

IN HIS NAME AND BY THE REMEMBRANCE OF HIS LAST DEPUTY(ATFS)

Lanat *(Curse)*

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**Please recite a Surah Fateha for all Marhoomeen &
for MARHOOMA UMME HABIBA BINTE SAGHEER HASAN**

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1. The importance of denial before acceptance

It is an open fact that the significance of light is never understood until darkness prevails. Also, in order to obtain a clear photograph, one needs to keep the background dim. Keeping the above facts in mind, it can be pointed out that a blackboard has been made black so that every word written on it is clearly visible to the readers of the room. (Recently, white boards have also been developed, but the experience has generally been that the impact of blackboard is much higher even today).

The style of oxymoron has even been used by Allah (SWT) ---

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

(Surah Ale Imran(3): 27)

Translation – “You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.”

Not only this but if one observes the general trend used in the Holy Quran, for instance, the mention of Night and Day, generally the word LAIL [night] has been used before NAHAAR [day], indicating that even the Almighty mentions darkness first, and then continues with the mention of light, for the very reason that before a sound pillar of truth can be constructed, the one of falsehood needs to be demolished.

Even the Almighty has framed the manner of acceptance for accepting both His faith and His Prophet (peace be upon him and his progeny) in line with the aforesaid tradition. This can be illustrated from the fact that it is necessary for every Muslim to agree and recite KALIMAH (the phrase) --- ‘LA ELAHA ILLALLAH’ (There is no God except Allah). In it, it is necessary for one to first DENY the existence of every other God and only then can he give the testimony of Allah being his God, meaning that if one does not deny the existence of any other God, he/she shall not be called a Muslim let alone he/she accept Allah as being their God.

In a similar fashion, Almighty Allah(SWT) states in the Holy Quran-

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(Surah Ahzaab (33): 40)

Translation – “**Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets**”

Herein, we can see that the declaration of Prophethood has been done along with the following 3 DENIALS---

1. Muhammad(SAWS) is NOT a father to anyone of you(his ummah)
2. The last Messenger --- i.e., there shall be no messenger after him.
3. When there shall be no messenger, it implies that there shall be no Prophet after him.

Hence, it can be safely concluded that it is not sufficient to accept the Prophethood of Muhammad (peace be upon him and his progeny) unless it is accepted along with the denial of the 3 facts mentioned above.

The Almighty Allah (All praise is for him) has been implementing this style since times immemorial, i.e. before the time of any divine messenger comes the time of oppressors, take for e.g., the time of Satan (the cursed one) before Adam (peace be upon him), the power and oppression of Pharaoh before the time of Moses (peace be upon him), the kingship of Namrood before the time Abraham (peace be upon him), the tyranny and domination of people like Abu Jahl and Abu Lahab before the time of Muhammad (peace be upon him and his progeny), the physical presidency of the usurpers before that of Imam Ali (peace be upon him) and lastly, the age of darkness before that of Imam Zaman (may the Almighty hasten his reappearance).

CONCLUSION:

It is essential and obligatory to reject the enemies of the concept of Tauheed, Nabuwat and Imamat in order for it(the concepts) to be complete.

2. Meaning of Curse

Lanat or Laa'an, the word لعن literally means in English 'anathematize' (.i.e.: a ban or curse solemnly pronounced by ecclesiastical authority and accompanied by excommunication; this is the closest meaning in English) or more commonly 'curse'.

When someone makes the dua of Lanat upon a person, they are essentially asking Allah (swt) to withdraw His mercy from that person/people and give them punishment for their evil actions.

This is a small portion in the practice of Tabarra (to disassociate from the enemies of God, His Messenger (saw) and His Ahl al-Bayt (Hadhrat Fatima al-Zahra (sa) and the 12 infallible Imams (as))

In the Holy Quran, it tells us:

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝ أُولَئِكَ جَزَاؤُهُمْ أَنَّ
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝

“How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people. (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.”

(Surah Ale Imran (3): verses 86, 87).

Note: We see here, that it is not just Allah and His angels cursing the evil people, but also men. We are careful that we are only joining our voices with Allah and His angels and not just

simply speaking words out of anger or ignorance. We find, in this verse, that there are certain people for whom this applies: someone who disbelieved after they believed and bore witness to their belief in Allah and His Messenger. In this we can be assured that if someone dies in this state of disbelief, then they will be cursed of Allah and His angels and all men.

Also, we find in the Quran:

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا

"Our Lord! Give them double Penalty and curse them with a very great Curse!"

(Surah: 33 (Al-Ahzab), verse 68)

We see, from the verse preceding this one, that this is concerning those who misled others from the straight path of Allah and His Messenger (saw)

The Quran Surah Hud (11): verse 18 tells us:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

“And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the Zalimoon (the unjust and oppressors).”

Therefore we see that there are 4 groups of people for whom the curse of Allah and of the angels and of men (all together) are upon:

- 1) an apostate
- 2) someone who misleads others from the religion of Allah

- 3) someone who forges lies and attributes them to Allah
- 4) and an oppressor

Quran Surah Ale Imran (3): verse 61:

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

“But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.”

From authentic ahadeeth we find the event of Mubahilah took place in the 9th year of Hijra. A deputation of 14 Christian (Najran) scholars came to discuss the truth of Islam with the Holy Prophet (sa) Arguments were put forward by both sides. Several days went by the Christians did not listen to reason. Then this verse was revealed and the Prophet Muhammed (saw) took Imam Ali (as) as representative of Himself and Hadhrat Fatima (sa) as his women and Imam Hasan (as) and Hussein (as) as representative of his sons.

As we see here laa'an is not something against our religion, but actually a part of it. We are careful to follow the authentic traditions (ahadeeth and Quran) of who was actually cursed by the Prophet Muhammed (saw) and His Ahl al-Bayt (as) and make the dua of laa'an for either those people mentioned by name or we make the dua (of laa'an) against people (without mentioning

name) that the Quran says qualifies for such (as listed above). For a living person who would qualify we do, however, pray for Allah to guide them firstly.

Wallahu Aalam.

3. Curse in Holy Quran

Holy Quran and Lanat (Curse)

Quranic Verses can be divided into four parts.

1. Curse on Iblis.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ

‘And surely on you is curse until the Day of Judgment.’

(Surah Hijr, 15:35)

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

‘And surely My curse is on you until the Day of Judgment.’

(Surah Suad, 38:78)

Allah has cursed Iblis. (i.e. He has made him far from His Mercy.) When Iblis was cursed, he said to Allah, ‘I will certainly have a special share from Your servants.’

2. Curse on the Disbelievers.

a) General Curse

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا

‘Surely Allah has cursed the unbelievers and has prepared for them a burning fire.’

(Surah Ahzab, 33: 64)

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ

‘Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all.’

(Surah Baqarah, 2: 161)

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارِ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ
حَسْبُهُمْ ۗ وَلَعْنَةُ اللَّهِ ۗ وَلَهُمْ عَذَابٌ مُّقِيمٌ

‘Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them. And Allah has cursed them and they shall have a lasting punishment.’

(Surah Tauba, 9:68)

b) Curse on those who turned to disbelief after believing

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝ أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝

‘How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people. (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.’

(Surah Ale Imran, 3:86-87)

c) Curse on the disbelievers from the nation of Aad

وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَّا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَّا

بُعْدًا لِّلْعَادِ قَوْمِ هُودٍ

‘And they were overtaken by curse in this world and on the resurrection day; now surely Aad disbelieved in their Lord; now surely, away with Aad, the people of Hud.’

(Surah Hud, 11:60)

d) Curse on the disbelievers from the nation of Firaun

وَأَتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ بِئْسَ الرِّفْدُ الْمَرْفُودُ

‘And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.’

(Surah Hud, 11:99)

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۗ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ

‘And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.’

(Surah Qasas, 28:42)

e) Curse on the disbelievers from Bani Israel

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ۝ وَلَمَّا

جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ

عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

‘And they say: Our hearts are covered. Nay, Allah has cursed them on account of their disbelief; so little it is that they believe. And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah’s curse is on the unbelievers.’

(Surah Baqarah, 2: 88-89)

فَبِمَا نَقُضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ

عَنْ مَوَاضِعِهِ ۚ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ إِلَّا

قَلِيلًا مِّنْهُمْ ۚ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

‘But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).’

(Surah Maidah, 5:13)

قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ

عَنْ سَوَاءِ السَّبِيلِ

‘Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.’

(Surah Maidah, 5:60)

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ

ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

‘Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.’

(Surah Maidah, 5:78)

وَأَتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ

‘And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.’

(Surah Hud, 11:99)

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ

‘And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.’

(Surah Qasas, 28:42)

f)) Curse on the disbelievers from the People of the Book (Ahle Kitab)

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ

يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ

عَلَى الْكَافِرِينَ

‘And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah’s curse is on the unbelievers.’

(Surah Baqarah, 2:89)

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ؕ وَلَوْ أَنَّهُمْ قَالُوا
سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝ يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْبِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

‘Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and Unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little. O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath, and the command of Allah shall be executed.’

(Surah Nisa, 4:46-47)

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا إِبْرَاهِيمَ قَالَ بَلْ يَدَاهُ
 مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلْنَا إِلَيْكَ مِنَ
 رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ
 كُلَّمَا أُوقِدُوا نَارَ الْلَحْرِ أَبْطَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا
 يُحِبُّ الْمُفْسِدِينَ

‘And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.’

(Surah Maidah, 5:64)

3. Curse on the Polytheists

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

‘And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them and evil is the resort.’

(Surah Fath, 48:6)

4. Curses on different groups among the People of the Book (Ahle Kitab)

a) Companions of Sabt

قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۗ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ

وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ

عَنْ سَوَاءِ السَّبِيلِ

‘Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.’

(Surah Maidah, 5:60)

b) Those who believe that the hands of Allah are tied

(Arabic text mentioned earlier under ‘Curse on the disbelievers from the People of the Book (Ahle Kitab)’)

‘And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of

resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.’

(Surah Maidah, 5:64)

5. Curse on the Hypocrites

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ هِيَ

حَسْبُهُمْ ۗ وَلَعَنَهُمُ اللَّهُ ۗ وَلَهُمْ عَذَابٌ مُّقِيمٌ

‘Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.’

(Surah Taubah, 9:68)

(Arabic text mentioned earlier under ‘**Curse on the Polytheist**’)

‘And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them and evil is the resort.’

(Surah Fath, 48:6)

لَعْنٌ لِّمَنْ يَنْتَهِي الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝ مَلْعُونِينَ أَيْنَمَا تُقْبُوا
أُخِذُوا وَقُتِلُوا تَقْتِيلًا ۝

‘If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while; Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.’

(Surah Ahzab, 33:60-61)

The Accursed Tree

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً
لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۗ وَنُخِوْفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا
كَبِيرًا

‘And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.’

(Surah Bani Israel, 17:60)

As per the reliable traditions of the Ahle Sunnah and the Shias, ‘the accursed tree’ refers to Bani Ummayah.

6. Liars

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

‘But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.’

(Surah Ale Imran, 3:61)

7. Killing Intentionally

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

‘And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.’

(Surah Nisa, 4:93)

8. Unjust

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ^ط وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

‘The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.’

(Surah Momin, 40:52)

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

‘And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.’

(Surah A’raaf, 7:44)

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

‘And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.’

(Surah Hud, 11:18)

9. Accusing Chaste Women

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

‘And the fifth (time) that the curse of Allah be on him if he is one of the liars.’

(Surah Noor, 24:7)

نَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ

وَلَهُمْ عَذَابٌ عَظِيمٌ

‘Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.’

(Surah Noor, 24:23)

10. Breakers of the Covenant

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ

يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

‘And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.’

(Surah Raad, 13:25)

11. One who forges a lie against Allah

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ لُعِنَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

‘And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.’

(Surah Hud, 11:18)

12. One who conceals the clear proofs of Allah

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ
فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

‘Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).’

(Surah Baqarah, 2:159)

13. Those who hold the Jews superior to the Believers

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
 وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ۚ أُولَٰئِكَ
 الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۝

‘Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.’

(Surah Nisa, 4:51-52)

14. Those who spread mischief and cut off relations of Kin

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۚ
 وَلَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّىٰ أَبْصَارَهُمْ ۚ

‘But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.’

(Surah Muhammad, 47:22-23)

4. Curse from Shia Point of View

Cursing Abu Bakr and Umar:

1) Hanan Ibn Sadir narrated:

I asked Imam al-Baqir (AS) about these two (That is Umar and Abu Bakr). He (AS) replied: "O Aba al-Fadh! Do not ask me about them for, by Allah, non among us (Ahlul-Bayt) would die except that he is displeased with those two. No day passes to us except that we are angry with them. Indeed, they oppressed us and denied our rights and they were the first and foremost people who imposed themselves over us and opened the stream of injustice against us that does not stop until our Qa'im rises... By Allah! No affliction was set up against us and no trouble faced us Ahlul-Bayt except that those two founded its root. **Thus upon those two 'are the curse of Allah and the angels and people all (2:161).'**

**Ref: Al-Kafi, vol 8, pg. 245, Hadith No 340,
Bihar al-Anwar, vol 30, pg. 269, Hadith No 138,
Ta'wil al-Ayat al-Dhahira, pg. 128, Hadith No 4.**

2) Allah (swt) said in Holy Quran:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۖ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ
عِلْمٍ ۗ أَلَا سَاءَ مَا يَزُرُونَ

That they carry, on the Day of Judgment, their own burdens in full, and also of the burdens of people whom they misled without knowledge. Alas, how grievous the burdens they will bear! (16:25).

On the commentary of the above verse, Ali Ibn Ibrahim mentioned in his Tafsir:

Imam Jafar Sadiq (AS) said: "By Allah! There shall be no bloodshed, no clash, no rape, and no illegitimate confiscation of property except that its burden is on neck of those two without anything decreases from the burdens of the (people of) worlds."

**Ref: Tafsir Ali Ibn Ibrahim al-Qummi, Vol 1, Pg 383, under Verse 16:25,
Bihar al-Anwar, Vol 30, Pg. 149, Hadith No 04.**

3) Imam Jafar Sadiq (AS) says:

"Allah will not accept the belief of anyone who does not accept the wilayat of Hazrat Ali (as) and one **who does not dissociate from his enemies.**"

Ref: Biharul Anwar Vol 26 Pg. 229 Hadith No 10.

4) Holy Prophet (sawa):

"I have cursed 7 types of people. Out of them one is that person who has harassed my Progeny (Ahlul Bayt)."

Ref: Khisaal.

