

"SUVĀ"™

ITM

-put

al-Aynī, "Umdetu'l-Kārī---", c. XVI, s. 119-120

جمهورية مصر العربية
المجلس الأعلى للشئون الإسلامية
لجنة إحياء التراث الإسلامى

سبل الهدى والرشاد في سيرة خير العباد

للإمام محمد بن يوسف الصالحى الشامى المتوفى سنة ٩٤٤هـ

الجزء السادس

تحقيق

الأستاذ إبراهيم العيسى الأستاذ عبد الكريم العزبوى

القاهرة

١٤٠٢ هـ - ١٩٨٢ م

الباب الثالث والخمسون

Sūvaḥ

في سرية عمرو بن العاص في هدم سواع في شهر

٣٠٣ - ٤٠٤

رمضان سنة ثمان

28 EYLUL 1992

SÜVA' * سَوَاعُ *

* أَحَدُ أَضْنَامِ الْقَرَبِ -

عد - ج ١ ق ١ ص ١١٠

* سَرِيَّةُ عَمْرِو بْنِ الْعَاصِ إِلَى

سَوَاعٍ لِهَيْدَمِهِ -

عد - ج ٢ ق ١ ص ١٠٥

قد - ص ٣٥٠

04 EKİM 1997

WENSINCK AREN JEAN, MİFTAHU KÜNUZÜ's-SÜNNE.

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KISALTMALAR:

بخ = صحيح البخاري، مس = صحيح مسلم، بد = سنن أبي داود، تر = سنن الترمذي، نس = سنن النسائي، مج = سنن ابن ماجه، مى = سنن
الدارمي، ما = موطأ مالك، ز = مسند زيد بن علي، عد = طبقات ابن سعد، حم = مسند أحمد بن حنبل، ط = مسند الطيالسي، هش = سيرة ابن
هشام، قد = مغازي الواقدي

chiefs, based on a complex system of subventions and taxation. Only during the reigns of Fayṣal and Khālid were all parts of society technologically made more accessible to each other and more dependent on the central government, adding a sense of a state-based, bureaucratic identity to their cohesion.

However, reforms also had disruptive socio-political effects, emanating from the impact of modernisation. Relying on financial and oil sales reserves, which in 1981-2 reached a peak of ca. \$165 billion, Saudi Arabia became urbanised: its population, which in the 1930s was 70% nomadic, was in the 1980s about 90% urban. D̲jidda and Mecca in Hid̲jāz, and al-Riyād in Nad̲j, became megalopolises of over one million people each. Five new civil-military city-bases (notably Yanbu', D̲jubayl, and Khamīs Mushayt) were built and other older centres were renovated and enlarged. Society became more stratified, divided into a wealthy businessman élite, a professional middle class and a lower class of manual workers, including several millions of imported Asians and Africans. An atmosphere of materialism and consumerism disoriented the formerly more austere and rather egalitarian Saudi society. However, Islamic and tribal principles remained effective as value systems, even after the tribal groups became sedentarised. Thus the norms of Wahhābī conduct remained dominant, both through the role which the 'ulamā' continued to play as teachers (notably in girls' schools), judges, prayer-leaders and religious instructors (*mufṭī*), and, most notably, as legal-political advisers to the government. Religious zealots continued to operate as a "moral police", for "the promotion of good and abrogation of evil" (known as *Hay'at al-nahy min al-munkar wa'l-amr bi'l-ma'rūf*), whose duty is to supervise public conduct and punish offenders. Moreover, tribal, kin-based co-operation is upheld as the guiding principle of intermarriage, administrative appointments, business enterprises and for building political support. Finally, a welfare system of free health and education services, subsidised food, electricity and water, combined with free, weekly access of the lower classes to a provincial governor or cabinet minister for allaying grievances, maintained internal balance and a sense of cohesion and stability in a rapidly-changing Saudi society.

Events in the 1990s indicate that the political and socio-economic dynamic which has characterised Saudi Arabia's state-building since the days of King Fayṣal, resulting in centralisation and cohesion, may have exhausted itself. Lower oil prices and huge military expenses (both as assistance to 'Irāk in its war against Iran in the 1980s and for the Desert Storm operation in 1990-1) caused a decline in state revenues. The fast-growing population (at a rate of 4% annually, reaching ca. 13 million Saudis and over three million foreign workers) has made it difficult for the government to provide for employment and welfare services. Islamic and tribal values stimulate opposition movements rather than generate support for the government. Even terrorist attempts have occasionally erupted. Consequently, there is a growing need for a new stage of state-building which will create a new order and stability.

