

۱۳۶/۱؛ القدير، ۲۱۴/۷؛ مستدرکات علم الرجال، ۲۲۴/۵.

سیدمهدی حائری

عثمانیه ← فرق

عَجَارِدَه ← فرق و نیز ← خَوَارِج

**عَجَب**، عجب مصدر است مانند تعجب و آن حالتی است که از بزرگ شمردن یا انکار چیزی بر انسان عارض می شود و آن به دلیل عدم آگاهی یا کمبود معرفت است به آن چیز و یا انکار آن، که با شگفتی همراه می باشد.

از قرآن، این منشور جاوید الهی که از مقام رفیع فصاحت و بلاغت و حکمتش انسان دچار شگفتی و حیرت و بهت شده است و به ناچار در مقابلش زبان به اعتراف گشوده و همه موجودات را به تحیر واداشته و از آنان نیز دریلندای بیان و حقیقتش اقرار گرفته است، با واژه «عَجَب» توصیف شده است. این واژه در قرآن مجید پنج بار به کار رفته که یک بار از آنها صفت کلام الله مجید است: اِنَّا سَمِعْنَا قُرْآنًا عَجَبًا = ما قرآنی شگرف شنیده ایم (جن، ۱). مشتقات عجب ۲۱ بار در قرآن بیان شده است.

در معنی عجب که مترادف تعجب است، اهل ادب و لغت تعبیرهایی دارند: عجب و تعجب حالتی است که به خاطر جهل انسان نسبت به امری بر او عارض می گردد و لذا بعضی از حکماء گفته اند: عجب، در مواردی است که آن چیز بر شخص مجهول باشد؛ به همین خاطر نسبت دادن آن به خداوند جایز نیست چون او عَلَامُ الْغُیُوبِ است و چیزی از ذات پاکش پوشیده نیست. در مقایسه *اللغة* در این زمینه آمده است: عَجَبٌ، يَعْجَبُ، عَجَبًا، أَمْرٌ عَجِيبٌ، یعنی کار و عملی بسیار بزرگ و با عظمت کلمه عَجَبٌ، صفت انسان خودبین (که خود را بزرگتر از دیگران می بیند) از همین ریشه است. بعضی عنوان کرده اند که: عَجَبٌ یک اصل دارد و آن حالتی است که از دیدن یک شیء که خارج از جریان عادی و طبیعی است برای انسان حاصل می شود و به این حالت تعجب گویند (*التحقیق فی کلمات القرآن*، ۳۵۱۸).

قرآن کریم از زبان جنیان به وصف عَجَبٌ توصیف شده است. پس از استماع تلاوت آن، نزد همنوعان خود قرآن را عَجَبٌ معرفی کردند. این آیه (که در بالا ذکر شده) حاکی از شگفتی زیاد جنیان از چنین کلامی است که مثل و مانند نداشته است.

در وجه توصیف قرآن به عجب تعبیرات گوناگونی از سوی

در زیارت رجبیه سلام بر او وارد گردیده است (...السَّلَامُ عَلَی عُمَانَ بْنِ قَرْوَةَ الْغِفَارِيِّ...) آیت الله خوئی نام او را در کتاب *معجم رجال الحديث* ضبط کرده و او را از شهداء کربلا دانسته و اضافه کرده: اُسْتُشْهِدَ بَيْنَ يَدَيِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَ وَقَعَ التَّسْلِيمُ عَلَيْهِ فِي الزِّيَارَةِ الرَّجَبِيَّةِ = در پیشگاه امام (ع) به شهادت رسید و در زیارت رجبیه به او سلام داده شده است.

منابع: *انصار الحسين*، ۱۰۲؛ *بحار الانوار*، ۳۲۰/۱۰۱؛

*فرسان البيجا*، ۲۶۲/۱؛ *کربلا فی حاضرها و ماضيها*؛ *معجم رجال الحديث*، عبدالحسين شهیدی صالحی ۱۲۵/۱۱.