5) Abu Hamza Tsumali asked Imam Mohd Baqir (AS): "What is the recognition of Allah?"

Imam (AS) replied: "To believe in Allah and his Prophet and to love Hazrat Ali (AS) and **being aloof from their enemies** is the recognition of Allah."

Ref: Biharul Anwar Vol 27 Pg. 57 Hadith No. 16.

6) Imam Jafar Sadiq (AS):

"All the angels daily seek nearness to Allah (swt) through our wilayat and seek forgiveness for our lover and **curse our enemies.**"

Ref: Basaerud Darajat Pg. 68.

Note: It means cursing the enemies of Ahlul Bayt is a means of nearness to Allah (swt) and the one who does not curse the enemy will be away from Allah (swt).

7) Imam Jafar Sadiq (AS):

“It is incumbent upon Allah that **anyone who has love for the rivals(opponents) of Hazrat Ali(AS)** even equal to the grain of a mustard , **He will not allow them to go to heaven.**”

Ref: Tafseere Noorus Saqlain Vol 1 Pg. 585.

8) Imam Mohd Baqir (AS):

“If anyone wants to know whether he loves us or not, he should check his heart. **If he has the love of our enemies** along with our love then **he is not from us** and we are not from him.”

Ref: Al Qatrah min Bihar Vol 1 Pg. 47,

Biharul Anwar Vol 1 Pg. 47.

9) Imam Mohammad Baqir (AS):

“Wilayat and Love of Allah (swt) is not acquired except by **being enemy of many people** (who are the enemy of Allah and Ahlebait (AS)).”

Ref: Mohabbat Pg. 361.

10) Imam Ali (AS) said:

“If you want someone to make friend then first see who are his enemies.”

Ref: Mohabbat Pg. 133.

11) Hazrat Imam Reza (AS):

“There are some people who are **more dangerous to our Shia than the Dajjal.**”

Narrator asked: “Who are these people?”

Imam (AS) replied: “**Those people who love our enemies and hate our lover.**”

Ref: Sifat-ush-Shia Pg. 50 Hadith No. 14.

12) Imam Ali (AS):

“Anyone who loves our enemy is our killer.”

Ref: Tafseere Furat Pg. 39.

13) Imam Jafar Sadiq (AS):

“On the day of Qayamat, it will be asked where are the opponents of Aale Mohammed (SAWA) who caused them harm and oppressed them. Some people would stand up on hearing this. There would be no flesh on their face and they would accept that **they were the enemy of Ahlebait (AS)** and that they had oppressed them. **Allah would order to throw them in hell.**”

14) Imam Mohd Baqir (AS):

“The foundation of the religion is the love of Ahlulbayt (AS) and the love of their lover and dissociating **from their enemies** is included in their obedience.”

Ref: Usool- e- Kafi Vol 2 Pg. 18

15) Imam Jafar Sadiq (AS):

Holy Prophet (SAWA) asked his companion: “Which is the strongest rope of religion which can be the cause of the deliverance of people and can make them able to achieve eternal blessing?”

Some people said namaz is the strongest rope, other said Fast, some other said zakat, similarly some said Haj, Umrah, and Jihad etc.

Holy Prophet(SAWA) said : “Whatever all of you have said are having reward but these all actions cannot become the strongest rope for the belief (Iman) until the **foundation of the belief is laid on the love of Allah and his messenger and **dissociating from the enemies of Allah and his messenger.**”**

Ref: Usool- e- Kafi Vol 2 Pg. 125 Kitab Iman wa kufr Chap. Hubbo fillah Bugzo fillah Hadith No. 6

16) Hazrat Imam Reza (AS):

“Those people who oppress Mohammed (SAWA) and his progeny, **it is obligatory to dissociate from them.** It is obligatory that one should hate Nakeseen, Faseqeen and Mareqeen which means those people who fought with Imam Ali(AS) in the battle of Jamal on behalf of Aisha and in the battle of Siffeen on behalf of Muawiya and should also hate the Kharejee of Nahrwan and those people who rejected the wilayat of Hazrat Ali (AS) and contrary to this it is also necessary(obligatory) to love those people who followed Hazrat Ali(AS) like Hazrat Salman,

Abuzar, Miqdad, Ammar-e-Yasir, Abu Ayyub Ansari, Khuzaima bin Sabit , Abu Saeed Khudri etc.”

Ref: Uyoone-e- Akhbare Reza Pg. 268.

17) Hazrat Imam Reza (AS):

“One who want to meet Allah (swt) with faith then he should love the progeny of Mohammed (SAWA) and should dissociate from their enemies.

Ref: Usool-e-Kafi Vol 2 Pg. 136.

18) Holy Prophet (SAWA):-

“May Allah curse the woman who imitates men and men who imitate woman.”

Ref: Al Kafi V 5 Pg 550,

Wasaelush Shia by Hurr-e-Ameli Vol 17 Pg. 284.

Mustadrakul Wasael Vol 3 Pg. 246.

18) Holy Prophet (SAWA):

“Allah’s curse be on wine and its drinker and on one who squeezes it , presses it and sell it or bear it or eat its price(by selling it).”

Ref: Al Kafi Vol 6 Pg. 398.

19) Holy Prophet (SAWA):

“Allah has cursed the one who give usury.”

Ref: Man La Yahzarul Faqih Vol 3 Pg. 174.

20) Imam Jafar Sadiq (AS):

“Allah has cursed the Qadriya , Khawarij , Murje’ah.”

Ref: Al Kafi Vol 2 Pg 409 Kitab Iman wa kufr .

21) Imam Reza (AS):

“Peace be on Friends of Allah. **Curse of Allah be on enemies of progeny of Mohammed (SAWA)** from Jinn and man and I hate all of them.”

Ref: Al Kafi Vol 4 Pg 579.

22) Imam Jafar Sadiq (AS) said regarding Ayat Surah Isra: 60

“Shajare Mal’oona(**The accursed Tree**) in this Ayat means Bani Umayya.”

Ref: Tafseere Ayyashi Vol 2 Pg 297.

Note: Allah has cursed Bani Umayya in the Holy Quran.

23) Holy Prophet(SAWA) said regarding Ayat Surah Isra: 60

“Shajare Mal’oona(**The accursed Tree**) in this Ayat means Bani Umayya.”

Ref: Tafseere Safi by Faize Kashani Vol 2 Pg. 360.

24) Imam Jafar Sadiq (AS):

“That person is a **liar** who says that he is our lover **but does not remain aloof from our enemies.**”

Ref: Biharul Anwar Vol 27 Pg 58 Hadith No. 18.

25) Imam Jafar Sadiq (AS):

“Imam Mahdi (AS) will invite people towards Holy Quran, Sunnat of Holy Prophet (SAWA), wilayat of Hazrat Ali (AS) and **towards dissociating from their enemies.**”

Ref: Biharul Anwar Vol 52 Pg. 343, 342.

26) Imam Jafar Sadiq (AS) :

“One who doubts regarding the disbelief of our enemies and of those who oppressed us is himself a disbeliever.”

Ref: Wasael ush Shia Vol 18 Pg 561.

27) Shaykh Kulaini and Shaykh Tusi have narrated from authentic sources that:

Imam Sadiq (AS) used to curse Abubakr, Umar, Usman , Muawiya ,Aisha, Hafsa, Hinda and mother of Hakam (Ummul Hakam , sister of Muawiya).

28) The Holy Prophet (S.A.W.S.) said:

“Blessed be those who are fortunate to live in the time of Qa’im of my Ahle Bayt. Those who will believe in him during his occultation and before his advent, who will love his friends and **remain aloof from his enemies**. Such people will be my closest ones and my friends on the Day of Judgment.”

Ref: Kamaluddin Vol 1 Ch 25 Hadith No 2

29) Holy Prophet (SAWA) said:

“Glad tidings for those who live till the time of the Qa’im of my Ahle Bayt and follow him before his advent. Those who, during his occultation, have faith in him and the Imams preceding him and **will be aloof from their enemies** for the sake of Allah, they shall be my friends and the most honourable persons of my Ummah.”

Ref: Kamaluddin Vol 1 Ch 25 Hadith No 3.

30) Hazrat Imam Moosa ibn Jafar al-Kadhim(AS) said in reply to a question of Yunus ibn Abdur Rehman who had asked Imam whether he was Qaem:

"Yes, I am Qaem, but not that Qaem who will fill the earth with justice. He will be my fifth son, may my life be sacrificed for him. For a long time he will be in occultation ... Glad Tidings for my those Shias who in his occultation will be steady on him and **will be having enmity from his enemies**, They are from us and we are from them. They are satisfied with our Imamatus and we are satisfied from their being Shia. Then glad tidings for them, By Allah they will be with us in Paradise."

Ref: Biharul Anwar, Vol.51, Pg. 151.

Isbatul Huda, Vol. 6, Pg. 471.

Kamaluddin Ch. 34 Hadith No. 5.

31) Holy Prophet(SAWA) said:-

“Congratulations to the person who meets the Qa’im [one who will rise] from my Ahlul Bayt and has firm belief in him before his advent. He will have love for his friends, and **will distance himself from his enemies** and will have love for the leaders of guidance (the Imams) who came before him. Indeed these are my true friends, those whom I have love and affection for and (they) are the noblest of people from my nation.”

Ref: Biharul Anwar, Volume 52, Page 129.

32) Holy Prophet (SAWA):

“Oh Abdullah! Love for Allah and bear enmity for the sake of Allah and love and enmity should be in the way of Allah since wilayat of Allah will not be achieved except by this way .No one can taste the Iman(faith) howsoever much he prays or fast except that he become like this.”

Ref: Biharul Anwar Vol 69 Pg. 236 Hadith No. 1,

Elalush Sharae,

Uyoone Akhbare Reza,

Amali Saduq .

33) A person asked Imam Jafar Sadiq(AS) whether Love (for Allah) and hate (for Allah) is a part of belief ?.

Imam Jafar Sadiq (AS) replied: Whether Belief is other than Love and hate (for the sake of Allah)?

Ref: Kafi Vol 2 Pg.125 Kitab Iman wa Kufr Chap. Hubbo fillah wa Bugzo fillah Hadith No. 5

34) Imam Jafar Sadiq (AS):

Anyone whose love or hate(with the people) is not based on religion has no religion at all.

Ref: Kafi Vol 2 Pg. 127 Kitab Iman wa Kufr Chap. Hubbo fillah wa Bugzo fillah Hadith No. 16

35) A person asked Holy Prophet (sawa) : How can we understand that our love and enmity is for the sake of Allah? Who is the beloved one of Allah so that we can love him? and who is the enemy of Allah so that we can hate him? Holy Prophet(SAWA) pointed his finger towards Hazrat Ali(AS) and said : Lover of Amirul momineen is the lover of Allah ,therefore love him . His enemy is the enemy of Allah , therefore be the enemy of his enemy. Be the friend of the lover of Hazrat Ali(AS) though he may the killer of your father and your sons and **be the enemy of his enemy though he may your father or your son.**

Ref: Beharul Anwar Vol 69 Pg. 236 Hadith No. 1,

Elalush Sharae,

Uyoone Akhbare Reza,

Amali Saduq.

36) Holy Prophet(SAWA) : Wilayat of Hazrat Ali(AS) is the wilayat of Allah(swt) and to love him is the worship of Allah(swt) and to follow him is made obligatory by Allah(swt) and his lover is the lover of Allah(swt) and **his enemy is the enemy of Allah(swt)** and to fight him is to fight Allah(swt) and to submit in front of him is to submit in front of Allah(swt).

Ref: Beharul Anwar Vol 38 Pg 31,32 Hadith No. 9,

Basharatul Mustafa.

Zyarat-e-Ashoora.

37) Imam Mohd Baqir(AS) : Anyone who does not accept the wilayat of Imam Ali(AS) , there is no good deed for him whether he pray namaz or commit adultery.

Ref: Eqabul Aamal Pg 452 Hadith No. 17

38) Imam Jafar Sadiq (AS) :

Whatever good deeds our enemy perform, it does not make any difference whether it may be praying namaz, fasting ,committing adultery or stealing anything they will go to hell, they will go to hell.

Ref: Eqabul Aamal Pg 452 Hadith No. 18.

39) Imam Jafar Sadiq (AS) cursed a person by the name Abu Khattab as follows :

“May Allah curse Abu Khattab”

Ref: Biharul Anwar Vol 27 Pg 173 Hadith No.18,

Ma’ani ul Akhbar.

40) Imam Mohd Baqir(AS) :

“Surely Anyone who recognizes Hazrat Ali (AS) is a believer and anybody who rejects him is a disbeliever and anybody who has his wilayat will enter in heaven and **anyone who is his enemy will go to hell**”

Ref: Kafi Vol 2 Pg. 388 Kitab Iman wa Kufr Babul Kufr Hadith No.20

41) Imam Mohd Baqir(AS) was asked : What is recognition of Allah(swt)?

Imam (AS) replied :

Testifying Allah and that Mohammed (SAWA) is the prophet of Allah, love of Hazrat Ali (AS) and accepting his Imamat and the Imams after him and dissociating from their enemies. This is the recognition of Allah.

Imam(AS) was asked : what work should I do so that my faith is perfected ?

Imam(AS) replied : Love the Awleyaa (lover) of Allah and hate the enemies of Allah.

Narrator : Who is the Awleyaa (lover) of Allah?

Imam(AS) : Mohammad ,Ali ,Hasan, Husain , Ali ibne Husain , I , my son Jafar ibne Mohammad . Whosoever love them love Awleyaa Allah .

Narrator: Who is the enemy of Allah?

Imam(AS) : Abul Faseel , Roma , Nasal and Muawiya and everyone who follow their religion .Anybody who is their enemy is the enemy of the enemies of Allah(swt) .

Ref : Tafseere Ayyashi Vol 2 Pg. 116.

Beharul Anwar Vol 27 Pg. 57 Hadith No. 16.

42) Imam Jafar Sadiq(AS) : That person is a liar who says that he loves us but **does not bear enmity with our enemies.**

Ref : Biharul Anwar Vol 27 Pg. 58 Hadith No.18

43) Holy Prophet(SAWA) : May Allah curse the one who oppress Fatema .

Ref : Amali Saduq Majlis 24 Hadith No.2 Pg 69 , 70 .

44) Imam Jafar Sadiq (AS) used to curse four men and four women after every obligatory prayer Abubakr , Umar , Muawiya , Usman and Aisha , Hafsa , Hind and Ummul Hakam sister of muawiya .

Ref : Kafi Vol 3 Pg 342.

