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M. GHAKI

## M00. MALADIES, Cf. Médications

## M27. MALÉDICTION (Kabylie)

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La « Malédiction » est couramment désignée en kabyle par le mot *ddaewessu*, cependant ce champ lexico-sémantique lié aux notions morales de « faute », « punition », « culpabilité » comprend deux autres termes d'origine arabe :

*ddnub* et *ttira* qui, tout en étant proches du précédent, n'en sont pas moins distincts « *ddnub* » (Dallet 1982, p. 146-147) renvoie principalement à la notion de « péché, faute contre les prescriptions de la religion, de la morale, tort à l'égard de... ». Cette notion relève de l'islam, la Kabylie étant islamisée depuis plusieurs siècles.

*Ttira* (Dallet 1982, p. 846) : « Malheur grave causé par un acte interdit. Interdit sous peine de malheur. ». Ces interdits étaient surtout liés au travail agricole ou artisanal, notamment au tissage (Laoust-Chantréaux 1990, p. 38), seuls quelques lignages, dans un village, étaient tenus de les observer ; la teinture, par exemple constituait un interdit pour certains lignages. La transgression de ces interdits était considérée comme porteuse d'un malheur grave nommé *ttira* qui pouvait atteindre le lignage ou un de ses membres. La croyance en ces interdits est, aujourd'hui en voie de disparition à cause du recul très net de l'agriculture et de l'artisanat traditionnels, cependant le mot *ttira* avec le sens de malheur grave est encore connu.

« *Ddaewessu* » (Dallet 1982, p. 169). « Malédiction. Punition, malheur, conséquence du mal qu'on a fait ». Dans ce cas précis, la malédiction, comme châtement, résulte de toute atteinte portée à ce qui est considéré comme sacré ; ceci peut revêtir plusieurs formes.

- Les médiateurs qui interviennent pour dénouer un conflit, éviter l'effusion de sang, etc., sont investis de ce pouvoir symbolique de protection et de sauvegarde (*leenaya*\*) qui les autorise à intervenir et assure l'efficacité de leur action. Bourdieu (1972, p. 17-18) décrit toutes les « subtilités diplomatiques » de ces séances de médiation, subtilités destinées à maintenir le principe d'égalité en honneur entre les deux parties en conflit. Celui qui brise *leenaya* de ces médiateurs, c'est-à-dire qui refuse la médiation, est voué « à la pire des malédictions » (*ibid.*, p. 18).
- Tous les esprits tutélaires, dénommés *ieessasen* (« Gardiens »), et dont le siège (source, grotte, rocher, pierre, arbre) renvoie à un sacré antéislamique, peuvent frapper de malédiction celui qui les offense. H. Genevois, décrivant une *djemâa*\* du village de Taguemount-Azzouz, précise que « [...] son *âassas*, constitué d'une pierre, est toujours là, gardien vigilant et puissant. N'a-t-il pas brisé la superbe du bey Mohamed qui, au mépris de la politesse séculaire des montagnes, voulut traverser le lieu de réunion à cheval. » (Genevois 1995, p. 83).
- Dans le cercle de la parenté, est puni de malédiction quiconque « trahit le sang » (*ixdee idammen*), le sang étant considéré comme le vecteur sacré de la parenté ; mais ici, la malédiction la plus redoutée est celle des parents (*ddaewessu n lwaldin - deewessu imawlan*). Très souvent les femmes invoquent le sein maternel pour protéger leurs enfants de cette malédiction.

العين  
El-lain

Halimî, el-Minhâc, c.1, 525

297.45  
HAL-u

Lainet

ibn Teymiyye, mecmûu Fetâvâ,  
c.IV, s.16

297.55  
TEY.u

Lanet

FKH  
IDACTESI

Alusi, Ruhul-Meânî, III, 188

DIA Ktp 297-211

ALU-R

~~EL-HILU~~  
LANET

- Araplarda tenetlerine -

953 ALI-u

El-Ulufassal- II, 410 v.d.

