), best remembered for his large treatise on kingship, Seyassat-nameh (The Book of Government; or Rules for Kings). Being a son of the revenue official for the Ghaznavid dynasty, Nizam al-Mulk entered Ghaznavid service. He soon joined the service of Alp-Arsalan, who was then the Suljuq governor of Khorasan. When Alp-Arsalan’s vizir died, Nizam al-Mulk was appointed to succeed him, and, when Alp-Arsalan himself succeeded his father in 1059, Nizam al-Mulk had the entire administration of Khorasan in his hands. His abilities so pleased his master that, when Alp-Arsalan became the supreme overlord of the Seljuq rulers in 1063, Nizam al-Mulk was made vizier.

According to the traditions, Nizam al-Mulk is said to have been one of three famous Persian contemporaries, Omar khayyam, the celebrated poet and astronomer and Hasan Sabbah, the founder of the group of Assassins, that bravely fought the crusaders. They are said to have made an agreement to help each other if either should attain any political importance.

Noah

Noachian, adj. of Noah

Noachic, NOACHIAN

Noadijah, an evil prophetess who tried to frighten Nehemiah: “and Noadiah, the prophetess and the other prophets who have tried to frighten me” (Neh. 6:14)

Nim, (B), abbr. NUMBERS

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Nízám al-Múlk, B), Gen) OCS

Son of Lamech: “When Lamech was 182 a son was born to him, whom he named Noah” (5: 28-29)

2. Lord’s favour: “But Noah found favour in the presence of the Lord” (6:8)

3. Walked with God: “Noah walked with God” (6:9)

4. The ark: “Make you an ark” (6:14)

5. God’s covenant with him: “everything on earth shall perish. But with ele I do establish My covenant” (6:17-18)

6. Drunken: “he became intoxicated and lay uncovered inside his tent. Then Ham, Canaan’s father, saw the nakedness of his father and told his two brothers outside” (9:21-22)
Noah

7. Death: "so Noah lived in all 950 years. And he died." (9:29)

8. His son was a disbeliever: "and Noah cried unto his son—and he was standing aloof—'O my son! Come ride with us, and be not with the disbelievers.'" (11:42)

9. Lived a thousand years save fifty: "And verily We sent Noah unto his folk, and he continued with them for a thousand years save fifty years and the flood engulfed them, for they were wrong-doers" (29:14)

Noah

1. A messenger and warner: "We sent Noah to his people saying: 'Warn your people before painful torture comes to them!' He said: 'my people! I clearly warn you that you may worship Allah and fear Him and obey me, that He may forgive your sins'" (71:1-4)

2. Chosen: "Allah did choose Adam and Noah and the Family of Ibrahim and the Family of 'Imran from among the worlds." (3:33)

3. Complains to Allah: "He said: My Lord! | have called my people night and day, but my call made them more repugnant; and whenever I call them that You may pardon them they put their fingers in their ears and cover themselves with their garments and persist to refuse most arrogantly" (71:5-7)

4. The ship: "Then We inspired him to make the ark under Our care and guidance." (23:27)

5. His people: "And when the people of Noah denied the messengers, We drowned them and made of them a Sign for mankind" (25:37)

6. Saved: "But they denied him. We saved him and those with him on the ark, and made them successors, while We drowned those who denied Our signs. So, ponder over the end of those who were warned." (10:73)

7. His wife disbelieved and betrayed him: "Allah gives to those who disbelieve the example of the woman of Nûh and that of the woman of Lût who were married to two of Our righteous worshippers and betrayed them. Yet, Our two righteous worshippers will avail their two wives nothing; and it will be said: 'Enter the Fire along with those who are entering.'" (66:10)
Nominalism, n. religious LEGALISM. ethical. or religious basing of conduct on the observance of moral law.

Nomism, n. religious LEGALISM.

Nomism, The doctrine of the Middle Ages (12th cent.) that universal terms have no corresponding reality either in or out of the mind, being mere necessities of thought - or convenience of language, i.e. mere words. A different form of Nominalism appeared in the 14th cent. which asserts that the universal is not found at all in reality, but only in the human mind; universals are only a way of knowing individual things. In its application to theology Nominalism denies the plurality of God's attributes and simplifies His being to such a degree that the reality of the Three Persons, which depends on formal distinctions and relations, can be accepted only on the authority of faith. It paved the way for the Scholasticism.

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nomistic
LEGALISM

nomistic, adj. based on or conforming to moral law.
non-Christian, n. & adj. one who is other than Christian.
Nonconformism, n. refusal to conform or subscribe to the Act of Uniformity in 1662, usu. applied in England to a Protestant separated from the Church of England.
Nonconformist, n. & adj. believer in Non-conformism: (see prec.)

Notre Dame, [Fr. lit. Our Lady (Mary, mother of Jesus)] a famous Cathedral in Paris; built in the early French Gothic style in 1163-1257, the west front was added in 1200-20. In full Notre Dame de Paris.

creation by the Holy Spirit.
3. Catholic is a term originally meant the universal church as distinct from the local congregations, but it came to imply the Church of Rome.
4. Apostolic implies that the church is historically continuous with the Apostles and thus with the earthly life of Jesus.

At the time of the Reformation RC theologians began to utilize them to discern the true Church among the rival Christian communions. The Tractarians employed them to demonstrate the Catholicity of the Church of England.

Notes of the Church, the four characteristic marks of the Church, first enumerated in the so-called Nicene Creed, i.e. one, holy, catholic, and apostolic.

1. The oneness or unity appears to be contradicted by the divisions in the church; but since Baptism is the rite of entry into the church, all baptized people form a single body irrespective of their various denominations.

2. The holiness of the church does not mean that all its members are holy but derives from its
Novatian [L. Novatianus] (b. c.200 Rome-d. c. 258), the second antipope in papal history. He was the first Roman theologian to write in Latin:

De trinitate "On the Trinity": which is considered his most important work, it summarizes and defends the orthodox doctrine of the Trinity against the contemporary heresies of his time.

De cibis Judaicis "Concerning Jewish Foods": in which he asserts that food laws and other prohibitions of the OT must be understood spiritually rather than literally.

De spectaculis "On Spectacles": in which he condemns Christians who attend public games.

De bono pudicitiae "On the Value of Chastity": in which he praises chastity.

He inspired the Novatian Schism (see next) — a break from the Christian Church by the rigorist party which Condemned the concessions given to those who compromised with those who apostatized as a result of being persecuted by emperor Decius. The Schism was named after antipope Novatian (q.v.) Traianus Decius (see next), who joined the rigorists.

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Novena, [L.], (Western Church) a period of nine days' private or public devotion, by which it is hoped to obtain some special grace.

Novice, n. (Christianity), probationary
Novicehood 531

numinous
desert. Its Title is explained by the order of the Lord to perform a census: OT: “the Lord spoke with Moses in the wilderness of Sinai in the tabernacle of the congregation...saying: Take a census of the entire assembly of the children of Israel, according to their families and clans” (Num. 1:1-2)

numinous, the special, nonrational aspect of sacred or holy reality in religious experience. The term was coined from the Latin word numen (manifestation of divine might, will, or majesty) by Rudolf Otto, a German theologian and historian of religion, in his seminal work "The Idea of the Holy" (1917, Eng. trans. 1923) "Numinous" in his usage refers to both to a special category of value and state of mind and to what is so apprehended by them. He saw the numinous as an awe-inspiring mystery, which evokes special, very intense feeling of religious dread. In the face of what is experienced as "Absolute overpoweringness," "aweful majesty," and powerful energy, the response is not only awe but also "creature feeling" —the sense of being worthless and null before the numinous reality. He further characterized this reality as the "wholly other." Yet at the same time the awe-evoking numinous is in this view a superlatively fascinating object, leading the religious man to rapturous self-surrender.

Novicehood, n. see NOVITIATE

novicate n. [Chiefly Brit.] NOVITIATE

novitiate, n. the period or state of being novice; NOVICE; the quarter assigned to religious novices

Number of the beast, the (B.), (666)
or (acc. to some MSS., 616): NT
"Here is wisdom. Let him who has the mind for it calculate the number of the beast, for it is a man's number, and his number is 666"
(Rev. 13:18).
As in both Greek and Hebrew each letter of the alphabet represents a figure, every name could be represented by a number corresponding to the sum of its letters. Many explanations have been given of the cryptogram. The most prob. is that "Nero Cesar" is intended.

Numbers, Book of (B.), The fourth Book of the OT which narrates the wanderings of the Israelites with Moses and Aaron in the
Nunhood, n. condition of being a nun

Nunciation, a nuncio's office or term of office

Nuncio, an ambassador from the pope to a foreign government

Nunery, n. a house of nuns

Nuns of the Visitation, see Visitation Order

Nuptial Mass, the wedding Mass which includes the marriage celebration and contains the nuptial blessing. Since 1960 a Nuptial Mass has been permitted at mixed marriages, though the non-RC partner may not receive Communion

Nuremberg Declaration, (1870), The statement of belief issued in Nuremberg by a group of 14 German Catholic professors and teachers, later signed by others, in protest against the decrees of the first Vatican Council on the papal claims. The signatories formed the nucleus of the Old Catholic Movement (q.v.)

Nunc Dimittis, (B.), [L. now thou lettest depart] the song of Simeon (Lu. 2:29-32) in the RC Breviary and the Anglican evening service: (NT.) Lord, now lettest thou thy servant depart in peace, according to thy word

Nunc dimitto, ² a departure or farewell, esp. from life
oath

1. God ratifies his purpose by oath: OT. "The Lord hath sworn in truth unto David - he will not turn from it." (Ps. 132:11)

2. All oaths are forbidden: NT. "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head,- because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Mat. 5:34-37)

1. Oath by human beings:

1. Joseph's brothers to Jacob: "I will not send him with you until you swear a solemn oath to me, In Allah's name, that you will bring him back to me." (12:66)

2. Joseph's brothers to the Egyptians: "By Allah! You know that we did not come to do evil in the land, and that we stole nothing." (12:73)

3. Abraham to idolaters: "By Allah! I will destroy your idols after you have turned away." (21:57)

4. The erring: "By Allah! We have surely gone astray." (26:97)

Oak Synod, see SYND OF THE OAK

Oates, Titus, (1649-1705), English renegade Anglican priest who fabricated the Papish Plot of 1678. Oates's allegations that Roman Catholics were plotting to seize power caused a reign of terror in London. The panic lasted from 1678 to 1681, and many people were executed on his false testimony. When King James II came to the throne in 1685 Oates was convicted of perjury, so he was pilloried; flogged and imprisoned. But when James was deposed in 1688 Oates was released and granted a pension. He became a Baptist in 1693, but was expelled from that church eight years later. He died in obscurity.

O-Antiphons, (also known as the Greater Antiphons). The Antiphons, each beginning 'O...', which are sung before and after the Magnificat at Vespers, according to the Roman use, on the seven days preceding Christmas Eve.
Oath

5. The righteous one to his comrade: "He said: 'By Allah! You were about to cause my ruin, and had it not been for the grave of my Lord, I would have been among those who were brought to Hell.'" (37:32-33)

6. Oath of Iblis: "He said: 'By Your Might! I will delude all of them except Your sincere worshippers among them!'") (38:82-83)

7. Disbelieve when they are exposed to the Fire: "Is this not real? They will say: 'Yes, by our Lord.' It will be said: 'Then taste the torture for your disbelief.'" (46:34)

8. Mohammad to those who deny the Hour: "Those who disbelieve say: 'The Hour will not come to us.' Say: 'No! By my Lord it will come to you!'") (34:3)

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02. "By Allah, you will be called to account for that you falsely say." (16:56)
03. "By your Lord, We shall gather them together with the devils, then We shall bring them, crouching around hell." (19:68)
04. "Those who disbelieve say: 'The Hour will not come to us'. Say: 'No! By my Lord, it will surely come to you'. He is the Knower of the Unseen—Whom an atom's weight in the heavens or on the earth does not escapes, and any other thing less or greater than that, is but in a clear Book." (34:3)
05. "By the winnowing winds - that carry rain clouds, with which they glide easily to distribute on the land - that which you are promised will come true and that the reward will take place." (51:1-6)
06. "By the Mount Tur, and by a written book available on parchment, and by the frequented House, and by the high sky, and by the disturbed sea, the torture by your Lord will surely take place without being warded off." (52:1-8)
07. "Those who disbelieve allude that they will not be raised. Say: 'No! By my Lord! you will be surely raised and then you will be told of what you did; and that is easy for Allah.'" (64:7)
08. "J swear by the Day of Resurrection; I swear by the conscientious soul, does man think that We can not assemble his bones? No! We are able to restore his fingers!" (75:1-4)
09. "By those who snatch away forcibly, and by — those who take out gently, and by those who glide over smoothly, and by those who precede swiftly, and by those who manage the affairs, on the day when the earth quakes and quakes again, hearts will be awe-stricken." (79:1-6)

A: About Mohammad:
1. The true believers: "No! By your Lord! They will not believe until they let you arbitrate their disputes and do not feel embarrassment concerning your decision and accept fully."
2. One of the messengers: "By the Qur'an of wisdom! you are one of the messengers." (36:2-3)
3. Astonishment of the disbelievers: "By... the Glorious Qur'an! They are but marvelling how a warner comes to them from among them, and the disbelievers say: 'This is a strange thing.'" (50:1-2)
4. Has not gone astray or erred: By the falling star, your fellow has neither gone astray nor erred; he is not moved in what he says by his own liking, for what he says is but inspiration"
5. Is not mad: "...By the pen and that which they write, you are not, by your Lord's grace, a madman."
6. His Lord has not forsaken him: "By the day light, and by the night as it falls, your Lord has not left or abandoned you."

B: About Resurrection and Judgement:
01. "By your Lord, We will call all of them to account."

C: About the Qur'an:
01. Arabic: "By the Book which clarifies and which We are sending down in Arabic that you may understand."
02. Revealed on a Blessed Night: "By the Book which clarifies, We sent it on a Blessed Night so as to warn you."
Oath

that it is a Generous Qur’an! “ (56:75-77)

04. Decisive Word: “By the sky that gives recurrent rain, and by the earth that splits (to grow plants), it is a decisive, not idle, Word!”(86:11-14)

D: About man’s creation and what becomes of him:

01. Disbelievers: “…By the Significant Qur’an, the disbelievers are arrogant and hostile.” (38:1-2)

02. Being replaced: “I swear by the Lord of the sun rises and the sun sets, that We are Able to replace them by others better than them and none can do that which We can.” (70:40-41)

03. Warning: “By the Moon and the Night as it withdraws, and the day as it breaks, it is one of the greatest portents that warns mankind.” (74:32-36)

04. The Ditch: “By the sky with its mansions of the stars, and by the Promised Day, and by the witness and the witnessed, woe to the makers of the fire pit!” (85:1-4)

05. Reflection: “By the heaven and the night star. ...Each soul has a guardian angel. Man should ponder over that from which he is created.” (86:1, 4, 5)

06. Thinking man: “By the Dawn, the Ten blessed Nights, the Even and the Odd of prayers, and the Night as it passes on! Are not those signs, in a thoughtful mind, worthy of being sworn by!” (89:1-5)

07. Suffering: “I swear by this Town (of Makkah) in which you (O Muhammad) are staying and by a father and his offspring, We created man to suffer!” (90:1-4)

08. Human soul: “By the sun as it rises and by the moon as it follows it and by the day that makes it bright and by the night that hides it and by the sky and its Creator and by the earth and Him Who flattened it and by the soul and Him Who perfected it so as to be aware of what is wrong and what is right, he who purifies it succeeds and he who corrupts it with sin, fails.” (91:1-8)

09. Diverse efforts: “By the night as it falls and by the day as it shines and by the creation of the male and the female, your endeavours of life are diverse.” (92:1-4)

10. Man’s form: “By the fig and the olive, by the Mount Sinai, and by this land made safe; surely We created man of the best form, then We reduced him to the lowest of the low save those who believe and do good works, and theirs is a reward unfailing.” (95:1-6)

11. Ingratitude: “By the panting chargers which strike sparks of fire when they raid in the morning raising dust and reaching the centre of the crowd; man is surely ungrateful to his Lord!” (100:1-6)

12. State of loss: “By Time! Man is in a state of loss, save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.” (103:1-3)

F: About the Truth of Religion:

“And by the Lord of the heavens and the earth, it is as true as you are speaking.” (51:23)

G: About the people of Lot:

“By your life (O Muhammad) they are so drunk that they are bewildered.” (15:72)

1- إخوة: لايهم يعطون: قال لآ أرسلت منكم حنً... (66:12) 2- إخوة: لايهم يعطون: قال لآ أرسلت منكم حنً... (67:12) 3- إخوة: لايهم يعطون: قال لآ أرسلت منكم حنً... (68:22) 4- إخوة: لايهم يعطون: قال لآ أرسلت منكم حنً... (69:27) 5- إخوة: لايهم يعطون: قال لآ أرسلت منكم حنً... (70:57)
Obedience

Obadiah, (B.), Minor Prophet. Practically nothing is known of his personal life. He wrote the Book bearing his name which is the shortest Book in the OT. It foretells the punishment of the Edomites in the coming Day of the Lord. Most modern scholars divide it into a number of sections which are variously dated from the 9th to the 5th cent. B.C. While he was the governor of Ahab's palace, he managed to hide a hundred prophets:

OT “For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water” (1 Kn. 18:4)

Obed-edom, (B.). sheltered the ark in his home for three months and received many blessings in consequence: OT “And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.” (2 Sam. 6:11)

Oath of Allegiance, to the British Sovereign taken by clergy of the Ch. of England at their ordination to the deaconate and to the priesthood and on admission to a benefice.

Obedience, n. Ecc. One of three vows taken by a religious.

Obedience, n. Ecc. esp. RC being obeyed, (sphere of) authority, district or body of persons bound to obedience (return to the obedience of Rome; not belonging to either the Roman or the
**Obedience**

**Byzantine obedience**

Obedience n. (Q.J.), a salutation of an inferior to a superior by bowing the head and body forward, with the hands extended, and their palms turned downwards:

OT. (of Joseph’s dreams): “and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf”

(37:7)

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**Obedience requested by prophets:**

1. Noah from his people: “(Bidding you): ‘Worship Allah and fear Him and obey me!’”

(71:3)

2. Hûd from Aad: “I am a faithful messenger to you, fear Allah and obey me!”

(26:125-6)

3. Sâlih from Thamud: “Do you not fear Allah! I am a faithful messenger to you, fear Allah and obey me”

(26:142-4)

4. Lût from his people: “Do you not fear Allah! I am a faithful messenger to you, fear Allah and obey me”

(26:161-3)

5. Shu’yeb from the dwellers of the wood (of Midian): “Do you not fear Allah! I am a faithful messenger to you, fear Allah and obey me”

(26:177-9)

6. Jesus (Isâ) from the Jews: “I have brought you wisdom and I have come to clarify to you that which you are at variance about. Fear Allah and obey me! Worship Allah Who is my and your Lord! This is a right path.”

(43:63-4)

(2) Obedience of the people of Pharaoh:

“Pharaoh made light of his people, and they obeyed him. They were in the wrong”

(43:54)

(3) Obedience to devils:

“The devils do inspire those who obey them to dispute with you. If you obey them, you are but ascribing partners to Allah.”

(6:121)

(4) Obedience to the great: “And they say: ‘Our Lord! We obeyed our masters and chiefs and they led us astray.’”

(33:66-7)

(5) Obedience of the believers: “...and they say: ‘We hear and we obey. Forgive us our Lord. And to You is the end (of all)”

(2:285)

(6) The great victory: “...And those who obey Allah and His messenger will be greatly triumphant”

(33:71)

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**Obedience, canonical, see canonical obedience.**

**Obedience, passive, see passive obedience.**

**obeisance** n. (B.), a salutation of an inferior to a superior by bowing the head and body forward, with the hands extended, and their palms turned downwards:

OT. (of Joseph’s dreams): “and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf”

(37:7)
obit

"Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37:9-10)

obit, n. [L. (ob.)] death; date of death; funeral ceremonies; a death anniversary, an anniversary or commemoration of a death.

obituary, n. a register of death, originally in a monastery; an account of a deceased person or a notice of his death.

obituary column, column or page in a newspaper for announcements of deceased persons.

oblate, n. & adj., a person dedicated to monastic life but not professed, or to religious life; adj. dedicated, offered up. In the early Middle Ages the term was applied esp. to children dedicated to a monastery by their parents and placed there to be brought up. Later it was widely used of laity who lived at a monastery or in close connection with it, but who did not take full religious vows. It has been adopted in the title of some religious communities in the RC Ch.

oblation, n. act of offering; a sacrifice, anything offered in worship esp. the Eucharist offering, an offering generally.

oblational, obligatory adj. of or relating to obligation.

oblations, n. (Christian usage), the term is applied to both the bread and wine offered in the Eucharist, and also to any other kind of gift presented by the faithful at Mass for the clergy, the sick, the poor, etc.

obliger, n. one who obliges.

obligation, n., binding agreement, esp. one enforceable under legal penalty, written contract or bond, constraining power of a law, peremptory duty, contract.

obligations, n. (Q.), "O believers! Fulfil your obligations" (5:1) (Quran 5:1)

obscure, n. active opposition, esp. from supposedly religious motives, to intellectual enlightenment.

obsequies, n. pl. funeral rites and solemnities.

Observants, see conventual.

OC, abbr. OLD CATHOLIC

occasional conformist, (hist.) a Dissenter who qualified for office by
Occasional Conformity Act, (1711), The Act stipulating the punishment by fine and cessation of holding the office for civil or military officers who had been obliged to receive Communion in the Ch. of England in order to qualify for Government posts, and were subsequently discovered at a Nonconformist conventicle. The Act was repealed in 1719.

Occasional offices, (BCP), the offices used only as occasion demands, e.g. Baptism: Visitation of the Sick (qq.v.)

Occasional prayers, (BCP), a collection of 11 prayers prescribed upon "several (appropriate) occasions" before the final prayers of the Litany and Morning and Evening prayer.

Occasionalism, n. Cartesian explanation of the apparent interaction of mind and matter by the direct intervention of God on the occasion of certain changes occurring in one or the other...

Occurrence, n. coincidental falling of two feasts or occasions on the same day in the ecclesiastical year, e.g. the Christmas Day with a Sunday. The feast of the higher rank is kept.

Ochino, Bernardino, (1487-1564), Italian Reformer and Protestant. convert from itinerant Reformer and influenced other radical Reformers by his controversial anti-Catholic views. After more than 30 years a strict Catholic, Ochino converted to Protestantism and hoped that Italy would embrace the Protestant cause, but when the Roman Inquisition summoned him he fled over the Alps to the Calvinists in Geneva, where he demonstrated his Protestantism by marrying. Three years later he went to England where he played a prominent part in Reformation under King Edward VI and praised the reforms of Edward and Henry VIII in his "Dialogue of the Unjust Usurped Primacy of the Bishop of Rome" (1549).

When the Catholic queen Mary I ascended the English throne in 1553, Ochino returned to Zurich. The city officials were disturbed by his tracts against the RC doctrine. of purgatory, and his trials to minimize the differences between Calvinist and Lutheran views concerning the Lord's Supper and his advocation of Polygamy as well as his opposition to the doctrine of the Trinity. He was banished and went to Poland where Polish Catholics managed to have him banished. He died from the Plague while travelling in Moravia, Czech Republic.
O Come all ye faithful, see Adeste Fideles

Occtateuch, the first eight Books of the Old Testament
Octave, (Christian Liturgy), the eighth day after a feast inclusively. The term is also used for the whole period of eight days, during which the observance of certain major feasts came to be continued. In the RC Ch only Christmas and Easter are now observed.

Odes of Solomon, a pseudepigraphical work contains 42 short Lyric hymns. They may be Christian adaptation of a Jewish work or wholly Christian in origin; in which case they were almost certainly written in Syria or Palestine in the 1st or 2nd century. It is disputed whether their original language was Syrian or Greek.

Oecumenical Councils, same as Ecumenical Councils
Oecumenical Patriarch, the title born by the Archbishops and Patriarchs of Constantinople since the 6th century.

Offerings, n. presentation in worship
Offering, (of the two sons of Adam): (Q.), "And tell them what happened to the two sons of Adam. Both of them presented offerings; the offering of one of them was accepted and the other was not..." (5:27)

Offering, (of Christ, NT. "we are sanctified through the offering of the body of Jesus Christ one for all" (Heb. 10:10)


Offerings of the Altar, (Christianity):
1. Burnt offerings: expressing consecration to God (worship).
2. Peace offerings:
Offertory

2.1 Thanksgiving;
2.2 In payment of vows;
2.3 Freewill, expressing love to God.
3. Incense offerings: expressing and aiding worship.
   Each was accompanied by a meal and a drink offering.
4. Sin offerings:
   4.1 for wrongs whose effect falls primarily on the sinner.
   4.2 trespass offerings for wrongs to others.
   These were aids to, and expressions of, repentance, showing the evil of sin against God, and the need of atonement, and the assurance of forgiveness.

Olam Hazeh

1-ظائف الكهنه (ع) "للإيادى وظائف الكهنه (ع)"
2-الأحقاف: (ع) "إيام أحد الأحقاف فسكت الوملا صاخ"
3-الكهنه (ع) "يبن لاي الذين أحلون الكهنه (ع)"

Office of Reading, the Office in 1971
Breviary which replaced Matins. It may be said at any time of the day. The main elements are a hymn, Psalms, and two Lessons or Readings, of which only the first is from the Bible

Officiant, n. one who officiates at a religious service or administers a sacrament
officiate, vi. to perform the duties of an office

Olam Haba, (Judaism): [Heb. the next world], refers to the Messianic age that will exist here on earth.

Office, Divine, see DIVINE OFFICE
Office, Holy, see HOLY OFFICE
Official, see OFFICIAL PRINCIPAL (next)
Official Principal, (Ecc. law) a judge in an ecclesiastical court.

Olam Hazeh, (Judaism): (Heb. this world], the world around us. The phrase advises the Jews to enjoy this world and not put off the pursuit of happiness of Olam Haba, q.v. This world, in Jewish tradition, is seen as a place where good deeds must be performed so as to store up credits for the life in the next world.
Old Believers

Old Believers, Russian Starover, group of Russian religious dissenters who refused to accept the liturgical reforms imposed upon the Russian Orthodox Church by the patriarch of Moscow Nikon (1652-58). The Old Believers split into a number of different sects, of which several survived into modern times.

Old Bulgarian, see Old Church Slavonic

Oldcastle, Sir John, (c. 1378-1417) distinguished soldier and martyr; leader of the Lollards, a late medieval English sect derived from the teachings of John Wycliffe. In 1413 he was accused of heresy before Convocation. He was given 40 days to repent, escaped from the Tower of London, and headed a conspiracy for a Lollard rebellion, which, however, collapsed. When captured he was executed.

Sir John Oldcastle.

Old Catholic Churches, (also known as Old Catholics), a group of W. Small National Churches consisting of Christians who believe themselves to maintain in complete loyalty the doctrine and traditions of the undivided church and who have separated from the RC Ch: 1. The Church of Utrecht (Holland), with 3 bishops, separated in 1724.
2. The German, Austrian, and Swiss Old Catholic Churches, created from those who refused the dogmas of infallibility and universal ordinary jurisdiction of the Pope as defined by the first Vatican Council of 1870, and seceded from the RC Ch. soon afterwards. They receive their Episcopal succession from the Church of Utrecht.
3. Small groups of Slav origin. National Church movements among the Poles in the USA (1897) and the Croats (1924) resulted in the establishment of separate Churches. The doctrinal basis of the Old Catholic Churches is the Declaration of Utrecht agreed upon in 1889.

Old Bulgarian, see Old Church Slavonic Old Church Slavonic, the South Slavic language used in the 9th cent. Bible translations by Cyril and Methodius are still used as a liturgical language by Orthodox Slav but extinct as a vernacular.
Old Harry

The Devil; Satan

Old Latin Versions, the Latin versions of the Scriptures in use in the Church before they were superseded by the Vulgate. The MSS. of the Old Latin differ among themselves and it was largely the desire to remedy the inconvenience arising from such differences that led St Jerome to undertake the Vulgate.

Olive

1. Symbol of peace from among fruits: “...and gardens of grapes and olives and pomegranate alike and unlike” (6:99)

2. An Oath: “By the fig and the olive, by the Mount Sinai, and by this land made safe; surely We created man of the best form, then We reduced him to the lowest of the low save those who believe and do good works, and theirs is a reward unfailing.” (95:1-6)

3. The example: “Allah is the Light of the heavens and the earth. The example of His Light is that of a niche in which there is a lamp, the lamp is in a glass, the glass looks like a shining star, the lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil almost glows forth though no fire touches it. Light upon light, Allah guides to His Light whom He wills, and Allah gives examples to mankind; Allah is Knower of all things.” (24:35)
Omayyad

Omayyah, progenitor of the Omayyads, see

Omayyad and Omayyad Caliphate

أميّة: رأس الأمويين

Omeyyad and Omeyyad Caliphate

Omeyyad, n. After Omeyyah, the great-grandfather of Mu’awiyah, the first of the Omeyyad caliphs (see prec.)

Omeyyad Caliphate1 (In Syria), (also Omeyyad.) Initiated by Mu’awiyah, who took over the Caliphate from Ali ibn Abi Talib after a struggle. It lasted 91 years and included 13 Caliphs:

الخلافة الأموية (في سوريا): أسسها معاوية الذي تولى الخلافة بعد صراع مع الإمام علي بن أبي طالب، واستمرت 91 سنة.

Omayyad Caliphate2 (Spain), (Andalusia), (also Omeyyad): started in 756 (A.H. 138) by the Omeyyad Abd ar-Rahman ad-Dakhil in Spain upon the collapse of the Omeyyads in Syria and the Establishment of the Abbasid Caliphate

الخلافة الأموية (في أسبانيا "الأندلس", بدأت سنة 756م

Olives, Mount of, highest point in the range of hills E. of Jerusalem. It appears that Christ often went there. The traditional site of the Ascension was marked by a church known as the "Imbomon" before 378. Another 4th-cent. church, the "Eleona", was built over the grotto where Christ was believed to have discoursed on the Last Things: "... and as he sat upon the mount of Olives, over against the temple..." (Mk. 13:3)

جبل الزيتون: أعلى نقطة في مجموعة السلال الواقعة شرق القدس. وظهر أن المسيح كان دائم الذهاب إلى ذلك المكان. وكانت هناك كنيسة قبل سنة 238 تعرف باسم "يمومون". واحدة من ملايين المواقع التي تقول أن فيه موقع القيامة.

Omar ibn Abd Al-Aziz, see Umar ibn Abd Al-Aziz

Omar ibn Al-Khattab, see Umar ibn Al-Khattab

Olive branch, a symbol of peace; something which shows a desire for peace or reconciliation: OT: "Thy children like olive plants round about your table" (Ps. 128:3)

زيتون، شجرة النحل، تظهر الشمعة في السلام والمصالحة: (ع.ق) "نوك ملك غروس الزيتون حول ملكنتك.

Olive branch 545

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**A) The Sufiyanids**

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<td>Mu'awiya ibn Yazid</td>
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**B) The Marwanids**

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### The Omayyads in Andalusia

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<td>Muhammad III (al-Mustakfi Bi-Llah)</td>
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<td>Hisham III (al-Mut'd Bi-Llah)</td>
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Ommiad, same as UMAYYAD
Ommiades, same as UMAYYADS
omni, comb. form: all, everywhere

prevent his brother from having children" (Ge 38:9)

One', (Christianity): (NT) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28)

One Lord, one faith, one baptism. One God and Father of all, who is above all and through all, and in you all" (Eph.4:5-6)

One', (Islam: (Q.),) 1. "Your God is the only One; there is no god save Him, the Beneficent, the Merciful' (2:163)

Onanism, n. [after Onan, son of Judah], OT. "Onan, whenever he went in to his brother's widow, spilled the sperm on the ground, to
that they may be warned with, and that they may know that there is only One God, and that the mindful may remember.” (14:32)
8. “Your God is One. And those who do not believe in the Hereafter, their hearts are denying and they are arrogant.” (16:22)
9. "Allah says: 'Do not believe in two gods, for He is but One God, so hold Me in awe.'" (16:51)
10. “Say: 'I am but a human being as you are, and I am inspired that your God is but One. And he who hopes to meet his Lord should do good work and should not ascribe partners to worship with his Lord.'” (18:110)
11. “…your God is One to Whom you should surrender; and bring good tidings to the righteous” (22:34)
12. “Our God and yours is One and the same to Whom we surrender” (29:46)
13. “You Lord is One.” (37: 4)
14. “Say: 'I am but a warner. There is no god but Allah, the One, the Almighty.'” (38:65)
15. “...Praise be to Him, He is Allah the One, the Almighty” (39: 4)
16. “On the Day when they will be brought out with nothing of them hidden before Allah—Who has Sovereignty this day? It is Allah's, the One, the Almighty” (40:16)
17. “Does he make of the gods One God? Such is wonderful!” (38: 5)
18. “You were not present when Death came to Jacob, as he asked his sons: 'What shall you worship after I am gone?' They answered: 'We will worship your God, the God of your fathers: Abraham, Ismael, and Isaac, the One God to whom we have surrendered.'” (2:133)
19. “Say: 'He is Allah, the One! Allah, the eternally besought of all! He does not beget nor was begotten. And none is equal to Him.'” (112:1)

oneness, n. being one, singleness, uniqueness, identity, unity, homogeneity

onions, (B.), OT. “... and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; and the cucumbers, and the melons, and the leeks, and the onions, and
onions, n. snake-worship
ophiolatry, n. study of snake
ophiology, n. branch of metaphysics dealing with the nature of being

Opening, the, (Q.), [Ar. Fatihah] Title of the 1st Surah in the Qur'an, also named:
* Fatihat Al-Kitab: The Opening of the Book
* Surat Al-Hamd: The Chapter of Praise
* Sabu' Al-Mathani: The Repeated Seven
* Ummu Al-Qur'an: The Essence of the Qur'an

It is held in great veneration by Muslims. It is an essential part of the Muslim worship. It is recited in each Raq'ah (i.e. one complete prostrate) in each of the five daily prayers. No solemn contract or transaction, e.g. marriage, is completed unless it is recited. It consists of Seven often Repeated Verses:

1. In the name of Allah, the Beneficent, the Merciful. *
2. Praise be to Allah, Lord of the Worlds. *
3. The Beneficent, the Merciful. *
4. Sovereign of the Day of Judgment. *
5. We worship You alone; and we ask You alone for help. *
6. Guide us to the Straight Path. *
7. The Path of those to whom You are Gracious; not those with whom You are angry; nor those who go astray. (1: 1-7)

ontological argument, n. an a priori argument for the existence of God, asserting that the idea of the existence of God implies God's existence outside the human mind. It was first elaborated by St. Anselm (1033-1109)

ontologism, a philosophical system favoured by certain Catholic philosophers in the 19th cent. The ontologists asserted that God Himself is the guarantee of the validity of human ideas; that all human knowledge, itself a mode of truth, implies an immediate intuition of uncreated Truth; and that the idea of being, which is the first and simplest idea of all, is an immediate perception of absolute Being.
Ophites

Ophites, n [f. Gk ophis, serpent], a Gnostic sect—i.e., a group of religious dualists who believed that matter was evil and the spirit good and that salvation was attained through esoteric knowledge, or gnosis. The sect flourished in the Roman Empire during the 2nd century AD. Though they were Christians, their reinterpretation of basic doctrines in terms of a radical dualism classed them as heretics. According to their elaborate system of cosmogony, the aeons (powers) that ruled over the spheres around the Earth had been begotten from an ineffable principle of Light. When the aeon Ialdaboath (Gnostic name for Yahweh, the God of the Old Testament) boasted that he alone was God, the aeon Sophia (wisdom) created man and breathed the spirit of life into man. When Sophia determined to transmit gnosis to Adam and Eve by means of the serpent, she had originally derived from the unknown God. The task of the true Gnostic was to escape his earthly prison and ascend to the highest heaven, there to reunite with the primal Light.

For the accomplishment of this heavenly journey, the Ophites used magical formulas and symbols to overcome the hostile aeons who ruled the realms separating earth from heaven. The Ophites would not admit anyone into their ranks who had not first cursed the man Jesus, for they believed in a spiritual Christ who, like the serpent, had taught the saving gnosis. Closely related to the Ophites were the Naassenes, who took their name from the Hebrew word (nahash) for serpent. They used the Gospel of Thomas, as purported collection of secret sayings of Jesus, and like the Ophites emphasized Christ's spiritual existence, referring to him as the "Living One." An extreme asceticism led to a condemnation of all earthly things as inimical to one's true nature. The Naassenes used language similar to that of the mystery religions to describe the odyssey of the Gnostic spirit from the "lesser mysteries" of carnal existence to the "greater mysteries" of ascension to the highest heaven. Also like the Ophites, they based their system on an allegorical and dualistic reinterpretation of select biblical texts.

The Ophites were a Gnostic sect who attached special importance to the serpent. In some cases the serpent was worshipped, in others regarded as a hostile powe.

The Naassenes, who took their name from the Hebrew word "nahash" for serpent, used the Gospel of Thomas, as purported collection of secret sayings of Jesus, and like the Ophites emphasized Christ's spiritual existence, referring to him as the "Living One." An extreme asceticism led to a condemnation of all earthly things as inimical to one's true nature. The Naassenes used language similar to that of the mystery religions to describe the odyssey of the Gnostic spirit from the "lesser mysteries" of carnal existence to the "greater mysteries" of ascension to the highest heaven. Also like the Ophites, they based their system on an allegorical and dualistic reinterpretation of select biblical texts.
Orange

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Oracles², (the Holy Scriptures): NT. “who received the lively oracles to give unto us” (Acts 7:38)

Oracles, Sybilline, see Sybilline Oracles

Oracular, adj. of the nature of an oracle; like an oracle; seeming to claim the authority of an oracle; delivering oracles; equivocal, ambiguous, obscure. Also oraculous (now rare).

Orange Association, see Orangism

Opus operantis, the effect of a sacrament ascribed (as by Protestants) to the spiritual disposition of the recipient.

Opus Dei, [L. the work of God] a Benedictine designation for the Divine Office

Opus operatum, (RC view). due celebration of a sacrament involving grace flowing from sacramental act

Oracles, n. the medium of divine inspiration or revelation; a response by a god; the Jewish sanctuary; the word of God; a person with an air of infallibility or great wisdom.

Oracles, the places where such utterances were usually given: OT. “And the word of the Lord came to Solomon saying: Concerning this house which thou art in building” (1 Kn 6:11-12)

Oracles, Divine utterances for man’s guidance: OT. “as if a man had inquired at the oracle of God” (2 Sam. 16:23)

Oracles, the effect of a sacrament ascribed (as by Protestants) to the spiritual disposition of the recipient.

Orange, adj. Of the Ophite communion; the Holy Scriptures): NT. “who received the lively oracles to give unto us” (Acts 7:38)

Orange, the Holy Scriptures): NT. “who received the lively oracles to give unto us” (Acts 7:38)

Orange, see Orangism

Orange Councils, two church synods held on Orange, France in 441 and 529. The first dealt mainly with disciplinary matters. The second, and by far the more important, was concerned with refuting the Semi-Pelagianism. It was attended by 15 bishops and was under the presidency of Caesarius, who sought the aid of Rome against Semi-Pelagianism, and in response Pope Felix IV had sent certain passages concerning grace and free will, drawn chiefly from the writings of Augustine and Prosper of Aquitain. The synod approved 25 of them and adopted a supplementary statement reaffirming the Augustinian doctrines of corruption, human inability, prevenient grace, and baptismal regeneration. Its decrees were later confirmed by Pope Boniface II, and they became the RC norm for doctrines on grace, predestination, and free will.
Orangeman

Orangism

Orangeman, a member of Orange Association (see Orangism).

Orangism, same as Orangism, see next.

Orangism, n. (pl. -s) [It.] semi-dramatic musical composition usu. on sacred theme performed by soloists, chorus, and orchestra, without action, scenery, or costume.

Oratorio, n. (pl. -s) [It.] semi-dramatic musical composition usu. on sacred theme performed by soloists, chorus, and orchestra, without action, scenery, or costume.

Oratorio, n. the art of the orator; rhetorical; (with cap.) one of various congregations in the RC Church, esp. the Fathers of the Oratory established by St. Philip Neri (1515-95); a church of the Oratorians

Oratorium, n. Greek Church deacon's stole.

Oratorium, n. a book of private devotions.

Oration, n. a formal speech; harangue.

Orator, n. priest of an oratory; (with cap.) a member of an Oratory.

Oratorians, the Oratory of St. Philip Neri is a congregation of secular priests living in community without vows, approved in 1575. The name probably derives from the oratory of S. Girolamo, Rome, where they held their "Exercises". The chief task of the Oratorians is to lead men to God by prayer, preaching, and the Sacraments. They lay stress on attractive services, esp. on good music; the modern "oratorio" grew out of the laudi spirituali sung in their devotional exercises.

Order

Order, n. arrangement, sequence, disposition; a religious profession or fraternity; (pl.) the several degrees or grades of the Christian ministry; religious society.

Order, n. any of the nine grades of angelic beings; for details see (Celestial Hierarchies);
Order of the Visitation

rank or grade in the Christian clergy; (usu. pl.) the position of ordained priest; a fraternity, esp. religious or knightly; holy orders, (q.v.).

Ordnance, n. a decree; a religious practice enjoined by authority, esp. a sacrament.

Ordination, n. the act of ordaining; admission to the Christian ministry by the laying on of the hands of a bishop or a presbytery.

Ordo, n. (pl. Ordos or Ordines), annual publication containing the list of offices and feasts of the RC Ch for each day of the year.

Originator, (Islam): One of the Beautiful Names of Allah, who originates creation then repeats his creation: (Q.) "Allah originates creation and repeats it; to Him you will be returned." (30: 11) أُلُهِيٗ مَنِ َالله مُحْيِيٗ (بِيَدِّي) اللَّهُ ُمَنِ َالله مُحْيِيٗ ةَالله مُحْيِيٗ ِالله مُحْيِيٗ ُمَنِ َالله مُحْيِيٗ (٣٠ :١١) Ordish, same as Ormuzd, see next Ormuzd.

Ormuzd, [Pers. Ahura Mazda, the Wise Lord, or the Living God or Lord], a later form of the name (Ahura Mazda) in early Zoroastrianism, the creator and lord of the universe, later the good principle as opposed to Ahriman, the bad.

Orthodox Church, the Eastern or Greek Church separated from Western Church in the 9th century, recognizing the Patriarch of Constantinople as head, and the national Churches of Russia, Romania, Greece, etc in communion with it.

Order of the Visitation, see Visitation Order

Ottoman Empire, see Ottoman Caliphate, Ottoman Empire, Sultans

Ottoman Caliphate, see Ottoman Caliphate

Ottoman Empire, The most extensive and most enduring Islamic state since the break up of the Abbasid Caliphate. It arose after the Mongols' devastation of most of the Islamic World. The Empire also survived the further onslaught of Timor. Beside the Arab world, the Ottoman Empire comprised Greece, the Balkans, and most of Eastern Europe. It lasted for more than six centuries.
<table>
<thead>
<tr>
<th>Sultan</th>
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</table>

(Timurid invasion) 804 1402

Muhammad I Celebi          | 805 | 1403 | محمد الأول سليمان         |
Suleyman I                  | 806 | 1403 | سليمان الأول              |
Musa Celebi (rival)         | 814 | 1411 | موسى سليمان (مند)        |
Murad II (1st time)         | 824 | 1421 | مراد الثاني (أول مرة)      |
Mustafa Celebi (rival)      | 824 | 1421 | مصطفى سليمان (مند)       |
Muhammad II (1st time)      | 848 | 1444 | محمد الثاني الفاتح (أول مرة) |
Murad II (2nd time)         | 850 | 1446 | مراد الثاني (خانت مدة)     |
Muhammad II (2nd time)      | 855 | 1451 | محمد الثاني (خانت مدة)     |
Bayezid II                  | 886 | 1481 | بايزيد الثاني             |
Selim I Yavuz               | 918 | 1512 | سليم الأول بورفور         |
Solyman II “the Magnificent”| 926 | 1520 | سليم الثاني الفاتح         |
Selim II                    | 974 | 1566 | مراد الثالث                |
Murad III                   | 982 | 1574 | محمد الثالث                |
Muhammad III                | 1003| 1595 | مراد الرابع                |
Ahmad I                     | 1012| 1603 | أحمد الأول                 |
Mustafa I (1st time)        | 1026| 1617 | مصطفى الأول (أول مرة)     |
Mustafa I (2nd time)        | 1031| 1622 | مصطفى الثاني (أول مرة)    |
Othman II                   | 1027| 1618 | عثمان الثاني               |
Murad IV                    | 1032| 1623 | مراد الرابع                |
Ibrahim                     | 1049| 1640 | إبراهيم دومحم              |
Muhammad IV                 | 1058| 1648 | محمد الرابع                |
Solyman III                 | 1099| 1687 | سليمان الثالث              |
Ahmad II                    | 1102| 1691 | أحمد الثالث                |
Mustafa II                  | 1106| 1695 | مصطفى الثاني              |
Ahmad III                   | 1115| 1703 | أحمد الثالث                |
Mahmoud I                   | 1143| 1730 | محمود الأول                |
Othman III                  | 1168| 1754 | عثمان الثالث               |
Mustafa III                 | 1171| 1757 | مصطفى الثالث              |
Abdul Hamid I               | 1187| 1774 | عبد الحميد الأول           |
Selim III                   | 1203| 1789 | سليم الثالث               |
Mustafa IV                  | 1222| 1807 | مصطفى الرابع              |
Mahmoud II                  | 1223| 1808 | محمود الثاني               |
Abdel Megid I               | 1255| 1839 | عبد المجيد الأول           |
Abdel Aziz                  | 1277| 1861 | عبد العزيز                |
Murad V                     | 1293| 1876 | مراد الخامس               |
Abdel Hamid II              | 1293| 1876 | عبد المجيد الثاني          |
Muhammad V                  | 1327| 1909 | مصطفى الخامس             |
Muhammad VI (Wahidul-Din last sultan) | 1336| 1918 | محمد السادس (آخر سلطان عثماني) |
Abdel Medjid II (as Caliph only) | 1226| 1922-4 | عبد المجيد الثاني (خليفة فقط) |
## Ottoman Sultans

### Sultan, (Ottoman Empire)

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Overwhelming, the, (Q), i.e. the Day of Judgment. Title of the 88th Surah in the Qur'an.

Oxford Movement, a movement in the Church of England which aimed at restoring High Church principles. In the early 19th century various factors caused misgivings among Churchmen, including the decline of Church life and the spread of 'Liberalism in theology'. Its chief object was the defence of the Church of England as a Divine Institution, of the doctrine of the Apostolic Succession, and of the BCP as a rule of faith. The Tracts of the Times were designed for this purpose.
Maps Showing the Geopolitical Region which was the Cradle of the Three Great Religions

The Hellenic World

العالم الإغريقي (الإلهيني)
558
The Persian Empire
الإمبراطورية الفارسية
The Roman Empire

الإمبراطورية الرومانية
The Ottoman Empire

الإمبراطورية العثمانية
Pacem in Terris, (1963) [L. for “Peace on Earth”), the most notable encyclical letter of Pope John XXIII, issued after the Cuban missile crisis of 1962 between the USA and the Soviet Union. It suggested that peaceful coexistence between the West and the Communist East was not only desirable but was actually necessary. The encyclical was received warmly throughout the world and praised by politicians as well as churchmen.

Pacian, St. (4th cent.), Bp of Barcelona who defended the Catholic doctrine of the forgiveness of sins against the Novatianists. He is remembered esp. for the epigrammatic passage in one of his letters: "My name is Christian; my surname is Catholic".

Pain béni, [F.] the blessed bread often, until recently, distributed to the people after Mass in French and Canadian churches.
pair

pair, n. two persons or things

pair', (B.):

1. Noah’s Ark: OT. RV. “Pairs of clean and unclean animals, of birds and of all that creep on the ground, both male and female, came into the ark of Noah, as God had commanded” (Ge. 7:8-9)

2. Samson’s foxes: “So Samson went and caught 300 foxes, tied them together tail to tail, took torches and put a torch between each pair of tails. Then he set fire to the torches and turned the foxes loose in the grain fields of the Philistines, so that the shocks, the standing grain, and the olive groves were burned” (Jud. 15:4-5)

3. Pair of shoes: OT. “Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because...” (14:2)

painful

painful, adj. causing pain; grievous, vexatious; suffering pain

painful torture

1. The disbelievers: “The disbelievers will have a painful torture” (2:104)

2. Concealing what is revealed: “Those who conceal that which is revealed by Allah in the Scripture... will have painful torture” (2:174)

3. Killers of prophets: “Those who do not believe in the revelations of Allah, and wrongfully kill the prophets, and such people as enjoin equity, warn them of a painful torture” (3:21)

4. The hypocrites: ”Warn the hypocrites that they will have a painful torture” (4:138)

5. Trinitarians: “Those who say that Allah consists of three are surely disbelievers, for there is only One God. If they do not desist from saying so they will suffer painful torture” (5:73)

6. Hoarders of gold and silver: “And they those who hoard up gold and silver and do not spend them in the way of Allah, warn them of a painful torture” (9:34)

7. Who injure the messenger: “And those who injure the messenger of Allah, will have a painful torture” (9:61)

8. Who deny the Hereafter: “And that We will prepare a painful torture for those who do not believe in the Hereafter.” (17:10)

9. The wrongdoers: “The wrong-doers will surely have a painful torture.” (14:22)

10. Liars concerning Allah: “And those who lie concerning what Allah says do not succeed; they gain but little and they will have a painful torture” (16:116-117)

11. Scandal spreaders: “Those who like to spread scandal among the believers will have a painful torture in this world and in the hereafter” (24:19)
they sold the righteous for silver, and the poor for a pair of shoes" (Am. 2:6)

4. For the purification of Mary: NT. "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord...And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (Lu.2:22-24)

Palestinian, n. & adj. inhabitant of Palestine; adj. of or relating to Palestine or its inhabitants

Palestinian Talmud, one of two compilations of the Talmud that was produced in Palestine; the other compilation being the Babylonian Talmud, q.v.

pall, n. cloth, usu. of black or purple or white velvet, spread over coffin, hearse, or tomb; pall-bearer, n. one of the mourners at a funeral who holds up the corner of the pall

Pallium, (also called pall), liturgical vestment worn over the chasuble by the pope, archbishops, and some bishops in the Roman Catholic Church.
Catholic Church. It is bestowed by the pope on archbishops and bishops having metropolitan jurisdiction as a symbol of their participation in papal authority. It is a woollen shoulder-band with front and back pendants.

