

لَا إِلَهَ إِلَّا اللَّهُ

Love & Hate for God's Sake



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The terms *cussing* - "sabb" (سب), *swearing* - "shatam" (شطم) and *malediction* - "la'n" (لعن), in their truest forms, represent the totality of enmity, and the appreciation of these terms [and their usage] has been present right from the initial stages of human existence and historically speaking, there have been individuals who in order to show their enmity in regards to the events which transpired in the past, or individuals who lived a long time ago who have demonstrated these terms vividly in their lives.

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Summary

The terms *cussing* - “*sabb*” (سَبَّ), *swearing* - “*shatam*” (شَطَمَ), and *malediction* - “*la‘n*” (لَعَنَ), in their truest forms, represent the totality of enmity, and the appreciation of these terms [and their usage] has been present right from the initial stages of human existence and historically speaking, there have been individuals, who in order to show their enmity in regards to events which transpired in the past, or individuals who lived in long-ago times, who have demonstrated these terms vividly in their lives.

Even after the introduction of Islām, the usage and real-world practice of these terms was common and there were some individuals, who in order to express their aversion and detestation for the acts of others resorted to *cussing* - “*sabb*” (سَبَّ) and *malediction* - “*la‘n*” (لَعَنَ). As these practices were commonplace, it is important for us to analyse these terms from an Islāmic perspective and to carry out an in-depth investigation into them.

In this article, what we seek to do through our study is to explore the phenomenon of *cussing* and *malediction* and its status from the Islāmic point of view by delving into the relevant sources: the Qur’ān, the Prophetic traditions (*aḥādīth*) and the conduct of the Muslims. In addition, through reviewing the historical evidences and by means of a psychological analysis, we will seek to prove that *cussing* - “*sabb*” (سَبَّ) and *swearing* - “*shatam*” (شَطَمَ) are absolutely forbidden (*ḥarām*) in the sacred teachings of Islām; however as for *malediction* - “*la‘n*” (لَعَنَ), it is something which is essential from the societal point of view. We will see how the permissibility of *malediction* - “*la‘n*” (لَعَنَ) is something which all of the Muslim scholars agree upon and that what we see today from the Wahhabi sect and those who follow this particular group which has

become prevalent in the world in which they categorize *malediction* alongside *cussing* and *swearing* and claim that all of these go against the teachings of Islām, is nothing other than baseless and futile claims which lack any form of evidence.

◎ Introduction

The stances of love and hate are two extremely powerful forces within a person which can be a source of great benefit for the society on a whole and an individual on his own, and it is for this reason that Islām has placed a lot of attention on them, such that the Noble Prophet of Islām ﷺ has been quoted as saying:

هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَالْبُغْضُ

“Is true faith anything other than love and hate?!”¹

Being endowed with the power of love and adoration and manifesting these traits vis-à-vis the person who is acting with goodness is the actual show of love of a person towards good itself; and this stance towards love is a cherished guide to assist a person in reaching towards perfection and spiritual happiness.

In the same vein, taking a stand and expressing abhorrence and aversion towards individuals who have sunk to the lowest levels of depravity in which they have permitted themselves to commit the most heinous of atrocities and reach the bottom levels of baseness, is in reality, the explicit confirmation of aversion to wickedness itself and keeping away from everything which will distance a person from God Almighty.

The noble companions who lived during the time of Prophet Muḥammad ﷺ, were fully aware of the life of the Noble Messenger ﷺ and in addition, because they possessed a special status, they managed to gain the attention of all of the believers – even though all of the companions were not at the same [spiritual] level. Some of them were not able to remain firm on the path of true faith and some of them

¹ *Bihār al-anwār*, vol. 66, pg. 241

even ended up drifting away entirely from the path which they had chosen during the life-time of the Prophet ﷺ. It is due to this fact that today, it is necessary that those who brought about true faith during the life-time of the Messenger of God ﷺ and remained on the straight path until the end [of their lives] and the individuals who were led astray while traversing the straight path and performed actions which went against the ways of the Noble Prophet ﷺ and transgressed his commandments – need to be understood and distinguished from one another.

In regards to the first group, we must show love and affection; while in regards to the second group and their base actions, we must display our disgust and distance ourselves from their un-ethical deeds.

Therefore, according to the habit of God in the Qurʾān, the Muslims must invoke the *malediction* of God and must seek aversion from that group whose atrocities and opposition to the orders and dictates of the Noble Prophet ﷺ reached such a critical level that it resulted in the misguidance of many other individuals.

Meanings of *cussing (sabb)* and *malediction (laʿn)* and their differences

There is a difference between *malediction* and *cussing*. In Islām, *cussing* is forbidden (*ḥarām*); and in the books of lexicon, “*sabb*” is defined as cussing and the usage of profanities.²

Al-Zubaydī has stated: “*As-sabb* is [defined] as cussing.”³

Ibne Mandhūr has stated that: “*Al-Shaṭam* means offensive speech and there is no requirement that in such speech, defamation occurs.”⁴

² *Ṣiḥāh fīl luḡha*, vol. 1, pg. 299

³ *Tāj al-ʿUrūs*, vol. 2, pg. 63: السب: الشتم

⁴ *Lisān al-ʿArab*, vol. 12, pg. 318, قبيح الكلام وليس فيه قذف، الشتم: قبيح الكلام وليس فيه قذف

Al-Ṭurayhī has stated: “*al-Shaṭam* means to describe something such as to show a deficiency within it.”⁵

Islām has prohibited the acts of *cussing* and the use of vulgar language just as God, the Most High, has stated:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ...﴾

“Do not cuss those whom they invoke besides God, lest they should abuse God out of hostility, without any knowledge...”⁶

The Noble Prophet of Islām ﷺ was very strong in his words in condemning this practice and has stated: “Cussing and usage of vulgar language towards a Muslim is a sin.”⁷

During the battle of Ṣiffīn, when the Commander of the Faithful ‘Alī b. Abī Ṭālib ؑ was informed that some of his companions were using bad language in regards to the people of the Levant (*Shām*), he addressed them by saying: “I dislike that you start to verbally abuse them (using vulgar language), but if you describe their deeds and recount their situations (their actions) that would be a better mode of speaking and a more convincing way of arguing [with others about how these people are].”⁸

In addition, Imām Ja‘far as-Ṣādiq ؑ has stated: “The cussing of a believer [by another believer] is like the one who has thrown himself into perdition.”⁹

Therefore, *cussing* is definitely recognized as something which is expressly forbidden (*ḥarām*) in Islām and any sane and rational person

⁵ *Majma‘ al-bahrayn*, vol. 12, pg. 70

⁶ *Al-Qur‘ān*, Sūratul An‘ām (6), verse 108

⁷ *Ṣaḥīḥ al-bukhārī*, vol. 1, pg. 52; *Al-Kāfī*, vol. 2, pg. 360 [سبَابُ الْمُسْلِمِ فَسُوقٌ]

⁸ *Nahj al-balāgha*, pg. 323 [إِنِّي أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبَائِينَ وَلَكِنَّكُمْ لَوْ وَصَفْتُمْ أَعْمَالَهُمْ وَذَكَرْتُمْ حَالَهُمْ، كَانَ أَصَوَّبَ فِي [الْقَوْلِ وَأَبْلَغَ فِي الْعُدْرِ]

⁹ *Wasā’il ash-shī‘a*, vol. 12, pg. 298 [سبَابُ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ]

will be sure to refrain from such actions; however as for evoking *malediction*, this is something other than *cussing* and its meaning is to “distance oneself towards something good.”

Al-Jawharī has stated: “*Al-La‘n* is to drive way and to distance one’s self away [from evil and going towards] good.”¹⁰

In addition, malediction has also been defined as displaying an aversion towards an individual’s despicable actions.

Rāghib al-Iṣḥānī has stated that: “Malediction means the rejection and distancing of oneself [from something] - angrily. If malediction is practiced by God, then its meaning is that in the next life, one will face the Divine retribution; while in the transient world, it means that the individual will be cut off from being able to accept the mercy [of God] and the Divine providence. If malediction is employed by an individual, then it means that one makes supplication and imprecation and entreats [God] to bring about damage to the person whom one is praying against.”¹¹

Therefore, malediction means to distance one’s self from the despicable actions of an individual and to pray that he is detached from the mercy of God.

