

acquainted with one another during the 1950s, including Badr Shākir al-Sayyāb (d. 1964), 'Abd al-Wahhāb al-Bayātī (d. 1990), Nāzik al-Malā'ika (d. 2007), and Mahdī 'Īsā al-Ṣaqr (d. 2006).

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MUHSIN AL-MUSAWI

16 HAZ 2013

al-Fārūq MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Al-Fārūq is the most frequent of the many titles conferred on the caliph 'Umar b. al-Khaṭṭāb (r. 13-23/634-44) (Abū Nu'aym al-Iṣfahānī, 1:210-1). So commonly was it used that it came to be considered a second or substitute name. There are numerous references in *ḥadīth* (traditions) (Bashear), and several Islamic poets contemporary with 'Umar already refer in their poems to the caliph simply as al-Fārūq. Taken at face value, this early poetry suggests that the caliph was accorded this title during his lifetime. This is confirmed in a poem by a then-recent convert to Islam (*mukhadram*), Umayya b. al-Askar, who called the caliph al-Fārūq (Abū l-Faraj al-Iṣfahānī, 10:16). Ka'b b.

Mālik al-Anṣārī (d. 50/670), one of Muḥammad's three chosen poets, used the same title in his elegy following the murder of the caliph 'Uthmān (r. 23-35/644-56) (Ka'b b. Mālik, 213). Another warrior-poet-Companion and contemporary of 'Umar, Ziyād b. Ḥanzala al-Tamīmī, tells of his own participation in the war in Syria (*ḥarb al-Rūm*) and the conquest of the land ordered by al-Fārūq, who was supported by "God's warriors" (al-Ṭabarī, 3:612-3). Al-Fārūq is later mentioned frequently as a model monarch in poetry from the early Umayyad period, at the end of the first/seventh century, as attested in poems by al-Farazdaq (d. 110/728 or 112/730) (2:181) and Jarīr (d. 111/729) (Abū Nu'aym al-Iṣfahānī, 9:291). The name "Umar al-Fārūq" or "al-Fārūq 'Umar" recurs in early *ḥadīth* (Ibn Ḥanbal, 1:423) and poetry (Jarīr, 1:275).

The provenance of the title was debated by early Muslim scholars. Some claimed that the Prophet himself gave it to 'Umar, because "he distinguishes truth from falsehood" (della Vida and Bonner). Indeed, the Arabic root *f-r-q* means "to distinguish between two things." One scholar, Ibn Shihāb al-Zuhārī (d. 125/742), stated that it was the Jews and Christians (*ahl al-kitāb*, the People of the Book) who were the first to give 'Umar this title (al-Ṭabarī, 4:195-6). Modern scholarship has, however, shown that it comes from *pārōqā*, meaning "saviour, redeemer" in Syriac-Aramaic (one of the languages of pre-Islamic monotheistic holy scriptures) (della Vida and Bonner; Crone and Cook; Bashear). This latter meaning, which confers on 'Umar a messianic mantle, was not lost on Islamic tradition: Ka'b al-Aḥbār, who introduced Judaeo-Christian lore into Islamic tradition (*Isrā'īliyyāt*), claimed that he found in the Book of God (the Judaeo-Christian holy scriptures) that,

Ömer
F. K.

26 Ağustos 2015

IV

Fârûk (060541)
Ömer (150133)

The Faculty of Humanities
Institute of Asian and African Studies

THE TITLE « FĀRŪQ » AND ITS ASSOCIATION WITH 'UMAR I*

130360

STUDIES IN EARLY ISLAMIC TRADITION

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

SULIMAN BASHEAR

IV The title "Fārūq" and its association with 'Umar II.
Studia Islamica 72(1990), p. 47-70.

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THE MAX SCHLOESSINGER MEMORIAL FOUNDATION
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'Umar I, the second caliph of Islam, figures centrally in Muslim traditional sources as the true consolidator of that religion and polity. This view was initially accepted on modern western scholars some of whom compared his overall role to that of St. Paul, "the second man" in Christianity.⁽¹⁾ Gradually, however, few scholars expressed more caution in their assessment of the historicity of such role, owing to the subjection of the traditional reports on him to critical scrutiny and the exposition of a great deal of contradictions and obscurities.⁽²⁾

Lately, note was also made of the fact that no serious attempt was made at examining the religious aspects of the personality and role of the man especially by modern Muslim scholars who, instead, usually present him as a perfect ruler fit even for twentieth century political ideals of democracy, etc.⁽³⁾ On the other hand, note must be made of the new line opened by the

* In the course of working on this paper I had fruitful discussions with Prof. M. J. Kister and made use of the material, especially from manuscriptural sources of his, which he referred me to. For all that I owe him a special debt of gratitude.