45) Imam –e-Reza (AS) said: “The sons of the killer of Imam Husain(AS) are satisfied with the deeds of their forefather. Anyone who is either satisfied or dissatisfied with any actions is included in the performance of that action. Even if a person is killed in the east and another person who lives in west is happy with his killing, then that person is included in his killing.”

Ref: Oyoone Akhbare Reza Vol 1 Pg. 273.

46) The author of renowned book (Mikyalul Makarim) Janab Ayatullah Syed Mohammad Taqi Musawi Isfahani (AR) has mentioned 80 duties of Shia during the occultation of Imam-e-Zamana (AS) .One of the duty of **shia (duty no 78)** during occultation of Imam (AS) which is mentioned in this book **is to curse excessively Umayyads openly and secretly.** It is mentioned in this book that Holy Prophet(sawa) said to Hazrat Ali(AS) : Oh Ali ! Bani Umayya will curse you and for each of their curse an angel will curse them a thousand times .After his reappearance **Qaim(AS) will curse them for forty years”.**

Ref: Khisaal Vol 2 Pg. 579.

Note: It means Imam (as) will command his followers to curse the Bani Umayya from every pulpit and in every gathering throughout the world.

47) Hazrat Imam Mohammad Baqir(AS) :

“When you conclude the obligatory prayer, do not move till you have cursed Bani Umayya”.

Ref: Tahdhib Vol 2 Pg. 109 Hadith No. 179.

48) Holy Prophet (SAWA) :

“Anyone who is unable to help us (Ahlebayt) and while sitting in loneliness he curses our enemies , Almighty Allah uplifts his voice and takes it to all the angels from underground to high heavens . Then all angels join him in cursing the one he is cursing . Then the angels praise the lover of Ahlulbayt and pray for him: Oh Allah ! Pour your mercy on this man as he did whatever he could in your path . Had he been able to do more, he would have certainly done so. At that time, a voice comes from Almighty Allah: Oh angels, I have answered your prayer and sent mercy on his soul and admitted him in the group of My selected servants.”

Ref: Biharul Anwar Vol 27 Pg. 222 Hadith No.11,

Tafseere imam Hasan Askari(AS).

49) Allah(swt) : “Oh Mohd(SAWA) ! : **No one from your enemy will enter heaven** and no one from your friend will enter hell.”

Ref: Biharul Anwar Vol 18 Pg. 399, 400 Hadith No.101

50) Holy Prophet (SAWA): “The lowest level in the hell will be of those who bear enmity in their heart regarding us and help our enemies with their tongue and their hands. The second grade (level) will be of those who bear enmity in their heart and help our enemies with their tongue **and third level will be of those who bear our enmity in their heart”.**

Ref: Biharul Anwar Vol 27 Pg. 93 Hadith No.53 .

51) Imam Jafar Sadiq(AS) : “When Holy Prophet(SAWA) went to Meraj , Allah(swt) said to him. On the day of Qayamat first of all whom I will seek and will punish him will be the killer of Mohsin Ibne Ali and will beat him with the whip of fire in such a way that if one of it is struck in the river, it will become hot from east to west and if it is hit on any mountain of the world it will be crumble into pieces”.

Ref: Jila ul Uyoon Pg. 238

52) Holy Prophet (SAWA): “Oh Ali By Allah who raised me as prophet. If a person worships for 1000 years then also **he is not entitled for reward** until he accepts your wilayat and the

wilayat of your sons and he cannot accept your wilayat **until he dissociates from your enemies and the enemies of your sons”.**

Ref: Biharul Anwar Vol 27 Pg. 199.

53) Imam Zainul Abedeen(AS) : On the day of Qayamat Allah will not have mercy on three types of people

1) One who reject the imam appointed by Allah.

2) One who claim to be imam though he is not appointed by Allah.

3) Those who say that there are some parts of Abubakr and Umar also in Islam.

Ref: Biharul Anwar Vol 31 Pg. 605 Hadith No.54.

54) Janabe Adam(AS) searched for Janabe Hawwa(swt) all over the world and when he reached Karbala he stumbled and his feet started bleeding .When Janabe Adam(AS) asked the reason for it , Allah(swt) revealed that : “Your son(Husain) will be killed here **.I wish that you should curse his killer** .Janabe Adam(AS) raised the hand and said : **Oh Allah curse the killer of Husain**. After that he walked few steps and found Janabe Hawwa(swt)”.

Ref : Biharul Anwar Vol 44 Pg 342.

55) Imam Zainul Abedeen (AS): “Whoever curses Abubakr and Umar once in a day Allah will write in his account 7 million good deeds, will forgive 7 millions sins and will raise his 7 millions grades and if he send curse once at night then the same reward is written in his account. Abu Hamza said that after the martyrdom of Imam Zainul Abedeen(AS) , I met Imam Mohd Baqir(AS) and narrated this tradition to him where upon Imam Mohd Baqir(AS) said : Do you wish I should increase the reward: Imam(AS) then said : Whoever will curse these two in morning none of his sins of that day will be written and if he curses them once in evening then any of his sins of that night will not be written “.

Ref : Shifa Us Suroor Vol 2 Pg. 379.

Note: It does not mean we should commit sin intentionally. It refers to those sins which are committed by a person unintentionally.

56) Late Ayatullah Sayyed Nasrullah Mustanbat saw **Hazrat Baqiyatullah(ATFS)** in namaz. He saw that Imam(AS) was reciting the following in his qunoot :

Oh Allah! Certainly Muawiya ibne Abu sufyan bore enmity to Hazrat Ali (AS), **therefore curse him.**

Ref : Mojamul Rejal ul Fikr Wal Adab fil Najaf khalal Alf in the year 1199/3.

57) It is not only permissible to curse the enemies of Ahlebait but it is obligatory .

**Ref : Nafhatul Lahut Fi Lanal Jabte wat Taagut by Muhaqqiq Karki
Risale Tawalla wa Tabarra by Sheikh Jawad Karbalai.**

58) Imam Ali(AS) said : Jews got divided into 71 sects , Christians got divided into 72 sects and muslims got divided into 73 sects .Out of 73 sects of muslims , **13 sects claim to be our lover but only one will go to heaven and rest 12 sects will go to hell.** These 12 sects who will go to hell used to claim to be lover of Hazrat Ali(AS) but does not accept him as a Imam successively after Holy Prophet(SAWA) or used to love him but does not dissociates from his enemies.

Ref : Sulaym Ibne Qays Pg 175-176 Hadith No.39.

59) Ibne Abbas said once I went to masjide Kufa and saw **Hazrat Ali (AS)** praying a particular dua which I did not heard .After the dua I asked Hazrat Ali (AS) what is the name of this dua .Imam (AS): **This dua is Dua –e-Saname Quraish.** (It is the dua in which Hazrat Ali (AS) has cursed Abu Bakr and Umar and has also cursed their daughters). Imam(AS) then said : Oh Ibne Abbas! Whoever will recite this dua Allah will give him such reward as if he has fought along with Holy Prophet(SAWA) in the battle of Ohad and Tabuk and has achieved martyrdom in front of Holy Prophet(SAWA) or as if he has sent 1 lakh arrows from the side of Holy Prophet(SAWA) towards enemies .He would get the rewards of Haj and Umrah which he has performed with Holy Prophet(SAWA) .He would get the reward of 1000 months .He would be with Holy Prophet(SAWA) on the day of Qayamat and Allah would forgive all his sins even if those sins are equal to the stars of the sky ,pebbles of the sand of the desert, leaves of all the trees. He would be safe from the chastisement of the grave .A door of the paradise would be

opened in his grave ,His wishes will be fulfilled for which he will recite this dua .Oh Ibne Abbas!
If any our shia is affected by some calamity, he should recite this dua to solve his problems.

Ref: Nafkhatul Lahut Fi Lanat Jabte wa Tagut Pg. 170.

60) Hazrat Ali(AS) saw a man holding the curtain of Kaaba and was reciting salawat . Hazrat Ali (AS) did salam to him. Second time he saw the same person who was cursing the enemies of Ahlulbayt . This time Hazrat Ali(AS) did not saluted him . He rushed to Imam(AS) and asked the reason .Imam(AS) replied : I did not want to keep you away from reciting Lanat(Curse). Therefore I did not salute to you since Lanat (curse) is better than salawat and salam.

Ref: Majmaul Noorain Wa Multaqal Bahrain Pg. 208.

61) A person by the name **Haris bin Mugirah Nazri** asked **Imam Jafar Sadiq(AS)** : I have been informed that Hazrat Ali(AS) used to recite namaze magrib with Jamat and used to curse muawiya, Amr-e-aas , Abu Musa Ashari and Abul Umar Salmi in every second rakat of magrib . Imam(AS) replied : Yes and you should also do the same.

Ref : Shakhe Tuba by Mohd bin Musanna .

62) Holy Prophet(SAWA) said:

“This [Ali (a.s.)] is a sea full of treasures. He is the rising sun. He is more generous and giving than the river of Euphrates* and his heart is larger than the entire world. **May Allāh’s curse be on those who hate him.**”

Ref: Bihar Vol 27 Page 227 Hadith No.29

* River, sea, and water are used to express unlimited generosity in the Arabic language. Euphrates was commonly used as an example of a large river/sea.

63) Imām Alī ibn Mūsā al-Rezā (A.S.) said:

"O son of Shabeeb! If you desire that you may abide in the palaces of Paradise in the company of the Holy Prophet (s.a.w.w.) and his Progeny, **then invoke Allāh's curse upon the murderers of Imām Husayn (a.s.).**"

Ref: Nafasul Mahmum, Chapter 3, Section 2, Tradition 15

64) Imām Ja'far ibn Muhammad al-Sādiq (A.S.) said:

"Dawood, Allāh's curses the killer of Husain (a.s.). There is no one who drinks water, remembering Imām Husain (a.s.) **and cursing his killer,** but that Allāh will write a hundred thousand good deeds for him. He will wipe out a hundred thousand sins from his record and add a hundred thousand ranks to his status; and it will be as if he has freed a hundred thousand slaves. On Judgment Day, the Almighty Allāh will resurrect him with a satisfied heart."

Ref: Kamiluz Ziyaraat, Chapter 34, Tradition 1, page 108

65) Holy Prophet(SAWA) said:

“One who hates Hasan (a.s.) and Husain (a.s.) will come on Judgment Day without any flesh on his or her face and will not get my intercession.”

Ref: Kamiluz Ziyaraat, Chapter 14, Tradition 7, page 57

66) Holy Prophet (S.A.W.A) was asked:

Concerning the saying of Allāh "And he made it a word to continue in his posterity that they may return" (Surah Zukhruf (43): Verse 28)

He (s.a.w.a.) replied, “He (Allāh) has placed Imamāt in the progeny of Husain (a.s.). Nine of the Imams will emerge from his offspring and from them is the Māhdi (a.t.f.s.) of this nation.” Then he (s.a.w.w.) warned, “If a person stands on one foot between the Rukn and the Maqaam (-e-Ibraheem) **but dies in a state bearing hatred against my Ahle Bait (a.s.), he will enter the fire.**”

Ref: Behaar al-Anwaar, vol. 36, pg. 315, Chap. 41, Tr. No. 160

5. Curse from Sunni Point of View (with 60+ traditions from Sunni books)

1) **Janabe Fatema Zehra (SA)** was angry with **Abubakr** and **used to curse him** and did not talk to him till her death.

Ref: Sahih Bukhari Kitab Magazi Bab Guzwwe Khaiber V 3 Pg 55.

2) The Proof of Sending Curses (Lanat) on Yazid!

The Proof of sending Lanat upon Yazid is derived from this (ayah), as was mentioned by **Al Barzanji** in his **Al-Ashaat** and **Imam Haythami I** in **As-Sawaiq** from **Imam Ahmed** that his son **Abdullah** asked him about sending Lanah on Yazid, and how sending Lanah upon him is mentioned in the book of Allah (i.e. Quran).

Imam Ahmed in proof of (sending Lanah upon Yazid) mentioned these verses: Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship? Such are the men whom Allah has cursed... (47:22-23), so could there be a greater fitnah than the actions committed by Yazid?

Ref: [Ruh ul Ma'ani by Imam Al-Alusi, Volume 9 Under Surah Muhammad 22-23]

3) It has been narrated on the authority of **Hadhrat Abu 'Ubaidah bin Jarrah** (May Allah be well pleased with him) that the **Holy Prophet (SAWA)** said: The affairs of my Ummah will continue with justice. The first person to disrupt it will be a person from Banu Ummayya, who will be called Yazid.

Ref: (Musnad Abu Ya'ala, Musnad Abu 'Ubaidah Raziallahu anhu).

The famous Expert in interpretation of Holy Quran **Abul Fida Ismail bin 'Umar** who is famously known as **Ibn Kathir** has recorded this Hadith in his book **Al Bidayah Wan Nihayah** in **Vol. 6 Pg No 256.**

The great **Hadith-expert Imam Shahabuddin Ahmed Bin Hajr Makki Haithami** (May Allah

shower His mercy on him) has also recorded this Hadith in **As Sawaa'iq Al Muhriqa, Pg No. 132**. He has also recorded another Hadith in this connection in the same book on Pg No. 132:

4) It has been narrated on the authority of **Hadhrat Abu Darda (May Allah be well pleased with him), he said: I heard the Holy Prophet (Sallallahu alaihi wa sallam): "The first one to change my Sunnah will be a person from Banu Ummayya called Yazid"**.

5) **Holy Prophet (SAWA) said:** May Allah curse Shaibah bin Rabia, Utba bin Rabia and on Umayya bin Khalaf.

Ref: Bukhari Kitab Al Haj Pg 260 published from Misr.

6) **Holy Prophet (SAWA)** cursed the Hakam, father of Marwan when marwan was in his loin (That is Marwan was not born till then).

Ref: Tarikhul Khulafa Pg 142.

7) **Mohammad ibne AbuBakr** wrote a letter to muawiya in which he said to muawiya that: You are the accursed son of accursed father.

Ref : Murujuz Zahab V 6 Pg 69.

8) **Holy Prophet(SAWA)** has cursed the one who eat the usury .

Ref: Sahih Muslim Pg 600 , 22 Kitab Al MUSAQAT Ch 19 Ch Babul Laa'an wa Aakelul Reba wa mawkelah H 4109 Published Beirut Darus Sadir.

Kitab Sunane Abu Daud Pg 536.

9) **Holy Prophet (SAWA) said:** Allah has cursed the one who give or take bribe.