Perhaps the best way to phrase this word is to state that it ultimately means: “May God never forgive you.” For example, in some instances it may be said of an individual: “May God never forgive that person whose actions led to the killing of countless innocent people” - this is malediction.

Such phrases can never be considered to be positive or in a person’s benefit [although one is praying “for” someone else]; rather, the supplication against a person (imprecation) is due to the fact that one

¹⁰ *Ṣiḥāḥ al-Jawharī*, vol. 6, pg. 2196; *Lisān al-‘Arab*, vol. 13, pg. 387 [اللعن، الطرد والابعاد من الخير]

¹¹ *Al-Mufradāt* of Rāghib, vol. 2, pg. 339

has committed a contemptible action, and therefore when a person says: "O God! Remove your mercy from such and such person," what we mean is that we are asking God to leave that person alone on his own and not forgive him for his evil actions.

Malediction in the Qur'an

In the Noble Qur'an, God, the Most High has expressed [His] malediction and [His] imprecation on various groups of individuals and this in itself is evidence of it being permissible to use this word.

Therefore, although we see that the usage of *cussing* has been prohibited in the Qur'an, however there are many instances in which *malediction* has been used.

Examples of *Malediction* in the Qur'an

By referring to the verses of the Noble Qur'an, we can deduce that God, the Most High, has expressed [His] malediction upon certain individuals and also upon certain groups of people – the following are some examples:

1. *Satan:*

﴿وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ﴾

"...and indeed **My malediction** will be on you until the Day of Retribution."¹²

2. *Belligerent disbelievers:*

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا﴾

"Indeed God has **applied malediction** upon the faithless and prepared for them a blaze..."¹³

¹² Al-Qur'an, Sūrat Şwad (38), verse 78

3. Certain individuals from amongst the Tribes of Israel [Offspring of Prophet Jacob] – those key individuals who did not believe in the prophets which God sent to them and remained as non-believers:

﴿لَعْنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَيْتُمْ وَكَانُوا يَعْتَدُونَ﴾

“The faithless among the Children of Israel **were** *maledicted* on the tongue of David and Jesus, son of Mary. That is because they would disobey [the commandments] and used to commit transgression.”¹⁴

4. Oppressors:

﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

“Look! The **curse** (removal of the mercy) of God is upon the wrongdoers”¹⁵

5. Liars:

﴿وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾

“...and a fifth [oath] that God’s **malediction** shall be upon him if he were lying.”¹⁶

6. Those who hurt Prophet Muhammad ﷺ:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ﴾

“Indeed those who torment God and His Apostle are **cursed** (removed from mercy) by God in the world and in the Hereafter...”¹⁷

¹³ Al-Qur’ān, Sūratul Ahzāb (33), verse 64

¹⁴ Al-Qur’ān, Sūratul Mā’idah (5), verse 78

¹⁵ Al-Qur’ān, Sūrat Hūd (11), verse 18

¹⁶ Al-Qur’ān, Sūratul Nūr (24), verse 7

¹⁷ Al-Qur’ān, Sūratul Ahzāb (33), verse 57

7. Those who falsely accuse women of illicit sexual improprieties:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْعَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَ
الْآخِرَةِ﴾

“Indeed those who accuse honourable and unwary faithful women shall be **cursed** in this world and the Hereafter...”¹⁸

8. Those who kill innocent believers:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

“Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; God shall be wrathful to him and **maledict against him** and He will prepare for him a great punishment.”¹⁹

9. Hypocrites:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ
حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ﴾

“God has promised the hypocrites, men and women, and the faithless - the Fire of Hell, to remain in it [forever]. That suffices them. God has evoked **malediction upon them**, and there is a lasting punishment for them.”²⁰

10. Those who spread corruption and also sever their family ties:

¹⁸ Al-Qur’ān, Sūratul Nūr (24), verse 23

¹⁹ Al-Qur’ān, Sūratul Nisā’ (4), verse 93

²⁰ Al-Qur’ān, Sūratul Tawbah (9), verse 68

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ﴾

“May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations? They are the ones upon whom God has evoked **malediction** upon, so He made them deaf, and blinded their sight.”²¹

Malediction upon specific companions in the Qur'an

Just as was previously explained, the Noble Qur'an has itself imprecated against someone groups of individuals who possessed certain negative traits, and by applying the general imprecations mentioned in these verses into specific historical examples, we see that the words of the Qur'an fit some of the companions of the Prophet ﷺ; however in other instances, there are clear verses of specific companions who have been imprecated against. One such verse of the Qur'an is the following:

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا
فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا
طُغْيَانًا كَبِيرًا﴾

“When We said to you, ‘Indeed your Lord comprehends all humanity,’ We did not appoint the vision that We showed you except as a test for the people and the **tree cursed** in the Qur'an. We deter them, but it only increases them in great rebellion.”²²

In relation to the exegesis of this verse, the commentators of the Noble Qur'an have stated that the meaning of the “cursed tree” is the family tree and lineage of Ḥakam b. Abil 'Āṣ; and the meaning of the ‘vision’

²¹ Al-Qur'an, Sūrat Muḥammad (47), verse 22-23

²² Al-Qur'an, Sūratul Isrā' (17), verse 60

which was seen is the dream which the Noble Prophet ﷺ saw in which the children of Marwān b. Ḥakam were one by one, ascending his pulpit (*mimbar*).²³

Malediction in the words of Prophet Muhammad ﷺ

By referring to the Prophetic traditions, we notice that the Noble Prophet ﷺ used the term '*la'n*' and its derivatives many times – even using it specifically for some Muslims and even some of the companions - and in all of these instances, he did so due to their shameful actions.

Sometimes, the Noble Prophet ﷺ used the term (*la'n*) in a general meaning, such as when he stated: “The thief, the young man who comes out looking like a woman and also the woman whose appearance is that of a man, the person who slaughters an animal without taking the name of God, the person who imprecates against his own parents, the one who engages in the same actions as the people of Lot (Prophet Lūt) (homosexuality) and the one who takes bribes [are all those who have been distanced from the mercy of God]...”²⁴

The Prophet of Islām ﷺ has also been quoted as saying: “May God remove His mercy (*la'n*) from alcoholic drinks, the one who drinks alcohol, the one who serves alcohol, the seller, the purchaser and...”²⁵

The Prophet of Islām ﷺ has also said: “May God remove His mercy (*la'n*) from the one who takes usury, the one who gives usury, the one who writes [a contract based on usury] and the witnesses [who witness a transaction involving usury].”²⁶

²³ *Tafsīr* of Imam Fakhr ad-Dīn al-Rāzī, vol. 21, pg. 365

²⁴ *Al-Musnad* of Imam Aḥmad b. Hanbal, vol. 2, pg. 152-225

²⁵ *Sunan of Abī Dāwūd*, vol. 3, pg. 366; *Al-Musnad* of Imam Aḥmad b. Hanbal, vol. 1, pg. 316

²⁶ *Ibid.*, vol. 1, pg. 93

There are times in which the Noble Prophet ﷺ also mentioned specific individuals and made imprecation against them.

Sha'bi has narrated that: "While leaning against the Ka'bah, 'Abdullāh b. Zubayr stated: 'I take an oath by the Lord of this house that indeed the Messenger of God had imprecated against so and so and whosoever was born from his loins.'²⁷ In regards to whom it was that 'Abdullāh b. Zubayr was referring to, it has been mentioned by Ḥākim al-Nishābūrī in a tradition found in his *Mustadrak* that the person was Ḥakam b. 'Aṣ and his son.²⁸

In addition, Marwān and his father were also people who the Messenger of God ﷺ imprecated against. Ḥākim al-Nishābūrī has narrated a tradition found in his *Mustadrak* that states: "The Messenger of God imprecated against the father of Marwān even before Marwān was born."²⁹

On various occasions, the Messenger of God ﷺ imprecated against Abū Sufyān and Mu'āwiyah. 'Alī b. Aqmar has stated: "Along with a group of others, we asked 'Abdullāh b. 'Umar to share a saying of the Prophet with us to which he replied: 'While Abū Sufyān was on his steed and Mu'āwiyah and his brothers were in front and behind their father (Abū Sufyān) riding on their animals, the Prophet said the following (in regards to them): 'O God! Remove Your mercy from the one who is riding [on the animal] at the front, the one who is following him and the one who is behind him.' We asked him ['Abdullāh b. 'Umar]: 'You heard this directly from the Messenger of God?' He replied: 'Yes and if I lie, may both of my ears go deaf and my I lose my sight.'³⁰