Bibliography: 1. Works in Arabic. Ṣalāḥ al-Dīn al-Mukhtār, *Ta'rikh al-Mamlaka al-Su'ūdiyya al-'Arabīyya fī mādhīhā wa-hādīrhā*, 2 vols. Beirut 1958; Wahba Hāfiz, *D̲jazīrat al-'Arab fī 'l-kam al-'ishrīn*, Cairo 1961; Khayr al-Dīn al-Ziriklī, *Shībh al-d̲jazīra fī 'ahd al-Malik 'Abd al-'Azīz*, 3 vols. Beirut 1970.

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SUWĀ', the name of one of the five gods dating from the time of Noah mentioned in the Kur'ān (LXX, 23), together with Wadd, Yaghūth, Ya'ūk and Nasr [*q.v.*].

Suwā' was worshipped by the Hudhayl [*q.v.*] at Ruhāt in the region of Yanbu' (Ibn al-Kalbī, 6) in one of the valleys running from the Red Sea towards Medina (Yākūt, *Buldān*, iv, 1038). The tribe assiduously frequented his shrine, made pilgrimages to it and constantly offered sacrifices of their best smaller beasts to it (Ibn al-Kalbī, 6, 35, citing two verses attributed to a Yemeni, cf. also Yākūt, iii, 181-2, ii, 878). The idol was said to have been given by 'Amr b. Luḥayy, the reformer of idol worship in Arabia, to al-Hārith b. Tamīm b. Sa'd; its custodians [see SĀDIN] were the Banū Liḥyān. The name's etymology reflects the fact that the Hudhayl, a pastoral tribe, might have given the name to the protecting deity of stray herds, since *suwā'*, as a *maṣdar* of *sā'a*, is applied to a troop of camels wandering without a herdsman (*T'A*, v, 384-5).

Suwā' has been seen as a female deity and the consort of Wadd, the first representing the fertility principle (the Moon) and the second, the fertilising principle (the Sun) (cf. Osiander, in *ZDMG*, vii [1853], 496; Krehl, *Über die Religion der vorislamischen Araber*, 66 ff.). Wellhausen (*Reste*², 19) was dismissive of this; to him, both the sex of this divinity and its connection with Wadd, its alleged consort, were highly doubtful. The five gods from Noah's time are represented as male ones, and Suwā' appears as a genealogical element in Hudhayl onomastic. Moreover, Suwā'⁴ male sex emerges clearly from the verses of Ibn al-

şebilecek örneklerin yapıldığı Fâtımî atölyelerine karşılık Endülüüs'te yapılan madeni parıaklığa sahip eserler. Irak'ta Abbâsî devrinde önem kazanan seramik sanatının zirvesini teşkil ederek İslâm seramiklerinin en müstesna örnekleri olmuştur.

Böyle parlak eserler veren Arap âleminin İftihar kaynağı olan el sanatları zamanla yok olmaya yüz tutmuş ve ancak küçük bir zümre tarafından korunabilmiştir. Bundan dolayı son zamanlarda çeşitli Arap ülkelerinde tıbbikî sanat merkezleri açılmış ve el sanatları dalında güzel örnekler vermesi hedeflenmiştir.

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TALİB YÂZİCİ

(*)

VI. İSLÂM'DAN ÖNCE ARAPLAR'DA DİN

İslâm'dan önceki Araplar'ın dinleri hakkındaki bilgiler birinci derecede Sebeliler, Katabanlılar, Maînililer, Hadramutlular gibi Güney Arabistan toplumları ile Kuzey Arabistan ve Hicaz bölgesinde yaşamış olan Semûdîlular, Lihyanlılar, Safâlılar, Nabatîler, Tedmürîlüler gibi Arap toplumlarından kalma kitâbelere ve di-

ğer arkeolojik belgelere dayanmaktadır. Ancak bu belgelerde akîde esasları, ibadet ve dua gibi temel dinî konulara dair doğrudan bilgiler verilmemiş, sadece tanrı veya put adları yer almıştır. Yine de bu belgeler sayesinde hiç olmazsa çeşitli tanrı ve put adlarıyla bu adların içerdikleri dinî anlamlar hakkında bilgi sahibi olabilmekteyiz. Bundan başka Asurlular, İbrânîler, Yunanlılar ve Latinler gibi bazı milletlerden kalma eserlerde de İslâm'dan önceki Araplar'ın dinlerine dair bilgiler bulunabilmektedir.