عثمان بن مظعون، ابو السائب عثمان بن مظعون بن

حبيب بن وهب جُمَحِي، از بزرگان صحابه و برادر رضاعی پیامبر (ص). وی بعد از سیزده تن به اسلام گروید، و از بیم آزارهای مشرکین با پرسش سائب به حبشه هجرت کرد، سپس به مکه باز آمد و بار دیگر به مدینه هجرت نمود، و در سال دوم یا سوم هجرت وفات یافت او اولین نفر از مهاجرین بود که در بقیع غَزَقَد دفن شد. عثمان بن مظعون از مردان عابد و زاهد بود که ترک دنیا کرد و لذتها را بر خود تحریم نمود و از همسر خود کناره گرفت، اما پیامبر (ص) او را نهی کرد و فرمود: ای عثمان! خداوند مرا به رهنایت نرستاده، و در حقیقت بهترین آیین نزد خداوند همان روش خَيفِ آسان است. از روایات خاصه و عامه به دست می آید که وی مورد عنایت پیامبر (ص) بوده است، چنان که نقل کرده اند که بعد از وفاتش او را بوسیدند و درباره اش فرمودند: او خدا و رسول را دوست می داشت و بر قبر او سنگی را به عنوان نشانه نصب کردند، و هنگامی که ابراهیم فرزند پیامبر (ص) درگذشت، خطاب به او فرمودند: خداوند تو را به سلف صالح، عثمان بن مظعون ملحق سازد. مشابه همین جمله را در موقع دفن رُفَيْهَ نیز اظهار داشتند. همچنین عثمان بن مظعون مورد توجه خاص امیر مؤمنان علی (ع) بود، به طوری که یکی از فرزندان خود را به یاد او عثمان نام نهادند، چنان که در زیارت ناحیه مقدسه در سلام بر شهدای کربلا آمده است: السَّلَامُ عَلَی عُمَانَ بْنِ امِيرِ الْمُؤْمِنِينَ سَمِيٍّ عُمَانَ بْنِ مَطْعُونٍ. سعد بن مسعود و عبدالله بن جابر از او حدیث گرفته اند.

منابع: *الکافی*، ۳/باب المسالة فی القبر، حدیث ۱۸؛ *من*

*لا یحضره الفقیه*، ۱/باب المس، حدیث ۴۵۳؛ *تهذیب الاحکام*، ۱۹۰/۴؛ *جامع*

*الرواة*، ۵۳۶/۱؛ *الاصابة*، ۲۲۵/۴؛ *اسالغابة*، ۵۹۸/۳؛ *سیر اعلام النبلاء*، ۹۹/۳؛

*بحار الانوار*، ۲۶۶/۲۲؛ *تنقیح المقال*، ۲۴۹/۲؛ *معجم رجال الحديث*،

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MADDE YAYIMLANDIKTAN  
SONRA CELEN DOKÜMAN

دایرة المعارف تشیع، جلد یازدهم، تهران: مؤسسه انتشارات حکمت، ۱۳۹۱، ISAM DN. 257995

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Tarihul-Medinetil-Minevve, 199.

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D.B. 3977-1

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Beṣṣat, Delā'il, c. 7, Index, s. 163

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297.45  
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953.2-ŞEB.K.