Lainet,

Alusi, Ruhul-Meânî, XXII, 93

DIA Ktp 297-211 ALU-R

Lanet,

Alusi, Ruhul-Meânî, XII, 31

DIA Ktp 297-211 ALU-R

LANET

Ahlak

- Hayranlaza Lainet Okumaktan

Melîkiyye

- Bu Fay. < Lanet eden ve seven

Nasuvî, Şerhu'l-Mîlîl c.16 s.147

العين el-lain

Halimî, el-Minhâc, II-435

297.45  
HAL-u

Lainet

ibn Teymiyye, Meemûu Fetâvâ,

c.VI, s. 511

297.55  
TEY.u

Lanet,

Alusi, Ruhul-Meânî, XVIII, 128

DIA Ktp 297-211 ALU-R

Lanet,

FKH  
IDACTESI

Alusi, Ruhul-Meânî, III, 148

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ALU-R

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کد پارسا: P13796

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نویسنده با بیان اینکه مسئله تولى و تبرى از  
مهمترین برنامه‌های سلوک الی‌الله است، به مفهوم‌شناسی  
و تاریخچه کاربرد دو واژه لعن و سلام در قرآن و  
روایات پرداخته است. به عقیده وی اگر دو واژه لعن و  
سلام به عنوان نماد تولى و تبرى، با معرفت و شناخت  
کافی در مورد تولى و تبرى همراه باشد، یک حرکت  
اصلاحی در جامعه است و به این نحو مورد تأیید  
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لعن، مصادیق ملعونین و تفاوت لعن خدا با لعن مخلوقات  
از عنوان‌های مطرح شده در این تحقیق‌اند.

MADDE YATIRILMADIKTAN  
SONRA GELIEN DOKUMAN

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DIS

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى  
تَهَادُوا فَإِنَّ الْهَدْيَةَ تَذْهَبُ وَحَرُّ الصَّدْرِ  
تَحْقِرُنَّ جَارَةَ لِحَارَتِهَا وَلَوْ بِشَقِّ فَرْسَيْنِ  
(الترمذی)

عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَيْتُ رَسُولَ  
صَلَّمَ إِذَا آتَى بِيَكُورَةَ الْفَاكِهِةِ وَضَعَهَا  
عَيْنَيْهِ وَعَلَى شَقَّتَيْهِ وَقَالَ النَّبِيُّ  
أَرَبْتُنَا أَوْلَهُ فَأَرَلْنَا الْخَيْرَ ثُمَّ بَعِطْنَا  
يَكُونُ عِنْدَهُ مِنَ الصَّيَّانِ - (الترمذی)

is one of the forces of  
succeed both in the world  
come out to the public  
cheat will never enter  
sense, the freries of  
this will ruin us in the  
world. The Almighty  
receive you, and let not the  
And what is the world's  
Allah does not guide  
they do not play deceit

to have received the gift of

CHAPTER IV ]

CURSE

529

313. Saoban reported that the  
Messenger of Allah said: Whoso  
dies while he is free from pride,  
deceit and debt, will enter  
Paradise.

—Tirmizi, Ibn Majah, Darimi.

314. Abu Bakr the Truthful  
reported that the Messenger of  
Allah said: Cursed is he who  
injures a believer or plays deceit  
with him. —Tirmizi (Rare).

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى  
مَنْ مَاتَ وَهُوَ بَرٌّ مِنْ الْكِبْرِ وَالْغُلُولِ  
وَالدَّيْنِ دَخَلَ الْجَنَّةَ -

(الترمذی و ابن ماجه و الدارمی)

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ قَالَ  
رَسُولُ اللَّهِ صَلَّى صَلَّامٌ مَلْعُونٌ مِنْ ضَارِّ مَوْتِنَا  
أَوْ مَكْرِبِهِ - (الترمذی غریب)

### SECTION 37.

#### 442—Curse

(a) Curse upon anything is unlawful, especially curse with the invocation of the name or wrath of Allah or of Hell (4 : 316). It is not proper for any believer or truthful man to curse (4 : 315, 320), as he thinks always lowly of himself and is modest to everything in the world. Curse implies self-conceit and imputation of piety to oneself which are unlawful (note 395). A curser is not a competent witness, nor can he be an intercessor or pleader (4 : 321). Curse returns to one who curses if the curse is falsely spoken about a man (4 : 327), but curse invariably affects the utterer of curse if it is cast upon things other than man (4 : 318), because they are free from any sin. Therefore curse upon sun, moon, trees, animals, beasts and children are strictly unlawful. (b) There are, however, three objects of curse which are exceptions to the above rule: (1) infidelity, (2) bidat, (3) and great sin. Each has got three characteristics with reference to curse. Firstly, curse in a general sense upon the unbelievers, innovators and great transgressing men is lawful. Secondly, curse with reference to a particular group regarding the above three things is also allowed such as curse upon the Jews, Christians, Kharjites, fornicators, drunkards, takers of usury and eaters of unlawful things. Thirdly, curse upon particular individuals who have been declared