Ref: Musnad Ahmed ibne Hanbal V 2 Pg 212

Musnad Abdullah ibne Umraw H 7000 published Beirut Darul Kutb Ilmiya.

Sunane Ibne Majah Pg 369.

10) **Holy Prophet (SAWA)** has cursed the one who separates father and the son and between brothers. (That is, he cause disunity between them).

Ref: Sunane Ibne Majah Pg 309.

11) Holy Prophet (SAWA): “Allah, Angels and all men’s curse be on one who deprive anything of my rights or anything which was given to my progeny or disregard my wilayat”.

Ref: Jam’ul Jawame V 3 Pg 339.

Kanzul Ummal V 16 Pg 42

12) The Holy Prophet (SAWA) saw Abu Sufyan riding a camel, his son, Yazid, leading the camel, and Muawiya following the camel. He (s.a.w.a.) said: **Allah’s curse be on the rider, the leader leading the camel and the follower.**

Ref: Isabat fi Tamiz us Sahabah by Ibne Hajaz Asqalani V 5 Pg 480.

Tarikh-e-Tabari, vol. 11, pg. 357, Published in 284 AH.

Tarikh-e-Abul Fida, vol. 2, pg. 57, Published in 238 AH.

Kitabo Siffin Nasr, pg. 247, Egypt.

Tazkerah al-Khawaas by Sibt Ibn Jauzi, pg. 115.

13) Holy Prophet(SAWA) : When you see son of Hakam ibne Abi Aas on the pulpit like monkeys and Allah has revealed for them this Ayat (surah Isra : 60) and in this Ayat **Shajare Mal’oona** refers to **Hakam and his sons.**

Ref: Tafseere Aalusi V 4 regarding Surah Isra: 60.

14) Aisha said to Marwan Ibne Hakam: “I have heard Holy Prophet (SAWA) said to your ancestors that: You are **Shajare Mal’oona (The accursed tree)** in Quran.

Ref: Tafseere Fath Al Qadeer Lish Shawkani V 4.

15) Holy Prophet (SAWA): “I am seeing son of Hakam ibne Abi Aas on the pulpit like apes and Allah has revealed the Ayat (surah Isra: 40) and in this ayat **Shajare Mal’oona (The accursed tree)** refers to **Hakam and his sons.**

16) Aisha said to Marwan Ibne Hakam: I have heard Holy Prophet (SAWA) said to your ancestors that: You are **Shajare Mal'oonah (The accursed Tree)** in Quran.

Ref: Tafseere Durrul Mansoor by Suyuti.

17) Holy Prophet (SAWA) sent Khalid **ibne Walid** to **Bani Jazimah**. They called them towards Islam but they rejected .Khalid bin Walid killed some of them and took others as prisoners. When Holy Prophet (SAWA) heard about it he (SAWA) said: Oh Allah! Surely **I hate (despise) whatever Khalid has done'**.

Ref: Sahih Bukhari: 1302

18) Holy Prophet(SAWA) : “One who sleep on roof which does not has boundary(support) and fall down and then die due to this and also the one who sail during storm and then die because of it, **I dislike both of them** and does not assure them any type of safety.

Ref: Musnad Ahmed Ibne Hanbal 5/96 H No 20776, 20777.

Silselatus Sahihah: 2 / 500 H No 828, Maktab Al Ma'arif, Riyaaaz.

19) Holy Prophet (SAWA): “I dislike and does not assure any type of safety to the person who sleep on roof of a house which does not has any boundary (support).

Ref: Sunane Abu Dawood 787 (Kitab Adab – Bab Fin Nawm Ala Satah Gaire Muhjir H No 504.

20) Holy Prophet (SAWA): “Do not leave your prayer intentionally. Allah and his messenger does not give any type of deliverance and safety to a person who leave the prayer intentionally”.

Ref: Nafsul Masdar: 6/447.

21) Holy Prophet (SAWA): “One who revolt along with Polytheist, I dissociate myself from him and does not give him surety for his life “.

Ref: As Sunan ul Kubra Lil Baihaqi 13/213

22) Holy Prophet (SAWA): “One who help the unjust in his oppression, Allah and his prophet are despise of him.”(That is they dislike them).

Ref: Zikre Akhbare Isbahan Lil Hafiz Isbahani 1 / 313

23) Holy Prophet (SAWA): “One who hoard the food for 40 nights while there is a man in his courtyard who is hungry, then certainly he is away from Allah for his deliverance”.

Ref: Musnad Ahmed Ibne Hanbal 2/45-46.

24) Holy Prophet (SAWA) said: “I hate that slave who runs away from his master.”

Ref: Sahih Muslim 48 [Kitabul Iman].

Musnad Ahmed Ibne Hanbal 4/436 [4 / 357] [Musnad Kufain / H 19178]

25) Holy Prophet (SAWA) said:

“I dislike one who wail in hardship and the one who shave the beard”.

Ref: Sahih Bukhari 240. [Kitabul Janaez – Bab Maa yanha minal Khalq Inda Musibat / H 1296]

26) Holy Prophet (SAWA) said:

“The one who give security to a believer and then kill him, I hate that killer”.

Ref: Musnad Ahmed Ibne Hanbal 5/265 [5/224].

Al Mojamul Awsat Lil Tabrani 3/6

27) Holy Prophet (SAWA): “Wilayat of Allah, Love for Allah and hate for Allah”.

Ref: Shobal Iman Lil Baihaqi 12/73 [H no 9064]

Nafsul Masdar 12/75 H no 9066.

28) Holy Prophet (SAWA): Surely the most beloved action in front of Allah is love for Allah and hate for Allah.

Ref: Musnad Ahmed Ibne Hanbal 5/175

29) Most of the historians of Ahle Sunnah has said that the Ayat(5:67) was revealed in praise of Hazrat Ali (AS) and when it was revealed, Holy Prophet(SAWA) held the hand of Hazrat Ali(AS) and said : **“Man kunto mawla ho fa haza Ali mawla”** (Of whomsoever I am master , Ali is his master) and after that prayed as **“ Oh Allah! Befriend one who befriend Ali and be the enemy of one who is his enemy”** and after that Umar Congratulated Imam Ali (AS) as **“Congratulation to you Oh Ibne Abi Talib today you have become our master and the master of all Muslims men and women”**.

Ref: Tafseere Kabir (Mafatehul Gaeb) Lil Razi Shafae: 12 / 42 Published 2nd Edition: 2004 Darul Kutb Ilmiya, Beirut.

Durrul Mansoor Lis Suyuti 2 / 528 published 2nd Edition 2004 Darul Kutb Ilmiya, Beirut

30) Holy Prophet (SAWA): Oh people! Am I not your Wali?

All of them replied: Yes! Oh the messenger of Allah.

Then Holy Prophet (SAWA) held the hand of Hazrat Ali (AS) and raised it and said: He is my successor and verily Allah loves those who love Ali and **hate those who hate Ali.**

Ref: As Sunan Kubra Lin Nisai 5/107 [H 8397 / 1- Kitab Al Khasaes /Zikre Ibadat Ali (AS)]

31) When **Holy Prophet(SAWA)** reached Gadeere Khum after Hajjatul Wida , he said to people : **“Verily I am leaving among you two weighty thing out of which one is heavier than the other, one is the book of Allah and another one is my progeny Ahlul Bayt and they will not be separated from each other till they meet me at Hauze Kausar and then he said : Surely Allah is my master and I am the master of all believing men and women . Then he raised the hand of Hazrat Ali (AS) and said: “Of whomsoever I am master, Ali is his master! Oh Allah love the one who love Ali and hate the one who hate Ali”**.

Ref: As Sunan Kubra Lin Nisai 5/45 [H 8148 / 12- Kitab Al Manaqib]

32) Holy Prophet (SAWA): Have I not more authority over you than your selves?

All the people replied: Yes!

Then he raised the hand of Hazrat Ali (AS) and said: Of Whomsoever I am master this Ali is his master. Oh Allah! Love him who loves Ali and **hate him who hates Ali.**

Then Umar said to Hazrat Ali (AS): Congratulation to you Oh Ibne Abi Talib. Today you have become master of all believing men and women.

Ref: Al Kitab Al Musannaf Fil Ahadees Wal Aasaare Ibne Abi Shaibah: 6/ 375 [H 32109 / Fazael Ali Ibne Abi Talib].

33) Ameerul Momineen (AS) said regarding **Sura Naml ayah 89-90:** (“Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day. And whoso bringeth an evil deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?”)

“I will inform you regarding a good deed. If one does this, Allah will enter him into jannah. I will inform you regarding an evil deed. If one does this, Allah will throw him into the fires of hell and no good deed will be accepted if one performs this evil deed.” Then Moula (as) said, “That good deed is our love. That evil deed is being envious of us.”

Ref: Yanabil Muwaddah page no 161.

34) Holy Prophet (SAWA) said: “Fatema is my part. Anyone who enrages her enrages me”.

Ref: Fazaelul Khamsah V 3 Pg 184.

36) Holy Prophet (SAWA): Fatema is my part .Anybody who harm her harm me.

Ref: Sahih Bukhari Kitabun Nikah Bab Zabbir Rajole An Ibnateh.

35) When AbuBakr and Umar came to meet Janabe Zehra (sa) when she was ill .She asked them: I give you the pledge of Allah (swt). Tell me have you not heard the saying of Holy Prophet(SAWA) that whomsoever Fatema is happy I am happy , of whomsoever she is unhappy I am unhappy with him .Therefore anybody who love her , love me and anybody who enrages her enrages me.. They said: Yes we have heard this. Janabe Fatema (swt) said: I bear Allah and the angels witness that both of you have angered me .When I will meet HP I will complain about both of you to him .Abu Bakr started crying .Janabe **Fatema (swt) said: BY Allah! I curse both of you in every namaz.**

Ref: Al Imamah Was Siyasah Pg 14.

36) Janabe Fatema Zehra (swt) was angry with Abubakr and used to curse him till her death.

Ref: Sahih Bukhari Kitabul Jihad Was Saer Bab Farzul Khums V 2 Pg 186.

37) Holy Prophet(SAWA) said : “Certainly Holy Prophet(SAWA) has cursed people whose names are Abu Sufyan bin Harb, Sohail bin Umraw, Amr ibne Aas , Ibne Marwan , Umar ibne Khattab, Khalid bin Walid who killed Malik bin Nuwaira.

Ref: Nasaekh Kaafiya Vol 1 Pg 11 published from Mumbai.

38) Holy Prophet (SAWA): “Allah will not accept the belief of anyone who does not accept the wilayat of H Ali (AS) and one who does not dissociates from his enemies.

Ref: Manaqib Khwarizmi V 2 Pg 32, 33.

39) Holy Prophet (SAWA): “Whoever says anything wrong about Ali has said wrong about me and whoever says anything wrong about me say wrong about Allah and whoever says wrong about Allah (swt), He will throw him in hell”.

Ref: Mustadrakul Sahihain by Hashim Nishapuri V 3 Pg 121-128-130.

Musnad Ahmed Hanbal V 6 Pg 323.

40) Scholars of Ahle Sunnah has said that to love Holy Prophet(SAWA) and also his progeny is obligatory on people and it is incumbent upon everybody to dissociate from their enemies and everybody who does not accept them their wali is not a believer and everyone who does not dissociate themselves from their enemies is not from believer’.

Ref: Wasilatul Khadim Elal Makhdum Pg 282.

41) “It is permissible to curse those who oppressed Ahlul Bayt (AS)”.

Ref: Wasilatul Khadim Elal Makhdum Pg 284

42) “Enmity with Mohammed (sawa) and his progeny is disbelief and it is the part of the belief that one should love them .Therefore people like Ibne Muljim, muawiya, yazid etc who either killed Ahlulbayt, or poisoned them or kept them away from their rights, it is permissible to curse

such people since these are the signs of disbelief .Allah’s curse be on them and on those who love them”.

Ref: Wasilatul Khadim Elal Makhdum Pg 284.

43) “Anyone who has oppressed progeny of Holy Prophet (sawa), it is necessary to curse them. This is the meaning of the verse (Allah’s curse be on the unjust (surah Araf: 44))”.

Ref: Wasilatul Khadim Elal Makhdum Pg 285.

44) Holy Prophet (SAWA) said: The curse of Allah be on Shaiba Ibn Rabiyyah, Utaibah Ibn Rabiyyah and Ummayah Ibn Khalaf who removed us from our land and drove us to the valley.

Ref: Sahih Bukhari, Kitab-o-Bab-e-Kirahatin Nabi an-T’ara al-Mudirah, vol.3, pg. 30.

45) Holy Prophet (SAWA) said on the day of Ohad: O Allah! Curse Abu Sufyan, Haaris Ibn Hesham and Safwaan Ibn Ummayah.

Ref: Sunan-o-Tirmidhi, vol.5, pg. 227.

Then he wrote: This tradition is Sahih and Ghareeb.

46) Holy Prophet (SAWA) raised his head from ruku and said: Allah forgive Ghafaar! Allah protect Aslam! Usba has disobeyed Allah and the Messenger. Curse be on Bani Hayan, Ra’la and Zakwaan. Then the Holy Prophet (s.a.w.a.) went in to prostration.

Ref: Sahih Muslim, vol.1, pg. 470.

47) Tabarani has quoted from **Nasr Ibn Aasim Laisi** who has quoted from his father who said: "I went to the Masjid. At that time I heard people saying that we seek refuge from the anger of Allah and His Messenger. I asked them about seeking refuge. They said: The Holy Prophet (SAWA.) was giving sermon and at that time a person left the Masjid with his son. At that moment the Holy Prophet (SAWA) said: O Allah! Curse the one going ahead and the one following... Regret for the nation concerning so and so".

Ref: Mojam al-Kabeer of Tabarani, Vol. 17, pg. 176.

Al Ahadees Al Mukhtarah, vol.8, pg. 180

Haithami after narrating this writes: “Tabarani has narrated this and all the narrators are reliable and trustworthy.”

Ref: Majma al-Zawaaid, vol.5, pg. 242.

48) Ahmad has quoted a tradition in his **Musnad** from **Abdullah Ibn Zubair** that he was reclining on the wall of the Holy Kaaba and was narrating this tradition: I Swear by the Lord of this Kaaba, the Holy Prophet (s.a.w.a.) has cursed this person and the child which will be born from his loins.

The writer of the book comments: This tradition is reliable and the narrators of this tradition are the narrators of Muslim and Bukhari.

Al Sindi says: ‘this person’ referred to by the Holy Prophet (s.a.w.a.) is ‘**Hakam**’ and the child refers to ‘**Marwan**’ ... Allah knows the best.

