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## Cursing Sahaba; Shari'i penalty

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### Innovation with regards to the Shari'i Penalty of Cursing Sahaba by "Sipah-e-Sahaba"

The extremist worshippers of Sahaba are doing propaganda and misguiding normal Muslims that it is **Haram** to criticize the wrongdoings of Sahaba.

But it is against Islamic Sharia, which orders us not only to criticize the wrongdoings of any personality, but in case of some extreme "Wrongdoings" also send "Lanat" upon them. Allah says in Qur'an:

**[Yusufali 4:93] If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.**

In order to conceal the wrongdoings of some Sahaba (like killing of Ammar Yasir by rebellious group), these Sahaba worshippers have innovated in Islamic Sharia, and demanding that any one who criticises some Sahaba for their wrongdoings, he should be put to DEATH.

Similarly, they declare Shi'as Kaffir while they criticize those some Sahaba for their crimes. And not only they declare Shi'as Kaffir for this, but also it becomes a tactical means of shedding the blood of the innocent Shi'a. killing of Shi'as are justified, for they curse the Sahaba

### Shari'i Penalty of Cursing Sahaba according to Sharia

The Islamic Sharia is very clear on this issue. Rasool Allah [saww] said: **Narrated AbuHurayrah: 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.** [Sunnan Abu Dawud, Book 41, Number 4859 ]

So, abusing/cursing any Muslim unjustly is a gravest sin and punishment for this is ABUSING ONLY ONCE IN RETURN (And if someone abuses twice in return, it's again a Major SIN). This is all what Islamic Sharia says about abusing/cursing other Muslim (irrespective of being Sahaba or normal Muslim). Abu Bakr also witnessed this fact.

**Narrated Ab Bakr: Abu Barzah said: I was with Ab Bakr. 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).**

Sunnan Abu Dawud, Book 38, Number 4350

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.**

**Hadhrath 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 devil and I cannot sit with devil".**

Masnad Imam Ahmad bin Hanbal, vol. 2, page 436

Narrated 'Urwa from 'Ayesha:

**...(Zainab bint Jahsh complaint Rasool (saw) against Ayesha) On that she (Zainab bint Jahsh) raised her voice and abused 'Ayesha to her face so much so that Allah's Apostle looked at 'Ayesha to see whether she would retort. 'Ayesha started replying to Zainab till she silenced her. The Prophet then looked at 'Ayesha and said, "She is really the daughter of Abu Bakr."**

Sahih Bukhari, Volume 3, Book 47, Number 755, translated in English by Saudi paid Alim Mohsin Khan

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?" 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

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

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.

Sahih Muslim, Book 032, Number 6316

(Ayesha 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 signalled to him until I made him understand about her. So he stopped. Zaynab came on and began to abuse Ayesha. She tried to prevent her but she did not stop.

So he (the Prophet) said to Ayesha: Abuse her. So she abused her and dominated her. Zaynab then went to Ali and said: Ayesha abused you and did (such and such).....

Sunan Abu Dawud, Book 41, Number 4880

Briefly, there are a lot of occasions when Sahaba cursed each other in presence of Rasool Allah [saww], but he never ordered the killing of people on this account.

### **Fatwas of Ulama of Ahle-Sunnah**

#### **Imam Hafidh Ibne Taymiyyah al-Damishqi**

Imam Ibne Taymiyyah (Sheikul-ul-Islam of Salafies) wrote in his book Al-Sarimul Maslool, page 579 (first published by Taba Sa'ada Egypt), while giving arguments against Kufr of person who insulted Sahaba: "**And merely abusing**

some one other than the Prophets does not necessarily make the abuser Kaffir; because some of those who were in the time of the Prophet (i.e. companions) used to abuse one another and none of them was declared kaffir because of this (practice); and (also) because it is not Wajib to have faith particularly in any of the companions; therefore abusing any of them does not detract from the faith in Allah and His books and His messengers and the Last day"

#### **Imam Nawawi Al-Shafi**

Imam Mohiyuddin Al-Nawwawi Al-Shafi writes: "There is a consensus of All Aima and Fuqha of Ahle-Sunnah that abusing Sahaba Karam is Haram, but the punishment for this is not killing" [Al-Nawwawi, Sharh Sahih Muslim, vol. 2, page 310, published in Delhi ]

#### **Hadhrath Umar Ibne Abdul Aziz**

One of his representatives from Kufa wrote him:

"Please advise me about a person, who abused Umar bin Al-Khattab. Should I kill him?"

He replied him: It is not allowed to kill any person due to abusing any muslim, except in case of abusing Rasool Allah (s). Thus, if anyone abuses Nabi (s), then his blood is Mubah". [Al-Tabaqatul Kubraa, v. 5, p 369, published in Bairut.]

#### **Mulla Ali Qari**

"It is neither proved by Sahaba nor Tabaeen to kill a person or declare him kaffir who insults Abu Bakr and Umar. And the 3 Imams i.e. Imam Abu Hanifa, Imam Muhammad and Imam Abu Yousuf are unanimous that a person who insults Sheikhain (Abu Bakr and Umar) is neither Kaffir nor Wajib-ul-Qatl. According to Imam Abu Hanifa and Imam Abu Yousuf, even the witness of such a person is acceptable. Silalatul Risalah, page 19, published in Jordan In order to more clarify this fact, Mullah Ali Qari writes in "Sharah Fiqh Akbar": "Then again from the opinion of Imam Abu Hanifa that Ahle Qibla, even if he is Ahle Bidah (innovator) doesn't become Kaffir due to his sins, it proves that no one becomes Kaffir merely by abusing Abu Bakr and Umar. To abuse Abu Bakr and Umar is NOT Kufr, as Abush Shakur as Salimi has correctly proved in his book, at Tamhid. And it is because the basis of this claim (claim that reviling the Shaykhayn is kufr) is not proven, nor its meaning is confirmed. It is so because certainly abusing a Muslim is fisq (sin) as is proved by a confirmed hadith, and therefore the Shaykhayn(Abu Bakr and Umar) will be equal to the other (Muslims) in this rule; and also if we suppose that some one murdered the Shaykhayn, and even the two sons in law (Ali and Usman), all of them together, even then according to Ahlussunnah wa al-Jamah, he will not go out of Islam (i.e. will not become kaffir) Sharah Fiqah Akbar, page 86 Matba Qayyumi, India