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1 HACI RIDVAN YILMAZ, Kur'an'da lanet kavramı, Uludağ Üniversitesi, Yüksek Lisans, 2001

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الحلال و الحرام

(AL-HALĪL WAL-HARĀM)

# DOS AND DO NOTS IN ISLAM

Lanet - 229-225

By

Abdul Rehmād Shād

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should avoid publicising the faults and shortcomings of others in order to degrade them in the society. In case there is genuine necessity one should disclose them and if one hesitates in doing so, one would be answerable for it on the Day of Judgment. If a ruler or a person in authority commits an evil deed, it should be brought to the notice of the public because concealment in their respect will lead to the ruin of the community. Similarly if a man has to marry his daughter and investigate about the character of a person whom he intends to marry her. It is lawful for the person whose counsel has been sought to give correct information regarding him.

Backbiting is a major sin but he who listens to it is also a sinner. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The listener of backbiting is one of the backbiters. (Tirmidhi)

It is an act of transgression to backbite a Muslim and to fight with him is infidelity.

(Agreed upon)

### Abusing and Cursing

Abusing is unlawful in Islam. It creates bitterness and dissension. Sometimes it leads to bloodshed. It is highly undesirable on the part of the true believer to abuse others. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is not fitting for an eminently truthful man to be a reviler. (Muslim)

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The person who takes the initiative in hurling abuses upon the other has upon his head the burden of the whole sin. If the person who is abused pays the abuser in his own coins, he is permitted to do so to check him up but the preferable attitude is to remain calm and self-possessed at this hour of trial and refrain from abusing him in return. The Holy Qur'an affirms :

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِتَغْيِيرِ  
الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ  
عَزْمِ الْأُمُورِ ۝

And whoever defends himself after being oppressed, there is no blame on him. The way (of blame) is only upon those who commit atrocities upon people and indulge in subversive activities in earth unjustly. For such there is a painful chastisement; and whoever is patient and forgives—that surely is an affair of great resolution.

(42 : 41-43)

It is reported on the authority of Abū Huraira (Allah be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When two persons indulge in abusing each other, it would be the first one who would be the sinner so long as the oppressed one does not transgress the limits. (Muslim)

The habit of invoking curse shows that one is very irritable and it undermines the spiritual and

# الآداب الشرعية

## والمِنَحِ المَرعِيَّة

تأليف  
شمس الدين أبي عبد الله محمد بن مفلح المقدسي الحنبلي  
تغمده الله برحمته وأسكنه فسيح جناته

Lanet

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الجزء الأول

الناشر

مؤسسة قرطبة

ت ٨٦٢١٥١ - القاهرة

### فصل

( حكم اللعن ، ولعن المعين )

ويجوز لعن الكفار عاماً ، وهل يجوز لعن كافر معين ؟ على روايتين قال الشيخ تقي الدين ولعن تارك الصلاة على وجه العموم جائز وأما لعنة المعين فالأولى تركها لأنه يمكن أن يتوب وقال في موضع آخر قيل لأحمد ابن حنبل أيؤخذ الحديث عن يزيد فقال : لا ولا كرامة أو ليس هو فعل بأهل المدينة ما فعل ؟ وقيل له إن أقواماً يقولون إنا نجب يزيد فقال وهل يحب يزيد من يؤمن بالله واليوم الآخر ؟ فقيل له أولاً تلغنه ؟ فقال متى رأيت أباك يلعن أحداً ؟

