



Cursing Sahaba; Shari'i penalty

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

1.1 Introduction

In this article we will analyse a controversial topic that forms the bulk of Salafi / Deobandi campaigns against the Shi'a - cursing the Sahaba. A mere glance of their sites and texts will suffice to determine that the main topic that they use to incite their blind followers to hate the Shi'a is this one. Never is a topic that generates greater emotion amongst Nasibi than this one. For these Nasibi this discussion creates a series of steps that if followed leads to an undeniable conclusion. The steps are as follows:

- The Shi'a curse the Sahaba
- Those that curse the Sahaba are kaafirs
- The Shi'a are therefore kaafirs
- Those that curse the Sahaba should be killed

Simple and logical for the followers of Mu'awiya to get their heads around, this theory carries one key flaw - it cannot be corroborated by the Qu'ran, Sunnah, the life of Rasulullah (s) or the Sahaba whose honour they seek to defend. Undeterred by this notable weakness they continue this propaganda line unabated, the reason is threefold:

- It becomes an effective way to block out discussion with the Shi'a (like a Computer Shut Down - why talk to the Shi'a they are kaafir).
- It is an effective deterrent mechanism aimed at reverts who might be more rational / willing to talk to the Shi'a (this method frightens confused / unsure reverts away from the truth).
- It is a means of protecting the sacred institution of the Sahaba, by stemming and discussion / analysis of their wrong actions.
- It becomes a tactical means of shedding the blood of the innocent Shi'a, killing Shi'as is justified, for they curse the Sahaba, the perpetrator of this heinous crime should be killed.

In Pakistan the Deobandi camp have proudly carried through this penalty, and have openly martyred thousands of innocent Shi'a, professional, academics, scholars, worshippers in mosques even women and babies have not been spared. For groups such as SSP all is perfectly legitimate since the elimination of those that curse the Sahaba is a religious duty.

In this article we have sought to place the assertion of these Nasibi under the microscope. The approach that these Nasibi apply on the Haq Chaar Yaar Website is just like that of baking a cake. They will create the base - cursing the Sahaba makes you a kaafir, and then add some additional ingredients (Fatwas of Sunni Ulema) to try and create legitimacy for their stance. Whilst we have already addressed such Fatwas in our article the creed of the Shi'a, this article shall seek to address this evidence from another angle. The bottom line is the base and ingredients that these followers of Mu'awiya have sought to present to the Sunni masses is without foundation, they have no Islamic basis for believing what they do, this Nasibi rhetoric is

just a means to get a 'name' amongst the Nasibi clergy that will ultimately lead to generous cash hand outs from King Fahad. May Allah (swt) accept our intention, and bless Prophet Muhammad and his purified family.

2 Shari'i Penalty of Cursing Sahaba according to Sunnah of Rasool Allah [saww]

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 AbuBakr:

AbuBarzah 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).

Sunnan Abu Dawud, Book 38, Number 4350

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. We will show these incidents in little detail in next chapter.

2.1 Exceptional Cases of permitted / obligatory Cursing

Cursing is permitted (obligatory) in the cases if person is a wrongdoer, liar, killer, oppressor, concealer of truth etc. There are several verses in Quran in which Allah (swt) curses people who committed these grave sins.

Since these exceptional cases are not our topic at moment, so we end it here with this verse of Quran.

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.

Al-Qur'an 4:93, translation by Yusufali

So, a killer, either he is a simple muslim or a Sahabi, he must be cursed for this crime.

2.2 Shari'i Penalty of cursing Rasool Allah [saww]

Rasool Allah [saww] was the "Infallible" Prophet of Allah (swt) and he brought us the message of Allah. There is a consensus upon it that if any Muslim curses Rasool Allah [saww], he becomes Murtad and punishment is killing.

2.2.1 Innovation of Elevating the Status of Sahaba "EQUAL" to Rasool Allah [saww] by "Sapah Sahaba"

Sapah Sahaba is a terrorist organisation of Nasibies in Pakistan and a killer of hundreds of innocent Shias in Pakistan. For a long time, they have been trying to introduce a new Law in Pakistan i.e. if any Muslim curses any Sahabi, he should be declared Murtad and must be killed.

But this new Law is in direct contradiction to Islamic Sharia and Sunnah of Rasool Allah [saww] and nothing more than elevating the status of Sahaba "Equal" to Rasool Allah [saww].