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\* عثمان بن مظعون \*

\* زيارَةُ النبيِّ صلِّ له وهوَّ عليَّ  
فِرَاشٍ مَوْتِهِ -

بخ - ك ٢٣ ب ٣؛ ك ٥٢ ب ٣٠؛  
ك ٦٣ ب ٤٦؛

ك ٩١ ب ١٣ و ٢٧ ق

عد - ج ٣ ق ١ ص ٢٨٨ ق

حم - سادس ص ٤٣ و ٥٥ و ٦٠ ق  
ط - ح ١٤١٥

\* تَحْرِيقُ الخَدِّ عليَّ نَفْسِهِ فِي

الجاهليَّة

عد - ج ٣ ق ١ ص ٢٨٦ ق

\* شِدَّةُ حَيَاتِهِ -

عد - ج ٣ ق ١ ص ٢٨٧ ق

\* زُهْدُهُ وَنَفْسُهُ -

عد - ج ٣ ق ١ ص ٢٨٧ ق

حم - أول ص ١٧٥ و ١٧٦ و ١٨٣

سادس ص ١٠٦ و ٢٢٦

و ٢٦٨

\* اسْتِئْذَانُهُ النَّبِيَّ صلِّ فِي خِصَاءِ

نَفْسِهِ -

عد - ج ٣ ق ١ ص ٢٨٨ ق

\* هُوَ أَوَّلُ مَنْ دُفِنَ بِالْبَيْتِ -

عد - ج ٣ ق ١ ص ٢٨٩ ق

04 EKİM 1996

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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

# COMPANIONS OF THE HOLY PROPHET (S.A.W.).

## PART II

RAFI AHMAD FIDAI

Osman bin Mazoon 31-40

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### ABU SAIB HAZRAT USMAN BIN MAZ 'OON (R.A.A.)

Abu Saib Hazrat Usman bin Mazoon bin Habib belonged to the clan of Banu Jamah of the Quraish tribe. He was a man of virtuous nature, so even in the days of ignorance he would avoid meaningless amusements. He did never like the evils which had polluted the whole of Arabia before Islam. During the days of Ignorance even the children of the Arabs would drink wine, but Hazrat Usman hated it even in those days of universal drinking. He would say:

"Liquor makes man stupid. He loses his discretionary powers and cannot distinguish even his own mother and sister. Such a man becomes a laughing stock. Then why a sensible gentleman should touch such a nasty thing?"

It was impossible for a man like Hazrat Usman-bin Mazoon to remain indifferent when the Holy Prophet (S.A.W.) called the people towards the Path of Allah. He accepted Islam just after thirteen persons had entered into its fold. One day, he, together with Hazrat Abu Obaidah bin Jarrah, Hazrat Abdur Rahman bin Auf, Hazrat Obaidah bin Haris and Hazrat Abu Salmah bin Asad (R.A.A.) came to the Holy Prophet (S.A.W.) and accepted Islam and as a result he too like others had to face the tyrannical behaviour of the Quraish. In the 5th, year of Prophethood, when the situation became unbearable, the Holy Prophet (S.A.W.) advised the Muslims to migrate to Habsha and stay there as long as Allah creates a better situation. According to this advice of the Holy Prophet (S A.W.) fifteen Muslims (eleven

males and four females) started for Habsha, Hazrat Usman bin Mazoon (R.A.A.) was one of them. In this caravan there were also Hazrat Usman-bin-Affan, Hazrat Zubair-bin-Awam, Hazrat Abdur Rahman-bin-Auf and Hazrat Mus'ab bin Umair (R.A.A.). Hazrat Usman-bin-Mazoon (R.A.A.) was chosen as the chief of the caravan. Reaching the port of Shuaibia they got a mercantile ship and they were safely on board. In the meantime the Quraish being aware of their departure, followed them but in vain, as the ship had already started when the people of Quraish reached the port to arrest them.

In Habsha they began to pass life peacefully. Najashi, the King of Habsha was very kind to them. But after three months a rumour was heard in Habsha that all the idolators of Mecca were converted to Islam or at least a pact had been concluded between the Holy Prophet (S.A.W.) and Quraish and no hostility of the Quraish existed against the Holy Prophet (S.A.W) and the Muslims. This rumour pleased the Muslims too much and they started for Mecca. But while on the way it was known that the good news was nothing but a baseless rumour. Now the Muslims were at a loss to know what to do. They, however, resolved to come back to their native land and take shelter with their relatives who had not yet accepted Islam. So they all came back to Mecca and took shelter with their respective relatives. Hazrat Usman bin Mazoon came under the protection of Waleed bin Moghira, the Chief of Banu Makhzum (and father of Hazrat Khalid bin Waleed). Under the protection of Waleed, Hazrat Usman bin Mazoon was quite safe but the Holy Prophet (S.A.W.) and the other Muslims were exposed to the hostility of the Quraish. It was a very painful situation for Hazrat Usman. He would see that the Holy Prophet and the other Muslims were subjected to the cruelties of the Quraish so he would feel ahamed. He would think, "What a pity ! My Lord, the Prophet and Muslim brothers are treated mercilessly and I am enjoying life without any trouble. This is nothing but selfishness and I cannot tolerate this."