وقال الشيخ تقي الدين أيضاً في موضع آخر في لعن المعين من الكفار من أهل القبلة وغيرهم ومن الفساق بالإعتقاد أو بالعمل : لأصحابنا فيها أقوال ( أحدها ) أنه لا يجوز بحال وهو قول أبي بكر عبد العزيز ( والثاني ) يجوز في الكافر دون الفاسق ( والثالث ) يجوز مطلقاً . قال ابن الجوزي : في لعنة يزيد أجازها العلماء الورعون منهم أحمد بن حنبل وأنكر ذلك عليه الشيخ عبد المغيث الحربي وأكثر أصحابنا ، لكن منهم من بنى الأمر على أنه لم يثبت فسقه ، وكلام عبد المغيث يقتضي ذلك وفيه نوع انتصار ضعيف ومنهم من بنى الأمر على أن لا يلعن الفاسق المعين وشنع ابن الجوزي على من أنكر استجازة ذم المذموم ولعن الملعون كيزيد ، قال : وقد ذكر أحمد في حق يزيد ما يزيد على اللعنة وذكر رواية مهنا سألت أحمد عن يزيد فقال هو الذي فعل بأهل المدينة ما فعل . قلت : فيذكر عنه الحديث ؟ قال : لا يذكر عنه الحديث ولا ينبغي لأحد أن يكتب عنه حديثاً ، قلت : ومن كان معه حين فعل ؟ فقال أهل الشام . قال الشيخ تقي الدين : هذا أكثر ما يدل على الفسق لا على لعنة المعين .

وذكر ابن الجوزي : ما ذكره القاضي في المعتمد من رواية صالح :

### فصل

( في تفاوت الأجر لمن يشق عليه العمل ومن لا يشق )

قال الخلال : كتب إلى يوسف بن عبد الله الإسكافي : حدثنا الحسن ابن علي بن الحسن أنه سأل أبا عبد الله عن الرجل يشرع له وجه بر فيحمل نفسه على الكراهة ، وآخر يشرع له فييسر بذلك أيهما أفضل ، قال : ألم تسمع قول النبي ﷺ : « من تعلم القرآن وهو كبير يشق عليه أن له أجرين » ؟

وفي الصحيحين عن عائشة مرفوعاً « الماهر بالقرآن مع السفارة الكرام البررة ، والذي يقرأ القرآن ويتتبع فيه له أجران » السفارة الرسل لأنهم يسفرون إلى الناس برسالات الله تعالى وقيل الكتابة ، والبررة المطيعون . والذي يتتبع فيه له أجر بالقراءة وأجر بتبعه ، قال في شرح مسلم : قال القاضي عياض وغيره من العلماء : والماهر أفضل وأكثر أجراً فإنه مع السفارة وله أجور كثيرة ولم يذكر هذه المنزلة لغيره وكيف يلتحق به من لم يعن بكتاب الله عز وجل وحفظه وإتقانه وكثرة تلاوته ودراسته كاعتنائه حتى مهر فيه فظاهر هذا يناقض ما تقدم عن الإمام أحمد قال الله عز وجل :

﴿ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ﴾ [ المائدة : ٥٤ ]

وقد يقال مراد أحمد رضي الله عنه إذا اعتنى جهده وهو يشق عليه ، ومراد القاضي عياض وغيره إذا حصل منه تقصير والله سبحانه أعلم .

and representation is also clear: in any election, the individual voter may aim not to support a candidate who possesses similar characteristics to the elector.

### 3 The limits of representation

The question arises, therefore, as to whether Birch is correct in claiming that none of the three understandings of representation helps in giving meaning to political representation. As we have seen, it is possible to produce political examples of the three general interpretations; on the other hand, there are limits as to how far such examples illuminate the special circumstances of politics. Birch's preferred solution is to rely on the idea that electors authorize their representatives to exercise particular powers. This is to tie the theory of representation to a particular theory of representative democracy, which has been historically contested (see DEMOCRACY).

The concept of authorization can indeed illuminate some difficulties. For example, the election of a pope may be seen as authorizing his role in the apostolic succession, thereby legitimizing his claim to the papacy. There is nevertheless considerable scope for political argument about the nature of authorization: when, and in what circumstances, may it be withdrawn? Which voting system is best equipped to sustain claims that those who are successful have been authorized (or have a mandate)? Representative government has been promoted as a political system solving many problems: for James Mill, that of harnessing the interests of the governed to those of the decision makers; for J.S. Mill (1861), that of balancing expertise with participation; for the Founding Fathers of the American Republic, that of balancing virtue with improving popular sentiment, or perhaps, again, restraining power. ROUSSEAU (§§2-3) objected to political representation because the general will of the people (which was the proper source of legislation) could not be represented. Whatever the (no doubt considerable) merits of representative government, there are likely to be tensions between any government's claim to representativeness and the policy preferences of those they claim to represent.

#### References and further reading

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science; especially useful for those without a background in political science.)