Palmer, n. (Hist.) pilgrim returning from Holy Land with two palm branches, forming a cross; itinerant monk under vow of poverty.

Palm Fibre, (Qur'an): Title of the 111th Surah in the Qur'an. See Abu Lahab

Palm Sunday, Sunday before Easter, on which Christ's entry into Jerusalem is celebrated by processions in which branches of palm are carried. The rite of blessing palms was developed in early Middle Ages. In the Church of England the ceremony was abolished in 1549. In the RC. Ch. it was simplified in 1955.

Pantheon, n. a temple of all the gods, esp. the rotunda erected by Hadrian at Rome (on the site of Agrippa's temple of 27 B.C.), now the church of Santa Maria Rotunda; a burial place of great Italians; a building serving as a general burial place or

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Papa

memorial of the great dead, as Sainte Geneviève at Paris; all the gods collectively; a complete mythology.

البابا: مفصولة الألفة, مجد جميع الأفلا, خاصة المين الدائري (الروند) الذي أعطاه هابيلانز في روما (على موقع معبد أجيل الذي ناهه سنة 470 م.), وهو الآن كنيسة سانتا ماريا رووندا; دفن العظماء الإيطاليين؛ جلسة العظماء, أو التنصب الدكار في كلما أن تكون, مثل موقع سانت حنيف في باريس.

Papa, n. a Pope; a priest of the Gk. Church; the pope of Alexandria in the Eastern Church.

Papal, adj. of the pope or the papacy

papable, adj. likely to, or qualified to, become pope.

Papacy, n. the office of pope; a pope's tenure of office; papal government in the RC Ch.

Papal, adj. of the pope or the papacy

papal aggression, the name given to the action of Pius IX in 1850 making England and Wales an ecclesiastical province of the RC Ch. with an archbishop and 12 suffrages all with territorial titles. The wording of the papal brief was provocative and a storm of indignation was aroused.

Papal States

المسور البياني, الرسم البياني, الإرادة البيانية

papal cross, a cross with three cross-bars

Papal encyclical, letter addressed by the pope to all his bishops

Papal infallibility, see (infallibility)

Papal knighthood, title of nobility conferred by Pope.

Papal legate, see (legate)

Papal States, (also States of the Church), parts of central Italy and the territory of Avignon and Venaissin in France formerly ruled by the papacy. In 1791 the Papal territories in France were lost; by 1861 the Papacy was left with Rome alone, all the rest having been absorbed into the kingdom of Italy. In 1870 Rome itself was lost and the Pope withdrew into the Vatican. By the Law of Guarantees (q.v.), in 1871, Italy allowed the Pope a pension and declared the Vatican (q.v.), the Lateran (q.v.), and the Papal villa at Castle Gondolfo to be extra-territorial. The Lateran Treaty signed by Pius XI in 1929 contained an agreement on much the same lines and constituted the 'Vatican City' a separate State.

Fatimid Caliphate

الولايات البيانية, الأراضي البيانية: منطقة في وسط إيطاليا ومنطقة في وسط عمان في مملكة الفاطميين في فرنسا كانت من قبل عاصمة للحكم البياني, وفي 1819م قادت الأراضي الفاطمية, وخلال سنة 1821م احتلتها إيطاليا بقيادة الأراضي فيما بعد. وفي 1878م احتلتها إيطاليا بالتعاون مع روما وأبلغت أن الفاطميين والأنطوان والفايولا البيانية في كاستيل جوندولو أراض

Papal bull, edict of the pope with his seal affixed.
papist

Word: papist
Definition: advocate of papal supremacy; (usu. derog.) Roman Catholic

Parables

Word: Parables
Definition: narrative of imagined events used to typify moral or spiritual relations; allegory

1. Parables in the Old Testament

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<th>Book</th>
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<td>Widow of Tekoa</td>
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<td>Escaped captive</td>
<td>Man of the sons of the prophets to Ahab</td>
<td>1 Kgs.21:1, 17-26</td>
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<td>Vineyard and grape</td>
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<td>Eagle and vine</td>
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<td>Lions' whelps</td>
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<td>Ezekiel to Israel</td>
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Parabolic Fables mentioned in the OT

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<th>Spoken by</th>
<th>Book</th>
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<td>Jotham to Shechemites</td>
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<td>Micaiah's vision</td>
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<td>Jehoash to Amaziah</td>
<td>2 Kgs.14:19-23</td>
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2. Parables of Jesus Christ in the NT

A) Parables Recorded in One Gospel Only

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<th>Gospel</th>
<th>Leading Lessons</th>
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<td>Good and evil in life and judgement</td>
</tr>
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<td>2-The hid treasure</td>
<td>Mat.13:44</td>
<td>Value of the Gospel</td>
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<td>3-The goodly pearl</td>
<td>Mat.13:45</td>
<td>Seeker finding salvation</td>
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<td>4-The draw-net</td>
<td>Mat.13:47</td>
<td>Church a mixed body</td>
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<td>5-The unmerciful servant</td>
<td>Mat.18:23</td>
<td>Duty of forgiveness</td>
</tr>
<tr>
<td>6-The labourers in the vineyard</td>
<td>Mat.20:1</td>
<td>Precedence in service gives no claim for priority in reward</td>
</tr>
<tr>
<td>7-The two sons</td>
<td>Mat.21:28</td>
<td>Insignificance and repentance</td>
</tr>
<tr>
<td>8-Marriage of king's son</td>
<td>Mat.22:2</td>
<td>Necessity of a righteous robe</td>
</tr>
<tr>
<td>9-The ten virgins</td>
<td>Mat.25:1</td>
<td>Watchful preparation &amp; carelessness</td>
</tr>
<tr>
<td>10-The talents</td>
<td>Mat.25:14</td>
<td>Use of Advantages</td>
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<td>11-Sheep and goats</td>
<td>Mat.25:31</td>
<td>Love of the test of life</td>
</tr>
<tr>
<td>12-Seed growing secretly</td>
<td>Mk.4:26</td>
<td>The law of growth in religion</td>
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<tr>
<td>13-The Householder</td>
<td>Mk.13:34</td>
<td>Watchfulness</td>
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<td>Parables</td>
<td>Mat.</td>
<td>Luk.</td>
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<tr>
<td>--------------------------</td>
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</tr>
<tr>
<td><strong>Parables in two Gospels</strong></td>
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<td></td>
</tr>
<tr>
<td>The two debtors</td>
<td>Lu. 07:41</td>
<td>Gratitude for pardon</td>
</tr>
<tr>
<td>The good Samaritan</td>
<td>Lu. 10:30</td>
<td>Active benevolence</td>
</tr>
<tr>
<td>The importunate friend</td>
<td>Lu. 11:05</td>
<td>Perseverance in prayer</td>
</tr>
<tr>
<td>The rich fool</td>
<td>Lu. 12:16</td>
<td>Worldly-mindedness</td>
</tr>
<tr>
<td>Servants watching</td>
<td>Lu. 12:35</td>
<td>Second Coming expected</td>
</tr>
<tr>
<td>The wise steward</td>
<td>Lu. 12:42</td>
<td>Conscientiousness in trust</td>
</tr>
<tr>
<td>The barren fig tree</td>
<td>Lu. 13:6</td>
<td>Unprofitableness under grace</td>
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<tr>
<td>The great supper</td>
<td>Lu. 14:16</td>
<td>Universality of the Divine call</td>
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<tr>
<td>Tower; warrior king</td>
<td>Lu. 14:28</td>
<td>Prudence and self-denial</td>
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<tr>
<td>The piece of money</td>
<td>Lu. 15:8</td>
<td>Joy over penitence</td>
</tr>
<tr>
<td>The prodigal son</td>
<td>Lu. 15:11</td>
<td>Fatherly love to returning sinner</td>
</tr>
<tr>
<td>The unjust steward</td>
<td>Lu. 16:1</td>
<td>Faithfulness to trust</td>
</tr>
<tr>
<td>The rich man and Lazarus</td>
<td>Lu. 16:19</td>
<td>Hopeless future of the unfaithful</td>
</tr>
<tr>
<td>Unprofitable servants</td>
<td>Lu. 17:7</td>
<td>God's claim on all services</td>
</tr>
<tr>
<td>The unjust judge</td>
<td>Lu. 18:2</td>
<td>Advantage of persevering prayer</td>
</tr>
<tr>
<td>Pharisee &amp; publican</td>
<td>Lu. 18:10</td>
<td>Self-righteousness and humility</td>
</tr>
<tr>
<td>The pounds</td>
<td>Lu. 19:12</td>
<td>Diligence rewarded, sloth punished</td>
</tr>
<tr>
<td><strong>Parables recorded in three Gospels</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>House on rock, and on the sand</td>
<td>Mat. 7:24</td>
<td>Luk. 6:47</td>
</tr>
<tr>
<td>The leaven</td>
<td>Mat. 13:33</td>
<td>Luk. 13:20</td>
</tr>
<tr>
<td>The lost sheep</td>
<td>Mat. 18:12</td>
<td>Luk. 15:4</td>
</tr>
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B) Parables in two Gospels

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<tr>
<td>Candle under a bushel</td>
<td>Mat. 5:15</td>
<td>Luk. 4:21</td>
<td>Dissemination of truth</td>
</tr>
<tr>
<td>New cloth on old garment</td>
<td>Mat. 9:16</td>
<td>Luk. 3:21</td>
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</tr>
<tr>
<td>New wine in old bottles</td>
<td>Mat. 9:17</td>
<td>Luk. 2:22</td>
<td>New spirit in unregenerate heart</td>
</tr>
<tr>
<td>The sewer</td>
<td>Mat. 13:3</td>
<td>Luk. 4:3</td>
<td>Hearsers divided into classes</td>
</tr>
<tr>
<td>The mustard-seed</td>
<td>Mat. 13:31</td>
<td>Luk. 3:30</td>
<td>Spread of the gospel</td>
</tr>
<tr>
<td>The wicked husbandmen</td>
<td>Mat. 21:33</td>
<td>Luk. 12:1</td>
<td>Rejection of Christ by the Jews</td>
</tr>
<tr>
<td>The fig tree and all the trees</td>
<td>Mat. 24:32</td>
<td>Luk. 13:28</td>
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3-Parables in the Quran:

1. The Light of Allah: "Allah is the Light of the heavens and the earth. The example of His Light is that of a niche in which there is a lamp, the lamp is in a glass, the glass looks like a shining star, the lamp is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil almost glows forth though no fire touches it. Light upon Light, Allah guides to His Light whom He wills, and Allah gives examples to mankind; Allah is Knower of all things." (24:35)

2. The Impact of the Qur'an: "If We sent down this Qur'an on a mountain, you would see it awestricken and rent asunder for fear of Allah. Such examples We are giving to people that they may ponder over." (59:21)

3. The Good Word: "Have you not seen how Allah has given an example of a good word looking like a good tree deep-rooted and approaching the sky and bear fruit from time to time by the will of its Lord! Allah is giving examples to people that they may remember." (14:24-25)

4. Those who spend in the way of Allah: "Those who spend of what they have in the way of Allah are likened to a grain that grows seven ears each of which contains a hundred grains and Allah multiplies the increase to whom He wills; and Allah is All-Embracing and Omniscient" (2:261)

5. Worldly life: "Know that life in this world is but mere play, idleness, unmeaning pomp, mutual boasting, and multiplying riches and children. Such a life is likened to a growth which is brought forth by rain and which pleases tillers, and after it has flourished you see it turning yellow and crumbling away; and in the Hereafter there will be severe torture, and forgiveness as well by the Grace of Allah. Such a worldly life is but taking pleasure in an illusion!" (5:66)

6. Those who denied the Revelations: "Tell them the news of him whom We brought Our revelations but he discarded them, so the devil overtook him and he was led astray. And had We willed We could have raised him by their means, but he clung to the earth and followed his own desire. His example is the dog. if you attack it, it pants and if you leave it, it pants. Such is the example of the people who deny Our revelations." (7:175-176)

7. The disbelievers: "The example of the disbelievers is such as that of a person who is but echoing shouts and cries which he has heard; they are deaf, dumb, blind, and have no sense" (2:171)

8. Works of the disbelievers
   (a): "The works of those who disbelieve in their Lord are like ashes which the wind blows hard on a stormy day; their works will avail them nothing --such is going far astray!" (14:18)
   (b): "The deeds of the disbelievers are like a mirage, in a desert, which a thirsty person thinks to be water and when he reaches it he discovers that it is nothing and he finds Allah there to reckon with him. Allah is quick to reckon" (24:39)

9. Those who are worshipped beside Allah: "O mankind! An example is given to you to ponder over: Those whom you worship beside Allah can never create a fly even though they may supposedly be able to gather together to do so; and if flies deprive them of something (given them) they will not release it both are weak, the seeker and the sought! " (22:73)

10. Pretentious spenders: "O believers! Do not render your charity vain by boast or injury, like that who spends his money by way of pretension and who neither believes in Allah nor in the Last Day; his example is that of a rock with fertile soil on it, on which torrential rain falls and leaves it barren and infertile; their deeds will be to no avail." (2:264)

11. The bad word: "The example of a bad word is such as that of a bad tree which is uprooted from above the ground for it is not to settle. Allah confirms those who believe by His constant Word in this life and in the Hereafter; and Allah does not guide the wrong-doers; and Allah does what He wills." (14:26-27)

12. Those that bear the Torah: "The example
parabolanus, n. in the early E. Ch. a layman who tended the sick.
Paradisaic, adj. (also: paradisical, paradisal, paradisean, paradisiac, paradisiacal, paradisian), relating to the paradise
Paradisically, adv.
Paradise, n. Bible: the abode of God and the righteous after death, heaven, the Garden of Eden: (acc. to Bible scholars) Probably a Persian word signifying park, and used by the LXX as a translation of the Heb. Eden. It is used as symbol of the region of heavenly blessedness: NT. "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7)
Paradise', (Qur'an) The Garden of abode, the eternal abode of the hereafter for the righteous:
1. The believers: "Those who believe and do good works will abide eternally in the Gardens of Paradise wishing for no change" (18:107,108)
1. Attributes of the believers: "Successful are the believers; who are devout in their prayer; and who avoid idle talk; and who pay the ZAKAT...; and who are chaste. These are the heirs who inherit paradise to live eternally in."
(parasay, paralipomenon, paraleipomenon, n. thing omitted from work and added as supplement
(paraphrase, (Judaisam) same as Sidrah (q.v.)
peadon1, n. RC Ch. = indulgence
pardon, vt. forgive, Bible: (of sin):
1. A God ready to pardon: OT. "but thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness, and forsookest them not." (Neh.9:17)
2. He will abundantly pardon: OT. "and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7)

pardon, vt. forgive, (Qur'an)
1. The Jews: "We appointed for Moses forty nights and you wrongfully worshipped the calf after his departure. But We pardoned you so that you might be thankful; for We gave Moses the Scripture as a Criterion to guide you." (2:51-52)
2. Evil deeds: "He accepts repentance from His worshippers and pardons evil deeds and knows what you do." (42:25)
3. Who pardons will be rewarded: "An evil deed should be repaid in kind; but who pardons and reconciles will be rewarded by Allah. Allah does not like the wrong-doers!" (42:40)

pardonable, adj. that may be pardoned; excusable
pardonably, adv.
pardoner, n. one who pardons
parish

2. Even though they may be idolators: "We advise man to be kind to his parents; his mother suffers from increasing weakness in bearing him, and weans him in two years. So, be grateful to Me and to your parents. And you will return to Me. If they try hard to make you ascribe as partners to Me that which you know nothing of, do not obey them and kindly bear them company in this world; and follow the way of those who obey Me!"

(parish priest, the priest or minister of a parish.

parish priest, the priest or minister of a parish.

parish-pump, the symbol of petty local interests.

parish register, a book for recording baptisms, marriages, and burials, at parish church.

parishional, adj. of a parish.

parishioner, n. inhabitant of a parish; a member of a parish church.

parochial, adj. of or relating to a parish.

parochialism, n. a system of local government, which makes the parish the unit.

parochialise, -Aze, vt. to make parochial; to form into parishes.

parochially, adv. "Nice.

Parousia, n. [Gk. for presence, arrival] the SECOND COMING q.v.

parricidal, adj. relating to parricide (see next).

parricide, n. murder of a parent or near relative or any one to whom reverence is considered to be due; one who commits such a murder.

parson, n. rector; vicar or any beneficed clergyman; (colloq.) any (esp. Protestant) clergyman; one licensed to preach.

parsonage, n. the residence appropriated to a parson: orig. house, lands, tithes, etc. set apart for the support of the minister of a parish.

مقر كاهن الأبرشية الخاص لإقامته; الأحجام في الكلمة
Paschal Controversies

and exalted is He! He does not have such partners as they ascribe to Him! " (30:40)

Particularism

Particularism, n. (Christianity), the doctrine that salvation is offered only to particular people.

Particularist, n. a believer in particularism.

Particular Baptists, a group of Baptists whose theology was essentially Calvinist. Their first community in England was established in 1633. In 1891 the General Baptists joined the Baptist Union that had been formed among the Particular Baptists.

Particular Judgement, (C Theol.) the judgement on each individual soul immediately on its separation from the body. It is thus prior to and quite distinct from the General Judgement (q.v. on the last day.

Parties, n. pl. title of the 33rd Surah in the Qur'an, took its name from the allied factions who tried to surround and annihilate the Muslim community in Al-Madinah.

Partner, n. a sharer in any affair.

Partners, (other than or with Allah), (Islam): anything disbelievers worship beside Allah:

(Q.) "Allah creates and sustains you, causes you to die and after death gives life. Are there, among those whom you ascribe as partners to Allah, any that can do even part of that? Praised
Passchal Lamb
day of the lunar month (14 Nissan) or on the following Sunday. See Quartodecimanism.
2. Divergences in the different methods of determining the 'Passchal Moon' used by the Antiochenes (who accepted the Jewish reckoning) and the Alexandrians who used an independent reckoning; the first Council of Nicea (325) decided in favour of the latter.
3. Differences between the Roman and Alexandrian methods of computation through the use of divergent 'passchal cycles' in the 5th and 6th cent. The Anatolian cycle used at Alexandria was formally adopted in the W. by Dionysus Exiguus (525).
4. The Celtic Churches had their own method of computing Easter; this was a matter of dispute after the arrival of St. Augustin’s mission. The Roman practice was accepted at the Synod of Whitby (664).

Passchal Lamb, adj. lamb sacrificed at Passover, (fig.) Christ; (see next item)

Passchal sacrifice, the lamb slaughtered by the Israelites on the eve of the Exodus. Its blood was sprinkled on their doorposts to ward off the angel of death. Members of Samaritan sect sacrifice a Paschal lamb on Mt. Gerizim, the group's holy site, to this day; see also Agnus Dei

Passchal Tide, the period in the ecclesiastical year immediately after Easter. It extends from Easter Sunday to Pentecost in the RC Ch, and to the Saturday before Trinity Sunday (q.v.) in the Ch. of England.

Passchal Vigil Service, the main celebration of Easter is observed during the night of Holy Saturday / Easter Sunday. There seems at first to have been a single celebration of the Passion and Resurrection of Christ, and this was closely associated with Baptism. From the 4th cent., with the separate observance of Good Friday, the emphasis of the Paschal Vigil Service came to centre of the Resurrection. In the W. Ch. it was put back to the Saturday morning, but in 1951 in the RC Ch. it was restored to the late evening.

Passion, n. (Christianity), the suffering of Christ on the Cross; narrative of this from...
Passover, n. (Judaism) [f. pass over, pass without touching, w. ref. to exemption of Israelites from death of first-born] annual feast of the Jews to commemorate the exodus of the Israelites from captivity in Egypt, held from 14th to 21st day of the seventh month of the Jewish year. Acc. to the account of its institution in Exodus 12, a lamb is to be slain in each household and its blood sprinkled on the lintel and door-posts of the house in memory of the fact that when the first-born in Egypt were slain by the Lord, the Lord 'passed over' the houses which were so marked. Later the lambs were sacrificed in the Temple.

In Judaism it is the First of three pilgrims festivals described in the Bible, beginning on the 15th day of Nissan, and lasts for eight days in the Diaspora but only seven days in Israel. Whether the Last Supper was a Passover meal, as the chronology of the Synoptic Gospels would suggest, or not (as Jn.), it is clear that Eucharist was instituted at Passover time, and Christians have seen in the death of Christ the fulfilment of the sacrifice foreshadowed by the Passover.

Passionist, n. member of a RC Order pledged to do their utmost to keep alive the memory of Christ's Passion

Passion-flower, flower fancied to resemble parts of that of the crown of thorns of the Crucifixion

Passion-music, music to which words describing the sufferings and death of Christ are set

Passion-play, a religious drama representing the sufferings and death of Christ

Passion Sunday, the fifth Sunday in Lent

Passion Tide, the last two weeks of Lent, the two weeks preceding Easter

Passive obedience, unresisting and unquestioning obedience to authority, like that taught by some Anglican divines as due even to faithless and worthless kings like Charles II and James II.
patience1

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pastoral epistle, (Gospel): The two Epistles of Paul to Timothy and the Epistle to Titus, dealing with pastor's work.

pastoral letter, same as pastoral address.

pastoral theology, that part of theology that treats of the duties of pastors in relation to the cure of souls.

pastoralia, the branch of theology concerned with the principles regulating the life and conduct of the parish priest.

pastoralism, n. state of being a pastoral.

pastoralist, n. writer with pastoral style or subject.

pastorally, adv.

pastorate, n. office of a pastor.

pastorship, PASTORATE (see prec.)

paten, n. a dish; a communion dish, now usu. of silver or gold, on which the bread is placed at the celebration of the Eucharist.

pastoral, adj. & n. of or pertaining to the pastor of a church and his obligations to his congregation; n. a pastoral play, poem, poetry, or picture; letter from pastor, esp. bishop, to clergy or people.

pastoral address, (or letter), an address or a letter by pastor to his people or by a bishop to his clergy.

pastoral charge, position of a pastor; the church, etc. over which a pastor is placed; an address to a newly ordained minister.

patience, n. calm endurance of pain or provocation: (B.): OT. "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass"

(Ps.37: 7)

NT. "In your patience possess ye your souls"

(Lu.21: 19)

NT."But thou, O man of God, flee these things;
patience and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11)

In Islam, patience is one of the most sublime values for which abundant reward is promised in the hereafter: (Q.):

1. Of Jacob: "They stained his shirt with false blood; he said: 'But you have conspired to do something! I do resort to good patience, and appeal to Allah for help concerning what you are saying.'" (12:18)

2. Of Pharaoh’s magicians: "They said: ‘We are turning to our Lord; and you are but bearing us a grudge for we have believed in the signs of our Lord. And they said: ‘Our Lord, confer patience on us and let us die as Muslims.’"(7:125)

3. Impatience of Moses: "He said: ‘This is the point of departure between us! And I am going to interpret that which you could not have patience with.’" (18:78)

4. Of Saleh with Thamud: "We are sending the she-camel to try them; so watch them and do not lose patience" (54:27)

5. Of Mohammad: "And have patience! Allah will help you in your patience; and do not grieve for them or be distressed by their cunning." (16:127)

6. Luqman’s advice: "My son, observe prayers, enjoin what is right, prohibit what is wrong, and have patience with what befalls you! These require resolution." (31:17)

7. Owners of Fire: "This is the Fire which you denied! Is it magic or you still do not perceive! Burn in it, and have patience or not it is the same for you! You are being repaid what you did” (52:14-16)

8. Of Job: "...he has proved to have patience; such is a praiseworthy worshipper who ever resorts (to Us)" (38:44)
patriarch

one thousand of the disbelievers" (8:65)

"Allah has now lightened your burden as He knows that there is some weakness in you; so, one hundred patient persons of you will defeat two hundred, and one thousand will defeat two thousand by Allah's will; for Allah is with those who are patient!" (8:66)

"But those who knew that they would meet Allah exclaimed: How many a little company has overcome a mighty host by Allah's leave! Allah is with the patient!" (2:249)

4. Who are tried: "Assuredly you will be tried in your wealth and in your persons, and you are going to hear much that hurts you from those who were given the Scripture before you and from the idolaters. But you should resolve upon being patient and upon having fear of Allah."

(3:186)

5. The people of Moses are not patient: "And you said: 'O Moses! We are loosing patience with one kind of food; so call upon your Lord to bring for us of that which the earth grows, such as potherbs, cucumbers, garlic, lentils and onions! He said: 'Would you exchange the better for the worse!'" (2:61)

6. Will be abundantly rewarded: "The patient will be repaid in abundance" (39:10)

7. Victorious: "Today I do reward them for their being patient, they are the triumphant" (23:111)

patriarch, n. father and ruler of a family or tribe; one of the early heads of families from Adam downwards to Abraham, Jacob, and his sons; (in early and Orthodox Churches): bishop, esp. of Antioch, Alexandria, Constantinople, Jerusalem, or Rome, or head of autocephalous church; RC Ch. bishop ranking next above primates and metropolitans, and immediately below the Pope; head of a Uniate community; venerable old man; oldest member of a group

patriarchal, adj. belonging or subject to a patriarch

patriarchate, n. the province, dignity, office, term, or residence of a church patriarch

patriarchate
patriarchism, n. government by a patriarch.

Patriarch, Testament of the Twelve, see Testament of the Twelve Patriarchs.
Patriarchy, n. patriarchal system; a community of related families under the authority of a patriarch.

patriarchal cross, also called “cross of Lorain”, a cross with two horizontal bars

الصلب الطريقي: وسمي أيضا صليب اللوين

Patripassian, n. [L. pater, patris, father, pati, passus, to suffer.] member of one of the earliest classes of anti-Trinitarian sectaries (2nd cen.) It denies the distinction of three persons in one God, maintaining that the God the Father suffered as the Son.

Patripassianism, n. see prec.

patriciate, ~al, adj. pertaining to the fathers of the Christian Church

patricianism, n. mode of thought, etc., of the fathers’

patristics, n. (sing) Knowledge of the fathers as a subject of study.

patrology, n. same as prec.

patron, n. one who has the right to appoint somebody to any office, esp. to a living in the church; a guardian saint

patron saint, a saint regarded as the protector of a particular group, nation, etc.

patronage, n. guardianship of saints; the right of bestowing offices, privileges, or church benefices.

patroness, n. fem. of patron

Paul, St., the Apostle: original name Saul of Tarsus, (c. AD. 1-64). 1st-century Jew who, after becoming a bitter enemy of the Christian Church, became its leading missionary and possibly its greatest theologian. His extensive travels and his vision of a universal church were responsible for the speed with which Christianity became a world religion. More than half of the
Acts of the Apostles deals with his career, and this, together with the letters bearing his name, comprise one-third of the New Testament. Paul was trained as a rabbi and learned the trade of tent making. Although he never met Jesus, he regarded him as a threat to Pharisaic Judaism and persecuted his followers. In c. AD 32, about two years after the Crucifixion, and on his way to Damascus, Paul heard Jesus calling him: 'Saul, Saul, why persecutes thou me?' He was instantly and profoundly converted and accepted his call to be the Apostle to the Gentiles. In c. AD 34 he went to Jerusalem to meet Peter and James the brother of Jesus and head of the Christian community. For 16 years or so he preached in the Jordan valley, Syria and Cilicia, and eventually went with Barnabas to Antioch, where the idea of a planned mission first arose. He was arrested in Jerusalem and imprisoned in Caesarea for two years. Finally, he was sent as a prisoner to Rome, where we lose sight of him.

Paul

Paul of Samosata, (3rd cent.). Heretical bishop of Antioch in Syria, and founder of a monarchian doctrine on the nature of Jesus Christ. Paul held that it was a man who was born of Mary, through whom God spoke his Word (Logos). Jesus was a man who became divine, rather than God became man. A similar speculative Christology was found among the primitive Ebionite sects, and in other early Christian writings, and suggested by phrases in the NT, such as: "...God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36)

Between 263 and 268 at least three councils were held at Antioch to debate Paul's o The third condemned his doctrine and deposed him. But Paul enjoyed the patronage of Zenobia, queen of Palmyra; but the deposition was not carried out until late in 272, when the emperor Aurelian defeated Zenobia and brought Antioch under Roman imperial rule again.

Emperor Aurelian

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Pauline, adj. Follower of Paul of Samosata, a third-century Monarchian, Unitarian of Antioch.

Paulian, n. & adj. Follower of Paul of Samosata, a third-century Monarchian, Unitarian of Antioch.

Paulianism, n. teachings or theology of Paul.

Paulianist, n. a believer in PAULIANISM, see prec.

Paulianistic, adj. of PAULIANISM

Paulicians, n. members of a 7th-century sect, in Armenia and later in Thrace, with Marcionite and Adoptianist affinities (named perh. from Paul of Samosata, or the apostle, or one of their founders). The founder seems to have been Constantine of Mananali, who was stoned c. 684. They professed a dualist doctrine, denied the reality of Christ's body and the Redemption, and considered His teaching Christ's most important work. Like Marcion, they repudiated the OT. and held St. Luke's Gospel and the Pauline Epistles in particular esteem. They were severely persecuted in the 9th century; many accepted Islam.

Theologians: Paul, Acts of, apocryphal book written in Gk and put into circulation in the 2nd century, designed to glorify St. Paul's achievements and is romantic in character. A number of independently circulated treatises are now known to be parts of this work, among them the "Martyrdom of Paul", "Acts of Paul and Thecla", and "Third Epistle of Paul to the Corinthians".

Paul, Apocalypse of, apocryphal apocalypse, written in Gk. and dating from the 4th century that describes what St. Paul saw when he was taken up into the "third heaven" (2 Cor. 12:2). It became very popular.

Paul, Martyrdom of, apocryphal account of the death of St. Paul. It forms the concluding section of the Acts of Paul (q.v.)

Paul and Thecla, Acts of, apocryphal work which is part of Acts of Paul. It describes how St. Paul preached the benefits of chastity at Iconium and won St. Thecla, to whom she was betrothed. Paul was charged before the civil authorities and beaten, while Thecla was condemned to death but miraculously saved. It concludes with the record of Thecla's death at Seleucia.
Peace

2. Spiritual peace of God: NT. "Peace I leave with you, my peace I give unto you" (John 14:27)
3. Proclaimed to the Gentiles: OT. R.V. "and he will proclaim peace to the nations" (Zec. 9:10)
4. To the Lord's people: OT. "the Lord will bless his people with peace." (Psa. 29:11)
5. On earth: NT "and on earth peace" (Lu. 2:14)
6. In heaven: NT. "peace in heaven and glory in the highest." (Lu. 19:38)

Paulinian,
Paulinian, PAULINE, see prec.
Paulists, the popular name for members of "The Missionary Society of St. Paul the Apostle in the State of New York", founded by Isaac T. Hecker in 1858 to further the work and interests of the RC Ch. in USA.

Pax, see KISS OF PEACE
Pax Ecclesiae, [L.] PEACE OF GOD
paynim, n. (arch.) a pagan, a heathen; non-Christian esp. a Muslim; the pagan world.
paynimry, n. heathendom

Pazzi conspiracy, (April 26, 1478), unsuccessful plot to overthrow the Medici rulers of Florence; the most dramatic of all political opposition to the Medici family. The rival Pazzi family of Florence led the conspiracy.
In league with the Pazzi were Pope Sixtus IV and his nephew Girolamo Riario. The failure of the conspiracy led directly to a two-year war with the papacy that was almost disastrous for Florence.

Peace', (Qur'an):
1. Allah: "...The King, the Holy, the Peace..." (59:23)
2. Night of Honour:"Peace enshrouds it until the day break." (97:5)
3. Upon Noah: "Peace be upon Noah!" (37:79)
4. Upon Abraham:"Peace be upon Abraham!" (37:109)
5. Upon Moses and Harun: "Peace be upon Moses and Harun!" (37:120)
6. Upon Elias: "Peace be upon Elias!" (37:130)
7. Upon John (Yahya): "Peace upon him the day he was born, and the day he dies, and the day he shall be raised alive!" (19:15)
8. Upon Jesus: "Peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!" (19:33)
9. Upon The messengers: "And peace be upon the messengers" (37:181)
10. The ignorant: "...and when the ignorant address them, they answer in Peace." (25:63)
11. In Paradise: "They hear neither idle nor sinful speech, but they hear the saying: Peace, Peace!" (56:25-26)
12. Greeting of the owners of paradise: "...their greeting in Paradise is Peace!" (14:23)
pectoral cross, a cross worn on the breast, suspended by a chain which goes round the neck. In the Ch. of England its use is almost...
Peculiar People

exclusively confined to bishops; in RC Ch. esp. in the E. it is more widely worn.

Penance, n. act of mortification undertaken voluntarily or imposed by a priest to manifest sorrow for sin; the sacrament by which absolution is conveyed (involving contrition, confession, and satisfaction).

By the 3rd cent., a development system of public Penance had emerged. After the sinner had asked the Bishop for Penance, he was enrolled in the order of penitents, excluded from Communion, and committed to a course of prayer, fasting, and almsgiving; after a period whose length was determined by the gravity of the sin, the sinner was reconciled and rejoined the congregation. Penance could then be undergone only once in a lifetime and entailed a life-long continence.

A new and different system was developed under the influence of the Celtic and Anglo-Saxon monk-missionaries. Confession of the details of sin was secret. Absolution, which was at first withheld until the completion of the Penance, was gradually pushed back until it was granted on confession and before the Penance began. From this developed the "private Penance" of today, with its confession, absolution, and light formal penance. The Fourth Lateran Council (1215) required every Christian to confess his sins in Penance at least once a year. The 1974 RC rite of Penance provides in exceptional cases...
Penitential Psalms

penitent form, seat for penitents at evangelistic meeting.

penitential, adj & n. the nature of, pertaining to, or expressive of, penitence; n. book of rules relating to penance; a penitent

penitentially, adv. penitential books, a set of books containing directions to confessors, including lists of sins with appropriate penances. They were of Celtic origin; the best known was that ascribed to Archbishop Theodore (668-690). But recognition that errors had crept into the penitential books and that they had imposed arbitrary penances, combined with the proscription of local councils and bishops, led to the decline in influence of these books. The ultimate effect of the penitential and of the reaction against them was the official codification of disciplinary and penitential canons or laws.

penitentiary', adj. relating to penance; penetralia, n. (pl. of L. penetral or penetrare), the most holy place in a temple.

penitence, n. the state of being penitent; repentance.

Penitential Psalms

Penitential canons, see prec.

penitential discipline, see prec.

penitential garment, a rough garment worn for penance.

Penitential Psalms, seven psalms suitable for singing by penitents: Nos. 6, 32, 38, 51, 102, 130, 143.

penitentiary, adj. relating to penance;
penitentially; penitent and reformatory

penitentiary, n. RC Ch., a cleric charged with the administration of the Sacrament of Penance in particular area; an office (under the Grand Penitentiary) at Rome dealing with cases of penance, dispensation, etc.; a book for guidance in imposing penance.

penitently, adv.

penitents, n. in the ancient system of public penance penitents were separated from the rest of the congregation by wearing special dress and worshipping apart in the church. Even after restoration to Communion, certain disabilities remained for life.

Pentateuch, n. (or the five Books of Moses), the first five books of the OT: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Most critics hold that these Books were compiled from previously written documents dating from the 9th to the 5th cent. BC.

Pentecost, n. the Gk name for the Jewish feast of Weeks, which falls on the 50th day after Passover. As the Holy Spirit descended on the Apostles on this day (Acts 2:1), the name was applied to the Christian feast celebrating this event, popularly called Whitsunday.

Pentecostal, Samaritan: see Samaritan Pentateuch

Pentecostal Assemblies of the World, Protestant denomination organized in the United States in 1916. Originally an interracial church, it was divided by the splitting of the whites into the Pentecostal Church in 1924. This church merged with the Pentecostal Assemblies of Jesus Christ in 1945 to form the United Pentecostal Church. The Pentecostal Assemblies of the World differs from other Pentecostal groups in that it baptizes in the name of Jesus rather than in the name of the Trinity. In organization it resembles Methodism.

Pentecostal Church of God of America, Protestant denomination organized in Chicago in 1919, the name being adopted in 1922. It established liberal policies on ordination, church membership, and the issue of divorce and remarriage of the clergy. Though not very active in the area of foreign missions, it conducted an extensive ministry among the American Indians.

Pentecostal Fellowship of North America (PFNA), cooperative organization founded in Chicago in 1948 by eight Pentecostal denominations for the purpose of interdenominational Pentecostal cooperation
Pentecostals assembled in Jerusalem on the day of Pentecost as recorded in Acts 1:12, 2:4; and that this experience is accompanied by the same sign: the gift of glossolalia (q.v.), or "speaking in tongues". Pentecostals also hold that the Spirit-baptized believer may receive at least one of the other supernatural gifts that were known to have been in existence in the early church the ability to prophesy, to heal, or to interpret what is said when someone speaks in unknown tongue.

**Persecution of the Scriptures, (Islam):** The Christians and Jews: (Q.), "Do not argue with the People of the Scripture but in a good way, except with those of whom who are aggressive. And say: 'We Believe in that which is being sent down to us, and in that which was sent down to you: our God and your God is the same One, to Whom we surrender." (29: 46)

Perfection, n. (B.) (NT), completeness, extreme degree of excellence: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Mat. 5:48)
Peter appears to have died a martyr's death, being, according to tradition, crucified head downwards. He wrote two epistles that have survived (see John 1:42) and many other passages both in the Gospels and in the Acts. Equivalent, Bar-jona:
"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona" (Mat. 16:17)

Peter, Acts of, apocryphal book, written in Greek c. 150-200. The 'Martyrdom of Peter', which forms part of it, records the 'Quo Vadis' (q.v.) incident and the crucifixion or St. Peter head downwards.

Peter, Epistles of, (Bible) Two NT. Epistles ascribed to St. Peter. The First Epistle was written to Christian communities in Asia Minor to encourage them under persecution. Critics are in doubt to ascribe it to St. Peter due to dating, style, and other points. Their objections, however, are not
The Second Epistle: its main message is a warning against false and ungodly teachers. Though it professes to be written by St. Peter, there are various indications that it is of later date, and it was received in the Canon with considerable hesitation.

Peter Celestine, CELESTINE V

Peter De Bruys, (d. c. 1140), heretic. He rejected infant baptism, the Mass, church buildings, prayers for the dead, the veneration of the Cross, as well as large parts of the Bible and the authority of the Church. He was thrown into the flames at St. Gilles near Nîmes (France).

Peter, Gospel of, apocryphal Gospel of which the only surviving section was found at Akhmim in Egypt in 1886-1887. It seems to have been a largely legendary work, probably written in Syria in the mid-2nd century.

Peter Lombard, (Master of the Sentences) (1100-1160), French theologian. In 1134 he went to Paris and taught at the Cathedral School; in 1159 he was appointed Bishop of Paris; and in 1155-8 he wrote his Sentences which is divided into four books: 1. The Trinity, balance.

2. The Creation and Sin, 3. The Incarnation and the Virtues; and 4. The Sacraments and the Four Last Things. Though the orthodoxy of the work was challenged, after 1215 it became the standard textbook of Catholic theology, to be superseded only by St. Thomas Aquinas's Summa. (q.v.).

Peter, Martyrdom of, Peter, Acts of Peter, Patrimony of, see Patrimony of Peter.

Peter, Preaching of, Gk treatise purporting to be the work of St. Peter, but probably dating from the 2nd century. Apparently intended for missionary propaganda, it emphasized the superiority of Christian monotheism to the beliefs of Greeks and Jews. Only fragments survive.

Peter, Gospel of, apocryphal Gospel of which the only surviving section was found at Akhmim in Egypt in 1886-1887. It seems to have been a largely legendary work, probably written in Syria in the mid-2nd century.

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ascribed to Peter and his party in opposition to Paulianism.

Pharaoh

Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord... " (Ex.12:31)

6. Perishes with his host in the Red Sea: "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." (Ex.14:28)

7. Pharaoh, father-in-law of Solomon: "And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter" (1 Kn. 3:1)

8. Pharaoh-hophra: "Thus saith the Lord; Behold, I will give Pharaoh-hophra kind of Egypt into the hand of his enemies" (Jer. 44:30)

Pharaoh

1. Pharaoh and Sarai, Abraham's wife: "The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house." (Ge. 12: 15)

2. Pharaoh and Joseph: "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, bought him of the hands of the Ismaelites..." (Ge. 39: 1ff)

3. Oppressor of the Israelites: "Now there arose up a new king over Egypt...they did set over them taskmasters to afflict them with their burdens." (Ex. 1:8, 11)

4. Pharaoh's daughter preserves Moses: "And the daughter of Pharaoh came down to wash herself at the river... and she saw the ark among the flags" (Ex. 2: 5)

5. Grants Moses' request: "And he called for..." (Ex. 1:14)

Raffaello: Moses saved from the Nile by Pharaoh's daughter

pew

n. (Christianity), at first the customary postures for worship were standing and kneeling, and no seats were provided for the congregation. Later, as a concession to the infirm, stone seats were attached to the walls of naves. By the end of the 13th century many English churches seem to have been equipped with fixed wooden benches, known as pews.
Pharisaic

the wife of Pharaoh said: 'He may be a pleasure to me and to you; do not kill him for he may be useful to us, or we may take him as our child!' But they do not perceive.' (28:9)

2. Claims divinity: "And Pharaoh said: 'O notables! I do not know that you have a god other than me'" (28:38)

3. Moses and Harun were sent to him: "Go, both of you, to Pharaoh; but as they denied all Our signs, We laid on them such penalty as inflicted by the Mighty, the Omnipotent." (54:41-42)

4. Wanted to kill Moses: "And Pharaoh said: 'Let me kill Moses, and let him resort to his Lord! I am afraid that he may replace your religion by another, or that he may give way to corruption in the land.'" (20:43-44)

5. Warnings: "And warnings came to the house of Pharaoh; but as they denied all Our signs, We laid on them such penalty as inflicted by the Mighty, the Omnipotent." (20:43-44)

6. Pharaoh's folk were drowned: "We divided the sea to bring you through and We drowned the people of Pharaoh in your sight." (2:50)

7. Believed on the verge of drowning: "... when he was about to drown, he said: 'I believe that there in no god except Him in Whom the Children of Israel believe, and I am of those who surrender (to Him).'

8. Saved in his body: "Now! Having repelled before, and been among those who corrupt, you will be saved in body so that you may be a Sign for those who come after you. And much of the people are unaware of Our Signs." (10:91-2)

Pharisaic. ~al, adj. pertaining to, or like, the Pharisees, q.v.; hypocritical

Pharisaically, adv. ~ally, pertaining to, or like, the Pharisees, q.v.; hypocrisy

Pharisaicalness, n. beliefs and practices of the Pharisees, q.v.; hypocrisy

Pharisaic, adj. pertaining to, or like, the Pharisees, q.v.; hypocritical

Pharisees, n. Pl. [Heb. for separated ones] (Bible):

A Jewish religious party mentioned in the NT. Unlike the Sadducees, who tried to apply the Mosaic Law precisely as it was given, the Pharisees allowed themselves some interpretation of it to make it more applicable to different situations, and they regarded these oral interpretations as of the same level of importance as the Law itself. In the Gospels they appear as the chief opponents of Christ, who in turn denounced their purely external observance of the Law, their multitude of formalistic precepts, and their self-righteousness. They seem to have been less hostile than the Sadducees to the nascent Church, with whom they shared belief in the resurrection. After the fall of Jerusalem (AD. 70) they disappear from history.
Philadelphia

Philadelphia, n. (Bible): A city in the Roman province of Asia, and a seat of one of the Seven Churches addressed in Rev., where it was commended for its faithfulness: "And to the angel of the church in Philadelphia write..." (Rev. 3: 7)

Philadelphia, n. (Bible): Philadelphia (אפרקלתא) in the Gospels of Matthew and Luke. It is the city of the Philadelphia Church (Asia Minor), and the seat of the Philadelphia Church of the Seven Churches in Rev. 3: 7.

Philip the Apostle

Philip the Apostle, (NT.) Philip, (8): Son of Herod and rightful husband of Herodia: "For Herod had laid hold of John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife." (Mat. 14: 3)

Philip II (1527-1598), King of Spain from 1556. His marriage in 1554 to Mary Tudor (d. 1558) gave him brief influence in England. His chief objective was the defence of Catholicism. In Spain he suppressed Lutheranism, largely through the Inquisition, but in the Low Countries he lost the northern provinces in his efforts to uproot Calvinism. His attempts to regain England for Catholicism in Elizabeth I's reign culminated in the defeat of the Armada (1588) and the decline of Spanish sea power.

Philip, Gospel of, one of the Gnostic treatises found at Nag' Hammadi, Egypt. It is a series of reflections on the quest for salvation; it contains no narrative and only a few incidents or sayings attributed to Christ.

Philip, (NT.): Called by Jesus: "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." (John 1: 43)

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Photius

PHILISTINE, one of the ancient inhabitants of south-west Palestine, enemies of the Israelites, (see next.)

PHILISTINES, (B.): a race dwelling on the plains and low hills bordering on the Mediterranean West and South West of Judaea: "And Abraham sojourned in the Philistines' land many days." (Ge. 21: 34)

PHILIP the Evangelist, (B.): NT., one of the original seven deacons, who did much evangelistic work in Samaria, on the road to Gaza (Acts 6: 5)

PHILIP the Tetrarch, known Herod-Philip: Half brother of Herod Antipas, and tetrarch of Trachonitis (Jn. 3:1); married his niece Salome.

PHILIPPIANS, Epistle to the: (2), A NT letter addressed by St. Paul to the Christian community at Philippi in the Macedonia, the first of the Churches that he had founded in Europe. It was probably written during the later part of Paul's captivity in Rome. After thanking the Philippians for their assistance, Paul tells them of the success of his preaching in captivity and exhorts them to charity, self-discipline, and humility. He warns them against Judaizers and ends with doxology and salutations. Despite of its personal character, the Epistle contains a Christological passage (2: 5-11) of great doctrinal importance.

PHILIP'S LENT, in the Eastern Church the period from 15 Nov. to 24 Dec., the counterpart of Advent in the Western Church
Pietism, n. a movement in the German Lutheran Church in the 17th century started by P.J. Spener to infuse a deep devotional feeling in the official Protestantism of the time. The movement lasted to the 20th century.

The Virgin Mary supporting the body of the dead Christ. Some representations of the Pieta include John the Apostle, Mary Magdalene, and sometimes other figures on either side of the Virgin; but the great majority show only the two figures of Mary and her Son.

Pieta, as a theme in Christian art, depiction of the Virgin Mary supporting the body of the dead Christ. Some representations of the Pieta include John the Apostle, Mary Magdalene, and sometimes other figures on either side of the Virgin; but the great majority show only the two figures of Mary and her Son.

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Pious, adj. devout, religious; pious fraud, deception practised with good end in view.

Pistoia, Synod of, held in 1786 that was important in the history of Jansenism, a nonorthodox, pessimistic, and rigorist movement in the RC Ch. The synod was presided over by Scipione de' Ricci, bishop of Pistoia-Prato, and under the patronage of Peter Leopold, grand duke of Tuscany (later the Holy Roman Emperor Leopold III), was aimed at a reform of the Tuscan Church along the lines advocated by the Jansenists and the Gallicans, who sought to restrict the authority of the Pope. The synod was attended by many priests who almost unanimously approved a series of decrees that were warmly approved by the Grand duke and aroused the enthusiasm of Jansenists in Jordan where Moses was granted a sight of the Holy Land and the promise made that his descendants would possess it: "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan..." (Deu. 34: 1 ff.)

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pit, n. a hole in the earth; grave, esp. one for many bodies; hell or its lowest depths.

pit and gallows, feudal baron's right to drown female and hang male felons.

pitable, adj. to be pitied, miserable, contemptible.

pitiable, adj. feeling pity, compassionate; exciting pity

pitiful, adj. feeling pity, compassionate; exciting pity

pitiless, adj. without pity.

pitlessly, adv.

pity, n. feeling of sorrow aroused by person's distress or suffering.
**Plato**

Platonic, adj. pertaining to Plato or to his philosophy

Platonism, n. group of philosophic movements that derive their ultimate inspiration from the Dialogues of Plato and embrace his belief in absolute values rooted in a realm of unchanging and eternal realities independent of the world perceived by the senses. Platonism made an impact on later Judaism. The beginnings of an interweaving of Platonism with Christian thought go back to Clement of Alexandria and Origen. More important for Christian theology was the influence of Platonic doctrines on St. Augustine, whose authority in the Middle Ages did much to secure for many Platonic notions a permanent place in Latin Christianity. Henceforth the Platonic Forms were regularly interpreted as the creative thoughts of God. The Renaissance witnessed a revival of interest in Plato himself, and Platonic influences have continued to play an important part in Christian philosophy.
Poets', (Q.): "Poets are followed by those who take interest in their poetry. Do you not see that they are going beyond limits in whatever they say, and they are speaking about that which they do not do; except those of them who believe and do good works and turn triumphant after they have been wronged. And those who do wrong will know what will become of them!" (26:224-7)

Poets', Title of the 26th Surah in the Qur'an

Poet's Title of the 26th Surah in the Qur'an
Marcion met St. Polycarp at Rome he asked the aged Saint if he knew him. "Yes," St. Polycarp answered. "I know you for the firstborn of Satan". These were the words of a Saint most loving and most charitable, and specially noted for his compassion to sinners.

In 167, persecution broke out in Smyrna. When Polycarp heard that his pursuers were at the door, he said: "The will of God be done"; and meeting them, he begged to be left alone for a little time, which he spent in prayer for "the Catholic Church throughout the world."

He was brought to Smyrna early on Holy Saturday; and, as he entered, a voice was heard from heaven, "Polycarp, be strong." When the proconsul besought him to curse Christ and go free, Polycarp answered: "Eighty-six years I have served Him, and He never did me wrong; how can I blaspheme my King and Saviour?"

