



Supplementary Notes:

CURSING AND FOUL LANGUAGE



WWW.MAHAJJAH.COM

CURSING AND FOUL LANGUAGE

وعن أبي موسى رضي الله عنه قال: قلت: يا رسول الله أي المسلمين أفضل؟ قال: من سلم المسلمون من لسانه ويده. ((متفق عليه)).

Abū Mūsā Al-Ash'arī رضي الله عنه reported: I asked the Messenger of Allah ﷺ, "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." [Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim]

وعن سهل بن سعد قال: قال رسول الله صلى الله عليه وسلم: من يضمن لي ما بين لحييه، وما بين رجليه أضمن له الجنة ((متفق عليه)).

Sahl ibn Sa'd رضي الله عنه reported, "The Messenger of Allah ﷺ said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I guarantee him Jannah." [Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim]

وعن أبي هريرة رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول: إن العبد ليتكلم بالكلمة ما يتبين فيها يزل بها إلى النار أبعد مما بين المشرق والمغرب ((متفق عليه)).

Abū Hurayrah رضي الله عنه reported: I heard the Prophet ﷺ saying, "A person utters a word thoughtlessly (i.e., without thinking about it being good or not) and, as a result of this, he will fall down into the Fire of Hell deeper than the distance between the East and the West." [Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim]

وعنه عن النبي صلى الله عليه وسلم قال: إن العبد ليتكلم بالكلمة من رضوان الله تعالى ما يُلقى لها بالا يرفعه الله بها درجات، وإن العبد ليتكلم بالكلمة من سخط الله تعالى لا يُلقى لها بالا يهوي بها في جهنم. ((رواه البخاري)).

Abū Hurayrah رضي الله عنه reported: The Prophet ﷺ said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink in Hell." [Ṣaḥīḥ al-Bukhārī]

وعن أبي عبد الرحمن بلال بن الحارث المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إن الرجل ليتكلم بالكلمة من رضوان الله تعالى ما كان يظن أن تبلغ ما بلغت يكتب الله له بها رضوانه إلى يوم يلقاه، وإن الرجل ليتكلم بالكلمة من سخط الله ما كان يظن أن تبلغ ما بلغت يكتب الله له بها سخطه إلى يوم يلقاه. رواه مالك في الموطأ والترمذي وقال حديث حسن صحيح.

Abū 'Abd al-Raḥmān Bilāl ibn al-Ḥārith al-Muzanī رضي الله عنه reported: The Messenger of Allah ﷺ said, "A man speaks a good word without knowing its worth, Allah records for him His Good Pleasure till the Day he will meet Him; and a man utters an evil word without realising its importance, Allah records for him His displeasure till the Day he will meet Him." [Muwaṭṭa' Mālik and Jāmi' al-Tirmidhī]

وعن سفيان بن عبد الله رضي الله عنه قال: قلت يا رسول الله حدثني بأمر أعصم به قال: قل ربي الله ثم استقم قلت: يا رسول الله ما أخوف ما تخاف علي؟ فأخذ بلسان نفسه، ثم قال: هذا. رواه الترمذي وقال حديث حسن صحيح.

Sufyān ibn 'Abd Allāh رضي الله عنه reported: I asked: "O Messenger of Allah! Tell me, of something to which I may remain steadfast." He ﷺ said, "Say: My Rabb is Allah and then remain steadfast." Then I said, "O Messenger of Allah! What do you fear most for me?" He took hold of his own tongue and said, "This." [Jāmi' al-Tirmidhī]

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ومن وقاه الله شر ما بين لحييه، وشر ما بين رجليه دخل الجنة. ((رواه الترمذي، وقال: حديث حسن)).

Abū Hurayrah رضي الله عنه reported: The Messenger of Allah ﷺ said, "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Jannah." [Jāmi' al-Tirmidhī]

وعن عقبة بن عامر رضي الله عنه قال: قلت يا رسول الله ما النجاة؟ قال: أمسك عليك لسانك، وليسعك بيتك، وابك على خطيئتك ((رواه الترمذي، وقال: حديث حسن)).