عق - Şevkanî, Derrûs-  
Şehâbe Fî Menâkibi'l-  
Karâbe fi ve's-Sahabe  
Tahk. Hüseyin b. Abdullâh  
el-Umerî, Dimeşk,  
١٩٥٤ / ١٩٨٤.

Osman b. Mazlum

## ٤١ | عثمان بن مظعون بن حبيب الجمحي

أبو السائب

(ت ٢ هـ / ٦٢٣ م)

صحابي أسلم بعد ١٣ رجلاً ، وهاجر المهجرتين إلى الحبشة ، وكان ممن حَرَّمَ الخمر على نفسه قبل تحريمها ، وهو أول من مات من المهاجرين بالمدينة بعد رجوعه من بدر ، وقبَّله النبي ﷺ وهو ميت ، وكان يزوره ودفن إلى جنبه ولده إبراهيم .

طبقات ابن سعد : ٣ / ٣٩٢ ، طبقات خليفة : ١ / ٥٦ ، تاريخ خليفة : ٦٥ ، البخاري « الكبير » : ٦ / ٢١٠ ، حلية الأولياء : ١ / ١٠٢ ، الاستيعاب : ٣ / ١٠٥٢ ، أسد الغابة : ٢ / ٥٩٨ ، تهذيب الأسماء واللغات : ١ / ٢٣٥ ، العبر : ١ / ٤ ، سير النبلاء : ١ / ١٥٢ ، مجمع الزوائد : ٩ / ٣٠٢ ، العقد الثمين : ٦ / ٤٩ ، الإصابة رقم ٥٥٥٠ ، كنز العمال : ١١ / ٧٢٧ و ١٣ / ٥٢٥ ، شذرات الذهب : ١ / ٩ .

عق - Serüanî, Derrâ's -  
Schâbe Fi Menâkibi'l-  
Karâbeti ve's - Sahâbe  
(Tahk. Husayn b. Abdullah,  
el-Umerî), Dimeşk  
1904 / 1984.

« الحَقِي بِسَلْفِنَا الصَّالِحِ عَثْمَانَ بْنِ مَطْعُونٍ » .  
وفي إسناده صالح المرِّي وهو ضعيف .

(٥) وأخرج ( الطبراني ) في ( الكبير ) بإسناد فيه جهال

- عليه السلام - دخل على عثمان بن مظعون يوم مات فأخنى عليه ، ثم رفع رأسه ، فرأوه يبكي ، ثم أخنى عليه الثالثة ، ثم رفع رأسه وله شهيق ( فَعَرَفُوا أَنَّهُ قَدْ مَاتَ ) ، فَبَكَى الْقَوْمُ ، فقال النبي عليه السلام - :

« مَهْ ! إِنَّمَا هَذَا مِنَ الشَّيْطَانِ ، فَاسْتَغْفِرُوا اللَّهَ » ، ثم قال : « أَذْهَبَ عَنْكَ أَبَا السَّائِبِ ، فَلَقَدْ خَرَجْتَ وَلَمْ تَتَلَبَّسْ مِنْهَا بِشَيْءٍ » .

(٦) وأخرج ( ابن سعد ) عن سعد بن مسعود ، وعمار بن غراب اليحصبي ، عنه عليه السلام - أنه قال :

« إِنَّ ابْنَ مَطْعُونٍ لَحَيِّي سَيِّئٌ » .

☆ ☆ ☆

(٥) عنه - أيضاً - : ٢٠٢ - ٢٠٢ / ١ : عن عمر بن عبد العزيز بن مقلان عن أبيه ، وقال : ( لم أعرفها ، وبقية رجاله ثقات ) .