At the stake the fire did him no hurt, but the flames made a sort of arch, like a ship's sail filled with the wind, and they were like a wall round the martyr's; and he looked, not like burning flesh, but like bread in the oven or gold and silver being refined in a furnace. Then the executioner was ordered to stab Polycarp to hasten his end, and his dead body was burnt.

polygamous, adj. having more than one wife or (less usu.) husband

polygamous, adj. having more than one wife, or more than a husband

polygamous, adj. of or pertaining to polygamy

polygamous, adj. having more than one wife or (less usu.) husband at once

polygamy, n. the rule, custom, or condition of marriage to more than one person at a time:

polygamy, n. the rule, custom, or condition of marriage to more than one person at a time:

polygamy, n. the rule, custom, or condition of marriage to more than one person at a time:

Polygamy in the NT.: (Christianity): not mentioned in the New Testament; yet the marriage of a bishop is limited to one wife: "A bishop then must be blameless, the husband of one wife..." (1 Tim 3:2)

Polygamy in the Qur'an.: (Islam): permitted with a condition of a fair treatment:

...marry whom you like of women, two or three or four; but if you fear to deal with them unjustly, then one wife..." (4:3)
poor law

1. Always to be found: "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (Deu. 15: 11)

2. Blessed: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15: 17)

3. Care of the Church: "Only they would that we should remember the poor; the same which I also was forward to do." (Gal. 2: 10)

4. Poor in spirit are blessed by Christ: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Mat. 5: 3)
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**Pope**
- John X
- Leo VI
- Stephen VIII
- John XI
- Leo VII
- Stephen IX
- Marinus II
- Agapetus II
- John XII
- Leo VIII
- Benedict V
- John XIII
- Benedict VI
- John XIV
- John XV
- Gregory V
- John XVI
- Sylvester II
- John XVII
- John XVIII
- Sergius IV
- Gregory
- John XIX
- Benedict IX
- (the 2nd time)
- Gregory VI
- Clement II
- Benedict IX
- (the 3rd time)
- Damascus II
- Leo IX
- Victor II
- Stephen X
- Benedict X
- Nicholas II
- Alexander II
- Honorius II
- Gregory VII
- Clement III
- Victor III
- Urban II
- Paschal II
- Theodoric
- Albert
- Sylvester IV
- Gelasius II
- Gregory VIII
- Callistus II
- Honorius II
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<td>Anacletus II</td>
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<td>1138</td>
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<tr>
<td>Celestine II</td>
<td>1143-1144</td>
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<td>Laurus II</td>
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<td>Alexander III</td>
<td>1159-1161</td>
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<tr>
<td>1164</td>
<td>Victor IV</td>
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No account of previous antipope who resisted very short time

| Paschal III | 1164-1168 |
| Callistus III | 1168-1178 |
| Innocent III | 1179-1180 |
| Lucius III | 1181-1185 |
| Urban III | 1185-1187 |
| Gregory VIII | 1187 |
| Clement III | 1187-1191 |
| Celestine III | 1191-1198 |
| Innocent III | 1198-1216 |
| Honorius III | 1216-1227 |
| Gregory IX | 1227-1241 |
| Celestine IV | 1241 |
| Innocent IV | 1243-1254 |
| Alexander IV | 1254-1261 |
| Urban IV | 1261-1264 |
| Clement IV | 1265-1268 |
| Gregory X | 1271-1276 |
| Innocent V | 1276 |
| Hadrian V | 1276 |
| John XXI | 1276-1277 |

No pope bearing the name of John XX ever existed

| Nicholas III | 1277-1280 |
| Martin IV | 1281-1285 |
| Honorius IV | 1285-1287 |
| Nicholas IV | 1288-1292 |
| Celestine V | 1294 |
| Boniface VIII | 1294-1303 |
| Benedict XI | 1303-1304 |
| Clement V | 1305-1314 |
| John XXII | 1316-1334 |
| Nicholas V | 1328-1330 |
| Benedict XII | 1334-1342 |
| Clement VI | 1342-1352 |
| Innocent V | 1352-1362 |
| Urban V | 1362-1370 |
| Gregory XI | 1370-1378 |
| Urban VI | 1378-1389 |
| Clement VII | 1378-1394 |
| Boniface IX | 1389-1404 |
| Benedict XIII | 1394-1423 |

| Innocent VII | 1404-1406 |
| Gregory XII | 1406-1415 |
| Alexander V | 1409-1410 |
| John XXIII | 1410-1415 |
| Martin V | 1417-1431 |
| Clement VIII | 1423-1429 |
| Benedict XIV | 1425-1430 |
| Eugenius IV | 1431-1447 |
| Felix V | 1439-1449 |
| Nicholas V | 1447-1455 |
| Callistus III | 1455-1458 |
| Pius II | 1458-1464 |
| Paul II | 1464-1471 |
| Sixtus IV | 1471-1484 |
| Innocent VIII | 1484-1492 |
| Alexander VI | 1492-1503 |
| Pius III | 1503 |
| Julius II | 1503-1513 |
| Leo X | 1513-1521 |
| Hadrian VI | 1522-1523 |
| Clement VII | 1523-1534 |
| Paul III | 1534-1549 |
| Julius III | 1550-1555 |
| Marcellus II | 1555 |
| Pius IV | 1555-1559 |
| Pius V | 1559-1565 |
| Pius IV | 1566-1572 |
| Gregory XIII | 1572-1585 |
| Sixtus V | 1585-1590 |
| Urban VII | 1590 |
| Gregory XIV | 1590-1591 |
| Innocent IX | 1591 |
| Clement VII | 1592-1605 |
| Leo XI | 1605 |
| Paul V | 1605-1621 |
| Gregory XV | 1621-1623 |
| Urban VIII | 1623-1644 |
| Innocent X | 1644-1655 |
| Alexander VII | 1655-1667 |
| Clement IX | 1667-1669 |
| Benedict X | 1670-1676 |
| Clement X | 1676-1689 |
| Innocent XI | 1689-1691 |
| Alexander VIII | 1691-1700 |
| Innocent XII | 1700-1721 |
| Clement XI | 1721-1724 |
| Innocent XIII | 1724-1730 |
| Benedict XIII | 1730-1740 |
| Clement XII | 1740-1748 |
| Benedict XIV | 1748-1758 |
| Clement XIII | 1758-1769 |
| Clement XIV | 1769-1774 |
| Pius VI | 1775-1799 |
| Pius VII | 1780-1823 |
| Leo XII | 1823-1829 |
post-millennialism

theological doctrine that describes the divine nature according to positive categories; the branch of theology that treats matters of historic and particular fact, custom, or enactment, as opposed to "natural theology", which deals with religious principles and laws of universal validity.

positive theology, (Christianity), theology that describes the divine nature according to positive categories; the branch of theology that treats matters of historic and particular fact, custom, or enactment, as opposed to "natural theology", which deals with religious principles and laws of universal validity.

positive religion,
post-Nicene, adj. after the Nicene Council

post-nuptial, adj. after marriage

postulancy, n. state or period of being postulant

postulant, n. a petitioner, a candidate, esp. for holy orders, or admission to a religious community

praying, n. (B) solemn request or prayer

prayer, n. one who prays

prayer, v.t. make devout supplication to God; beseech earnestly; ask earnestly for; v.i. engage in prayer, make entreaty to God, for thing.

praise, v.t. & n.(Bible): Glorify, extol; glorifying

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11)

pilgrimage, n. (Q): 1. First verse in the Opening of the Qur'an: "Praise be to Allah, the Lord of the Worlds." (1: 2) 2. All things hymn His praise: "The seven heavens and the earth and all those who are in them hymn His praise, and everything but hymns His praise but you do not understand it. He is Clement and Forgiving." (17:44) 3. The angels: "And the angels hymn the praise of their Lord" (42: 5) 4. Thunder: "And the thunder hymns his praise" (13:13) 5. Before the rising and before the setting of the sun: "... and hymn the praise of your Lord before the rising and before the setting of the sun." (50:39) 6. The conclusion of the prayer: "And they conclude their prayer by: 'Praise be to Allah, the Lord of the Worlds!' " (10:10) 7. The prayer of the Lord's host said unto Josua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." (Jos. 5: 14-15)

كثيراً ما تجد أدعوته وهو قريب (1: 26)
Prayer

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prayer

prayer

prayer-book, book containing prayers or forms of devotion, esp. the Book of Common Prayer of the Church of England

prayer of Manasses, see MANASSES, PRAYER OF

prayer for the dead, denounced by Reformers, partly because it was not ordered in the Bible (2 Macc. 12: 40-45 was dismissed as Apocrypha), and partly through their rejection of the purgatory. In the Ch. of England, prayers for the dead disappeared from the Book of Common Prayers in 1552, but they have been widely used since the mid-19th century.

prayer-monger, one who prays mechanically
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<td>Abraham</td>
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<td>Abraham</td>
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<td>Elisha</td>
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<td>Elisha</td>
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<td>Israel</td>
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### Prayer and Thanksgiving (Special) in the New Testament

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<td>Jesus</td>
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<tr>
<td>Jesus</td>
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<td>Jesus</td>
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<td>Jesus</td>
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<td>Jesus</td>
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<tr>
<td>Two blind men</td>
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**preach**, vt., t. & n. deliver sermon or religious address; give moral advice in a tedious or offensive manner; vt. deliver sermon; proclaim, expound (the Gospel, Christ, etc.) in public discourse; n. (collog.) preaching, sermon, lecture

**preacher**, n. one who preaches, clergyman; Dominican friar

**preacher**, the, Solomon as supposed
predestination

predestinarian, adj. & n. believing in, or pertaining to, the doctrine of predestination.

predestination, n. (Christianity), the theological doctrine that all events throughout eternity have been foreordained by divine decree.
preordain, vt. to ordain, appoint, or ordain

predeterminable, adj. liable to be determined

predict, vt. to foretell

predictable, adj. that can be predicted; happening, or prone to act, in a way that can be predicted

predictable, adv. of or relating to the act of predetermining

predictor, n. that which predicts

predictive, adj. foretelling, prophetic

predictively, adv.

preexilic, ~EXILIAN, adj. before the exile of OT writings prior to the Jewish exile (c.586-538 BC.)

preexilic, PREEXILIAN, see prec.

prelacy, n. the office of a prelate; the order of bishops or the bishops collectively; church government by prelates; episcopacy

prelatical, ~al, adj. pertaining to prelates or prelacy

prelately, n. PRELACY

prelatory, n. PRELACY

premillenarian, n. & adj. believer in the premillennial coming of Christ

premillennial, adj. of or happening before the millennium

premillennialism, also splet premillanarianism, religious doctrine that the second coming of Christ will occur before the happy millennium

preordain, vt. to ordain, appoint, or ordain

predeterminable, adj. liable to be determined

predetermination, n. the act of predetermining or the state of being predetermined

predeterminative, adj. of or relating to the act of predetermining

predeterminism, DETERMINISM

predict, vt. to foretell

predictability, n. quality or state of being predictable

predictive, adj. foretelling, prophetic

predictively, adv.

predictor, n. that which predicts

preexilic, ~EXILIAN, adj. before the exile of OT writings prior to the Jewish exile (c.586-538 BC.)

preexilic, PREEXILIAN, see prec.
Preordainment, n. state of being preordained.
Preordained, adj.
Preordination, n. action or an act or instance of preordaining or foreordaining.

Pre-Reformation, adj. before the Reformation; dating from before the Reformation.
Pre-sage, n.& vt., an omen; an indication of the future; a foreboding; a presentiment; vt. to portend, to forebode, to warn of as something to come, to forecast.
Presbyter, n. an elder; minister or priest in rank between a bishop and a deacon; eub ecclesiastical polity.
Presbyteral, adj. of presbyter or presbyters.
Presbyterate, n. office of presbyter; a body of presbyters.
Presbyterian, adj. & n. pertaining to, or maintaining the system of church government by elders.
Presbyterianism, n. a form of ecclesiastical polity wherein presbyters govern the Church. Its proponents in the 16th and 17th century regarded it not as an innovation but as the restoration of the apostolic model found in the NT. and many held it to be the only legitimate form of Church government. The people elect ministers, but their ordination is an act of the Presbytery. Presbyterian Churches are found in all countries. The strongest concentrations are in Scotland (the only Presbyterian State Church), U.S.A., Hungary, Holland, Northern Ireland, Switzerland, and France.

Presence of God, (B.):
Presentation

1. Glory and honour are present: OT. "Glory and honour are, in his presence, strength and gladness are in his place." (1 Chr. 16:27)
2. Christ entered: NT. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24)
3. Angels, beasts, and elders: NT. "And I beheld and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. 5:11-12)

Presentation of Christ in the Temple, in: the Book of Common Prayer an alternative name for the feast of the Purification of the Blessed Virgin Mary or Candle mass (2 Feb.).

Presentation of BVM, a feast kept on 21 Nov., to commemorate the presentation of the Blessed Virgin Mary in the Temple when 3 years old, as related in the apocryphal "Book of James".

Presentation of the Lord, the title given in the RC Ch. since 1969 to the feast of Candle mass

Priestley

Joseph Priestley (1733-1804). English clergyman, political theorist, and physical scientist, whose work contributed to advances in liberal political and religious thought and in experimental science. He is best remembered as one...
priestliness
of the discoverers of the element of oxygen.
In his ‘History of the Corruption of Christianity’ (1782) he denied the impeccability of the Lord, views which he elaborated in his ‘History of Early Opinions concerning Jesus Christ’ (1786).

priestliness, PRIESTHOOD
priestling, n. contemptible priest
priestly, adj. of or like priest
priest-ridden, adj. held in subjection by priest
priest's hole, priest hole: secret room for a priest in time of persecution or repression
priest-vicar, minor canon in some cathedrals
primacy, n. office of a primate
primate, n. archbishop
*P. of all England, Archbishop of Canterbury
primateship, n. the office, dignity, or position of a primate
primatial, adj. of, relating to, or characteristic of, a primate
prime, n. the first of the lesser hours of the Roman breviary; the time of this office, about six in the morning, or sometimes sunrise; the time from the beginning of the artificial day to terce (about nine) (see Divine Office)

Prince
never been formally organized as a denomination and that from its origin has represented a protest movement against missions and Sunday schools

Prince, n. member of an ultra-conservative Baptist religious group that dates from early in the 19th century but has
principalities, n. angelic spirits: see NT, Col.1:16

prior, n. an officer next under abbot in an abbey (claustal prior); superior of a priory (conventional prior)

priorate, n. rank or term of office of a prior

priory, n. a convent of either sex subject to an abbey

Priscillianism, n. a heresy doctrine founded by Priscillian, an early Spanish Christian bishop who was the first heretic to receive capital punishment. Priscillian taught around 375 a doctrine similar to both Gnosticism and Manichaeism in its dualistic belief that matter was evil and spirit good. This belief led to a denial of the pre-existence of Christ before His birth from the BVM and well as his real humanity. Angels and human souls emanated from the Godhead and human souls were united to bodies as a punishment for their sins, the body being the creation of the devil, who was not a fallen angel but the principle of evil. Priscillian was condemned in 384 by a synod at Bordeaux, and the Roman emperor Magnus Maximus ordered him to Trier, where he was judged guilty of sorcery and immorality and was executed. In 563, after about two centuries, the Council of Braga renewed the condemnation, and thereafter Priscillianism as an organized cult disappeared. The question of Priscillian orthodoxy has been much discussed. In 1889, 11 treatises ascribed to him were published, revealing his unorthodox doctrine of the Trinity in which the Son differs from the Father only in name.
Promised Day, the,

legislation forbidding marriage between persons related in certain degrees is based on (Lev. 18).

Process, the, assurance of God to Abraham that his QUA should become the chosen people. 

Promised Day, the, "By the heaven, holding mansions of the stars, and by the
Promised Land

Promised Land, (Judaism) (B): According to the Old Testament, the Promised Land is Originally the Land of Canaan:

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord who appeared unto him." (Ge. 12: 7)

In the fourth book of the OT (Numbers), the story of God's promise that Israel will inhabit the land of Canaan continues. It began in the book of Genesis, and continues in Exodus, and Leviticus. It does not reach its conclusion until Israel successfully occupies the Promised Land (Canaan). Many scholars have maintained that the first six books of the Old Testament form a literary unit of which the book of Numbers is an integral part. At one time, Numbers may have contained an account of the occupation of Canaan that was dropped when the Tetrateuch (Genesis, Exodus, Leviticus, and Numbers) was joined to other historical books of the Old Testament. The book of Joshua tells the story of the Israelite occupation of Canaan. The Promised Land, however, is developed and expanded to comprise all the lands between the Nile of Egypt and the Euphrates of Iraq:

(B): "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates"

(Ge. 15: 18)

Prophet

Prophet, n. inspired or prophetic utterance

prophesier, n. inspired teacher, revealer or interpreter of God's will

Prophet, (Christianity): Jesus: NT. "And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

(Mat. 21: 11)

Prophet, (Islam): (Q1): Muhammad: "Muhammad is not a father of any man of you, but he is the messenger of Allah and the last of the Prophets; and Allah is the Omnipotent."

(33: 40)
prophetess

prophetess, n. fem. of prophet: (B.).

1. Anna: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity"

(Lu. 2:36)

2. Deborah:"And Deborah, a prophetess, the wife of Laidoth, she judged Israel at that time."

(Jud. 4:4)

3. Huldah:"... unto Huldah the prophetess, the wife of Shallum... And she said to them, Thus saith the Lord God of Israel..." (2 Kn.22: 14-15)

4. Miriam:"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances."

(Ex.15:20)

5. Noadiah: "My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear."

(Neh. 6:14)

The number of the prophets mentioned in the Old Testament (39) is the same number of the Books of the Old Testament; yet the writers of some of those Books are unknown.

function, or authority; specific system or doctrines of Hebrew prophets

Alphabetical names of prophets in the Bible:

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<thead>
<tr>
<th>#Biblical name</th>
<th>Ref.</th>
<th>Arabic Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>01. Aaron</td>
<td>Ex.7:01</td>
<td>هارون</td>
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<tr>
<td>02. Abraham</td>
<td>Ge.20:07</td>
<td>أربنام</td>
</tr>
<tr>
<td>03. Agabus</td>
<td>Acts 21:10</td>
<td>أبواغوس</td>
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<td>04. Ahijah</td>
<td>1 Kn.11:29</td>
<td>أئيا</td>
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<tr>
<td>05. Amos</td>
<td>Am.7:14</td>
<td>أوموس</td>
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<td>06. Balaam</td>
<td>Num. 24:2</td>
<td>بلام</td>
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<tr>
<td>07. Daniel</td>
<td>Mat. 24:15</td>
<td>دانيل</td>
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<td>08. David</td>
<td>Mat. 13:35</td>
<td>داو</td>
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<td>09. Eldad</td>
<td>Num. 11:26</td>
<td>إلاد</td>
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<tr>
<td>10. Elijah</td>
<td>1 Kn.18:36</td>
<td>إيليا</td>
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<tr>
<td>11. Elisha</td>
<td>2 Kn.6:12</td>
<td>إيليشا</td>
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<td>12. Ezekiel</td>
<td>Ezek.1:3</td>
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<td>13. Gad</td>
<td>1 Sam.22:5</td>
<td>جاد</td>
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<td>14. Habakkuk</td>
<td>Hab. 1:1</td>
<td>حاباكوك</td>
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<td>15. Haggai</td>
<td>Ez.5:1</td>
<td>هاجي</td>
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<td>16. Hananiah</td>
<td>Jer.25:17</td>
<td>هنانانيا</td>
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<td>17. Hosea</td>
<td>Hos. 1:1</td>
<td>هوشأ</td>
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<td>18. Issachar</td>
<td>2 Chr.13:22</td>
<td>إسحاصار</td>
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<td>19. Isaiah</td>
<td>2 Kn. 20:11</td>
<td>إيساه</td>
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<td>20. Jeshua</td>
<td>1 Kn.16:7</td>
<td>جسحوا</td>
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<td>21. Jeremiah</td>
<td>2 Chr.36:12</td>
<td>ياهريزيم</td>
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<td>22. Joel</td>
<td>Joel 1:1</td>
<td>يوئيل</td>
</tr>
<tr>
<td>23. John the Baptist</td>
<td>Lu.7:28</td>
<td>يوحنال المبشر</td>
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<tr>
<td>24. Joshua</td>
<td>1 Kn.16:34</td>
<td>يوهشوا</td>
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<td>25. Jonath</td>
<td>2 Kn.14:25</td>
<td>يوحنات</td>
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<td>26. Malachi</td>
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<td>29. Moses</td>
<td>Deu. 34:10</td>
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<td>30. Nahum</td>
<td>Nah. 1:1</td>
<td>نهوم</td>
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<td>31. Nathan</td>
<td>1 Kn.1:32</td>
<td>ناثان</td>
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<td>32. Obadiah</td>
<td>Obad.1</td>
<td>عباديا</td>
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<td>33. Obed</td>
<td>2 Chr.15: 8</td>
<td>يوبد</td>
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<td>34. Paul</td>
<td>Acts.13:9</td>
<td>يوؤال</td>
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<td>35. Samuel</td>
<td>1 Sam.3:20</td>
<td>يوسامي</td>
</tr>
<tr>
<td>36. Shemariah</td>
<td>2 Chr. 12:5</td>
<td>يشمريا</td>
</tr>
<tr>
<td>37. Zacharias</td>
<td>Lu.1:76</td>
<td>يازكارياس</td>
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<td>38. Zechariah</td>
<td>Zec.1:1</td>
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<td>Neh. 6:14</td>
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</table>

prophethood, n. position or career of a prophet

prophetic, -al, adj. of, relating to, or with the characteristic of a prophet or prophecy

prophetically, adv.

propheticalness, n. prophetic quality

prophetism, n. prophetic character,
prophets

prostitute

prostrate

prophets

prostrate

face to the ground as token of submission or humility:

1. All creation: "And whatsoever is in the heavens and whatsoever treads on the earth lay prostrate to Allah." (16: 49)

2. The angels: "Those who are in the presence of your Lord are not haughty and worship Him, and hymn His praise, prostrate themselves to Him." (7: 206)

3. Mohammad: "But hymn the praise of your Lord, and be among those who prostrate themselves to Him." (15: 98)

4. The believers: "O believers! Kneel down and prostrate yourselves and worship your Lord and do good that you may succeed." (22: 77)

5. Mary the virgin: "O Mary! Obey your Lord, prostrate yourself and kneel down with those who kneel down." (3: 43)

6. Pharaoh's magicians: "The magicians fell prostrate, and said: 'We believe in the Lord of the Worlds." (26: 46-47)

7. To Adam: "And We said to the angels: 'Prostrate yourselves before Adam', they fell prostrate, except Iblis." (2:34)

8. To Joseph in dream: "Father! I saw eleven planets, and the sun, and the moon, lying prostrate to me" (12: 4)

9. To Joseph in reality: "He raised his parents high on the throne and they prostrated themselves for him; and he said: 'Father! Such is the interpretation of the vision which I saw before!'" (12: 100)

prophets

prostitute

propitiable, adj. capable of being propitiated

propitiate, vt. to appease and make favourable

propitiation, n. the act of propitiating; something that appeases or conciliates a deity: ATONEMENT; specif. the sacrifice and death of Jesus Christ to appease divine justice and to effect reconciliation between God and man

proselyte, n. a convert to Judaism and, in the wider sense, a convert to any faith or sect
Protestant ethic, the value attached to hard work, thrift, and efficiency in one's worldly calling, which, esp. in the Calvinist view, were deemed signs of an individual's election or eternal salvation.

Protestantism, n. one of the three major branches of Christianity, originating in the 16th-century Reformation, characterized by its doctrines of justification by grace through faith, the priesthood of all believers, and the authority of the Holy Scriptures.

Protestant Episcopal Church, also called Episcopal Church, autonomous church in the U.S. It was part of the Anglican Communion, formally organized in Philadelphia in 1789 as the successor to the Church of England in the American Colonies. In points of doctrine, worship, and ministerial order, the church descended from and has remained associated with the Church of England.

Prostration, The, the 32nd Surah in the Qur'an.

Prostration, vi., to express or record dissent or objection.

Protestant, n.& adj., member or adherent of any of the Christian bodies that separated from the Roman communion in the Reformation (16th century) or their offshoots; one of those who, in 1529, protested against an edict of Charles V and the Diet of Spire denouncing the Reformation.

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Protevangelium, alternative title of the Book of James. Pseudepigraphal, (noncanonical and unauthentic) work written about the mid-2nd century, to enhance the role of Mary, the mother of Jesus, in Christian tradition. The story of Mary's childhood as given in the Protevangelium has no parallel in the New Testament, and reference to a nine-year stay in the Temple of Jerusalem contradicts Jewish customs. Mary's birth to aged parents is termed miraculous, and, after the birth of Jesus, a midwife is said to have confirmed that Mary was still a virgin. The Protevangelium modified the nativity narratives of Matthew and Luke. Though the writer called himself James, his true identity is still uncertain. The work was possibly composed in Egypt and was widely popular from antiquity on through the Renaissance. There are more than 30 extant Greek manuscripts and others in Coptic, Syriac, and Armenian.

Protestation. vi., to express or record dissent or objection.
pseudepigrapha

God; an ordering or intervention by God; an occurrence attributed to God's ordering or intervention; God, considered in this relation

Providential, adj. Affected by, or proceeding from, divine providence

providentially, adv. MAY

psalm, n. devotional song or hymn

psalm', vt. PSALMODIZE

Psalmist, n. composer of Psalms (David),

psalmist? n. a composer of psalms

psalmodic, ~al, adj pertaining to psalmody

psalmodise, -ize, vi. to practise psalmody

psalmodist, n. singer of psalms

psalmody, n. singing of psalms, esp. in public worship; psalms collectively

Psalms, Book of, n. Bible: 19th Book of the Old Testament, containing the 150 Psalms which are variously enumerated: the Gk. and L. (Vulgate), versions are one number behind the Heb. counting (e.g. Ps.90 AV is Ps.89 Vulg.). Most of the Psalms are generally ascribed to king David, and comprise poems of praise to God: "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt... And he spake three thousand proverbs; and his songs were a thousand and five...." (1 Kn. 4: 30 ff)

Psalms, Imprecatory, IMPRECATORY PSALMS

Psalms of Solomon, SOLOMON, PSALMS

Psalter, n. the Book of Psalms

Protomartyr, n. (i.e. the First Martyr), the title commonly given to St. Stephen and occasionally to the first martyrs of different countries, e.g. to St. Alban, the Protomartyr of England.

Proverbs, Book of, (B.): the 20th Book of the Old Testament, and the second Book in the third section of the Old Testament Hagiographa "The sacred writings". This poetical Book is divided into 8 clearly defined sections, three of which are ascribed to Solomon; it contains aphorisms and specific advice on human behaviour. The Book's underlying theme is that true wisdom follows a basic belief in and fear of God. The tradition that Solomon compiled the Book is probably explained by the fact that he was known to have uttered proverbs and to have made his court a centre of Eastern Wisdom: "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt... And he spake three thousand proverbs; and his songs were a thousand and five...." (1 Kn. 4: 30 ff)
purification

Purification

<table>
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<tr>
<th>psilanthropism</th>
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<tbody>
<tr>
<td>n.</td>
<td>n. believer in psilanthropism</td>
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</tbody>
</table>

Purification of the BVM, the Purification of the Blessed Virgin Mary is a feast kept on 2 Feb. in commemoration of the BVM's purification according to the Jewish ceremonial: "And the Lord spoke unto Moses," etc. prayers of the faithful. The official teaching of the W. Ch. was defined at the Councils of Lyons (1274) and Florence (1439). The existence of Purgatory was rejected by the Reformers, who taught that souls are freed from sin by faith in Christ alone without any works, and therefore, if saved, go straight to heaven. The Council of Trent reaffirmed the teaching propounded at Lyons and Florence, forbidding fanciful elaborations. The E. Ch. attaches importance to the practice of praying for the dead, but is less explicit about their exact status than the RC Ch. There is no generally accepted teaching on the subject in the Ch. of England.
purificator, n. a cloth used during the celebration of the Holy Communion to wipe the vessels and the hands and lips of the celebrant.

purim, n. (Judaism): the feast of Lots held about 1st of March, in which the Jews commemorate their deliverance from the plot of Haman...

puritan, n. &adj. one who in the time of Elizabeth and the Stuarts wished to carry the reformation of the Ch. of England further by purifying it of ceremony; an opponent of the Ch. of England on account of its retention of much of the ritual and belief of the Roman Catholics; an opponent of the Royalists in the 17th century; (the following also without cap.) a person in sympathy with the historical Puritans; a person strictly moral in conduct; an advocate of purity in any sense; adj. pertaining to the Puritans.

**Puritanism, n. usu. cap. the beliefs and practices of or characteristic of the Puritans; strictness and austerity esp. in matters of religion or conduct.**

**Puritanically, adv.**

**Puritanize, vi. sometimes cap. to practice puritanism; conform to puritan beliefs; vt. to make puritan; give a puritan character to.**

**Puritanly, adv. in a puritan manner; toward Puritans or their beliefs (puritanly inclined).**

**Purple, n.pl. Cardinalate (from the red hat (former) and robes); bishops (with the).**

**Puseyism, n. [after E.V. Pusey (1800-1882), English leader of the movement] see Tractarianism.**

**Purificator, n.** saying: Speak unto the children of Israel, saying: If a woman have conceived seed, and borne a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean" (Lev. 12: 1-3)

It is also known as Candlemas.

**Pyx, n. container to keep consecrated water of the Eucharist; small container for carrying the Eucharist to the sick.**

**Pyx, n.** container to keep consecrated water of the Eucharist; small container for carrying the Eucharist to the sick.
Qalawun, (in full Al-Mansur Sayf Ad-Din Qalawun al-Alfi) (d. 1290). The fifth Mamluk sultan of Egypt (1280-1290) who in 1289 drove the crusaders from Tripoli and simultaneously eliminated the Mongol threat to Egypt. A decisive and able ruler, he consolidated the Mamluk position in the East.

Qarism, same as Karaism, q.v.

Qaramitah, (pl. of Qaramatian, see next) Qarmatian, also spelled Qarmathian, Karmatian, or Karmathian, [Ar. Qarmati, after Hamdan Qarmat the leader] (pl. Qaramitah). A sub sect of the Shiite Muslim group known as Isma'ilites. The Qaramatians flourished in Iraq, Yemen, and especially Bahrain during the 9th to the 10th centuries, taking their name from Hamdan Qarmat, who led the group in southern Iraq in the second half of the 9th century. The Qarmatians became notorious for an insurrection in Syria in 903-906 and for the exploits of two Bahraini leaders, Abu Sa'id al-Jannabi and his son and successor, Abu Tahir Sulayman, who invaded Iraq several times and in 930 sacked Makka and carried off the Black Stone of the Ka'bah.

See: Qur'anic Initials.

Qadr, The, [Ar. power, see Honour] Qur’anic Initials

Qaf, the twenty-first letter of the Arabic alphabet. It is the title of the 50th Sarah in the Qur'an: "Qaf. By the Glorious Qur'an! They are but marvelling how a warner comes to them from among them, and the disbelievers say: 'This is a strange thing.'" (50:1-2) See: Qur'anic Initials.

Qalawun, (in full Al-Mansur Sayf Ad-Din Qalawun al-Alfi) (d. 1290). The fifth Mamluk sultan of Egypt (1280-1290) who in 1289 drove the crusaders from Tripoli and simultaneously eliminated the Mongol threat to Egypt. A decisive and able ruler, he consolidated the Mamluk position in the East.

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See: Qur'anic Initials.

Qadr, The, [Ar. power, see Honour] Qur’anic Initials

Qaf, the twenty-first letter of the Arabic alphabet. It is the title of the 50th Sarah in the Qur'an: "Qaf. By the Glorious Qur'an! They are but marvelling how a warner comes to them from among them, and the disbelievers say: 'This is a strange thing.'" (50:1-2) See: Qur'anic Initials.

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See: Qur'anic Initials.
Quadragesima, n. the forty days of Lent
Quartodecimanism

Quartodeciman, n. one who celebrated Easter on the 14th of Nissan without regard to the day of the week (see also next)

Quartodecimanism, n. the observing of Easter on the 14th day of Nissan (the day of the Jewish Passover), whatever the day of the week, and not on the following Sunday. The tradition was rooted in Asia Minor. When St. Polycarp, Bishop of Smyrna, visited Rome c. 155, Pope Anicetus refused to change his own practice but had no scruples about Polycarp's continuing to follow his custom. A more rigid line was taken by Pope Victor I (189-198), who tried to suppress Quartodecimanism. The Quartodecimans later organized themselves as a separate Church, surviving until the 5th cent.

Quaker, n. member of the Religious Society of Friends, Christian movement without written creed or ordained ministers, devoted to peaceful principles, and formerly noted for plainness of dress and simplicity of living, founded by George Fox (1624-1691). [Nickname (not adopted by them, and earlier applied to another sect) given them by Justice Bennet at Derby, because Fox bade him and others quake at the word of the Lord]

Quadragesima, n. (obs.) encyclical letter of Pope Pius XI confirming and elaborating the theses of Rerum Novarum, (q.v.) the year 1931; a similar letter was published every year thereafter.

Quadragesima Anno, (1931), an encyclical letter of Pope Pius XI confirming and elaborating the theses of Rerum Novarum, (q.v.) the year 1931; a similar letter was published every year thereafter.

Quadragesimal, adj. of the number forty; of Lent

Quadragesima Sunday, first Sunday in Lent, the first Sunday of Lent.

Quadrivium, n. (Hist) medieval university course of the four sciences (arithmetic, geometry, astronomy, and music) which constituted the superior group of the Seven Liberal Arts (q.v.) (cf. Trivium).

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Quattro

Quattro Coronati, [It. Four Crowned Saints], life-size marble sculpture by Nanni di Banco, c. 1411-1413 outside the church of Or San Michele, Florence, Italy, to whom the famous basilica in Rome is dedicated to four martyrs. There is doubt as to which saints are intended.

Quincensex Synod, see Trulilan Synod

Quinquagesima, (also Quinquagesima Sunday), Sunday before Lent. In modern usage it is the Sunday before Ash Wednesday. In the RC Ch. the term was suppressed in 1969.

Quiescentism, n., believer in Quietism, see prec.

Quiricy Synods, several synods were held at Quiercy near Laon, France in the 9th cent. Those of 849 and 853 condemned the extreme form of predestination taught by Gottschalk.

Quintus, v., the five 'ways' or arguments by which St. Thomas Aquinas sought to prove the existence of God from those effects of His Being which are known to us, viz.

1. That motion implies a first mover.
2. That a sequence of efficient causes, and their effects, such as we find in the world, implies an uncaused first
3. That the existence of things which are not self-explanatory, and therefore might logically not exist, implies some necessary being.
4. That the comparisons we make (more or less 'true', 'noble', &c.) imply a standard of
Qur'an

Quo Vadis?

comparison that is in itself perfect in all these qualities.

5. That the fulfilment by inanimate or unintelligible objects of an end to which they are evidently designed to work implies a purposive intelligence in their creation and direction.

Quaish, also spelled Quraysh, or Qureish, the ruling and most honourable tribe of Makkah at the time of the birth of the Prophet Muhammad. There were 10 main clans, the names of some of which gained great lustre through their members' status in early Islam. These included Hashim, the clan of the Prophet himself; Zuhra, that of his mother; and Taim and 'Adi, the clans of the first and second Caliphs, Abu Bakr and Umar ibn Al-Khattab respectively; and Umayya, the clan of the third Caliph, Uthman, and his relatives, the dynasty of the Umayyad Caliphs.

Quo Vadis? [L. where are you going?]

Acc. to legend St. Peter, which fleeing Rome, asked this question to Jesus Christ whom he met. Jesus Christ replied, 'I am going to be crucified again.' Peter returned to Rome where he was martyred.

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Qur'an, The, [Ar. The Reading]. The Word of Allah that was revealed to the Prophet Muhammad, the last of Allah's messengers. The Qur'an is the essence of the religion of Islam, that confirms the Message expressed in the previous heavenly Scriptures: the Torah of Moses, and the Gospel of Jesus which expound the same Message: the Oneness of Allah, the Beneficent, the Merciful, the Most High.

The Qur'an was revealed to the Prophet Muhammad in a period of twenty three years on different occasions and in different places.
Qur'anic

The Qur'an is held by Muslims to be the most miraculous linguistic structure that defied the abilities of the Arabs; at the same time restructured the foundations of their life in all its aspects, and brought them a new culture and civilization that destined to spread all over the then-known world.

1. Revealed from Allah: "We are sending down the Qur'an on you: a Revelation!" (76: 23)

2. A Challenge: "Say: 'If mankind and the jinn gather together to bring the like of this Qur'an they, by no manner of means will, even though they may back one another.' " (17: 88)

3. Not crooked: "Praise be to Allah Who is sending down on His slave the Book which can by no manner of means be crooked. " (18: 1)

4. Guidance and good tidings to believers: "This Qur'an guides to the straightest, and brings good tidings to the believers who do good works that theirs will be a great reward."

5. Made easy to recite: "And We are making the Qur'an easy to recite; would you ponder over!" (54: 17)

6. Is preserved by Allah: "We are sending down the Qur'an, and We will keep it." (15: 9)

Qur'anic Division, the 114 Surahs of the Qur'an are divided into thirty Parts (Ar. Juz', pl. Ajza'); each part is divided into two halves (Ar. Hizb), the thirty parts are sixty Hizbs. Every Hizb is divided into four quarters (Ar. Rub'). Signs of all these division are shown on the margins of the pages of the printed Qur'an:

- Rub' of a Hizb (quarter of a Hizb);
- Nisf of a Hizb (half Hizb);
- Thalathah Arba' of a Hizb (three quarters of a Hizb).

Thus the Qur'an's Division follows:

30 Parts = 60 Hizb = 240 Rub'. The average length of a quarter (Rub') ranges between one and two pages.

Qur'anic Initials, among the 114 Surahs of the Qur'an, there are 29 Surahs that begin with Initial Letters. The Arabic Alphabet comprises 29 letters (counting hamzah and alif as two letters). Almost all Qur'anic scholars agree that these Initials constitute, among other meanings, a challenge to the disbelievers to bring the like of the Qur'an which is composed of these same letters of the Arabic language, which they mastered and were versed poets and men of
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(19:1-2)
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Qur'anic
Qur'anic Names & Attributes,

01. Arabic: "We are sending it down: an Arabic Qur'an that you may understand." (12: 2)
02. Blessed: "And this is a Blessed Book, We are sending down, which confirms what preceded it." (6: 92)
03. Book: "This is undoubtedly the Book which guides those who fear Allah." (2: 2)
04. Bringer of good news: "A Book whose verses are expounded as an Arabic Qur'an for a people who know. It is a bringer of good news and a warner, but most of them turn away as if they do not hear." (41: 3-4)
05. Criterion: "Gracious is He Who has sent down to His slave the Criterion to be a warner to the worlds." (25: 1)
06. Declaration: "This is a Declaration to mankind to warn them, and to make them know that He is One God so that the mindful may remember." (14: 52)
07. Decisive Word: "By the sky that gives recurrent rain, and by the earth that splits it is a Decisive, not idle, Word!" (86: 1-14)
08. Clarifying: "Alif Lam Ra'. Such are the verses of the Book which is the clarifying Qur'an." (15: 1)
09. Confirming: "And this is a Confirming Book in the Arabic tongue, a warner to the wrong-doers, and good news to the righteous." (46: 12)
10. Glorious: "It is a Glorious Qur'an in a preserved Tablet" (85: 21-22)
11. Reminder: "No! It is but a Reminder for those who may read it." (74: 54-55)
12. Generous: "It is a Generous Qur'an in a Reserved Book" (56: 77-78)
13. Best of Speech: "Allah is sending down the Best of Speech" (39: 23)
14. Guide: "This Qur'an guides to the most Perfect." (17: 9)
15. Healing: "And We are sending down in the Qur'an that which is a healing and a mercy for the believers." (17: 82)
16. Highest: "We have made it an Arabic Qur'an that you may understand. And it is in the Origin of the Book, which We have, the Highest, the Wisest." (43: 3-4)
17. Inspiration: "It is not but an Inspiration from Allah." (33: 4)
18. Just Word: "The Word of your Lord is completed truthfully and justly; His Words can never be altered. He is the Hearer, the Knower." (6: 115)
19. Light: "...And those who believe in him (the Prophet), and honour him, and back him, and follow the Light that is being sent down with him, are the successful." (7: 157)
20. Explanation: "This is an Explanation to mankind, and guidance and admonition to those who fear." (3: 138)
21. Mercy: "These are the Verses of the Book of wisdom which is guidance and mercy to the righteous." (31: 2-3)
22. Powerful: "Those who disbelieve in the Reminder when it comes to them (will be punished), and it is but a Powerful Book to which falsity comes neither from before nor from behind..." (41: 41)
23. Dominant: "And We are sending down the Book in truth to you, it confirms and dominates over the Scriptures that came before." (5: 48)
24. Recitation: "And they said: 'you, on whom the Recitation is being sent down, are but a madman! Why do you not bring us the angels, if you are truthful?' " (15: 6-7)
26. Truth: "And who is more wrongful than that who speaks falsely about Allah, and denies the Truth as it comes to him..." (39: 32)
27. Right: "... and that which is being sent down to you from your Lord is the Right, but most people do not believe." (13: 1)
28. Consistent: "Allah is sending down the best of speech: a Consistent Book" (39: 23)
29. Insights: "This is an Insight for mankind, and a guidance and a mercy to those who truly believe." (45: 20)
30. Warner: "Gracious is He Who has sent down to His slave the Criterion to be a Warner to the worlds." (25: 1)
31. Wise: "Ya Sin. By the Wise Qur'an" (36: 1-2)
32. Wonderful: "Say: 'It has been revealed to me that a group of Jinn listened to the Qur'an and said: 'We have heard a Wonderful Qur'an'" (72: 1-3 ff)
33. Word of Allah: "And if an idolater seeks refuge with you, be his refuge that he may listen to the Word of Allah, then help him reach his place of security." (9: 6)
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**Qur'anic Surahs**

- **99. Earthquake**
- **100. The Coursers**
- **101. The Calamity**
- **102. Propagation**
- **103. The Afternoon**
- **104. The Traducer**
- **105. The Elephant**
- **106. Quraysh**
- **107. Kindness**

**Quraysh, (Islam), same as Quraish (q.v.)**
their is no other, glorified is He being far from having associates! They want to put out the Light of Allah by their mouths but Allah is to perfect His Light though the disbelievers are averse."

(9:30-32)

Ra'amses, see RA'MESES

rabbī, (with cap. when prefixed), Jewish scholar or teacher esp. of the law; person appointed as Jewish religious leader; Chief Rabbi, religious head of British Jewish communities. (B.) "Master": NT. "And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren"

(Mat. 23:7-8)

Rabbi Al-Awwal, 3rd month in Islamic Calendar
Rabbi Al-Thani, 4th month in Islamic Calendar
Raccolta, n. An officially approved RC prayer book containing all the devotions to which papal indulgences were attached. It was supplanted in 1968.

race, n. the descendants of common ancestor, esp. those who inherit a common set of characteristics, distinct ethnical group of people, animals, plants, etc.

Rachel, (B.) The younger and more attractive daughter of Laban and, with her sister Leah, wife to their cousin Jacob. Rachel bore two sons, Joseph and Benjamin. She died giving birth to the latter and was buried at Bethlehem. OT. "And Jacob sent and called Rachel and Leah to the field unto his flock"
Rahim, Al-, One of the Attributes of Allah meaning "The Merciful". This word is the second Attribute in the Basmalah (q.v.): Q. "In the name of Allah the Most Gracious One, the Merciful. Praise be to Allah, Lord of the Worlds, the Most Gracious One, the Merciful." (1:1-3)

Rahman, Al-, One of the Attributes of Allah meaning "The Most Gracious One"; this word is the first Attribute in the Basmalah (q.v.): Q. "In the name of Allah the Most Gracious One, the Merciful" (1:1)

Rahab, (B.) Known as "the harlot" in Jericho. Two Israelite spies, sent by Joshua, took lodging with her. She hid them on her roof and then let them down by a rope out of her window that was in the city's wall. In return they promised that if she marked her house with a scarlet thread she and her family would be spared when the city was taken. And so they were: OT. "And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there" (Jos. 2:1)

Rain, n. (Q.), clothing, (arch. or poet.), "O Children of Adam! We have given you rainment that covers your nakedness, and splendid clothing as well, but the rainment of righteousness is the best; such are among the Signs of Allah that they may remember. O Children of Adam! Let not Satan seduce you as he seduced your parents out of the Garden depriving them of their rainment and showing them their nakedness. He and his folk look at you from whence you can not see them. We have made the devils friends to those who disbelieve." (7:26-27)

1-Rain on the just and the unjust: NT. "and sendeth rain on the just and on the unjust"
**rain**

2-Rain of bread: *OT*. "Then said the Lord unto Moses, I will rain bread from heaven for you" (Ex 16:4)

3-Rain of God's fury of wrath: *OT*. "God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating" (Job 20:23)

4-Rain of snares: *OT*. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." (Ps 11:6)

5-Rain of manna and flesh: *OT*. "And had rained down manna upon them to eat" .... "He rained flesh also upon them as dust" (Psa 78:24,27)

6-Rain of righteousness: *OT*. "till he come and rain righteousness upon you" (Hos 10:12)

**raise**

- vt. restore to life; rouse, (Q.)
- 1. The people of Moses in worldly life: "You said: 'O Moses! We will not trust you until we see Allah showing Himself to us!' --And, while waiting, you were stricken by the thunderbolt, and We raised you up from death, that you might be thankful" (2:55-56)
- 2. The people of the cave: "Then We raised them that We might know which of the two parties: was aware of the period of their stay" — (18:12)
- 3. Jesus son of Mary: "Peace be upon me, the day I was born, and the day I die, and the day I shall be raised! Such is the truthful saying of Jesus, son aus Mary, which they dispute." (19:33-34)
- 4. The dead: "Allah will raise the dead, and to Him they will be returned" (6:36)

**rainbow**

- (B.) God's covenant with Noah: After the flood, God placed a rainbow in the sky as a part of his covenant with Noah. *OT*. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon earth" (Ge. 9:16)

Orthodox Jews, upon seeing a rainbow, are enjoined to recite a special blessing in which God is thanked for remembering the covenant and "keep his promise" not to flood the world again.

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**rain**, n. (Q.) "We send down from the sky blessed water with which to grow gardens and grains of crops." (50:9)

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Ramadan, the 9th month of the Islamic calendar.

1. The most sacred month in Islam.
2. The only month mentioned by name in the Qur'an.
3. The month of the Muslim fast.
4. During which the Qur'an began to be revealed.
5. Ramadan is the month of the victory at the battle of Badr. "Ramadan is the month in which the Qur'an was sent down to guide mankind, and clear verses that are Criteria (of right and wrong). And those of you who see the month should fast, and those of you who may be sick or travelling should fast other days instead. Allah is making things easier, not harder, for you!" (2:185)
6. Ramadan is a blessed month: The Prophet Muhammad said:
"Ramadan has come to you, a blessed month during which the gates of heaven are opened; those of hell are closed; the devils are fettered; and an angel keeps crying out till Ramadan comes to an end: 'I am bringing good news to those who seek good, and I am warning those who intend to do evil.'"

Ram, n. male sheep. (B.) OT. "And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son" (Ge. 22:13)
ransom
children of Israel journeyed from Ra'meses to Succoth about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herd, even very much cattle" (Ex.12:37-38)

rational, adj. endowed with reason or reasoning; sensible, sane, moderate, of or based on reasoning, rejecting what is unreasonable or cannot be tested by reason in religion or custom

rational religion, religion that is based on reason and logic

rational theology, theology dealing with reason (of Wolf)
Raymond Lull

brother's corpse. He said: 'Woe to me! Have I failed to act in the same way as such a raven and to hide my brother's corpse!' And he did repent." (5:31)

Raymond Lull, also Lulle, (b.c.1233 Majorca, Spain -d.c.1315 Bougie, North Africa), missionary and philosopher who sought the conversion of Islam and of the Jews to Christianity by rational argument without recourse to the Scripture. He tried to relate "all forms of knowledge... to the manifestation of God's 'Dignities' [i.e. Divine Attributes] in the universe, taking for its point of departure the monotheistic vision common to Judaism, Islam, and Christianity, and their acceptance of a broadly Neoplatonic exemplarist world picture, and arguing...analogically up and down 'the ladder of being'". According to legend, he was martyred by stoning at Bougie, North Africa. Pope Gregory XI anointed 18th cent., however, the RC Ch. showed more sympathetic interest and approved of his veneration.

Ratisbon Conference, n. (1541), (also called Regensburg Conference), a conference of three Catholic and three Protestant theologians convened by Charles V at Ratisborn (Regensburg, Germany). Though doctrinal agreement was reached on some issues, the hostility of M. Luther prevented any reunion of Catholicism and Protestantism.

rationalize, vt. & i, to interpret rationalistically, to conform to reason; vi. to think or argue rationally or rationalistically

rationalization, n. explaining by rationalism, bringing into conformity with reason

rationalistic, -al, adj. of, or relating to, reason or rationalism

rationalistically, adv.

rationality, n. RATIONALISM

rationalist, n. one sponsoring rationalism

rationalism, n. reasoned exposition, fundamental reason, logical basis

rationalism, n. practice of explaining the supernatural in religion in a way consonant with reason, or of treating reason as the ultimate authority in religion as elsewhere

raven, n. large glossy blue-black hoarse-voiced bird feeding chiefly on flesh, sometimes thought to be of evil omen: Q. "Then Allah sent a raven scratching up the ground, to show him how to hide his
Rebecca

(Idealism - ةيلاثملا نراق( ةيلمعلا تاسايسلاو ءارآلا ؛دئانسلا
realist, n. one believing in realism or its
dctrine; a believer in the existence of universals
واقعی: القائل بالواقعیة أو المذهب الواقغي القائل بوجود
الكلبات
realistic, adj. of, relating to, realism
واقعی: من حيث المذهب الواقغي أو التاثین به خاص بالواقعیة
realistically, adv.
واقعی: من حيث الواقعیة
reality, n. property of being real: real
Reason, n. intellectual faculty characteristic
esp. of human beings; sanity; sense, sensible
conduct, what is right or practical, moderation; v. conclude, assume as step in reasoning; express in logical form
rebaptism, n. repeating of baptism, baptizing anew
Reader, same as lector (q.v.)
real, adj. actually existing as a thing or occurring in fact, objective, genuine.
reality, n. 1. Scholastic doctrine, that universals or general ideas have objective existence (cf. nominalism, conceptualism) 2. Belief that matter as object of perception has real existence (cf. idealism) 3. Practice of regarding things in their true nature and dealing with them as they are freedom from prejudice and convention, practical views and policy (cf. idealism)

Rebecca

wife of Isaac. She was his
cousin and was fetched from their ancestral
country so that Isaac should have a wife of his
own kin and not a Canaanitess. Isaac and
Rebecca had twin sons, Esau and Jacob. Esau
was the elder and his favourite, Jacob his
Recollection, (recessional hymn), hymn sung while clergy and choir withdraw after service

Recessional, (recessional hymn), hymn sung while clergy and choir withdraw after service

Rechab, a servant who killed his King Ishboseth in expectation of reward from David who ordered instead that he be executed, (2 Samuel 4)

Rechab, a teetotaller who ordered his son, Jonadab and his son's sons, never to drink wine. They persisted in their refusal even when Jeremiah gave them wine and told them to drink. - OT. "Thus have we obeyed the voice of Jonadab the son of Rechab out father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters" (Jer.35:8 ff.)

Rechabite, n. a descendant of Jonadab, son of Rechab, who did not drink wine or dwell in houses (Jer. 35: 6 ff); a total abstainer from intoxicating drinks, esp. a member of the order so named; a tent-dweller.