²⁷ *Al-Musnad* of Imam Aḥmad b. Hanbal, vol. 4, pg. 5 [تَقَدَّ لَعَنَ رَسُولَ اللَّهِ فَلَدَانَا وَمَا وُلِدَ مِنْ صُلْبِهِ]

²⁸ *Mustadrak*, v. 4, pg. 528 [لَعَنَ رَسُولُ اللَّهِ الْحَكَمَ وَوَلَدَهُ]

²⁹ *Mustadrak*, v. 4, pg. 528 [رَسُولُ اللَّهِ لَعَنَ أَبَا مَرْوَانَ وَمَرْوَانَ فِي صُلْبِهِ]

³⁰ *Waqa'at al-siffin*, pg. 217 [أَللَّهُمَّ الْعَنِ الْقَائِدَ وَالسَّائِقَ وَالرَّاكِبَ، فَلَمَّا أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ؟ قَالَ نَعَمْ، وَإِلَّا فَصُمَّنَا أُذُنَيْ، كَمَا غَمِبْنَا عَيْنَيْ]

In another event, ‘Abdullāh b. ‘Umar said: “The Messenger of God ﷺ once imprecated in the following fashion during the Battle of Uḥud by saying: ‘O God! Remove Your mercy from Abū Sufyān...’³¹

In addition, Ibn Barrā’ has narrated from his father, Barrā’ b. ‘Āzib that Abū Sufyān, along with his son Mu‘āwiyah, came to the Messenger ﷺ, who said to them: “O God! Remove your mercy from the one who is following [Mu‘āwiyah] and the one whom he is following [Abū Sufyān]. O God! I leave ‘*al-Aqyas*’ to you [to deal with].’ Ibne Barrā’ asked his father, “Who is *al-Aqyas*?” The father replied, “This is Mu‘āwiyah.”³²

Malediction upon some companions by others

Through a historical analysis, we come to the conclusion that there were some companions of Prophet Muḥammad ﷺ who engaged in the act of invoking malediction against other companions.

In a letter which he wrote to Mu‘āwiyah, Muḥammad b. Abī Bakr (the son of Abū Bakr) mentioned that he (Mu‘āwiyah) and his father were both individuals who were imprecated against and the way in which Muḥammad b. Abī Bakr addressed him was as follows: “You are the imprecated and the son of the imprecated – both you and your father rose up in rebellion and insurrection against the Messenger of God ﷺ and both of you sought to extinguish the light of God.”³³

In regards to an individual named Na‘īmān or Nu‘mān, it has been mentioned that he was one who imbibed alcohol and was even given the legal punishment in Islām [for drinking alcohol] many times while

³¹ [اللَّهُمَّ الْعَنْ أَبَاسُفْيَانَ...] *Tafsīr of al-Ṭabarī*, vol. 7, pg. 200

³² اللَّهُمَّ الْعَنْ السَّابِقِ وَالْمَثْبُوعِ، اللَّهُمَّ عَلَيكَ [*Al-Ghadīr*, vol. 12, pg. 140; *Waqa‘at al-ṣiffīn*, pg. 218]
[بِالْأَفْقَيْسِ، قَالَ إِبْنُ الْبَرَاءِ لِأَبِيهِ: مَنْ الْأَفْقَيْسُ؟ قَالَ: مُعَاوِيَةَ]

³³ *Murūj al-dhahab*, vol. 1, pg. 352; *Ansāb al-ashrāf*, vol. 1, pg. 351; *Waqa‘at al-ṣiffīn*, vol. 1, pg. 119; *Sharh Nahj al-balāgha*, vol. 3, pg. 189 [أَنْتَ اللَّعِينُ بْنُ اللَّعِينِ، لَمْ تَزَلْ أَنْتَ وَ أَبُوكَ]
[تَبَغَيْتَانِ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَتَحِيَّاتِهِ) وَ تَجَاهَدَانِ فِي أَطْفَاءِ نُورِ اللَّهِ]

the Messenger of God ﷺ was present. It has been noted in the historical texts that: "Some of the companions said: 'May the malediction of God be upon him due to these excesses seen from him...'"³⁴

After a certain event which took place, Abū Mūsā al-Ash'arī said to 'Umrū 'Āṣ: "May the imprecation of God be upon you as your similitude is that of a dog; if you go towards him, he sticks out his tongue; and if you leave him alone, he still sticks out his tongue. Umrū 'Āṣ replied to him: 'May the imprecation of God be upon you and indeed your similitude is like the example of a donkey carrying a heavy weight upon itself!'"³⁵

In addition, even 'Umar b. al-Khaṭṭāb imprecated against Khālid b. Walīd when he killed Mālik b. Nuwayrah.³⁶

Finally, we see that 'Abdullāh b. 'Umar imprecated three times against his own son.³⁷

Some proofs of the Ahlus Sunnah opposing *malediction* of the companions

One of the most significant proofs from some of the Ahlus Sunnah in their rejection of malediction is their belief in defending the honour and integrity of all of the companions due to the fact that they consider

³⁴ *Ihyā al-ʿulūm al-dīn* of al-Ghazālī, vol. 3, pg. 162. This tradition has also been mentioned in the *Ṣaḥīh* of al-Bukhārī and *al-Istīʿāb* of Ibne 'Abd al-Barr. [فَقَالَ بَعْضُ]
[الصَّحَابَةِ: لَعَنَهُ اللَّهُ مَا أَكْثَرَ مَا يُؤْتِي بِهِ]

³⁵ *Uqd al-Farīd*, vol. 4, pg. 146; *The History of Ṭabarī*, vol. 3, pg. 313; *al-Kāmil* of Ibne Athīr, vol. 3, pg. 158; *Bidāyah wa Nihāyah*, vol. 7, pg. 248 [لَعَنَكَ اللَّهُ فَإِنَّ مَثَلَكَ كَمَثَلِ]
[الْكَلْبِ. إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ. قَالَ عُمَرُو: لَعَنَكَ اللَّهُ فَإِنَّ مَثَلَ الْجِمَارِ يَحْمِلُ أَشْقَارًا]

³⁶ *The History of Ṭabarī*, vol. 2, pg. 241 as narrated in the book, *Shīʿā Shināsī wa Pāsukh bi Shubuhāt*, pg. 594

³⁷ *Jāmi' al-bayān al-ʿilm wa faḍlhulu*, vol. 16, pg. 414, tradition 45174 as narrated in the book, *Shīʿā Shināsī wa Pāsukh bi Shubuhāt*, pg. 594

the companions as being the prime sources of Islāmic religious legislation alongside the *Qur'ān*, *Sunnah*, *Ijmā'* (consensus) and *ʿAql* (intellect), and the other sources.

Sometimes, it is even seen that the ways and customs (*madhab*) of the companions is referred to as the *sunnah* of the companions and this clearly shows that the *sunnah* of the companions as well, is on the same horizontal plane as the *sunnah* of Prophet Muḥammad ﷺ for the Ahlus Sunnah and that they too have a *sunnah* [just as it is an obligation to follow the *sunnah* of Prophet Muḥammad ﷺ so too for some people, it is an obligation to follow the *sunnah* of the companions].

These people truly believe that if the companions are open to examination and analysis or are maledicted against, then this may lead to the instability of Islām, whereas a faith whose fundamentals has been laid down by God, the Most High, and the Noble Prophet Muḥammad ﷺ, and as has been promised by God, will remain until the Day of Judgement, can never be made instable by the analysis and criticism of a few individuals!

Thus, this belief that the *madhab of the companions is one of the fundamental sources of Islāmic legislation* must also be rejected!