- \* Burke, E. (1774) 'Speech at the Conclusion of the Poll, Bristol, 1774', vol. III, *The Works of Edmund Burke*, ed. F. Lawrence and W. King, London, 16 vols, 1815-27. (Eloquent argument defending the view that elected representatives should use their own judgment, rather than merely transmit the opinions of the represented.)
- Dunn, J. (ed.) (1993) *Democracy - The Unfinished Journey 508 BC to AD 1993*, corrected edn, Cambridge: Cambridge University Press. (An excellent collection of essays with enormous historical sweep)
- Lively, J. and Lively, A. (eds) (1994) *Democracy in Britain: A Reader*, Oxford: Blackwell and The British Council. (An anthology of debate, from both literary and political sources, about the development of representative institutions in the UK.)
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- Pitkin, H. (1967) *The Concept of Representation*, Berkeley and Los Angeles, CA: University of California Press. (Another exploration of ideas about representation drawn from a criticism of theorizing presented by important writers in the historical canon.)

ANDREW REEVE

## REPROBATION

*Reprobation is an eternal decision by God that results in everlasting death and punishment for some persons. The doctrine of reprobation typically takes one of three forms: (1) that God from eternity decreed to elect some without regard to faith or works and to reprobate others without regard to sin or unbelief, both to display his glory and for reasons we do not know (sometimes called double predestination); (2) that God from eternity decreed to elect some, despite their sin, and to abandon the rest, with the cause of their reprobation being sin and unbelief; or (3) that God from eternity elected*

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﴿ اللّٰمَنُ ﴾

انظر أيضاً: الدعاء

\* لا يَلْمَنُ حَيَّوَانًا -

انظر: الحَيَّوَانَات

\* أَوْصِيكَ أَنْ لَا تَكُونَ أَمَانًا -

مس - ك ٤٥ ح ٨٥ - ٨٦

بد - ك ٤٠ ب ٤٥

تر - ك ٢٥ ب ٤٨ و ٧٢

نجم - ستامس ص ٧٠ ؛ سادس

ص ٤٤٨

\* لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ -

انظر: المؤمن

\* مَنْ لَعَنَهُ النَّبِيُّ صَ أَوْ سَبَّهُ

كَانَ لَهُ زَكَاةٌ وَرَحْمَةٌ -

مس - ك ٤٥ ح ٨٧ و ٨٨

\* إِنَّ الْأَمَنَةَ إِلَى مَنْ أُوْجِهَتْ إِلَيْهِ

وَالْإِيقَالُ لَهَا أَرْجَمِي مِنْ حَيْثُ

جِيئَتْ -

تر - ك ٢٥ ب ٤٨

حم - أول ص ٤٠٨ و ٤٢٥

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KISALTMALAR:

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

La net  
Muḍar

accordance with a peace treaty concluded between them and Muḥammad. It may be supposed that their reward according to the treaty was a generous share in the spoils of that oasis. In fact, it is reported elsewhere that the prophet offered them a considerable portion of the spoils of Khaybar if they retreated<sup>28</sup>).

In conclusion, the drought and economic distress which afflicted Quraysh and other tribes of Muḍar was the main reason which urged them to come to terms with the prophet, who exploited the hard economic situation to his own advantage. These tribes realised that their only chance of easing their hardships was in yielding to Muḥammad. The conquest of Khaybar, in which formerly rival groups united efforts in search of food supplies in the north, may be regarded as a prelude to the Islamic conquests outside Arabia.

### III

It is clear by now that the historical situation which could give rise to the traditions about Muḥammad's curse against Muḍar and about Abū Sufyān's subsequent appeal to Muḥammad was the fatal famine at Mecca caused by the combined blockade of Thumāma, Abū Baṣīr and Abū Jandal, which was raised as a result of Abū Sufyān's mission to Medina, on the eve of the conquest of Khaybar.

This conclusion is corroborated by some hitherto unnoticed versions of the traditions about Muḥammad's curse of Muḍar. In a passage dealing with the events of the year of Ḥudaybiyya, al-Suyūṭī quotes a tradition from al-Bayhaqī "in connection with the affair of Abū Jandal" (*fī qiṣṣat Abī Jandal*). The tradition is recorded on the authority of 'Urwa b. al-Zubayr, the same 'Urwa on whose authority the above passage concerning the blockade of the band of Abū Jandal was recorded. The present tradition of 'Urwa reads:

"The apostle of Allāh said: 'Oh, God, strengthen your pressure upon Muḍar with years of drought like those in Joseph's time.' They suffered

28) Wāqidī, II, 650.