Recapitulation, a summing up. The Greek equivalent in its verbal form is used in (Eph. 1:10) where God is said to "sum up" all things in Christ, and from this passage the term was taken over by the Fathers. The conception of recapitulation was elaborated by St. Irenaeus, who interpreted it both as the restoration of fallen humanity to communion with God through the obedience of Christ and as the summing up of the previous revelations of God in past ages in the Incarnation. NT. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are purposed in himself" (Eph. 1:10)

Receptionism, (Christianity), a form of teaching related to the Eucharist according to which, while the bread and wine continue to exist unchanged after consecration, the faithful communicant receives together with them the Body and Blood of Christ.

Rebekah same as Rebecca (see prec.)

Rebekah, mother's favourite. She manoeuvred Isaac, when old and blind, into bestowing his blessing and his inheritance on Jacob. (Ge 24,26,28) thinking that he was Esau.

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Reconci\textit{lation}, (Christianity: (B.) NT.)

1. With God through Jesus Christ: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1 ff.)

2. Of God with the world: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:19-20)

Reconci\textit{lament,} (B.) NT.}
Redemption

recusant, n.& adj. see prec.
red hat, the flat-crowned broad-brimmed hat traditionally distinctive of a cardinal. Although cardinals are now invested with a red biretta instead, the expression 'red hat' is still used for the cardinal's office.
red heifer, (Judaism): Biblical injunction for the sacrifice of a blemish-free heifer whose ashes (mixed with water) should be sprinkled over those contaminated through contact with the dead. Rabbis explain that this statute was one of those listed in the Bible for which no logical explanation could be offered: "...bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke...and one shall slay her... and one shall burn the heifer in his sight; her skin, and her flesh, and her blood, and her dung, shall he burn..."

Red Sea, the crossing of the Red Sea by the Israelites is mentioned in the OT, Exodus. 14 and 15. The site of the crossing is disputed.
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Red Mass, in W. usage, a votive Mass of the Holy Spirit, so called from the red vestments in which it is traditionally celebrated.
redemptible, adj. REDEEMABLE
Redemption, n. deliverance from sin and damnation through Christ's atonement. Christianity claims that in it alone had redemption become a fact through the Incarnation and Death of Christ. It is viewed by theologians under the double aspect of deliverance from sin and the restoration of man and the world to communion with God. While the Greek Fathers stressed the restoration of man to the Divine life, the Latins gave primacy to the expiation of human sins through the sacrificial death of Christ and worked out their theology of redemption in direct connection with the doctrine of Original Sin. Redemption is the free gift of...
Redeemtorist, n. member of the RC Congregation of the Redeemer for the poor. (see next)
Refreshment Sunday

Refreshment Sunday, the fourth...

reform school

reform school, reformatory for young persons

reformable, adj. that which can be reformed; apt to be amended

Reformation, the, the religious movement that gave rise to the various evangelical or Protestant organizations of Christendom. The term covers and involves a series of changes in W. Christendom between the 14th and the 17th centuries. They may be said to have begun with the attacks of the Lollards and Hussites. The Great Schism and Conciliar Movement weakened the papacy, particularly when Martin Luther protested against the corruption of the Papacy and the abuses that amounted to the sale of indulgences in 1517, and his demands for the abolition of the Papal power in Germany and for the radical reforms of the religious orders. Soon afterwards many rulers of the German provinces and free cities, as well as the kings of Denmark and Sweden, adopted the reformed beliefs, and proceeded to regulate the Churches in their territories according to the Lutheran principles. The English Reformation was an insular process responsive to peculiar political and social forces.

Henry VIII, a convinced traditionalist in both doctrine and Church government, accomplished the overthrow of Papal power in England and the dissolution of monasteries largely in pursuit of a long-standing monarchical policy of extending the sovereignty of central government in every department.

Reformed Church, one that has accepted the principles of the Reformation, esp. Calvinistic in doctrine or polity

Reformed Presbyterian Church, the small body of Scottish Presbyterians who declined to accept the settlement of 1690, which established the Church of Scotland. The Reformed Presbytery was formed in 1743. The majority joined the Free Church of Scotland in 1876, but some remain as an independent body.

Reformed Church, the...
Rehoboam

come to be known as Augustinian Canons.

Rehoboam, (B.) a king of Israel and the
son of Solomon by Naamah the Ammonite.

Regular Clerks, (also Clerks Regular): a
term applied to certain bodies of RC clergy,
bound under religious vows, who live in
community and engage in active pastoral work.

Regular, adj. & n. a general name for those
clergy who are bound by the vows of religion
and live in community. They are distinguished
from the secular, i.e. priests living in the world
and shortsighted, he failed to
preserve the integrity of the
kingdom created by his
father and his grandfather
David. This split is ascribed
King Rehoboam
in the Bible to Solomon's backsliding in his old
age when he took among his wives and
concubines a number of women from
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David. This split is ascribed
King Rehoboam
in the Bible to Solomon's backsliding in his old
age when he took among his wives and
concubines a number of women from
undesirably alien races.

Rehoboam, (B.) a king of Israel and the
son of Solomon by Naamah the Ammonite.

Rehoboam

come to be known as Augustinian Canons.

Regular Clerks, (also Clerks Regular): a
term applied to certain bodies of RC clergy,
bound under religious vows, who live in
community and engage in active pastoral work.

Regular, adj. & n. a general name for those
clergy who are bound by the vows of religion
and live in community. They are distinguished
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Judahs kings from first to last were directly
descended from Rehoboam and so were of the
royal line of David. Rehoboam had 18 wives,
reinterment, n. reburying

reincarnation, n. the supposed passing of the soul at death into another body, either human or animal; transmigration; (cf. Metempsychosis)

Reimarus, Hermann Samuel (1694-1768), Deist and Biblical critic. From 1727 he was professor of Hebrew and Oriental languages at Hamburg. Between 1744 and 1767 he composed the treatise from which G. E. Lessing published the Wolfenbüttel Fragments in 1774-8. The work, which Reimarus kept back from publication during his lifetime, rejected miracles and revelation, and sought to convict the Biblical writers of conscious fraud, innumerable contradictions, and fanaticism.

Religion, particular system of faith and worship (the Christian, Muslim, Jewish Religion)
<table>
<thead>
<tr>
<th>Aspect</th>
<th>Judaism</th>
<th>Christianity</th>
<th>Islam</th>
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<tbody>
<tr>
<td>God</td>
<td>One God</td>
<td>One God in Three Persons: The Father, The Son, and The Holy Spirit</td>
<td>One God</td>
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<td></td>
<td>إله واحد</td>
<td>إله واحد في ثلاثة أقانيم: الأب والابن والروح القدس</td>
<td>إله واحد</td>
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<tr>
<td>God's Name</td>
<td>Jehovah, Yahweh, Yahweh</td>
<td>see Christ etc.</td>
<td>Allah</td>
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<td>جهovah, ياهو, ياهو</td>
<td>أنظر مادة المسيح أغ</td>
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<td>التوراة: أساطير اليهودية القديمة</td>
<td>الكتاب المقدس: أسفار العهد القديم والأساطير اليهودية المسيحية (العهد الجديد)</td>
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<td>Prophet</td>
<td>Moses and other Heb. Prophets</td>
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<td>Muhammad</td>
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<td>موسى وآباء عربون</td>
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<tr>
<td>Religious Organization and Mediation</td>
<td>Rabbinical Order نظام الخِيامات</td>
<td>Church الكنيسة</td>
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<td>لا شيء</td>
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<tr>
<td>Salvation</td>
<td>By The Christ to come بالسُحي الذِي سَيَأتي</td>
<td>By Jesus Christ يِسوع المسيح</td>
<td>Islam does not believe in the deliverance from Adam's sin and its consequences. Responsibility is absolutely individual</td>
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<td>لا يؤمن الإسلام بالخلاص من خطيئة آدم وما يتبقي عليها، والمسؤولية في الإسلام فردية أخيلة.</td>
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Religion

Religion in Islam: Main aspects in the Qur'an:

1. Religion of pure Monotheism: "Say: 'He is Allah the One, Allah the Eternal. He does not beget nor was begotten. Nothing can be compared to Him.'" (112:1-4)

2. No compulsion in belief: "No compulsion in religion: What is right is now distinct from what is wrong" (2:256)

3. The Faith of Abraham: "Such is the faith of your father Abraham. Allah had already called you Muslims, and is giving you the same name in this Book, that the messenger may be a witness to you, and that you may be witnesses to mankind." (22:78)

4. The Faith of all prophets: "Allah has enjoined on you such a religion as that which He enjoined on Noah, and that which We revealed to you (Muhammad), and that which We enjoined on Abraham and Moses and Jesus, so that you may establish religion without being divided concerning it" (42:13)

5. A Religion in keeping with nature: "So be righteously constant to the Religion which is in keeping with the nature that Allah has invested man with: the nature as created by Allah should not be altered" (30:30)

6. The Supreme religion: "Such is the Supreme religion though most people do not know" (30:30)

7. Supreme over all other religions: "He is sending His messenger with guidance and the true Religion to be prominent over all other religions, even though the idolaters may be averse" (61:9)

8. A Straight Religion: "Such is the Straight Religion" (98:5)

9. The Religion of Allah is Islam: "Religion with Allah is Islam" (3:19)

10. Perfect Religion: "Today I have perfected your religion and accomplished My Kindness to you and fully established the Religion of Islam for you." (5:3)

11. Responsibility is personal: "Each person is held responsible for what he does" (74:38)

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religious

reparation

remorse, n. bitter regret for wrong committed: Q. "If any person who does wrong is possessed of all that which is on earth, he will try (on the Day of Judgement) to give it in ransom; and they will feel remorse on seeing torture. They will be judged fairly and will not be wronged" (10:54)

Reman, Joseph Ernest (1823-92). A French philosopher, theologian, and orientalist. His Averroés et l'averroisme (1852) established his reputation as a scholar. In 1860 he was sent on archaeological mission to Phoenicia and Syria, and it was in Palestine that he wrote his Vie de Jésus (life of Jesus). In this book he repudiated the supernatural element in Christ's life, ignored its moral aspect, and portrayed Him as an amiable Galilean preacher. Its publication in 1863 created a sensation.

renegade, n. & vt. an apostate, esp. from Christianity to Islam: may be renegade

remittance, n. forgiveness of sins

Remonstrance, the statement of Armenian doctrine drawn up at Gouda in 1610. Under five headings it sets out in positive form the leading Armenian doctrines on salvation. Among the Calvinistic doctrines repudiated were both the Supralapsarian and Sublapsarian forms of predestination, the doctrine that Christ died only for the elect, and the belief that the saints could not fall from grace. The Remonstrances were condemned at the Synod of Dort (1618-19).

reparation, n. the making of amends for damage done to another. In moral theology it is generally used in a sense similar to restitution. In modern devotional language the term is also used for amends made to God for offences against Him by means of prayer and penance. It plays a central part in the Sacred Heart devotion.
repent, adj. experiencing or expressing repentance, n. act of repenting, penitent state of mind

repentant

The Lord repented for creating man: OT. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Ge. 6:6)

2. The Lord repented for His words: OT. "Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you" (Jer.26:13)

3. The Lord repented according as his mercy: OT. "And he remembered for them his covenant, and repented according to the multitude of his mercies" (Ps.106:45)

4. Job repents in dust: OT. "Wherefore I abhor myself, and repent in dust and ashes." (Job 42:6)

5. Judas repented of betrayal: NT. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders" (Mat. 27:3)

6. More joy for one repentant than 99 non-sinners: OT. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Lu. 15:7)

The Lord repented: OT. The repentance of the Lord is illustrated in the following verses:

1-2. In the story of Adam and Eve, the Lord repented after their disobedience.

3. In the story of Noah, the Lord repented after the flood.

4. In the story of Lot, the Lord repented after the destruction of Sodom and Gomorrah.

5. In the story of Israel, the Lord repented after their desertion of the covenant.

6. In the story of the prodigal son, the Lord repented after the son's repentance.

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requiem, n. a mass for the rest of the soul of the dead; music for it; any music of similar character.

Rerum, n. a mass for the rest of the soul of the dead; music for it; any music of similar character.

requiescat, n. a prayer for the rest of the soul of the dead.

requiescat in pace, abbrev. R.I.P. may he (or she) rest in peace.

Rerum Novarum, Ad Issued 2 in 1891 and considered by many conservative Catholics to be revolutionary. It enunciated the late-19th century Roman Catholic position on social justice, especially in relation to the problems created by the Industrial Revolution; it emphasized the church's right to make pronouncements on social issues in their relationship to moral questions. It proclaimed private property a natural right and condemned socialism as infringing it; it upheld the ideal of a just wage, defined as "enough to support the wage-earner in reasoners and frugal comfort" with a family.; and it maintained that the natural place of women was in the home. The issue of Quadragesimo Anno marked the 40th anniversary of its publication; on the 80th anniversary in 1971 Pope Paul VI published an Apostolic Letter on Social Justice.

Pope Leo XIII

St Augustine

Veneration of the Cross

Reproaches, the, antiphones chanted in RC churches on Good Friday, in which Christ reproaches the Jewish people. They are sung during the Veneration of the Cross (q.v.).

reproach, vt. scold, express disapproval to some one

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reprobate¹, vt. express or feel disapproval of, censure; (of God) reject, exclude from salvation

reprobate², adj. & n. (person who is) rejected by God, hardened in sin, of highly immoral character, or unprincipled

reprobation, n. the act of rejecting; foreclosure to eternal perdition; utter abandonment; (Theol.) the act by which God condemns sinners to eternal punishment, and the state of this punishment. St. Augustine used expressions that could be taken as meaning that God predestines some men to perdition, and in the 9th cent. Gottschalk of Orbaís was accused of teaching this explicitly. This issue has been central to the controversies over predestination (q.q.v.)
**Resurrection Day**

Recovery of all men

**Restorationist, n.** (Christian. theol.) one who holds the belief that after purgation all wicked men and angels will be restored to the favour of God, a universalist

**Resurrection, n.** a rising from the dead, esp. that of Christ:

1. Of the body: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting fire. The phoenix, a mythical bird which at death bursts into flame but rises from its own ashes."

2. Proclaimed by Christ: "... touching the resurrection of the dead, have ye not read that which was spoken unto you by the Eucharist, which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Mat. 22:31)

3. Preached by the Apostles: "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (Acts 4:2)

**Resurrection Day, n.** receiving of a sinner to divine favour; the final recovery of all men
Resurrection

"Allah gives you life and gives you death and gathers you on the Day of Resurrection about which there can be no doubt though most people do not know."

(45:26)

2. The Judgement Day between:

A) The Children of Israel: "We gave the Children of Israel a good place of dwelling and provided them with good things. Only did they differ after they had received knowledge: Allah will judge between them, on the Day of Resurrection, concerning their differences."

(10:93)

B) The Jews and the Christians: "The Jews say: 'The Christians have nothing to rely on!'; And the Christians say: 'The Jews have nothing to rely on!' Though they all of them read the Scripture; and those who do not know say the same. Allah will judge between them, on the Day of Resurrection, concerning their differences."

(2:113)

C) Followers of all religions: "On the Day of Resurrection Allah will judge between those who believed, the Jews, the Converts, the Nazarites, the Magians, and the Idolaters; Allah is the Witness over all things."

(22:17)

D). The Messenger and the disbelievers: "You are to die, and they are to die; and on the Day of Resurrection, you will dispute before Allah"

(39:30-31)

3. The day on which nobody will be wronged:

"On the Day of Resurrection We shall set up the Balance of Justice, that anybody will by no manner of means be wronged; and any deed, even though it may be the weight of a mustard seed, We will bring it into account. It suffices that it will be reckoned by Us!"

(21:47)

Resurrection of Christ, That Christ, after His death and burial, rose again on the third day, is a fundamental tenet of the Christian faith. It was the basic element in the earliest preaching of the Gospel by the Apostles (Acts 2:22-36). At a date before most of the NT Books were written St. Paul testified that it was part of the Gospel that he had 'received' that Christ "was buried, and that he rose again the third day according to the Scriptures... was seen of above five hundred brethren at once" (1 Cor. 15:4-6)

By stating that Christ 'was buried' and then 'rose again' before listing His appearances, Paul pointed to an objective resurrection in which Christ's human body no longer remained in the tomb.

The Gospel records of the various appearances of Christ after His Resurrection are unclear over details of place and time. In Mk. and Mt. the disciples are bidden to go to Galilee to meet the Risen Lord; in Lk. and Jn. Christ first showed Himself to His disciples in Jerusalem. While the accounts of the Resurrection appearances in Mt. and Lk. might be read as referring to a single
Reparation

657
retribution

day, Jn. spaces the events over a week or more, and Acts fixes the period at 40 days, closing with the Ascension. To these Paul adds the appearance to himself on the road to Damascus.}

restitution

Repayment

Christianity holds that it is a fundamental belief

that at the Parousia or the 'Second Coming' of

Christ, departed souls will be restored to bodily

life and the saved will enter in this renewed form

upon the life of heaven. The Christian teaching

on the resurrection of the dead differs from the

Greek doctrine of the natural immortality of the

soul in that it implies a restoration of the whole

psychophysical organism, and it holds that life

after death is wholly a gift of God. At some

periods it has been maintained that resurrection

will involve revivifying the material particles of

the dead body, but many theologians now argue

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reveal, n. (Q.), recompense for evil done, vengeance, requital:

1. Pharaoh's folk: "So We inflicted retribution on them and drowned them in the sea, for they unmindfully denied Our Signs" (7:136)

2. Those who disbelieved previous messengers: "Before you (O Muhammad), We did send messengers to their peoples, and they brought them clear proofs. Then We inflicted retribution on those who sinned. We are to give victory to the believers." (30:47)

retribution, n. (Q.), recompense for evil done, vengeance, requital:

1. Pharaoh's folk: "So We inflicted retribution on them and drowned them in the sea, for they unmindfully denied Our Signs" (7:136)

2. Those who disbelieved previous messengers: "Before you (O Muhammad), We did send messengers to their peoples, and they brought them clear proofs. Then We inflicted retribution on those who sinned. We are to give victory to the believers." (30:47)

3. And the Qur'an: "We do reveal an Arabic Qur'an so that you may be mindful" (12:2)

4. And all that which was revealed: Say (O Muhammad): "We believe in Allah and that which is revealed to us and that which was revealed to Abraham and Ismael and Isaac and Jacob and his offspring, and that which was revealed to Moses and Jesus and the prophets by their Lord, we do not make any difference between them, and we have surrendered to Him." (3:84)

5. Allah keeps the Qur'an: "We are revealing the Qur'an and We are going to keep it." (15:9)

6. The challenge: "If you are doubting that
Revelation

which We have revealed to Our worshipper (Muhammad), then bring a surah of its like and call your gods other than Allah if you are truthful."

(2:23)

Revelation, Book of, the last Book of the NT and the only one that is apocalyptic. Apart from the letters of the Seven Churches of Asia Minor, the Book consists of a series of visions.

The author of the Book is described in the title as "John the Divine". In the West he has traditionally been identified with St. John the Apostle. Modern scholars have noted points of contact between John and Revelation, but regard common authorship as precluded by differences in outlook as well as of language. It is not unlikely that the author's name was John; he was an otherwise unknown Christian of Asia Minor.

Revelation, (Christian. Theol.) the word is used both of the corpus of truth about Himself which God discloses and of the process by which His communication of it takes place. Since it is commonly held that some truths about God can be learnt through man's natural endowments (e.g. His existence, which non-Christian philosophers have claimed they could establish), while others, e.g. the doctrine of the Holy Trinity, are not knowable except by faith, Christian philosophers have distinguished between "truths of reason" and "truths of revelation". Traditionally, Protestants have held that all revelation is sufficiently contained in the Bible, Catholics that part is also found in the tradition of the Church.

Revelationist, n. a believer in divine revelation; one who makes a revelation; the author of the Apocalypse or an apocalyptic book.

revenge, (B.) OT. 1. Revenge of the Lord: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies"

(Nah. 1:2)

2. Revenge denied among the children of Israel: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord."

(Lev. 19:18)
reward, n. (B.), return or recompense for service or merit. (OT.)

1. For Abraham: "After these things the word of the Lord came unto Abram in the vision saying, Fear not, Abram: I am thy shield, and thy exceeding great reward" (Ge. 15:1)

2. For the wicked: "I will render vengeance to mine enemies, and will reward them that hate me" (Deu. 32:41)

reverence, n. high respect, veneration, the state of being held in high respect, a gesture of respect.

Revile, vt. call by ill names, abuse, rail at: (Q.) "Do not revile those whom they believe in other than Allah, lest they should outrageously revile Allah whom they ignore, for every nation holds that which it believes in is fair. Then they will return to their Lord to tell them the truth of what they have done" (6:108)

Revised Version, an English translation of the Bible issued 1881-85 (Apocrypha 1895), see New English Bible (4)

Revivalism, n. a type of religious worship and practice centring on evangelical revivals, or outbursts of mass religious fervour, and stimulated by intensive preaching and prayer meetings.
righteous, adj. morally right, virtuous. (B.)

1. Eternal life: NT. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Mat. 25:46)

2. Jesus Christ, the righteous: NT. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins and not for ours only, but also for the sins of the whole world" (1 John 2:1-2)

righteous', (0)

1. Defining the righteous: "Righteousness is not to turn your faces towards East or West, but righteousness is to believe in Allah and the Last Day, and in the angels, the Book, the prophets, and to give money, despite its being loved, to kin, to the orphan, to the needy, to the wayfarer, to those who ask, and to free slaves: and observe the prayer and pay the poor-due and to keep the vows, and to endure in poverty, illness, and times of fighting. Such as do this are the faithful and the righteous" (2:177)

2. Allah loves them: "Allah loves the righteous" (9:4,7)

3. Paradise is their abode: "And hasten to gain forgiveness of your Lord and a Paradise as wide as the heavens and the earth, prepared for the righteous" (3:133)

Rhemish, adj. of the French city of Rheims or Reims

Rhemish, old sp. of Reims

Rhemis, n. translator of Rhemish Version
Rings, n. pl. their use in Christianity:
1. Episcopal rings: rings are first mentioned as an official part of a bishop's insignia of office in the 7th cent. They now usually contain an amethyst.
2. Nuns' rings: In many religious orders a ring is conferred at solemn profession.
3. Wedding rings: Originating in the betrothal rings used by the Romans, they were adopted by the Christians at an early date.
4. The 'Fisherman's Ring': is a seal ring placed on the finger of a new Pope and broken at his death. Engraved on it is St. Peter in a boat fishing, with the Pope's name around it.
5. The 'Coronation Ring': in England is placed on the 4th finger of the Sovereign's right hand as 'the emblem of Kingly Dignity and of Defence of the Catholic Faith'.

Rigveda, n. the first of the four Vedas (q.v.)

righteousness, n. being righteous: ((B.) OT.:)
1. Righteousness delivers from death: "Treasures of wickedness profit nothing: but righteousness delivereth from death" (Prov. 10:2)
2. In its way is life: "In the way of righteousness is life; and in the pathway thereof there is no death" (Prov.12:28)
3. Our righteousnesses are as filthy rags: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa.64:6)
4. The Lord's Name: "and this is his name whereby he shall be called, The Lord Our Righteousness" (Jer.23:6)
5. Righteousness in faith: "And he believed in the Lord; and he counted it to him for righteousness" (Ge.15:6)
6. Righteousness of Christ imputed to the Church: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa.54:17)

righteousness, adv. ^ Wu righteously
rochet

Church of England

Rochet, n. a close-fitting white ecclesiastical vestment resembling a surplice, usu. with long sleeves but sometimes

Roch, St, (c. 1295-1327), healer of the plague, stopped on a journey from France to Italy at the plague-ridden town of Aquapendente, where he cured many by the sign of the cross, and later to have performed similar miracles elsewhere.

Rivalry in Worldly Increase, title of the 102nd Surah in the Qur'an: "I swear by the Day of Resurrection; I swear by the accusing soul! Does man think that We shall not assemble his bones? No, We are able to restore his very fingers!"

Rise, vi. to come back to life, to come into being; vt. to cause to rise

Rising of the dead, the, (Q.), (or The Resurrection): title of the 75th Surah in the Qur'an: "I swear by the Day of Resurrection; I swear by the accusing soul! Does man think that We shall not assemble his bones? No, We are able to restore his very fingers!"

Rite, n. form of procedure, action required or usual in a religious or solemn observance (the rites of hospitality, the rite of confirmation; burial; burial or funeral rites); body of usages characteristic of part of a Church (Latin rite).

Ritual, n. manner of performing divine service, or a book containing it; a body or code of ceremonies; the performance of rites

Ritualistic, adj. of, in accordance with, or characterized by the use of ritual forms; adhering to or devoted to ritualism

Ritualism, n. excessive devotion to prescribed ritual forms in worship; the study of ritual and its use

Ritualist, n. one skilled in or devoted to a ritual; one of the High Church party in the Church of England.

rise, vi. to come back to life, to come into being; vt. to cause to rise

rising, n. resurrection

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Roman Congregations, the executive departments of the Roman curia responsible for the central administration of the Roman Catholic Church. Sixtus V established them in 1588. Since the reorganization of the curia in 1967, there have been nine congregations, most of them with modified titles and redefined competence.

Pope Sixtus V

Roman Catholic, n. a Roman Catholic
Roman, adj. pertaining to the RC religion; papal

Roman Curia, see Curia

Romanisation, ~Z, n. the act or process of Romanising

Romanise, ~Z, vt. convert to Roman Catholicism; to give a Roman Catholic character to; vi. to become Roman Catholic; to adhere to or incline toward Roman Catholicism

Roman Catholic, n. a Roman Catholic Church

Roman Catholicism, n. a Christian church characterized by its uniform, highly developed doctrinal and organizational structure that traces its history to the Apostles of Jesus Christ in the 1st century. Along with the Eastern Orthodoxy and Protestantism, it is one of the three major branches of Christianity.

Roman Catholic Relief Acts, see Catholic Relief Acts

Roman Catholics, n.pl. members of the Roman Catholic Church

Pope Sixtus V

Roman Psalter, the text of the Psalms used in Italian churches until the time of Pius V (1566-1572), when it was virtually replaced, except at St Peter's, Rome, by the Gallican Psalter.
Roscellin, [L. Roscellinus Compendiensis or Rocelius] (c. 1050-1125), French philosopher and theologian known as the originator of an extreme form of Nominalism holding that universals to be nothing more than verbal expressions, and that a being can have no parts. These philosophical tenets led him to adopt a tritheist position (see tritheism), on the ground that if the Three Persons of the Trinity were identical in substance, as orthodoxy affirms, the Father, in generating the Son, would generate Himself and, on the other hand, the Father and the Holy Spirit would have become incarnate together with the Son.

Romans, [Ar. for the Byzantines], (Q.), title of the 30th Surah in the Qur'an: "The Romans have been defeated in the near land, and they, after their defeat will be victorious"

30: 2-3

Sūra ar-Rūm (الروم): سورة الروم

Romans, The, (B.) the sixth Book of the NT, and the longest of St. Paul's letters.

Romish, adj. of or relating to the RC Ch

Romist, n. ROMAN CATHOLIC

rood, n. (arch.), the Cross of Christ on which Jesus was crucified (often in oaths, as by the Rood); crucifix, esp. at the entrance to a church chancel.

rood beam, a beam for supporting the rood

rood Day, HOLY ROOD DAY

Roodmas Day, (also Rood Day and Holy Rood Day), the feast of the Exaltation (14th September) or of the Invention (3rd May) of the Cross;

rood screen, an ornamental partition separating choir from the nave or a church
Rosh 666

Rosh Hodesh, [Heb.], see Hallel

Rosicrucians, members of certain secret society who venerated the emblems of the Rose and the Cross as twin symbols of the Lord's Resurrection and Redemption, affirmed to have been founded in 1459 by a certain German Christian Rosenkreuz; members of other of various modern fraternities.

Rota, n. see next

Rota Sacra Romana, the Roman Catholic supreme ecclesiastical tribunal, for judging cases brought before the Holy See. It dates from the mid-13th century. In the 18th century its duties were limited to civil cases and hence ended with the cessation of temporal power of the Papacy in 1870. Reconstituted in 1908, it tries all cases except those reserved for the Pope himself and is the court of appeal for cases tried in Episcopal courts.

Rouen cross, n. cross in fretwork as a brooch or pendant (from the French city Rouen)

Slip-on: a slip-on shoe or a low-cut shoe.

Round head, a Puritan (from the close cut hair)

Rousseau, Jean-Jacques, (1712-1778), French philosopher, writer, and political theorist whose treatises and novels inspired the leaders of the French Revolution.

After a Calvinist childhood in his native city, Geneva, Rousseau immigrated to Turin (1728) and became a Roman Catholic; then to Paris (1741). Rousseau alleged that human inequalities arose from the undue development of man's Deism and, although affirming belief in the existence of God, the soul, and a future life, found its ultimate justification in the individual's sense of a personal relationship with God through the conscience, of which He is the source and inspiration. Du contrat social (1762) set out his theory of a just state, resting on the general will of the people. Here "civil religion" forbids all dogmatic intolerance and admits only those religions, which do not claim to possess absolute truth.

After his death, Rousseau became one of the most powerful influences in Europe. His religious impact was the deeper as he offered man a substitute for revealed religion, which was not only doctrinally simple and unelaborated in its moral prescriptions, but also addressed to his emotional as well as his intellectual needs.
Russell ordained) dedicated his life and his fortune to preaching Christ's millennial reign. In 1879 he started a Bible journal, later called The Watchtower, and in 1884 he founded the Watch Tower Bible and Tract Society, which became a flourishing publishing business. His own books and booklets (notably seven volumes of Studies in the Scriptures) reached a circulation of 16,000,000 copies in 35 languages, and 2,000 newspapers published his weekly sermon.

Russell's movement survived the embarrassment caused by the apparent failure of his apocalyptic prediction, as well as the problems caused by his separation from his wife and numerous lawsuits.

Royal Injunctions

rubric, n. direction for conduct in liturgical book

rubric, -al, adj. of or relating to rubric or rubrics

rubrically, adv. exactly according to the rubrics in a liturgical book

Rule, Golden, see GOLDEN RULE

Rum, The, [Ar. for ROMANS, THE], q.v.

runagate, n. & adj. vagabond; renegade; apostate; fugitive

Russell, Charles Taze, (1852-1916), founder of the International Bible Students Association, generally known as Jehovah's Witnesses, (q.v.). Basing his judgement on complex biblical calculations, from 1877 he preached that Christ's 'invisible return' had occurred in 1874 and that the end of the Gentile times would come in 1914, followed by war between capitalism and Communism or Socialism, after which God's Kingdom by Christ would rule the Earth. Russell (who was never
religion to adopt another; (in Islam): one who leaves idolatry to adopt Islam; a Muslim. (Q.): “Those who believe of old, the Jews, and the Christians, and the Sabaeans (i.e. Muslims)—who believed in Allah and in the Last Day and did good deeds will be rewarded by their Lord, and they neither fear nor grieve.” (2: 62)

Saba', (Q.), title of the 34th Surah in the Qur'an:
1- Solomon's hoopoe: “I am bringing you from Sheba a piece of sure news; I found a woman ruling over its people and she is possessed of everything and has a great throne.” (27:22-23)
2. Two gardens for the people of Saba': "The dwelling-place of Sheba was a Sign-- two gardens on the right and on the left. Such a Sign as says: 'Eat from what your Lord has given you and be grateful! A good homeland given to you by your Forgiving Lord' ” (34: 15)
3. Punished for their ingratitude: “But they were ungrateful and We punished them by overwhelming flood. And We changed their two gardens into two other ones having bitter fruit, and fruitless trees, and some lote-trees here and there.” (34:16)

Sabaean', (n. [Ar.], a person who leaves his religion to adopt another; (in Islam): one who leaves idolatry to adopt Islam; a Muslim. (Q.): “Those who believe of old, the Jews, and the Christians, and the Sabaeans (i.e. Muslims)—who believed in Allah and in the Last Day and did good deeds will be rewarded by their Lord, and they neither fear nor grieve.” (2: 62)

Sabaism, n. [Ar.], leaving one's religion to another; (in Islam) leaving idolatry to Islam; is a Muslim

Sabaoth, (B.), Hebrew word meaning 'armies' or HOSTS, which is left untranslated in older versions of the NT. and of the TE DEUM, (i.e. O Lord of hosts)

Sabas, St., Patron of Serbia, see Sava, St.

Sabbat, see SABBATH

Sabbatarian!, n. one Saturday as a day without work

Sabbatarian? , adj. of or relating to the SABBATH

Sabbatarianism! 1 n. (Judaism), Excessive strictness in the observance of the divinely ordained day of rest (see SABBATH)

Sabbatarianism2, n. doctorine of those Christians who believe that Sunday (the Christian Sabbath) should be observed in accordance with the Fourth Commandment, which forbids work on the Sabbath because it is a holy day. Some other Christians have
Sabellianism

contended that the Fourth (or Third in some systems) Commandment was a part of the Hebrew ceremonial, not moral, law. They believe that this law was entirely abolished by Jesus Christ, whose Resurrection on the first day of the week established a new kind of day, characterized by worship rather than absence of work. In Christianity there are many shades of opinion between these two views.

Sabellianism, n. (Christianity), a more developed and less naive form of Modalistic Monarchianism, q.v., it was propounded by Sabellius (fl. c. 217-c. 220), who was possibly a presbyter in Rome, and who

Sabbatine Privilege, an indulgence granted to the Carmelite Order. On the basis of a bull of John XXII (1322) members of the order and its confraternities were promised unfailing salvation and early release from purgatory if certain conditions were met. Modern Popes have confirmed the Privilege, but the original bull is regarded as spurious.

Sabbath, n. (Judaism), seventh day of Jewish week: (B.), OT: "my Sabbaths ye shall keep ... Every one that defileth it shall surely be put to death" (Ex. 31:13,14)

Sabbath, n. (Christianity), the primitive church continued to keep the seventh day (Saturday) as a day of rest and prayer, but the fact that the Resurrection took place on the first day of the week, the Sabbath was substituted with the first day (Sunday, q.v.).

Sabbath, n. (Q): "And you know of those of you who transgressed in the Sabbath, We said to them: 'Be you despicable apes!'" (2:65)

Sabbath-day's journey, 2000 cubits, or about one kilometre, which a Jew was permitted to walk on the Sabbath (Josh. 3:4)
taught that the Godhead is a monad expressing itself in three operations: as Father, in creation; as Son, in redemption; and as Holy Spirit, in sanctification. Pope Calixtus was at first inclined to be sympathetic to Sabellius' teaching but later condemned it and excommunicated Sabellius.

The heresy broke out again 30 years later in Libya and was opposed by Dionysius of Alexandria. In the 4th century, Arians accused his bishop of Dionysus Sabellianism, and throughout the Arian controversy this charge was levelled at the supporters of Nicene orthodoxy (those who accepted the doctrine of the Trinity set forth in the Nicene Creed), whose emphasis on the unity of substance of Father and Son was interpreted by Arians to mean that the orthodox denied any personal distinctions within the Godhead. About 375 the heresy was renewed at Neocaesarea and was attacked by Basil the Great. In Spain Priscillian seems to have enunciated a doctrine of the divine unity in Sabellian terms.

At the time of the Reformation, Sabellianism was reformulated by Michael Servetus, a Spanish theologian and physician, to the effect that Christ and the Holy Spirit are merely representative forms of the one Godhead, the Father. In the 18th century, Emanuel Swedenborg, a Swedish mystical philosopher and scientist, also taught this doctrine, as did his disciples, who founded the New Church.

Sacerdotal, adj. of priests or priesthood, priestly; (of doctrine etc.) ascribing sacrificial functions and supernatural powers to ordained priests, claiming excessive authority for the priesthood.

Sacerdotalism, n. spirit of priesthood; devotion to priestly interests; belief that a presbyter is a priest in the sense of offering a sacrifice in the Eucharist; excessive influence of priests over people's thoughts and actions (derog.)

Sacrament, n. (Christianity), religious
sacramental 671 sacramentals

ceremony or act regarded as outward and visible sign of inward and spiritual grace. They are generally seven, viz.: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Ordination, and Matrimony. This sevenfold number was given formal definition at the Council of Trent and is accepted in the Eastern Church. A special rank among the Sacraments has always been given to Baptism and the Eucharist. In the Church of England, Article 25 of the Thirty-Nine Articles differentiates between them as the "two Sacraments ordained of Christ our Lord in the Gospel" as distinct from the other "five commonly called Sacraments". In Christian theology the scope of what the word comprises varies widely, as many as 30 Sacraments being sometimes listed. In the Roman Catholic Church a distinction is made between the matter and form of the Sacrament, the matter being the material element (in Baptism, water; in the Eucharist, the bread and wine) and the form the consecutary words (in Baptism, the pronunciation of the Triple Formula; in the Eucharist, the words (This is My Body), (This is My Blood). Three of the Sacraments, Baptism, Confirmation, and Ordination, are held to imprint an abiding mark or character, and therefore cannot be repeated. In Protestantism the technicalities of sacramental theology are less developed, the main importance being attached to Baptism and Eucharist or the Lord's Supper.

sacramental, adj. & n., of or relating to sacrament; being or resembling a sacrament; n. RC Ch. act or object, as the use of holy water, which may transmit or receive grace.

sacramentals, n. pl., certain religious practices and objects akin to the sacraments (q.v.), but of less importance. They include the sign of the cross, saying of grace at meals, vestments, palms, and ashes. According to RC theologians, they do not convey grace ex opere operato, but ex opere operantis ecclesiae; by the Church's intercession they convey spiritual effects and by their aid various occasions in daily life are rendered holy.
sacramentarian adj.&n. sacramental; n. [also S-] one holding that Christ is present only symbolically in the Eucharist or the Lord's Supper.

sacramentary n. book containing all prayers and ceremonies used in celebrating the sacraments; a denial of the doctrine of the real presence of Christ in the Eucharist or the Lord's Supper.

sacrarium n. sanctuary of church

sacrifice 1 n. (B.), (OT), (Judaism): offering to the Deity of a gift, esp. a living creature:
1. Of Cain and Abel: “Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.” (Ge. 4:3-4)
2. Of Isaac: “Take now thy son, thine only son Isaac, whom thou lovest, ... and offer him there for a burnt offering” (Ge. 22:2)
3. Associated with covenants: “And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” (Ex.24:8)

sacrifice 2 n. (Christianity): Jesus Christ, who pointed to the sacrificial quality of His death: NT. “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (Mk 10:45; Mt 20:28; Lk 18:31; Jn 10:15-18; 15:13; 1 Peter 3:18; 1 Cor 15:3; Eph 5:2; Col 1:19; Heb 9:28, etc.)

sacrifice's n. state of being sacred

sacred adj. devoted; dedicated, esp. to God; holy; entitled to veneration; not to be violated; accursed

sacred ape: hanuman of India

sacred beetle: Egyptian scarab

Sacred College, the body of cardinals in the RC Ch, whose chief duties are to elect the Pope and act as his privy council, though a cardinal, loses his right to take part in the electoral conclave when he reaches the age of 80 years.

Sacred Heart, RC Ch. the physical heart of Christ adored with special devotion since the 17th cent.
sacrifice, n. (Q.), "Those who say: 'Allah has ordered us never to believe a messenger unless he brings us a sacrifice to be devoured by fire!' Say (O Muhammad): 'Before me Messengers came to you with clear signs and with what you are speaking of! Why, then, did you kill them if you are truthful?'" (3:183)

sacrificial, adj. of, or relating to a sacrifice

sacrifically, adv.

sacrilegious, adj. of or relating to sacrilege

sacrilegiously, adv.

sacrilegeousness, n. the state of being sacrilegious

sacring, n. (arch.), consecration of bread and wine of the Eucharist.

sacring bell, also sanctus bell: RC Chs., (arch.), small bell rung to call attention to the more solemn parts of the service of the Mass

sacrist, n. SACRISTAN, see next.

sacristian, n. person of charge of sacristy in a church

sacristy, n. room in church where sacred vessels, vestments, etc. are kept.

sacrosanct, adj. (of person, place, law, etc.) secured by religious sanction against outrage, inviolable

sacrosanctity, n. state of being inviolable

Sa'd, the fourteenth letter of the Arabic Alphabet.

Sad', Title of the 38th Surah in the Qur'an; see Qur'anic Initials.

Qur'anic Initials
Sadat, Anwar el- (b. Dec. 25, 1918 al-Mihufiyah, Egypt –d. Oct. 6, 1981: Cairo). Egyptian army officer whose life was full of contradictions. He was sacked from the army, imprisoned, became president of Egypt, shared the Nobel Prize, and was assassinated. Following are a brief account of his life:

- 1938: Graduated from "Cairo Military Academy".
- 1942: In a political court case, Sadat was arrested, imprisoned, and escaped.
- 1952: Participated in the Egyptian Revolution with the "Free Officers".
- 1969: After holding various high offices, Sadat was appointed vice president by Gamal Abdel Nasser, who died some months later.
- 1970: Sadat became president.
- 1973: With President Hafez al-Assad of Syria, Sadat launched the long prepared Ramadan War to liberate the Israeli occupied Egyptian and Syrian territories since 1967.

1977: Sadat made a surprise visit to Israel that won him the hatred of both the Arab and Islamic Worlds.
1978: Sadat and Menahem Begin, the prime minister of Israel, were awarded the Nobel Prize for Peace.
1979: Sadat signed a peace treaty with Israel, thus his popularity rose in the West but fell dramatically in Egypt and the Arab world. Eventually he was assassinated by the Egyptian Officer Khaled Al-Islambuli.

Sadat and the Religious Aspect:

Started with the title "The Believer President," Sadat bestowed on his regime the Figurative name of Egypt: "The State of Science and Belief". A decision of a parliamentary committee declared that Sadat is the sixth Rashidun Caliphs, after Abu Bakr, Umar ibn Al-Khattab, Uthman ibn Affan, Ali ibn Abi Talib, and Umar ibn Abdel Aziz. Then Sadat declared the establishment in Sinai Peninsual of the "House of Rest" (i.e. The Place of the Three Religions: Islam, Christianity, and Judaism), a movement denied by the Authorities of the other Two religions. Many commentators believed that Sadat was mentally disturbed.
Safavid Dynasty, also Safavid Dynasty (1502-1736), Iranian dynasty whose establishment of Shi'i Islam as the state religion of Iran was a major factor in the emergence of a...
unified national consciousness among the various ethnic and linguistic elements of the country. The Safavids were descended from Sheikh Safi al-Din of Ardabil (1252-1334), head of the Sufi order of Safawiyah, but about 1399 they exchanged their Sunni affiliation for Shi'i. The state was established by Isma'il ibn Heydar who took Tabriz and made it his capital, and proclaimed himself Shah of Azerbaijan. Soon he subjugated the greater part of Iran and annexed the Iraqi province of Baghdad and Mosul. In 1514, Isma'il was defeated by his rival Ottoman Sultan Selim I, so he shifted his capital to Qazvin, then to Asfahan by his successor 'Abbas I. Asfahan was captured by the Afghan whom Nader Shah expunged them later. The dynasty came to an end by the death of 'Abbas III.

The fall of the Tahirids and the annexation of Khorasan in 873 the Safavid Empire reached its greatest extent. Ya'qub then ventured to march against Baghdad in 876, but was defeated by the forces of the Caliph al-Mu'tamid at Dayr al-'Aqul. The Caliph then acknowledged Ya'qub's brother and successor (879), 'Amr ibn Leys, as governor of Khorasan, Isfahan, Fars, Seistan, and Sind. But the Safavid Empire collapsed when 'Amr, trying to wrest Transoxiana from the Samanids, was defeated by Isma'il ibn Ahmad near Balkh in 900. Thereafter, the Safavids maintained their position in Seistan intermittently at least until the 16th cent., despite the Samanid, the Ghaznavid, and the Mongol conquests. Safiyyah, (bint Hayy ibn Akhtab), one of the wives of the Prophet Muhammad. She was the widow of the Jewish chief of Khaybar, Kinanah ibn ar-Rabi. She embraced Islam and the Prophet married her.

Safed, see ZEFAT

Safavid Dynasty, Safavid Dynasty, see prec.

Safed, see ZEFAT

Saffarid Dynasty, (fl. 9th cent.), Iranian dynasty that ruled a large area in eastern Iran. The dynasty's founder, Ya'qub ibn Leys ag-Saffar, took control of his native province, Seistan around 866. By 869 he extended his control into northern India, adding the Kabul Valley, Sind, Tocharistan, Bluchistan, Kerman, and Fars to his possessions. With the overthrow of the Tahirids and the annexation of Khorasan in 873 the Safavid Empire reached its greatest extent. Ya'qub then ventured to march against Baghdad in 876, but was defeated by the forces of the Caliph al-Mu'tamid at Dayr al-'Aqul. The Caliph then acknowledged Ya'qub's brother and successor (879), 'Amr ibn Leys, as governor of Khorasan, Isfahan, Fars, Seistan, and Sind. But the Safavid Empire collapsed when 'Amr, trying to wrest Transoxiana from the Samanids, was defeated by Isma'il ibn Ahmad near Balkh in 900. Thereafter, the Safavids maintained their position in Seistan intermittently at least until the 16th cent., despite the Samanid, the Ghaznavid, and the Mongol conquests.

Sahdona, (7th cent.), spiritual writer. He was expelled from the Nestorian Church because of his teaching on the Person of Christ. His 'Book of Perfection' is one of the masterpieces of Syrian spirituality.
Sainte-Chapelle

28. St. Within’s Day, 15 July
29. St. Valentine’s Day, 14 February

Sainte-Chapelle, chapel in Paris built c. 1245 by Louis IX to house the Crown of Thorns and other relics of the Passion. It was secularised in 1906.

Sainte Chapelle
Salahuddin An-Nasir Salah Ad-Din Yusuf I (b.1137/8, Takrit, Mesopotamia—d. March 4, 1193, Damascus). Muslim Sultan of Egypt, Syria, Yemen, and Palestine, founder of the Ayyubid Dynasty, and the most famous of the Muslim heroes. In wars against the Crusaders, he achieved final success with the disciplined capture of Jerusalem (Oct. 2nd, 1187), ending its 88-years occupation by the Franks. The great Christian counterattack of the Third Crusade was then stalemated by Salahuddin’s military genius at the battle of Hattin.

His father, Najmuddin Ayyub, entered the service of Imaduddin Zengi ibn Aq Sonqur, the powerful Turkish governor in northern Syria. Salahuddin’s career began when he joined the important military commander Nouruddin, son and successor of Zengi. After Shirkuh’s death, Salahuddin, in 1169 at the age of 31, was appointed both commander of the Syrian troops and vizier of Egypt. On Nureddin’s death, Salahuddin moved into Syria, and eventually managed to unite the Muslim territories of Syria, northern Mesopotamia, Egypt, and Palestine.

After Shirkuh’s death, Salahuddin, in 1169 at the age of 31, was appointed both commander of the Syrian troops and vizier of Egypt. In 1171 he abolished the Shi'ite Fatimid caliphate, and became the sole ruler of Egypt. On Nureddin’s death, Salahuddin moved into Syria, and eventually managed to unite the Muslim territories of Syria, northern Mesopotamia, Palestine, and Egypt.

Saladin, Westernisation form of Salahuddin al-Ayyubi, q.v.

Saladin Tithes, (English History), a tax levied by the British King Henry II, father of Richard I, nicknamed Lion Heart. The tax was originally levied to support a crusade proposed by Henry II. It was levied on personal property rather than real estate, and was collected from both clergy and laity, as well as temporal revenues. The tax was used as part to ransom Richard I whom Leopold of Austria arrested on his way back to England. The ransom demanded, as high as 150,000 marks, was five times the king’s annual revenue, and was never paid in full.

Salahuddin al-Ayyubi, also called Al-Malik
2. The Ditch: Twenty four thousand men, representing not only the tribe of Quraish, but also the rest of the Arab tribes hostile to Islam, marched on Al-Madinah to destroy the new religion in a decisive battle. The plan was that such huge army attacks the Muslims from without the city, while the Jewish tribe of Banu Quraijah attacks from within. It was the idea of Salman to dig a defensive ditch in the only vulnerable space before Al-Madinah, while the mountains and rocky hills around it represented the natural defence line. Thus the enemies, not versed in siege warfare, were checked for about a month in their tents outside until Allah sent a strong wind that overthrew their tents and materials, whereupon they lifted the siege and returned back.

On that day the Ansar shouted: "Salman is one of us"; and the Muhajirun answered them: "No! Salman is one of us"; and the Prophet said: "Salman is one of our family of the House (of prophethood). Salman was worthy of such an honour.

Salome, one of the most famous women of the NT, although not named in it. According to the Jewish historian Josephus, her father was a distinguished son of Herod the Great, and her
mother was Herodias. In Biblical literature she is remembered as the immediate agent in the execution of John the Baptist. Salome was twice married, first to the tetrarch Philip (a half brother of her father, Herod, and a son of Herod I the Great), and then to her remote cousin Aristobulus, king of Lesser Armenia. A late legend relates how she met her death by falling into a freezing river where her head was caught between pieces of ice and severed from her body. The story is too apt to be true. Her stepfather, Herod Antipas, had imprisoned John the Baptist for condemning his marriage to Herodias, the divorced wife of his half-brother Herod Philip (the marriage violated Mosaic Law). Her unique fame comes from the story of her lascivious dancing which so pleased her stepfather Herod Antipas that he promised to give her anything she might demand up to half his kingdom. Prompted by her mother Herodias, the girl demanded the head of John the Baptist on a platter.

NT. “But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being instructed of her mother, said, Give me here John Baptist’s head in a charger.”

(Mat. 14:6-8 ff.)

Salome: (B.), (NT), woman who followed Christ to Jerusalem. Matthew appears to identify her with the mother of St. James and St. John the sons of Zebedee (Mat. 27:56; cf. Mk. 15:40). She is sometimes identified with the sister of the BVM (Jn. 19:25):

1. According to Matthew.: “Among which was Mary Magdalene, and Mary the Mother of James and Joses, and the Mother of Zebedee’s children.”

(Mat. 27:56)

2. According to Mark.: “There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome”

(Mk. 15: 40)

3. According to John.: “Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.”

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(Jn. 19: 25)
Salve, n. hail, greeting

Salve Regina, RC antiphon (beginning thus: “Salve Regina”) recited after Divine Office from Trinity Sunday to Advent; music for it.

Salvation, (Christian Theol.) saving of the soul; deliverance from sin and its consequences and admission to heaven brought about by Christ.

Salvation Army, worldwide missionary organization on military model for charity and revival of Christianity among the destitute, founded by W. Booth in 1865. Salvationist, n. member of the Salvation Army

Samanid Dynasty, (819-999), the first native dynasty that arose in Iran after the Muslim Arab era; it was renowned for the many aspects of scientific, cultural, industrial, and commercial civilization.

