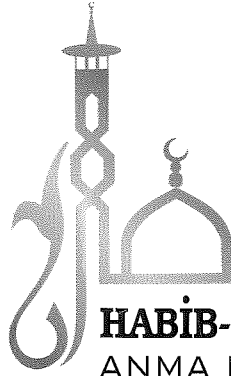


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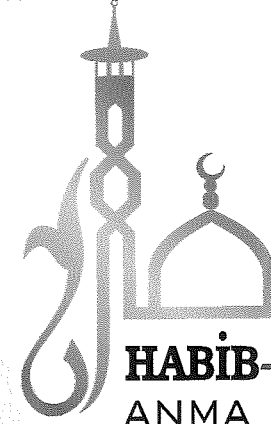
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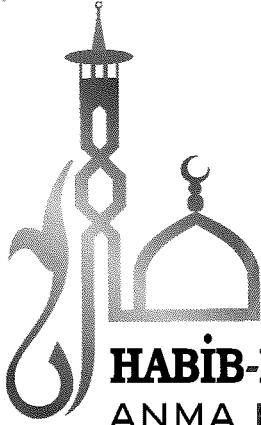
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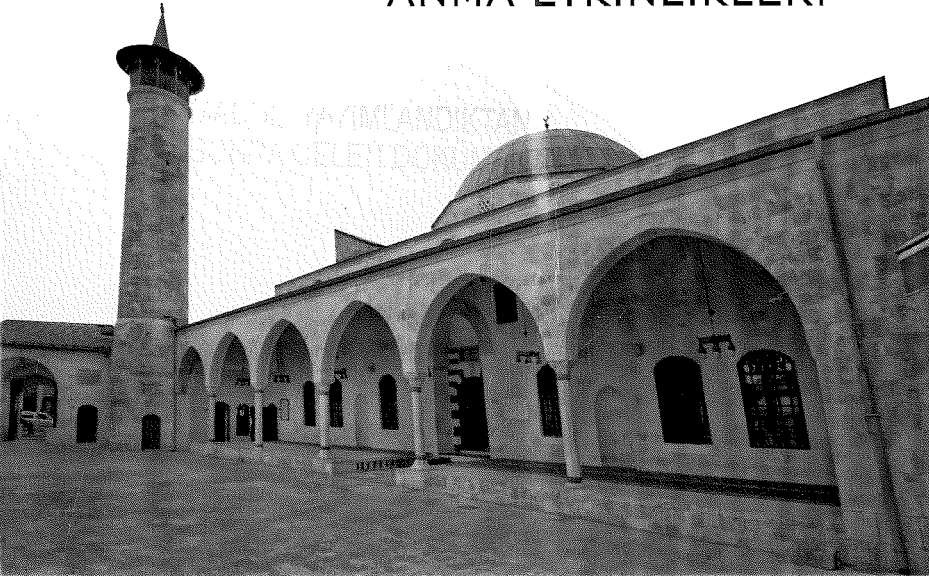
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ANMA ETKİNLİKLERİ**



HABİB EN-NECCÂR

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fall of the Umayyad dynasty, Ḥabīb b. 'Abd al-Malik fled from Syria and arrived in Spain in advance of his cousin, 'Abd al-Rahmān b. Mu'āwiya, the future 'Abd al-Rahmān I of Cordova; when this Umayyad claimant arrived, Ḥabīb gave him his support and encouraged him in his aspirations. On the eve of the battle of al-Mušāra (138/756), which was to decide the fate of the throne of Cordova, 'Abd al-Rahmān appointed Ḥabīb commander in chief of the cavalry.