Ref: Musnad-o-Ahmad, vol.26, pg. 51.

Haithami has recorded this tradition in Majma’ al-Zawaaid and he writes: This tradition has been recorded by Ahmad, Bazzar and Tabarani. And Ahmad’s narrators are correct.

Ref: Majma’ al-Zawaaid, Vol.5, pg. 241.

49) Bazzar has recorded a tradition from Abdullah Albahi, a slave of Zubair, who said: I was in the Mosque when Marwan was giving a sermon. Abdul Rahman Ibn Abi Bakr tauntingly said: Abu Bakr never appointed anybody from his family as a Caliph. At this Marwan retorted: Are you not the one regarding whom the verse, ‘and the one who said ‘Uff’ to his parents’ was revealed?

At that time Abdul Rahman replied: You are lying! However the Holy Prophet (s.a.w.a.) has cursed your father.

Ref: Musnad-o-Bazzar, vol.6, pg. 241.

Haithami writes in Majmau Zawaaid that Bazzar has recorded this tradition and this tradition is Hasan (good).

Ref: Majma’ al-Zawaaid, Vol.5, pg. 241.

50) Haakim has recorded this tradition from Abdullah Ibn Zubair in his Mustadarak al Sahihain: “Certainly the Holy Prophet (s.a.w.a.) has cursed Hakam and his son”.

Ref: Mustadarak al Sahihain, Vol.4, pg. 481.

51) Holy Prophet (SAWA) was sitting when a camel rider passed by him. One person was leading the camel and another was following it. The Holy Prophet (s.a.w.a.) said: **Allah’s curse be on the rider**, the leader leading the camel and the follower.

Ref: Musnad-e-Bazzar, vol.9, pg. 286.

Haithami writes in Majma’ al-Zawaa'id that Bazzar has recorded this tradition and the narrators of this tradition are trustworthy and reliable.

Ref: Majma’ al-Zawaa'id, vol.1, pg. 113.

52) Holy Prophet (SAWA) said: “I curse six groups of people who have been cursed by Allah and the Prophets (a.s.)... The one who makes the prohibitions of Allah allowed concerning my progeny. My curse is on the one who leaves my Sunnat”

Ref: Sahih Ibn Hubaan, vol.5, pg. 373.

53) Holy Prophet (s.a.w.a.) said: “Curse be on those men who imitate women in their dressing and make-up. They should be driven out of the houses”.

Ref: Sahih Bukhari Pg 1090 /77 Kitab Al libas /62 Bab Ikhr ajal Mutashbaheen Bin Nesae Minal Buyut H 5885.

54) The Holy Prophet (SAWA) said: “Allah’s curse is on the one who takes interest, the one who acts as a middle-man, the one who write its accounts and the one who witnesses it”.

Ref: Sahih Muslim, Al Musaqaat, Bab La’ne Akl al-Ribaa wa Mukala, H. 1598.

Sunan-o-Tirmidhi, al-Bai’o. Bab-o-maa jaa fi Akl al-Ribaa, H. 1206.

Sunan-o-Abi Dawood, Al Bai’o. Bab-o-fi Akl al-Ribaa wa Mukala, H. 3333.

55) The Holy Prophet (s.a.w.a.) said: “Allah’s curse be on the person who acts like the nation of Hazrat Lut (a.s.)”

Ref: Musnad-o-Ahmad, Vol.1, Pg. 309.

Mustadarak-o-Haakim, vol.4, pg. 356.

Sahih Al Targheeb, 2421.

56) Holy Prophet (SAWA) said: “Jibrael came to me said, ‘O Mohammad! Certainly, Allah curses alcohol, one who squeezes grapes for alcohol, one who gives alcohol, one who carries alcohol, one who buys alcohol, one who sells alcohol, one who offers alcohol and one who drinks alcohol.”

Ref: Musnad Ahmed ibne Hanbal V 2 P 97

Musnad Abdullah ibne Umar H 5718, Beirut –Darul Kutbul Ilmiya.

Mustadarak-o-Haakim, Kitab al-Ashrebah, H. 7229.

57) Holy Prophet (SAWA) said: ‘Curse be on the one amputates the limbs of the animals.’

Ref: Sharh-o-Nahjul Balaaghah of Ibn Abil Hadid, Vol. 6, Pg. 52.

58) The Holy Prophet (SAWA) said: “Prepare the army of Usama. Allah’s curse be on the one who does not join it and stays away from it”.

60) The Holy Prophet (SAWA) said:

“This [Ali (a.s.)] is a sea full of treasures. He is the rising sun. He is more generous and giving than the river of Euphrates* and his heart is larger than the entire world. **May Allāh’s curse be on those who hate him.**”

Ref: Kanz Al-Ommal Page 62.

* River, sea, and water are used to express unlimited generosity in the Arabic language. Euphrates was commonly used as an example of a large river/sea.

61) The Holy Prophet (SAWA) said:

Allāh (s.w.t.) does not accept the beliefs of anyone who does not accept ‘Alī (.a.s)’s Wilayat, and who does not renounce his enemies.

Ref: Manaqeb Khawarezmi Page 2,

**Faraed Al-Semtayn Vol 1 Page 19,
Yanabee' Al-Mawadda Page 121.**

62) Holy Prophet (S.A.W.A) was asked:

Concerning the saying of Allāh "And he made it a word to continue in his posterity that they may return" (Surah Zukhruf (43): Verse 28)

He (s.a.w.a.) replied, "He (Allāh) has placed Imamat in the progeny of Husain (a.s.). Nine of the Imams will emerge from his offspring and from them is the Māhdi (a.t.f.s.) of this nation." Then he (s.a.w.w.) warned, "If a person stands on one foot between the Rukn and the Maqaam (-e-Ibraheem) **but dies in a state bearing hatred against my Ahle Bait (a.s.), he will enter the fire.**"

**Ref: Kefaayah al-Asar, pg. 86, Chap. 10, Tr. No. 3,
Manaageb of Ibn Shahr Aashob, vol. 4, pg. 46.**

63) Holy Prophet (S.A.W.A) said:

"Allāh(s.w.t.) accepts the Salaat, Siyam (Fasting) and the efforts of those who love 'Alī ibn Abī Tālib (a.s.) and He answers their prayers. Beware! Allāh gives those who love 'Alī one city (in paradise) for each vein in their body. Beware! Those who love the family of the Prophet are safe from the judgement process, the scale and from the Bridge. **Beware! Those who die hating the family of the prophet will have the following written between their eyes on the Day of Judgement, "No hope for the Mercy of Allāh"**

**Ref: Manaageb of Khawarezmi page 32,
Maqatal Al Husain of Khawarezmi vol 1 page 40,
Faraed al Semtayn vol 2, page 257 hadees 526.**

6. Lanat (Curse) in Ziyarat

Zyarat-e-Ashura: “Oh Aba Abdullah! **I seek nearness to Allah (swt)** and to Holy Prophet (SAWA) and to Amirul momineen (AS) and to Fatema Zehra (swt) and to Imam Hasan (AS) and to you by loving you and **by dissociating from those who killed you** and from him who laid the foundation to fight with you, and by distancing from those who laid the foundation of oppression upon you .Again I seek nearness to Allah and to you by loving you and loving those who love you and by dissociating from your enemy and from those who laid the foundation to fight with you and by dissociating from those who followed them” .

Ref: Biharul Anwar V 101 Pg 294.

I ask Allah to give me hatred or **enmity of your enemies** so that He keeps me with you in this world and in hereafter.

Ref: Ziyarate Ashura, Biharul Anwar V 101 Pg 295.

Oh Allah! **curse the first one who oppress Ahlebayt**, then curse the second one, third one, fourth one, Oh Allah curse the Yazid, the fifth one and Ubaidillah Ibne Ziyad, Ibne Marjana, Omar-e-Sad, Shimr and Ale Abu Sufyan and Ale Ziyad and Ale Marwan till the day of Qayamat.

Ref: Biharul Anwar V 101 Pg 296 H 1, Zyarat-e-Ashura.

Note: There is a point in the above ziyarat. The Aal of Abu Sufyan and Ziyad are cursed since they are satisfied with the actions of their forefathers. Therefore in the same ziyarat it is as follows:

“And anybody who is satisfied with the actions of their Qawm (tribe), they are included in their deeds”.

Hence those people who are satisfied with the deeds of the enemies of Ahlulbayt (AS) are worthy of being cursed.

Imam-e-Zamana (AS) curses the killer of Martyr of Karbala in Zyarat-e-Nahia as follows:-

1. Peace is upon you, O first of the martyrs from among the scions of the noblest descendants of the Prophet Ibrahim, Friend of Allah.

May Allah judge your murderer, Murrah bin Munqiz bin Nu'man al Abdi, **the curse of Allah be on him and on whomsoever was his accessory in your murder, or helped the miscreants against you.** May He consign them to Hell, and what an awful place it is!

And may Allah make us one of those who will meet you and befriend you and who are loyal to your grandfather, father, uncle, brother and your mother, who was oppressed. **I dissociate myself from your enemies,** most stubborn in rebellion.

2. Peace be upon Abdullah the son of Hussain, the infant, who was sucking milk, whose blood was shed and the blood was taken up to Heaven; whose throat was slit by an arrow, while he rested in the arms of his father. **Allah curse the archer who shot and killed him, Hurmala bin Kahil al Asadi.**

3. Peace be upon Abdullah the son of Amirul Mu'mineen, the sufferer of calamity, the holder of the title of Divine Love, hero of the field of Kerbala, who was struck by the foes from before and behind. **May Allah curse his murderer, Hani bin Thubaet al-Hadhrami.**

4. Peace be upon Abul Fall al-Abbas, the son of Amirul Mu'mineen, defender of his brother (Imam Hussain) with his life and soul, who prepared for the fateful morning since the day before, and lay down his life for Hussain, faithful unto death; and who strove to bring water for him and his children, but whose arms were both cut off. **May Allah curse his murderers, Yazeed bin Ruqaad al-Heeti and Hakeem bin Tufail at-Taai.**

5. Peace be upon Ja'far, the son of Amirul Mu'mineen, the patient and circumspect soul, who parted from his home in search of nearness unto Allah, and was resigned to his fate on the

battlefield; who fell, outnumbered by the foemen. **May Allah curse his slayer, Hani bin Thubaet al-Hadhrami.**

6. Peace be upon Uthman, the son of Amirul Mu'mineen, named after Uthman bin Maz'oon. **May Allah curse those who shot at him, namely Khooli bin Yazeed al-Adhbahi al-Ayadi and Abaani ad-Daarimi.**

7. Peace be upon Muhammad, the son of Amirul Mu'mineen, who was slain by the accursed Abaani ad-Daarimi. **May Allah increase the dire punishment for his slayer** and may He bless you, O Muhammad, and the patient people of your house.

8. Peace be upon Abi Bakr son of Imam Hassan, the pure and saintly, who was struck down by a deflected arrow. **May Allah curse his slayer, Abdullah bin Aqabat al-Ghanavi.**

9. Peace be upon Abdullah, son of Hassan, the pure, **and the curse of Allah be on his slayer Hurmala bin Kahil al-Asadi.**

10. Peace be upon Qasim, the son of Imam Hassan, mortally wounded and distressed, when he was called to his rescue he found his young nephew in convulsion, rubbing his heel upon the sand. Then the Imam exclaimed,

"Away with the people who have killed you. They will be arraigned by your father and grandfather on the Day of Judgement. Grievous indeed it is that I was unable to respond soon enough to your cry for help, so that by the time I could reach you it was too late and you were already martyred. Truly, this is a day whereon the killers are many and the helpers are few."

Therefore O Qasim ibnul Hassan, may the Lord join us with you on the Day of Resurrection and make you home our resort; and **may He curse your murderer, Umar bin Sa'd bin Nufail al-Azdi and send the culprit to hell and punish him with a painful torment.**

11. Peace be upon Aun, son of Abdullah bin Ja'far at-Tayyar, the winged martyr who flies about in paradise, loyal supporter of the faith, guest of his saintly kinsmen, giver of good advice for the Merciful's sake, reciter of the "seven oft-repeated verses" and the Qur'an. **The curse of Allah be on his slayer Abdullah bin Kutayya al-Nabahani.**

12. Peace be upon Muhammad, son of Abdullah bin Ja'far at-Tayyar, who achieved martyrdom in place of his father, and who seconded his brother in the battlefield, shielding him with his body. **The curse of Allah be on his slayer Aamir bin Nashal at-Tameemi.**

13. Peace be upon Ja'far son of Aqeel, and the **curse of Allah be on his slayer Khalid bin Asad al-Johani.**

14. Peace be upon the martyr, son of the martyr, Abdullah son of Muslim bin Aqeel, and **the curse of Allah be on the culprit who shot and killed him, namely, Aamin bin Sa'sa'ah.**

15. Peace be upon Abu Abdullah, son of Muslim bin Aqeel, and **the curse of Allah be on his slayer Amr bin Sudaih Sa'davi.**

7. Sahaba Who Have Cursed Each Others.

1) **Mullah Ali Qari** has said that Abu Hanifa has cursed the **Amraw ibne Ubaid**.

Ref: Sharh Fiqh Akber Pg 43.

2) **Uthman** refrained to give Aisha any money by reminding her that she was one of those who testified and encouraged Abu-Bakr to refrain to pay the share of inheritance of Fatimah (AS). So if Fatimah does not have any share of inheritance, then why should she? Aisha became extremely angry at Uthman, and came out saying:

"Kill this old fool (Na'thal), for he is unbeliever."

Sunni references:

- History of Ibn Athir, v3, p206
- Lisan al-Arab, v14, p141
- Al-Iqd al-Farid, v4, p290
- Sharh Ibn Abi al-Hadid, v16, pp 220-223

3) **Abu Bakr, taunting Ali from the pulpit of the mosque, said:** "He (Ali) is a fox, the evidence of which is its tail. He creates disturbances, minimizes the importance of big disturbances, and incites people to make uproar. He seeks help from the weak and accepts assistance from women. He is like Ummi't-Tahal (an adulteress in the days of ignorance, as explained by **Ibn Abi'l-Hadid**) with whom the men of his family were fond of committing adultery."

Ref: Sharhe Nahju'l-Balagha, Volume IV, page 80.