The four grandsons of the dynasty's founder, Saman-Khoda, were rewarded with provinces for faithful services to the caliph al-Ma'mun: Nuh obtained Samarkand; Ahmad, Fergana; Yahya, Shash; and Elyas, Herat. Ahmad's son, Nasr, became governor of Transoxania in 875, but it was his brother and successor, Isma'il (892-907), who overthrew the Saffarids in Khorasan (900) and Zaydites of Tabaristan, thus establishing a semi-autonomous rule over Transoxania and Khorasan, with Bukhara as his capital.

The country prospered with the expansion of industry and commerce, attested by the use of Samanid silver currency throughout northern Asia. Samarkand and Bukhara became centers of learning and the art. Islamic literature and philosophy flourished with names like Rudaki, Ferdowsi, and Ibn Sina. Industries such as pottery production, bronze casting, and other forms of metalwork are among those flourished in Nishapur and other cities. On the other hand, a mausoleum of Isma'il the Samanid (d.907), still standing in Bukhara, testifies the originality of the architecture of the era.

Samanid power began its decline when the Turks allied themselves with Mahmud the Ghaznavid who overthrew and assassinated the last of the Samanid dynasty, Isma'il II in 1005, after five year struggle.

Salsabil, (Q), [Ar. Lit. pleasantly soft water]: a name of a spring in Paradise: “...in which there is a spring called Salsabil.” (76: 18)

Salt, (B.), OT: 1. City: “...and the city of Salt” (Jos. 15: 62) 2. Valley: “...in the valley of Salt” (2 Sam. 8: 13) 3. Offerings: OT. “And every obligation of thy eat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.” (Lev. 2: 13) 4. Lot’s wife: “But his wife looked back from behind him, and she became a pillar of salt.” (Ge.19: 26)

5. The Disciples of Christ: NT. “Ye are the salt of the earth” (Mat. 5: 13)
Samaria, (B: province in Palestine) 1. Near Galilee: NT: "... he passed through the midst of Samaria and Galilee." (Lu. 17:11)
2. City built by Omri, king of Israel: OT. "... and called the city which he built, Samaria." (1Kg. 16:24)

Samaritans, of or belonging to Samaria, see also Good Samaritan (Good Samaritan صامري: حاكم السامري أو أثر أي.smartian: same as SAMIRI, q.v.)

Samaritan, (Q.), same as Samaria, differing from Judaism in that only the Pentateuch is accepted as ney scripture; with Moses the sole prophet of God. PC S

Samaritans, believers of a religion -of Samaria, differing from Judaism in that only the Pentateuch is accepted as ney scripture: with Moses the sole prophet of God.

Samaritans, who led the Israelites astray and made the Golden Calf (not Aaron, as mentioned in the Bible, cf. Aaron').

1. Trial of Moses' folk: "He said: 'We tried your people after you had departed; and the Samiri led them astray.'" (20:85)
2. What the people of Moses said: "They said: 'We have not voluntarily broken our vow; but the Samiri convinced us that we were committing sins by keeping the golden ornaments of the Egyptians, and we threw them into fire.' And the Samiri brought out a calf -- a body producing a lowing sound. They said: 'This is your god and the God of Moses whom Moses forgot.'" (20:87-88)
3. The warning of Aaron: "And Aaron said to them before the return of Moses: 'O my people! You have been seduced by the calf; but your Lord is the All-Merciful, so follow me and obey my order.' They said: 'We shall never cease to adhere to it until Moses returns!'" (20:89-91)
4. What the Samiri said: "He (Moses) said: 'What is the matter with you, O Samiri!' He said: 'I knew that which they did not, and I took a handful of the trace of the messenger (i.e. Moses), and threw it into the calf; rather, I did what my soul suggested.'" (20:95-96)
5. The punishment: "He (Moses) said: 'Go away! (Being deserted) in life, you will have to
false answers but in the end he revealed that no razor had ever cut his hair and that if it did he would be no stronger than any man. They came and shaved his locks while he was asleep, put out his eyes, and put him in prison in Gaza to grind corn. But his hair began to grow again. Blinded and led captive, he was present as an object of ridicule at the festival of the fish-god Dagon. In answer to his prayer, renewed strength was given to him, and he got a boy to guide his hands to the pillars of the house where they were and pulled it down, thus slaying a host of 3,000 Philistines in his death. (Judg. 13:1-24)

Samuel, Books of: (Bible): Ninth and Tenth Books in the OT. The two Books of Samuel were originally a single Book, which
Sanctimoniously, adv. 

Sanctimoniousness, n. making of a show of piety or holiness

Sanctimony, n. SANCTIMONIOUSNESS, see prec.

Sanctity, n. holiness of life; sacredness

Sanctuary, n. holy place; a place of worship; the most holy part of a temple, church, etc.; the sacarium; the chancel; a place affording immunity from arrest, a place of refuge (see next).

Sanctuary, right of, a place offering immunity from arrest. In medieval England this was of two kinds, ecclesiastical and secular. The former developed out of the usage that a criminal who had taken refuge in a church might not be removed from it, but was allowed to take an oath of abjuration before the coroner and proceed to a seaport. Secular and jurisdictional sanctuary relied upon a royal grant.

Sanctus bell, sacrificial bell

San Damiano Cross, God spoke to St. Francis through the crucifixion in the chapel of
Santa Sophia

whom warners came, as he warned his people, who dwelt in the sandhills, saying: ‘Do not worship but Allah, for I fear that you will be tortured in a Great Day.’” (46: 21)

The San Damiano Cross. In addition to the crucified Christ, these include the major witnesses: Mary, the mother of Jesus; St. John, the “beloved disciple”; Mary Magdalene; Mary, mother of James, and the centurion who proclaimed, “Truly this is the son of God.” There also are three minor witnesses: the two Roman soldiers who pierced Jesus’ side and offered him a sponge soaked in vinegar, and an onlooker.

The original crucifix now hangs in the Basilica of Santa Chiara (St. Clare) in Assisi.

ancient Jerusalem, with 71 members. It pronounced sentence of death on Christ.

Sandhills, [Ar. Ahqaf], title of the 46th Surah in the Qur’an. This is the name of the dwelling place of the tribe of ‘Ad: “And mention (O Muhammad) the brother of ‘Ad, before and after
Sarah

medieval writers denoting the Arabs generally and later applied to the Muslims who fought the Crusaders.

Santiago

Constantinople which was dedicated to the Holy Wisdom (i.e. the Person of Christ) and which was built under Justinian and consecrated in 538. In 1453 the Turks converted it into a mosque. It is now a museum.

Santiago Order, Christian military-religious order of knights founded c. 1160 in Spain for the purpose of fighting Spanish Muslims and of protecting pilgrims on their way to the shrine of Santiago de Compostela. By 1493 the Order of Santiago had nearly 700,000 members and an annual income of 60,000 ducats, and in the same year the Catholic monarchs (Ferdinand II and Isabella I) took possession of the order in an effort to consolidate their own power.

Sapphira, (B.), wife of Ananias who, like herself, was struck dead for "lying to the Holy Ghost" by keeping back part of the price of the land they sold. (See Ananias and Acts 5:1-11)

Saracens, a word used by the western
Satan

Satan, (B.), in Hebrew-Christian tradition, the supreme embodiment of devil, also called the DEVIL:

1. Provoked David: OT. “And Satan stood up against Israel, and provoked David to number Israel” (1 Chr. 21:1)

2. As lightning: NT. “And he said unto them, I beheld Satan as lightning fall from heaven.” (Lu. 10:18)

satanically, adv. of or relating to Satan

satanism, n. devilish disposition; Satan-worship

satanity, n. devilishness

satanophany, n. an appearance of Satan

satanophobia, n. fear of the Devil

Saturday, the Jewish Sabbath and the day of the week on which Christ's body rested in the tomb. In the West Saturday was regarded as a fast day by the 3rd cent., but except in Lent and on the Ember Days, the Saturday fast was finally abolished in 1918.

Saturinus, (2nd cent.), Syrian Gnostic. He held that the origin of all things was to be sought in a Father, who created a series of angels and other supernatural beings who in turn created man. Man was a powerless entity who wriggled on the ground until a Divine spark set him on his feet. The God of the Jews was one of the creator...
Saudah, one of the wives of the Prophet Muhammad. Saudah was a widow to "Sakran ibn 'Umar", an early Muslim who immigrated with her to Abyssinia fleeing the persecution of the Qurashite disbelievers. Sakran died after they had returned back to Makkah. Saudah, now an aged widow, lacking beauty, and alone as the rest of her people were still disbelievers, was proposed to be married to the Prophet whose wife Khadijah died the same year. Saudah continued to serve the Prophet and his two daughters "Um Kulthum and Fatimah". She survived the Prophet and died towards the end of 'Umar ibn al-Khattab's Caliphate.

Saul, (Bible), a tall strong man who was chosen by God and anointed by Samuel as the first king over all the tribes of Israel but was rejected by God after failing to kill enough Amalekites and David was anointed as his successor. On several occasions he sought to take David's life, but Saul's trying to murder David.

Savior was unsuccessful. He reigned about forty years over Israel and his life ended with his suicide. (See 1 Sam. 9-31)
Savonarola, Girolamo, (1452-1498), Italian Christian preacher, reformer, and martyr, renowned for his clash with tyrant rulers and corrupt clergy. After the overthrow of the Medici in 1494, Savonarola was the sole leader of Florence, setting up a democratic republic. His chief enemies were the Duke of Milan and Pope Alexander VI, who summoned him to Rome and excommunicated him in 1497. The people turned against him and he was hanged as a schismatic and heretic. His character has been variously judged.

Savoy Conference, (1661), meeting at the Savoy Palace, London, attended by 12 Anglican bishops and 12 Puritan ministers, with nine assistants from each side, to decide on revisions for the BCP; as a result of the conference, the majority of Puritans defected from the Ch. of England. The Puritans presented the "Exceptions" -- a list of objections to the BCP -- which was refused. The following year a revision of the BCP incorporated a few minor "Exceptions", but it proved equally unacceptable to the Puritans.

Savior, (Islam): One's faith and good work and the religion of Islam: (in Islam) la belief in the God and prophet Mohammad and the holy scriptures.

Savior, (Christianity NT): Jesus Christ: 1. Of the body: "...even as Christ is the head of the church: and he is the saviour of the body" (Eph.5: 23). 2. Of all men: "...because we trust in the living God, who is the Saviour of all men, especially of those that believe." (1 Tim. 4: 10). 3. Glorious appearing: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

(Tit. 2:13). 4. The only wise God: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude: 25)

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scapegoat

Rome. Tradition asserts that they were the steps descended by Christ after His condemnation to death and brought to the West by St. Helena from the palace of Pilate at Jerusalem.

Scala Sancta, also known as Scala Pilati. A staircase of 28 marble steps near the Lateran church at Pontius Pilate’s house.
schelling, n., 1. facts and soundness of inference; 2. accepting Pyrrhonism (see prec.), denying possibility of knowledge

Schelling, Friedrich Wilhelm Joseph Von, (1775-1854). German philosopher, a major figure of German Idealism in the post-Kantian development in German philosophy. He was ennobled (with the addition of von) in 1806.

Schelling divided philosophy into negative philosophy, which developed the idea of God by means of reason alone, and, in contrast, a positive philosophy, which showed the reality of this idea by reasoning a posterior from the fact of the world to God as its creator.

In his attempt to reconcile Christianity with his philosophy he distinguished three elements in God:

1. The blind primval necessary being;
2. The three potentialities of the Divine Essence, viz.
   - Unconscious will (material cause),
   - Rational will (efficient cause),
   - Unity of the two (final cause of creation);
3. The Three Persons who evolve from the three potentialities by overcoming the primeval being.
Schelling explained that man, who wanted to be equal to God, stood up against God in his Fall into sin. God, however, was soon elevated again as the principle. During the era of mythology, God appeared as a dark power. During the era of revelation, however, God emerged in history as manifestly real in the figure of Christ. Thus, the complete history of religion should be conveyed through philosophical thought. Schelling exercised a profound influence on German thought.

Schopenhauer, Arthur, (1788-1860), German philosopher, primarily important as the exponent of a metaphysical doctrine of the will in immediate reaction against Hegelian idealism. His writings influenced later Existential philosophy and Freudian psychology. His chief work was
Schopenhauerism, the pessimistic philosophy of Schopenhauer, claiming that life is an evil which man overcomes by the will to live. See prec.

Schlesinger, Albert, (1875-1965), German theologian, philosopher, organist, and mission doctor in equatorial Africa, who received the 1952 Nobel Peace Prize for his efforts in behalf of "the Brotherhood of Nations". In Das Messianitats- und Leidensgeheimnis (The Mystery of the Kingdom of God) (1901), he expounded the leading idea of his theological work, viz. that the Lord's teaching is centred in His conviction of the imminent end of the world. The book caused a stir. In Von Reimarus zu Wrede (The Quest of the Historical Jesus) (1910), he developed an interpretation of Christ's life on the basis of "thoroughgoing eschatology"; he held that the Lord shared with His contemporaries the expectation of a speedy end of the world and, when this proved a mistake, concluded that He Himself must suffer in order to save his people from the tribulations preceding the last day. In 1911 he took a degree in medicine, and in 1913 he went to Lambarene in French Equatorial Africa (now Gabon) to care for the sick and engage in missionary work. In his Kulturphilosophie (Philosophy of Civilization) (1923), he set forth his personal philosophy of "reverence for life," an ethical principle involving all living things, which he believed essential to the survival of civilization. In 1924 he returned to Africa to rebuild his ruined hospital. A leper colony was added later. By 1963 there were 350 patients with their relatives at the hospital and 150 patient in the leper colony, all were being served by about 36 white physicians, nurses, and varying numbers of native workers.

Science, Christian, CHRISTIAN SCIENCE

scribes, (B.), expounders and teachers of the Mosaic and traditional law:

1. Their vain pen: OT. "How do ye say, We are
scrip
wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.”
(Jer. 8: 8)
2. Conspire against Christ: NT. “And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.”
(Mk. 11: 18)

scripturist
1. Given to Moses: “And We gave the Scripture to Moses” (11:110)
2. Allah Taught Jesus it: “And He will teach him the Scripture and wisdom” (3:48)
4. Given to the Children of Israel: “And We gave the Children of Israel the Scripture and the government and the prophethood” (45:16)
5. Woe to those who forge the Scripture: “Woe to those who bring writings of their own and say: ‘This is the Scripture of Allah’. Thus they have but a small gain. Woe to them for what they have written, and woe to them for what they gain.” (2:79)

Scripture, n. The Bible: (in the Qur’an):
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Scriptures, n. pl. the Books of the Bible

scriptural, adj. of, or relating to, the Scripture; of writing

scripturalism, n. literal adherence to the Scripture

scripturalist, n. a literalist in obedience to the letter of Scripture

scripturally, adv.

Scripture, n. The Bible: (in the Bible):
1. Given by inspired: NT. “All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3: 16)
2. Testify of Christ: NT. “Search the Scriptures...they are they which testify of me” (Jn.5: 39)
3. To be kept unaltered: OT. “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.” (Deu. 4: 2)
4. Fulfilled by Jesus Christ: NT. “Think not that I come to destroy the law, or the prophets: I am not to destroy, but to fulfil.” (Mat. 5: 17)
3. No more: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.”

(Rev. 21:1)

Sea

1. Was split by Moses: OT. “And the Lord said unto Moses ... lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.” (Ex. 14: 15-16)

2. Of glass: “And before the sea there was a sea of glass like unto crystal”

(Rev. 4: 6)

Sea¹, (B.):

1. Was hit by Moses: “Then We inspired Moses, saying: ‘Hit the sea with your staff!’ And the sea parted, and each side became as high as a mountain.” (26:63)

2. Children of Israel were brought across: “We brought the Children of Israel across the sea.”

(7:138)

3. Is made of service: “Allah made the sea of service to you that the ships may sail on by His command, and that you may benefit from by Allah’s Grace, and that you may be thankful”

(45:12)

4. If the sea were ink: “Say: ‘If the sea were the ink with which the Words of my Lord would be written, it would be used up before the Words of my Lord would come to an end, even though as much water would be added!’”

(18:109)

5. On the Day of Judgement: “When the heaven cleaves asunder, when the planets disperse, when the seas are exploded, when the tombs are overturned, each soul will know what it has done: good or evil.”

(82:1-5)

Scruple

scruples, (in moral theology), unfounded fears that there is sin where there is none.

الكابوشة (في الآيات الأخلاقية): خائف لا أساس له بأن هناك معصية حيث لا معصية.
seal of confession, (Christianity), the absolute obligation not to reveal anything said by a penitent using the Sacrament of penance. It admits of no exception.

Second Adam, a title of Jesus Christ, the new head of redeemed humanity, as contrasted with the 'first Adam', the original member and type of fallen man. The conception goes back to St. Paul, whose expression, however, is not the 'second' but the 'last' Adam. NT: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." (1 Cor. 15: 45)

Second Advent, SECOND COMING see next

Second Coming, of Christ to judge the living and the dead, and to terminate the present world order. Primitive Christianity believed this event to be imminent, and this belief has often been revived, but the prevailing Christian tradition has opposed speculation on the time and manner of the Coming.

Sebastian, St., (d. c. 288, Rome, Italy; f.d. 20 January). An early best-known name of martyrs who popularised by Renaissance painters, but almost nothing is known about him. St. Sebastian’s traditional legend is just a romance and a classical example that associates with the hero a number of known saints. Born in Gaul, St. Sebastian joined the army (c.283) of the emperor Carinus, later becoming a captain under Diocletian. When it was discovered that he was a Christian, he was sentenced to be shot with arrows. The archers left him for dead, but his wounds were healed by the widow of another martyr, (St. Castulus). On hearing that, Diocletian ordered that he be beaten to death. His body, thrown into a sewer, was found by another pious woman, who dreamed that he told her to buy his remains near the catacombs. The saint is usually shown as a handsome youth pierced by arrows. St. Sebastian emblem is an arrow.
secular clergy, clergy who are living in the world and are not bound by monastic rules, as distinct from the regular clergy, i.e. members of religious orders.

Secularise, ~ize, vt. to make secular

secularism, n. the belief that the state, morals, education, etc., should be independent of religion; G.J. Holyoake's (1817-1906) system of social ethics

secularist, n.& adj. supporter of secularism; relating to secularism (see prec.)

secularistic, adj. of or relating to secularism

secularity, n. see SECULARISM

secularize, vt. to deprive of religious character, influence, or significance; release by church authority from religious vows

secular, adj. concerned with the affairs of this world, not sacred or monastic or ecclesiastical

secular arm, (Hist.) civil jurisdiction to which criminal was transferred by ecclesiastical courts for severer punishment. When stern measures were felt necessary, esp. for heresy, after trial by an ecclesiastical judge, the condemned prisoner was handed over to the secular authorities.

sects, the, n., sects, parties, groups: Q. "Sects from among them (the Christians) differed. Those who wronged will suffer from the torture of a Painful Day."

secular, adj. concerned with the affairs of this world, not sacred or monastic or ecclesiastical

seculariser, ~ise, vt. To follow or support a sect

Sectarian, adj. of a sect or sectary, denominational; n. one strongly imbued with characteristics of a sect

sectarianism, n. state of being sectarian

sectarianise, -ize, vt. To follow or support a sect

sectarian, adj. of or relating to sectarianism

sectarian, n., see SECTARIAN

sectary, n. member of a sect; [oft. S~] a Dissenter; Nonconformist

sects, the, n., sects, parties, groups: Q. "Sects from among them (the Christians) differed. Those who wronged will suffer from the torture of a Painful Day."

Sede Vacante, [L.'the see being vacant'], the period during which a diocese is without a bishop

Sede Gestoria, [L.], the portable throne on which the Pope is carried on certain formal occasions

See, the official 'seat' or 'throne' (cathedra) of a bishop. It normally stands in the cathedral of the diocese; hence the place where the cathedral is
Selim II, (1512-1574), Ottoman sultan from 1524-1574, who extended the Ottoman Empire to Syria, the Hejaz, and Egypt and raised the Ottomans to leadership of the Muslim world. He defeated the Mamluk armies at the battles of Marj Dabiq (north of Aleppo, 24.08.1516) and Raydaniyah (near Cairo, 22.01.1517), thus bringing Syria, Egypt, and Palestine under Ottoman rule. In Cairo, the shera (i.e. noble ruler) of Mecca presented Selim with the keys to that holy city, a symbolic gesture acknowledging Selim the leader of the Islamic world.

Seekers, members of any of numerous small sects of separatist Puritans in the 17th century England seeking and waiting for new prophets revealing God's true church. They denied the effectiveness of the sacraments, Baptism, and the Scriptures as a means of salvation. Their services were silent meetings at which one spoke only when inspired to do so. The Seekers gave rise to the Society of Friends (Quakers). Persecuted in Europe, many seekers settled in Rhode Island, whose founder, Roger Williams, professed Seeker Ideas and advocated absolute religious freedom for all.

Seek forgiveness, ask for forgiveness (Q.), “And that who does evil or wrongs himself and asks for Allah’s forgiveness, will find that Allah is Forgiving and Merciful.” (4: 110)

Seeker, Bible, see Prophet
Seeker, (Q.), One of the Beautiful Names of Allah:
“...And Allah decides what is right; and those whom they worship besides Him are surely helpless. Allah does hear and does see.” (40: 20)
Seljuks

Selim III (1761-1808), Ottoman sultan from 1789 to 1807, who undertook a program of westernization and whose reign felt the intellectual and political ferment created by the French Revolution. A poet and an accomplished composer of Ottoman classical music, Selim III had enjoyed greater freedom prior to his accession than the Ottoman princes before him.

In 1798 Napoleon's invasion of Egypt drove Selim III into alliance with Russia. After the French evacuated Egypt (1801), Selim III, dazzled by Napoleon's successes in Europe, not only recognized him as emperor (1804) but also, under the persuasion of General Sebastiani, Napoleon's ambassador in Constantinople, declared war (1806) on Russia and Great Britain.

Selim's reorganization and the increasing influence of France evoked a strong reaction from the 'ulama' (men of religious learning) and others adversely affected by the reforms. In 1807 a mutiny of the yamaks (auxiliary levies) culminated in Selim’s imprisonment and he was strangled on orders from his successor Mustafa IV.

Seljuks (also Seljuqs), ruling family of the

The Seljuks of Rumelia (12th-13th centuries), after capturing the Byzantine Empire (1071), won control of much of Asia Minor and Egypt, and later conquered Persia, northern India, and parts of Central Asia, founding an empire that lasted until the 14th century. They were a dynasty of Turkic origin that established a significant empire in the Middle East and Central Asia. Their rule is marked by cultural and intellectual achievements, including the development of Persian literature and the spread of Islamic science and philosophy.
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Semi-Pelagianism

Semi-Pelagianism, a doctrine of anti-Augustinian movement that flourished from about 429 to about 529 in southern France. Unlike the followers of Pelagius, who denied original sin and believed in perfect human free will, the Semi-Pelagians believed in the universality of original sin as a corruptive force in man. They also believed that without God's grace this corruptive force could not be overcome, and they therefore admitted the necessity of grace for Christian life and action, and the necessity of Baptism even for infants. But against Augustine they taught that the innate corruption of man was not so great that the initiative toward Christian commitment was beyond the powers of man's native will. They called this the commitment initium fidei ("beginning of faith"), or credulitatis affectus ("feeling of credulity"). According to this view, man by his unaided will could desire to accept the gospel of salvation, but he could not be actually converted without divine help. In later Semi-Pelagianism, divine help was conceived not as an internal empowering graciously infused by God into man but as purely external preaching or the biblical communication of the gospel, of the divine promises, and of the divine

divine; possessing a degree of divine awesomeness or authority.

Semi-Arianism

Semi-Arianism, a 4th-cent. Trinitarian heresy in the Christian Church. Though it modified the extreme position of Arianism, it still fell short of the church's orthodox teaching that.

Father, Son, and Holy Spirit are of the same substance.

Arius held that the Father, Son, and Holy Spirit were three separate essences (ousiai) or substances (hypostaseis) and that the Son and Spirit derived their divinity from the Father, were created in time, and were inferior to the Godhead. Semi-Arianism, however, admitted that the Son was "like" (homoiousios) the Father but not of one substance (homoousios) with him. This doctrinal controversy, revolving around two words distinguished by a single iota (ι), gave rise to the popular expression "It makes not one iota of difference." To Orthodox Christians, however, the iota was of great importance. Both Arianism and Semi-Arianism were condemned at the Council of Nicaea (325).

The statue of Saint Paul

semi-bull, bull issued by pope after election and before coronation with one side of seal left blank.

semi-divine, more than mortal but not fully
seminary

threats. The strong point for all Semi-Pelagians was the justice of God: God would not be just if man were not natively empowered to make at least the first step toward salvation. If salvation depended initially and unilaterally only on God's free election of the saved, those not chosen could complain that they were doomed by the mere fact of being born. The result of Semi-Pelagianism, however, was the denial of the necessity of God's unmerited, supernatural, gracious empowering of man's will for saving action. It contradicted St. Paul and St. Augustine, and the latter was by papal declaration the approved Catholic doctor in the question of grace and thus beyond attack. The doctrine declined in the 6th century. At the instigation of Pope Felix IV (526-530), Semi-Pelagianism was condemned at the second Council of Orange (529). The condemnation was approved by Pope Boniface II, Felix' successor. Thenceforward Semi-Pelagianism was recognized as a heresy.

Semite, n. & adj. (member) of any of the races supposed to be descended from Shem, son of Noah, as mentioned in the Bible (Ge. 10:21 ff.), including esp. the Jews, Phoenicians, Arabs, and Assyrians.

Semitic, adj. SEMITE, see prec.; n. any Semitic language.

Semitic languages, Assyrian, Aramaic, Hebrew, Phoenician, Arabic, Ethiopic, etc.

Semitics, n. the study of Semitic culture, languages, literature, history, etc.

Semilary, n. training college for priests, rabbis, etc.

Semilary language: Semitic language(s) in the Semitic family, including Hebrew, Aramaic, Arabic, and others.

Semilary ways of thought: Semitic thinking and the influence of Semitic thought on后来 cultures.
Sefardi

books on:
1. The Trinity
2. The Creation and Sin
3. The Incarnation and Virtues
4. The Sacraments and the Four Last Things

Though the orthodoxy of the work was challenged, after 1215 it became the standard textbook of Catholic theology, to be superseded only by St. Thomas Aquinas's Summa.

Seneca, Lucius Annaeus, (b. c. 4 BC, Cordoba, Spain - d. AD 65, Rome), Roman philosopher, statesman, orator, and tragedian. He was Rome's leading intellectual figure in the mid-1st cent. AD and was virtual ruler with his friends of the Roman world between 54 and 62 during the first phase of the emperor Nero's reign. In 65, Seneca's enemies denounced him as having been a party to the conspiracy of Piso. Ordered to commit suicide, he met death with fortitude and composure. His writings represent Stoicism at its best. There was a belief that he knew St. Paul and a spurious collection of letters were found, (8 from Seneca and 6 from St. Paul). But their manner and style show that they cannot be the work of either writer.

Seneca, n. pl. Senedim: [Heb.] a Jew of Spain and Portugal before the inquisition, or a descendant of one. Distinguished from Ashkenazi.

Separate, vt. &i. divide, part, sever, disconnect, disunite; withdraw, secede, come out of combination, become disunited.

Separate development, the segregation of different racial groups, each supposed to progress in its own way.

Separate maintenance, provision made by a husband to his separated wife.

Separationist, n. one who advocates separation from an established church, federation, organization, etc.

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Sephardi, n. pl. Sephardim: [Heb.] a Jew of Spain and Portugal before the inquisition, or a descendant of one. Distinguished from Ashkenazi.

Sentences, (Christianity) Written prob. 1155-8, by Peter Lombard (1100-1160), "Master of the Sentences". They are divided into four.
Serbian Church

Serbian Church, systematic missionary work in Serbia was first undertaken by the Byzantines in the second half of the 9th century, and by 891 Christianity was the official religion. The attachment of the Serbs to Eastern Christianity did not become definite until the early 13th cent. St. Sava established an autocephalous Serbian Church in 1219, and in 1375 the Serbian Patriarchate was recognized by Constantinople. In the Ottoman period the Serbs passed under...

Septuagintal, adj. of SEPTUAGINT see prec.

sepulcher, sepulchre, n. tomb esp. cut in rock or built of stone or brick; vt. to lay in sepulchre

Septuagesima, same as prec.

Septuagesima Sunday, same as prec.
Sergius

Greek ecclesiastical control, but the Serbian Church became autocephalous again in 1879 and the Patriarchate was restored in 1920.

Sermon, n. a discourse, esp. one delivered, or intended to be delivered, from the pulpit, on a Biblical text; a harangue

Serpentine wisdom, B., profound wisdom: "Behold, I send you forth as sheep in the midst of wolves: but be not afraid of them; for there is nothing covered that shall not be revealed, and hidden that shall not be known." (Mat. 10:16)
Servant Songs

Seven Bishops Trial, when James II decreed in 1688 that his Declaration of Indulgence should be

Seven Bishops

Servetus, Michael, (1511-1553), Spanish physician and theologian whose unorthodox teachings led to his condemnation as a heretic by both Protestants and Roman Catholics and to his execution by Calvinists from Geneva. From 1541 to 1553 he was physician to the Abp. of Vienna. His principal work, Christianismi Restitutio, (Restoration of Christianity), appeared anonymously in 1553. In it he denied the doctrine of the Trinity and the true Divinity of Christ. He asserted that the Word is eternal; a mode of God's self-expression, whereas the Spirit is God's motion or power within the hearts of men. The Son is the union of the eternal Word with the man Jesus. The Inquisition imprisoned him. He escaped to Geneva, but J. Calvin had him arrested and he was burnt alive.

Seven Bishops Trial

Servant Songs, four passages in Deutero-Isaiah (Is. 42: 1-4; 49: 1-6; 50: 4-9; and 52: 13-53:12) describing the person and character of the 'servant of the Lord'. Whether the writer referred to the nation of Israel or to an individual is disputed. Christian theology has traditionally interpreted the passages as a prophecy of Christ. Deutero-Isaiah Anáishád al mænd: ‘A ruler will rise in the tabernacle of righteousness, and will deal harshly with the bloodshedder and thetha, and will give his reverence to the Holy One. 2 He will not judge by human standards or by human precept, according to his appearance or according to his own heart. 3 He will not deal harshly with theusa, and he will not take delight in wrong. He will delight in truth. 4 He will not break off from the midst of his tabernacle the branches of the trees of righteousness, or cast out the spreading branches of his tabernacles. 5 He will not let the sun depart from him, nor will he let the stars depart from his hand. 6 He will rule the sea with justice, and the peoples with his righteousness. 7 He will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. 8 And righteousness will be the belt of his loins, and integrity the girdle of his waist. 9 They will not be ashamed who wait for him, but they will be glad if they see his face. 10 His name will endure for ever; his glory will be established for all generations. 11 He will give the nations to his people for an inheritance, and the marches of the nations to his servants.' 12 Anáishád al mënnd: ‘I will give thee for a covenant among all peoples, and as a light to thegentiles; I will raise up thy name for ever; I will establish thy name for all generations. 13 I will delight in the Lord; my soul shall take joy in the God of my salvation. 14 For my flesh shall be sated with power; and my mouth shall be filled with laughter. 15 They will say, “Surely in the Lord there is delight in me.” 16 Moreover, I will set my hand in uprightness; and I will break off the iniquities of Jacob, and confirm his rights with recompense. 17 I will make a covenant for them that are in fear of them, and I will reveal unto them my salvation. 18 My servants shall serve me, and they shall know my name, and they shall be made known in the earth. 19 And in that day thou shalt know that I am in the midst of thee, and none else shall be with thee. 20 And I will make thee a light to the gentiles, that my salvation may be revealed unto the ends of the earth. 21 The Lord will save his people, and will have mercy on his servant David. 22 And he will appoint a king over his people, and he will be a king and a prince according to the counsel of the Lord.' 23 The servant of the Lord answered, “Surely I have laboured in vain, and have spent my strength for nothing; yet the word of the Lord is in my mouth; and in the Lord’s sight shall I be delivered.” 24 The Lord answered, “The Lord is with thee, thou mighty man of valour; and the Lord will give thee success.” 25 Then said Jotham the son of Owl, “The word of the Lord is in my mouth; and in the Lord’s sight shall I be delivered.” 26 And Jotham the son of Owl sent messengers to invite his three sons, which were in the field, that they might come to him. 27 And the king sent messengers to Jotham, saying, “What hast thou done, that thou hast been gathered into my house?” 28 Jotham sent messengers to his three sons, who were in the field, saying, “Come quickly, for I have been gathered into my house, that the messengers of the king may not overtake me.” 29 And the three sons of Jotham had gathered themselves together, and came into the house of Jotham. 30 And when the king had taken off his robe, Jotham took the robe, and put it upon his two sons, and they sat under the oak. 31 And the king said unto them, “What do ye here?” And they answered, “We come to seek a pasture.” 32 And the king said unto them, “What more have ye to do?” And the three sons of Jotham brought up their hands to save their father. 33 And the king said unto them, “What shall I do for you? and what shall I do for your father, because of the service which ye have rendered?” 34 And Jotham answered, “Thou shalt come out, and shalt stand upon the top of the Bethel, and shalt say unto me, What seest thou?” 35 And he said, “I see a young ass going forth from Bethel, and a young woman came out to meet it, and said, Take my驴 and go. 36 And after she had gone a little way, a young man came out of the same way, and said, Go, and come after me, and I will give thee three hundred shekels of silver, and ten原文

Servant Songs

the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” (Mat. 10: 16)

Servant Songs, see divine service

Servile Work, (Judaism) work on the Sabbath - 3:18: Servant Songs, four passages in Deutero-Isaiah (Is. 42: 1-4; 49: 1-6; 50: 4-9; and 52: 13-53:12) describing the person and character of the 'servant of the Lord'. Whether the writer referred to the nation of Israel or to an individual is disputed. Christian theology has traditionally interpreted the passages as a prophecy of Christ. Deutero-Isaiah Anáishád al mænd: ‘A ruler will rise in the tabernacle of righteousness, and will deal harshly with the bloodshedder and thetha, and will give his reverence to the Holy One. 2 He will not judge by human standards or by human precept, according to his appearance or according to his own heart. 3 He will not deal harshly with theusa, and he will not take delight in wrong. He will delight in truth. 4 He will not break off from the midst of his tabernacle the branches of the trees of righteousness, or cast out the spreading branches of his tabernacles. 5 He will rule the sea with justice, and the peoples with his righteousness. 6 He will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. 7 He will delight in the Lord; my soul shall take joy in the God of my salvation. 8 And righteousness will be the belt of his loins, and integrity the girdle of his waist. 9 They will say, “Surely in the Lord there is delight in me.” 10 His name will endure for ever; his glory will be established for all generations. 11 He will give the nations to his people for an inheritance, and the marches of the nations to his servants.’ 12 Anáishád al mënnd: ‘I will give thee for a covenant among all peoples, and as a light to thegentiles; I will raise up thy name for ever; I will establish thy name for all generations. 13 I will delight in the Lord; my soul shall take joy in the God of my salvation. 14 For my flesh shall be sated with power; and my mouth shall be filled with laughter. 15 They will say, “Surely in the Lord there is delight in me.” 16 Moreover, I will set my hand in uprightness; and I will break off the iniquities of Jacob, and confirm his rights with recompense. 17 I will make a covenant for them that are in fear of them, and I will reveal unto them my salvation. 18 My servants shall serve me, and they shall know my name, and they shall be made known in the earth. 19 And in that day thou shalt know that I am in the midst of thee, and none else shall be with thee. 20 And I will make thee a light to the gentiles, that my salvation may be revealed unto the ends of the earth. 21 The Lord will save his people, and will have mercy on his servant David. 22 And he will appoint a king over his people, and he will be a king and a prince according to the counsel of the Lord.’ 23 The servant of the Lord answered, “Surely I have laboured in vain, and have spent my strength for nothing; yet the word of the Lord is in my mouth; and in the Lord’s sight shall I be delivered.” 24 The Lord answered, “The Lord is with thee, thou mighty man of valour; and the Lord will give thee success.” 25 Then said Jotham the son of Owl, “The word of the Lord is in my mouth; and in the Lord’s sight shall I be delivered.” 26 And Jotham the son of Owl sent messengers to invite his three sons, which were in the field, that they might come to him. 27 And the king sent messengers to Jotham, saying, “What hast thou done, that thou hast been gathered into my house?” 28 Jotham sent messengers to his three sons, who were in the field, saying, “Come quickly, for I have been gathered into my house, that the messengers of the king may not overtake me.” 29 And the three sons of Jotham had gathered themselves together, and came into the house of Jotham. 30 And when the king had taken off his robe, Jotham took the robe, and put it upon his two sons, and they sat under the oak. 31 And the king said unto them, “What do ye here?” And they answered, “We come to seek a pasture.” 32 And the king said unto them, “What more have ye to do?” And the three sons of Jotham brought up their hands to save their father. 33 And the king said unto them, “What shall I do for you? and what shall I do for your father, because of the service which ye have rendered?” 34 And Jotham answered, “Thou shalt come out, and shalt stand upon the top of the Bethel, and shalt say unto me, What seest thou?” 35 And he said, “I see a young ass going forth from Bethel, and a young woman came out to meet it, and said, Take my驴 and go. 36 And after she had gone a little way, a young man came out of the same way, and said, Go, and come after me, and I will give thee three hundred shekels of silver, and ten原文

Seven Bishops Trial

Seven Bishops

Seven Bishops Trial, when James II decreed in 1688 that his Declaration of Indulgence should be
Seven Champions of Christendom:

They are:

1. St. George for England
2. St. Andrew for Scotland
3. St. Patrick for Ireland
4. St. David for Wales
5. St. Denis for France
6. St. James for Spain
7. St. Antony for Italy

Seven Champions 707 Seven Heads of the Beast

read in all churches, Abp. W. Sancroft and six other bishops protested. They were imprisoned and tried on a charge of seditious libel, but the jury acquitted them.

Seven Corporal Acts of Mercy:

1. Feeding the hungry
2. Giving drink to the thirsty
3. Clothing the naked
4. Harbouring strangers
5. Visiting the sick
6. Ministering to prisoners
7. Burying the dead.

Seven Deacons, the title traditionally given to the 'seven men of honest report' who, acc. to Acts 6:1-6, were appointed to administer the temporal concerns of the Church. Their appointment has been held to institute the order of deacons, and for many centuries the number of deacons at Rom was restricted to seven.

Seven Churches, Churches in Asia Minor to which the letter incorporated in (Rev. 1-3) was addressed:

"...the seven churches which are in Asia..."

1. "...the church of Ephesus..." (Rev. 2:1)
2. "...the church in Smyrna..." (Rev. 2:8)
3. "...the church in Pergamos..." (Rev. 2:12)
4. "...the church in Tyatira..." (Rev. 2:18)
5. "...the church in Sardis..." (Rev. 3:1)
6. "...the church in Philadelphia..." (Rev. 3:7)
7. "...the church of Laodiceans..." (Rev. 3:14)

Seven Dolours of Virgin Mary, see Seven Sorrows of Virgin Mary

Seven Heads of the Beast, (B.), NT.

"...and saw a beast rise up out of the sea, having seven heads and ten horns..." (Rev. 13:1)
Seven Sleepers, seven Christian young men who are said to have been walled up in a cave during the Decian persecution (c. 250) and to be awakened under the Emperor Theodosius II (d. 450).  

Seven Sorrows of Virgin Mary, (Christianity): according to the Roman Breviary, the sorrows were:  
1. At the prophecy of Simeon;  
2. At the flight into Egypt;  
3. At the loss of the Holy Child;  
4. On meeting the Lord on the way to Calvary;  
5. At standing at the foot of the Cross;  
6. At His burial.  

Seven Virtues, (Middle Ages):  
1. Faith  
2. Hope  
3. Charity  
4. Justice  
5. Prudence  
6. Temperance  
7. Fortitude.

Seven Sacraments, (in Christianity):  
1. Baptism  
2. Confirmation  
3. Eucharist  
4. Penance  
5. Extreme Unction  
6. Orders  
7. Matrimony

Seven Repeated Verses, (Q). The first Surah (the Opening). It is composed of seven verses that are oft repeated and form part of every Muslim prayers:  
"We have given you (O Muhammad) the Seven Repeated Verses and the Great Quran." (15:87)
Seventh-Day Adventists, One of the groups of Adventists who originally expected the Second Coming of Christ in 1844. Later that year they began to observe the seventh day of the week as the Sabbath, though the name 'Seventh-day Adventists' was not adopted until 1861. In England their beginnings as an organized community go back to a mission at Southampton in 1878. They are a staunchly Protestant body. They practice adult Baptism, require temperance, and observe the Sabbath from sunset on Friday to sunset on Saturday.

Seventh heaven, (Judaism) in a state of the most exalted happiness - from the Cabbalists, who divided the heavens seven in an ascending scale of happiness up to the abode of God.

sexagenerian, n. a person 60 years old or between 60 and 70; adj. of that age

Sexagesima, n. old name for the second Sunday before Lent (also Sexagesima Sunday), apparently so named on the false analogy of Quadragesima, etc.

seventy, the Jewish Sanhedrim: the disciples sent out in Luk 10; the Septuagint translators -often LXX

Seven Works of Corporal Mercy,

1. to feed the hungry;  
2. to drink the thirsty;  
3. to clothe the naked;  
4. to visit the prisoners;  
5. to visit the sick;  
6. to harbour the strangers;  
7. to bury the dead.

Seven Works of Spiritual Mercy,

1. to convert the sinners;  
2. to instruct the ignorant;  
3. to counsel the doubtful;  
4. to console the afflicted;  
5. to bear wrongs patiently;  
6. to forgive injuries;  
7. to pray for the living and the dead.

sexton, n. officer who rings a church bell, attends the clergyman, digs graves, etc.
His movement spread to Venice, Amsterdam, Hamburg, London, and other European and North African cities. Shabbetai was brought before the Sultan and, having been previously threatened with torture, declared his conversion to Islam. The Sultan renamed him Mehmed Efendi, appointed him his personal guard, and provided him with a generous allowance. All but his most faithful disciples were disillusioned by his apostasy. Eventually, Shabbetai fell out of favour and was 'banished, first to Constantinople and finally to Dulcigno, a small town in Albania, where he died.

Shabbetai, Tzevi, (Jewish hist.), also spelled Sabbatai Zevi, or Zebi, (b. 1626, Turkey, d. 1676, Albania), one of the false messiahs who appeared in the history of Judaism. A mass movement grew up around him that threatened rabbinical authority in Europe and the Near East. In his youth, he steeped himself in the influential body of Jewish mystical writings known as the Kabbala. His strong personality attracted many disciples. Inspired both by the Kabbala, which he interpreted as foretelling that 1648 would be the "year of salvation", and by the Fifth Monarchy Men, an English millenarian movement among Christians that predicted the imminent thousand-year reign of Christ on earth, he proclaimed himself the messiah at the age of 22. Driven from Smyrna by the aroused rabbinate, he journeyed to Salonika and then to Constantinople where he encountered an esteemed Jewish preacher and Cabbalist, Abraham ha-Yakini, who possessed a false prophetic document affirming that Shabbetai was the messiah. Shabbetai then returned to Palestine and Cairo where he married a beautiful and promiscuous woman named Sara, who had provoked much attention by her publicized claims that she was destined to marry the messiah. Shabbetai returned to Jerusalem where a 20-year-old student known as Nathan of Gaza assumed the role of a modern Elijah, in his traditional role of forerunner of the messiah. Nathan ecstatically prophesied the imminent restoration of Israel and world salvation through the bloodless victory of Shabbetai, riding on a lion with a seven-headed dragon in his jaws. In accordance with millenarian belief, he cited 1666 as the apocalyptic year.
Shaker

803. He was soon freed, however, and he went to Cairo. Returning to Baghdad, he settled there as a teacher for several years, and where he composed his first work entitled al-'Usual (Fundamentals). After some further travels, he returned to Egypt in 815/816 and remained there for the rest of his life. His book, the Risalah al-Tawheed, (message of the Unification), written during his last five years entitled him to be called the father of Muslim jurisprudence. His tomb is still to be seen in Cairo.

Shafi'iyyah, see prec.

Shaker, member of United Society of Believers in Christ's Second Appearing, celibate millenarian sect that established communal settlements in the United States. It was so called because shaking the body represents part of their worship. Shakers derived originally from a small branch of radical English Quakers who had adopted the French Camisards' ritual practices of
Shamil

Shakil, (b. 1797, Dagestan - d. 1871, Madinah), leader of Muslim Dagestan and Chechen mountaineers, whose fierce resistance delayed Russia’s conquest of the Caucasus for 25 years.

Under the leadership of Ghazi Muhammad, the Muridis brotherhood had become involved in a holy war against the Russians, who got control of Dagestan from Iran in 1813. After Ghazi Muhammad was killed by the Russians (1832) and his successor Gamzat Bek was assassinated by his own followers (1834), Shamil was elected the third Imam of Dagestan.

Establishing an independent state in Dagestan (1834), Shamil reorganized and enlarged his Chechen and Dagestan forces and led them in extensive raids against the Russian positions in

Shakeress

Shaking, shouting, dancing, whirling, and singing. Ann Lee, an illiterate textile worker of Manchester, who was converted to the “Shaking Quakers” in 1785, formulated the Shaker doctrine. After experiencing persecution and imprisonment for participation in noisy worship services, "Mother Ann" had a series of revelations, after which she regarded herself—and was so regarded by her followers—as 'The female principle of God's dual nature', Jesus being the 'male principle'; in her the second coming was fulfilled. She was elected celibacy as a cardinal principle of the sect.

In 1774 Ann Lee came to America with eight disciples, having been charged by a new revelation to establish the millennial church in the New World. Several thousand converts enlarged the small group.

After Mother Ann's death in 1784, the Shaker church reached its height during the 1840s, when about 6,000 members were enrolled in the church. It later declined, however, and by 1874 the society was advertising for members. By 1905 there were only 1,000 members, and by the late 1970s only a dozen female survivors remained.

Shakespeare, John Howard (1857-1928). British Baptist. He became secretary of the Baptist Union in 1898 and made it a highly influential organization. He was largely responsible for founding the Baptist World Alliance (1905) and the Federal Council of the Evangelical Free Churches.

Shakers Church, see SHAKER

Shakers

Shakerism, beliefs of SHAKER’S sect

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Shebat

Shavouth, n. (Feast of Weeks; Pentecost)
a Jewish holiday, orig. celebrating the spring harvest, now chiefly commemorating the revelation of the Law at Mount Sinai: celebrated on the 6th & 7th of Sivan.

Shawwal, the tenth month in the Islamic calendar, which is next to the month of Ramadan.

Sheba, Queen of (B.), visited Solomon: OT.

Shen, the eleventh month of the Jewish sacred year.

Shavin, n.: tonsured priest
Shechinah, (Judaism), Divine presence; the term does not occur in the Scripture, but the word is used by the later Jews to express the visible symbol of God's glory, which anciently dwelt in the tabernacle and in Solomon's temple:

1. Tabernacle: "And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me?" (Num. 14:10-11)

2. Solomon's temple: "...the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness."

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(1 Kg. 8:10-12)
Shepherd, the Good, Jesus Christ: (B.), NT.

**Shofar**

Shepherd, the Good Shepherd

"I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10: 11)

Shepherd of Hermas, a treatise of Hermas, the author of "The Shepherd", so named from the angel who, in the form of a shepherd, is represented as having communicated to Hermas some of its contents.

"The Shepherd" is divided into three parts:

a) **5 'visions'**, in which a matron appears to Hermas representing the Church;

b) **12 'Mandates'**, in which Hermas gives his teaching on Christian behaviour and virtues;

c) **10 'Similitudes'**, in which Christian principles are represented under a series of images. The work inculcates the need for penance and the possibility of the forgiveness of post-Baptismal sin.

Rahay Hirmas: "kibbi hirmas - moul "rahay" - wassi'... kimal man muslamid yiye siyali da. And in the vision of the lamb when was able to see: First: In the lamb's head the lamb's head, (Insula) and its eyes are not visible.

Shirayim, n. [Heb. remainders]. Food left over after a meal by a Hasidic Rabbi. His followers scramble to obtain a scrap. They believe that this will endow them with some of their Rabbi's holy powers.

Shi'ah, n. pl. [Ar. lit, supporters], (Islam): the Shi'ah are esp. the supporters and followers of Imam 'Ali ibn Abi Talib, the cousin and son-in-law of the Prophet Muhammad. There are different sects of the Shi', but the most important is the Imamiyyah or Ithna 'Ashariyyah, (the twelvers), i.e. the twelve Imams. The Shi'ah maintain that the Imamate, or Caliphate should have been entrusted to Imam 'Ali ibn Abi Talib, and his offspring, after the death of the Prophet; but as far as faith is concerned, there is no difference between the Shi'ah and the Sunna.

Shi'ism, n. principles of the Shi'ah (q.v.) (Shi'ah ism).

Shi'ite, n. member of the Shi'AH (Shi'ah ite).