'Uqbah ibn 'Āmir رضي الله عنه said: I asked the Messenger of Allah ﷺ, "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins." [Jāmi' al-Tirmidhī]

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: إذا أصبح ابن آدم، فإن الأعضاء كلها تكفر اللسان، تقول: اتق الله فينا، فإنما نحن بك: فإن استقمت استقمنا وإن اعوججت اعوججنا. ((رواه الترمذي)).

Abū Saʿīd al-Khudrī رضي الله عنه said: The Prophet صلى الله عليه وسلم said, “When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and plead, ‘Fear Allah for our sake because we are with you (i.e., we will be rewarded or punished as a result of what you do): if you are straight, we will be straight; and if you are crooked, we will become crooked.’” [Jāmi‘ al-Tirmidhī]

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: أتدرون ما الغيبة؟ قالوا: الله ورسوله أعلم قال: ذكرك أخاك بما يكره قيل: أفرأيت إن كان في أخي ما أقول؟ قال: إن كان فيه ما تقول، فقد اغتبته، وإن لم يكن فيه ما تقول فقد بهته. ((رواه مسلم)).

Abū Hurayrah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, “Do you know what is backbiting?” The Companions submitted, “Allah and His Messenger know better.” Thereupon, he said, “Backbiting is talking about your (Muslim) brother in a manner which he dislikes.” It was said to him, “What if my (Muslim) brother is as I say.” He said, “If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering.” [Ṣaḥīḥ Muslim]

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لما عُرج بي مررت بقوم لهم أظفار من نحاس يخمشون وجوههم وصدورهم، فقلت: من هؤلاء يا جبريل؟ قال: هؤلاء الذين يأكلون لحوم الناس، ويقعون في أعراضهم! ((رواه أبو داود)).

Anas رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, “During the Miʿrāj (Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, ‘Who are these people, O Jibrīl?’ Jibrīl replied, ‘These are the people who ate the flesh of others (by backbiting) and trampled people’s honour.’” [Sunan Abī Dāwūd]

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: كل المسلم على المسلم حرام: دمه وعرضه وماله. ((رواه مسلم)).

Abū Hurayrah رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said: “The blood, honour, and property of a Muslim is inviolable for another Muslim.” [Ṣaḥīḥ Muslim]

وعن عبد الله بن عمرو بن العاص رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: أربع من كن فيه كان منافقاً خالصاً، ومن كانت فيه خصلة منهن كانت فيه خصلة من نفاق حتى يدعها: إذا أؤتمن خان، وإذا حدث كذب، وإذا عاهد غدر، وإذا خاصم فجر ((متفق عليه)).

‘Abd Allāh ibn ‘Amr ibn al-ʿĀṣ رضي الله عنه said: The Prophet صلى الله عليه وسلم said, “Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. (These are:) When he is entrusted with something, he proves dishonest; when he talks, he lies; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language.” [Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim]

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا يكون اللعانون شفعاء، ولا شهداء يوم القيامة ((رواه مسلم)).

Abū al-Dardāʾ رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, “Those who frequently resort to cursing (people) would neither be witnesses nor intercessors on the Day of Resurrection.” [Ṣaḥīḥ Muslim]

وعن سُمَرَةَ بن جُنْدُب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا تلعنوا بلعنة الله، ولا بغضبه، ولا بالنار. ((رواه أبو داود والترمذي وقال حديث حسن صحيح)).

Samurah ibn Jundub رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, “Do not curse one another, invoking Curse of Allah, Wrath of Allah, or the Fire of Hell.” [Sunan Abī Dāwūd and Jāmi‘ al-Tirmidhī]

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ليس المؤمن بالطعان، ولا اللعان، ولا الفاحش، ولا البذي. ((رواه الترمذي وقال حديث حسن)).

