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78: Excessively Cursing The Umayyads, Openly And Secretly

If there is no occasion for Taqayyah, fear or personal or social constraint it is recommended to narrate the evil deeds of Bani Umayyah and curse them from the pulpits and in gatherings. It is one of those acts that make one eligible for Allah's proximity. Shaykh Sadooq writes in Khisaal that the Messenger of Allah (S) told Ali (as), "O Ali! Bani Umayyah will curse you and for each of their curse an angel will curse them a thousand times. After his reappearance Qaim (aj). will curse them for forty years."1

I say: It means Imam (as) will command his followers to curse the Bani Umayyah from every pulpit and in every gathering throughout the world. The period so mentioned is in retaliation of the hate propaganda unleashed by Bani Umayyah to malign the name of Ali (as). It is the worldly punishment of the evil deeds of Bani Umayyah. And if it meant that His Eminence, himself alone curses the Bani Umayyah, it was not restricted to a time limit. It is not restricted to the period of reappearance of His Eminence, because he curses them all his life. We can conclude that this tradition proves the excellence of arranging for cursing Bani Umayyah and it is one of the ways of gaining proximity to the Imam of the Time (aj). Thus it is appropriate that a believer must arrange for this regularly, especially at the beginning of the day and night after obligatory prayers and also continue it at all times.

That which proves our point is a narration that Shaykh Tusi has mentioned through the author's own chain of narrators from, Imam Muhammad Baqir (as) that he said: When you conclude the obligatory prayer, do not move till you have cursed Bani Umayyah.2

Among all the things that prove that cursing Bani Umayyah and other enemies of the Holy Imams (as) is a type of help to the Imams (as) through our tongue, it is mentioned in Tafseer Imam Askari (as) that: O son of Allah's Messenger! I am unable to help you physically, except that I am fed up with your enemies and curse them. This is only what I can do. So what about my fate? His Eminence said: I was told by my respected father that he had heard his father and he from his father that the Holy Prophet (S) said: Anyone who is unable to help us, Ahle Bayt, and he, sitting in loneliness, 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 Ahle Bayt and pray for him: O 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: O angels, I have answered your prayer and sent mercy on his soul and admitted him in the group of My selected servants.

In addition to this, we should know that love and regard of the Imams (as) cannot be obtained except through cursing their enemies and except through being aloof from the enemies of Ahle Bayt (as). And without any doubt, the Bani Umayyah are their enemies and what all they have not done to the Imams (as) by way of enmity? How much they have tortured them and their friends? Thus curse of the Almighty Allah be on them till the heavens and the earth endure.

Note: It should be noted that there are some points that we mentioned and some we did not...for example the statement of Imam (as): "And curse all the Bani Umayyah." It shows that all Bani Umayyah are cursed without any exception, in spite of the fact that our scholars have mentioned among friends and confidantes of the Imams (as) some persons whose genealogy goes back to Bani Umayyah and without any doubt, cursing the friends of the Holy Imams (as) is haraam. And the Almighty Allah has said:

And no bearer of burden shall bear the burden of another. (Qur'an, Surah Anaam 6: 164)

Allah, the High and the Mighty has also said:

Every man is responsible for what he shall have wrought. (Qur'an, Surah Tur 52:21)

We can sum up and say that what is meant is that all those who are as inimical to the Imams as Bani Umayyah even though they may belong to some other tribe, they are also included in it. Since those who are similar in essence are counted as one, even though they be different in genealogy. In the same way one who is having love and regard to Amirul Momineen (as) and the Imams (as), to whichever tribe he may belong, he will be counted as a doer of good. This can be proved from the saying of Almighty:

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ؟ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ؟ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ؟ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهلينَ الْجَاهلينَ

And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Your promise is surely true, and You are the most just of the judges. He said: O Nuh! surely he is not of your family. (Qur'an, Surah Hud 11:45–46)

There is a tradition of the Holy Prophet (S) that he said: Salman is from us, Ahle Bayt. And the saying of the Imams (as): Our Shias are from us and they shall return to us.

In Tafseer Burhan etc it is narrated from Umar bin Yazid Thaqafi that he said: His Eminence, Imam Sadiq (as) told me: O son of Yazid, you are, by Allah, from us. And I asked him: May I be sacrificed on you, from Aale Muhammad? He replied: Yes, by Allah, from them only. O Umar, have you not seen the following verse in the Book of Allah?

Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the quardian of the believers (Qur'an, Surah Aale Imran 3:68). 3

And have you not read the following?

Then whoever follows me, he is surely of me, and whoever disobeys me, You surely are Forgiving, Merciful. (Qur'an, Surah Ibrahim 14:36)

There are numerous traditions in this meaning but what we have related so far would be sufficient for the people of insight.

- 1. Khisaal, Vol. 2, Pg. 579
- 2. Tahdhib, Vol. 2, Pg. 109, Tr. no. 179
- 3. Tafseer Al-Burhan, Vol. 1/290 &

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