Let's see more evidences from authentic hadith books of Ahle-Sunnah, if Rasool Allah [saww] ever killed any person for merely abusing the Sahaba.

3 Incidents of Sahaba Cursing/Abusing each other

3.1 (i) 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

3.2 (ii) 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 judgment 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 became 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 Mas'ud) said: I 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 camelg. I heard Allah's Messenger (may peace be upon him) say about 'Ali as he left behind hrin 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, Fitima, Hasan and Husain and said: O Allah, they are my family.

Sahih Muslim, Book 031, Number 5915

3.3 (iii) Some Incidents from Sunnan Abu Dawud

Narrated AbuBakr:

AbuBarzah 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 Baraili India
5. Masnad Hameedi, vol. 1, page 5, published in Haiderabad Dakkan, India
6. Akhbar al-Qadhaat, vol. 2, page 57, published in Cairo.
7. Mahli Ibne Hazm, vol. 11, page 410, publised 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 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.

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 signalled 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

3.4 (iv) 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 devil and I cannot sit with devil".

Masnad Imam Ahmad bin Hanbal, vol. 2, page 436, published by Al-Maymuniyyah, 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) rose 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 Refereces:

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 Haiderabad Dakan, 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 Haiderabad Dakkan, India.
8. Mishkaatul Masabih, page 580, published by Ashah al-Mataba, Delhi India
9. Mushkil al-Aasar, vol 4, page 255, published by Haiderabad 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".

3.5 (v) Some Incidents of Cursing from other Ahle-Sunnah Books

Muawiyyah 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 Muawiyyah and he was ugly looking person. Muawiyyah 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 Muawiyyah, "Muawiyyah 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 Ummaiyah 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, Meraith 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 Syutti, 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) Maqdad 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:

"Muawiyyah 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 Muawiyyah and said, I would like to marry your mother to meas her vagina is large and sweet (Naudabillah)." Muawiyyah laughed and replied, 'That's why my father loved her'. Then Muawiyyah ordered his treasurer to give him 1000 coins, so that he might buy a slave girl for him.

We have only cited a few examples of such episode, the texts of Ahl'ul Sunnah are replete with Sahaba shouting abuse at one another.

4 Fatwas of Ulama of Ahle-Sunnah

4.1 Hadhrat 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".

1. *Al-Shifa Ba-Tarif Haqooq Mustafaa*, vol. 2, page 325, published in Baraill.

2. *Slalah al-Risalah Mulla Ali Qari*, page 18, published in Jordan

3. *Al-Tabaqaatul Kubraa*, vol. 5, page 369, published in Bairut.

4.2 Fatwa of Imam Malik

Imam Malik said:

"Anyone who abused Rasool Allah (s) should be killed. And anyone who abused Sahaba, he should be taught "Adab"(respect)".

1. *Al-Shifa by Qadhi 'Iyadh*, vol. 2, page 376, published by Matba Sadiqqi, Barailli, India.

2. *Al-Sarim al-Maslool*, page 569, with reference to Defence of Abu Huraira, page 26, published in Peshawar, Pakistan

Mulla Barkhurdar Multani, the mentor of Sharh Nabras writes:

"The famous madhab of Imam Malik is this that there is Ijtehaad in it. Thus, the person must be taught Adab"

Nabras Ala-Sharh Al-Aqaeed, page 550, footnote No. 4, published in Meraith, India.

Also found in:

1. *"Sawaiq Muhariqah"*, page 259, published by Maktaba al-Qahira (Cairo), Egypt

2. *Naseem al-Riyadh, Sharh al-Shifa by Qadi 'Iyadh*, vol. 4, page 525, published by Maktaba Salfia, Madina Munawwara

4.3 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

4.4 Mulla Ali Qari

Mualla Ali Qari is one of the most respected Alim of Hanafi Fiqh. His shows his opinion in these words:

"It is neither proved by Sahaba nor Tabaeen to kill a person or declare him kafir 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 Kafir 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 Kafir due to his sins, it proves that no one becomes Kafir 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 Shaykhan 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 Shaykhan (Abu Bakr and Umar) will be equal to the other (Muslims) in this rule; and also if we suppose that some one murdered the Shaykhan, 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 kafir)

Sharah Fiqah Akbar, page 86, printed in Matba Qayyumi, Kanpur India

4.5 Imam Hafidh Ibne Taymiyyah al-Damishqi

Imam Ibne Taymiyyah (Sheikul-ul-Islam of Salafies) wrote in his book Al-Sarimul Maslool, page 579 (first pulished 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 Kafir; 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 kafir 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."