After victory had been achieved, 'Abd al-Rahmān I al-Dākhil retained his cousin Ḥabīb b. 'Abd al-Malik permanently in his service, and he became his intimate confidant. The ruler entrusted to him the government of Toledo, a key point in the centre of the Iberian peninsula, which until then had been under the domination of the Fihris, supporters of Yūsuf, the *wālī* dismissed by 'Abd al-Rahmān. While Ḥabīb b. 'Abd al-Malik was at Toledo, this eastern town showed no sign of rebellion; this calm must be attributed to the energetic attitude of its governor, who also made use of this place as a centre of operations against the revolt which was taking place at this time in the adjacent territories—the rebellion of the Berber *Shakya* which broke out in 151/768 and which was the most serious of all the many uprisings which took place during 'Abd al-Rahmān's reign. The detachments sent by the governor of Toledo succeeded in penetrating into the main stronghold of the chief rebel, the castle of Sopenrān, in what is now the province of Guadajara. In 162/778 Ḥabīb was once again in action in his territory, against another rebellion—by the *ka'id* al-Sulami.

In reward for his services, the *amir* granted great favours and benefits and many estates to Ḥabīb b. 'Abd al-Malik, who in addition did not hesitate to appropriate to himself, with the ruler's connivance, any land which he coveted; on one occasion, confronted by the vigorous support of the judge of Cordova for those who had been dispossessed, 'Abd al-Rahmān went so far as to repay from his own money the value of the properties which Ḥabīb had seized. On Ḥabīb's death (date unknown), the ruler showed profound grief, which is described in graphic terms by the historians.

Ḥabīb b. 'Abd al-Malik was the founder of the line of Ḥabībīs, which provided al-Andalus with some notable men of learning and of letters, among whom there stands out the branch of the Banū Dahhūn. Among the most noteworthy Ḥabībīs may be mentioned: Ḥabīb Dahhūn and Bishr b. Ḥabīb Dahhūn, both poets of the reign of 'Abd al-Rahmān II; the *ka'dī* of Cordova, Ibrāhīm al-Kurashī, also contemporary with 'Abd al-Rahmān II; 'Abd Allāh b. Yaḥyā b. Dahhūn, a venerable *faḳīh* who lived to see the fall of the caliphate of Cordova and was the religious counsellor of Ibn Ḥazm [q.v.]; Sa'īd b. Hishām b. Dahhūn, a poet who lived at Porcuna and was the contemporary of Ibn Ḥamdān (6th/12th century).

Bibliography: Khushanī, *Kuḍāt Kurtuba*, ed. Ribera, 43-5; *Akhbār madīmu'a*, 87, 106, 112; Ibn Ḥazm, *Djamhara*, ed. Lévi-Provençal, 82; Ibn al-Abbār, *Takmila*, ed. M. Ben Cheneb, no. 572; Ibn al-Abbār, *Hulla*, ed. H. Mu'nis (Dozy, *Notices*, 45); Ibn al-Athīr, *Annales*, tr. Fagnan, 118, 127; Ibn Sa'īd, *Mughrib*, i, 62, ii, 10; Maḳkāri, *Nafḥ al-ḥib*, Cairo ed., iv, 55 (= *Analectes*, ii, 38); Gayangos, *Muh. Dyn.*, ii, 76, 78.

For the Ḥabībīs: Khushanī, 14, 15, 110-5; Ibn al-Faraḍī, *Ta'rikh 'ulamā' al-Andalus*, ed. Codera, nos. 121 and 123; Ibn Bashkuwāl, *Ṣila*, ed. Codera,

no. 585; Ibn al-Abbār, *Takmila*, ed. Codera, no. 86 (ed. M. Ben Cheneb, no. 601; ed. Alarcón and González Palencia, nos. 2850 and 2859; Ibn Sa'īd, *Mughrib*, i, 62, 217-8; Maḳkāri, *Nafḥ*, Cairo ed., ii, 103, iii, 259, iv, 136 (= *Analectes*, i, 373, 802, ii, 96); Ibn al-Khaṭīb, *A'māl*, ed. Lévi-Provençal, Rabat 1934, 62; Asín Palacios, *Abenḥāsam de Córdoba y su Historia de las ideas religiosas*, i, 108 and note 138. (E. TERÉS)

— ḤABĪB B. AWS [see ABŪ TAMMĀM].