Ibn Mas‘ūd رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “A true believer is not involved in taunting, frequently cursing, indecency, or abuse.” [Jāmi‘ al-Tirmidhī]

وعن سمرة بن جندب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم مما يكثر أن يقول لأصحابه: ((هل رأى أحد منكم رؤيا؟)) فيقص عليه من شاء الله أن يقص، وإنه قال لنا ذات غداة: ((إنه أتاني الليلة أتيان، وإنهما قالوا لي: انطلق، وإني انطلقت معهما، وإنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة لرأسه، فيثقل رأسه، فيثقل الحجر ها هنا، فيثقل الحجر فليأخذه، فلا يرجع إليه حتى يصح رأسه كما كان، ثم يعود عليه، فيفعل به مثل ما فعل المرة الأولى! قال: قلت لهما: سبحان الله! ما هذان؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل مستلق لقفاه، وإذا آخر قائم عليه بكلوب من حديد، وإذا هو يأتي أحد شقي وجهه فيشرش شدة إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، ثم يتحول إلى الجانب الآخر، فيفعل به مثل ما فعل الجانب الأول، فما يفرغ من ذلك الجانب حتى يصح ذلك الجانب كما كان، ثم يعود عليه، فيفعل مثل ما فعل في المرة الأولى قال: قلت: سبحان الله! ما هذان؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا على مثل التنور فأحسب أنه قال: فإذا فيه: لغط وأصوات، فاطلعنا فيه فإذا فيه رجال ونساء عراة، وإذا هم يأتهم لهب من أسفل منهم فإذا أتاهم ذلك الלהب وضوا. قلت: ما هؤلاء؟ قالوا لي: انطلق انطلق، فانطلقنا فأتينا على نهر حسبته أنه كان يقول: أحمر مثل الدم، وإذا في النهر رجل سابح يسبح، وإذا على شط النهر رجل قد جمع عنده حجارة كثيرة، وإذا ذلك السابح يسب ما يسبح، ثم يأتي ذلك الذي قد جمع عنده الحجارة، فيفعل له فاه، فيلقمه حجرا، فينطلق فيسبح، ثم يرجع إليه، كلما رجع إليه، فغر له فاه، فألقمه حجرا، قلت لهما: ما هذان؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل كرية المرأة، أو كأكره ما أنت راء رجلا مرأى فإذا هو عنده نارٌ يحشها ويسعى حولها. قلت لهما: ما هذا؟ قالوا لي: انطلق انطلق، فانطلقنا فأتينا على روضة معتمة فيها من كل نور الربيع، وإذا بين ظهري الروضة رجل طويل لا أكاد أرى رأسه طولا في السماء، وإذا حول الرجل من أكثر ولدان رأيتهم قط، قلت: ما هذا! وما هؤلاء؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا إلى دوحه عظيمة لم أر دوحه قط أعظم منها، ولا أحسن! قالوا لي: ارق فيهما، فارتقينا فيها إلى مدينة مبنية ببلن ذهب ولبن فضة، فأتينا باب المدينة فاستفتحنا، ففتح لنا، فدخلناها، فتلقنا رجال شطر من خلقهم كأحسن ما أنت راء! وشطر منهم كأقبح ما أنت راء! قالوا لهم: اذهبوا فقعوا في ذلك النهر، وإذا هو نهر معترض يجري كأن ماءه المحض في البياض، فذهبوا فقعوا فيه. ثم رجعوا إلينا قد ذهب ذلك السوء عنهم، فصاروا في أحسن صورة. قالوا لي: هذه جنة عدن، وهذا منزلك، فسمما بصري صعدا، فإذا قصر مثل الربابة البيضاء. قالوا لي: هذا منزلك؟ قلت لهما: بارك الله فيكما، فذراني فأدخله. قالوا: أما الآن فلا، وأنت داخله. قلت لهما: فإني رأيت منذ الليلة عجبا؟ فما هذا الذي رأيت؟ قالوا لي: أما إنا سنخبرك: أما الرجل الأول الذي أتيت عليه يثلغ رأسه بالحجر، فإنه الرجل يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة، وأما الرجل الذي أتيت عليه يشرش شدة إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الآفاق. وأما الرجل والنساء العراة الذين هم في مثل بناء التنور، فإنهم الزناة والزواني، وأما الرجل الذي أتيت عليه يسبح في النهر، ويلقم الحجارة، فإنه أكل الربا، وأما الرجل الكرية المرأة الذي عند النار يحشها ويسعى حولها، فإنه مالك خازن جهنم، وأما الرجل الطويل الذي في الروضة، فإنه إبراهيم، وأما الولدان الذين حولهم، فكل مولود مات على الفطرة وفي رواية البرقاني: ولد على الفطرة فقال بعض المسلمين: يا رسول الله، وأولاد المشركين؟ فقال رسول الله صلى الله عليه وسلم: وأولاد المشركين، وأما القوم الذين كانوا شطر منهم حسن، وشطر منهم قبيح، فإنهم قوم خلطوا عملا صالحا وآخر سيئا، تجاوز الله عنهم ((رواه البخاري)).