4.6 Allamah Ibne Hajar al-Makki al-Hathaimi

The famous Muhaddith from Egypt Allama Shahabuddin Ahmad bin Hajar al-Haithami writes:

"And I haven't found any opinion of any learned Alim that abusing a companion makes it obligatory to kill a person And Ibne Mundhir says that I don't know even a single person who considers it to kill the one who abuses anyone except Rasool Allah (saww)."

Sawiq-e-Muhariqqah, page 255, Taba Maktaba al-Qahira, Egypt

4.7 Allamah Allauddin al-Haskafi al-Hanafi

The famous Imam of Fiqah Hanafi Allamah Muhammad Allauddin al-Haskafi writes in his book "Darul Mukhtar, chapter of Immamat, page 72, published in Delhi, India:

"And all the people, who pray while facing to Qibla, they are not Kafirs. Even the Kharijeen are also not Kafir, although they thought our lives and properties "Halal" for them.

And those people, who think it is allowed to curse companions (due to their wrong-doings) and (those who) deny the attributes of Allah (swt) and deny that Allah can be seen, these people are not Kaffir, while this belief is held by them due to their "Taweel" and "Doubt".

One of the reason of their not being Kaffir is this that their witness is commonly accepted (among Muslims).

4.8 Allamah Abdul Hai Lakhnawi

A very famous Hanafi Fiqhi Alim from Indian Sub-Continent Allah Abdul Hai Lakhnawi states while giving an answer to a qestion:

"According to Fatawas, the most correct statement is this that Shias are not Kaffir. And abusing Abu Bakr and Umar doesn't constitute Kufr. And it is the fatwa of Imam Abu Hanifa."

He further writes with reference to the book "Al-tamheed fi Biyan al-Tauheed" by Abu Shakoor Salimi:

"And this statement of shias that Ali (as) is better than Sheikhain is only a "Bidah"(innovation) but doesn't constitute Kufr. And some of shias say that it is obligatory to send "Lanah"(cursing) upon opponents of Ali (as) like Hadhrat 'Aisha and Ameer Muawiyah, it is also a "Bidah", because they came to conclusion due to their "Taweel". The summary of all this is this that it is totally against the "Madhab" of researchers to label shias as Kufir while they curse Sahaba."

Majmoaa al-Fatawa, vol. 1, page 3-4, Matba Yousufi Farangi Mahli, Lakhnow, India

4.9 Maulana Rasheed Ahmad Gangohi

Maulana Rasheed Ahmad Gangohi is considered as one of the most respectable Ulama of Deoband. He was asked a question if a person, who says "Mardood" and "Malaoon" to Sahaba, will go out of the pale of Ahle-Sunnah wa Al-Jammah due to this "Greater Sin" (Gunah-e-Kabira)?

His replied:

"He will not go out of pale of Ahle Sunnah wa Al-Jammah due to this "Greater Sin".

Talkhees of Fatawa Rasheedia, vol. 2, page 140-141, published in Delhi, India

4.10 Maulana Muhammad Rafique Athri

He is a Mudaris of Darul-Hadith Muhammadia, Jalalpur Pairowala, district Multan, Pakistan. He wrote:

"The most correct opinion is this that ONLY that person can be killed who abuses Rasool Allah (saww). A person asked Abu Bakr for his permission to kill another person who criticized Abu Bakr. But Abu Bakr said: "No one has the right to kill anyone unjustly after Rasool Allah (saww) only due to his criticism on him.

Sunan Nisai, vol. 2, page 17

Also:

Al-Saiful Maslool, translated version, page 520, footnote 2, published in Multan Pakistan

4.11 Ahle Hadith Alim (Salafi) Hafidh Muhammad Ibrahim Sialkoti

The famous Ahle-Hadith Alim Hafidh Muhammad Ibrahim writes with Reference to "Sarim al-Maslool":

The punishment of abusing Rasool Allah (saww) is killing. But we cannot kill anyone on base of merely abusing any Amir-al-Momineen.