× ḤABĪB B. MASLAMA, a military commander of Mu'āwiya. He was born at Mecca c. 617 A.D. in a family belonging to the Kurayshī clan Fihri. He took part in the conquest of Syria and distinguished himself in the fights against the Byzantines. By order of Mu'āwiya he conquered Armenia in 21/642 and the following years (for details vide supra i, 635); then he was given the governorship of Northern Syria and fought against the Mardaites (Djarādīma [q.v.]) and the Byzantines. After 'Uthmān's death he supported the cause of Mu'āwiya against 'Alī. At Ṣiffīn (37/657) he commanded the left wing of the Syrian army and served as a representative of Mu'āwiya in the negotiations with 'Alī, which finally led to the arbitration. He died c. 42/662 not yet 50 years old. According to others (*Aghānī*, xiv, 9; Ṭabarī, ii, 139) he was still alive in 51/671. Later writers sometimes wrongly reckon him amongst the "companions" of the Prophet (see Ibn Ḥadjār, *Tahdhīb al-Tahdhīb*, ii, 190).

Bibliography: Ibn Sa'īd, vii/2, 130; the Indices to Balādhuri, Ṭabarī, Dinawari, Ya'qūbī; H. Lammens, *Études sur le règne du calife omayyade Mo'awiya I^{er}*, in *MFOB*, i, 42-57.

(J. W. FÜCK)

× ḤABĪB AL-NADJDJĀR (the carpenter), legendary character who gave his name to the sanctuary below mount Silpius at Antākiya [q.v.] where his tomb is reputed to be. He is not mentioned in the *Kur'ān*; nevertheless Muslim tradition finds him there, in *sūra XXXVI*, 12 ff., under the description of the man who was put to death in a city (*harya*) not otherwise specified, having urged its inhabitants not to reject the three apostles who had come to proclaim the divine message to them. According to Muslim tradition the "city" was Antioch and the anonymous believer was called Ḥabīb. According to al-Ṭabarī he was not a carpenter but a silk-worker, yet the epithet of *nadjdjār* is applied to him by all the other ancient sources (al-Mas'ūdī, Muṭahhar [ps.-Balkhī], Bal'amī, al-Tha'labī) and by more recent authors. He was stoned or trampled to death by his executioners. More recent legends, such as the one preserved by al-Dimashkī (*Cosmographie*, ed. Mehren, 206), embroider the story of his martyrdom with strange new details (walking about with his severed head in his hand). There is nothing to prove that Ḥabīb was the Agabus of *Acts*, xi, 28 and *xxi*, 10-11, for although the latter suffered martyrdom according to several hagiographic texts (*Synaxaire de Constantinople*, in H. Delehaye, *Propylaeum ad Acta sanctorum Nouembris*, col. 591, cf. 783 f. and *Synaxaire arabe jacobite*, ed. R. Basset, *PO*, xi/5, 788 f.), it is not stated that this was at Antioch, but either at Jerusalem or in some place not specified. The prehistory of the Muslim legend is not therefore entirely clear.

Bibliography: Ṭabarī, i, 789-93; idem, *Tafsir*, xxii, 91 ff.; Mas'ūdī, *Murūdj*, i, 127 f. (trans. Ch. Pellat, Paris 1962, i, 127); Muṭahhar (ps.-Balkhī), *al-Bad' wa 'l-ta'rikh*, iii, 130 f., 134 f.; *Chronique de Ṭabarī* (Bal'amī), trans. H. Zotenberg, ii, 51 f.;

- Habib Neccar

Tel. Hey.üse,

Karastırma emsaline göre
çok zayıf olan bu madde terk
edilerek Habib en-Neccar maddesi
zire "Bizim kendi adını taşıyan
Silpius doğrusu etelberinde, aslı
bir Roma tapınağı iken Bizans
döneminde kiliseye çevrilmiş aynı
isimde bir cami bulunmakta ve
birazın altındaki üç mezarlar
birinin ora ait olduğu za-
mlanmaktadır" gibi bir cüm-
le kararla daha iyi olur
zaryorum.

16.3.92

Madde dosyasının kat-
dirdiğin, işlemler sırası
geldiğinde bu teklif
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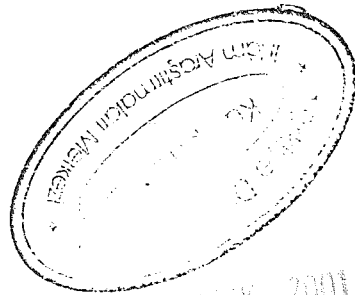


TERK. Altı girli ^{710.93} cümlelerin fotokopisi.
Habib en-Neccar fotoğrafı konular

non seulement elle est longuement évoquée, mais elle célèbre les actes d'héroïsme.