In this regards, Imām al-Ghazālī said: “The person, in whom there is a possibility of error and mistakes and whose infallibility from sins and faults is not proven, his statements are not a testimony or proof over us, therefore how can anyone ever rely on his testimony if he is prone to error!? In addition, how is it possible that without any successive proofs, one can claim infallibility of such individuals? In addition, how is it possible to imagine that a community of individuals would never have any differences of opinion amongst themselves, and even more, how is it possible that two infallible people would ever differ amongst themselves - whereas we see that there is a consensus amongst all of the companions that one is permitted to go against the opinions of the other companions. Why is it that Abū Bakr and ʿUmar never allowed

anyone, by way of their own independent assessment (*ijtihad*), to differ with them; rather, in issues which call for *ijtihad*, it is an obligation upon every individual who has reached the level of being able to conduct independent research and analysis (*mujtahid*) to follow his own *ijtihad!*³⁸

Al-Shokānī, apparently in discussing the sources of Islāmic legislation, has raised an objection and has said that the opinions of the companions are not a proof [for us] as God only appointed Prophet Muḥammad ﷺ for this nation and other than one Prophet and one Divinely sent book, we have nothing else [to take as a proof of the religion]. Thus, he contends that the entire Muslim nation is obligated to follow and obey the Book of God (Qurʾān) and the *sunnah* of Prophet Muḥammad ﷺ and there is no differentiation between the companions or others as everyone is mandated to take their religious responsibilities from the Book and the *sunnah*. Therefore, whoever says that after the Qurʾān and the *sunnah* of the Prophet ﷺ and whatever reaches back to these two sources as a proof [of the religion] for us in the religion of God, that there are other proofs [of legislation] has actually said something about the religion of God which is incorrect.³⁹

Therefore, the only things which are a proof over us [in terms of religious mandate] are the Qurʾān, *Sunnah* of the Prophet ﷺ, the unanimous consensus of the Muslim scholars, and the unambiguous intellect and the opinions of the companions – as long as their opinions **do not** go against the statements of the Prophet ﷺ – for if it goes against the Qurʾān and *Sunnah* then it is definitely not a proof of the religion for us; however, if their opinions are extracted and deduced from the Islāmic religious sources, then for them and for those who

³⁸ *Al-Mustaṣfā*, vol. 1, pg. 135

³⁹ *Irshād al-fuḥūl*, pg. 214

follow them, they are a proof – and they are not binding on other people – on the *mujtahidīn* and the *muqallidīn*.

The companions of Prophet Muḥammad ﷺ and the first generation after the companions, are divided into two groups: righteous and iniquitous; and accepted and rejected; and when we do not accept the traditions which they claim to have heard Prophet Muḥammad ﷺ say, then we must clarify the point that this is not a condemnation that we reject all of the traditions which the companions of the Prophet ﷺ related.

More than this, the traditions of the Prophet ﷺ which have been narrated by the infallible successors of the Prophet ﷺ - meaning ‘Alī b. Abī Ṭālib ؑ and his family and noble line of successors who were indeed the best of companions of the Prophet ﷺ are at our disposal and we accept them. But we do not accept just any tradition narrated by individuals who are unconvincing or completely unknown. This is evidence that we do not reject all statements, nor does this bring any uncertainty to the faith as the Noble Prophet ﷺ left behind two valuable and solid arguments for the Muslim nation and by holding firmly onto both of them, we will be free from need of everything else.

The secrets and wisdom behind *Malediction*

Just as was previously explained, Islām has placed great importance on love and hate to such an extent that in the traditions it has been mentioned that: “Is true faith anything other than love and hate!”⁴⁰

This love and hate has also been clearly manifested within Islāmic history in regards to specific individuals [and is not just a theory]. For example Prophet Muḥammad ﷺ addressed the Commander of the

⁴⁰ *Biḥar al-anwār*, vol. 66, pg. 241 [هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَالْبُغْضُ]

Faithful 'Alī (عليه السلام) and said: "O 'Alī! Love for you is [a sign of] true faith and enmity of you is [a sign of] hypocrisy and disbelief."⁴¹

In regards to the wisdom and proofs on the emphasis and importance in Islām on the traits of love and hate – whether this be of a general nature or in relation to specific individuals, we will suffice with mentioning the following brief points:

1. We should keep in mind that love and hate are two extremely powerful forces within a person and that if they are allowed to fully surround a person's presence, then they will definitely prove to reward a person with great benefits. For example, having love for a person due to the fact that they have all of the traits of goodness within them is actually a show of the person's overwhelming possession of love and affinity to the totality of goodness, and this affection and passion which one has can prove to be an extremely powerful force which can take over one's entire essence and guide an individual towards the True Love – meaning God, the Most High. This in actuality is the meaning of the seeking of perfection and felicity for a human being. In addition, if a person shows enmity for an individual due to that person being wicked and evil, then this should lead to the person having one's entire presence covered with the detestation of all evil and bad which is conceivably possible, and this is the actual meaning of the distancing from corruption on a whole.
2. Contrary to some of the other global religions, Islām looks at the world as a two sided coin - such that due to the societal requirements, the believers have been enjoined to keep in mind the two important beliefs of love and hate. A person is not able to have an affinity for both good and bad, or the manifestations

⁴¹ *Ma'ānī al-akhbār*, pg. 206 [يَا عَلِيُّ، حُبُّكَ إِيمَانٌ وَ بُغْضُكَ نِفَاقٌ وَ كُفْرٌ]

of both good and bad within himself, as these two traits are opposite of one another and cannot be twinned and if they are seen in a person, then this is a sign of hypocrisy.

3. From the psychological aspect, it has also been proven that the best way (generally and specifically speaking) to encourage people towards following the truth and keeping away from corruption and bad deeds is to present them with the best and most perfect examples of both sides of the spectrum as this will definitely have the desired outcome intended for a society.
4. It must be noted that love and hate cannot simply remain “in the heart”. Rather, they must become manifest, and as long as their manifestation has no problems from being carried out – both from the point of view of the religious legal limits and also from the rational aspect, then not only is it not a problem to manifest these two states, rather, it becomes something extremely beneficial. This too can be proven from a psychological point of view as the display of a phenomenon leads to that thing being suggested and implanted into the spiritual heart and soul of a person – leading to an eventual state in which that thing becomes second-nature for an individual. It is for this reason that the application of love and hate, in the formation of the spiritual foundation of a person, plays a great role.
5. Voicing our love and hate and showing malediction – which is one of the forms of voicing hatred – is actually the announcement of an impending hazard and the pronouncement of good news; the proclamation of hazard to the masses that they must be aware and on guard from the enemies of their religion – enemies who are constantly in wait, hoping to snatch a person's faith away and to misguide them from the straight path. Know that such people have definitely

been maledicted against and are not the kinds of people whom we should be following. Expressing our love is a form of announcement of good news to the people that they should know that we have perfect and flawless examples and if we follow them, then we will reach to the Truth and that we will eventually make it towards the Divine, and this is in reality, one of the manifestations of enjoining the good and forbidding the evil (*al-amr bil ma'rūf wa nahī 'anil munkar*) on a societal level.

6. Due to certain reasons, the companions of Prophet Muḥammad ﷺ hold a special status because they are people who had seen the Prophet ﷺ; they heard him speak and they listened to the statements which he made, and they saw firsthand the way that he led his life. From another point of view, due to the self-sacrifice which some of them offered in the protection and spreading of the religion of Islām, they are worthy of having our respect, and it is for this reason that the Muslims pay special attention to them. From a different perspective, those people who truly tried to prevent the advancement and were the reason for misguidedness within the Islāmic society enacted the greatest damage to Islām and the Muslims. It is for this reason that we must differentiate between the good and bad role models which exist amongst the midst of the companions of Prophet Muḥammad ﷺ - and the measuring stick for judging them is the primary role model which we all have - the Messenger of God ﷺ - just as Allāh ﷻ says in the Qur'ān:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾

“Indeed in the Messenger of God [Muḥammad] is the best role model for you...”⁴²

Malediction does not go against Muslim unity

Just as was previously shown, the historical reports demonstrate to us that some major individuals⁴³ around the Messenger of God ﷺ - people such as Mu‘āwiyah, ‘Umrū b. ‘Āṣ, Khālīd b. Walīd, Ziyād and Ḥajjāj b. Yūsuf had all evoked malediction (upon others). In addition, the day that ‘Uthmān was killed, Imam ‘Alī ؑ also imprecated against and evoked malediction against ‘Abdullāh b. Zubayr as he did not stand up to defend ‘Uthmān.⁴⁴

It is clear that it is not possible for today's generation of Muslims, those who want to traverse the path of goodness, dignity and moral refinement, to shut their eyes to the historical legacy which they have inherited, and only partially study the state of affairs of the earlier groups of Muslims. If history is supposed to be the mirror for learning lessons and gaining experiences (from what has transpired), then one who wants to take a lesson from the past cannot help but reflect on what has gone by.