Ahya al-Maiyyat Ma'a Tanweer al-Absar, page 46, published in Lahore Pakistan

4.12 Justice Malik Ghulam Ali of Jamaat-e-Islami Pakistan

"I say that the one who started cursing and abusing, and the one who started in answer to this, both of them started a very bad thing. And whoever does it today, he does a very bad thing. But neither this crime is equal to "Revolt", nor killing is it's punishment. Some of the Ulama of Salaf were convinced that punishment of abusing Rasool Allah (saww) is killing, but except Rasool Allah (saww) talking bad about others or abusing them never punished by killing in Islam.

"Khilafat-o-Malookiat par 'Aitarazaat ka Tajzia" (A preview on objection on book "Caliphate and kingship" by Maulana Modoodi), page 272, published in Lahore.

5 Nasibis lying upon Rasul'Allah[saww]

In order to deceive the normal Muslims and spread hatred against Shias, Sapah Sahaba even don't hesitate to lie upon Rasool Allah (saww) and to propagate those Ahadith which are by consensus fabricated one. For example, Sapah Sahaba is propagating the Ahadith like these:

Kr-hcy.com states:

(1) "IN THE LATTER TIMES, A GROUP WILL APPEAR WHO WILL BE CALLED RAFIDA. THESE PEOPLE WOULD HAVE GIVEN UP ISLAM".
(MASNAD AHMAD, VOL. I. P. 103)

5.1 Reply

These Nasibi do not even have the decency to quote a source properly. The hadith is from the additions (ziyaadat) of Ibn Hanbal's son to his father's al-Musnad, do some homework first rather than regurgitating the vomit of your Nasibi Imams. The hadith is fabricated if you look at the chain.

5.1.1 The chain of narration is

"Muhammad bin Sulayman and Muhammad bin Ja`far - Yahya bin al-Mutawakkil - Katheer bin Isma`eel an-Nawwa' - Ibraheem - al-Hasan bin al-Hasan - al-Hasan bin 'Ali - 'Ali"

1. Abu `Aqeel Yahya bin al-Mutawakkil al-`Umari (died 167 H):

Considered weak by Ahmad ibn Hanbal (the author of al-Musnad!) Yahya bin Ma`een, Ibn al-Madeeni, Ibn al-Fallaas, and other scholars.

2. Katheer bin Isma`eel at-Taimee an-Nawwaa':

Considered weak by Abu Haatim ar-Razi, an-Nasa'i, and other scholars. see al-Mizzi, Tahdheeb al-Kamal, look up the names in the index.

Kr-hcy.com states:

(2) "AFTER ME THERE WILL EMERGE A GROUP WHO WILL BE KNOWN BY THE NAME OF RAFIDA. HENCE IF YOU GET HOLD OF THE, KILL THEM BECAUSE THEY ARE MUSHRIKS (POLYTHEISTS) -- THESE PEOPLE WILL ABUSE ABU BAKAR AND UMAR AND WHOSO ABUSES MY SAHABAH, WILL BE ACCURSED BY ALLAH, ANGELS AND ALL THE HUMAN BEINGS." (DAR-UL-KUTNI).

Taken from:

 [Official Sipah e Suhaba Website](#)

Kr-hcy.com states:

(3) Abdullah ibn Abbaas (may Allah be pleased with them) reported that The Messenger (may peace be upon him) said: "There will be, at the end of the time, people who are called Rawafid (rejecters). They will reject Islam and spit it out. Thus, KILL THEM for they are polytheist."

5.2 Reply

All these are fabricated Ahadith and lies upon Rasool Allah (saww). Especially the Nasibi Fool, who fabricated the 3rd hadith of appearing of Rafdhies at the end of time, did he think that the end of the time arrived in 1st century?

Secondly, this word Rafdhi never existed in times of Rasool Allah (saww), but was innovated by Nasibies later on.

Even the Sheikh-ul-Islam of these Nasibies, Ibn Tayamiyah himself said:

"It is clearly understood that all ahadith in which the word "Rafidha " has been used are lies (forged)."