(starvation) till they had to eat 'ilhiz' (a mixture of blood and skin). Abū Sufyān came to the apostle of Allāh and complained about the famine"<sup>29</sup>).

In this passage Muḥammad's curse and Abū Sufyān's mission are plainly connected with the affair of the band of Abū Jandal, and thus the historical background of Muḥammad's imprecation is fully preserved.

Muḥammad's curse of Muḍar is often recorded in combination with another prayer of his for the sake of three oppressed Muslims from Makhzūm who were persecuted by Quraysh in Mecca. These persons, known as 'al-mustad'afūn' are 'Ayyāsh b. Abī Rabī'a, al-Walīd b. al-Walīd and Salama b. Hishām<sup>30</sup>). The reason why Muḥammad's curse against Muḍar was recorded in combination with his prayer for the *mustad'afūn* may be clarified by the reports concerning these persons. It is related that they escaped from their prison in Mecca and arrived in Medina either after Uḥud (3H/625) or after the Battle of the Ditch (5H/627)<sup>31</sup>). It seems, however, that these people arrived in Medina later. This is indicated, to begin with, in a report recorded by Muqātil b. Sulaymān (d. 150H/767) in his commentary on Quran XLVIII/25. This verse deals with "believers" who dwelt in Mecca at the time of the Ḥudaybiyya negotiations. Muqātil states that these believers included 'Ayyāsh b. Abī Rabī'a, Abū Jandal, al-Walīd b. al-Walīd and Salama b. Hishām, all from Quraysh. There was also 'Abdallāh b. Asīd from Thaḳīf<sup>32</sup>). This means that our *mustad'afūn* were still in Mecca by the time of Ḥudaybiyya, together with Abū Jandal and 'Abdallah b. Asīd al-Thaqafī. The latter has something to do with Abū Baṣīr whose proper name was 'Utba b. Asīd b. 'Abdallāh al-Thaqafī<sup>33</sup>).

29) Suyūṭī, *Khaṣā'is*, II, 42 (from al-Bayhaqī).

30) See e.g., Ibn Sa'd, IV, 130; 'Abd al-Razzāq, II, 446, 447-448; Khargūshī, Tübingen, 61<sup>a</sup>; Kister "Muḍar", 252 ff.

31) Kister, "Muḍar", 253. Cf. Murāyī, 278-279.

32) Muqātil, II, 162<sup>a</sup>. See also Qurtubī, XVI, 285, 287. The same list of names is recorded by Muqātil in his commentary on Quran XVI/110 (I, 208<sup>a</sup>).

33) *Iṣāba*, IV, 33.

NOT: Makalenin devamı emuḍar => peşetindedir.

LANET

\* النهي عن لعن الحيوانات -

مس - ك ٤٥ ح ٨٠ - ٨٣؛

ك ٥٣ ح ٧٤

بد - ك ١٥ ب ٥٠

می - ك ١٩ ب ٤٨

حم - ثان ص ٤٢٨ قاربع ص

١١٥ و ٤١٩ و ٤٢٣ و ٤٢٩

و ٤٣١؛ سادس ص ١٣٨

٢٥٧٥

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هشام، قد= مغازي الواقدي

## لَعْنٌ:

١ - تعريف: اللعن هو الدعاء على شيء بالطرده من رحمة الله تعالى بلفظ «لَعَنَ اللهُ».

٢ - حكمه: لا يجوز لعن إنسان أو حيوان أو جماد لذاته، ويجوز لعنه لقصد الشر بعمله، وعلى هذا فإن الحيوان والجماد لا قصد له، فلا يجوز لعنه، كما لا يجوز لعن من أخطأ من الإنسان، مسلماً كان أو كافراً، قال عليه الصلاة والسلام (إن اللعائين لا يكونون شهداء ولا شفعاء يوم القيامة)<sup>(٣)</sup>.

ولا يجوز لعن كافر بعينه أو فاسق بعينه في حال حياته، لاحتمال هدايته، وموته على الهدى، ويجوز لعن الكافر بعد موته، كما يجوز لعن الكافرين والفاستقين بعامة، كقوله تعالى في سورة هود/١٨ ﴿هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾.

(٣) مسلم في البر والصلة والآداب باب الكراهية للرجل أن يكون لعاناً.