Thus, the art of evoking malediction and imprecation as a mechanism for expressing one's revulsion and aversion towards the epitome of foulness, plays a great role in the strengthening of a believer's inner beliefs and spiritual soul; and by not giving this importance and taking the issue lightly by being indifferent to the

⁴² Noble Qur'ān, Sūratul Aḥzāb (33), verse 21

⁴³ Please note that this section relates names of individuals whom the general masses of the Muslims (the Ahlus Sunnah) revere as great and important companions of the Prophet ﷺ. (Tr.)

⁴⁴ *Murūj al-dhahab*, vol. 2, pg. 54

matter will result in a person being easily able to trespass beyond the borders of the religious and ethical aura.

Of course, naturally when a believer studies the unadulterated pages of history, one will definitely see the manifestations of hypocrisy, oppression and misguidedness and this should fill one with detest towards those historical criminals.

Certainly we must keep the following point in mind that when it comes to specific individuals, one must be careful that one only evokes malediction upon those for whom there are solid arguments that clearly indicate that within those individuals existed the traits which would validate the evoking of malediction upon them. In instances of questionable ethical traits [which they may or may not have displayed] one must be sure to evoke malediction upon such people only after proof has been established, as it is not permissible that one carries out this action except with solid proofs. Therefore, evoking malediction upon the companions of the Prophet ﷺ who have not shown any proofs for them to be imprecated against will definitely bring about damage to the unity of the Muslims.

In addition, it must also be noted that rather than resorting to exaggeration when it comes to evoking malediction in the religious gatherings and in the various forms of mass media, one should instead make use of rational arguments which are impartial and balanced and are backed up with proofs (from the Islāmic texts), and that this should be the sort of culture which is spread throughout the masses [meaning using logical discussions and debates rather than just the act of mere malediction].

There is no greater interest over the convergence and unity of the Muslims with one another which can be imaged which would necessitate that the usage of any coarse and abrasive words of disparagement against the revered personalities of the majority of the Muslims. Therefore, everyone must think in this same way and keep

away from any sort of discussions on the sidelines [which would bring about ill feelings amongst the Muslims]. Through practical steps, we should lay down a course for the advancement of the principle goals of Islām and the Muslims and indeed the best and most practical example which we have is embodied in the life history of the Infallibles عليه السلام as they show us the best examples that we need in order for us to traverse this path. In addition, by reviewing the ways of the Commander of the Faithful ‘Alī b. Abī Ṭālib عليه السلام, we see points of guidance which he was able to convey to the second caliph, ‘Umar – all of which were done simply to protect and strengthen Islām and the Muslims.

In the book, *Mustadrak ‘alā al-ṣaḥīḥayn*, as narrated by Sa‘īd b. Musayyab it has been mentioned that: “‘Umar gathered the people together and asked them: ‘From what day should we start the calendar [of the Muslims]?’ Each of the people present gave their own opinions however ‘Umar was not satisfied with what he heard. At that time, ‘Alī b. Abī Ṭālib عليه السلام said: ‘Start the Muslim calendar from the day that the Messenger of God migrated and left the land of polytheism [Mecca].’” ‘Umar accepted his suggestion and thus the Islāmic calendar began with the *Hijrah* – the migration to Medina.”⁴⁵

In the book, *al-Bidāyah wa al-nihāyah*, it has been cited that when ‘Umar wanted to date writings which had been done up until that point, he wished to start [Islāmic] history from the date of the birth of the Prophet of God ﷺ. Later on, he changed his mind and said that he would start it from the *bi‘thah* (the official appointment of Prophet Muḥammad ﷺ to prophethood). At this point in time, ‘Alī b. Abī Ṭālib عليه السلام gave his opinion that they should take the *Hijrah* or migration from

⁴⁵ *Mustadrak ‘alā al-ṣaḥīḥayn*, vol. 3, pg. 3287; *Al-Tārikh al-kabīr*, vol. 1, pg. 9; *Tārikh of al-Ṭabarī*, vol. 4, pg. 39; *Tārikh al-Madīnah*, vol. 2, pg. 758; *al-Iqbāl*, vol. 3, pg. 22; *al-Manāqib* of Ibn Shahr al-Ashūb, vol. 2, pg. 144 – all of these have been referenced from the book *al-Tanbiat al-ishrāf*, pg. 252

Mecca to Medina as the starting point to which 'Umar agreed and began to use this date in his writings.⁴⁶

In the book, *The History of Ṭabarī*, as narrated by Ibn 'Umar, it has been mentioned that after the conquest of Qādisiyyah and Damishq (The Levant), 'Umar (b. Al-Khaṭṭāb) gathered the people in Medina together and said to them: "In your opinion, how much wealth from the public treasury should I be allowed to use on my own personal self?" Those present each spoke out with an opinion, however 'Alī عليه السلام remained silent. 'Umar said: 'O 'Alī! What do you think?' To this, 'Alī عليه السلام replied: 'Only that amount which brings about ease for you and your family and other than this, there is no more wealth from the public treasury which is permissible for you.' Everyone present replied: 'The [correct] opinion is that of 'Alī b. Abī Ṭālib.'"⁴⁷

In addition, in the book *Rabī' al-abrār* it has been mentioned that: "During the era of the reign of 'Umar b. al-Khaṭṭāb, a discussion once ensued in his presence in regards to the numerous precious, expensive chains which were upon the Ka'bah, used as decorations. A group of people said to him: 'If we were to sell them and use that money to mobilize and equip the Muslim army, the reward would be much greater [than just having them hang on the Ka'bah]. What need does the Ka'bah have for these chains!?' 'Umar took the decision to do as others suggested and to take the chains on the Ka'bah and sell them, however 'Alī عليه السلام said to him: 'This Qur'ān was revealed to the Prophet ﷺ and at that time, there were four forms of income which were expressly spoken about: the first is the inheritance of the Muslims (and amongst the inheritors who are entitled to a portion, one is God);

⁴⁶ *Tārikh al-Ya'qūbī*, vol. 2, pg. 145; *al-Bidāyah wa al-nihāyah*, vol. 7, pg. 74

⁴⁷ *The History of Ṭabarī*, vol. 3, pg. 616; *Al-Kāmil fī at-tārikh*, vol. 2, pg. 135; *Commentary of Nahj al-Balāgha*, vol. 12, pg. 220

the second is the *khums* (which God has mentioned in the Qur'ān); the third is the *zakāt* (which God has also specifically spoken about and has also mentioned how this wealth should be used); the fourth are the chains of the Ka'bah which were present even in that day [during the era of the Prophet ﷺ] – however God left them as they were and did not speak about them – not because He forgot to mention them and not because these were hidden from the sight and knowledge of God. Thus, you need not think about those chains - just leave them where they are – just as God and His Prophet did.' 'Umar replied and said: 'If you were not here, we would have been disgraced.' Following this, he ['Umar] left the chains as they were.'"⁴⁸

Of course it must be noted that the Commander of the Faithful 'Alī (عليه السلام) working with 'Umar and giving him advise was not a sign of Imam 'Alī (عليه السلام) accepting 'Umar's caliphate – rather, it was only done to save the faith of Islām and the Muslims, as it can be seen that during the periods of the caliphate of Abū Bakr, 'Umar and 'Uthmān, he continued to emphasize on his own truthfulness to the seat of caliphate and him being the rightful successor of the Messenger of God ﷺ.