Minhaju 's-sunnah, old ed. vol. 1. p.8

Need we to comment anymore on Sapah Sahaba's lies upon Rasool Allah (saww)? We should point out to our readers that the word Rafidi comes from the word rifd which means turncoat to turn your back on your leader in times of trouble (see Hans Wehr's Dictionary of Modern Arabic". Whoever flees from their leader is a rafidi, the first group to come under this definition are the Sahaba that you venerate, Allah (swt) mentions their fleeing in Uhud Tabari tells us that Umar chose to seek refuge in the mountains, Uthman returned to the Prophet after three days - hence they are rafidi! Interestingly Abdullah Ansari narrates in Tabaqat Ibn Sa'd that whilst on his deathbed the Prophet requested writing materials, Umar refused the order and he "fa rafadhan Nabee"; which literally means, "he left the Prophet" Kitab al Tabaqat Ibn Sa'd, Volume 2 page 243. He is referred to as a Rafidi!

6 Nasibis lying upon 4 Imams of Ahle-Sunnah

The extremist Nasibies even didn't hesitate to lie upon 4 Imams of Ahle-Sunnah, in order to spread their ideologies. For example, on every anti-shia site (like of Sapah Sahaba and Salafies), one is able to find these alleged fatwas:

Several Nasibi websites states:

On one occasion Imaam ash-Shaafi`ee said concerning the Shias, "I have not seen among the heretics a people more famous for falsehood than the Raafidite Shias."

[Ibn Taymeeyah, Minhaaj as-Sunnah an-Nabawiyah, 1/39]

On another occasion he said, "Narrate knowledge from everyone you meet except the Raafidite Shias, because they invent Hadeeths and adopt them as part of their religion." [Ibid, p. 38]

It was reported that often Abu Haneefah used to repeat the following statement about the Shias, "Whoever doubts whether they are disbelievers has himself committed disbelief."

Once Imaam Maalik was asked about them and he replied, "Do not speak to them nor narrate from them, for surely they are liars."

[Minhaaj as-Sunnah, 1/37]

During a class of Imaam Maalik, it was mentioned that the Raafidite Shias curse the Sahaabah. In reply, he quoted the Quranic verse, "Muhammad is the Messenger of Allah and those with him are harsh with the disbelievers and gentle among themselves. So that the disbelievers may become enraged with them." He then said, "Whoever becomes enraged when the Sahaabah are mentioned is one about whom the verse speaks."

[Tafseer al-Qurtubee, Soorah al-Fath; note: That is, anyone who is enraged by the mention of the Sahaabah is a disbeliever, because the verse says, "the disbelievers may become enraged with them (Sahaabah)."]

Let us examine the deception and lying of Salafies upon the 4 Imams with Allah's and his Prophet's [saww] help.

6.1 Objection 1- Where is the Fatwa of Imam Ahmad bin Hanbal about Kufr/Shirk of Shias?

The absence of any such Fatwa by Imam Ahmad bin Hanbal clearly shows that he considered Shias as Muslims and Mohid.

6.2 Objection 2- Why did Ibne Taymiyyah (6th Century) only manage to locate the Abu Hanifa Fatwa of Takfeer against the Shi'a?

No hint of any such fatwa is found in the thousands of books written by thousands of students of Imam Abu Hanifa.

For example, **Qadhi Abu Yusuf** was the student of Abu Hanifa and became the Grand-Qadhi of Abbasid Caliphate. He was the main personality who collected Fiqh of Imam Abu Hanifa. And this fiqh of Abu Hanifa was recognised as the official fiqh of Islamic Khilafah.

But did he mention any such fatwa by Abu Hanifa that Shias are kafir?
No, not a single hint.

Did he personally issue takfeer against the Shi'a?

No, during his time as jurist, Shias were officially considered as Muslims.

6.3 Objection 3- Did the 4 Imams or Qadhi Abu Yusuf issue a Fatwa prohibiting the Shi'a from performing Hajj, as they were the worst form of Kafirs?

In the times of 4 Imams of Ahle-Sunnah, hundered thousands of Shias performed Hajj annually. Why didn't even a single one of them issue a fatwa that Shias should be banned to perform Hajj?

If not the 4 Imams, then did any of their Student not ever issue a fatwa that shias should be banned from performing Hajj?

Why is it that whole Salaf of present day self-alleged Salafies remain silence on Kafirs/Mushriks performing of Hajj?? Were they practising taqiyya?

Same is the case with Qurtabi, who was a Mufassir of 6-7th Century. Thousands of Shias existed in time of Imam Malik, why not he wrote this fatwa in his books?