Shofar, also shophar: [Heb. ram's horn], kind of trumpet made from ram's horn, blown in Jewish religious
short sale
ceremonies, such as the end of the morning service in the month of Elul, and in ancient times as a call to battle or in anointing a king or proclaiming a Jubilee year. In Israel the swearing in of the president is accompanied by shofar blasts.

short sale, sale of something which the seller does not yet own

short seller, a seller of something not yet owned

short selling, selling something not yet owned

short shrift, short time for confession before execution; (fig.) curt treatment of a person or matter.

showbread, n. also shewbread, (B.), [Heb. lit. bread of the (divine) face], the twelve loaves of unleavened bread, were prepared from the finest flour and, placed weekly at the altar in the ancient Temple as a token offering every Sabbath by the priests. When they were removed for renewal at the end of the week, only the priests might eat them: OT. “And thou shalt set upon the table showbread before me always.” (Ex. 25:30)

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Shu`ayb

وَعَلِىَ عَلَىَ الْمَلَأَ الْمُحْرِمَةِ لِلْوُحُوجَةِ أَمِّيَّةً دَأَّاً (صَرْحُ ١٠٥:٣)

shrift, n. (arch.) confession to priest; confession and absolution

shrine, n. casket holding sacred relics; tomb of saint, etc. (usu. highly ornamented); altar or chapel with special associations; vt. (poet.) enshrine

shrive, vt. (arch.) hear confession of, assign penance to, and absolve; (of penitent) submit oneself to priest

Shrivel, n. one who shrives

Shroud, n & vt, EEEE

winding-sheet, garment for the dead; vt. clothe corpse for burial

The Holy Shroud

shroud, n. long piece of linen stained with the impression of a crucified body, preserved in Turin, Italy, as the shroud of Jesus

Shroudless, adj. without a shroud

Shrrove Tuesday, (Christianity), the day preceding Ash Wednesday, so called from the custom of preparing for Lent by sacramental confession esp. during this period

Shrove Tuesday, (Christianity), the day before Ash Wednesday

Shu`ayb, (Q.), a messenger from Allah:

1. To Madian: “And to Madian We sent their brother Shu`ayb. He said: ‘O my people!
Worship Allah. You have no other God save Him.” (7: 85)

2. Threatened to be Banished: “The haughty notables of his people said: ‘We will send you, and those who believe with you, away from our village if you do not return to our belief.’ He said: ‘Even though we may reject it?’” (7: 88)

3. The punishment: “And they were overtaken by the Earthquake that left them dead in their houses.” (11: 94)

4. Shu’ayb and the believers were saved: “And when We punished them We saved Shu’ayb and those who believed with him out of Our Mercy; and the wrong-doers were overtaken by the Cry left them dead in their dwelling places.” (11: 94)

Sibyl, n. one of several ancient prophetesses (myth.); (without cap.) prophetess, sorceress, or witch; an old crone; adj. sibylline

Sibylline oracles, the, (Christianity) a collection of oracles imitating the pagan ‘Sibylline Books’. The oracles, written in hexameters, are preceded by prose prologue affirming that they are utterances of Greek Sibyls of various periods. Their genuineness was accepted by many of the Fathers, who drew from them arguments in defence of Christianity. Modern critics assign them to Jewish and Christian authors; for, though genuine Greek oracles are inserted in some places, the tendency of the whole is monotheistic and Messianic.

Siloam Pool, n. (B.), a spring and pool outside Jerusalem: NT. “And said unto him, Go, wash in the pool of Siloam, (which. is by interpretation, Sent.)” (John 9:7)

The exact meaning of the word is uncertain; Buddhist commentaries present as many as eight explanations. The most generally adopted interpretation is “one who has thus (tatha) gone (gata)” or “one who has thus (tatha) arrived (gata),” implying that the historical Buddha was only one of many who have in the past and will in the future experience enlightenment and teach others how to achieve it.
Simon, the Zealot, one of the twelve apostles.

Simon, (the leper), with whom Jesus lodged in Bethany and in whose house Jesus was anointed; see (Mat. 26: 6-13)

Simon, (the Cyrenian) the man who bore Christ's cross to Calvary: “... they found a man of Cyrene, Simon by name: him they compelled to bear his cross.” (Mat. 27: 32)

Simon, (the devout Jew): (B.), an aged and devout Jew to whom it was revealed that the infant Jesus was the Messiah. He took the child into his arms in the Temple at Jerusalem, and thanked God in the words since known as the Nunc Dimittis: “Lord, now lettest thou thy servant depart in peace...” (Lu. 2: 29) and prophesied that a sword would pierce the soul of the BVM: “(Yea, a sword shall pierce through thy own soul also...)” (Lu. 2: 35)

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simony

Simon, (the tanner) whom Peter encountered at Joppa after the Resurrection: "And it came to pass, that he tarried many days in Joppa with one Simon a tanner." (Acts 9:43)

Simon Stylites, St. (c. 390-459): the English word stylike is derived from the Greek word stylos, meaning pillar, from which the English language took the meaning of 'the hermit who lives on top of a pillar'. St. Simon Stylites was the first hermit to invent the idea of living on top of a pillar. He spent twenty years of his youth travelling to churches and convents in Northern Syria. 423 he started living on a relatively low pillar that gradually became higher and higher till it reached about 60 feet (20 meters); on top of it there was a platform of about 20 cubic feet. St. Simon lived on top of the pillar for 36 years until he died. Such a strange way of living was explained by his wish to avoid those who used to visit him to pray for them or to advise them. But this novel form of austerity attracted a stream of people who came either as pilgrims or just to see him and was widely imitated in the East.

simony

Simonianism, n. the doctrine professed by the followers of Simon Magus (q.v.)

Simonism, n. trend towards simony, (q.v.)

Simonist, n. one who practises or defends simony, q.v.

Simony, n. buying or selling of something spiritual or closely connected with the spiritual. More widely, it is any contract of this kind forbidden by divine or ecclesiastical law. Simony is taken from Simon Magus (Acts 8:18) who endeavoured to buy from the Apostles the power of conferring the gifts of the Holy Spirit.

"And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts 8:18-19)

Simony was virtually unknown in the first three centuries of Christian Church, but it began to be familiar when the church had positions of wealth and influence to bestow; and began to be widespread in Europe in the 9th and 10th centuries. After the 16th century Simony gradually disappeared in its most flagrant forms with the disendowment and secularization of church property.

simony

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Simonian, n. one guilty of simony, (q.v.)

simulation, adj. of or relating to simony, (simony).

simoniacally, adv.

(Simony.

Simony: من حيث السيمونية (أنظر).

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simony
sin

being forgiven our sins by our Lord, as we are the first to believe." (26: 51)

4. Wife of Pharaoh: “O Joseph! Keep it secret! O wife! Ask for forgiveness of your sin, for you have been faulty!” (12: 29)

5. The punishment: “No! Those who are sinful and deep in fault will surely deserve Hell Fire in which they will remain forever.” (2: 81)

sin', n. & vt. (B.), act of transgressing, esp. willful, against divine law or principles of morality; err:
1. What sin is: “... for whatsoever is not of faith is sin.” (Ro. 14: 23)
2. Origin of sin: “Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” (John 8: 44)
3. All born in and under sin: “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” (Psa. 51:5)
4. Christ alone without sin: *And ye know that he was manifested to take away our sins; and in him is no sin.” (1 John 3: 5)
5. Punishment for sin: “... the soul that sinneth, it shall die.” (Ezek. 18: 4)

Sisters

come forward.

Sins, seven deadly, see SEVEN DEADLY SINS

Sins, seven deadly, see SEVEN DEADLY SINS

Sisterhood, n. female charitable, educational, etc. community

Sister, n. daughter of same parent(s); female close friend, or female fellow member of class or sect.

Sister of Aaron, (QJ). Mary mother of Jesus Christ, the Aaronite or Levite, not Aaron the brother of Moses. "O sister of Aaron! Your father was not wicked nor was your mother a harlot." (19: 28)

Sister of Charity, Sisters of Charity of St. Paul, Sisters of Mercy, one of many 19th century religious (esp. Anglican) communities engaged in nursing or similar work; a RC sisterhood founded in Dublin in 1827.

Sisterhood, n. female charitable, educational, etc. community

Sins, seven deadly, see SEVEN DEADLY SINS

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Sisters of Providence,
Sisters of the Assumption,
Sisters of the Good Shepherd,
Sisters of the Holy Faith,
Sisters, plural of Sister.

Sixth Article, (1471-1484) the Pope who authorized the Spanish Inquisition to combat Muslims, Jews, and heretics in the newly conquered territories of Spain. Thomas de Torquemada directed it.

Pope Sixtus IV greatly practised nepotism to the point that he got involved in the Pazzi Conspiracy against the Medici in Florence, ordered by his nephew Cardinal Girolamo Riario. He acted against Florence in his nephew's defence. The affair ended in a peace treaty in memory of which the pope had the Church of Santa Maria della Pace built in Rome. He gave official approval to the San Giuseppe holiday.

Slave, n. person who is the legal property of another or others and is bound to absolute obedience, human chattel

Slavery, n. 1. The owning or keeping of slaves as a practice or institution; slaveholding; 2. The condition of being a slave; bondage; servitude 3. A condition of submission to or domination by some influence, habit, etc. 4. hard work or toil like that done by slaves.

1. Aristotle: holds that some people are created for being enslaved because they do
Solace

Small Kindness

the work of machines and are directed by free thoughtful men.

2. Plato: (the teacher of Aristotle), in his *Utopia*, deprives the slaves from the "right of citizenship" and forces them to obey and submit to their own or other masters.

3. Greek Civilization: made slavery lawful in its public and private forms.

4. Judaism: allowed slavery, which was spread far and wide.

5. Christianity: followed in the Jewish track and enjoined the slaves to obey their masters just as they obey Christ:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ."

( Ephesians 6: 5 )

St. Peter adopted the same attitude and the Church Fathers imposed it as a duty because slavery in their opinion is the atonement of the sins of mankind.

6. Islam: Does not make slavery lawful, and the Islamic Law, in letter and spirit, prescribes many outlets for getting rid of such an old phenomenon. In Islam, the freeing of slaves is atonement for sins.

Sodom, (B.), city destroyed by fire together with neighbouring, Gomorrah, because of the sinfulness of the people: "But the men of Sodom were wicked and sinners before the Lord exceedingly."

(Ge.13: 13 )

Smoked, (in the book of the madrasses): محة امام بالاقر مع مهنة فريدة

Sody, (in the book of the madrasses): ببرور وأها أحدها ولاحيها:

"وكان أهل سودوم أشارموا حفظا لدى الرب جدا" (تكون: 13)

Sodom and Gomorrah, (B.), two cities destroyed by fire from heaven because of their wickedness: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."

(Ge. 19: 24 )

Sodomite, n. an inhabitant of Sodom; (s-) a person who practices sodomy

Sodomy, n. sexual intercourse between two male persons

Solace, n. &vt. consolation, comfort in distress; pleasure, amusement; a source of comfort or pleasure; vt. to comfort in distress, to console, to allay

alleged, (by the slave, the servant) حرف نبقي، يُنسٍ

Solace, title of the 94th Surah in the Qur'an

Solemn, adj. attended with or marked by special (esp. religious) ceremonials, pomp, or gravity; attended with an appeal to God, as an oath; grave; in serious earnestness; with formal dignity
Solomon

Solomon, B., son of David and Bathsheba. Was appointed by David as his successor to the throne. The work of building the Temple, which his father had been forbidden to carry out, was performed under Solomon's direction. His wisdom and wealth brought visitors from afar, as, for instance, the queen of Sheba. His reputation led to the later attribution to him of the Books of Proverbs, Canticles (Song of Solomon), Ecclesiastes, and Wisdom (apocrypha). His reign marked the zenith of ancient Israel's prosperity. In his old age, however, he fell into sin, sowing seeds of evil, which brought forth a plentiful crop, and the resulting discontent led, after his death, to the secession of the ten northern tribes.

1. King of Israel: “Then sat Solomon upon the throne of his father David; and his kingdom was established greatly.”

2. Asks of God for wisdom: “Give me wisdom and knowledge” (1 Chr. 1:10)

3. His wisdom of a dispute over a child: “And the king said, Divide the living child in two” (1 Kn. 3:25)

4. Builds the temple: “Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father.”

5. The visit of the queen of Sheba: “... for she came from the uttermost parts of the earth to hear the wisdom of Solomon” (Mat. 12:42)

6. His 1000 women: “And he had seven hundred wives and three hundred concubines” (1 Kn. 11:3)

7. His idolatry: “... his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God ... For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.” (1 Kn. 11:4-5)

Solidification, vt. make solemn solemnise, -Z-, n. one acting solemnly solemnity, n. solemn ceremony; high seriousness solemnly, adv. solemn mass, HIGH MASS solidificationism, n. the doctrine of Justification by faith alone (sola fide) proclaimed by the Protestant Reformers

For the Messiah, the Messiah’s reign marked the zenith of ancient Israel’s prosperity. In his old age, however, he fell into sin, sowing seeds of evil, which brought forth a plentiful crop, and the resulting discontent led, after his death, to the secession of the ten northern tribes.

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2. Asks of God wisdom: “Give me wisdom and knowledge” (1 Chr. 1:10)

3. His wisdom of a dispute over a child: “And the king said, Divide the living child in two” (1 Kn. 3:25)

4. Builds the temple: “Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father”.

5. The visit of the queen of Sheba: “... for she came from the uttermost parts of the earth to hear the wisdom of Solomon” (Mat. 12:42)

6. His 1000 women: “And he had seven hundred wives and three hundred concubines” (1 Kn. 11:3)

7. His idolatry: “... his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God ... For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.” (1 Kn. 11:4-5)
Solomon

Solomon, and it is (written) in the Name of Allah the Beneficent, the Merciful. Do not be haughty to me and come surrendering to Allah.” (27:29-31)

7. The queen surrenders to Allah: * She said: ‘My Lord! I have wronged myself, and I am surrendering with Solomon to Allah, the Lord of the Worlds.’” (27:44)

8. Solomon did not disbelieve: “Sulayman did not disbelieve, but the devils disbelieved. They taught the people magic and that which was revealed in Babylon to the two angels, Harût and MARût.” (2:102)
**Son of Man**

(Christianity), a title applied to Christ in the NT. Traditionally **Son of Man** is held to signify esp. the humility of Christ's incarnate manhood as contrasted with the majesty of His Divinity denoted by **Son of God**; it also emphasizes His universalist role in contrast with the nationalist conception associated with the title **Son of David**.

"... but the Son of man hath not where to lay his head." (Mat. 8: 20)

**Song of Songs**, (B.), also called (The Song of Solomon, and Canticles) The 22nd Book of the OT; see Solomon, The Song of David, The Song of Ascent, see Gradual Psalms. 726

**Solomon**

Solomon, Psalms of, a collection of pseudepigrapha consists of 18 Psalms of Jewish nature. Though extant only in Greek (and a Syriac translation of the Greek), they were almost certainly written in Hebrew. The last two Psalms predict the coming of a Messiah of the house of David.

Solomon’s seal, n. a mystic symbol that consists of two interlaced triangles arranged in a star with six points and often with one triangle dark and one light, is symbolic of the union of soul and body, and has been used as an amulet to guard against fever and other diseases.

**Solomon**, The Song of, or (The Song of Songs, or Canticles), Old Testament poetic Book that tells of the unswerving love of a Shulammite girl (a country girl from Shunem, or Shulem) for a shepherd boy, and King Solomon's unsuccessful attempt to capture her love. This poem was composed when Solomon had 60 queens and 80 concubines (Ca.6:8). This points to the earlier part of his 40-year reign, since Solomon finally came to have 700 wives and 300 concubines.

Songs of Ascent, see Gradual Psalms

**Songs of Praise**

Solomon, Wisdom of, see Wisdom of Solomon.
soothsay

soothsay, vi. & n. to foretell, to divine; n. a prediction
soothsayer, n. one who foretells, a diviner or prognosticator
soothsaying, n. false argument, esp. one intended to deceive

soul, n. spiritual or immaterial part of man, held to survive death (immortality of the soul); moral and emotional part of man (his whole soul revolted from it)

Source Criticism, see Higher Criticism
sovereign pontiff, RC Ch. the Pope

Sovereignty, The 67th Surah in the Qur'an, takes its name from verse 1 where it speaks of the sovereignty of Allah:

“Gracious is He Who possesses supreme power and Who is the Omnipotent.” (67:1)

Spider, The 29th Surah in the Qur'an, takes its name from verse 41 where it speaks of spider's web as a symbol of false beliefs:

“Those who take other patrons than Allah are exemplified by a spider making a house, for the weakest of all houses is that of the spider, but they do not know.” (29:41)
Spirit

spirit rapping

Spirit, Holy, see HOLY SPIRIT

Spirit, Honest, (Q.), the angel Gabriel:

"And it is the Qur'an of the Lord of the Worlds which is being brought down by the Honest Spirit into your heart, that you may be a Warner."

(Spiritualism, n. 1. Belief that departed spirits communicate with and show themselves to the living, esp. through mediums; system of doctrines or practices founded on this. 2. (Philos.) doctrine that spirit exists as distinct from matter or that spirit is the only reality

Spiritual Court, Ecclesiastical Court

Spiritualism, n. 1. Belief that departed spirits communicate with and show themselves to the living, esp. through mediums; system of doctrines or practices founded on this. 2. (Philos.) doctrine that spirit exists as distinct from matter or that spirit is the only reality

Spiritualist, n. a believer in spiritualism

Spiritualistic, adj. of, relating to, or connected with spiritualism

Spiritualism, spiritualism, spiritualistic, spiritualistically, spiritually, spiritual-minded, spiritual-mindedness, spiritualization, spiritualize, spiritualize, spiritual, Holy, see Holy Spirit

Spirit, Honest, (Q.), the angel Gabriel:

"And it is the Qur'an of the Lord of the Worlds which is being brought down by the Honest Spirit into your heart, that you may be a Warner." (26: 192-195)

Spiritualization, n. action of spiritualising or the state of being spiritualised

Spiritualize, -s-, vt. To make spiritual; refine intellectually or morally; purify from corrupting influences of the world; give spiritual character or tendency to; endow with spiritual nature or attributes

Spiritual, adj. of, relating to, or consisting of spirit; of the nature of spirit rather than material

Spiritual2, n., things (as functions, offices, affairs, matters, or possessions) of a spiritual, ecclesiastical, or religious nature (supremacy to the pope in spirituals and to the emperor in temporals)
stigmatization

commonly arranged round the walls of a church; it is a popular devotion to visit the stations in order, reciting prayers and meditating on each incident.

spiritually, n. (pl. spirituals) see spirituality.

spiritual works of mercy, (Christianity) traditionally these are: converting the sinner; instructing the ignorant; counseling the doubtful; comforting the sorrowful; bearing wrongs patiently; forgiving injuries; praying for the living and the dead.

spiritual world, the world of spirits

Spy Wednesday, the Wednesday before Good Friday, so named as the day on which Judas Iscariot betrayed Christ:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." (Mat. 26: 14-16)

Star, The, the 53rd Surah in the Qur'an

Star of David, see Magen David.

Stations of the Cross, series of 14 pictures or carvings which depict incidents in the last journey of Christ from Pilate's house to His entombment. They are commonly arranged round the walls of a church; it is a popular devotion to visit the stations in order, reciting prayers and meditating on each incident.

stigma, n. (pl. stigmas or stigmata)
1. (Arch.) mark branded on slave, criminal, etc.;
2. Imputation attaching to person's reputation; stain on one's good name;
3. Characteristic feature of;
4. Small natural mark on skin that bleeds periodically or under mental stimulus;
5. (Eccl usu. in pl. stigmata) mark(s) corresponding to those left on Christ's body by the nails and spear at the Crucifixion, said to have been impressed on the bodies of St. Francis of Assisi in 1224 and others and attributed to divine favour.

stigmatic, n. (EccL) person carrying stigma(s)

stigmata, n. (pl. of stigma) see prec.

stigmatic', adj. pertaining to stigma [by backform] anastigmatic not astigmatic

stigmatization, -S-, n. act of stigmatizing; production of stigmata or of bleeding spots upon the body
Submission

stigmatize, -s-, vt. to mark with a stigma or the stigmata; to brand, denounce, describe condemnatorily (with as)
stigmatist, n. STIGMATIC
stole, ecclesiastical vestment worn by RC deacons, priests, and bishops and by some Anglican, Lutheran, and other Protestant clergy. A band of silk 5 to 10 cm wide and about 240 cm long, it is the same colour as the major vestments worn for the occasion. The RC deacon wears it over the left shoulder with ends joined under the right arm; priests and bishops wear it around the neck with ends hanging vertically, except that priests cross the ends in front when wearing an alb. In the RC Ch it is the symbol of immortality. It is generally considered the unique badge of the ordained ministry and is conferred at ordination.

stone, vt. pelt with stone
stoner, n. one who stones
Story, The, title of the 28th Surah in the Qur'an. It consists mostly of the story of Moses, his early struggles and ultimate triumph. It takes its name from a word in verse 25:
“One of the two women approached him timidly and said: ‘My father invites you to reward you for watering our sheep’. When Moses came to him and told his story, he (Su‘ayb, the father of the two women) said: ‘Do not fear, you are safe from the wrong-doers.’” (28: 25)

Sublapsarian, n. a believer in Sublapsarianism
Sublapsarianism, see Infralapsarianism
submersion, n. SUBMERSION, see next
submersion, n. the form of Baptism in which the water completely covers the candidate's body. It is the method used in the Orthodox and several others of the E. Churches and is one of the methods provided in the 1969 RC rite for Baptism of Infants. It is widely supposed to have been the custom in the early Church.

Submission of the Clergy, act whereby the English Convocations in 1532
<table>
<thead>
<tr>
<th>Subordinationism</th>
<th>sultanship</th>
</tr>
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<tbody>
<tr>
<td>surrendered to the demands of Henry VIII. Its effect was to make the King supreme in ecclesiastical causes. In 1534 it was incorporated into an Act of Parliament.</td>
<td>diocesan bishop in administration of diocese; bishop in relation to his archbishop or metropolitan</td>
</tr>
<tr>
<td>Subordinationism, teaching about the Godhead, which regards either the Son as subordinate to the Father or the Holy Spirit as subordinate to both. It was characteristic tendency in much Christian teaching of the first three centuries. The issue was explicitly dealt with in the conflicts with Arianism and then with the Pneumatomachi.</td>
<td>suffrage, n. prayer, esp. for the dead</td>
</tr>
<tr>
<td>Substance, in the Christian doctrine of the Godhead, the word is used to express the underlying Being, by which all Three Persons (the Father, the Son, and the Holy Spirit) are One.</td>
<td>Sufi, n. Muslim ascetic mystic</td>
</tr>
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<td>Suburbicarian, adj. being near the city, esp. of the dioceses and churches of the cardinal bishops in the suburbs of Rome.</td>
<td>Sufic, see SUFISTIC</td>
</tr>
<tr>
<td>Succentor, n. precentor's deputy in some cathedrals</td>
<td>Sufism, n. (also Sufiism), ascetic Islamic mysticism originating in the 8th century and developing esp. in Persia into a system of elaborate symbolism of which the goal is communion with the Deity through contemplation and ecstasy.</td>
</tr>
<tr>
<td>Succoith, n. Jewish autumn thanksgiving festival commemorating sheltering in the wilderness</td>
<td>Sufistic, adj. of or relating to Sufi or Sufism</td>
</tr>
<tr>
<td>Succour, n. aid given at time of need</td>
<td>Sukkos, see next.</td>
</tr>
<tr>
<td>Succulent, a bishop appointed to help</td>
<td>Sukkoth, [Heb. hut, tent], (also Sukkos), the Jewish feast of Tabernacles, celebrating the fall harvest and commemorating the desert wandering of the Hebrews during the Exodus; observed from the 15th to the 22nd day of Tishri.</td>
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<td>Substantial</td>
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<tr>
<td>Substances, (arch.) SULTANA</td>
<td>sultana, n. Muslim sovereign</td>
</tr>
<tr>
<td>sultanic, adj. of, relating to, or characteristic of a sultan (ex. sultanic magnificence)</td>
<td>Sultanate, n. office, dignity, or power of a sultan; state or country governed by a sultan</td>
</tr>
<tr>
<td>Sultanes, sultan, (arch.)</td>
<td>Sultanate, n. office, dignity, or power of a sultan; state or country governed by a sultan</td>
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<td>sultaness, (arch.)</td>
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السُّلطان: أم السلطان أو زوجته أو أخته أو ابنه/ابنها
sultan, n. Muslim sovereign
sultana, n. sultan's mother, wife, sister, daughter, etc.

Sukkos, see next.
Sukkoth, [Heb. hut, tent], (also Sukkos), the Jewish feast of Tabernacles, celebrating the fall harvest and commemorating the desert wandering of the Hebrews during the Exodus; observed from the 15th to the 22nd day of Tishri.
**summa**

**summa, n.** treatise giving a summary of a whole subject.

**Summa Theologica,** the chief dogmatic work of St. Thomas Aquinas. The three parts treat respectively of God, of man's return to God, and of Christ as the way of man to God. The final sections, on the Sacraments and the Last Things, were left unfinished, the missing parts being supplied by Reginald of Piperno.

**Sun, The,** title of the 91st Surah in the Qur'an: “By the rising sun and by the moon that comes after it.”

**Sun, Canticle of,** CANTICLE OF THE SUN

**Sunday, n.** Sunday replaces the Jewish Sabbath in commemoration of Christ's Resurrection on this day.

**Sunday schools,** Christian schools for religious (orig. general) instruction on Sunday; usually affiliated to a church, cathedral, etc.

**Sundering, The,** title of the 84th Surah in the Qur'an: “When the heaven is split asunder”

**Sunnah,** the Prophet Muhammad's words and acts, not written by him; he even disapproved its writing lest it should be taken as an equivalent to the Qur'an. It is accepted as the second source of Islamic law after the Qur'an.

**Sunnite, Sunnì, see prec.**

**superaltar, n.** slab of stone used as portable altar to be laid on top of an unconsecrated altar.

**supercelestial, adj.** above the heaven; more than heavenly.

**superego, n.** the strong unconscious inhibitory mechanism which criticises the ego and causes it pain and distress when it accepts unworthy impulses from the id.

**superhuman, adj.** above man; above the capacity of man; more or higher than human.

**superhumanity, n.** state of being superhuman.

**superhumanly, adv.** on a level or plane higher than human.

**superintendent, n.** one who superintends; an overseer; head of a Sunday school; in some Protestant churches, a clergyman having the oversight of the clergy of a district.

**superlunar, adj.** above the moon; not of this world.

**superlunar, SUPERLUNARY, see prec.**

**supernatural, n.** above or beyond nature; not according to the course of nature; miraculous; spiritual.

**supernaturalism, n.** belief in the influence of the supernatural in the world.

**supernaturalism**

السُّنَّةُ ٱلْعَالَمِيَةُ (۶۴:۱)аль الإسلاميّة: تأثير العبّاسات في العالم المُشْهِرِيَّةُ

**Sunrise, The,** title of the 88th Surah in the Qur'an: “By the rising sun and by the moon that comes after it.”

**Sun, The,** title of the 91st Surah in the Qur'an: “By the rising sun and by the moon that comes after it.” (91: 1-2)

**Sun, Canticle of,** CANTICLE OF THE SUN

**Sunday, n.** Sunday replaces the Jewish Sabbath in commemoration of Christ's Resurrection on this day.

**Sunday schools,** Christian schools for religious (orig. general) instruction on Sunday; usually affiliated to a church, cathedral, etc.

**Sundering, The,** title of the 84th Surah in the Qur'an: “When the heaven is split asunder” (64: 1)

**Sunna,** the Prophet Muhammad's words and acts, not written by him; he even disapproved its writing lest it should be taken as an equivalent to the Qur'an. It is accepted as the second source of Islamic law after the Qur'an.
supernaturalist 733

supernaturalist, n. believer in the supernatural

supernaturally, adv.

Supper, Last, see Last Supper

Supralapsarianism, (also Antelapsarianism); (Christianity). The extreme form of the Calvinist doctrine of Predestination, which maintains that God decreed the election and non-election of individuals even before the Fall of Adam

Supreme Being, The, = God

Supreme, The, God

Supremacy, n. state of being supreme

Supremacy Act, see Act of Supremacy

Supremacy Acct, see Act of Supremacy

Supreme Being, The, = God

Supreme Being Among the Ancient Egyptians

Supreme, The, God

supremacy, n. state of being supreme

Supreme pontiff, RC Ch. the Pope

Supreme, The, God

supralsee

supralsee, n. loose full-sleeved white-linen vestment descending usually to knees or ankles and worn by clergy and choristers at divine service

supralsee-fee, amount of money paid to clergy for marriages, funerals, etc.

Swedenborg, Emanuel, (1688-1772), Swedish scientist, Christian mystic, philosopher, and theologian who wrote voluminously in interpreting the Scriptures as the immediate word of God. Soon after his death, devoted followers created Swedenborgian societies dedicated to the study of his thought. These societies formed the nucleus of the Church of the New Jerusalem, or New Church, also called Swedenborgian churches.
Swedishborgians

Swift, Jonathan, (1667-1745), Irish author and dean of St. Patrick's Cathedral, Dublin (from 1713), the foremost prose satirist in English language. Beside the celebrated Gulliver's Travels (1726), he wrote such noted satires as A Tale of a Tub (1704), The Battle of the Books (1704) and A Modest Proposal (1729).

On Jan. 13, 1695 Swift was ordained priest in the Anglican Church. At the end of the same month he was appointed vicar of Kirloot, near Belfast. His A Tale of a Tub was made up of three associated pieces: the Tale itself, is a satire against "the numerous and gross corruptions in religion and learning"; the mock-heroic "Battle of the Books"; and "Discourse Concerning the Mechanical Operation of the Spirit" ridiculed the manner of worship and preaching of Religious enthusiasts. Queen Anne and many persons of influence are believed to have regarded A Tale of a Tub as irreligious.

Gulliver's Travels was designed, as he said in a letter to Alexander Pope, to "vex the world rather than divert it". Its success was immediate. Then, and since, it succeeded in "vexing (but also diverting) all classes of readers.

The Battle of the Books

A Tale of a Tub

The Mechanical Operation of the Spirit

Church of the New Jerusalem

New Church

Swedenborgians, see prec.

Swiss Guard

Military guardians of the Papal Palace. The corps, instituted by Julius II (1503-1513), consists of about 100 men, recruited from all Swiss cantons.

The corps swissi: حرس عسكريون للقصر البابوية. تتألف هذه الفرقة، التي أنشأها بوليسن الثاني (1503-1513)، من
Suleyman I, byname Suleyman the Magnificent, or the Lawgiver, or Al-Qanuni (b. Novembe 1494/April 1495 –d. Sept. 5/6, 1566, near Szigetvar, Hung.), sultan of the Ottoman Empire from 1520 to 1566, who not only undertook bold military campaigns that enlarged his realm but also oversaw the development of what came to be regarded as the most characteristic achievements of Ottoman civilization in the fields of law, literature, art, and architecture.

Syllabus Errorum, Syllabus of Errors (see next)

Syllabus of Errors, n. a document (set of 80 thesis already condemned) issued by Pope Pius IX (Dec. 8, 1864).

In it he condemned various "errors" characteristic of modern times, including pantheism, Socialism, civil marriage, secular education, and religious indifferentism. By thus appearing to put the church on the side of reaction against the forces of liberalism, science, democracy, and tolerance, the Syllabus seemed to be part of the retreat of Roman Catholicism from the modern world. At the same time, it did seek to clarify the identity of Roman Catholic teaching at a time when it was being threatened on all sides.

Law outside the church: the topics that had not been condemned in the thirteenth century (1215) were thus suppressed in the Syllabus.

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Synergyism

examination or logical unity

synergyism, n. ancient Christian theological doctrine holding that in regeneration there is cooperation of divine grace and human activity

Synod, n. ecclesiastical council; a Presbyterian church court intermediate between presbytery and the General Assembly; the supreme court of the former United Presbyterian Church.

Synod General of the Church of England

Synod of the Oak, (403). A synod held by Imperial command in a suburb of Chalcedon called "The Oak". It condemned St. John Chrysostom on a number of fabricated charges.

Synod of Jassy, (1642). A synod of the E Ch, which met at Jassy (in modern Rumania). It condemned the Calvinist teachings of Cyril Lucar and ratified (a somewhat amended text of) Peter Mogila's Orthodox Confession.

Synod of Jerusalem, (1672), (also the Synod of Bethlehem) synod of the E. Ch. held in the Basilica of the Nativity at Bethlehem (hence also known as the Synod of Bethlehem). It sought to repudiate the movement fostered by Cyril Lucar (q.v.) towards accommodation with Calvinism and, along with the Synod of Jassy (1642), marked the closest approximation of E. Orthodoxy to Tridentine Catholicism.

Cyril Lucar (q.v.) towards accommodation with Calvinism and, along with the Synod of Jassy (1642), marked the closest approximation of E. Orthodoxy to Tridentine Catholicism.

Syndic, ~al, SYNODAL, see prec.

Syndicalist, ~al, SYNODICAL, adv.

Synod man, n. a lay member of a synod

Synopses, n. pl. of SYNOPSIS, see prec.

Synoptic, ~al, adj. affording or taking a general view of the whole

Synoptically, adv.

Synoptic Gospels, the first three Gospels of the NT., Matthew, Mark, and Luke, which readily admit of being brought under one combined view

Synoptic Problem, problem of the literary relations between the three Synoptic Gospels of Matthew, Mark, and Luke, which arises from the occurrence of a large amount of common subject-matter and often similar phrasing in more than one Gospel. Almost all scholars now hold that this parallelism is due to literary interdependence. There is wide, but less complete, agreement that:

1. Mark is the earliest of the three Gospels and was used as a framework by both Matthew and Luke;
2. The non-Marcan material common to Matthew
Syriac

Whether these sources were written or oral, and whether each Evangelist had one or more than one source, is debated.

Monophysites

Syrian Orthodox, the body of Orthodox Christians who trace their descent to that part of the Patriarchate of Antioch which refused to accept the decisions of the Council of Chalcedon on the Person of Christ. In the W. they are frequently described as Jacobites or Monophysites. They now number about 200,000 in the Middle East, about 50,000 in N. and S. America, and perhaps a million in South India. Their liturgical language is Syriac.

Syriac, n. & adj. the ancient Aramaic dialect of Syria. It was used extensively in the early Church. It is still used in the liturgy of the Nestorians and Jacobites, but it became an artificial language when Arabic became the dominant vernacular.

Syrian Catholics, a body of Uniat Christians descended from the Syrian Jacobites (Monophysites). The present Church traces its existence to the accession of Mar Michael Garweh, who had become a RC, to the Archbishopric of Aleppo in 1781.
Tabernacle¹, (Judaism), (B.), also called "Tent of Meeting", and "Tabernacle of the Congregation". An oblong tent, with a wooden framework covered with cloth and skins, made by divine command as a movable place of worship in the wilderness. Theologically it was held to embody the presence of God in the midst of His people:

"And let them make me a sanctuary; that I may dwell among them." (Ex. 25:8 ff.)

Table, (Q.): Title of the 5th Surah in the Qur'an: "When the disciples said: 'O Jesus, son of Mary! Is your Lord able to send down for us a table spread with food from heaven?' He said: 'Fear Allah, if you are true believers.' They said: 'We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses.' Jesus, son of Mary, said: 'O Allah, our Lord! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the Best of Sustainers.' Allah said: 'I send it down for you. And whoso disbelieves of you afterward, surely will I punish him with a punishment wherewith I have not punished any of My creatures.'" (5:112-115)

Tabernacle², (Christianity): (B.), the human body as a contemporary shelter of the soul: NT. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5: 1)

Tabernacle³, (Eccl.) ornamented receptacle for Eucharistic elements

Tabernacle of the Congregation, see Tabernacle¹

Tabernacles⁴, Feast of: see Jewish Feasts (B.3)
Tables

Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

(Ex. 24:12)

Tables of Testimony, (B.) OT. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand"

(Ex. 32:15)

Tables of the Law, TABLES OF TESTIMONY, see prec.

Tablets, (Q.) "And We wrote for him, upon the tablets, the lesson to be drawn from everything and the explanation of all things; so adhere to the Torah persistently and order your people to follow it closely—it is the best! If you fail I shall put you in Hell."

(7: 145)

taboo, (or tabu), n. & vt, something forbidden on moral or religious grounds; forbid

Tall Brothers, four monks who led the Origenist Movement in Egypt at the end of the 4th cent. In 399 they made their way from the Nitrian Desert to Alexandria and later went to Constantinople, where they gained the support of St. Chrysostom.

Tallit, (or tallith), (Judaism) the prayer shawl with fringes on each corner, worn by men during Morning Prayer; OT. "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself."

(Deu. 22:12)

Talmud, fundamental Jewish code of civil and canon law compilations which embody, the Mishnah, or oral teaching of the Jews, and the Gemara, or collection of discussions on the Mishnah. The two main forms of the Talmud, the Palestinian and the Babylonian, both date from the 5th cent. AD.
Talmud

The Talmud: a collection of Jewish oral law and traditions, with the Talmudic calendar.

Talmud, burning of, 24 carload of the Talmud was burned in France in the 13th century on the grounds that the Talmud contained blasphemies against Jesus. Burning of the Talmud continued in later centuries in Italy, Poland, and other countries.

Talmudic, adj. of or pertaining to the Talmud.

Talmudist, n. one learned in the Talmud.

Tâlût, King of the Israelites mentioned in the Qur'an; see Saul (which is Talut's name in the OT).

1. The Children of Israel request a king: "Have you not heard of the notables of the Children of Israel, who after the death of Moses, said to a prophet of theirs: 'Set up a king for us that we may fight in the way of Allah.' " (2: 246)

2. They protested against Talut as king: "Their prophet said to them: 'Allah has brought Talut as king for you.' They said: 'How can he become a king for us, though we are more worthy of it, for he is not as wealthy as we are?' He said: 'Allah has chosen him to rule you; and made him of more learning and strength.' " (2:247)

3. They disbelieved Allah's command and drank from the river: "When Talut set out with the soldiers, he said: 'Allah is going to try you with a river, and he who drinks from it, does not belong to me, and he who does not taste it, belongs to me; except he who has just a handful of its water.' But all of them drank from it, save a few" (2:249)

Tâlût, (Q): See SAUL (which is Talut's name in the OT.)

1. The Children of Israel request a king: "Have you not heard of the notables of the Children of Israel, who after the death of Moses, said to a prophet of theirs: 'Set up a king for us that we may fight in the way of Allah.' " (2: 246)

2. They protested against Talut as king: "Their prophet said to them: 'Allah has brought Talut as king for you.' They said: 'How can he become a king for us, though we are more worthy of it, for he is not as wealthy as we are?' He said: 'Allah has chosen him to rule you; and made him of more learning and strength.' " (2:247)

3. They disobeyed Allah's command and drank from the river: "When Talut set out with the soldiers, he said: 'Allah is going to try you with a river, and he who drinks from it, does not belong to me, and he who does not taste it, belongs to me; except he who has just a handful of its water.' But all of them drank from it, save a few" (2:249)
Temple

A Knights Templar, a Knight-Templar,

Templars, or (Knights Templar). The Poor Knights of Christ and of the Temple of Solomon, one of the two chief religious military orders of medieval Christendom. In 1118 a knight of Champagne and eight companions pledged to protect pilgrims on the public roads of the Holy Land. They were given quarters on the site of Solomon's Temple. They soon increased in influence and wealth, acquiring property in every part of Christendom. In the Crusades states of the 12th and 13th cents. the professional military forces of the Templars and the Hospitallers played an increasingly important role. The integrity and credit of the order led to its being much trusted as a banking house. Its wealth led to its ruin after the fall of Acre (1219). Philip the Fair of France coveted its riches; aided by a renegade Templar, he brought charges of sodomy, blasphemy, and heresy against the order, and\n\nClement V suppressed it at the Council of Vienna in 1312.

\ntau cross, [Gk. tau: the nineteenth letter of the Gk. alphabet, answering to T] a cross in the form of a T shape; it is St. Anthony's cross

\nTe Deum, [L. Te Deum laudamus, Thee, God, we praise], a famous Latin hymn of the Western Church; a musical setting of it.

\nteetotal, adj. abstaining totally from intoxicating drinks; n. a total abstaining; the total abstinence principle, movement, or pledge.

\nteetotaller, n. a total abstainer from intoxicating drinks

teleutolism, n. total abstaining from intoxicating drinks

\nteetotally, adv.
temporal
Although David conceived the idea of a national shrine of the Jews at Jerusalem, the first Temple dated from the reign of Solomon (c. 970 – c. 930 BC). It became the only central sanctuary of Jewish religion, where sacrificial worship could be offered. It was destroyed by the Babylonians in 586 BC, and rebuilt (the Second Temple) in 520 BC. Herod the Great put up the grandest Temple building. This was the Temple standing in Christ’s time. With the destruction of Jerusalem in AD. 70 the Temple worship ceased.

Temptation of Christ, (B), In the account of the Temptation of Christ by the devil in the Wilderness after His Baptism, three particular temptations are described:
1. Stones and bread: “If thou be the Son of God, command that these stones be made bread.” (Mat. 4:3)
2. Casting down: “If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” (Mat. 4:6)
3. Kingdoms of the world: “Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee, if thou wilt fall down and worship me.” (Mat. 4:8-9)

Ten, (Q):
1. Ten needy to feed: “Allah does not blame you for your unintentional oaths, but blames you for your earnest oaths which you should expiate by feeding ten of the needy with what you usually feed your folk.” (5:89)
2. Tenfold good deed: “Who does a good deed will be repaid tenfold; but who does an ill-deed will suffer as much; and they will not be wronged.” (6:160)
Ten Commandments

3. Ten fabricated Surahs: "Or they say: 'He is fabricating it.' Say (O Muhammad): 'So bring ten Surahs of its like and resort to anyone you can to demonstrate that it has not revealed by Allah. If you could you would be truthful!""  

(11: 13)

Ten Tribes

you may enjoy long life in the land which the Lord your God is giving you." (Ex. 20: 12)

6. "Do not commit murder." (Ex. 20: 13)

7. "Do not commit adultery." (Ex. 20: 14)

8. "Do not steal." (Ex. 20: 15)

9. "Do not give false evidence against your neighbour." (Ex. 20: 16)

10. "Do not covet your neighbour's household: you must not covet your neighbour's wife, his slave, his slave-girl, his ox, his donkey, or anything that belongs to him." (Ex. 20: 17)
tenet, n. principle, dogma, doctrine, of a person or school

Tent, n. deep red sweet wine chiefly from Spain, used esp. as sacramental wine

Tent of Meeting, (Judaism), see Tabernacle
terce, tierce n. (EccI.) office of canonical hour of prayer appointed for third day-time-hour (i.e. 9 a.m.) see Divine Office
terminism, n. (Christian theol.), doctrine held by some pietists, that God has ordained a definite period or term in the life of every individual at the end of which he loses his opportunity of achieving salvation.
testament, n. principle, dogma, doctrine, of a person or school

Tertiary, n. (Eccl.) office of canonical hour of prayer appointed for third day-time-hour (i.e. 9 a.m.) see Divine Office

terminism, n. (Christian theol.), doctrine held by some pietists, that God has ordained a definite period or term in the life of every individual at the end of which he loses his opportunity of achieving salvation.
testamentary, adj. of a testament or will
testator, n. one who leaves a will
testatrix, n. a woman testator

testamentary, adj. of a testament or will

testify, vi. bear witness; to make solemn declaration

testification, n. the act of testifying or of bearing witness

testifier, n. a witness

testify, vi. bear witness; to make solemn declaration

Testament, Old, see OLD TESTAMENT

Testament of the Lord in Galilee, also called (Epistle of the Apostles). An apocryphal document, written c. 150, in the form of an encyclical sent out by Apostles. It purports to record conversations between the Apostles and the Risen Christ.

Testament of the Twelve Patriarchs a pseudepigraphical writing which professes to relate the message that each of the twelve sons of Jacob gave to his descendants on his death-bed. It is a matter of dispute whether the work was Christian in origin or Jewish (in which case the obviously Christian passages are explained as an interpolation). If Jewish, it probably dates from 200 BC; if Christian, from c. 200 AD

Testamentary, adj. of, affording, of the nature of, testimony
testimony, n. evidence, proof, declaration to prove some fact.

Tetragrammaton, the Hebrew name of God (i.e. YHWH or JHVH). Because of its sacred character, from c. 300 BC., the Jews tended to avoid uttering it when reading Scripture and substituted it with "Adonai" (i.e. the Hebrew word for "Lord"). When vowel points were put into the Hebrew MSS (i.e. YaHWeH or JeHoVaH), those of "Adonai" were inserted into the letters of the Tetragrammaton, and since the 16th cent. the bastard word "Jehovah", obtained by fusing the vowels of the one word with the consonants of the other, has become established. The original pronunciation is commonly thought to have been "Yahweh" or "Jahweh" and both these forms are found in scholarly works.

The Tetramorph, n. a pectoral representation of the symbolic attributes of the four evangelists in a winged figure standing on a winged fiery wheels with the wings covered with eyes.

Thaddeus, St., (B.), mentioned in the NT: "and Lebbeus, whose surname was Thaddeus" (Mat. 10:3).
Thammuz

Thammuz, n., same as TAMMUZ.

Thamud, (Q). A tribe to whom the messenger Saleh was sent by Allah:
1. Folk of Saleh: "And to Thamud We sent their brother Saleh." (11: 61)
2. Invited them to believe: "He said: 'O my people! Worship Allah, you have no other god save Him.'" (11: 61)
3. The she-camel of Allah: "'O my people! This is a Sign from Allah—a she-camel! So let it feed in the land of Allah and never harm it that you may not be immediately punished.'" (11: 64)
4. Disobedience: "But they killed it. Then he said: 'Stay in your land for three days (waiting punishment!) Such a threat is never to be believed.'" (11: 65)
5. Punishment: "And the wrong-doers were overtaken by a Cry that left them dead in their homes, as though they had never flourished there. Thamud were so ungrateful to their Lord as to be far from His mercy.'" (11: 67-68)

Thanatopsis, n. a view of, or reflection upon, death.

Thanksgiving Day, annual US holiday observed on the fourth Thursday of November as a day of giving thanks to God in the form of prayer and feasting; it commemorates the Pilgrims' celebration of the good harvest of 1621, a similar Canadian holiday on the second Monday of October.

Theandric, adj. (Christianity), at once divine and human (Christ's person)

Theanthropic, adj. (Christianity), at once divine and human; embodying deity in human forms

Theanthropism, n. being divine and human at once; ascribing of human qualities to deity, or divine qualities to man; doctrine of union of divine and human

Theanthropist, n. a believer in theanthropism

Theanthropy, see THEANTHROPISM

Thearchy, n. a theocracy; a body of divine rulers

Theatines, religious order. The 'Clerics Regular of the Divine Providence' were founded in Rome in 1524 by St. Paul IV.
theism

Cajetan and Gian Pietro Caraffa (Bp. Of Chieti, or 'Theate'; later Paul IV). The order spread in Italy, and into Spain and Central Europe; it played an important part in the Counter Reformation.

Theodore Herzl, (b. May 2, 1860, Budapest – d. July 3, 1904, Edlach, Austria), founder of the political form of Zionism, a movement to establish a Jewish homeland. He organized a world congress of Zionists that met in Basel, Switzerland, in 1897 and became first president of the World Zionist Organization.

Although Herzl died more than 40 years before the establishment of the State of Israel, he was an indefatigable organizer, propagandist, and diplomat who had much to do with making Zionism into a political movement of world-wide significance.

After the first Zionist Congress in Basel, Herzl wrote in his diary:

“If I had to sum up the Basel Congress in one word — which I shall not do openly — it would be this: At Basel I founded the Jewish state. If I were to say this today, I would be greeted by universal laughter. In five yours, perhaps, and certainly in 50, every one will see it.”

Herzl died of a heart ailment at Edlach near Vienna, at the age of 44. He was buried in Vienna, but, in accordance with his wish, his remains were removed to Jerusalem in 1949 after the creation of the Jewish state and entombed on a hill west of the city now known as Mt. Herzl.
theogonist, n. writer on theogony. (see next)

theogonist, n. writer on theogony. (see next)

theology, n. study of God, religion, and revelation; a system of theological doctrines

theological, ~al, adj. relating to theology

theological virtues, faith, hope, and charity (or love), which are grouped together by St. Paul as the bases of the Christian life. They are contrasted with the natural or cardinal virtues

Theologia Crucis, [L. "theology of the cross"], the name given by Martin Luther to the theological principle that the knowledge of the being of God must be derived from the study of Christ in His humiliation and the suffering He underwent on the cross. He opposed it to a theology gloria (theology of glory) which would maintain that a true knowledge of God can be obtained from the study of nature.

Theologia Germanica, a late 14th cent. mystical treatise apparently written by a priest of the Teutonic Order. It counsels poverty of spirit and abandonment to God as the means of transformation by love into participation of the Divine nature.

theologian, n. person skilled in theology

theologian, n. person skilled in theology

theoganist, n. writer on theogony. (see next)
absorption in religious devotion

theopneustic, adj. [Gk.], divinely inspired

theophagy, n. sacramental eating of a god typically in the form of an animal, image, or other symbol as part of a religious ritual and commonly for the purpose of communion with or the receiving of power from the god

theophagous, theophagic, adj. of, relating to, or practicing theophagy

theophany, n. an appearance of deity to man

theophantism, n. the doctrines of theophantists (see next)

theophantist, n. member of deistic sect established in Paris during the period of the French Directory in 1796 aiming to institute in place of Christianity, which had been officially abolished, a new religion affirming belief in the existence of God, in the immortality of the soul, and in virtue. It was given by the Directory the use of 10 churches in Paris, but it soon lost ground when Catholicism was re-established by the Concordat of 1801.

theophenosis, n. a Monophysite as believing that God had suffered and been crucified in Christ's passion

Theopaschite, n. a Monophysite as believing that God had suffered and been crucified in Christ's passion

Theopaschitic, adj. of Theopaschitism, see next

Theopaschitism, n. doctrine of a group of Monophysite theologians who claimed in 519 that God had suffered and been crucified in Christ's passion

Theopasshole, a Monophysite theologian who claimed in 519 that God had suffered and been crucified in Christ's passion

theopathic, adj. of theopathy

Theopathic THEOPATHETIC see prec.

theopathy, n. experience of intense
Thirteen Attributes

The Thessalonians, Epistles to the, (5.):

Two NT. Epistles probably written by St. Paul. The First Epistle: he assures his converts that at the Second Coming of Christ those who have died in the Lord will rise first and then, together with the living, be united with Him; he declines to pronounce on the time and circumstances of these events. The Second Epistle: reminds the Thessalonians who, believing in the immediately impending Parousia (arrival), were neglecting their ordinary duties, that the apostasy and the "Son of Perdition" must come first, and teaches that there is still something or someone "that withholdeth that he might be revealed in his time" (2 Thes. 2: 6).

The authenticity of the First Epistle is generally accepted. That of the Second is rejected by some scholars on the grounds of the incompatibility of the eschatological teaching of the two Epistles and their different tone.

Third Rome, a name used by Russian Christians for Moscow.
Thirteen Principles of Faith, (Judaism): a summary of the basic tenets of Judaism, as enunciated by the 12th-century Jewish philosopher Moses Maimonides. They first appear in his commentary on the Mishna Kitab al-Siraj as an elaboration on the section Sanhedrin 10, which sets forth the reasons why a Jew would be denied resurrection. Each of the thirteen principles begins with: I believe with perfect faith:

01. in the existence of God the Creator;
02. in the unity of God;
03. in the incorporeality of God;
04. in the eternity of God;
05. that prayer is meant for God alone;
06. that the Prophets are true;
07. that Moses is supreme above the other Prophets;
08. that the Torah was given to Moses;
09. in the immutability of the Torah;
10. in God's omniscience;
11. in the divine retribution;
12. in the advent of the Messiah;
13. in the resurrection of the dead.

Many scholars never accepted the idea of a formal set of dogmas, while others disputed some of the principles.