As an example, during the event of the 'consultative assembly' that 'Umar devised in order to choose his own successor, in one of Imam 'Alī's (عليه السلام) sermons in regards to the outcome of this assembly he stated: "Nevertheless, I remained patient despite length of period and stiffness of trial, until when he went his way (of death) he put the matter (of caliphate) in a group and regarded me to be one of them. But good heavens! What had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me

⁴⁸ *Nahj al-balāgha*, wise saying 270; *Al-Manāqib* of Ibn Shahr al-Ashūb, vol. 2, pg. 368; *Rabī al-abrār*, vol. 4, pg. 26

because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, until the third man of these people stood up with heaving breasts between his dung and fodder.”⁴⁹

In addition, it has been mentioned in the commentary of *Nahj al-balāgha* that Imām ‘Alī عليه السلام said the following to Ibn ‘Abbās: ‘It is for this reason that I entered into that gathering of the ‘consultative assembly’ [to decide on the next caliph] as before this, ‘Umar had said that he heard the Prophet of Allāh say, ‘Nubuwwah and Imāmah will never be combined in one house.’ I went into this consultative assembly just to show the people his contradictory actions with the (supposed) statement [from the Noble Prophet] which he was claiming.”⁵⁰

In addition, it has also been mentioned in *Nahj al-balāgha* that ‘Alī عليه السلام said the following to ‘Abd al-Raḥmān b. ‘Awf: “‘Umar knew that you and the son of your uncle, Sa’d and your brother-in-law (‘Uthmān) all share the same opinions, and yet he still ordered that those who disobey you should be killed, whereas you very well know that I am much more worthy for this (caliphate) than anyone else. I swear by God that I will be submissive [to what happens] as long as the affairs of the Muslims are protected and there is no oppression over them – even if I see that I myself am subjugated - and all of this is only due to the rewards and worthiness of patience and also due to the lack of desire which I have to the gold and glitter [of this world] and it is this which will take precedence [in my life].”⁵¹

⁴⁹ *Nahj al-balāgha*, sermon 3; *Al-Irshād*, vol. 1, pg. 287; *Ma‘ānī al-akhbār*, pg. 361, tradition 1; *Ilal ash-sharā‘i*, pg. 150, tradition 12; *Al-Amālī* of Shaykh al-Ṭūsī, pg. 372; *Al-Ihtijāj*, vol. 1, pg. 452, tradition 105; *Al-Manāqib* of Ibn Shahr al-Ashūb, vol. 2, pg. 204; *Nathr al-durr*, vol. 1, pg. 274; *Tadhkirat al-khawwāṣ*, pg. 124

⁵⁰ *Commentary on Nahj al-balāgha*, vol. 1, pg. 189

⁵¹ *Nahj al-balāgha*, sermon 74

It has been mentioned in the book, *Al-Irshād*, as narrated by Jundab b. ‘Abdullāh that: “I went to see ‘Alī b. Abī Ṭalib عليه السلام in Medina just after the people had sworn the oath of allegiance to ‘Uthmān and saw him reflecting on the sad state of affairs and said to him: ‘What have your people done?’ He replied: ‘We must have beautiful patience.’ I said to him: ‘Glory be to God! I swear by God that you are the most patient [of all].’ He replied: ‘If I do not show patience, then what else shall I do!? The people are all looking at the Quraysh and the Quraysh are saying: ‘If the caliphate falls into the hands of the family of Muḥammad ﷺ then it will never reach into the hands of anyone else [from any other tribe], however if it is allowed to go to others, then it will be passed around amongst others.’”⁵²

Conclusion

From all of that which has been mentioned, we reach to this conclusion that the issue of love and hate and specifically the act of malediction is not only something which is allowed in Islām, rather, it is one of the societal requirements and is one of the ways to encourage people towards the truth and realities of Islām, and it is a mechanism by way the masses are kept away from corruption and destruction. How is it possible that a person refrains from renouncing those who are worthy of being repudiated whereas God, the Most High, says in the Qur’ān:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا﴾

“There is certainly a good exemplar for you in Abraham and those who were with him, when they said to their own people, ‘Indeed we repudiate

⁵² *Al-Irshād*, vol. 1, pg. 241

you and whatever you worship besides God. We disavow you, and between you and us there has appeared enmity and hate forever....”⁵³

However it must be noted that some companions of the Messenger of Allāh ﷺ - meaning those who accepted the call to Islām and went through extreme pressures while in Mecca and resorted to various means in order to safeguard their religion, and even the Muslims who after the migration to Medina shed their blood to water this new-sapling called Islām in the initial wars, as well as the individuals who after the death of the Messenger of Allāh ﷺ said farewell to their homes and possessions and went forth in the sacred struggle – all of these groups of individuals are to be congratulated, honoured and respected. Similar to a candle, they “burnt” while trying to give light to their surroundings – and no Muslims have a difference of opinion in regards to these self-sacrificing individuals, who were true and noble companions.

Rather, the debate and examination is in regards to the other companions of the Prophet ﷺ - because of the fact that they were not flawless. When they intentionally performed a sin and fit into the criteria for one who is worthy of having malediction evoked upon them – then what is the religious ruling on passing judgement over such individuals?

Naturally, the ruling of such people, as it would be for anyone other than them who are in the same position of committing such an act is the same [and thus they should and must be open to critique and criticism when they openly and intentionally violat the Islamic laws].

Therefore, if the Shī‘ā seek to distance themselves from an identifiable group of “companions” of the Noble Prophet ﷺ then it is not because they are considered as “companions”; rather, evoking the malediction of God upon this limited group of individuals known as the

⁵³ *Al-Qur’ān*, Sūratul Mumtahina (60), verse 4

“companions” is due to the fact that even though they saw the Prophet ﷺ, and were able to benefit from him and his magnanimous status, however they actively and consciously decided to stay in their state of spiritual negligence and to act against the orders and commandments of the Noble Prophet ﷺ such that they deserve that the Muslims distance themselves from them – as the Noble Qur’ān has stated:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾

“Indeed those who torment God and His Apostle are cursed by God in this world and in the Hereafter, and He has prepared a humiliating punishment for them.”⁵⁴

Therefore, if one of the “companions” of Prophet Muḥammad ﷺ did something which led to the Prophet ﷺ being tormented, then that companion would definitely be found guilty of the infraction mentioned in the verse quoted above, just like if anyone other than one of the companions was to possess any of the traits which would make him worthy of having the mercy of God be removed from him. Further, he too would definitely be worthy of having the malediction of God inflicted upon him – and of course in Islām, there is no discrimination when it comes to such things – all are equal in front of the law.

It is with this said that the Shi‘ā employ the concept of evoking the malediction of God upon certain “companions” who were sources of corruption in the Muslim society - not only during their own era, but even after they left this world and up until the Day of Judgement.

⁵⁴ Al-Qur’ān, Sūratul Aḥzāb (33), verse 57

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Addendum: Collection of Qur'anic Verses in regards to *Malediction*

We can divide the verses of the Qur'ān which speak about malediction, which come up around 44 times, into six main categories:

1. Malediction against Satan

﴿وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ﴾

“And indeed the curse shall lie on you until the Day of Retribution.”⁵⁵

﴿وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ﴾

“And indeed My curse will be on you until the Day of Retribution.”⁵⁶

﴿لَعْنَةُ اللَّهِ وَقَالَ لَا اتَّخَذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا﴾

“Whom God has cursed, and who said, ‘I will surely take of Your servants a settled share...’⁵⁷

2. Malediction against the Disbelievers

2.1 General Verses

﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا﴾

“Indeed God has cursed the faithless and prepared for them a blaze.”⁵⁸

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ﴾

⁵⁵ Al-Qur'ān, Sūratul Hījr (15), verse 35

⁵⁶ Al-Qur'ān, Sūratul Ṣad (38), verse 78

⁵⁷ Al-Qur'ān, Sūratul Nisā (4), verse 118

⁵⁸ Al-Qur'ān, Sūratul Aḥzāb (33), verse 64

“Indeed those who turn faithless and die while they are faithless, —it is they on whom shall be the curse of God, the angels and all of mankind.”⁵⁹

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

“God has promised the hypocrites, men and women, and the faithless, the Fire of hell, to remain in it [forever]. That suffices them. God has cursed them, and there is a lasting punishment for them.”⁶⁰

2.2 Specific Verses – Those who left faith and entered disbelief

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعَدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦١﴾ أُولَئِكَ جَزَاءُ هُمْ أَنْ عَلَيهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ﴾

“How shall God guide a people who have disbelieved after their faith and [after] bearing witness that the Apostle is true, and [after] manifest proofs have come to them? God does not guide the wrongdoing people. Their requital is that there shall be upon them the curse of God, the angels, and all of mankind.”⁶¹

2.3 Those who disbelieved from amongst the tribe of Ad

﴿وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ﴾

⁵⁹ Al-Qurʿān, Sūratul Baqarah (2), verse 161

⁶⁰ Al-Qurʿān, Sūratul Tawbah (9), verse 68

⁶¹ Al-Qurʿān, Sūrat Ale Imrān (3), verses 86 & 87

“So they were pursued by a curse in this world and on the Day of Resurrection. Look! Indeed Ad defied their Lord. Look! Away with Ad, the people of Hud!”⁶²

2.4 Those who disbelieved from amongst the people of Pharaoh

﴿وَأْتَبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ﴾

“They were pursued by a curse in this [world], as well as on the Day of Resurrection; evil is the award conferred [upon them]!”⁶³