وفي رواية له: رأيت الليلة رجلين أتياي فأخرجاني إلى أرض مقدسة ثم ذكره وقال: فانطلقنا إلى نقب مثل التنور، أعلاه ضيق وأسفله واسع، يتوقد تحته نارا، فإذا ارتفعت ارتفعوا حتى كادوا أن يخرجوا، وإذا خمدت، رجعوا فيها، وفيها رجال ونساء عراة. وفيها: حتى أتينا على نهر من دم ولم يشك فيه رجل قائم على وسط النهر، وعلى شط النهر رجل، وبين يديه حجارة، فأقبل الرجل الذي في النهر، فإذا أراد أن يخرج، رمى الرجل بحجر في فيه، فرده حيث كان، فجعل كلما جاء ليخرج جعل يرمي في فيه بحجر، فيرجع كما كان. وفيها: فصعدا بي الشجرة، فأدخلاني دارا لم أر قط أحسن منها، فيها رجال شيوخ وشباب. وفيها: الذي رأيت يشق شدة فكذاب، يحدث بالكذبة فتحمل عنه حتى تبلغ الآفاق، فيصنع به ما رأيت إلى يوم القيامة وفيها: الذي رأيت يشدخ رأسه فرجل علمه الله القرآن، فنام عنه بالليل، ولم يعمل فيه بالنهار، فيفعل به إلى يوم القيامة، والدار الأولى التي دخلت دار عامة المؤمنين، وأما هذه الدار فدار الشهداء، وأنا جبريل، وهذا ميكائيل، فارع رأسك، رفعت رأسي، فإذا فوقى مثل السحاب، قالوا: ذاك منزلك، قلت: دعاني أدخل منزلي، قالوا: إنه بقي لك عمر لم تستكمل، فلو استكملته، أتيت منزلك ((رواه البخاري)).

Sumurah ibn Jundub رضي الله عنه said: The Messenger of Allah ﷺ very often used to ask his Companions, "Did any of you see a dream?" So, dreams would be narrated to him by those whom Allah willed to relate. One day, he said, "Last night, I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'Subhān Allāh! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, 'Subhān Allāh! Who are these?' They said, 'Proceed, proceed.' So we proceeded and came across something like a tannūr (baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think that the Prophet ﷺ said, "In that oven, there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And so we proceeded and came across a river." I (the narrator) think he said, "red like blood." The Prophet ﷺ added, "And behold, in the river, there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The

former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again the former returned to the latter, and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man have! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man)?' They said to me, 'Proceed, proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden, there was a very tall man, and I could hardly see his head because of his great height. Around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend,' and I ascended." The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet ﷺ further added, "My two companions said to me, 'This place is the 'Adn Jannah, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your palace,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that I have seen mean?' They replied, 'We will inform you. As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'ān and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and adulteresses. And the man who was given a stone to swallow is the eater of ribā (usury). And the bad-looking man whom you saw near the fire, kindling it and going around it, is Mālik, the gatekeeper of Hell. And the tall man you saw in the garden is (Prophet) Ibrāhīm. And the children around him are those who died upon Fiṭrah (the Islamic Faith of Monotheism).'" The narrator added: Some Muslims asked the Prophet ﷺ, "O Messenger of Allah! What about the children of the mushrikīn (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad ﷺ)?" The Prophet ﷺ replied, "And also the children of the mushrikīn." The Prophet ﷺ added: "My two companions added, 'The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them.'"