Câhiliye şiirleriyle atasözlerinde (em-sâli) eski Araplar'ın nesepleri, savaşları (eyyâm) gibi gözde konular dolayısıyla kırsıl da olsa Câhiliye dönemi tanrıları, putları, inanç ve telakkileri hakkında bilgilere rastlanır.

Özellikle İslâm'ın doğuşuna tekaddüm eden Câhiliye dönemi ile İslâm'ın zuhuru sırasındaki müşrik Araplar'ın dinleri hakkında en güvenilir ve ayrıntılı bilgiler veren kaynak Kur'an-ı Kerîm'dir. Ayrıca Kur'an tefsirleri, hadis, siyer ve me-gâzî kitapları ile Mekke ve Medine tarihi gibi özel alanlara dair tarihî eserlerden de bu konuda faydalanılmaktadır.

Bazı müslüman bilginler umumi tarih kitapları yanında özellikle Câhiliye Arapları'nın inançları, ibadet şekilleri, putları ve put evleri (büyütü'l-esnâm) hakkında müstakil eserler yazmışlarsa da bunlardan sadece İbnü'l-Kelbî'nin *Kitâbü'l-Esnâm* adlı değerli eseri günümüze kadar gelebilmiştir. Bundan başka Ebü'l-Hasan Ali b. Fudayl ve Câhiz de aynı adla birer kitap yazmışlarsa da (bk. İbnü'n-Nedîm, s. 138, 210) bunlar kaybolmuştur. İbnü'l-Kelbî'nin *Kitâbü'l-Esnâm*'dan başka, çeşitli Arap kabilelerinin dinî, siyasî ve kültürel yapılarına dair eserler yazdığını, ayrıca *Edyânü'l-'Arab* adlı bir eser telif etmiş olduğunu biyografik kaynaklardan öğreniyoruz (bk. İbnü'n-Nedîm, s. 109; Yakût, XIX, 290). Mahmûd Şükrî el-Âlûsî'nin naklettiğine göre (*Bulâgu'l-ereb*, II, 308) Ebû Abdullah Hüseyin b. Muhammed el-Hâlî de *Âra'ü'l-'Arab ve edyânühâ* adlı bir eser yazmış ve İbn Ebû'l-Hadîd bu kitabı inceleyerek *el-'Abkariyyü'l-hişân* adlı eserinde bazı hatalarını düzeltmişti. Câhiz de *Kitâbü'l-Esnâm*'dan başka *Edyânü'l-'Arab* adlı bir eser daha yazmış olup Şehristânî bu eserden faydalanmıştır (bk. *GAL Suppl.*, I, 496).

Din kelimesi İslâm'daki istilâhî mânasıyla Câhiliye döneminde de kullanılmak-

taydı. Nitekim Câhiliye döneminin Hanîf inancını benimsemiş şairlerinden Ümeyye b. Ebû's-Sait'a isnat edilen bir beyitte bunu açıkça görmekteyiz: "Kıyamet gününde Allah katında Hanîf dininin dışındaki bütün dinlerin uydurma olduğu ortaya çıkacaktır" (Ebü'l-Ferec, IV, 122). Dinin bu mânası Semûd kavminden kalma kitâbelere de tesbit edilmiştir. Bu kitâbelere birinde Semûd kavminden bir kişi tanrı "Vedd'in dini"ne bağlılığını belirtmiştir. Başka bir metinde ise "Vedd'in dinine bağlı kalarak öleceğim" denilmektedir (Cevâd Ali, VI, 8).

Hemen bütün İslâmî kaynaklarla bazı müsteşriklerin tesbitlerine göre diğer Sâmi kavimler gibi Araplar'ın da en eski dinleri tevhid esasına dayanmaktaydı (İbnü'l-Kelbî, s. 6). Ne var ki Câhiliye döneminden bugüne ulaşan belgelerde Araplar'ın ilk dinlerinin tevhid dini olduğunu gösteren kesin bilgilere rastlanmamıştır. Ancak bazı kitâbelere "Zü Semâvî" (göğün hâkimi, göğün ilâhı) denilen bir tek tanrıya ibadet edildiği anlaşılmaktadır. Muhtemelen bu Yemen'in Yahudilik ve Hıristiyanlık tesirine girmekten önceki bir inancı olup tevhid akîdesinin ihtiva ettiği bir tek tanrı inancına dayanmaktaydı.