﴿وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ﴾

“We made a curse pursue them in this world, and on the Day of Resurrection they will be among the disfigured.”⁶⁴

2.5 Those who disbelieved from amongst the Tribes of Israel

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٩٩﴾ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

“They say: ‘Our hearts are uncircumcised.’ Rather God has cursed them for their unfaith, so few of them have faith. And when there came to them a Book from God, confirming that which is with them—and earlier they would pray for victory over the pagans—so when there came to them what they recognized, they defied it. So may the curse of God be upon the faithless!”⁶⁵

⁶² Al-Qurʿān, Sūrat Hūd (11), verse 60

⁶³ Al-Qurʿān, Sūrat Hūd (11), verse 99

⁶⁴ Al-Qurʿān, Sūratul Qaṣaṣ (28), verse 42

⁶⁵ Al-Qurʿān, Sūratul Baqarah (2), verses 88 & 89

﴿فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

“Then, because of their breaking their covenant We cursed them and made their hearts hard: they pervert words from their meanings, and have forgotten a part of what they were reminded. You will not cease to learn about some of their treachery, excepting a few of them. Yet excuse them and forbear. Indeed God loves the virtuous.”⁶⁶

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنِ سَوَاءِ السَّبِيلِ﴾

“Say, ‘Shall I inform you concerning something worse than that as a requital from God? Those whom God has cursed and with whom He is wrathful, and turned some of whom into apes and swine, and worshippers of the Rebel! Such are in a worse situation, and more astray from the right way.’”⁶⁷

﴿لَعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

“The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and used to commit transgression.”⁶⁸

﴿وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةَ وَيَوْمَ الْقِيَامَةِ يُنْسَى الرَّفْدُ الْمَرْفُودُ﴾

⁶⁶ Al-Qurʿān, Sūratul Māʿidah (5), verse 49

⁶⁷ Al-Qurʿān, Sūratul Māʿidah (5), verse 60

⁶⁸ Al-Qurʿān, Sūratul Māʿidah (5), verse 78

“They were pursued by a curse in this [world], as well as on the Day of Resurrection; evil is the reward conferred [upon them]!”⁶⁹

﴿وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ﴾

“We made a curse pursue them in this world, and on the Day of Resurrection they will be among the disfigured.”⁷⁰

2.6 Those who disbelieved from among the People of the Book

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ﴾

“And when there came to them a Book from God, confirming that which is with them—and earlier they would pray for victory over the pagans—so when there came to them what they recognized, they defied it. So may the curse of God be upon the faithless!”⁷¹

﴿مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ ﴿١٠٦﴾ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلُ أَنْ تَطْمِيسَ وُجُوهًا فَتَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

“Among the Jews are those who pervert words from their meanings and say, ‘We hear and disobey’ and ‘Hear without listening!’ and ‘Ra’ina,’ twisting their tongues and reviling the faith. But had they said, ‘We hear

⁶⁹ Al-Qurʿān, Sūrat Hūd (11), verse 99

⁷⁰ Al-Qurʿān, Sūratul Qaṣaṣ (28), verse 42

⁷¹ Al-Qurʿān, Sūratul Baqarah (2), verse 89

and obey' and 'Listen' and 'Unzurna,' it would have been better for them, and more upright. But God has cursed them for their lack of faith, so they will not believe except a few. O you who were given the Book! Believe in what We have sent down confirming what is with you, before We blot out the faces and turn them backwards, or curse them as We cursed the People of the Sabbath, and God's command is bound to be fulfilled."⁷²

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

"The Jews say, 'God's hand is tied up.' Tied up be their hands, and cursed be they for what they say! Rather, His hands are wide open: He bestows as He wishes. Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith, and We have cast enmity and hatred amongst them until the Day of Resurrection. Every time they ignite the flames of war, God puts them out. They seek to cause corruption on the earth, and God does not like the agents of corruption."⁷³

3. Malediction against the Polytheists

﴿وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

⁷² Al-Qurʾān, Sūratul Nisā (4), verse 46

⁷³ Al-Qurʾān, Sūratul Mā'idah (5), verse 64

“That He may punish the hypocrites, men and women, and the polytheists, men and women, who entertain a bad opinion of God. For them shall be an adverse turn of fortune: God is wrathful with them and He has cursed them, and prepared for them hell, and it is an evil destination.”⁷⁴

4. Malediction against Specific Individuals from among the People of the Book

4.1 Those who disregarded the Sabbath

﴿قُلْ هَلْ أَنْبَأُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنِ لَعَنَهُ اللَّهُ وَعَصِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْحَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَنِ سَوَاءِ السَّبِيلِ﴾

“Say, ‘Shall I inform you concerning something worse than that as a requital from God? Those whom God has cursed and with whom He is wrathful, and turned some of whom into apes and swine, and worshippers of the Rebel! Such are in a worse situation, and more astray from the right way.”⁷⁵

4.2 Those who claim that God's hands “are tied”

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزَلْنَا إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

⁷⁴ Al-Qurʾān, Sūratul Fath (48), verse 6

⁷⁵ Al-Qurʾān, Sūratul Māʾidah (5), verse 60

“The Jews say, ‘God’s hand is tied up.’ Tied up be their hands, and cursed be they for what they say! Rather, His hands are wide open: He bestows as He wishes. Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith, and We have cast enmity and hatred amongst them until the Day of Resurrection. Every time they ignite the flames of war, God puts them out. They seek to cause corruption on the earth, and God does not like the agents of corruption.”⁷⁶

5. Malediction against Specific Individuals who claimed to be Muslims

5.1 The hypocrites

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَاللَّهُمَّ عَذَابٌ مُّقِيمٌ﴾

“God has promised the hypocrites, men and women, and the faithless, the Fire of hell, to remain in it [forever]. That suffices them. God has cursed them, and there is a lasting punishment for them.”⁷⁷

﴿وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَعَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

“That He may punish the hypocrites, men and women, and the polytheists, men and women, who entertain a bad opinion of God. For them shall be an adverse turn of fortune: God is wrathful with them and He has cursed them, and prepared for them hell, and it is an evil destination.”⁷⁸

⁷⁶ Al-Qurʿān, Sūratul Māʿidah (5), verse 64

⁷⁷ Al-Qurʿān, Sūratul Tawbah (9), verse 68

⁷⁸ Al-Qurʿān, Sūratul Fath (48), verse 6

﴿لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۖ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا﴾

“If the hypocrites do not relinquish and [also] those in whose hearts is a sickness, and the rumormongers in the city [do not give up], We will surely urge you [to take action] against them, then they will not be your neighbours in it except for a little [while]. Accursed, they will be seized wherever they are confronted and slain violently.”⁷⁹

5.2 The “cursed tree”

﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

“When We said to you, ‘Indeed your Lord comprehends all mankind,’ We did not appoint the vision that We showed you except as a test for the people and the cursed tree in the Qur’ān. We deter them, but it only increases them in great rebellion.”⁸⁰

As has been affirmed in the authentic Prophetic statements (*aḥādīth*) narrated by all Muslims (Sunni and Shī‘ā) the meaning of the ‘cursed tree’ as spoken about in the Noble Qur’ān is the Umayyad dynasty. To better appreciate this understanding, please reflect upon the follow traditions narrated by the Sunni and Shī‘ā.

In his exegesis under the verse mentioned above, Ibn Jarīr al-Ṭabarī narrates the following statement from Sahl b. Sa‘d: “The Messenger of God saw the clan of so-and-so (the Umayyad dynasty) in a dream depicted as monkeys climbing up and down on his pulpit (*mimbar*). This

⁷⁹ Al-Qur’ān, Sūratul Aḥzāb (33), verses 60 & 61

⁸⁰ Al-Qur’ān, Sūratul Isrā’ (17), verse 60

brought immense grief to the Prophet such that from that point up until his death, he was never seen smiling and it was the following verse which God revealed to him in regards to what he saw in his dream: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾.

In his exegesis of the Noble Qur'ān in regards to the verse mentioned above, Al-Qurṭubī relates from Sahl b. Sa'ad that: "This vision (dream) which the Messenger of God saw in which he witnessed monkeys ascending and descending from his pulpit (*mimbar*) is in regards to the Umayyad dynasty after which he became extremely depressed and from that day forward until his death, he was never seen to laugh and the verse [under review] was revealed to confirm to the Prophet that after him, they would take over the reins of governance of the Islāmic community and that God, the Most High would refer to this as a test and tribulation which would be imposed upon the people."