Another narration of al-Bukhārī is: The Messenger of Allah ﷺ said, "One night two men came to me and took me to a blessed land." (The Messenger of Allah ﷺ told of the same incident as above) and said, "After a while of walking, we came upon a pit like an oven, narrow at the top and wide at the bottom with fire raging in it. When the flames rose up, (the people in it) also rose up till they were about to come out; and when the fire subsided, they too would go down with it. In it were naked men and women." (The remainder of the ḥadīth is the same as the above ḥadīth except that at the end of it, the Messenger of Allah said, "We came upon a river of blood in the middle of which there was a man standing, and at the bank of the river there was a man with plenty of stones before him..." In this narration we also find, "They made me climb the tree and they made me enter an abode so beautiful the like of which I have never seen before. There (I saw) old men and youth." In this narration we also find, "The first house you entered was the abode of the believers in general, and the other house was the abode of the martyrs. I am Jibrīl, and this is Mikā'īl. Raise your head.' I looked up and saw something like clouds. They said to me, 'That is your abode.' I said, 'Shall I enter it?' They said, 'You have not completed your term of life yet. When you do, you will certainly enter it.'" [Ṣaḥīḥ al-Bukhārī]

The Shī'ah's belief regarding the Ummahāt al-Mu'minīn

Allah Ta'ālā has declared the pure wives of the Nabī ﷺ to be mothers of this Ummah. Allah Ta'ālā says:

The Nabī has a greater relationship (of love) with the Mu'minīn than even their own selves, and his wives are their mothers.

Allah Ta'ālā has conferred to the wives of the Nabī ﷺ the honourable title of *Ummahāt al-Mu'minīn* (Mothers of the believers). Any intelligent person will know exactly how to treat and interact with their mother. Even the disbelievers know the honour due to a mother. No person will tolerate any insult directed at his mother.

In another verse, Allah Ta'ālā says:

Pure women are for pure men, and pure men are for pure women. Those people are free from all that which they (the munāfiqīn) say. For them (the Ṣaḥābah رضى الله عنهم) there is forgiveness and an honourable sustenance.¹

The honour of our mother, al-Ṣiddīqah 'Ā'ishah رضى الله عنها

Amongst those esteemed personalities whom the Qur'ān has awarded the title of being *Ummahāt al-Mu'minīn* (all of whom deserve our utmost respect and honour) was 'Ā'ishah رضى الله عنها. She is that blessed wife of Rasūlullāh ﷺ, in whose presence *waḥī* (revelation) descended upon the Nabī ﷺ, and in whose honour and defence an entire Sūrah was revealed, i.e. Sūrah al-Nūr, absolving her from all the allegations made by the munāfiqīn. She was one of the most beloved wives of the Nabī ﷺ and the blessed grave of the Nabī ﷺ is to this very day in her room, where besides the human devotees of the Nabī ﷺ, thousands of angels present salutations upon him daily. The soil of this blessed grave is, according to the 'Ulamā', more virtuous than the 'Arsh, Kursī and even the Ka'bah. Regarding this pure, sanctified, and blessed personality, the Shī'ah have much to say.

Shī'ah contempt for Umm al-Mu'minīn 'Ā'ishah رضى الله عنها

'Ā'ishah رضى الله عنها will be punished in this world

The Shī'ah, especially the mentor of Khomeini, Bāqir al-Majlisī, have the following to say:

چون قائم ما ظاهر شود عینہ را زندہ کند تا ہر اوجد بزند و انتقام فاطمہ را از او بکشد
(حق الثقلین صفحہ ۳۴۷ مطبوعہ ایران)

When our Imām will appear (the hidden al-Mahdī) then 'Ā'ishah will be given life, so that he may inflict her with punishment and take the revenge of Fātimah. [Ḥaqq al-Yaqīn, page 347]

Bāqir al-Majlisī, like so many other Shī'ah authors, insults and belittles 'Ā'ishah رضى الله عنها in many places in various books.