Muawiyah Instituting the curse of Imam Ali (AS)

Muawiyah not only fought Imam Ali, he cursed Imam Ali as well. Furthermore, he did force/make everybody to curse Ali (AS). To prove it, we begin with Sahih Muslim:

4) Narrated Sa'd Ibn Abi Waqqas:

Muawiyah, the son of Abu Sufyan, give order to Sa'd, and told him:

"What prevents you that you are refraining from cursing Abu Turab (nickname of Ali)?" Sa'd replied: "Don't you remember that the Prophet said three things about (the virtue of) Ali? So I will never curse Ali."

Reference: Sahih Muslim, Chapter of Virtues of Companions, Section of virtues of Ali, Arabic, v4, p1871, Tradition No. 32.

For the English version of Sahih Muslim, see Chapter CMXCVI, p1284, Tradition No 5916

The above tradition, by the way, indicates that Muawiyah was surprised why Sa'd does not follow his order of cursing Ali, like others do. This shows that cursing Ali was a habit (Sunnah) for people at that time. Who made this Sunnah? Was it Ali, or those who fought him? Now, who fought against Ali? Wasn't he Muawiyah? So this implies that **Muawiyah did innovate that habit (cursing Ali as Sunnah).**

5) It is narrated on the authority of Abu Hazim that:

The Governor of Medina who was one of the members of the house of Marwan called **Sahl Ibn Sa'd**, and **ordered him to curse Ali** but Sahl refused to do so. The governor said: "If you don't want to curse Ali, just say God curse Abu Turab (the nickname of Ali)." Sahl said: "Ali did not like any name for himself better than Abu Turab, and Ali used to become very happy when somebody would call him Abu Turab."

Reference: Sahih Muslim, Chapter of Virtues of Companions, Section of Virtues of Ali, Arabic version, v4, p1874, Tradition No. 38.

6) **Cursing Imam Ali (AS) was an order from the beginning of Muawiyah's reign for 65 years.** He was Umar Ibn Abdil Aziz (may Allah be easy with him) who canceled this order after more than half a century. Some historians even believe that the Umayyah descendants themselves killed (poisoned) Umar Ibn Abdil Aziz, because he changed their Sunnah, one of which was cursing Ali.

Ref: Sunni book entitled "History of the Saracens," by Amir Ali, Chapter X, pg 126-127.

7) One of the **ugliest innovations that started during the reign of Muawiyah was that Muawiyah himself, and through his order to his Governors, they used to insult Imam Ali (AS) during the**

Sermons in the Mosques. This was even done on the pulpit of the mosque of the Prophet in Medina in front of the grave of the Prophet Muhammad (May Allah bless him and his Progeny),so that even the dearest Companions of the Prophet (sawa), and Imam Ali (AS), his family and his near relatives used to hear these swears with their ears.

Sunni references:

- History of al-Tabari, V4, Pg 188

- History of Ibn Kathir, V3, Pg234; V4, Pg154

- al-Bidayah wa al-Nihayah, V8, Pg259; V9, Pg80

8) On insulting Ali Ibn Abi Talib and cursing him during the Umayyah period starting in Muawiyah's reign, it is reported that:

"Ali Ibn Abi Talib (AS) was cursed on the pulpits (manabir) of the east and west..." during the time of Muawiyah.

Reference: Mu'jam al-Buldan, al-Hamawi, V5, Pg 38.

9)Umme Salama(swt), the wife of the Prophet (sawa) wrote to Muawiyah: "...You are cursing Allah and His messenger on your minbar, and that is because you are cursing Ali Ibn Abi Talib and whomever loves him, and I am a witness that Allah and His messenger loved him." But no one paid any attention to what she said.

Reference: al-Aqd al-Fareed, v2, p300

10) "That it was in the days of Bani Umayyah, more than seventy thousand minbar (in mosques) upon which they cursed Ali Ibn Abi-Talib, in some of what Muawiyah made a Sunnah for them."

References:

- Rabeea' al-Abrar, al-Zamakhshari

- al-Hafidh Jalaluddin al-Suyuti

11) After his death, Muawiyah the son of Yazid, gathered the people on a well known day, he stood in them preaching, he said:

"My grandfather Muawiyah stripped the command from those who deserved it, and from one who is more justified of it, for his relation to the Messenger of Allah and his being first in Islam, and that is Ali Ibn Abi Talib, he (Muawiyah) took over it by your help as you are fully aware."

"Then following it my father Yazid wore the command after him, and he did not deserve it. He quarreled with the son of the daughter of the Messenger of Allah, and by that he shortened his own life... He rode his whim and hope left him behind." Then he cried and continued:

"Surely, our greatest problem is our knowledge of his bad behavior and his awful ending, and that he killed the progeny (Itrah) of the Messenger of Allah, and he permitted drinking alcohol, and he fought in the sanctuary of Mecca, and destroyed the Ka'ba."

"And I am not the one who is dressing up for your command, nor the one to be responsible for your followers... You choose for yourselves..!!"

References:

- **Khulafaa al-Rasool, by Khalid Mohammed Khalid, p531 (The above quote includes author's punctuation.)**
- **Sawaiq al-Muhriqah, by Ibn Hajar al-Haythami, end of Ch. 11, pp 336**

12) It is reported from **Abdullah, son of Ahmad Ibn Hanbal** said:

I asked my father about Ali and Muawiyah. He (Ahmad Ibn Hanbal) answered: "Know that Ali had a lot of enemies who tried hard to find a fault in him, but they found it not. As such, they joined a man (i.e.**Muawiyah**) who verily fought him battled him, and they praised him (Muawiyah) extravagantly setting a snare for themselves for him.

References:

- al-Toyuriyyat, by al-Salafi, from Abdullah Ibn Ahmad Hanbal
- al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 9, section 4, p197
- History of the Caliphs, by Jalaluddin al-Suyuti, English version, p202

13) al-Tabari reported:

When Muawiyah Ibn Abi Sufyan put al-Mughairah Ibn Shubah in charge of Kufah in Jumada 41 (September 2- October 30, 661), he summoned him.

After praising and glorifying God, he said:

"Now then, indeed a forbearing person has been admonished in the past... The wise might do what you want without instruction. Although I have wanted to advise you about many things, I left them alone, trusting in your discernment of what pleases me, what helps my regime and what sets my subjects [raiyyah] on the right path. I would continue to advise you about a quality of yours- **do not refrain from abusing Ali and criticizing him**, not from asking God's mercy upon Uthman and His forgiveness for him. **Continue to shame the companions of Ali, keep at a distance, and don't listen to them.** Praise the faction of Uthman, bring them near, and listen to them."

Reference: History of Tabari, English version, events of year 51 AH, Execution of Hujr Ibn Adi, v18, pp 122-123

14) The Messenger of Muawiyah then came to them with orders to release six and to kill eight, telling them:

We have been ordered to let you disavow Ali and curse him. If you do so, we shall release you, and if you refuse, we shall kill you.

Reference: History of Tabari, English version, events of year 51 AH, V18, P149.

15) Holy Prophet(SAWA) said: "Whoever curses (or verbally abuses) Ali, he has, in fact, cursed me, and whoever has cursed me, he has cursed Allah, and whoever has cursed Allah, then Allah will throw him into the Hell-fire."

Sunni reference: Musnad Ahmad Ibn Hanbal, v6, p33

Thus Muawiyah and his associates were, in fact, cursing the Prophet(sawa), and by cursing the Prophet, they were cursing Allah (SWT), and by cursing Allah, they shall enter the hellfire! By Allah, they will be asked to account for what they've said! That is a promise by Allah (SWT) which He shall not break!

"And do not think Allah to be heedless of what the unjust do; He only respites them upto a day on which the eyes will be fixedly open." (Quran 14:42)

8. Incidents of Sahaba cursing & abusing each other

8.1. Some Incidents from Sahih Bukhari

Narrated 'Urwa from 'Aisha:

The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha

started replying to Zainab till she silenced her. The Prophet then looked at ‘Aisha and said, “She is really the daughter of Abu Bakr.”

Sahih Bukhari, Volume 3, Book 47, Number 755

Narrated Abu Salih As-Samman:

I saw Abu Said Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu’ait, wanted to pass in front of him, but Abu Said repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Said pushed him with a greater force. The young man (a Tabai) abused Abu Said(a Sahabi) and went to Marwan and lodged a complaint against Abu Said and Abu Said followed the young man to Marwan who asked him, “O Abu Said! What has happened between you and the son of your brother?” Abu Sa’id said to him, “I heard the Prophet saying, ‘If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.’”

Sahih Bukhari, Volume 1, Book 9, Number 488

Note: The word of “Tabai” in above parenthesis i.e. in (The young man (a Tabai) abused Abu Said) are not ours but of Salafi Translator of Sahih Bukhari Mohsin Khan.

Narrated Anas:

It was said to the Prophet “Would that you see Abdullah bin Ubai.” So, the Prophet went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet reached ‘Abdullah bin Ubai, the latter said, “Keep away from me! By Allah, the bad smell of your donkey has harmed me.” On that an Ansari man said (to ‘Abdullah), “By Allah! The smell of the donkey of Allah’s Apostle is better than your smell.” On that a man from ‘Abdullah’s tribe got angry for ‘Abdullah’s sake, and the two men abused each other which caused the friends of the two men to get angry, and the two

groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):- “And if two groups of Believers fall to fighting then, make peace between them.” (49:9).

Sahih Bukhari, Volume 3, Book 49, Number 856

More Sunni References:

1. Sahih Muslim Vol. 2, page 110, published in Delhi.
2. Tafseer Dure-Manthoor, vol. 2, page 90, published in Bairut.
3. Asbaabul Nazool, page 263, published by Taba Darul Nashar, Lahore, Pakistan
4. Lababul Naqool, page 97, published Al-Mashad-ul-Hussaini Cairo.
5. Tafseer Al-Qurtabi, vol. 16, page 207, published in Cairo.
6. Biyanul-Quran, vol.11, page 44, published by Matba Ashraf al-Mataba, Thana Bhoon.
7. Al-Taaleeq al-Mamjad ala Motta Muhammad, page 407, published by Maktaba Rahimiyah Deoband.
8. Alrozata al-Nadia, vol.2, page 358, published by Darul Maarifah, Bairut.

Narrated Aisha:

...On our return, Um Mistah stumbled and said, “Let Mistah. be ruined” I said to her, “O mother Why do you abuse your Son” On that Um Mistah became silent for a while, and stumbling again, she said, “Let Mistah be ruined” I said to her, “Why do you abuse your son?” She stumbled for the third time and said, “Let Mistah be ruined” whereupon I rebuked her for that. She said, “By Allah, I do not abuse him except because of you.” I asked her, “Concerning what of my affairs?” So she disclosed the whole story to me...

Sahih Bukhari, Volume 6, Book 60, Number 281

Also Urwa and Hisham’s father narrated that:

Narrated ‘Urwa: I started abusing Hassan in front of ‘Aisha, whereupon she said. “Don’t abuse him, for he used to defend the Prophet (with his poetry).”

Sahih Bukhari, Volume 4, Book 56, Number 731

Narrated Hisham's father:

I started abusing Hassan in front of 'Aisha. She said, "Do not abuse him as he used to defend Allah's Apostle (against the infidels). 'Aisha added, "Once Hassan took the permission from the Prophet to say poetic verses against the infidels. On that the Prophet said, 'How will you exclude my forefathers (from that)? Hassan replied, 'I will take you out of them as one takes a hair out of the dough.'" Hisham's father added, "I abused Hassan as he was one of those who spoke against 'Aisha."

Sahih Bukhari, Volume 5, Book 59, Number 466

Narrated Abu 'Uthman:

'Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them' Abu Bakr took three men and the Prophet took ten of them." 'Abdur Rahman added, my father my mother and I were there (in the house). (The sub-narrator is in doubt whether 'Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house). Abu Bakr took his supper with the Prophet and remained there till the 'Isha' prayer was offered. Abu Bakr went back and stayed with the Prophet till the Prophet took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to eat until you come. The food was served for them but they refused.'" 'Abdur Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Sahih Bukhari, Volume 1, Book 10, Number 576

Narrated ‘Anbasa bin Said:

Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Said bin Al-’As said to him, “O Allah’s Apostle! Do not give him.” Abu Huraira then said (to the Prophet) “This is the murderer of Ibn Qauqal.” Sa’id’s son said, “How strange! A guinea pig coming from Qadum Ad-Dan!”

Narrated Abu Huraira: Allah’s Apostle sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, “O Allah’s Apostle! Do not give them a share of the booty.” on, that, Aban said (to me), “Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)! “On that the Prophet said, “O Aban, sit down !” and did not give them any share.

Sahih Bukhari, Volume 5, Book 59, Number 544

Narrated Said:

Aban bin Said came to the Prophet and greeted him. Abu Huraira said, “O Allah’s Apostle! This (Aban) is the murderer of the Ibn Qauqal.” (On hearing that), Aban said to Abu Huraira, “How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand.’

Sahih Bukhari, Volume 5, Book 59, Number 545

Narrated ‘Ubaidullah bin Abi Rafi:

...Umar said, “O Allah’s Apostle! Allow me to chop off the head of this hypocrite.”

Allah’s Apostle said, “Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, ‘Do whatever you like, for I have forgiven you.’”*Sahih Bukhari, Volume 4, Book 52, Number 251*

More Sunni References:

1. Sahih Bukhari Volume 4, Book 52, Number 314
2. Sahih Bukhari Volume 5, Book 59, Number 319
3. Sahih Bukhari Volume 5, Book 59, Number 572
4. Sahih Muslim, Book 031, Number 6087

Narrated Aisha:

..Sad bin Mu’adh got up and said, ‘O Allah’s Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.’ On that Sad bin ‘Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, ‘By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.’ On that Usaid bin Al-Hadir got up and said (to Sad bin ‘Ubada), ‘By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.’ On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah’s Apostle was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

Sahih Bukhari, Volume 3, Book 48, Number 829

More Sunni References:

1. Sahih Bukhari Volume 5, Book 59, Number 462

2. Sahih Bukhari Volume 6, Book 60, Number 274

Narrated Al-Ma'rur:

At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, “I abused a person by calling his mother with bad names.” The Prophet said to me, “O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.”

Sahih Bukhari, Volume 1, Book 2, Number 29

8.2. Some of the Incidents from Sahih Muslim

Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (may peace be upon him) and the eyes of one of them became red as embers and the veins of his neck were swollen. Thereupon Allah's Messenger (may peace be upon him) said: I know of a wording, if he were to utter that, his fit of rage (would be no more and that wording is): I seek refuge with Allah from Satan the accursed. The person said: Do you find any madness in me? Ibn al-'Ala' said: Do you see it? And he made no mention of the person.