Thomas, St., Apostle of the Twelve in all four Gospels. In John he appears in the following episodes:

1. Offering to die with the Lord: "Let us also go, that we may die with him." (John 11:16)
2. Interrupting the Last Discourse: "Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way?" (John 14: 5)
3. Doubting the Resurrection: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25)
4. After Christ's appearance, he is the first explicitly to confess His Divinity: "...and said unto him, My Lord and my God." (John 20:28)

According to one tradition he evangelised the Parthians (SE of the Caspian Sea), according to another he preached in India. See also next item.

argue his position concerning the relation of faith and reason against the rationalistic Averroists on the one hand, and concerns the authentic values of created nature against traditional theologians on the other. Fundamental in his teaching is a sharp distinction between \textit{reason} and \textit{faith}. If in a large area reason is paramount, many fundamental Christian verities (Trinity, Incarnation) lie beyond its province. Such doctrines come through revelation, embodied in Scripture and in the teaching of the Fathers. As their province is that of faith, where primacy belongs to the will, not the intellect, their acceptance by the believer is a matter of moral decision. He accepts the Aristotelian maxim that cognition necessarily sets out from sense perception. This belief gave his arguments for the existence of God their characteristic shape. Also running through his system are the Aristotelian antitheses of potency and act and of matter and form. Several propositions from his writings were condemned in 1277, but in 1278 the Dominican General Chapter officially imposed his teaching in the order, and the RC Church has accepted the substance of it as an authentic expression of doctrine.

\textit{Thomas, Apocryphal Eschatological Treatise.} An apocryphal eschatological treatise.

\textit{Thomas Aquinas, St.} (1224/25-1274), byname Angelic Doctor, Italian Dominican theologian, the foremost medieval Scholasticist, whose \textit{Summa theologia} and \textit{Summa contra gentiles}, designed as a text-book for missionaries, form the classical systematization of Roman Catholic theology. Thomas joined the newly founded Dominican order and was sent to the University of Paris (1245), at a time when the influx of Arabian-Aristotelian thought was arousing a sharp reaction among believers. In 1256 he began teaching in Paris; and began to recounting the missionary activities of the Apostle St. Thomas. Gundaphorus, an Indian king, sent a merchant to Syria to obtain a skilled architect. The merchant met Jesus, who recommended Thomas; Thomas agreed to go back with him. Gundaphorus and many others were converted. Thomas was eventually killed for persuading Mygdonia to cease marriage relationships with her husband. The Acts contain four poems, including a famous "Hymn to the Redeemer" or "Hymn of the Pearl" (108-13).
Thomas Becket

Thomism

Thomas Becket, St., also called Thomas a Becket, or Thomas of London (c. 1118-1170), Abp. of Canterbury from 1162. He was Chancellor and an intimate friend of Henry II; he reluctantly accepted the archbishopric, knowing a break with the king to be inevitable. He resigned the Chancellorship and adopted an austere mode of life. In 1164 he refused to affix his seal to the Clarendon Constitutions; he also refused to pay a large sum of money in settlement of accounts during his Chancellorship; further, he refused to absolve the bishops who had taken part in the coronation of Henry’s son unless they swore obedience to the Pope. Henry II, in a fit of rage, uttered some words that inspired four knights to go to Canterbury and assassinate Becket in his cathedral. The murder provoked great indignation and miracles were soon recorded at Becket’s tomb. His shrine made Canterbury one of the chief centres of pilgrimage in Christendom.

Thomas de Torquemada, see Inquisiton.

Thomas, Gospel of, see Gospel of Thomas

Thomas, Infancy Gospel of, see Infancy Gospel of Thomas

Thomas More, St., (1477-1535), Humanist and statesman, chancellor of England (1529-1532), who was beheaded for refusing to accept King Henry VIII as head of the Church of England. His most famous Utopia (1516), describes an ideal community living according to the natural law and practising a natural religion, with side-thrusts at contemporary abuses. He is recognized as saint by the Roman Catholic Church, and was canonized by Pius XI in May 1935.

Thomasite, n. see Christadelphian

Thomism, n. doctrines of Thomas Aquinas
Thomist, n. & adj. believer in the doctrines and philosophy of Thomas Aquinas; of Thomism (q.v.)

Thora, see Torah

Thorn Conference, (1645). A conference of Catholic, Lutheran, and Calvinist theologians convened on the proposal of the king of Poland to bring about religious reunion. No result was achieved.

Those Who Drag Forth, title of the 79th Surah in the Qur'an

Those Who Set the Ranks, title of the 37th Surah in the Qur'an

Three Children, Song of the, see Song of the Three Children

Three Hours' Service, a service held on Good Friday during the hours of the Lord's Passion from noon to 3 p.m. It usually consists of seven sermons on the Seven Words from the Cross, interspersed with hymns and prayers.

Three Kings of Cologne, see Three Wise Men of the East

Three Weeks, (Judaism): Mourning period from the 17th of Tammuz, when the walls of Jerusalem were breached, to the 9th of Av, when the Holy Temple was destroyed by the Romans

Three Wise Men of the East (also Three Kings of Cologne), (Christianity), Gondophernes, q.v., Melchior, and Balthazar.

Three Kings of the East (Q.), "He shows you the lightning by way of fear and hope; and He raises up heavy
Thunderbolt

clouds. And the thunder sings His praise and the angels sing in praise of His Sublimity. And He sends thunderbolts to strike whom He wills. Yet, the disbelievers are disputing about Allah though He is the Most Powerful. (**13: 12-13**)

The tiara probably developed from the Phrygian cap, or frigium, a conical cap worn in the Greco-Roman world. In the 9th century it was called phrygium. In the 10th century it was pictured on papal coins. By the 14th century it was ornamented with three crowns.

Tidings, The, title of the 78th Surah in the Qur'an.

Timothy, St., (B.), St. Paul's companion on his Second Missionary Journey and later one of his most intimate friends. Paul entrusted him with missions to Thessalonica: "And sent unto you Timotheus ... who shall bring you into remembrance of my ways which be in Christ, as I teach every where ..." (**1 Cor. 4:17**)

And became his representative at Ephesus: (**1 Tim. 1: 3**). He is said that he was martyred in 97 when he opposed the festivities of Diana.

The inscription: **ايمة ىلع همامأ لمحي وأ هيدتري ابابلا ىلع رصتقي :ثلنملا جاتلا**

GILT

**thurible, n. censer used in religious services. It is usually suspended on chains from which it can be swung.**

**thurifer, n. (Eccl.) a person appointed to carry the thurible at religious ceremonies and services.**

*Thuat, H.*, see Maundy THURSDAY

*Thyatira, (B.),* a city in N. Lydia. It is one of the "Seven Churches". It is upbraided for tolerating "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

**fiara, n. triple crown worn by the pope, or carried in front of him, at some nonliturgical functions such as processions. Beehive-shaped, it is about 15 inches high, made of silver cloth, and ornamented with three diadems, with tow streamers, known as lappets, hanging from back.**
tippet, n. long black scarf worn by Anglican clergy

Tishri, n. First month of the Jewish year

Titan, n., a son or daughter (Titaness) or other descendant of Uranus and Gaea; one of the elder gods and goddesses overthrown by Zeus

Tithes, (B.), ancient form of tax, representing one-tenth of one's produce, to be given to the clergy:

1. Paid by Abraham to Melchizedek: "And he gave him tithes of all." (Gen. 14: 20)

2. Due to God: "And all the tithes of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27: 30)

3. To the Levites: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." (Num. 18: 21)

4. For the poor: "At the end of three years thou shalt bring forth all the tithes of thine increase in same year ... And the Levi (because he hath nor part or inheritance with thee) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied..." (Deut. 14: 28-29)

Tobit

Israelite who was exiled to Nineveh and later his family was granted permission to return home by King Nebuchadnezzar II.

Tobit's wife, Anna, was also exiled to Nineveh, and their son, Tobias, was born there. When they were allowed to return, they began to collect tithes, which were a form of tax in ancient times.


Tobias, [Heb. God is good], same as Tobit, see next.

Tobit, Book of: An apocryphal Book that relates the story of Tobit, a pious Jew of the captivity of Nineveh, who became poor and
Tolerable, adj. endurable; passable; fair

Tolerableness, n. the quality or state of being tolerable

Tolerably, adv. 

Tolerance, n. ability to endure; willingness to allow or tolerate
tollerationist
civil disabilities to which they had been previously subject in the Austrian domains, while maintaining a privileged position for the Catholic Church. In an edict of Jan. 2, 1782 Joseph regulated the status of Jews in the Habsburg territories, freeing them from many discriminatory restrictions.

Joseph II (1751-1790), Russian novelist and social reformer. After the publication of his two most famous novels, War and Peace (1866-1869) and Anna Karenina (1873-1877) he renounced literary ambition. He became critical of the formalism of the Orthodox Church, which excommunicated him in 1901. In his religious teaching he claimed to be following of the Gospel. He rejected the divinity of Christ and believed that men's greatest good consisted in loving one another.

Leo Tolstoy
Tolstoy Leo, (1828-1910), Russian novelist and social reformer. After the publication of his two most famous novels, War and Peace (1866-1869) and Anna Karenina (1873-1877) he renounced literary ambition. He became critical of the formalism of the Orthodox Church, which excommunicated him in 1901. In his religious teaching he claimed to be following of the Gospel. He rejected the divinity of Christ and believed that men's greatest good consisted in loving one another.

Tombstone, (Judaism): the tombstone of a Kohen, (a Jewish priest), is usually decorated with the symbol of the priestly blessing, i.e. two hands extended, with the fingertips touching.

Tonsure, n.& vt. (Christianity), ceremony of initiation in which hair is clipped from the head as part of the ritual marking one's entrance into a new stage of religious development or activity. Tonsure was used in both the Roman Catholic and Eastern Orthodox churches on occasions of solemn personal dedication to God. Pope Paul VI abolished it (effective in 1973). The origins of the Christian use of this rite are not clear, but early Christian ascetics may have imitated the ancient religious practice among the Greeks and Semites that involved cutting of some of the hair and offering it to a deity as a sign of dedications.

Tora, same as TORAH, see next
Torah, [Heb. Tora, law] (in Judaism and Christianity). In Judaism, in the broadest sense the substance of divine revelation to Israel, the Jewish people: God's revealed teaching or guidance for mankind. The meaning of "Torah" is often restricted to signify the first five books of the Old Testament, also called the Law or the Pentateuch. These are the books traditionally
Torquemada, Tomas de, (1420-1498), first grand inquisitor in Spain, whose name has become synonymous with the Inquisition’s horror, religious bigotry, and cruel fanaticism. His belief that the Marranos (Jewish converts), the Moriscos (Islamic converts), the Jews, and the Moors threatened Spain's welfare inspired him to influence and effect the religious policies of the Catholic monarchs Queen Isabella I and King Ferdinand V, to whom he was confessor and adviser. Torquemada, ironically of Jewish descent himself, in 1492 persuaded the rulers to expel all Jews who refused to be baptized, causing about 170,000 Jewish subjects to leave Spain.

Torquemada established local tribunals in almost all the Spanish cities, and promulgated 28 articles to guide inquisitors judging crimes of heresy, apostasy, witchcraft, bigamy, usury, and blasphemy and authorized torture to obtain evidence if the accused failed to confess. The number of burnings at the stake during his tenure has been estimated at about 2,000.

Torah

ascribed to Moses, the recipient of the original revelation from God on Mt. Sinai. Jewish, Roman Catholic, Eastern Orthodox, and Protestant canons all agree on their order:

Torah, Jerusalem, 1498, p. 157

1. Sent down from Allah: "We did reveal the Torah in which there were guidance and light." (5:44)

2. Confirmed by Jesus, son of Mary: "And after them, We sent Jesus, son of Mary, confirming the Torah that came before. And We brought him the Gospel in which there were guidance and light" (5:46)

3. The Gentle Prophet is mentioned in it: "...Those who follow the messenger, the Prophet of the nations, who is mentioned in their Books, the Torah and the Gospel, and who orders them to do what is right and forbids them to do what is wrong, and allows them good things and forbids bad things, and rids them of their burdens and obstacles." (7:157)
Traducianism

his own desire, it is but inspiration" (53:2-3)

2. Sunnah should be followed: "Whatsoever the messenger tells you, obey it. And whatsoever he forbids, abstain from it" (59:7)

Tosefta, [Heb. supplement], collection of early Jewish traditions of the same character as, and contemporary with, the Mishna (q.v.), but not incorporated in it.

Total Depravity, a term used esp. in Calvinism to express the extreme wretchedness of man's condition as the result of the Fall (qq.v.)

Total Immersion, see Submersion

Touching for the King's Evil, see Kings Evil. Touching for the tract, n. (also tractus), a propagandizing pamphlet, esp. on religious or political subject; a psalm sung instead of the Alleluia in Lent

Tractarian, n. & adj. (one) supporting and favouring TRACTARIANISM (see next)

Tractarianism, n. the principles of the Oxford movement, favouring a return to early Catholic doctrines in the Church of England (from the ninety "Tracts of the Times", pamphlets issued at Oxford from 1833-41).

Tractus, (RC Ch.) see TRACT

Tradition', n. oral transmission from generation to another, esp. of certain religious doctrines.

Tradition', n. (Islam): The Sayings of the Prophet Muhammad (see Hadith)

1. Utters inspiration: "...he utters nothing out of
transubstantiation, n. (Christianity), change by which the substance (though not the appearance) of the bread and wine in the Eucharist becomes Christ's Real Presence, that is, His body and blood.

The doctrine of transubstantiation, elaborated by scholastic theologians from the 13th to the 15th century, was incorporated into the documents of the Council of Trent (1545-1563). In the mid-20th century some Catholic E were shifting the emphasis from a change of eucharistic presence to a change of meaning, they coined the terms Transignification and transfinalization to be used in preference to transubstantiation. But Pope Paul VI, in his encyclical Mysterium Fidei in 1965, called for retention of the dogma of transubstantiation together with the terminology in which it has been expressed. (cf. Consubstantiation)
**Tree**

For the use of food...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Ge. 3: 6)

1. Created in the Garden: "... the tree of life also in the midst of the garden." (Ge. 2: 9)
2. Preventing Adam from it: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." (Ge. 3: 22-24)

**Trench**

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that the tree was good for food...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Ge. 3: 6)

1-11: "And the woman saw that the tree was good for food,...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Ge. 3: 6)

**Tree of Life**, (B.):

1. Created in the Garden: "... the tree of life also in the midst of the garden." (Ge. 2: 9)
2. Preventing Adam from it: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." (Ge. 3: 22-24)

**Tree of the Knowledge of good and evil**, (B.):

1. Forbidden: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Ge. 2: 17)
2. Disobedience: "And when the woman saw
Trent Council, 19th ecumenical council of the RC Ch (1545-1563), highly important for its sweeping decrees on self-reform and for its dogmatic definitions that clarified virtually every doctrine contested by the Protestants. Despite internal strife, external dangers, and two lengthy interruptions, the council played a vital role in revitalizing the church in many parts of Europe. Summoned by Paul III in 1537, but it eventually met at Trent (northern Italy) in 1545.

Period I: (1545-1547). The council reaffirmed the Nicene Creed as the basis of Catholic faith; it upheld the validity of the Old and New Testament Books and tradition as sources of faith, and also the sole authority of the Church to interpret the Bible; the number of sacraments was fixed at seven; and the nature and consequences of original sin were defined. After months of intense debate, the council ruled against Luther's doctrine of justification by faith alone. Political problems forced the council's transfer to Bologna and finally interrupted its unfinished work altogether.

Period II: (1551-1552). Before military events forced a second adjournment of the council, the delegates finished an important decree on the Eucharist that defined the Real Presence of Christ. Transubstantiation was affirmed and the Lutheran, Calvinist, and Zwinglian Eucharistic doctrines (qq.v.) were repudiated; the sacrament of penance was extensively defined, extreme unction (later, the anointing of the sick) was explained. German Protestants, meanwhile, were demanding a reconsideration of all the council's previous doctrinal decrees and wanted a statement asserting that a council's authority is superior to that of the pope. A revolt of the princes against Charles V led to the Council's suspension.

Period III: (1562-1563). When the Council reassembled under Pope Pius IV, all hope of conciliating the Protestants had gone. The Council defined that Christ is entirely present in both the consecrated bread and the consecrated wine in the Eucharist but left to the pope the practical decision of whether or not the chalice should be granted to the laity. It defined the Mass as a true sacrifice; issued doctrinal statements on holy orders, matrimony, purgatory, indulgences, and the veneration of saints, images and relics; and enacted reform decrees on clerical morals and the establishment of seminaries.

The end of the century witnessed the disappearance of many of the abuses that had provoked the Protestants, and the RC Ch. had reclaimed many of its followers in Europe. The council, however, failed to heal the schism that had sullered the Western Church.
Trinitarian, adj. & n. in relation to, believing in, the Trinity; of the Trinitarians; n. one who holds the doctrine of the Trinity; a member of Trinity College.

Trinitarianism, n. the doctrine of the Trinity; belief in or adherence to the doctrine of the Trinity.

Trinitarians, (Order of the Most Holy Trinity):
A religious order founded at Rome in 1198 to ransom Christian captives from the Muslims, (its members are sometimes called Mathurins and Redemptionists). In 1596 a reform was started in Spain; the Barefooted Trinitarians survived; they engage in education, nursing, and pastoral work.

Trinity, n. (Christianity), the Christian doctrine that asserts that God is one in substance but three in "person"; Father, Son, and Holy Spirit.

Neither the word Trinity nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testament: "Hear, O Israel: The Lord our God is one Lord."

The early Christians, however, had to cope with the implications of the coming of Christ and of the presumed presence and power of God.
Trinity Sunday, the Sunday after Pentecost, dedicated to the Trinity

The doctrine developed gradually over several centuries and through many controversies. The Council of Nicaea in 325 stated the crucial formula for the doctrine in its confession that the Son is "of the same substance [homoousios] as the Father," even though it said very little about the Holy Spirit. Over the next half century, Athanasius defended and refined the Nicene formula, and, by the end of the 4th century the doctrine of the Trinity took substantially the form it has maintained ever since.

Triphysite, n. a believer in the existence of three natures in Christ Human, divine, and a third resulting from the union of these

tritheism, n., heretical belief of a 6th century sect of Monophysites, claiming that the Father, Son, and Holy Ghost are actually Three Divine Persons, thus denying the unity of substance in them.

trisagion, n. [Gk. thrice holy] an ancient hymn consisting of the words O Holy God, holy and mighty, holy and immortal, have mercy on us; loosely, the Tersanctus/Sanctus.
Trumpet

Trumpet, n. (B.): a windpipe instrument of powerful and brilliant sound:

1. Used in the Temple: OT. (R.V.) “And David and all Israel danced for joy before God with all their might to the sound of singing, of lyres, lutes, tambourines, cymbals, and trumpets.” (1 Chr. 13:8)

2. Feast of Blowing of Trumpets: OT. "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation" (Lev. 23:24)

3. Seven trumpets for seven angels: NT. “And I saw the seven angels which stood before God; and to them were given seven trumpets.” (Rev. 8:2)

True Day, (Q), “That is the True Day. And he who wills should return to his Lord” (78:39)

True Day, (Q), “That is the True Day. And he who wills should return to his Lord” (78:39)

Triumph

Triumph, n. title of the 48th Surah in the (Q.), “We are giving you a clear Triumph” (48:1)

Triumphant church, the collective body of saints now glorified in heaven.

triumphant church

Truly, trivium, n. pl.-ia, the first three of the Seven Liberal Arts in ancient Rome and the Middle Ages: grammar, rhetoric, and logic (see also Seven Liberal Arts & cf. Qurdrivium)

Trumpington, n. Ch to suspend warfare during certain days of the week and during the period of certain church festivals and Lent. It is traceable to at least 1027 when the Synod of Elne suspended all warfare from Saturday night until prime on Monday. By 1042 it extended from Wednesday evening to Monday morning in every week and also, in most places, lasted during the seasons of Lent and Advent, the three great vigils and feasts of the Blessed Virgin, and those of the 12 apostles and a few other saints. The Truce of God was most powerful in the 12th century, but with the 13th century its influence waned as the kings gradually gained control over the nobles and substituted the king's peace for that of the Church.

Truce of God

Trumpet

Trujillo Synod.

The synod of Eastern bishops held in 692 to pass disciplinary canons to complete the work of the Fifth (553) and Sixth (680) General Councils (hence its other name of Quinisext, i.e. Fifth-Sixth Council). It sat in the domed room (trullus) of the Emperor Justinian II's palace at Constantinople. The Pope rejected its decrees.
Truth

only on the Day of Resurrection. It will be blown twice:
1. The Day of Threat: "And the trumpet will be blown. That is the Day of threat." (50: 20)
2. The trumpet will be twice blown: "And the trumpet will be blown to the death of those who are in the heavens and those who are on the earth except those whom Allah wills; and when it is blown a second time they will be raised to wait Reckoning!" (39: 69)

Tuwa

Tuwa, (Q.), the Sacred valley just below
Mount Sinai where Allah spoke to Moses: "And when he reached the fire, he was called: O Moses! I am your Lord. Take off your shoes, you are in the holy valley of Tuwa."

(20: 12)

The Children of Israel made a covenant of obedience with Allah; and We appointed twelve chieftains from among them. If you perform prayers, and pay the poor-due, and believe in My messengers and support them, and lend Allah a good loan, I will be with you and I will remit your sins, and put you in Gardens in which rivers flow. And those who disbelieve among you despite all that are surely going astray."

(5: 12)

On the Day when Allah created the heavens and the earth He ordained in His Book that the months are twelve, in four of which fighting is forbidden." (9: 36)

When the people of Moses asked for water We inspired him to strike with his staff a rock from which twelve springs gushed out, thus each group knew their drinking place.

(7: 160)

There is a group, among the people of Moses that guides and does justice by means of Right. And We divided up the people of Moses into twelve separate tribes."
Tyndale, William, (Christianity), (c.1494-1536), English biblical translator, Humanist, and Protestant martyr.

Tyndale was convinced that the Bible alone should determine the practices and doctrines of the church, and that every believer should be able to read the Bible in his own language. The church authorities in England prevented him from translating the Bible, so he went to Germany in 1524, receiving financial support from wealthy London merchants. He completed the translation of the New Testament in 1525, and the first copies reached England in 1526. Tyndale then began to work on the translation of the Old Testament but was captured in Antwerp before it was completed. He was burnt at Vilvorte in 1536 for heresy. At the time of his death, 50,000 copies of his New Testament had been printed, the first vernacular English text of any part of the Bible to be so published. Tyndale's version became the basis for most subsequent English translations, beginning with King James Version of 1611.

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'Ubadah Ibn as-Samit, (Islamic Hist.) One of the first twelve Ansars who embraced Islam while at Makkah, during the "First 'Aqaba Pledge" (an alliance held between the Prophet Muhammad and some Madinaites or Ansar who accepted Islam). 'Ubadah proved to be a devout Muslim. He diligently taught Islam in Medina, Damascus, and Palestine where he died in AH 34.

'The battle took place on the 7th of Shawwal AH 3 (January 625) between about 3000 Makkkan idolaters, under Abu Sufyan, who came to avenge the Battle of Badr, and about 700 - 1000 Muslims at the foot of Mount 'Uhud situated 3 miles north of Madinah. The Prophet ordered 50 archers to be stationed in the passes on the hills of the mountain to protect the rear of the Muslims. At the beginning the battle went well for the Muslims. But the Muslim archers, in disobedience of their orders, left their posts and joined in the pursuit and share in the booty. The enemy took advantage of such vulnerable place left by the archers, and attacked the rear of the Muslims. Many of the Muhajirun and the Ansar were killed but there was no rout. Among the Muslim martyrs was the Prophet's uncle Hamzah whose liver was taken out and chewed by Hind, the wife of Abu Sufyan and the mother of Mu'awiyah. The Prophet himself was wounded in his face and one of his front teeth was broken. Had it not been for his firmness, courage, and deep faith, all would have been lost. Despite his wound, and the wounds of many Muslims, they returned to the field the next day, and Abu Sufyan and his Makkkan army thought it prudent to withdraw from the battlefield.

ubiquity, n. the state of being in a definite place, whereness

ubiquitarian, adj. & n. (Christian Theol.), adj. of the omnipresence of Christ's body; n. one who believes that Christ's body is everywhere, in the Eucharist as elsewhere.

ubiquitarianism, n. doctrine held by M. Luther and others that Christ in His human nature is everywhere present. Luther used it to uphold his belief in the Real Presence of Christ in the Eucharist.

ubiquity, n. being everywhere at the same time, esp. Christ's body

ubiquitous, adj. to be found everywhere

ubiquitously, adv.

ubiquitousness, n.

ubiquitous, adj. being everywhere at once

ubiquity, n. being everywhere at the same time, esp. Christ's body
Umar ibn Abdel-Aziz, (682-720) The 8th Umayyad Caliph, and a maternal grandson of the great caliphs Umar ibn al-Khattab; he was famous for being pious and righteous so much so that he was called the 5th of the Rashidun Caliphs. He restored and adhered to the original principles of the Islamic faith. His father was the Wali (Governor) of Egypt. His predecessor Sylyman entrusted him with the caliphate after him. He abolished the custom, imposed by Omayyads, of insulting the 4th caliph Imam the 4th Caliph Ali ibn Abi Taleb, from the pulpits during the weekly prayer on Fridays, a custom which survived more than 70 years. Instead, the Imams of mosques were ordered to recite the following verse of the Q.:

"Allah enjoins justice and doing good and helping one's relatives; and forbids lewdness and what is deniable and oppression. HE exhorts you in order that you may remember." (16:90)

That verse has been recited since his time until now at the end of every weekly prayer. It is worth mentioning that tradition asserts that no poor was to be found during his reign.

Umar ibn al-Khattab, (c. 586-644), the second of the Rashidun Caliphs. In his...
caliphate the armies of Islam conquered Iraq, Syria, and began the conquest of Egypt and Iran. He was one of the most pious companions of the Prophet Muhammad, after whose death he continued to participate in the shaping of the new Islamic society and the transformation of the Islamic state from an Arab principality to a world power. Despite this remarkable expansion, he closely controlled the general policy and laid down the principles for administering the conquered lands. The structure of the later Islamic Empire is largely due to him.

Lo’lo’ah, the Persian Magian slave, assassinated him. While he was suffering the agonies of death he refused to appoint a successor, and instead he named six of the best of the Prophet's companions to choose from among themselves his successor in one of the most highly democratic practices ever known.

Umm Salmah, Hind bint Abi Umayyah, one of the wives of the Prophet Muhammad. Umm Salmah accompanied the Umayyad caliphate the armies of Islam conquered Iraq, Syria, and began the conquest of Egypt and Iran.

Umm Kulthum, the youngest daughter of the Prophet Muhammad by his wife Khadijah. She had been married to her cousin Utaibah, son of Abu Lahab, but separated from him and became, after the death of her sister Ruqaiyyah, the second wife of Usman, who later became the third Caliph.

Umm Khalithah, Ramlah bint Abi Sufian: one of the wives of the Prophet. She was the daughter of Abu Sufyan, and the widow of Ubaid Allah ibn Gahsh who, after embracing Islam and immigrating to Abyssinia with her, apostatised and embraced Christianity and died in Abyssinia. The widow Umm Habibah, now alone, aged, and desolate, suffered the hardships of being stranger could not return to her infidel father and family. When the Prophet heard of her dilemma he wrote to the Nagus, the Abyssinian ruler, to effect the marriage between her and the Prophet.

Umm Salmah, Hind bint Abi Umayyah (the Makhzumite), one of the wives of the Prophet Muhammad. Umm Salmah accompanied the Umayyad caliphate the armies of Islam conquered Iraq, Syria, and began the conquest of Egypt and Iran.

Abd al-Moneim el-Khalil, the (Anglican) Universities' Mission to Central Africa. It was founded in response to D. Livingston in Cambridge in 1857. After an expedition to Malawi, the Mission was moved in 1864 to the island of Zanzibar, then the centre of the slave trade, which the Sultan abolished in 1873. The Mission's work was extended through Tanzania, Malawi, and Zambia. In 1965 the U.M.C.A. joined with the S.P.G. to form the U.S.P.G.
believer, n. one who does not believe, esp. in prevailing religion; incredulous person

Unbelievers, the, the 109th Surah in the Qur'an: (see also Disbelievers, the)

unbelieving, adj. of unbelief

unbelievingly, adv.

unbelieviness, UNBELIEF

unchristened, adj. unbaptised; without a name

unchristian, adj. non-christian (rare); against the spirit of Christianity; uncharitable; unreasonable

unchristianise, -ize, vt. cause to change from Christian faith or character

unchurch, vt. deprive of church membership or of possession of a church; take the status of church from

unchurched, adj. deprived of church

unchurched, adj. deprived of church

uncircumcised, adj. not circumcised; gentile; unpurified (fig.)

uncircumcision, n. uncircumcised status; the gentiles —

Uncreated Light, (Christianity), in the Hesychast system the mystical light of God's visible Presence which the soul was held to be capable of apprehending by submitting to an elaborate process of ascetic purification and devotion

Unction, n. (Christianity), anointing with oil, with a religious significance, usually by a bishop or priest, e.g. at the Coronation of a monarch. In the RC and the E. Churches Unction is used at both Baptism and Confirmation. The
underworld

Extreme Unction (RC Ch.) is the Sacrament of anointing a person with consecrated oil in his last hours: "And they cast out many devils, and anointed with oil many that were sick, and healed them." (Mk. 6: 13)

In the West the rite became connected with the penitential system and was commonly postponed until the death was approaching; bodily recovery was not looked for. The 1972 RC Ordo again lays emphasis on healing. After prayer and the laying on of hands, the patient is anointed on the forehead and hands. In the E Ch the rite, called Euchelaion ('oil of prayer'), is celebrated in church by a number of priests. The primary end is said to be physical cure, but in fact those who are not ill often receive it as a preparation for Communion. In the Ch. of England a form of unction was included in the Order for the Visitation of the Sick in 1549 Book of Common Prayer, but was dropped in 1552. A 'Form of Unction and the Laying on of Hands' was approved for provisional use in 1935.

Extrem Unction is the world lying below the heavens: earth; place of departed souls: Hades

Unitarian, n. (In Christianity) believer in UNITARIANISM, see next

underworld, n. (arch.) the world lying below the heavens: earth; place of departed souls: Hades

Unitarian, n. believer in UNITARIANISM, see next

unhallowed, adj. not hallowed or consecrated; wicked; profane

unholy, adj. irreligious or showing disregard for what is holy

Uniat Churches, the Churches of Eastern Christendom in communion with Rome, which yet retain their respective languages, rites, and canon law in accordance with the terms of their union; these usually provide for Communion in both kinds and marriage of clergy. The main groups are: the Maronites, Syrians, Malankarese, all of the Antiochene rite; the Armenians, The Chaldeans and Malabrese of the Chaldean rite; the Copts and Ethiopians, both of the Alexandrian rite; and of the Byzantine rite, the Ruthenians, Hungarians, Melchites, and some Slavs and Greeks.

Unionist, n. one who supports union of churches

Unionist, n. member of any Eastern Christian Church in union with the RC Ch but with its own rite, costume, etc. See next.

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Unitarianism, n. (Christianity) belief in the Unitarian system of theology, which holds that God is a single personal being, and that there is a direct relationship between God and man, and that revelation is not confined to the Bible, but is also found in other religious texts.

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Unitarianism, (in Christianity): A liberal religious movement that traces its heritage to certain unorthodox theological views found in the early church (2nd-4th century) and the Protestant Reformation period of the 16th century and in England and the United States in the 18th and 19th centuries. Unitarians stress the free use of reason in religion, and hold various theological positions, but generally agree that God in One and thus deny the divinity of Christ and the doctrine of Trinity.

United Church of Christ, a Church in the U.S.A. formed in 1957 by the union of the Evangelical and Reformed Church and the Congregational Christian Churches. Both bodies were themselves the results of earlier unions, the former containing both Lutheranism and Calvinism.

United Free Church of Scotland, the Church formed in 1900 by the union of the United Presbyterian Church and the Free Church of Scotland. The greater part joined the Established Church of Scotland in 1929, but a minority remains outside this union.

United Methodism, the branch of Methodism formed in 1907 by the union of the Methodist New Connection, the Bible Christians, and the United Methodist Free Churches. It was itself embodied in the Methodist Church in 1932.

United Methodist Free Churches, an amalgamation of small communities which had broken away from the Wesleyan Methodism in the 19th century and in England and in the United States in the 18th and 19th centuries. Unitarians stress the free use of reason in religion, and hold various theological positions, but generally agree that God in One and thus deny the divinity of Christ and the doctrine of Trinity.

United Presbyterian Church, the Church formed in Scotland in 1847 by the union of the United Secession Church and the Relief Synod, a body formed in 1761 after difficulties over the patronage system. In 1900, apart from a small minority (the Wee Frees) it joined the Free Church of Scotland to form the United Free Church of Scotland.

United Reformed Church, the Church formed in 1927 by the union of the greater part of the Congregational Church of England and Wales with the Presbyterian Church of England.

United Secession Church, the Church formed in Scotland in 1820 by the fusion of the two groups into which the Burghers had divided. In 1847 it was embodied in the United Presbyterian Church.

Unitive Way, (in Christianity): The third and last stage of the spiritual life: the conscious identification of one's will with that of divinity which constitutes the third and highest stage in mystical striving and in which the soul is held to
Universalism

have experimental knowledge of God

Universalism, n. doctrine of universal salvation, or the ultimate salvation of all mankind, and even of the fallen angels; another name for Apocatastasis

Universalist, n. believer in Universalism, see prec

unleavened bread, (Judaism), the only kind that may be eaten during the Passover holiday; it is a reminder of the Israelite's swift flight from the Egyptians. They did not have time for the dough to rise as they raced in their flight. "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry..." (Ex 12: 39)

unleavened bread, (Christianity), in the Eucharist rite most of the Eastern Churches use leavened bread, the Western Church unleavened; the divergence became a cause of disension. In the Church of England either is now permitted. "...For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5: 7-8)
Ursula, St., the legend of St. Ursula and her 11,000 virgins grew out of the veneration of some nameless virgin martyred at Cologne, attested in the 4th-5th centuries. By the 8th-9th centuries several thousand virgins were said to have perished. Still later Ursula, whose name was attached to their leader, was described as a British princess who, accompanied by 11,000 virgins, went on a pilgrimage to Rome, and on her return was murdered with her companions at Cologne by the Huns.

Ursulines, the oldest teaching order of women in the RC Church. It was founded at Brescia in 1535 by St. Angela Merici as a society of virgins dedicated to Christian education, but living in their own homes.

Urim and Thummim, ns.pl. [Heb.] (B.) Certain unidentified objects, meant to be oracles, in Temple days, attached to the High Priest's breastplate, through which God's will was made known to the people of Israel. It was generally consulted before battle, when the king or judge would ask God, through the High Priest, whether the Israelites would be victorious. "And thou shalt put in the breastplate of judgment the Urim and Thummim..." (Ex. 28: 30)

Usamah ibn Zeid, one of the early Muslims whom the Prophet Muhammad, few days before his death, appointed leader of the army directed to check the Byzantine threat to the borders of Arabia.
Uthman ibn `Affan, the third of the Rashidun Caliphs in Islam. Born into the rich and powerful Umayyad clan in Makkah, he was the first among the Umayyads to embrace Islam. Uthman diligently supported Islam: he used to spend generously in the cause of Islam and once financed a whole army, and bought a well from a Jew, who used to sell water at high price, to supply the Muslim with water free. Uthman got the honour of successively marrying two of the Prophet's daughters, Ruqayyah and Um Kulthum, thus nicknamed 'Thul'Nurain' (i.e. owner of the two lights). His most important achievement was the collecting of the text of the Qur'an. Uthman was elected Caliph from among the six candidates appointed by his predecessor, Umar ibn al-Khattab, and ruled for twelve years; but was murdered by revolutionists at the age of eighty three years. Views differ concerning the real motives of the revolutionists, but almost all scholars assert a conspiracy on the part of his own clan members, the Umayyads, plotted by the first Umayyad Caliph, Mu'awiyyah ibn abi-Sufyan.

usurer, n. a moneylender for excessive interest
usurious, adj. practicing usury; involving, or of the character of, usury
usuriously, adv.
usuriosity, n. state of usury
usurous, adj. (obs.): USURIOUS
usury, n. (B.) practice of lending money at exorbitant interest, esp. at higher interest than is legal:
"If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury."
(Ex.22: 25)

1. Forbidden: "Allah permits trading and forbids usury."
(2: 273)
2. Blaming the Jews: .. And for they practiced usury though they were forbidden to do so, and wrongfully kept hold of the people's money.
(4: 161)

'Utbah ibn Ghazwan, the seventh of those who embraced Islam in its beginning. 'Utbah immigrated to Abyssinia, and then to Madinah, with the early Muslims. Umar ibn al-Khattab, the second Caliph, appointed him leader of the Muslim army that conquered the Persian U.S.P.G., the United Society for the Propagation of the Gospel, formed in 1965 by the amalgamation of the S.P.G. (Society for the Propagation of the Gospel), and the U.M.C.A. (Universities' Mission to Central Africa)

"Ubullah", i.e. the present Basra in Iraq.
Utilitarianism

Utilitarianism, n. doctrine that actions are right because they are useful; doctrine that greatest happiness of greatest number should be guiding principle of conduct.

Utopia, [Gk. ou, not; topos, place, meaning nowhere], Sir Thomas More’s imaginary ideal island (1516), whose inhabitants exist under seemingly perfect conditions. Hence ‘utopian’ and ‘utopianism’ are words used to denote visionary reform that tends to be impossibly idealistic.

Utopian, adj. of or like Utopia

Utopianism, n. the ideas, doctrines, aims, etc. of a utopian; visionary schemes for producing perfection in social or political conditions.

Uzair, (Q.), though not mentioned in the Bible, the Jews claim that ‘Uzair is the son of God: "And the Jews say: ‘Uzair is the son of God, and the Christians also say that Christ is the son of God. That is what they repeat by their mouths, like those who disbelieved before. May Allah condemn them, how perverse they are!’" (9: 30).

Uzza, al, one of the idols of the pagan Arabs; see ‘Idols’: "Have you thought upon al-Lat and al-‘Uzza, and Manat the third, the other?" (53:19-20).
vail, obs. spelling of VEIL
Vaison, Councils of, two important Councils were held at Vaison in SE. France
1. Vaison Council of 442: provided, inter alia, that clergy should receive the chrism at Easter from their own bishops, and it regulated the adoption of children.
2. Vaison Council of 529: issued five canons of liturgical importance.

Valentine², name of several saints on whose 14th Feb., the birds were fabled to choose their mates.

Valentinian, n. follower of the Gnostic Valentinus, see next.

Valentinus, (2nd cent. AD), Egyptian religious philosopher, founder of Roman and Alexandrian schools of Gnosticism, a system of religious dualism (belief in rival deities of good and evil) with a doctrine of salvation by gnosis, or esoteric knowledge. Valentinian communities, founded by his disciples, provided the major challenge to 2nd and 3rd century Christian theology.

Valence, Councils of, three important councils were held at Valence in Dauphiné; SE. France:
2. Valence Council of 530: was directed against Pelagianism and Semi-Pelagianism. qq.v.
3. Valence Council of 855: discussed Predestination. Against Hinmar of Reims and Quercy Council (853), it upheld 'Double Predestination' and rejected the view that the redemptive work of Christ extended to all men.

Valentine¹, n. 1. Sweetheart chosen on St. Valentine's Day 14th Feb.
2. one's sweetheart
3. greeting card or note sent to sweetheart on St. Valentine's Day and containing a message of sentimental love
4. gift presented on St. Valentine's Day

Valerian of Sezanne, n. 1. Christian martyr, one of the 303 Diocletian Martyrs executed in 304.
2. 14th-century French prelate and author of the Confessio Romanorum.
Vatican Council

Vatican City, Italian Stato della Città del Vaticano, ecclesiastical state, seat of the Roman Catholic Church, and an enclave in Rome. Its medieval and Renaissance walls form its boundaries except on the southeast at St. Peter’s Square. Of the six entrances, only three—the Piazza, the Arco delle Campane (Arch of the Bells) in the façade of St. Peter's Basilica, and the entrance to the Vatican Museums in the north— are open to the public.

The Vatican City’s independent sovereignty was recognized by the then Fascist Italian government in the Lateran Treaty of 1929.

Vatican Council, the First, (1869-1870), reckoned by the Roman Catholics the 20th Oecumenical Council. Convoked by Pius IX in 1868, it was intended to deal with a wide variety of subjects.

Even before the Council began, two bodies of opinion stood out: the Ultramontane majority, who favored the heightening of Papal authority and the definition of Papal Infallibility, and the liberal minority.

The outbreak of war between France and Prussia on 19 July and the Italian occupation of Rome brought the Council to an end.

Vatican Council, the Second, (Vatican II), (1962-1965), reckoned by the Roman Catholics the 21st Oecumenical Council. The decision to hold a Council was apparently due entirely to John XXIII. It was intended to renew the life of the Church and to bring up to date its teaching, discipline, and organization, with the
Vaticanism
unity of all Christians as the ultimate goal.

Vaticanism, n. the system of theology and ecclesiastical government based on absolute papal authority, ultramontanism, q.v.

Vedas, see VEDA

Vedic, adj. of or relating to the Vedas

Veda, n. any one of, or all of, the four ancient holy books of the Hindus: Rig-veda, Yajur-veda, Sama-veda, Atharva-veda.

Vedaism, n. doctrines and principles of the VEDA

Vedanta, n. an orthodox Hindu philosophy based on the latter part of the Vedas as concerned with the ultimate goal of contemplation

Vedantic, Vedic, Vedaeic, adjs. of or relating to VEDA

veil, n. (B.) curtain, cover of head or face or both:
1. Women: "... therefore she took a veil, and covered herself" (Ge. 24:65)
2. Moses: "And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him." (Ex. 34:33-35)
3. The tabernacle and temple: "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place." (Ex. 26:33-34)
4. The temple, rent at crucifixion: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the floor, and the earth did quake, and the rocks rent..." (Mat. 27:50 ff)

Vaticanism, see VATICAN

vaticinal, VATIC
vaticinate, vt&i. Prophesy
vaticination, n. prophecy
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Venerable, adj. worthy of reverence; RC Ch. a title bestowed on a departed person when a certain stage in the process of Beatification has been reached; Ch. of England: honorific prefix to the name of an archdeacon, or one in process of canonization.

Venerably, adv.

Venerate, vt. to revere

Veneration, n. act of venerating; the state of being venerated.
found in its present form in the 14th century. The incident occupies a position in the Stations of the Cross.

Veni, Veni, Emmanuel, (O come, O come, Emmanuel). A hymn that is a versification of the 'O-Antiphons', but the origin of both the words and the music is obscure.

Venite, n. the 95th Psalm [Vulg. 94], so called from its Latin opening words Venite exultemus: "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself." (Psa. 94: 1)

Veronica, St., a woman of Jerusalem who is said to have offered her head cloth to the Lord to wipe the blood and sweat from His face on the way to Calvary; He returned it with His features impressed upon it. The legend is first

vert, n. a familiar shortening of convert or convert.
vicar

where the vestments, vessels, and other requisites for Divine worship are kept and in which the clergy vest.

vestry-clerk, an officer chosen by the vestry to keep the parish accounts and books

vestryman, n. (pl. vestrymen), member of a vestry

vestry-room, a vestry; meeting place of a vestry

Via Dolorosa, Jesus' route from Pilate's judgement hall to Golgotha to be crucified

Via Media, [L. 'Middle Way'], a term used by Tractarians for the Anglican system as a middle road between 'Papery' and 'Dissent'. This conception of Anglicanism is found in the 17th century.
vigil, n. (Christianity) watching by night, esp. for religious exercises; the eve of a holy day; a religious service by night; a keeping awake, wakefulness. The nocturnal services of prayer, often ending with the Eucharist, were common in the early Church. In the RC calendar of 1969 all

depravity; an immoral habit

Victoria Cross, n. a bronze Maltese cross, the highest British Commonwealth military decoration, awarded for deeds of exceptional bravery, founded by Queen Victoria (1856)

Vicarate, see VICARIATE

Vicar forane, RC Ch. DEAN

Vicar general, RC Ch. 1. official whom the bishop deputes to perform the work of an archdeacon; 2. (Eng. Hist.) the title given to Thomas Cromwell as vicegerent of Henry VIII

Vicar of Jesus Christ, title of the Pope dating from the 8th century

Vicarship, n. the (time of) office of a vicar

Vicariate, n. office, authority, time of office, or jurisdiction of a vicar

Vicarious, adj. having the function of a substitute; acting for a principal; exercised, performed or suffered by one person or thing instead of another; (loosely) not experienced personally but imagined through the experience of others.

Vicarious sacrifice, the suffering and death of Christ held by orthodox Christians to be accepted by God in lieu of the punishment to which guilty man is liable

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Vim, n. a blemish or fault; immorality;
Vinegar

vigils except that of Easter were abolished, but the 1971 Breviary provides a short additional office for optional use on the eves of Sundays and great feasts.

Visible Church

Vinegar Bible, a popular name for an edition of the AV printed in 1717, in which the headline of Lk. 20 reads "The Parable of the Vineyard" instead of "The Parable of the Vinegar"

virgin, n. a maiden; one (esp. woman) who has had no sexual intercourse; a madonna, a figure of the Virgin; adj. in a state of virginity; of a virgin; pure, chaste

virmginaly, adv. of or proper to a virgin or virginity

virginally, adv. of or proper to a virgin or virginity

virginaly, adv. of or proper to a virgin or virginity

virgin-born, adj. born of a virgin

virginhood, VIRGINITY, see next

virginity, n. state or fact of being a virgin

Virgin, the (Blessed), Mary, the mother of Jesus. The Virgin Birth, (the doctrine of) the birth of Christ, his mother being a virgin

Vishnu, n. the second god of the Hindu triad including Brahma and Siva; he became specially the benefactor of man in his many avatars or incarnations

visible, adj. that is such for practical purposes though not in name or according to strict definition (take this as a virtual promise)

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Vishnu the Preserver
vision, n. (Q): a vivid concept or mental picture; a revelation, esp. divine, in sleep or a trance; the act or power of perceiving imaginative mental images; imaginative perception; foresight; mystical awareness of the supernatural. (See also dream').

1. Abraham was about to slaughter his son Ismael: "Then We said to him: 'O Abraham! So far you have realized the vision (37: 104-105)
2. The Egyptian king at Joseph's time: "O notables! Expound for me my vision if you can" (12: 43)
3. Muhammad before entering Makkah: "Allah has shown a vision of truth to His messenger: 'You will safely enter the inviolable Place of worship by Allah's will." (48: 27)

Visitation, n. official visit of inspection or the like, esp. bishop's examination of the churches of his diocese.

Visitation of Our Lady, the visit, described in the Gospel According to Luke (Lk. 1: 39-56), made by the Virgin Mary, pregnant with the infant Jesus, to her cousin Elizabeth. At the sound of Mary's greeting, the pregnant Elizabeth felt the infant St. John the Baptist leap in her womb, which, according to later doctrine, signified that he had become sanctified and cleansed of original sin. Mary then said the Magnificat (q.v.). Originated in the 13th century, the feast of the Visitation of the Blessed Virgin Mary was kept on 2 July until 1969 when it was moved in the RC Ch. to 31 May
Voluntary Prayers in Islam

There are five ordained daily prayers in Islam prescribed by the Qur'an; and there are other voluntary prayers in which a Muslim follows the Sunnah of the Prophet. In addition to these prayers, a Muslim can perform any number of prayers according as he wishes. The Voluntary prayers are:

1. The Sunnah of Dawn prayer (Rak'as)
   - 2
2. The Sunnah of Morning prayer (Rak'as)
   - 2
3. The Sunnah of Noon prayer (Rak'as)
   - 2/4
4. The Sunnah of Afternoon prayer (Rak'as)
   - 0
5. The Sunnah of Sun Set prayer (Rak'as)
   - 0
6. The Sunnah of Evening prayer (Shafa)
   - 2
7. The Odd (TheWitr) (any odd number)
   - 1/3
8. The Vigil prayer of Ramadan (any number)
   - 2
9. The Vigil prayer of Ramadan (Istikhara)
   - 2
10. The prayer of taking choice
    - 2
11. Repentance prayer
    - 2
12. Asking for rain
    - 2
13. Saluting of the Mosque
    - 2
14. Fear prayer (in battle)
    - 2
15. The seeker and the sought
    - 2
16. During travelling any four ordained prayer of 4 Rak’as are reduced to two Rak’as
17. The Two Bairams
    - 2

Voluntaryism, n. the principle or system of maintaining the church by voluntary offerings, instead of by the aid of the state.
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<td>19. The Absent (same as Funeral) Standing</td>
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*Vulgate* n. [L. vulgaris, common people]. Latin version of the Bible prepared mainly by St. Jerome in late 4th century, and its original purpose was to end the differences of text in the Old Latin MSS. It is the official RC text as revised 1592.

**votaress**, n. fem. of votary

**votarist**, n., VOTARY, see next

**votary**, n. devoted worshipper

**VOW**, n. voluntary promise in the form of an oath to God or other deity or to saint

**vox pop,** see next.

**vox populi, vox Dei,** [L.] the voice of the people is the voice of God (oft. shortened vox pop)

**Vulgate,** n. [L. vulgaris, common people].
Wadd, n. (Q.) idol worshipped by the pagan Arabs: "And they said: 'Do not forsake your gods, and do not forsake Wadd, Su'a', Yaghūhū, Ya'ūq, or Naṣr'" (71:23)

See also idols

Wahhabi, n. follower of WAHHABISM see next

Wahhabism, n. a strict Muslim creed, composed of the doctrines of its founder Mohammad Ibn Abd Al-Wahhab (1691-1787), which adheres closely to the Qur'an and discards faulty innovations. It has flourished in Saudi Arabia.

Wahhabite, n. & adj. believer in WAHHABISM

Wailing Place, WAILING WALL, see next.

Wailing Wall, (also Western Wall) a wall in Jerusalem, fifty-nine feet high, a remnant of Herod's Temple dating back to before the destruction of the city in 66 AD, and where Jews traditionally pray on Fridays.

Waldenses n. a Christian community of austere morality and devotion to the simplicity of the Gospel, arose about 1170 in S France, originally followers of Peter Waldo, a French merchant of Lyons and preacher who was excommunicated in 1184, its followers survive esp. in north-western Italy.
Muhammad the greatest Namus that came to Moses. Verily Muhammad is the Prophet of his people. Bid him be steadfast." Later on Waraqah met Muhammad at the Ka'bah, and said to him:

"Tell me, O son of my brother, what have you seen and heard." The Prophet told him, and the old man said again what he had said to Khadijah. But this time he added: "You will be called liar, and ill-treated, and they will cast you out and make war upon you; and if I live to see that day, God knows I will help His cause." Then he leaned towards him and kissed his forehead.