I also thank the Truman Institute of the Hebrew University of Jerusalem for the financial grant which made the accomplishment of this work possible.

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(2) G. Levi Della Vida, "Omar ibn al-Khattab", s.v., *E.I.* 1st ed., 982-4 and the sources cited therein.

(3) H. Lazarus-Yafe, "Umar..." in S. Morag & I. Ben Ami eds., *Studies in Geniza*, Jerusalem 1981, 319 inf.

47-70

2. Ömer ve Diğerleri.

"Fârûk" lakabı I. Ömer'in ikinci ismi olacak kadar onunla ilişkisi olmasına rağmen, müslüman kaynaklar bu lakabın başkaları tarafından da kullanıldığını teyit ederler. Bunlar arasında İslâm öncesinde yayayan iki kişinin (şahsiyet) de bu lakabı kullandığını görmekteyiz. Bunlar Cabala b. Asaf ve Zübeyd b. Mesud'tur. Her ikisi de Suriye'deki Kuzaa konfederasyonunun Kelb kabilesindedir. Hiçbir dini çağrışım olmamasına rağmen, kullandıkları unvanlardan ve kendilerini öven şiirlerden onların liderlik makamlarında bulduklarını düşünebiliriz. "Fârûk" unvanını taşıdıklarını ilk kaynaklardan sayılan İbn Kelbî zikreder ve daha sonraki iki müellif tarafından da tekrarlanır. Fakat bunlardan birisi Ebû Ubeyd'in "Ansab" adlı üçüncü asra ait diğer bir kaynağı zikreder. (43)

Bazı hadisler Hz. Peygamber'in de bu unvanı taşıyanlardan biri olduğunu belirtir. Bunlardan birisi, ona inanmanın farklılığını göstermek için "fark" soyut ismini ona atfeder. Diğer zayıf bir hadis-i şerifte de, onun isminin Zebur'da "Fârûk" olduğu açık bir şekilde zikredilir (44). Aynı fikir, Halep şehrinin işgali üzerine eşsiz bir hadis-i şerif formunda Ebû Ubeyda tarafından sahte-Vâkıdî'nin Futuhu's-Sam adlı diğer bir eserinde de teyit edilir. Bu eserde, daha sonra İslâm'a giren bu şehrin patriği Ebû Ubeyda'ya "Sizin Peygamberiniz İncil yazarları tarafından bilinen bir kişi olup olmadığı, şüphesiz Hz. İsa tarafından onun geleceği önceden bilinip bilinmediği, hak ve batıl arasındaki farkı gören bir "fârûk" olup olmadığı, ailesi ölecek asil ve yetim bir peygamber olup olmadığı ve dedesi ve amcası tarafından yetiştirileceği" sorulur. Bu sorulara Ebû Ubeyda "Evet, o bizim Peygamberimizdir" cevabını verir. (45)

"Fârûk" unvanının bazı kaynaklarda Ali b. Ebû Talib'in adıyla da ilişkisi kurulur. Üçüncü asır Şii muhaddis Furat el-Kufî Ali'ye şu sözü atfeder: "Ben, hak ve batıl arasındaki farkı gören "fârûk"um ve ben takipçilerimi (ashabımı) cennete, düşmanlarımı da cehenneme girmelerine vesile olanım" (46). Aynı kaynak İmran b. Milhân (Ebû Raca el-Utâridî) tarafından nakledilen bir hadisi zikreder ve "Ali'nin en büyük **sıddîk** ve en büyük **fârûk** olduğunu" ashaptan Ebû(Zer)Darr'a atfeder. (47)