Sahih Muslim, Book 032, Number 6316

'Alqama b. Wa'il reported on the authority of his-father: While I was sitting in the company of Allah's Apostle (may peace be upon him), a person came there dragging another one with the help of a strap and said: Allah's Messenger, this man has killed my brother. Allah's Messenger (may peace be upon him) said to him: Did you kill him? And the other man said: (In case he did not make a confession of this, I shall brine, a witness against him). He (the murderer) said: Yes, I have killed him. He (the Holy Prophet) said: Why did you kill him? He said: I and he won striking down the leaves of a tree and he abused me and enraged me, and to I struck his head with an axe and killed him, whereupon Allah's Messenger (may peace be upon him) said: Have you anything with you to pay blood-wit on your behalf? He said: I do not possess any property but this robe of mine and this axe of mine. He (the Holy, Prophet) said: Do you think your people will pay ransom for you? He said: I am more insignificant among my people than this (that I would not be able to get this benefit from my tribe). He (the Holy Prophet) threw the strap towards him (the claimant of the blood-wit) saying: Take away your man. The man took him away, and as he returned, Allah's Messenger (may peace be upon him) said: If he kills him, he will be like him. He returned and said: Allah's Messenger, it has reached me that you have said that" If he killed him, he would be like him." I caught hold of him according to your command, whereupon Allah's Messenger (may peace be upon him) said: Don't you

like that he should take upon him (the burden) of your sin and the sin of your companion (your brother)? He said: Allah's Apostle, why not? The Messenger of Allah (may peace be upon him) said: If it is so, then let it be. He threw away the strap (around the offender) and set him free.

Sahih Muslim, Book 016, Number 4164

Note: The first Sahabi (the killer) also made the same excuse, which Nasibis make when they kill shias (i.e. he killed while other person abused him). Did Rasool Allah [saww] accept this excuse and left him free?

'Abdullah b. Buraida reported on the authority of his father that Ma'iz b. Malik al-Aslami came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, I have wronged myself; I have committed adultery and I earnestly desire that you should purify me. He turned him away. On the following day, he (Ma'iz) again came to him and said: Allah's Messenger, I have committed adultery. Allah's Messenger (may peace be upon him) turned him away for the second time, and sent him to his people saying: Do you know if there is anything wrong with his mind. They denied of any such thing in him and said: We do not know him but as a wise good man among us, so far as we can judge. He (Ma'iz) came for the third time, and he (the Holy Prophet) sent him as he had done before. He asked about him and they informed him that there was nothing wrong with him or with his mind. When it was the fourth time, a ditch was dug for him and he (the Holy Prophet) pronounced judgement about him and he was stoned. He (the narrator) said: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, Why do you turn me away? Perhaps, you turn me away as you turned away Ma'iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered she came with the child (wrapped) in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him. When she had weaned him,

she came to him (the Holy Prophet) with the child who was holding a piece of bread in his hand. She said: Allah's Apostle, here is he as I have weaned him and he eats food. He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her. Allah's Apostle (may peace be upon him) heard his (Khalid's) curse that he had huried upon her. Thereupon he (the Holy Prophet) said: Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, he prayed over her and she was buried.

Sahih Muslim, Book 017, Number 4206

Narrated Aisha, Ummul Mu'minin:

Ata' said: The quilt of Aisha was stolen. She began to curse the person who had stolen it. The Prophet (peace be upon him) began to tell her: Do not lighten him.

Sahih Muslim, Book 8, Number 1492

Ibn Abbas (Allah be pleased with him) reported: This news reached 'Umar that Samura had sold wine, whereupon he said: May Allah destroy Samura; does he not know that Allah's Messenger (may peace be upon him) said:" Let there be the curse of Allah upon the Jews that fat was declared forbidden for them, but they melted it and then sold it"?

Sahih Muslim, Book 010, Number 3842

Sa'id b. Zaid b. 'Amr b. Nufail (Allah be pleased with them) reported that Arwi (bint Uwais) disputed with him (in regard to a part of the land) of his hodse. He said: Leave it and take off your claim from it, for I heard Allah's Messenger (may peace be upon him) as

saying: He who took a span of land without his right would be made to wear around his neck seven earths on the Day of Resurrection. He (Sa'id b. Zaid) said: O Allah, make her blind if she has told a lie and make her grave in her house. He (the narrator) said: I saw her blind groping (her way) by touching the walls and saying: The curse of Sa'id b. Zaid has hit me. And it so happened that as she was walking in her house, she passed by a well in her house and fell therein and that be- came her grave.

Sahih Muslim, Book 010, Number 3921

Abu Mas'ud al-Badri reported: I was beating my slave with a whip when I heard a voice behind me: Understand, Abu Masud; but I did not recognise the voice due to intense anger. He (Abu Mas'ud) reported: As he came near me (I found) that he was the Messenger of Allah (may peace be upon him) and he was saying: Bear in mind, Abu Mas'ud; bear in mind. Abu Mas'ud. He (Aba Maslad) said: threw the whip from my hand. Thereupon he (the Holy Prophet) said: Bear in mind, Abu Mas'ud; verily Allah has more dominance upon you than you have upon your slave. I (then) said: I would never beat my servant in future.

Sahih Muslim, Book 015, Number 4086

This hadith has been narrated. on the authority of Shu'ba with the same chain of transmitters. Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyin appointed Sa'd as the Governor and said: What prevents you from abusing Abu Turab (Hadrat 'Ali), whereupon he said: It is because of three things which I remember Allah's Messenger (may peace be upon him) having said about him that I would not abuse him and even if I find one of those three things for me, it would be more dear to me than the red camel. I heard Allah's Messenger (may peace be upon him) say about 'Ali as he left behind him in one of his campaigns (that was Tabuk). 'All said to him: Allah's Messenger, you leave me behind along with women and children. Thereupon Allah's Messenger (may peace be upon him) said to him: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there is no prophethood after me.

And I (also) heard him say on the Day of Khaibar: I would certainly give this standard to a person who loves Allah and his Messenger and Allah and his Messenger love him too. He (the narrator) said: We have been anxiously waiting for it, when he (the Holy Prophet) said: Call ‘Ali. He was called and his eyes were inflamed. He applied saliva to his eyes and handed over the standard to him, and Allah gave him victory. (The third occasion is this) when the (following) verse was revealed:” Let us summon our children and your children.” Allah’s Messenger (may peace be upon him) called ‘Ali, Fatimah, Hasan and Husain and said: O Allah, they are my family.

Sahih Muslim, Book 031, Number 5915

8.3. Some Incidents from Sunnan Abu Dawud

Narrated AbuBakr:

Abu Barzah said: I was with AbuBakr. He became angry at a man and uttered hot words. I said: Do you permit me, Caliph of the Apostle of Allah (peace be upon him), that I cut off his neck? These words of mine removed his anger; he stood and went in. He then sent for me and said: What did you say just now? I said: (I had said:) Permit me that I cut off his neck. He said: Would you do it if I ordered you? I said: Yes. He said: No, I swear by Allah, this is not allowed for any man after Muhammad (peace be upon him).

Sunan Abu Dawud, Book 38, Number 4350

More Sunni References:

1. Sunnan Nisai, vol. 2, page 70, published in Delhi.
2. Masnad Imam Ahmad bin Hambal, vol.1, page 9, published in Egypt
3. Al-Taleeq al-Mahmood ala Sunnan abu Dawud, vol. 2, page 244, published in Karachi, Pakistan.
4. Al-Shifa, vol. 2, page 325, published in Bareilly India
5. Masnad Hameedi, vol. 1, page 5, published in Hyderabad Dakkan, India
6. Akhbar al-Qadhaat, vol. 2, page 57, published in Cairo.
7. Mahli Ibne Hazm, vol. 11, page 410, published by Munira, Egypt.
8. Aqna ibn Mandhar, vol. 2, page 583, published in Halab.
9. Silalat al-Risalah, page 17, published in Jordan.
10. Masnad Abi Bakr al-Sadiq, page 109, published in Bairut.

Narrated Abu Hurayrah:

The Prophet (peace be upon him) said: The gravest sin is going to lengths in talking unjustly against a Muslim's honour, and it is a major sin to abuse twice for abusing once.

Sunan Abu Dawud, Book 41, Number 4859

Note: Sahaba are also included in this order i.e. Shari'i penalty of abusing Sahabi is to abuse once in return. And if twice is abused in return, again it's a major sin.

Narrated Aisha, Ummul Mu'minin:

Ibn Awn said: I asked about the meaning of intisar (revenge) in the Qur'anic verse: "But indeed if any do help and defend themselves (intasara) after a wrong (done) to them, against them there is no cause of blame." Then Ali ibn Zayd ibn Jad'an told me on the authority of Umm Muhammad, the wife of his father.

Ibn Awn said: It was believed that she used to go to the Mother of the Faithful (i.e. Aisha). She said: The Mother of the Faithful said: The Apostle of Allah (peace be upon him) came upon me while Zaynab, daughter of Jahsh, was with us. He began to do something with his hand. I signaled to him until I made him understand about her. So he stopped. Zaynab came on and began to abuse Aisha. She tried to prevent her but she did not stop.

So he (the Prophet) said to Aisha: Abuse her.

So she abused her and dominated her. Zaynab then went to Ali and said: Aisha abused you and did (such and such). Then Fatimah came (to the Prophet) and he said to her: She is the favourite of your father, by the Lord of the Ka'bah!

She then returned and said to them: I said to him such and such, and he said to me such and such. Then Ali came to the Prophet (peace be upon him) and spoke to him about that.
Sunan Abu Dawud, Book 41, Number 4880

Yahya related to me from Malik from Nafic from Abdullah ibn Umar that a man cursed his wife in the time of the Messenger of Allah, may Allah bless him and grant him peace, and disowned her child. The Messenger of Allah, may Allah bless him and grant him peace, separated them and gave the child to the woman.

Sunan Abu Dawud, Book 29, Number 29.12.35

8.4 Some of the incidents of cursing from Masnad Ahmad bin Hanbal

Imam Ahmad bin Hanbal narrated by Abu Huraira:

“One person was abusing Abu Bakr and Rasool Allah (s) was watching it and smiling. When he didn’t stop, then Abu Bakr refuted him. Upon this, Prophet Muhammad (s) stood up and left.

Hadhrat Abu Bakr said: “O Prophet of Allah, till the time he was abusing me, you kept on sitting (and smiling), and when I refuted him, why you became angry?”

Rasool Allah (s) said: “O Abu Bakr, when he was abusing you, an angel was refuting him from your side, and when you started refuting him, then came the devil and I cannot sit with devil”.

Masnad Imam Ahmad bin Hanbal, vol. 2, page 436, published by Al-Maymniyyah, Egypt

Same tradition can also be found in Mishkaatul Masabih, bab Al-Rafq, page 432, published by Ashah al-Mataba, Delhi, India.

“Khalid bin Waleed reported that there was an exchange of hard words between Ammar bin Yasir and I. I abused Ammar and he went to Rasool Allah (s) to complain against me. We were talking nothing in front of Rasool Allah (s) except abusing each other and Rasool Allah (s) was sitting quietly. Ammar started weeping and said to Rasool Allah (s): “Don’t you see that he is abusing me.”

Rasool Allah (s) raised his head and said, “One who will shows enmity towards Ammar, Allah will show enmity to him”.

Masnad Imam Ahmad bin Hambal, vol. 4, page 89-90

Allama Ali Muttaqi Burhanpuri Hanafi records this incident in the following words:

“A dispute took place between Khalid and Ammar bin Yassir and both of them abused each other. When they came to Rasool Allah (s), again both of them started abusing each other. Khalid said to Rasool Allah (s), “This slave is abusing me in front of you. By Allah, if

you would not present here, he wouldn't have abused me.” Rasool Allah (s) said, “O Khalid, keep away (from abusing) Ammar. Anyone who shows enmity towards Ammar, Allah will show enmity to him.”.

Sunni References:

1. Kanzul Ammal, vol 1, page 242.
2. Asbaabul Nazool, page 91, published by Darul Nashar al-Kutab al-Islamia Lahore Pakistan
3. Masnad Abu Dawud Talisi, Juz Khamis, page 158, published in Hyderabad Dakkan, India
4. Asaba fi Tameez al-Sahaba, vol. 2, page 512, published by Matba Sa'ada, Egypt.
5. Tafseer Dure Manthoor, vol 2, page 176, published by Mayminniyah, Egypt.
6. Labaabul Naqool, page 32, published by al-Mashhad al-Hussaini, Egypt.
7. Mustadrak alal Sahihain, vol. 3, page 389-390, published by Hyderabad Dakkan, India.
8. Mishkaatul Masahbih, page 580, published by Ashah al-Mataba, Delhi India
9. Mushkil al-Aasar, vol 4, page 255, published by Hyderabad Dakkan, India.
10. Majma Al-Zawaid, vol. 9, page 293, published by Maktaba al-Qadsi, Cairo.
11. Tarikh-e-Baghdad, vol. 1, page 152, published by Sa'ada, Egypt.
12. Dar Al-Sahaba fi Manaqib al-Qaraba of al-Ashaba, page 361, published in Damishq.

Note: It should be clear that if Rasool Allah (s) keeps quiet on any issue, it is still a proof in Islamic Sharia. It is known in Islamic sciences as “Hadith-e-Taqreeri”.

8.5. Some Incidents of Cursing from other Ahle-Sunnah Books

Muawiyah bin Abi Sufyan was humiliated in his own court and neither he nor his companions punished those people. Although such traditions are not able to be noted, but they are only presented as a proof.

Mulla Barkhurdar Multani, the mentor of famous book of Aqaid “Nabras ala Sharh al-Aqaeed” wrote:

“Shareek bin ‘Aur came to Muawiyah and he was ugly looking person. Muawiyah said to him, “You are ugly looking man, and a good looking man is better than ugly looking man. And you are Shareek (partner), and there is no Shareek of Allah. And your father is ‘Aur, and Sahih (right) is better than ‘Aur, then how you managed to become the leader of your nation?”

Shareek replied to Muawiyah, “Muawiyah is a bitch which calls dogs behind her. And you are a son of Sughar, and Sahal is better than Sughar, and you are a son of Harab, and Suleh is better than Harab, and you are a son of Ummayyah and he is Tasgheer of Umata (a slave girl), then how you managed to become Amir-ul-Momineen?”

Sunni Reference:

1. Footnote of “Nabras ala Sharh al-Aqaeed”, page 510, published by Mutba Hashmi, Merath, India.
2. Al-Mustaraf fi Kul Fan Mustaraf, vol. 1, page 82, published by Darul Kutub al-Arbia, Egypt.