Les pièces belliqueuses ont adopté une structure stable: au départ on évoque la réticence du guerrier et ses hésitations; suivent la description du combat et l'insistance sur l'intrépidité du poète-héros et de ses contribules; nous sommes donc en présence d'un cérémonial conventionnel et stylisé, mais qui ne manque pas du panache. En fait, ce discours se propose d'atteindre un double but: il doit justifier le retour du héros bien en vie; sa survie ne provient pas d'un acte quelconque de lâcheté; sa conduite lors de la déflagration était irréprochable, et le récit de la bataille en constitue le témoignage; le texte peut aussi constituer une mise en garde contre la légèreté avec laquelle on engage les hostilités; le poète spécifie dans les pièces de cette catégorie: certes, nous vaincrons mais à quel prix.

Avec l'apparition de l'Islam, la poésie de guerre change de signification. Le *zulm* cesse d'être uniquement un attentat contre les droits d'autrui sur le plan tribal; il prend aussi un contenu idéologique comme dans les poèmes qui ont accompagné les Conquêtes, l'assassinat de 'Uthmān, la bataille du Chameau et la *fitna* (la guerre civile et le différend 'Alī- Mu'āwiya). Désormais, la guerre a acquis une finalité, et le héros porte le titre de *shahīd*. Les mises en question perdent alors leur raison d'être et disparaissent de la poésie de guerre.



MADDE YAYIMLANDIKTAN
SONRA HELVA BOKUNIAN

ANTIOCH AND ITS PROPHET ḤABĪB

AL-NAJJĀR

Heribert Busse

University of Kiel

1. Introduction

Divine punishment inflicted on a town or a people because they rejected the prophet sent to bring them the true faith is a favourite subject of the Qur'ān. In most cases, no names are mentioned; there are, however, at times more or less clear hints to specific towns or peoples. Muslim tradition included in Qur'ānic commentaries (*tafsīr*) and related literature such as *Vitae prophetarum* (*qīṣaṣ al-anbiyā'*), went to great lengths to give a historical meaning to allusions in the Qur'ān. Mecca and Medina, where Islam was born, occupied a favourite position in the Qur'ān, and in this literary genre as well. But there were other places which were dealt with in Muslim tradition, such as Antioch in Syria (now Antakya in Turkey) with its troubled history.

Antioch is the city or town (*al-qarya*) mentioned in Qur'ān 36:13-29. This is at least how the majority of Muslim authors writing on the subject understand these verses: Two apostles (*rusul*) were sent to the city, assisted by a third, who arrived later. When the inhabitants were unwilling to accept the new creed, a man "came hastily from the farthest end of the city," admonishing them to follow the apostles. His warning was of no avail; he was killed, and divine punishment was inflicted on the city: "There was only one cry, and they became utterly extinct." This martyr has been identified in Muslim tradition with Ḥabīb al-Najjār. The story is a parable (*mathal*) of unbelief and punishment which was told by Muḥammad in order to warn his compatriots against rejecting his message.¹

The city was founded by Seleucos in the year 300 B.C.E, and named Antioch after Antiochus, the founder's father. It developed fast, becoming a metropolis of high rank, due to its location near the sea and the favours bestowed on it by the Seleucid rulers. It was called "the great" (Greek: *Antiocheia megale*, Arabic: *Antakiya al-a'zam*) to distinguish it from about twenty other cities and towns with the same name, of which

¹ Research on Ḥabīb al-Najjār has been scarce, note the following: Ḥabīb al-Najjār, *EI*¹ (not signed, the author is mistaken in identifying Ḥabīb with Agabus, Acts 1:27-30), and *EI*² s.v. (G. Vajda); Gaudefroy-Demombynes, *Syrie*, 93f., n. 3 (short extracts from the main works of *tafsīr*).