Daha sonraki kaynaklar Ali'nin "el-fârûk el-ekber" olarak anıldığı fikrini teyit eder. (48) Ancak bu tür bilgiler sadece Şii kaynaklarda görülür. Meselâ, Ahmed b. Hanbel'in Menâkıb adlı eserinde tam isnadı olan ve Peygambere ait bir hadis rivayet ettiği belirtilir. Buna göre Hz. Muhammed gerçekten Hz. Ali'ye "Sen hak ve batıl arasındaki farkı gören büyük bir sıddîk ve fârûksun" dediği ifade edilir. (49) Son olarak, İbn Teymiyye Şia'ya karşı Sünnî bir görüşü savunan bir eserinde Hz. Peygamber'in Hz. Ali hakkında "hak ve batıl arasındaki farkı gören benim ümmetimin fârûkudur" dediğini teyit eder. (50) Ancak, İbn Teymiyye bu unvanın nihayetinde Hz. Ali'ye değil, Hz. Ömer'e atfedildiğini ileri sürer.

Bu unvanın Hz. Ömer'e verildiği görüşü çeşitli müslüman kaynaklar tarafından da teyit edilir. Ancak, bu unvanın ona kimin tarafından ve hangi şartlar altında verildiği hususunda görüş ayrılıkları vardır. Bu gerçek, ilk ve son dönem bazı müellifleri fazla teferruata inmeden bu bilgiyi aktarmalarına sebep olmuştur (51). Diğerleri de onun bu

Système de translittération de l'alphabet arabe
conseillé aux auteurs :

, b, t, th, j, h, kh, d, dh, r, z, s, sh, s̄, d̄, t̄, z̄,
, gh, f, q, k, l, m, n, h, w, y, a, u, i, â, û, î.

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*Hic fasciculus adiuvante Concilio quod C.N.R.S. dicitur
necnon Vniuersitate Princeloniensi in lucem prodit*

G.-P. MAISONNEUVE-LAROSE

PARIS

MCMXC

l'identification de Dieu, vraie pour ceux à qui la stèle anciennement s'était adressée, était tout aussi vraie pour ceux qui l'exhumaient. Dans la découverte de ce que voulait dire l'inscription, il y avait, précisément, le recouvrement du passé par le présent. Le fait de mémoire se doublait d'un fait de connaissance de l'immédiat, parce que Dieu était le Dieu ancien et le Dieu présent.

En définitive, la mémoire monothéiste au Prophète se réduit à deux assertions, au demeurant simples et communs aux fondateurs de sectes. Ces deux assertions sont, répétons-le, *résumées* dans l'événement de restauration de la Ka'ba de La Mecque. Le temps qui s'approchait de Muḥammad, après la chute qui avait précipité ses ancêtres dans la fausse religion, ne descendait pas; il remontait vers les origines du vrai culte. Ainsi, la fin de la mémoire consistait à rendre présent son objet, à le nier comme objet de mémoire et à en faire un présent absolu. Je disais plus haut que Muḥammad avait la mémoire du monothéisme, et qu'il n'avait pas la mémoire du vrai polythéisme, celui de 'Amr ibn Luḥayy. En conclusion ceci reste vrai, à condition que l'on entende l'investigation (l'enseignement prophétique) sur le monothéisme comme un effet de retour et celle sur le polythéisme comme une simple contemplation. Le polythéisme n'était qu'un fait observable. Le monothéisme, quant à lui, *deuait* être une réalité assignable. C'était bien le sens de l'enseignement muḥammadien. L'enseignement même était cette assignation.

D'autre part, le travail de ce temps était, dans la construction hagiographique, une détermination absolue; Muḥammad ne pouvait qu'être prophète, et la révélation de Dieu, inouïe, était également évidente. Les signes de la divine élection de Muḥammad s'accumulaient et chacun pouvait les voir. Mais seul celui qui avait accès à l'enseignement prophétique savait les reconnaître; l'enseignement était précisément de faire reconnaître l'évidence. Une différence fondamentale entre la prédication et l'enseignement se situait là, dans le fait que la première ouvrait l'homme au seul Dieu et que le deuxième achevait l'ère de son attente. Pendant ces quelques générations qui séparent les deux moments, le monothéisme s'est installé. En d'autres termes, d'abord révélé (aux descendants d'Ismâ'il après l'avoir été aux fils d'Isrâ'il), il s'est ensuite ancré dans ce qui précédait la révélation. Comme s'il n'en était plus besoin.

Christian DÉCOBERT
(Le Caire)

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