والخبر ينص في الاستيعاب : ١٠٥٥ / ٢ : والحلية : ١٠٥ / ١ : وفيها العبارة التي بين القوسين : ( فعرفوا أنه يبكي فبَكَى الْقَوْمُ ) .

(٦) عن ( كنز العمال ) رقم ٣٣٦٠٩ ، وهو عند ( ابن سعد ) : ٣٩٤ / ٢ : منها من حديث أوله قول عثمان بن مظعون للنبي : إنه يَسْتَحْيِي وَيَكْزُرُ أَنْ تَرَى لِمَرْأَتِهِ عَوْرَتَهُ ، فقال له النبي - عليه السلام : « إِنَّ اللَّهَ جَمَلَهَا لَكَ لِإِسَابِ ... » ولما ذهب ابن مظعون قال - عليه السلام - ... الحديث .

Osman b. Mar'ûn

## ٤١ | مناقبُ عثمان بن مظعون

رَضِيَ اللَّهُ عَنْهُ

(١) أخرج ( الطبراني ) في ( الكبير ) بإسناد رجاله ثقات عن الأسود بن سريع ،

قال :

لما مات عثمان بن مظعون أشفق المسلمون عليه ، فلما مات إبراهيم بن رسول الله

- عليه السلام - قال - عليه السلام - : « الْحَقُّ بِسَلْفِنَا الصَّالِحِ عَثْمَانَ بْنِ مَطْعُونٍ » .

(٢) وأخرج ( الطبراني ) في ( الكبير ) و ( الأوسط ) بإسناد ضعيف عن ابن عمر أن

النبي - عليه السلام - كان إذا مات ميت ، قال : « قَدَمُوهُ عَلَيَّ قَرِطِينًا ، نِعْمَ الْقَرِطُ لِأُمَّتِي عَثْمَانَ بْنِ مَطْعُونٍ » .

(٣) وأخرج ( الطبراني ) في ( الكبير ) بإسناد رجاله ثقات و ( الحاكم ) في

( المستدرک ) عن ابن عباس ، قال :

لما ماتت رُقِيَّةُ بنت رسول الله - عليه السلام - ، قال - عليه السلام - : « الْحَقِي بِسَلْفِنَا [ الْحَيْرِ ]

عثمان بن مظعون » .

(٤) وأخرجه ( الطبراني ) في ( الأوسط ) من حديث أنس بلفظ :

(١) عن ( مجمع الزوائد ) بلفظه : ٣٠٢ / ١ ، وقال : رجاله ثقات وهو في ( الكبير ) : ٢٦٢ / ١ رقم ٨٢٧ .

(٢) عنه أيضاً - ٣٠٢ / ١ .

(٣) عن ( كنز العمال ) ( عنهما ) : ١١ / ١١٠٨ برقم ٣٣٦٠٨ وفيه : ( زينب ) مكان ( رُقِيَّة ) وكذا في ( المستدرک ) : ١٩٠ / ٣ ، و ( أحمد ) : ١١ / ٢٣٧ - ٢٣٨ والاستيعاب : ١٠٥٤ / ٢ . أما ابن سعد : ٢ / ٢٩٨ الذي ساق الخبر والحديث كما هو عند ( أحمد ) ذكر أنه ( لما ماتت ، قال يزيد : زينب بنت رسول الله - عليه السلام ) وقال عفان : رُقِيَّةُ بنت رسول الله - عليه السلام ، وقال سُلَيْمَانُ بن حرب : ابنةُ لرسول الله - عليه السلام قال رسول الله : « الحقي بسلفنا ... » ، وقال في ( الحلية ) : ١٠٥ / ١ : ( رُقِيَّة ) .

(٤) عن ( مجمع الزوائد ) : ٣٠٢ / ١ .



he was still well enough at 63 to father a child by a concubine, his son ‘Isā being born posthumously in 1817.