**Wander**

1. **Wander**, (B.) see WILDERNESS (for def. see prec.)

**Wandering Jew**, the the Jew who, according to popular legend, taunted Christ on His way to crucifixion and was doomed to wander over the earth until the Last Day. The legend first appeared in a pamphlet published in 1602. Various meetings with that Jew have been reported.

**Water**

1. **Water', (B.) see WILDERNESS** (for def. see prec.)

2. **Water**, (B.) see JESUS CHRIST: "And God opened her eyes, and she saw a well of water" (Ge. 21: 19)

3. **Wander**, (B.) see WILDERNESS (for def. see prec.)

4. **Wander**, (B.) see WILDERNESS (for def. see prec.)

**Warring Jews**, the the Jew who, according to popular legend, taunted Christ on His way to crucifixion and was doomed to wander over the earth until the Last Day. The legend first appeared in a pamphlet published in 1602. Various meetings with that Jew have been reported.

**Watch Tower Bible and Tract Society**, see JESUS CHRIST: "And God opened her eyes, and she saw a well of water" (Ge. 21: 19)
Weismann, Chaim (Arial), (1858-1952), first president of the state of Israel (1949-1952), who was for decades the guiding spirit behind the World Zionist Organization.

In 1891, Weismann left Russia, in which he was born, to Germany, then Switzerland where he got his Ph.D. in chemistry. In 1900 he settled in England where he achieved remarkable success in the Zionist political negotiations which he was conducting with the British government. He initially gained prominence as the leader of the "Young Zionist" opposition to Theodor Herzl, the founder of modern Zionism. During the early years of the First World War, he took an important part in the negotiations that led to the Balfour Declaration (Nov. 1917) favouring the establishment of a Jewish national home in Palestine. In 1948 the Zionist leadership sent him to the USA where he persuaded President Harry S. Truman...
Wesley

At Oxford he gathered around him a group of devout Christians who became known as the "Holy Club" or "Methodists". He organized a body of preachers to follow up his evangelism. Many of Wesley's preachers had gone to American colonies, but after the American Revolution most returned to England. Because the Bishop of London would not ordain some of his preachers to serve in the United States, Wesley took it upon himself, in 1784, to do so. In the same year he pointed out that his societies operated independently of any control by the Church of England.

Wesleyan, adj. pertaining to Wesleyanism; n. an adherent of Wesleyanism.
Westminster

excluding East Jerusalem, is known in the Bible by Judaea and Samaria.

Western Church, the Latin Church, as distinguished from the Eastern or Greek Church

Western Wall, see-WAILING WALL

Westminster Abbey, Gothic church (orig. a Benedictine abbey) in Westminster where English monarchs are crowned; it is also a burial place for English monarchs and famous statesmen, writers, etc.

Westminster Assembly, a synod appointed in 1643 to reform the English Church. The Assembly issued the Westminster Confession, prepared the Directory of Public Worship, and the two Westminster Catechisms. Although partially and temporarily accepted in England, these documents were approved by the Church of Scotland and came into general use throughout the Presbyterian world.

Westminster Confession, the profession of Presbyterian faith drawn up by the Westminster Assembly (1643-1649). It is the definitive statement of Presbyterian doctrine in the English-speaking world.

Wesleyanism

is in Marion, Indiana.

Wesleyanism, n. system of doctrine and polity of the Wesleyan Methodists; see Methodism

Wessel, (c. 1420-1489), also known as Gansfort.

Dutch theologian. He taught at Paris and later visited Italy. German Protestants regard him as a "Reformer before the Reformation" since he shared many of the views of M. Luther in his attitude to Papacy, to the authority of the Church, and to the superstitious tendencies of his age.

West Bank, territory west of the Jordan river, formerly part of Palestine which was under British mandate (1920-1947). It was claimed after 1949 as part of the Hashemite Kingdom of Jordan; the west bank was occupied since 1967 by Israel. The territory, excluding East Jerusalem, is known in the Bible by Judaea and Samaria.

The Western Church, the Latin Church, as distinguished from the Eastern or Greek Church

The term "Western Wall" see-WAILING WALL

Westminster Abbey, Gothic church (orig. a Benedictine abbey) in Westminster where English monarchs are crowned; it is also a burial place for English monarchs and famous statesmen, writers, etc.

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Their chief objects are the education of children and the care of the sick.

White Fathers, [so called from the customary dressing in white], members of RC Society of African Missionaries founded in Algeria in 1868 by Abp. Charles Lavigerie. It is composed of secular priests and adjusters living in community without vows, but bound by solemn oath to lifelong work in the African mission.

White Friar, Carmelite monk

White Ladies, a popular name from their white habits, for:
1. Sisters of the Presentation of Mary: a teaching order founded in France in 1796.
2. Magdalenès.
3. The Cistercian nuns.

White Monks, Cistercian Monks: from their white habits.

White Sisters, 1. Abp. C. Lavigerie founded the Congregation of the Missionary Sisters of Our Lady of Africa, in 1869 as an auxiliary to the White Fathers.
2. The Congregation of the Daughters of the Holy Ghost, called ‘White Sisters’ from their white habit, was founded in Brittany in 1706.
wimple, headdress worn by women over the head and around the neck, cheeks, and chin, and wandered in the desert for 40 years but were not privileged to enter the Holy Land. One Cabellistic commentator said that this generation should be called the "generation of knowledge", since they witnessed God's miraculous deeds in freeing them from bondage, and receiving the Torah at Sinai.

Will of God, n. (B.) power of deciding or determining:
1. Irresistible: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." (Dan. 4: 17)
2. Fulfilled by Christ: "... O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Mat. 26: 42)

Wilderness, n. (B.) desert, uncultivated and uninhabited tract:
1. The Israelites: "And the Children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." (Ge. 16: 7)
2. Hagar: "And the angel of the Lord found her by a fountain of water in the wilderness" (Ge. 16: 7)
3. Elijah: "But he himself went a day's journey into the wilderness" (1 Kn. 19: 4)
4. John the Baptist: "In those days came John the Baptist, preaching in the wilderness of Judea" (Mat. 3: 1)

Wilderness (Qua'an): see WANDER

Wilderness Generation, (Judaism): the Children of Israel who came out of Egypt and wandered in the desert for 40 years but were not privileged to enter the Holy Land. One Cabellistic commentator said that this generation should be called the "generation of knowledge", since they witnessed God's miraculous deeds in freeing them from bondage, and receiving the Torah at Sinai.
wind

part of the bosom. From the late 12th until the beginning of the 14th century, it was worn extensively throughout medieval Europe, and it survived until recently as a head covering for women in religious orders.

Western women originally adopted the wimple as a chin veil after the crusaders brought back from the Near East such fashions as the veil of the Muslim women.

wind, n. (B.) air in more or less rapid natural motion, breeze or gale:
1. Noah: "And God made a wind to pass over the earth, and the waters assuaged." (Ge. 8: 1)
2. Hymn by Moses and Israelites to the Lord: "And with the blast of thy nostrils the waters stood upright as heap... Thou didst blow with thy wind, the sea covered them... Who is like unto thee, O Lord, among the gods?" (Ex. 15: 8-11)
3. Quails brought by wind: "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp" (Num. 11:31)
4. Jonah: "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." (Jon. 1: 4)
5. Winds rebuked by Christ: "Then he arose, and rebuked the winds and the sea; and there was a great calm." (Mat. 8:26)

wine

(Book of Isaiah): "And wine is for the devil, and for orgies, and for nisiplas (feminine plural of nisiphus) and for parhydro (morally wicked, evil)." (Isa. 1:28)

wine, (B.) Fermented grape-juice as alcoholic drink:
Wisdom

Winnowing Winds, The, title of the 51st Surah in the Qur'an.

Wis., abbr. WISDOM OF SOLOMON

Wisd, abbr. WISDOM OF SOLOMON

Wisdom¹, n. being wise; (possession of) experience and knowledge together with the power of applying them critically or practically; sagacity, prudence, common sense; wise sayings.

Wisdom², Jesus Christ

Wine

1. Made by Noah: "And Noah began to be a husband-man, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent." (Ge. 9: 20-21)

2. Used by Abram and Melchizedek: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." (Ge. 14:18-19)

3. Used in offerings: "...and the drink offering thereof shall be of wine, and fourth part of a hin." (Lev. 23:13)

4. In the Lord's supper: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Mat.26:27-28)

1. Given by God: "And I have filled him with the spirit of God, in wisdom, and in understanding..." (Ex. 31: 3)

2. Not to be found in this world: "But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me." (Job: 28: 12-13)

3. Its blessings: "Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3: 13)

4. Given amply to Solomon: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt." (1 Kn. 4: 29-30)

wine, (Q.), (for def. see prec.)

1. Evil doings of Satan: "O believer! Strong drink and games of chance and idols and dividing arrows are but from the evil doings of Satan, so avoid such things so that you may succeed." (3: 90)

2. Joseph's fellow-prisoner: "O my two fellow-prisoners! One of you will give his lord wine to drink." (12: 41)

wine

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Wisdom of Jesus Son of Sirach, see Ecclesiasticus

Wisdom of Solomon, an Apocryphal Book (no canonical for Jews and Protestants) but is included in the Septuagint (Gk translation of the OT) and was accepted into Roman canon.

Wisdom, in this Book, is depicted as a feminine personification of an attribute of God; she is "a breath of the power of God, and a clear effluence of the glory of the Mighty." (From this concept was developed the Logos theology of the Christian Church Fathers to explain Jesus Christ's relationship to God).

Written by a Jew in Alexandria sometime during the 1st century BC., the book was in effect a defence of Judaism, for, in describing Jewish doctrines in terms of Hellenistic philosophy, it showed that philosophical truths were applicable to the Jewish concept of God. Its argument was perhaps directed both to Jews who had apostatised and adopted pagan gods and rigorist Jews who advocated complete religious and social isolation. The ascription of the Book to Solomon is a literary device.

800

1. Allah bestows it upon whom He wills: "He bestows wisdom upon whom He wills; and He upon whom wisdom is bestowed is given much good." (Q. 2:269)

2. Means of Calling to Allah's way: "Call to the way of your Lord wisely and address them tactfully, and reason with them fairly." (Q. 16:125)

3. Bestowed upon the family of Abraham: "We bestowed upon the family of Abraham the Scripture and wisdom" (Q. 4:54)

4. Bestowed upon David: "We made his kingdom strong and bestowed upon him wisdom and decisive speech." (Q. 38:20)

5. Bestowed upon Luqman: "And We bestowed wisdom upon Luqman" (Q. 31:12)

6. Bestowed upon Jesus: "...and I taught you the Scripture, the Torah and the Gospel, and Wisdom." (Q. 5:110)

7. Revealed to Muhammad: "... And Allah is revealing to you the Book of wisdom, and is teaching you that which you have not known." (Q. 4:113)

8. Bestowed upon the believers: " And remember the Grace of Allah in revealing to you the Book with wisdom to exhort you" (Q. 2:231)

الحكمة (في القرآن الكريم):

1- أورى الحكمة من يشاء: "ورى الحكمة من يشاء و من يشاء" (2:269)
2- سورة الدعوة إلى الله: "أو أحد إلى سبل ركب بالحكمة والموثقة الحسناء و خادمهم يأتيهم عسًس" (16:125)
3- أورى العامل إبراهيم: "أو أورى العامل إبراهيم" (54:4)
4- أورى داود: "و أورى داود ملك و كائبة الحكمة و كائنة الحكمة و فضل الحكمة" (20:48)
5- أورى الملائكة: "و أورى الملائكة لفظança الحكمة" (42:21)
6- أورى عيسى: "و أورى عيسى الكفاح والحكمة والقوة والإيمان" (110:5)
7- أورى علي محمد: "و أورى علي لبكية والحكم" (113:4)

وعلجنا ما لم نكن نعلم... حكمة.
wise

witchcraft

witchcraft, n. (B.) black art, sorcery; supernatural power; the real or pretended use of supernatural power or knowledge gained from spirits.

Popes Alexander IV (1258) and John XXII (1320) allowed the Inquisition to deal with witchcraft. Mass persecutions began in the later 15th century. The persecution of witches practically ceased in the 18th century under the influence of the Enlightenment.

1. Forbidden: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." (Deu. 18: 10-11)

2. Abolished by Josiah: "... did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord." (2 Kn. 23: 24)

3. Practiced by Saul: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." (1 Sam. 28: 7)

4. Practiced by Manasseh: "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger." (2 Kn. 21: 6)

5. Practiced by the Israelites: "And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger." (2 Kn. 17: 17)

wise, adj. sagacious, prudent, sensible, discreet; having knowledge
witness

1. God is witness: "God is witness betwixt me and thee." (Ge. 31: 50)
2. Heaven and earth: "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not not prolong your days upon it, but shall utterly be destroyed." (Deu. 4: 26)
3. The Holy Ghost: "Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." (Acts 20: 23)
4. Jesus Christ: "Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1: 5)
5. The Apostles: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judes, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8)
6. The Qur'an is witnessed: "The Qur'an recited at dawn is witnessed." (17: 78)

witness', n. &v. (B.) (one who) testifies:
1. God is witness: "God is witness betwixt me and thee." (Ge. 31: 50)
2. Heaven and earth: "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not not prolong your days upon it, but shall utterly be destroyed." (Deu. 4: 26)
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witness', n. &v. (Q.): 1. Allah Witnesses that there is no God save Him: "Allah, Who administers justice, is Witness that there is no God save Him, so do the angels and the men of learning. There is no god save Him, the Almighty, the Wise." (3: 18)
2. Allah is Witness to everything: "Allah is Witness to everything." (4: 33)
World Spirit

Word, the, (Christianity), the Scriptures: the Gospel message; the second person in the Trinity: LOGOS.

World Council of Churches (WCC), ecumenical organization founded in 1948 in Amsterdam as "a fellowship of Churches which accept Jesus Christ our Lord as God and Saviour." It is not a church, nor does it issue orders or directions to churches. It works for the unity and renewal of the church and offers the churches a forum in which they may talk together, pray together, and work together in the spirit of tolerance and mutual understanding.

Apart from the RC Ch. and the Unitarians, the Council includes all the main denominations of the West, nearly all the Eastern Orthodox Churches, and about 200 other Churches of the non-Western world, mainly in Asia and Africa. In 1968 the RC Ch. became a full member of the Faith and Order Commission. Most of the work of the Council is advisory, but it has a number of administrative units; the largest of these is the Division of Inter-Church Aid, Refugee and World Service.

World Evangelical Fellowship, see Evangelical Alliance.

World Spirit, (Christianity), God.
worship, n. & vt. (B.) adoration paid to God; religious service:
1. To be given to God alone: "Thou shalt have none other gods before me." (Deu. 5:7)
2. Mode of worship: "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."
(Lev. 10:3)
3. Enjoined: "But the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice." (2 Kn. 17:36)
4. To worship Allah alone: "Your Lord ordains that you should worship no god but Him, and to be kind to your parents." (17:23)
5. Noah: "And We sent Noah to his people, and he said: 'O my people! Worship Allah, you have no other god save Him.' " (23:23)
6. Abraham: "And Abraham said to his people: 'Worship Allah and fear Him.' " (29:16)
7. Jacob: "... You were not witness when Jacob said to his sons at the moment of his death: 'What will you worship after I am gone?' They said: 'We shall worship your God, the God of your fathers, Abraham and Ismael and Isaac, He is the Only God, and we surrender to Him.' "
(2:133)
8. Hud: "And We sent to 'Ad their brother Hud, and he said: 'O my people! Worship Allah, you have no other god save Him.' " (7:65)
9. Salih: "And We sent to Thamud their brother Salih, and he said: 'O my people! Worship Allah, you have no other God save Him.' " (7:73)
10. Moses: "When he reached it, he was called: 'O Moses! ... I am Allah, there is no god save Me, worship Me and pray to remember Me.' "
(20:11,14)
11. Christ: "Christ said: 'O Children of Israel! Worship Allah my Lord and your Lord.' " (5:72)
12. All the Messengers: "And We did not send any messenger before you without inspiring him that there is no god save Me, so worship Me."
(21:25)
13. The believers: "O believers! Kneel down and prostrate yourselves and worship your Lord and do good that you may succeed."
(2:21)
14. Mankind: "O people! Worship your Lord, Who created you and those before you, so that you may be righteous." (2:22)

worship, World to come

World to come, (Judaism), see Olam Hazeh, and Olam Haba

World to come, see Olam Haze, and Olam Haba

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worship, World to come
Wycliffite theologian, philosopher, church reformer, and promoter of the first complete translation of the Bible into English. He was one of the forerunners of the Protestant Reformation. The politico-ecclesiastical theories that he developed required the church to give up its worldly possessions, and in 1378 he began a systematic attack on the beliefs and practices of the church. At last he was burnt to death. The Lollards, a heretical group, propagated his controversial views.

Wycliffe, Wycliffites, see Lollardy

English theologian John Wycliffe begins his systematic and scholarly criticism of the Catholic Church. His work criticizes the doctrine of transubstantiation and advocates predestination.

Wycliffe, John, (c. 1330-1384), English
Yaghuth, (Q.), an idol worshipped by the pagan Arabs: "And they said: 'Do not Forsake your gods, and do not forsake Wadd, Suwa', Yaghuth, Ya'uq, or Nasr.' (71: 23)

Ya'gog and Ma'gog, (or Gog and Magog), [Ar.]; mentioned twice in the Qur'an:
1. Mischievous beings: "They said: 'O Dhit'l-Qarneyn! Ya'gog and Ma'gog are doing corruption in the land; so may we pay you tribute provided that you set a barrier between us and them?'
2. The True Promise: "When Ya'gog and Ma'gog are brought out they will come hurriedly from all directions; the True Promise is drawing near-- the eyes of the disbelievers will be kept wide open in terror as they say: 'Woe to us! We have not been aware of that, we have indeed been wrong-doers!'" (21: 96-97)

Yah, short form of Yahweh
Yahwe, see YAHWEH
Yahweh, see YAHWEH
Yahwism, see YAHWISM
Yahvist, see YAHVIST
Yahvistic, see YAHVISTIC
Yahweh, see YAHWEH
Yahweh, (also Jahweh, Jahwes): the Hebrew proper name of the Deity. It probably represents the correct original pronunciation of the Tetragrammaton (q.v.)

1. The religion and worship of Yahweh, (cf. Elohim)
2. The religion of the Israelites
3. The early pre-exilic phase of the Judaic religion

Yahya, [Ar. for John (i.e. the Baptist)] (Q.), son of Zachariah who, in his old age, prayed to his Lord to give him a successor:
1. Prayer of his father, Zakariyya: "And Zakariyya prayed to his Lord: 'My Lord! Do not leave me childless, and You are the Only inheritor' And We answered his prayer and gave him Yahya, having made his wife capable of giving birth!
2. The good news of his birth: "Allah is giving you good news of a son named Yahya who believes in Allah's Word, a lordly, chaste, and righteous prophet" (3:39)
3. A Blessed Prophet: "O Yahya! Adhere to the Scripture persistently! And We gave him wisdom as he was still young, and We made him compassionate and pure; he was devout and dutiful to his parents; and he was neither overbearing nor disobedient. Peace is on him the day he was born, the day he died, and the day he will be raised from the dead" (19:12-15)

Yahwism, (also Yahvism, Jahwism):
1. The author of the Yahwistic passages of the OT. which refer to God as Yahweh and which are believed to have emanated from Judah, the southern kingdom of the ancient Israelites;
2. A worshipper of Yahweh.
worshipped in the form of a peacock that rules the universe with six other angels. But all seven angels are subordinate to the supreme God, who has had no direct interest in the universe since he created it.

Yazidi are anti-dualists; they deny the existence of evil and therefore also reject sin, the devil, and hell. They relate that, when the devil repented of his sin of pride before God, he was pardoned and replaced in his previous position as chief of the angels; this myth has earned the Yazidi an undeserved reputation as devil worshippers. Shaykh 'Adi, the chief Yazidi saint, was a 12th century Muslim mystic believed, by his followers, to have achieved divinity through metempsychosis, and whose tomb, located north of Mosul, Iraq, is the object of annual pilgrimage.

Yazidi, see Yazidi religion

Yew Sunday, medieval name for PALM SUNDAY

YHVH, see Tetragrammaton

Yid, [f. fol.] Jew: a very offensive term of contempt
Yiddish

Yiddish [Jewish German], a language derived from Middle High German, spoken by East European Jews and their descendants in other countries; it is written in Hebrew alphabet and contains vocabulary borrowings from Hebrew, Russian, Polish, English, etc.

Yom Kippur, [Heb. Day of Atonement], a solemn Jewish fast day falling on the 10th day of Tishri and marked by continuous prayer and repentance according to the rites described in

Y.W.C.A.

Leviticus 16. (also called Expiation, (Day of) Yom straw, Yom Sukkot, or Sukkoth, the Day of Tabernacles, 10th day of Tishri.

Yom Tob, (also Yom Tov) [Heb.] any religious festival.

Yuhanna, JOHN THE BAPTIST

Yuletide, the time or season of Yule or Christmas.

Yunus, [Ar.] see JONAH

Yusuf, [Ar.] see JOSEPH

Y.W.C.A., (Young Women's Christian Association). A movement similar to the Y.M.C.A. It was originally two organizations founded in 1855, one by Miss Robarts and the other by Lady Kinnaird, the two were united in 1877 in Y.W.C.A.
Zabur, (Q.) [Ar. for Book], the Book that was sent down to the prophet David (Dawud). Orientalists and Western scholars take it as the Psalms of David in the OT. The word Zabur is mentioned three times in the Qur'an:

1&2 Sent down to Dawood: "...and We brought Dawud a Book (ZABUR)" (4:163 and 17:55)

3. Inheritance of the earth: "And We said in the Zabur, as a reminder, that My righteous worshippers will inherit the earth." (21:105)

Zaccheaus, (B.), a publican who climbed a tree to see Jesus, and in whose house Jesus stayed: NT. "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheaus, make haste, and come down; for to-day I must abide at thy house...And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner." (Lk. 19:5, 7)

Zachariah', (B.), (R.V.): Last King of Israel of Jehu's race as foretold by the word of the Lord: (OT): 1. His succession: "Jeroboam rested with his forefathers the kings of Israel, and he was succeeded by his son Zachariah." (2 Kn.14:29) 2. Did evil: "He did what was wrong in the eyes of the Lord, as his forefathers had done" (2 Kn.15:9)

3. Killed by Shallum: "Shallum son of Jabesh formed a conspiracy against him, attacked and killed him... and usurped the throne." (2 Kn.15:10)

Zakarias, (also Zacharias), (B.), son of Barachias, slain between the temple and the altar by the Jews: (NT). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? that upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Mat. 23: 33, 35)

Zachariah', (B.), father of St. John the Baptist: (NT), 1. Is promised a son: "...and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." (Lu. 1:13) 2. Punished with dumbness for his doubting: "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed," (Lu. 1: 20, 21)

Prophet Zachariah
Michelangelo:
Sistine Chapel Ceiling
Zaid

1. Righteous: "And Zachariah, Yahya, Is and Elias: all of them are righteous." (6: 85)
3. Prayed Allah for offspring: "There, Zacharia prayed his Lord: 'My Lord! Give me good offspring out of Your Grace! You graciously hears prayer!'" (3: 38)
4. His prayer accepted: "Allah is giving you good news of (a son named) Yahya who believes in Allah's Word, a lordly, chaste, and righteous prophet" (3: 39)
5. Amazed: "He said: 'My Lord! How can I have a son, though I am aged and my wife barren!' The angel said: 'Thus it will be. Allah does what He wills.'" (3: 40)
6. Asked for a Sign: "He said: 'My Lord, give me a Sign!'" (3: 41)
7. The Sign is not to speak for three days: "The angel said: 'Your Sign is not to speak with anyone for three days except by signals. And mention your Lord much, and praise Him early in the morning!'" (3: 41)

Zaid ibn Amr ibn Nufail, (Islamic Hist.), the most famous hanif (q.v.) before the coming of Islam. In the Sirah (biography) of the Prophet Muhammad by Ibn Hisham, Zaid is described as a person who was waiting for a new religion and refusing to adopt either Judaism or Christianity, though he had already deserted the religion of his people who worshipped idols. He rejected idolatry and the meat of dead animals and the offerings slaughtered for idols; he also preached against the killing of the newly born females. He declared: "I worship the God of Abraham." He used to lean against the wall of the Ka'bah and say: "O Qurashites! I swear by Him in whose hands Zaid's soul is, no person from among you other than me has followed the religion of Abraham", and he used to add: " O my God! If I know the right way of worship that satisfies you I would adopt it! But I can not know." (See Hanif)

Zaid ibn al-Khattab, eldest brother of the second Caliph 'Umar ibn al-Khattab. Zaid embraced Islam before his brother and took part in all the battles side by side with the Prophet. His last Battle was that of Yamamah, during the reign of the first Caliph, Abu Bakr as-Siddik, in which he was martyred. Yamamah was the stronghold of the Musailamah the liar, who was a prophet-pretender. Musailamah was eventually defeated and killed.

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Zaid ibn Thabit, one of Al-Ansar of Al-Madinah who embraced Islam when he was ten years old. The warriors from among his family took him with them to share in the battle of Badre, but the Prophet refused, as Zaid was still too young. A year later, the Prophet refused to allow him to participate in the battle of Uhud. Soon Zaid showed deep interest in learning that the Prophet assigned him among those whom he used to write down the Revelation. After the death of the Prophet many of the reciters of the Qur'an were killed in battle; therefore Zaid was entrusted with the task of compiling the Qur'an. Later Zaid expressed the enormous difficulty of compiling the Qur'an by saying:

"By Allah! Had they ordered me to move a mountain from one place to another, it would have been so much easier for me than compiling the Qur'an."

Zaid ibn Harithah, a slave whom Khadijah, the wife of the Prophet, bought and gave to the Prophet. The Prophet set him free, and adopted him before the declaration of the Message of Islam. Later the Prophet proposed that Zaynab bint (daughter of) Gaash, a lady of the tribe of Qurais, to be married to Zaid; but she refused because of her Quraishite social status, whereupon the following verse was revealed:

"When Allah and His messenger ordain something, any believer, man or woman, should not have any choice concerning their affairs."

(33: 36)

Then Zaynab accepted and married Zaid who, later on, wanted to divorce her; but the Prophet made him change his mind:

"And you said to him whom Allah and you favoured: 'Keep your wife and fear Allah.'"

(33: 37)

It was traditionally forbidden that one could marry the divorced woman of his adopted son; but after Islam had forbidden adoption, the Prophet knew that he should marry Zaynab to show the Muslims practically that their traditional custom has come to an end but he felt embarrassed and kept the matter in his mind; whereupon the following verse was revealed:

"And you keep in your mind that which Allah will declare. And you are afraid of people though you should be afraid of Allah alone. And after Zaid had divorce her, We allowed you to marry her, so that the believers may not feel embarrassed when thy marry the divorced wives of their adopted sons if their sons have consummated their marriage. And what Allah ordains should be fulfilled."

(33:37)

Zaidiyyah, also spelled Zaydiya, Zaidiyya, [After Zaid ibn Ali], a branch of the Shi'ite Muslims, paying allegiance to Zaid ibn Ali, grand son of al-Hussein ibn Ali. Zaidiyyah is closer to the majority of Sunnah Muslims than...
Zainab bint Khuzaimah, (Um al-Masakin, i.e. 'Mother of the poor'): Zainab was the wife of the Prophet's cousin 'Ubaidah ibn al-Harith ibn 'abd al-Muttalib, who was killed in the Battle of Badr. In order to honour the widow of the martyr, the Prophet married her. Zainab was a virtuous kind-hearted lady, and full of pity towards the poor that she was named 'Mother of the poor'. She died eight months after marrying the Prophet. Both She and Khadijah died in the Prophet's life.

Zainab bint Muhammad, eldest daughter of the Prophet Muhammad by his first wife Khadijah. Zainab was married to Abu al-'As ibn ar-Rabi whom was the sister of Khadijah. He took part in the battle of Badr against the Muslims, but was captured and became a prisoner of war. Zainab, who embraced Islam but was still in Makkah, sent to ransom her husband and the Prophet left the matter to the Muslims to decide upon it, and they agreed to free him. On his return to Makkah, he embrace Islam.

Zamzam, (in Islam). The sacred well inside the Ka'bah at Makkah. It is originally the water spring that gushed out underneath the feet of the infant Isma'el, son of Ibrahim and Haggar.
Zealousness

son of Ali ibn Abi Taleb). Fatimah (daughter of the Prophet Muhammad) is the mother of his father (al-Hussein), thus he is the great grandson of the Prophet Muhammad, and the only male survivor of the Karbala massacre due to his illness on that day. He is the fourth Imam of the Ithna Ashariah, q.v. He is greatly esteemed by all the Muslims for his sublime manners.

Zeal, n. intense enthusiasm

Zealot, n. member of Jewish sect (see Zealots)

Zealotry, n. state of zeal

Zealots, members of an aggressive Jewish sect of AD 66-70, whose concern for the national and religious life of the Jewish people led them to despise even the Jews who sought peace and conciliation with the Roman authorities. Extremist Zealots turned to terrorism and assassination and became known as Sicarii (Greek for "dagger men"). They frequented public places with hidden daggers to strike down persons friendly to Rome. That opposition to the Roman domination finally brought about the ruin of Jerusalem in 70 AD.

Zealous, adj. full of zeal, warmly engaged in anything; devoted

Zealously, adv. devotedly

Zealousness, n. the state of being zealous
**Zeno**

Zeno, (c. 450-491), Eastern

**Zebedee**

Zebedee, (B.), Father of the two apostles James and John. His wife Salome tried to get special position for her sons in heaven but was rebuked. She was one of the women at the foot of the cross at the Crucifixion:

NT. "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (Mat. 20: 20-21)

**Zend**

Zend, same as next.

**Zend Avesta**, n. (also called Avesta), sacred book of Zoroastrianism containing its cosmogony, law, liturgy, and the teachings of the prophet Zoroaster (Zarathushtra). The extant Avesta is all that remains of the much larger body of scripture, apparently Zoroaster's transformation of a very ancient tradition. The voluminous manuscripts of the original are said to have been destroyed when Alexander the Great conquered Persia. The present Avesta was assembled from remnants and standardized under the Sasanian kings (3rd-7th century AD).

**Zendik**, n. [Ar.], unbeliever in revealed religion in the East

**Zechariah, Book of, (Bible), 38th Book of the OT., written by Zechariah, a Minor Prophet. An introductory prophecy is followed by an account of 8 visions. In one of these Zechariah, the contemporary head of the royal house of Judah is exhorted to complete the restoration of the Temple. In Chapters 7-8 Zechariah asserts the need for righteousness rather than fasting, and prophesies the future glory of Judah when the Gentiles seeking God should voluntarily join themselves to the Jews. Chapters 9-14 contain two anonymous prophecies of a different style and reflect the circumstances of a later age.

**Zendi, see Yazidi religion**
Zephaniah

Roman. Emperor from 474. His reign was marked by a series of disastrous wars, and his Henoticon (482) did nothing to bring about the desired union of the Monophysites with the orthodox.

Zephaniah, Book of, Bible: 36th Book of the OT., written by Zephaniah, a Minor Prophet. The Book announces the approaching judgement of all nations in the Day of the Lord, but holds out the hope of future conversion among the heathen and of a faithful remnant among the Jews.

Zephyrinus, St., (d. 217). Pope from 198. Little is known of him. St. Hippolytus charged him with laxity in enforcing discipline and failure to suppress the heresies (esp. Sabellianism) prevalent in Rome, but he excommunicated Theodotus the Cobbler and his disciple Theodotus the Money Changer who defended the cause of 'Adoptionist Monarchianism'.

Zephaniah, [Ar. from Zahr, "back"], the name given to sexual desertion of one's wife in pagan Arabia before Islam. The word was used in the formula: "You are to me as the back of my dynamic or Adoptionist mother", i.e. "You are to me as sexually forbidden as my mother." (See: She that disputes).

Zinzendorf, Nikolaus Ludwig, Graf von, (1700-1760). Religious and social reformer of the German Pietist movement who, as leader of the Moravian Church, sought to create an ecumenical Protestant movement.

Opposed to the rationalism and barren Protestant orthodoxy of his time, Zinzendorf proclaimed a religion of the heart', based on an intimate fellowship with the Saviour. He was attacked as an innovator by orthodox Lutherans and exiled from Saxony. He founded communities in the Baltic provinces, Holland, England, the West Indies, and N. America. Though he hoped to realize his ideals within the framework of the different Protestant Churches, he was forced to give his work a separate organization. His emphasis on the place of feeling in religion profoundly influenced 19th cent. German Theology.
Zion

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Zita

لأورشليم: وأكثر من نصف هذا العدد يظهر في سفرين: مسفر
(1215-1272), the patroness of domestic servants. At the age of 12 she
entered the service of the Fatinelli family at Lucca, Italy,
where she remained until her death. She was fervently
religious.
Zucchetto

410, is a primary source for the secular history of the 4th cent. Because of its anti-Christian bias, it serves as a corrective to the better-known accounts of ecclesiastical affairs in Christian writers.

Zoroaster

(ق. 628 - c. 551) Iranian religious reformer and founder of ZOROASTRIANISM, see next.

Zoroastrianism, n. doctrine ascribed to Zoroaster (Zarathustra).

Zoroaster taught that the world was made by one 'Wise Lord' with the help of his Holy Spirit and six other spirits or attributes to God. These spirits work against the Evil Spirit, who is helped by six other spirits. After the life on earth of a virgin-born Saviour, God will triumph over evil and all souls will pass over the 'bridge of decision' (from which some must first fall into purifying flames) and enjoy eternal bliss. His ideas are held to have influenced Christianity.

Zoroastrian Tradition

Zoroastrianism, n. doctrine ascribed to Zoroaster (Zarathustra).

Zosimus, (later 5th cent.), Greek historian. His history of the Roman Empire, extending to the 5th cent., is a primary source for the secular history of the 4th cent. Because of its anti-Christian bias, it serves as a corrective to the better-known accounts of ecclesiastical affairs in Christian writers.

Zubayr Ibn Al-Awwam, az- (Islam): named by the Prophet Muhammad as The Disciple of the Messenger of Allah. Az-Zubayr is the cousin to the Prophet Muhammad and one of the first seven men to embrace Islam when he was fifteen years old. He emigrated twice to Abyssinia, and took part with the Prophet in all the battles. He is among the ten Muslims whom the Prophet gave the good news of entering the Paradise.

He sided against Imam Ali Ibn Abi Talib in the battle of 'Gamal' (the Camel), but realized that Imam Ali Ibn Abi Talib was right; so he gave up the fight, but was stabbed by an enemy while he was praying.

Zucchetto, n. a skullcap worn by RC prelates: an abbot's is black, a bishop's purple, a cardinal's red, and the Pope's white.

Pope Paul VI wearing a zucchetto
Zwinglianism

Zwingli, Ulrich, (1484-1531). The most important reformer in the Swiss Protestant Reformation and the only major reformer of the 16th cent. whose movement did not evolve into a church. He diverged from Luther in the doctrine of the Eucharist. Zwingli rejected every form of local or corporeal presence, whether by transubstantiation, impanation, or consubstantiation.

Zwinglian, adj.&n. ZWINGLI, see prec. Zwinglianism, n. see ZWINGLI

zuhd
zuhd, Islam: [Ar. "austerity"] In Islam, asceticism. Even though a Muslim is permitted to enjoy fully whatever unforbidden pleasure God bestows on him, Islam nevertheless encourages and praises those who shun luxury in favour of a simple and pious life. The Qur'an is full of verses that remind believers that life is fleeting and the hereafter is everlastimg. It also holds in great esteem those who spend the night in worship:
"The worshippers of the Beneficent are those who walk upon the earth modestly...and who spend the night prostrate and standing before their Lord." (25:63-64)

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Zurich Agreement, Zurich Consensus, The formula of faith agreed upon in 1549 by the representatives of the Protestants of French and German Switzerland. They were primarily concerned to set forth a doctrine of the Eucharist that conformed with Calvinist principles and was free of the objection which the Zwinglians felt to Consubstantiation.

Zwickau Prophets, group of Anabaptists who sought to realize the rule of the elect in a community at Zwickau, an industrial town in Saxony. They moved to Wittenberg in 1521, but were promptly put down by M. Luther on his return in 1522.

Ulrich Zwingli

1484 -- 1531
(A) *The most common abbreviations, used throughout the dictionary*

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### Abbreviations:
**The Old Testament**
- Ge, Gen.: Genesis
- Ex, Exod.: Exodus
- Lev.: Leviticus
- Num.: Numbers
- Deu, Deut.: Deuteronomy
- Jos.: Joshua
- Jgs.: Judges
- Ruth: Ruth
- 1, 2 Sam.: 1, 2 Samuel
- 1, 2 Kgs.: 1, 2 Kings
- 1, 2 Chron.: 1, 2 Chronicles
- Ez.: Ezra
- Neh. (2 Ezd.): Nehemiah (2 Ezdras)
- Est.: Esther
- Job: Job
- Psa. Pss.: Psalms
- Prov.: Proverbs
- Ecc., Eccles.: Ecclesiastes
- Song of Songs: Song of Songs
- Cant.: Canticles
- Is. (Es.): Isaiah (Esaias)
- Jer.: Jeremiah
- Lam.: Lamentations
- Ezek.: Ezekiel
- Da., Dan.: Daniel
- Hos.: Hosea
- Joel: Joel
- Am.: Amos
- Obad.: Obadiah
- Jon.: Jonah
- Mic.: Micah
- Nah.: Nahum
- Hab.: Habakkuk
- Zeph. (Soph.): Zephaniah (Sophonias)
- Hag.: Haggai
- Zech.: Zechariah
- Mal.: Malachi

**The New Testament**
- Mat. Mt.: Matthew
- Mk.: Mark
- Lk, Lu.: Luke
- Jn.: John
- Rom.: Romans
- 1, 2 Cor.: 1, 2 Corinthians
- Gal.: Galatians
- Eph.: Ephesians
- Phil.: Philippians
- Col.: Colossians
- 1, 2 Thess.: 1, 2 Thessalonians
- 1, 2 Tim.: 1, 2 Timothy
- Tit.: Titus
- Philem.: Philemon
- Heb.: Hebrews
- Jas.: James
- 1, 2 Pet.: 1, 2 Peter
- 1, 2, 3 Jn.: 1, 2, 3 John
- Jude: Jude
- Rev. (Apoc.): Revelations (Apocalypse)

**The Apocrypha**
- 1, 2 Esd: 1, 2 Esdras
- (3, 4 Esd.): (3, 4 Esdras)
- Judith: Judith
- Rest of Est.: Rest of Esther
- Wid. Sol.: Wisdom of Solomon
- Ecclus.: Ecclesiasticus
- (Sirach): (Sirach)
- Bar.: (Baruch)
- S. of III Ch.: Song of the Three
- Sus.: Susanna
- Bel.: Bel and the Dragon
- Pr. Man.: Prayer of Manasses
- 1, 2 Macc.: 1, 2 Maccabees
قاموس
الأديان الكبرى الثلاثة
اليهودية - المسيحية - الإسلام
انجليزي - عربي

جمع وتحقيق
نورالدين خليل

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مؤسسة حورس الدولية
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عيزوتلاو رشدلل
5
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اسم المؤلف نور الدين خليل
عنوان المصنف
قاموس الأديان الكبرى الثلاثة
اليهودية - والصوفية - الإسلامية

مدير النشر
مصطفى غنيم

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حقوق الطباع محفوظة للناشر
ويحظر النسخ أو الإقتباس أو التصوير
بأي شكل إلا بموافقة خصية من الناشر

الإخراج وفصل الأقائلاً
وحدة التجهيزات الفنية بالمركز
كمبيوتر رحمة الشيخ
جرفيك أحمد أمين
قامة
الأديان الثلاثة
اليهودية - المسيحية - الإسلام
الإنجليزية - عربية

مقدمة

يدل لنا أن نلاحظ في البداية أن مسيرة الدين عبر التاريخ كانت صاحبة الأثر الأكبر في تحرير تاريخ البشرية والتاثير في الثقافات والحضارات، ولا يخف هذا عند الدين بالمعنى العام وإنما توجهاً كفطرة جيل على الإنسان منذ بدأ يحيا على ظهر هذه الأرض، تم كعقائد وثيقة في بيئات ثقافية مختلفة، وبعد ذلك كدين يستلهم وحي السماء. ولنا أن نلاحظ كذلك أن تلك الأحوال التي تقلب فيها مفهوم الدين، منذ البداية وحتى يومنا هذا، أضافت إلى لغة الإنسان، أو بالأحرى إلى لغات الإنسان، كثيراً من الألفاظ التي تعبر في البداية عن معان مباشرة أخذت تعقد شيئاً فشيئاً حتى أن أصبحت مفاهيم تتسم بدلاليات لها من العمق ما يفق ووجه الإنسان في محاولته لتقنين ما يظن أو ما يعتقد.

وخلص من هذا الإجمال إلى أن أديان الإنسان تتحضر في مجموعات ثلاث أساسية:

(أ) الوثنية و (ب) الأديان الوضعية و (ج) الأديان السماوية.

وتنقسم هذه العقائد على اختلافها بمهمة أساسية تتمثل في إعطاء الإنسان على إدارة شؤون حياته في جماعاته البدنية ومجتمعاته المرجعية، ولا يعتقد أن نقض هذا إما هو صحيح أو غير صحيح طبقاً لمنطق عام، وإنما نعالج الأمر باعتبار الوظيفة الدينية التي أثرت في مسيرة الإنسان عبر تاريخه كلها كما سألفنا.

هذا العمل، لماذا؟

ولعل لنا أن نلاحظ كذلك أن أصحاب الأديان على عمومهم، وأهل الأديان السماوية على خصوصهم، لا يعرفون لمولون بشيء يجاوز ما يتعلق بما يؤمنون به، هذا إن استطاعوا إلى ذلك سبيلًا، ولا شك في أن الدارسين على وجه الخصوص والمثقفين والقراء العاميين على وجه العمؤم في حاجة إلى تسرح مفاهيم أدائهم أن أديان غيرهم على أساس ما جاء به هذا الدين أو ذلك، دون الوقوف عند حدود الإطارات العامة أو الحديث عن ذهن من وجهة نظر دين أخرى. ولهذا حاولنا في هذا العمل أن نتناول المفاهيم الأساسية في الأديان الثلاثة السماوية: اليهودية والمسيحية والإسلام، على النحو الذي نجي به دلالاتها في: (أ) كتب تلك الأديان (ب) الموروث الدينى (ج) التشريعات المتعلقة بها.
وذلك من وجهة نظر كل دين على حده، وإن لم تتجاهل الفروق بين الطوائف والمذاهب في الدين الواحد.

وقد خلصنا عبر تعاملنا مع المراجع المختلفة التي تتناول دينًا بعينه من وجهات نظر متعددة أن هناك كثيرًا من النص الذي يصعب مفاهيم دين واحد عند تناولها من وجهة نظر دين آخر، ويرجع ذلك إلى أمرين هما يمثلان في (أ) الجهل (ب) الإحصاء.

وهما سماتان أساسيتان لعبتا أدوارا بالغة الخطر عبر تاريخ الإنسان كله، ولعل ذلك يرجع إلى أن الإمام الشامل، أو الوعي الكاملا، في مثل هذا المجال أمر يصارع المستحيل من ناحية وإلى أن قدرة الإنسان، مهما توى من حيدة، على التخلص من انتفاهه على نحو أو آخر إلى شئ أو آخر، يبدو شبه مستحيل أيضا.

ولذلك اعتمدا في هذا العمل على شئ من المقابلة بين المفاهيم المختلفة في الأديان الثلاثة، في حيزة كاملا، توخي لما جاء في كل دين على حد، وبلعكس ناقد اجتنينا تماما ما قد يؤدي إلى الإحصاء أو عدم الحيدة. ولعلنا في ذلك قد اجتنينا الكثير من الأوهام والأفكار الفولكلورية التي تتعلق بهذا الدين أو ذلك عند عوام الناس من معتقدهم أو غير معتقدهم.

التاريخ، لماذا؟

ولقد اضطرنا في كثير من الأحيان إلى أن نورد أحداثًا تاريخية أو أشخاصًا يتعلقو بتلك الأحداث، لارتباطهما الشديد بمسيرة هذا الدين أو ذلك من الناحية التاريخية أو من الناحية الفكرية. فلا شك في أن المفكرين والفلسفين لعبوا أدوارا بالغة الخطر في تطور الفكر الديني من حيث بيانه من ناحية ومن حيث انشاب الأديان إلى مذاهب مختلفة من ناحية أخرى. ومن هنا نتبين قيمة الحدث التاريخي والشخصية التاريخية والاضافة الفكرية في سيرة الدين أو تطوره.

ولعل ذلك يظهر مدى الصعوبات التي تكتنف انجاز مثل هذا العمل الذي يلم بالأديان وفسفاتها وأفكارها الأساسية وشخصياتها المؤثرة في التاريخ والفكر ومسارها التاريخي والأدوار التي لعبتها في الثقافات والحضارات على اختلافها.

ترجمة معاني آيات القرآن الكريم

إن من يتأمل الترجمات المتاحة لمعاني آيات القرآن الكريم يكتشف أن النقص بكاد يعترف جميعه من ناحية أو أخرى. فترجموا الغرب على سبيل المثال لم يستطيعوا أن يبلغوا شأوا يعتقد به في ترجماتهم نتيجة لأحد من أمرين: الجهل أو الإحصاء. فهم إما أن يعتمدوا إلى شكل من الترجمة يوثق بأن القرآن العظم تأثر بالتوراة أو بالأئجلي، أو أنهم يجهلون من أسرار اللغة العربية ما يحول بينهم وبين أن يبلغوا غباء بعدد بما في الترجمة.
واللغة العربية لا يتأتي الوقوف على عبقيتها إلا لمن يرضاها عن ثدي أمه. ونذكر
في هذا السياق ترجمتين قام بها مسلمان هما: محمد مردخوكة بالإنجليزية المسلم،
وعبدالله يوسف على وهو من أبناء الهند. وكلا الترجمتين صبختا في لغة ترجم إلى القرن
الثامن عشر من حيث الشكل والقاعد، فضلاً عن أن عبد الله يوسف على صاغ ترجمته شرعاً
مرسلاً مما اضطره إلى إضافة ألفاظ زائدة للحفاظ على الوزن، كما أن ذلك بوجي بان ضمة
علاقة بين القرآن والشعر وهذا ما ينهي عنه القرآن الكريم. ومن ثم كان لا بد لنا من أن نقوم
ب لنفسنا بترجمة معاً جميع الآيات القرآنية الكريمة التي جاءت في هذا المرجع في لغة
انجليزية معاصرة ودقيقة.

ترجمات النزوة والأناجيل
توخي للحيطة الموضوعية فإننا لم نقم بترجمة أية آيات من النزوة والأناجيل وإنما
أوردنا الترجمة المعتمدة التي قام بها أصحاب هاتين الديانتين. وفيما يتعلق بالأوقاف، أي
الأسفر المكتوبة، فإنها لم تترجم إلى اللغة العربية ومن ثم اقتضتها الحيدية ألا نقوم نحن
بترجمة النصوص المأخوذة عنها.

ولقد نقلنا النصوص الإنجليزية المستخدمة في هذا العمل من النزوة والأناجيل عن
ترجمة كنج جيمس

أما فيما يتعلق بإنجيل رفنا، الذي يعتبر من الأسفر المكتوبة، فإننا اعتمدنا في
ترجمة ما نقلنا عنه من نصوص على الترجمة العربية المناحة التي قام بها الدكتور خليل
سعداء.

الصور في هذا المرجع .. لماذا؟
ولنا أن نلاحظ هنا أن ثمة فروق أساسية بين الأديان في تناولها لبعض الأمور أو في
نظرتها إليها، وتمثل ذلك بالفارق الجسم بين نظرية الثقافة المسيحية والثقافة الإسلامية إلى
فكرة التجسم أو التصور. وكنا نعلم أن المسلم لا يستطيع على سبيل المثال أن يرسم صورة
لأحد الأنباء كعمل فني وذلك من قبل الإجلاس والتوقيع؛ في حين أن الثقافة المسيحية في
تأثرها العميقة بحضارتهم الإغريقية والرومانية تُقبل على ذلك دون ترد، فالكنائس على
اختلافها تذكر بصور السيد المسيح والسيد عبراء، كما أن متاح الفنون في الغرب لا تخلو
 الموضوعات لوحاتها من تناول الرب والملائكة والأنباء والقبيسين وغيرهم. والأمر يجاز
ذلك في عض من العصور إلى ما يسمى بعبارة الأيقونات، وهي عبادة لنماذج تحمل صور
الرب أو السيد الإعذاء أو القديسين، إلى غير ذلك.

ومن هنا كان لزاما علينا في تناولنا لبعض الشخصيات التوراتية والإنجليزية أن نورد
صورها على النحو الذي جاءت به مراجع تلك الأديان. فليس من الغريب إين أن يجد القارئ
في هذا المرجع صورا لبعض الأنباء تتعلق بالديانتين اليهودية والمنهية ولا يتجاوز ذلك إلى الإسلام أو إلى الفكر الإسلامي من قريب أو بعيد. ولم نكن لنتطلع أن نحن هذه اللوحات أو الصور أو التماثيل جانبًا لأنها تمثل شيئا أساسيا في الديانتين اليهودية والسيامية.

وبرغم أننا نعلم أن بعض المثقفين قد لا يرتاحون إلى إبراد مثل هذه الصور في هذا المرجع، فإن الحديقة الموضوعية تقتضي ذلك. وثمة فارق بين نمط من التفكير يتألف مع ما هو مجرد، ومثل آخر لا بد من أن يعان على التصور بإيجاد النموذج المصور.

الخلاصة

ومنتهى من هذا كله إلى القول بأن هذا المعجم الواسع إنما يتناول أمر الدين كله كحالة ومصطلح وعلاقة وتشريع مع ما لحق بذلك كله من تطور عبر تواريخ الجماعات والمجتمعات.

ولعلنا بذلك الجهاد يسير الأمر على من تعامل مع هذا المرجع من الدارسين والباحثين وطلاب العلم وغيرهم من لهم علاقة باللغة كمجرد لغة كالمترجمين، ومن المثقفين والأدباء الذين يُغنو بالوقوف على خلفيات صحيحة وصادقة فيما يحاولون من إنتاج علمي أو أدبي.

ولقد أعدنا سردنا أبدانا باللغة العربية في أن بني العربية ومن يجهلون الإنجليزية على الوصول إلى بغيتهم في سهولة ويسر. وهذا يعني أننا نتوجه بهذا العمل إلى أصحاب الأديان الثلاثة الكبرى في أبعاد وفي غرعتين مختلفتين.
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