

## According To Ahlul Sunnat It Is Permitted To Curse The Imamiyah Sect

In Masala Laan of Nawawi<sup>1</sup> it is written: “According to scholars, it is unlawful to curse anyone and in the Islamic terminology curse (Laan) indicates keeping away from Divine Mercy. Since it is not known what type of end is in store for any person, cursing is objectionable. So much so, we must not invoke curse on Muslims, disbelievers and even on quadrupeds. But when we know for sure in Shariah that a particular person will indeed die on disbelief, like Abu Jahl or Iblees, such a curse or a curse without naming, like curse on the unjust or transgressors etc. is allowed.”

Similarly, the Holy Prophet (S) has cursed those who drink wine.<sup>2</sup> In Kanzul Haqaiq, on page 128, it is said that cursing the Satan is also prohibited.<sup>3</sup> But as for Baghawi, Ibn Abbas, Ibn Masood, Qatadah, Hasan Basri, Mujahid, Nizamuddin Nishapuri, Fakhruddin Razi, Qadi Baidhawi, Zamakhshari, Qadi Abdul Jabbar, Mulla Abu Saud, Shafei, the author of Gunahe Kabira, all believe that it is permitted to curse the infidels.

The writer asks how it could be illegal to curse someone who is deserving of curse? The Malediction (Mubahila) with the delegation of Najran was that of invoking curse on the liars. If invoking curse had been illegal, how the Prophet could have asked for it? It is indeed surprising how Ahlul Sunnat consider cursing illegal, not alone for Muslims but also upon disbelievers and quadrupeds. Then how did Shias become eligible for cursing? In the chapter of calling Shias infidels, in the book Sawaiqul Mohreqa, it is clearly mentioned: “Curse of Allah be upon them and Allah’s punishment be upon them.” Then the commentator of Baghawi, Mulla Ali Qari, Qadi Ayaz and Qastalani write: “The Rawafiz (Shia) have disbelieved and according to the majority of scholars, they are fit for cursing.”

Now, I want to ask Ahlul Sunnat, what is it, if not Tabarra (cursing)? Tell us the truth. Does your religion not include invoking curse? Is there a limit to this bigotry? The tradition: “Do not curse the people of Qibla (Muslims),” is present in Sharhe Fiqhe Akbar. They try to explain by this in the prohibition of cursing Yazeed, whereas Shias, who are indeed from the people of Qibla, are labeled as disbelievers

and cursed without restraint. Indeed, there is no limit for the bigotry of Ahlul Sunnah. Abdul Qadir Jilani, who is apparently the partner of the Holy Prophet (S) when he went for Ascension, writes again and again in his book, Ghaniyatul Talibeen regarding Shias: “May Allah destroy them.”

What a way to speak! Such a great personality! It is really shameful!

Cursing is permitted in Shia religion, just as it is permitted among Ahlul Sunnat but Ahlul Sunnat have defamed the Shias in this regard a great deal. I have just shown what Pir Dastagir and writer of Sawaiqul Mohreqa have written. They even label Shias as infidels. The same views are seen in the commentary of Nawawi and those of Mulla Ali Qari and Qastalani etc. regarding Shias. However, instead of considering Ahlul Sunnat disbelievers, Shias consider them Muslims and believe that it is not permitted to curse them.

The reason why Shias have been defamed so much, is that it has become a practice in Shia religious gatherings to curse the three Caliphs by name. This seems to be an invented affair, because in the authentic books of Shias, the three Caliphs have never been cursed by name. The senior leaders of Shias believed in the inferiority of Abu Bakr and Umar and did not believe in cursing them. That is why they do not curse the two Caliphs.<sup>4</sup>

Apparently, the practice was started by Abbasid rulers. In the view of the writer, the contemporary Shia scholars should act in the footsteps of ancient Shias. If Shias stop cursing, they would benefit by it rather than lose anything.

The progress of Shias was hindered due to this very practice. It is the duty of Shia leaders, that they must keep in view the benefit of Shia religion and pay attention to this reform. In this age, there is no need to curse in the usual way. If you see with a just eye, the religion of Imamiyah, which in other aspects is immaculate, has become tainted by this practice. It would be very difficult for someone to convert to this faith if cursing is made compulsory.

The condition of cursing cannot be considered a part of faith, according to reason. But at present, there are thousands of Shias who consider this act so necessary, that without it, it is impossible for anyone to be a Shia. I have experienced this personally and feel very sad that hundreds of people are ready to accept the Imamiyah faith, but due to the condition of cursing, they are uncomfortable in it.

<sup>1</sup>. Pg. 442

<sup>2</sup>. Tirmidhi Vol. 1, Pg. 167.

<sup>3</sup>. This tradition is of Dailami and apparently it seems to be against the Quran.

<sup>4</sup>. Although it is necessary to be absolutely aloof from them. And we must despise all their actions and deeds. All this is a compulsory part of considering the Imams of Ahlul Bayt (a.s.) to be right.

<https://www.al-islam.org/misbah-uz-zulam-roots-karbala-tragedy-sayyid-imdad-imam/according-ahlul-sunnat-it-permitted-curse#comment-0>