Why was the Fatwa not propogated by Malik's students? Why did it just appear in the 6th Century?..... etc.

(Very briefly, the absense of any such Fatawa, directly by these 4 Imams or their students shows clearly that Ibne Taymiyyah and Qurtabi attributed flase fatwas in their names and these Imams had no association with these edicts)

Now let us move to some more facts, which will completely make the Truth clear. Insha-Allah.

6.3.1 Instead of declaring Shias Kafir and banning them to perform Hajj, Ahle-Sunnah Salaf narrated Ahadith from them

All the Ahle-Sunnah Muhaditheen (including all authors of "Sahah Satta" and Masnad Imam Ahmad bin Hanb) collected Ahadith from Shia narrators. One can find thousands of such Shia authorities in works of Ahle-Sunnah Muhaditheen.

Listed below are **a few** of the Shi'ah scholars that al-Bukhari has relied upon in his **Sahih**. If we add to these the rest of them including those narrators in the Sahih of Muslim and the other four **Sihah Sittah** who followed the Shi'ah faith, then the number would increase significantly. To save space, reference is given to the section title (kitab) in each book for only **one hadith** by each person - the rest can be found using indices or hadith software.

The reader will notice the term **Rafidi** every now and then in the following biographies. The Sunni scholars generally define a **Rafidi** as a Shi'ah who openly criticizes or rejects the legitimacy of the Caliphs before 'Ali (a).

6.4 Rafdhi Shia Narrators in Sahih Bukhari

6.4.1 'Ubayd Allah b. Musa al-'Absi (died 213 AH)

His Ahadith can be found in the following books:

1. Sahih Bukhari [kitab al-'iman]
2. Sahih Muslim [kitab al-'iman]
3. Sahih al-Tirmidhi [kitab al-salat]
4. Sunan al-Nasa'i [kitab al-sahw]
5. Sunan Abu Dawud [kitab al-taharah]
6. Sunan Ibn Majah [kitab al-muqaddamah]

Let us see a quote from a "Salafi Book" about him.

"Aboo Daawood said: He was an ardent Shee'ee, his ahaadeeth are allowable....Ibn Mandah said: Ahmad ibn Hanbal used to point 'Ubaydullaah out to the people, and he was well known for Rafd (extreme partisanship for 'Alee), and he would not let anyone enter his house who was called 'Mu'aawiyah'".

The Creed of the Imaam of Hadeeth al-Bukhari and of the Great Scholars from whom he narrated. (Salafi Publications, UK, 1997), p. 89 from Al-Dhahabi, Siyar A'lam al-Nubala, vol. 9, pp .553-557

Here is another Salafi/deobandi Respected Alim Al-Dhahabi, who comments on him:

"A pious person, one of the important Shi'ah scholars ... considered reliable by Yahya b. Ma'in, Abu Hatim said he was reliable, trustworthy ... al-'Ijli said: He was an authority on the Qur'an..."

Al-Dhahabi, Tadhkirat al-Huffaz under "'Ubayd Allah b. Musa al-'Absi

6.4.2 'Abbad b. Ya'qub al-Rawajini (died 250 AH)

His Ahadith can be found in the following books:

1. Sahih Bukhari [kitab al-tawhid]
2. Sahih al-Tirmidhi [kitab al-manaqib]
3. Sunan Ibn Majah [kitab ma ja' fi al-jana'iz]

Ibne Hajar Asqalani is one of the most learned Ulama in Ahle-Sunnah history. Even Salafies and Deobandies accept him as authentic without any question. Let's see what he has to say about him.

He was a trustworthy Rafidi and his hadith is in (Sahih of) al-Bukhari
Ibn Hajar al-'Asqalani, Taqrib al-Tahdhib, under "'Abbad b. Ya'qub al-Rawajani"

Ibne Hajar al-Asqalani continues about him with the following words:

Abu Hatim said: He was a shaykh, reliable. Ibn 'Adi said: He used to denounce the Salaf. In him was extremism of Shi'ism. Salih b. Muhammad said: He used to denounce 'Uthman. I heard him saying, "Allah is more just than that he would admit Talhah and al-Zubayr into heaven after they paid allegiance to 'Ali and then fought him." Ibn Hibban said: He was a Rafidi inviting (others to his belief). He narrated this hadith ..., "If you see Mu'awiyah on my pulpit, kill him!"

Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, under "'Abbad b. Ya'qub al-Rawajani"

6.4.3 'Abd al-Malik b. A'yan al-Kufi

Books in which his Ahadith can be found:

1. Sahih al-Bukhari [kitab al-tawhid]
2. Sahih Muslim [kitab al-'iman]
3. Sahih al-Tirmidhi [kitab tafsir al-Qur'an]
4. Sunan al-Nasa'i [kitab al-'iman wa al-nudhur]
5. Sunan Abu Dawud [kitab al-buyu']
6. Sunan Ibn Majah [kitab al-zakah]

Let's see what Ibne Hajar Asqalani said about him:

Al-'Ijli said: He was from Kufah, a Tabi'i (Successor), reliable. Sufyan said: 'Abd al-Malik b. 'A'yan the Shi'i narrated to us, he was a Rafidi to us, a man of opinion. Hamid said: Those three brothers, 'Abd al-Malik, Zurarah, and Hamran were Rawafid all of them. Abu Hatim said: He was one of the earliest to embrace Shi'ism, (he was) on the position of truthfulness, having good traditions, and his traditions are written.

Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, under "'Abd al-Malik b. A'yan"

He was Rafidi Shi'i, one of (the people of) opinion.
Abu Ja'far al-'Uqayli, Du'afa al-'Uqayli, under "'Abd al-Malik b. A'yan"

He was Rafidi, reliable (saduq).
Al-Mizzi, Tahdhib al-Kamal, under "'Abd al-Malik b. A'yan"

6.4.4 'Awf b. Abi Jamilah al-'A'rabi (died 146 AH)

Books, in which his Ahadith can be found:

1. Sahih Bukhari [kitab al-'iman]
2. Sahih Muslim [kitab al-masajid wa mawadi' al-salat]

3. Sahih al-Tirmidhi [kitab al-salat]
4. Sunan Nasa'i [kitab al-taharah]
5. Sunan Abi Dawud [kitab al-salat]
6. Sunan Ibn Majah [kitab al-salat]

Look what Salafi Alim "Al-Dhahabi" has to say about him:

He was Rafidi but reliable; He was considered reliable by many scholars, and in him was Shi'ism.

Al-Dhahabi, Siyar A'lam al-Nubala, under "'Awf b. Abi Jamilah"

'Awf was a Qadari, a Shi'i, a Shaytan!

Abu Ja'far al-'Uqayli, Du'afa al-'Uqayli, under "'Awf b. Abi Jamilah"

He was inclined towards Shi'ism. Ibn Ma'in said: reliable, Al-Nasa'i said: Very reliable.

Al-Mizzi, Tahdhib al-Kamal, under "'Awf b. Abi Jamilah"

6.4.5 'Abd al-Razzaq al-San'ani (died 211 AH)

His traditions can be found in the following books:

1. Sahih Bukhari [kitab al-'iman]
2. Sahih Muslim [kitab al-'iman]
3. Sahih al-Tirmidhi [kitab al-taharah]
4. Sunan Nasa'i [kitab al-taharah]
5. Sunan Abi Dawud [kitab al-taharah]
6. Sunan Ibn Majah [kitab al-muqaddamah fi al-'iman]

Ibn 'Adi said: They (i.e. scholars) did not see any problem in his hadith except that they attributed Shi'ism to him... He was a man of honor ... he narrated traditions in praise of the Household of the Prophet (Ahl al-Bayt) and disparaging others...

Mukhlid al-Shu'ayri said: I was with 'Abd al-Razzaq when someone mentioned Mu'awiyah. 'Abd al-Razzaq said: 'Do not pollute our assembly by mentioning the descendant of Abu Sufyan!'

Al-Mizzi, Tahdhib al-Kamal, under "'Abd al-Razzaq al-San'ani"

Ibn 'Adi narrated (a hadith) from 'Abd al-Razzaq..., "If you see Mu'awiyah on my pulpit then kill him!"

Al-Dhahabi, Mizan al-'Itidal, under "'Abd al-Razzaq al-San'ani"

7 Conclusion

We hope that by now those with open minds will have realised that the false propogada pf Sipaa-e-Sahaba is without any base. Neither does cursing the Sahaba make you a kaafir and nor did the four madhab Imams support this stance by deeming the Shi'a as kaafir.

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