With slight variation in words same tradition can be found in, Tarikh-e-Khulafa by Suyuti, page 139, published by Taba Majeedi, Kanpur, India.

Ibne Hajar Makki reported:

“When Abdullah Ibne Umar, the son of Hadhrat Umar, abused the companion of Rasool Allah (saww) Miqdad bin Aswad, then Hadhrat Umar threatened to cut his tongue. But later he freed him (without any punishment).”

Sawaiq-e-Muhariqqah, Page 257, Published in Cairo, Egypt

Famous Hanafi Alim Sheikh Muhammad bin Qasim Al-Hanafi wrote in his compilation “Roz al-Akhyaar al-Muntakhib” page 195, published in Egypt:

“Muawiyah bin Abi Sufyan was famous for his cool temperament and no one was able to make him angry. Thus, one person claimed that he will make him angry. He came to Muawiyah and said, I would like to marry your mother to meas her vagina is large and sweet (Naudabillah).” Muawiyah laughed and replied, ‘That’s why my father loved her’. Then Muawiyah ordered his treasurer to give him 1000 coins, so that he might buy a slave girl for him.

9. Our Responsibility towards the enemies of Ahlul Bayt

What are ways of harboring hostility with the enemies of Islam and Wilayat as shown by the Ahlul Bayt??? i.e. How can one show enmity as ought to be shown??? In other words, how can these actions of show of enmity be performed in order to obtain the reward from Allah the Almighty along with obtaining the happiness of the Aimmah (peace be upon them)

Readers are requested to perform the following actions with the intention of gifting its reward to Lady Fatimah (peace be upon her) as this intention shall glee not only the Prophet (peace be upon him and his progeny) but also our Imams (peace be upon them)

1. Imam Muhammad Baqir (peace be upon him) has said:

“Do not move from the place of worship after your daily prayers until and unless you have cursed the Bani Ummayyah –”

اللَّهُمَّ اَلْعَنْ بَنِي اُمَيَّةَ قَاطِبَةً

(Tahzeebul Ahkaam, Shaikh Toosi, Vol. 2, pg 109, pg 179
Mikyalul Makarim, Vol. 2, pg 575)

2. Imam Hasan Askari (peace be upon him) has said:

“Whosoever curses any of our enemies, their voice is carried up to the skies by the angels. The angels also curse all our enemies and praise the sender/s of the curses. They also pray for them and ask for forgiveness on their behalf. They also ask for blessings to be sent upon them that ‘They have tried to assist your appointed masters. And if it was possible for them to do more, they would most certainly have done it.’ At this the Almighty Allah says – ‘O Angels! I have accepted your prayers for them and have sent blessings and mercy upon their souls. They shall be accounted with the pious and the noble ones.’ “

(Behaar ul Anwaar, Vol. 50, pg 317
Fauz e Akbar pg 121)

3. When Adam (peace be upon him) was traversing on the earth in search of Eve (peace be upon her), he stumbled at Karbala and blood started to flow from his legs. Upon enquiring its cause from Allah the Almighty, he received a reply that the reason for this is that *'one of your oppressed child (Husain) shall be killed here. I want that you should curse his killer. That he(the killer) is cursed on the land and in the skies.* On this, Adam (peace be upon him) raised his hands towards the sky and cursed four times, after which he walked a few steps and was united with Eve due to which he was relieved of his grief and sorrow.

(Behaar ul Anwaar by Allama Majlisi, Vol. 44, pg 342)

4. It has been narrated from Abu Hamzah Thamalee that Imam Zaynul Abedeen (peace be upon him) has said:

“Whoever curses Jibt and Taghoot (1st and 2nd) daily, Allah shall write seven million good deeds in his deed book. His seven million sins shall be forgiven and his rank shall be raised by seven million. And the same is applicable if he curses them in the night.”

Abu Hamzah then says that after the demise of Imam Zaynul Abedeen (peace be upon him) he went to Imam Muhammad Baqir (peace be upon him) and said –

“O Maula! I have heard a hadith from your father. I wish to have it attested from you too.”

Upon obtaining the consent to say it, he narrated the complete hadith to him.

On this Imam said –

“Do you wish that I increase its reward? Then listen, whoever curses them both, once every morning will not have his/her sins for the day noted down at all. And if he/she curses them again in the evening shall not have his/her sins for the night noted.”

Abu Hamzah then says that (again) after the demise of Muhammad Baqir (peace be upon him) he went to Imam Jafar Sadiq(peace be upon him) and narrated the same tradition to which he again increased the reward and commented –

“The God of the Universe is very generous and oft-giving”

(Shifa As-Sudoor, Vol 2, pg 379)

Note : Elaborating this Hadith, Learned Ulemas have commented as follows–

It should be kept in mind that this hadith was taught to Abu Hamzah Thamalee who did not used to err (commit sins) on purpose. Hence, the hadith mentioning the sins (ones which shall not be noted and such other things) are for sins that were mistakenly committed and are not for sins which are committed on purpose. Keeping this in mind, it is not correct for one to indulge in robbery and alcoholism (and other such acts) on one hand and curse on the other hand in the hope that their sins shall not be noted.

Ibne Abbas narrates from Imam Ali (peace be upon him) that one night he heard the Imam reciting a supplication (dua) in the midnight prayers (Namaz-e-Shab). After the completion of the prayers, Imam said –

“This was the supplication of the two Idols of Quraysh (Dua-e-Sanamae-Quraysh) (This is a supplication to Almighty Allah to curse the first two usurpers, herein referred to as the two idols of Quraysh). I swear by God who has power over the lives of Muhammad and Ali that whosoever recited this supplication shall get a reward as if he was present in the Battle of Uhad and Tabuk and performed Jihad (holy war) alongside the Prophet of Allah. And that he had attained martyrdom in front of him. And that he had rained a hundred thousand arrows on the enemies. Also, he shall get a reward as if he had performed Hajj and Umrah alongside the Prophet of Allah. And he shall get a reward equal to that of a thousand months fasting. And that his listing on the day of Judgement shall be the Prophet. And the God of the Universe shall forgive all his sins although they might have been to the magnitude of the components of the skies, stars, desert sands, or leaves, all put together. And that he (the reciter) shall be safe from the chastisement of the grave. A gate of heaven shall be opened into his grave, and his every request shall God willingly be granted. O Ibne Abbas, if any of our friends get surrounded by difficulties, then they shall be relieved from it by reciting this supplication.”

(Nafakhatul Ahoot fi Lanat e Jibt wa Taghoot, pg 170

Wazaeful Abrar)

Readers should at least recite this supplication every Thursday night and if possible in the Qunoot of the midnight prayers (Namaz-e-Shab). It can also be recited whenever possible and at whichever place, except those places wherein there is a possibility of trouble arising for the reader or other people. Specially, this supplication should be recited at the burial places of Ahlul Bayt (peace be upon them).

Conclusion –

1. After every daily prayer, one should (before rising up from the prayer carpet) recite –

اللَّهُمَّ اَلْعَنُ بَنِي اُمَيَّةَ قَاطِبَةً

2. One should recite the following daily (at least once a day) –

الطَّاعُوتَ وَالْجِبَّتَ اَلْعَنِ اللّٰهُمَّ

3. At every opportunity one should recite (especially when one crosses a wine shop) –

خَامِسًا يَزِيْدُ اَلْعَنِ اللّٰهُمَّ

4. Especially on Thursday night, and if possible every night, recite Dua-e-Sanamae-Quraysh

10. Dua E Sanamae Quraysh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ الْعَنْ صَنَعِي قُرَيْشٍ وَجَبْتِيهَا وَ
طَاغُوتِيهَا وَإِفْكِيهَا وَإِبْنَتِيهَا الَّذِينَ خَالَفُوا أَمْرَكَ وَأَنْكَرُوا وَحَيْكَ وَجَحَدَا
إِنْعَامَكَ وَعَصَيَا رَسُولَكَ وَقَلَّبَا دِينَكَ وَحَرَّفَا كِتَابَكَ وَأَحْبَبَا أَعْدَاءَكَ وَ
جَحَدَا آلَكَ وَعَظَلَا أَحْكَامَكَ وَأَبْطَلَا فَرَائِضَكَ وَالْحَدَا فِي آيَاتِكَ وَعَادِيَا
أَوْلِيَاءَكَ وَالْيَا أَعْدَاءَكَ وَخَرَّبَا بِلَادَكَ وَأَفْسَدَا عِبَادَكَ اللَّهُمَّ الْعَنْهُمَا وَ
أَتْبَاعَهُمَا وَأَوْلِيَاءَهُمَا وَأَشْيَاعَهُمَا وَمُحِبِّيهِمَا فَقَدْ أَخْرَبَا بَيْتَ النَّبُوءَةِ وَرَدَمَا
بَابَهُ وَنَقَضَا سَقْفَهُ وَالْحَقَّ سَبَّأَهُ بِأَرْضِهِ وَعَالِيَهُ بِسَافِلِهِ وَظَاهِرَهُ بِبَاطِنِهِ وَ
اسْتَأْصَلَا أَهْلَهُ وَأَبَادَا نَصَارَهُ وَقَتَلَا أَطْفَالَهُ وَأَخْلَيَا مِنْبَرَهُ مِنْ وَصِيهِ وَوَارِثِ
عَلَيْهِ وَجَحَدَا إِمَامَتَهُ وَأَشْرَكَ بِرَبِّهِمَا فَعَظَّمُوا ذُنُوبَهُمَا وَخَلَدُوا فِي سَقَرٍ وَمَا
أَدْرَاكَ مَا سَقَرٌ لَا تُبْقِي وَلَا تَذَرُ اللَّهُمَّ الْعَنْهُمْ بَعْدَ دِكْكِ مُنْكَرِ اتَّوَهُ وَحَقِّ

أَخْفَوْهُ وَمِنْبَرٍ عَلَوْهُ وَمُؤْمِنٍ أَرْجَوْهُ وَمُنَافِقٍ وَلَّوهُ وَوَلِيٍّ أَدَّوهُ وَطَرِيدٍ أَوْوَهُ وَ
صَادِقٍ طَرَدُوهُ وَكَافِرٍ نَصَرُوهُ وَإِمَامٍ قَهَرُوهُ وَفَرَضٍ غَيَّرُوهُ وَآثِرٍ أَنْكَرُوهُ وَ
شَرِّ أَثَرُوهُ وَدَمٍ أَرَأَقُوهُ وَخَيْرٍ بَدَّلُوهُ وَكُفْرٍ نَصَبُوهُ وَكَذِبٍ دَلَّسُوهُ وَإِرْثٍ
غَصَبُوهُ وَفَيْئٍ اقْتَطَعُوهُ وَسُحْتٍ أَكَلُوهُ وَخُبْسٍ اسْتَحَلُّوهُ وَبَاطِلٍ أَسَّسُوهُ وَجَوْرِ
بَسَطُوهُ وَنِفَاقٍ أَسْرُوهُ وَغَدْرٍ أَضْمَرُوهُ وَظُلْمٍ نَشَرُوهُ وَوَعْدٍ أَخْلَفُوهُ وَأَمَانَةٍ
خَانُوهُ وَعَهْدٍ نَقَضُوهُ وَحَلَالٍ حَرَّمُوهُ وَحَرَامٍ أَحَلُّوهُ وَبَطْنٍ فَتَقُّوهُ وَجَنِينٍ
أَسْقَطُوهُ وَضِلَعٍ دَقُّوهُ وَصَكٍّ مَزَّقُوهُ وَشَيْلِمٍ بَدَّدُوهُ وَعَزِيْزٍ أَدْلُّوهُ وَذَلِيْلٍ

أَعَزُّوهُ وَحَقِّ مَنَعُوهُ وَكَذِبِ دَلَّسُوهُ وَحُكْمِ قَلْبُوهُ وَإِمَامِ خَالَفُوهُ اللَّهُمَّ
 الْعَنُهَا بِعَدِّ كُلِّ آيَةٍ حَرَّفُوهَا وَفَرِيضَةٍ تَرَكُّوَهَا وَسُنَّةٍ غَيَّرُوَهَا وَأَحْكَامٍ
 عَطَلُوهَا وَرُسُومٍ قَطَعُوهَا وَوَصِيَّةٍ بَدَّلُوهَا وَأُمُورٍ ضَيَّعُوهَا وَبَيْعَةٍ نَكَثُوهَا وَ
 شَهَادَاتٍ كَتَمُوهَا وَدَعْوَائِي أَبْطَلُوهَا وَبَيْنَةَ أَنْكَرُوهَا وَحِيلَةَ أَحْدَثُوهَا وَ
 خِيَانَةَ أَوْرَدُوهَا وَعَقَبَةَ إِزْتَقُّوهَا وَدِبَابٍ دَحْرَجُوهَا وَأَزْيَافٍ لَزَمُوهَا اللَّهُمَّ
 الْعَنُهَا فِي مَكْنُونِ السِّرِّ وَظَاهِرِ الْعَلَانِيَةِ لَعْنًا كَثِيرًا أَبَدًا دَائِمًا دَائِبًا
 سَرْمَدًا لَا انْقِطَاعَ لِأَمَدِهِ وَلَا نَفَادَ لِعَدَدِهِ لَعْنًا يَعُودُ دَائِمًا وَلَا يَنْقَطِعُ آخِرُهُ
 لَهُمْ وَلَا عَوَانِيَهُمْ وَأَنْصَارِيَهُمْ وَمُحِبِّيهِمْ وَمُؤَالِيهِمْ وَالْمُسْلِمِينَ لَهُمْ وَ
 الْمَائِلِينَ إِلَيْهِمْ وَالنَّابِقِينَ بِأَحْتِجَاجِهِمْ وَالنَّابِضِينَ بِأَجْنَحَتِهِمْ وَ
 الْمُقْتَدِينَ بِكَلَامِهِمْ وَالْمُصَدِّقِينَ بِأَحْكَامِهِمْ .

اللَّهُمَّ عَذِّبْهُمْ عَذَابًا يَسْتَغِيثُ مِنْهُ أَهْلُ النَّارِ أَمِينَ رَبَّ الْعَالَمِينَ .

اللَّهُمَّ عَذِّبْهُمْ عَذَابًا يَسْتَغِيثُ مِنْهُ أَهْلُ النَّارِ أَمِينَ رَبَّ الْعَالَمِينَ .

اللَّهُمَّ عَذِّبْهُمْ عَذَابًا يَسْتَغِيثُ مِنْهُ أَهْلُ النَّارِ أَمِينَ رَبَّ الْعَالَمِينَ .