Shī'ah contempt for Umm al-Mu'minīn Ḥafsa رضى الله عنها

Hereunder we will quote the despicable words used by the Shī'ah author Ghulām Ḥusayn Najfī against the blessed wife of Rasūlullāh ﷺ, Ḥafsa رضى الله عنها.

بی بی حفصہ جیسی بدخلق عورت کو حضور نے قبول کر لیا تھا درنہا لیکہ
وہ بیوہ بھی نفی اور شکر کی بھی پوری سُوری تھی
(حقیقت نقد حنفیہ صفحہ ۱۲۴)

1 Sūrah al-Nūr: 26.

The Nabī ﷺ accepted (in marriage) an uncouth person such as Ḥafsah, even though she was a widow and facially deformed. [Ḥaḳīqah Fiqh al-Ḥanafīyyah, page 124]

The daily incantations cursing the blessed wives of Rasūlullāh ﷺ and his Ṣaḥābah

All Muslims, both male and female, recite incantations (*wazīfahs*) daily after every Ṣalāh, the likes of which include the recitation of:

Alḥamdulillāh - Praise be to Allah

Kalimah Ṭayyibah

Istighfār

Subḥānallāh - Glory be to Allah

Allāhu Akbar - Allah is the greatest

Durūd

However, some of the prescribed incantations of the Shī'ah differ greatly with that of the Ahl al-Sunnah, as we will mention hereunder. These are not the words of any common Shī'ah; rather they are the words of their esteemed and renowned mentor, Mullā Bāqir al-Majlisī, about whom Khomeini has said in his book, *Kashf al-Asrār* (page 121) that those books written by al-Majlisī in the Persian language should be regularly recited, so that they (the readers) may be saved from ignorance.

Incantation (curse) 1

پس باید بعد از هر نماز بگوید اللهم العن ابابکر وعمر وعثمان ومعوية
وعائشة وحفصة وهند وام الحكم
(من الجياه سنة ۵۹۹ تصنیف ملا باقر مجلسی مطبوعه ایران)

One should recite after every Ṣalāh: "O Allah! May Your curse descend upon Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, 'Ā'ishah, Ḥafsah, Hindah, and Umm al-Ḥakam." [ʿAyn al-Ḥayāt, page 599]

Incantation (curse) 2

اعتقاد ما در برائت آنستکه بیزاری جویند از بت‌های چهار گانه یعنی ابوبکر وعمر وعثمان
وموویه وزنان چهار گانه یعنی عایشه وحفصه وهند وام الحكم واز جمیع اشیاع واتباع ایشان
وآنکه ایشان بدترین خلق خداوند وآنکه تمام نمیشود اقرار بخدا ورسول وائمه مگر
به بیزاری از دشمنان ایشان .
(" حق الیقین " سنة ۵۱۹)

As far as our expressions of malediction are concerned, our belief is this that the four idols, Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah and the four women, 'Ā'ishah, Ḥafsah, Hindah, and Umm al-Ḥakam, and all their followers and admirers are amongst the worst people on this earth. Without expressing disgust at them, one's belief in Allah, Rasūlullāh ﷺ, and the Imāms is incomplete. [Ḥaqq al-Yaqīn, page 519]

The status of the Ṣaḥābah in light of the Noble Qur'ān

The Noble Ṣaḥābah are those blessed individuals who had the honour of being the Companions of the Nabī ﷺ. They are not like the rest of the Ummah; they are the intermediaries between the Nabī ﷺ and the rest of the Ummah and have therefore been given special status and preference. Amongst the miracles of the Nabī ﷺ, after the Noble Qur'ān, is this loyal group of esteemed personalities. The īmān of the Ṣaḥābah was such that one should desire that his heart also radiate as those who were illuminated by the blessed heart of the greatest of all creation. Their eyes are blessed, in that they were endowed with the beautiful sight of the Nabī ﷺ. Their ears are also blessed as they had the honour of listening to the blessed words of the Nabī ﷺ. They were such illustrious students whose venerable