The Shehu's own family was large. He had 37 children by a total of 13 wives (including at least one concubine); one of his sons had 63 children, a son-in-law 48. He insisted on his wives being in purdah (which was unusual at the time), and he educated his daughters to become major poets in their own right. He wrote in verse about the proper behaviour of a husband to his wives, and he was concerned with the sexual morality of Fulbe women, describing graphically the provocativeness of their dress and manner. His preaching depicted powerfully the terrors of hell-fire and the need to avoid the sins that make "a Muslim in the morning become a pagan by the evening". His work, filled with detailed practical advice, has a strongly moral dimension which is often overshadowed by the emphasis on his political success.

The Shehu called upon his Fulbe supporters to intermarry and thus break down their divisive clan-nishness and concern for social hierarchy. Himself a Torodo and a descendant of migrants from the Senegal valley, the Shehu traced his origin back to Arabs (and Jews, according to his brother; the claim to descent from the Prophet was only made after his death). His family did not identify themselves as "Blacks" (*al-Sūdān*); rather, they were the rulers for these *Sūdān* and felt it their task to establish for them a truly Islamic *umma*; a *Sūdānī* was appointed muezzin to the new community, in the manner of the Prophet Muḥammad.

On his death, the Shehu was buried (as was the custom) in his house, which by the 1850s had become the focus for the *Yan Taru*, an association of Muslim women who made regular visits to his grave. This was part of a concerted attempt by the Sokoto leadership to link the *Ḳādiriyya* with the Shehu and resist the growing success of the *Tidjāniyya* [*q.v.*] in attracting converts, hence the translations made into Hausa of the Shehu's poetry as well as the composition of books about the *ḡihād* and the Shehu's life. In the 20th century, the focus of attention has shifted somewhat away from the Shehu and on to his son, Muḥammad Bello, as the role model for the politically able. In particular, the Premier of Nigeria's Northern Region added "Bello" to his name and used to pray publicly at Bello's tomb in Wurno; and it is Bello's house that has remained the caliphal palace in Sokoto. Nonetheless, the Shehu's house is preserved and is still visited, particularly by the old; but responsibility for developing a modern *Ḳādirī ṭarīqa* for northern Nigeria has since passed from the *Shaykh*'s heirs in Sokoto. Several of his books, however, remain in print and are widely sold in rural markets, while his songs can be heard even today far beyond the boundaries of Sokoto.

*Bibliography*: D.M. Last, *The Sokoto Caliphate*, London 1967; M. Hiskett, *The Sword of Truth. The life and times of the Shehu Usuman dan Fodio*, New York 1973; F.H. ElMasri (ed. and tr.), *‘Uthmān ibn Fūdī. Bayān wuḡūb al-ḡidjira ‘alā ‘l-‘ibād*, Cairo 1978; Ibraheem Sulāiman, *A revolution in history, the jihad of Usman dan Fodio*, London and New York 1986; Jean Boyd, *The Caliph's sister. Nana Asma'u, 1793-1865, teacher, poet and Islamic leader*, London 1989; U.F. Malumfashi, *Divergence of opinion in the law of Islam. Being editing, translation and analysis of Shaykh ‘Uthmān b. Fūdī's Najm al-ikhwān yahtadūna bihi bi-idhn Allāh fī umūr al-zamān*, Ph.D. thesis, Bayero University 1989; J. Hunwick, *Arabic literature of Africa*, ii, *The writings of Central Sudanic Africa*, Leiden 1995. (D.M. LAST)