Arap yarımadasında ve daha çok Güney Arabistan'da milâttan sonraki yıllarda var olduğu anlaşılan bir rahmân inancıyla da karşılaşılmaktadır; hatta Yemen'le bağlantıları dolayısıyla Mekkeli-lerin de rahmân inancına sahip oldukları ve bu kelimeyi Allah anlamında kullandıkları bilinmektedir. Nitekim Şenferâ, Sülâle b. Cündeb, Hâtim et-Tâi gibi kişilerin şiirlerinde rahmân isminin Allah'ı ifade etmek üzere kullanıldığını gösteren deliller mevcuttur (meselâ bk. Taberî, I, 131-132). Ya'kübî'nin de kaydettiği bir telbiyede yer alan "Emrine boyun eğdik Allahım, boyun eğdik; sen rahmânsın!" anlamındaki ifadelerde Allah adıyla birlikte aynı anlamda olmak üzere rahmân da kullanılmıştır. Ak ve Eş'ariyye gibi Güney Arabistan kabilelerinin telbiyelerinde de bu husus görülür: "Rahmânın nzası için... Beyt'i haccederiz" (Ya'kübî, I, 197-198). İslâmî dönemde olduğu gibi Câhiliye döneminde de rab ve ilâh kelimelerinin aksine rahmânın çoğulunun bulunmaması, bu kelimenin bir tek tanrıyı yani Allah'ı ifade ettiğini göstermektedir. Nitekim Araplar'ın en eski inançlarının tevhid olduğunu savunan Renan, bunu Sâmi-lerdeki en yüce tanrıya ad olarak verilen El

chiefs, based on a complex system of subventions and taxation. Only during the reigns of Fayṣal and Khālīd were all parts of society technologically made more accessible to each other and more dependent on the central government, adding a sense of a state-based, bureaucratic identity to their cohesion.

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3. Archival sources. These may be found at the Public Record Office, London (esp. Fo 371, 882, 886, 905, Co 725, 727, 730, Air Ministry 23 series; India Office Library and Records, L/PaS/10 and 12, R15/1, R15/2, R15/5 series; Philby's papers at the Middle East Centre, St. Antony's College, Oxford; U.S. National Archives, State Dept. files, 790F, 890F series. (J. KOSTINER)

SUWĀ', the name of one of the five gods dating from the time of Noah mentioned in the *Ḳur'ān* (LXX, 23), together with Wadd, Yaghūth, Ya'ūk and Nasr [*q.v.*].

Suwā' was worshipped by the Hudhayl [*q.v.*] at Ruhāt in the region of Yanbu' (Ibn al-Kalbī, 6) in one of the valleys running from the Red Sea towards Medina (Yākūt, *Buldān*, iv, 1038). The tribe assiduously frequented his shrine, made pilgrimages to it and constantly offered sacrifices of their best smaller beasts to it (Ibn al-Kalbī, 6, 35, citing two verses attributed to a Yemeni, cf. also Yākūt, iii, 181-2, ii, 878). The idol was said to have been given by 'Amr b. Luḥayy, the reformer of idol worship in Arabia, to al-Ḥārith b. Tamīm b. Sa'd; its custodians [see *SĀDIN*] were the Banū Liḥyān. The name's etymology reflects the fact that the Hudhayl, a pastoral tribe, might have given the name to the protecting deity of stray herds, since *suwā'*, as a *maṣdar* of *sā'a*, is applied to a troop of camels wandering without a herdsman (*TA*, v, 384-5).

Suwā' has been seen as a female deity and the consort of Wadd, the first representing the fertility principle (the Moon) and the second, the fertilising principle (the Sun) (cf. Osiander, in *ZDMG*, vii [1853], 496; Krehl, *Über die Religion der vorislamischen Araber*, 66 ff.). Wellhausen (*Reste*², 19) was dismissive of this; to him, both the sex of this divinity and its connection with Wadd, its alleged consort, were highly doubtful. The five gods from Noah's time are represented as male ones, and Suwā' appears as a genealogical element in Hudhālī onomastic. Moreover, Suwā's male sex emerges clearly from the verses of Ibn al-