It has been narrated from Yūnis b. 'Abd al-Raḥmān b. al-Ashal that he asked one of the Imams in regards to the statement of God: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ and the Imam replied: "The Messenger of God saw a dream in which certain members of the Umayyad dynasty were ascending and descending from his pulpit and anytime one ascended, they would prevent people from traversing the path of God.

The Messenger of God saw the humiliation [of Islām and his community] in his dream and with a feeling of great anguish and distress, he woke up from his sleep. It has been narrated that the number of individuals which the Prophet saw in his dream were twelve – all belonging to the Umayyad family and their dynasty. It was at this point that the Angel Gabriel descended and conveyed this verse of the Qur'ān to the Prophet.

It has been narrated by Imam Muḥammad b. 'Alī al-Bāqir عليه السلام, the 5th Imā, that he said: "The verse of the Qur'ān: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ was in reference to the masses who would be confused (in that

particular era) and that the “cursed tree” mentioned in the Qur’ān was a reference to the Umayyad dynasty.”

6. Malediction against People – Muslims and non-Muslims

6.1 Those who cause grief and harm to God and his Messenger

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

“Indeed those who torment God and His Apostle are cursed by God in this world and in the Hereafter, and He has prepared for them a humiliating punishment.”⁸¹

6.1.1 Hurting the Commander of the Faithful ‘Ali b. Abi Talib is like hurting the Prophet

In a tradition from Abī Ya‘lī from Sa‘d it has been narrated that: “I was sitting with two people in the *maṣjid* and we were complaining about ‘Alī, and [in the vicinity] was the Messenger of God who, upon hearing what we were saying, became enraged and this was evident from the change in his face. We sought refuge in God from the anger of the Prophet and at that point the Prophet said to us: ‘What problem do you have with me? [Know that] whoever has hurt or offended ‘Alī has actually insulted me.’”

In his *Mustadrak*, al-Ḥākim narrates from ‘Umru b. Sās Aslamī (one of the companions present in *Ḥudaybiyyah*) that he said: “I had gone with ‘Alī to Yemen (on an expedition). While on the trip, he did something to me that upset me. When we returned [to Medina], I openly raised my objections against what he had done to me in the *maṣjid*, and my

⁸¹ *Al-Qur’ān*, Sūratul Aḥzāb (33), verse 57

statements made their way to the ears of the Messenger of God. The next morning, I went to the Masjid and saw the Messenger of God sitting among a group of his companions and when he laid his eyes on me, I saw anger in him. I sat down and he continued to look at me with anger in his eyes and then he said to me: 'O 'Umrū! I swear by God that you have indeed insulted me.' I said to him, 'I seek refuge in God that I should ever do something to offend you O' Messenger of God!' He replied, 'Indeed whoever offends 'Alī has indeed offended and insulted me.'"

After mentioning this, Ḥākīm goes on to say: "This ḥadīth has a sound chain of transmission, however those two (al-Bukhārī and al-Muslim) have not mentioned this in their books. In addition, al-Dhahabī has said that this tradition is sound."

Ibn Ḥabbān, in his *Ṣaḥīḥ* has narrated this in his book of collections.

Al-Haythamī, in his book, *Majma' al-Zawā'id*, has narrated [the same] traditions as quoted above and then states, "[Imām] Aḥmad and al-Ṭabarānī have also narrated the same traditions in a shortened format and al-Bazzār has narrated the same in an even shorter format and according to [Imām] Aḥmad, the chain of narrators are trustworthy."

It has been narrated from 'Umrū b. Sha'n that: "The Prophet said, 'Indeed you have upset me.' I said to him, 'O Messenger of God! I do not like to hurt you.' To this he replied, 'Whoever hurts 'Alī has hurt me.'"

6.1.2 Hurting Fatima Zahra is like hurting the Prophet

Prophet Muḥammad ﷺ has made the following statements:

إِنَّمَا فَاطِمَةٌ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا

"Indeed Fāṭima is a part of me - that which hurts me hurts her."

فَاطِمَةٌ بَضْعَةٌ مِنِّي يُرْبِينِي مَا أَرْبَاهَا وَيُؤْذِينِي مَا آذَاهَا

“Indeed Fāṭima is a part of me – that which distresses me, also distresses her and that which hurts me, hurts her.”

إِنَّمَا فَاطِمَةٌ بَضْعَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا وَيَنْصُبَنِي مَا أَنْصَبَهَا

“Indeed Fāṭima is a part of me – that which hurts me, hurts her and that which grieves me also grieves her.”

6.2 Those who lie

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ
لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

“Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down God’s curse upon the liars.’”⁸²

6.3 Those who murder innocent people

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَظِيبَ اللَّهِ عَلَيْهِ
وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

“Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; God shall be wrathful at him and curse him and He shall prepare for him a great punishment.”⁸³

6.4 The oppressors and despots

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

⁸² Al-Qurʿān, Sūrat Ale ʿImrān (3), verse 61

⁸³ Al-Qurʿān, Sūratul Nisāʾ (4), verse 93

“The day when the excuses of the wrongdoers will not benefit them, and the curse will lie on them, and for them will be the ills of the [ultimate] abode.”⁸⁴

﴿وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

“The inhabitants of paradise will call out to the inmates of the Fire, ‘We found what our Lord promised us to be true; did you find what your Lord promised you to be true?’ ‘Yes,’ they will say. Then a caller will announce in their midst, ‘May God’s curse be upon the wrongdoers!’”⁸⁵

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

“And who is a greater wrongdoer than him who fabricates a lie against God? They shall be presented before their Lord, and the witnesses will say, ‘It is these who lied against their Lord.’ Look! The curse of God is upon the wrongdoers.”⁸⁶

6.5 Those who falsely accuse women of adultery

﴿وَالْحَامِسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾

“And a fifth [oath] that God’s wrath shall be upon him if he were lying.”⁸⁷

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

⁸⁴ Al-Qurʿān, Sūratul Ghāfir (40), verse 52

⁸⁵ Al-Qurʿān, Sūratul Aʿrāf (7), verse 44

⁸⁶ Al-Qurʿān, Sūratul Hūd (11), verse 84

⁸⁷ Al-Qurʿān, Sūratul Nūr (24), verse 7

“Indeed those who accuse honourable and unwary faithful women shall be cursed in this world and in the Hereafter, and there shall be a great punishment for them.”⁸⁸

6.6 Those who break their oaths made to God

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

“But as for those who break God’s compact after having pledged it solemnly, and sever what God has commanded to be joined, and cause corruption in the earth —it is such on whom the curse will lie, and for them will be the ills of the [ultimate] abode.”⁸⁹

6.7 Those who attribute falsehood and lie against God

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

“And who is a greater wrongdoer than him who fabricates a lie against God? They shall be presented before their Lord, and the witnesses will say, ‘It is these who lied against their Lord.’ Look! The curse of God is upon the wrongdoers.”⁹⁰

6.8 Those who hide the truths of God once they have been made apparent

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾

⁸⁸ Al-Qur’ān, Sūratul Nūr (24), verse 23

⁸⁹ Al-Qur’ān, Sūratul Ra’d (13), verse 25

⁹⁰ Al-Qur’an, Sūrat Hūd (11), verse 18

“Indeed those who conceal what We have sent down of manifest proofs and guidance, after We have clarified it in the Book for mankind,—they shall be cursed by God and cursed by the cursers.”⁹¹

6.9 Those who consider the disbelievers from among the Jews to be better than the believers in Prophet Muhammad

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْحِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا﴾

“Have you not regarded those who were given a share of the Book believing in idols and the Rebel and saying of the pagans: ‘These are better guided on the way than the faithful’? They are the ones whom God has cursed, and whom God curses, you will never find any helper for him.”⁹²

6.10 Those who create corruption on the earth and also those who break their familial ties

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۖ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّىٰ أَبْصَارَهُمْ﴾

“May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations? They are the ones whom God has cursed, so He made them deaf, and blinded their sight.”⁹³

⁹¹ Al-Qurʿān, Sūratul Baqarah (2), verse 59

⁹² Al-Qurʿān, Sūratul Nisāʾ (4), verses 51 & 52

⁹³ Al-Qurʿān, Sūrat Muḥammad (47), verses 22 & 23