**‘UTHMĀN B. MARZŪḲ** B. ḤUMAYD B. SALĀMA AL-ḲURASHĪ, ABŪ ‘AMR (d. 564/1169), Ḥanbalī jurist and mystic, known as IBN MARZŪḲ. He studied with Ibn al-Ḥanbalī (d. 536/1141, not "Ibn al-Djīlī", as in Ibn Radjab, i, 306) at Damascus, though whether he was born there is not clear; he is also said to have met ‘Abd al-Ḳādir al-Djīlānī [*q.v.*] and to have held him in high esteem. He lived mainly in Egypt and died there, aged over seventy years old. Only one work of his seems to be mentioned, an abridgement of Abū Nu‘aym's *Hilyat al-awliyā‘*, which bears the same title as Ibn al-Djawzī's abridgement of the same work, *Safwat al-safwa (Kashf al-zunūn*, Istanbul 1941-3, ii, col. 1080). Several short mystical-paraenetic discourses are quoted by Ibn Radjab. He appears to have acquired an odour of sanctity early on, and a number of miracles (*karāmāt*), especially referring to the flooding of the Nile, are attributed to him (Ibn Radjab, 307, ult.-308, l. 9, and R. Gramlich, *Die Wunder der Freunde Gottes*, Wiesbaden 1987, index s.n. "‘Uthmān b. Marzūq al-Quraṣī").

Ibn MarzūḲ is said to have voiced an extreme Ḥanbalī position in saying that the faith and the works of man are uncreated (*ghayr makhluq, kadīm*, see Ibn Radjab, 309-10, and cf. J. van Ess, *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra*, Berlin 1991-7, iv, 578), for which he was taken to task by Ibn Taymiyya (Ibn Radjab, 310-11, and Ibn Taymiyya, *Madḡimū‘ al-faṭāwā*, vii, 680 ff., quoted after van Ess). Actually, it is Ibn MarzūḲ's followers whom Ibn Taymiyya mainly attacks as imputing opinions to their *shaykh* which he probably did not hold. Indeed, Ibn MarzūḲ's own formulation, quoted by Ibn Radjab from an unnamed book on *uṣūl al-dīn*, is more sophisticated: "Faith is uncreated in its words (i.e. the creed) as well as in its works; the movements of man are certainly created, but the eternal looms (*yazhar*) in them, just as the speech [of God] looms in the utterances of man [when reciting the *Ḳur‘ān*]." Whether Ibn Taymiyya also accused his followers of having turned him into a "saint", as Jacqueline Chabbi alleges, basing herself on the same passages in Ibn Radjab, is far from certain (for mentions of Ibn MarzūḲ, see her *‘Abd al-Ḳādir al-Djīlānī*, in *SI*, xxxviii [1973], 80, 85).

Ibn MarzūḲ's son, Sa‘d, continued in the vein of his father as a Ḥanbalī mystic (see the article on him in Ibn Radjab, i, 384-87).

‘Uthmān b. MarzūḲ should not be confused with another Ḥanbalī mystic by the name of Ibn MarzūḲ, sc. Abū ‘l-Ḳhayr ‘Abd Allāh (d. 507/1113), a disciple of ‘Abd Allāh Anṣārī (see S. Laugier de Beaurecueil, O.P., *Khawāḡja ‘Abdullāh Anṣārī*, Beirut 1965 120).

*Bibliography*: Ibn Radjab, *al-Dhawl ‘alā Ṭabaḡāt al-Ḥanābila*, ed. M.H. al-Fikī, Cairo 1372/1952-3, i, 306-11; Ibn Mufliḡ, *al-Maḡsid al-arṣṡad*, ed. ‘A.b.S. al-‘Uthaymīn, 3 vols. Riyāḡ 1410/1990, ii, 200-1 (= an abridgment of Ibn Radjab) with further bibl. refs. to later Ḥanbalī *ṭabaḡāt* by the editor; Ziriklī, ‘Beirut 1979, iv, 214; Kaḡḡāla vi, 270-1.

(W.P. HEINRICH)

**‘UTHMĀN B. MAZ‘ŪN** B. ḤABĪB, ABU ‘L-SĀ‘IB, of the *Ḳuraysh* clan of *Djumaḡ*, one of the earliest Companions of Muḥammad, the thirteenth man to adopt Islam and brother-in-law of the second caliph ‘Umar b. al-Ḳhaṭṭāb. He took part in the *ḡidjira* to Abyssinia, returned, like some other refugees, on the false news of a reconciliation between Muḥammad and his pagan enemies, and became for some time the client of al-Walīd b. al-Mughīra. Soon he renounced this privilege, because he preferred to bear his share in the insults offered to his co-religionists

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