teacher was none other than the Nabī ﷺ. They were disciples of the greatest spiritual mentor and guide, the most revered, seal of all prophets, Muḥammad ﷺ. They were everything to the Nabī ﷺ, they were his followers, his students, his companions, his admirers, his subjects, his soldiers, his kinsmen. In short, they were blessed with such bounties, boons, and favours that it is not possible for anyone else to achieve the same. Allah Ta'ālā, Who is All-Aware of the grand qualities of this group of people, has extolled their virtues and character in the blessed Qur'ān centuries before (before the creation was even created). Allah Ta'ālā has used very high words to describe this league of personalities. If we were to write about the Ṣaḥābah, then it would require a separate voluminous book but nonetheless, we will suffice with mention of only one verse of the Noble Qur'ān, wherein Allah Ta'ālā describes them with honour and dignity:

Muḥammad is Allah's Messenger and those with him (the Ṣaḥābah) are stern against the disbelievers and compassionate among themselves. You will see them sometimes bowing (in rukū'), sometimes prostrating (in sujūd, and always) seeking Allah's bounty and His pleasure. Their hallmark is on their faces because of the effect of prostration. This is their description in the Torah. Their description in the Injīl is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer, so that the disbelievers may be enraged by them. Allah has promised forgiveness and a grand reward for those of them who have īmān and who do good deeds.¹

Numerous aḥādīth also extol their virtues and award them the glad tidings of Jannah. The Ummah has been ordered to respect and honour them, with grave warnings sounded for those who show disrespect to them. The Nabī ﷺ has appended ones love for them to his own love and ones hatred for them as hatred for him (i.e. if you love the Ṣaḥābah then you love the Nabī ﷺ and if you hate them then it is because you hate the Nabī ﷺ). This is the belief of the entire Muslim Ummah.

May Allah Ta'ālā keep our hearts free from any malice towards the Ṣaḥābah and may He bless us with love, respect, honour and subservience to them. May He unite us with them in Jannah.

The Shī'ah belief regarding the Ṣaḥābah ﷺ

Now we will present the opposing belief of the Shī'ah. The Shī'ah grant clemency to the eternal enemies of Islam; such as Abū Jahl and Abū Lahab, but the disrespect and malice they harbour for the Ṣaḥābah can be gauged from the manner they write about them.

The Ṣaḥābah all forsook Islam after the demise of Rasūlullāh ﷺ

Bāqir al-Majlisī has written in his book, 'Ayn al-Hayāt (page 3):

جميع صحابه بعد از وفات حضرت رسول ﷺ مرتد شده و از دين برگشتند
(بين الميامن ص ۳ لا باقر مجلسي مطبوعه ايران)

All the Ṣaḥābah turned renegade after the Nabī ﷺ and they turned away from Islam.

Abū Bakr رضى الله عنه and 'Umar رضى الله عنه are disbelievers and all those who befriend them are also disbelievers.

Bāqir al-Majlisī writes in Ḥaq al-Yaqīn (page 522):

هر دو کافر بودند و هر که ایشانرا دوست دارد کافر است .
(فتح التيقن ص ۵۲۲ مطبوعه ايران)

Both of them (i.e. Abū Bakr رضى الله عنه and 'Umar رضى الله عنه) were disbelievers and all those who befriended them were also disbelievers.

As mentioned before, the Shī'ah especially Khomeini, revere and respect Bāqir al-Majlisī immensely and this is the above

¹ Sūrah al-Faṭḥ: 29.

mentioned spine-chilling ruling that he has spewed forth. It is clear as daylight that amongst those who loved and adored these two Ṣaḥābah are ‘Alī عليه السلام and all the other Ṣaḥābah, including the Ahl al-Bayt; those of the first era and every believing Mu’min up to the present day and until Qiyāmah. Yet, Allah forbid, according to this Shī‘ī scholar, all of these people are disbelievers! This ruling is not one of any common Shī‘ī, but rather from one of their most prominent Shī‘ī scholars, whose teachings were promoted by Khomeini. Hereunder, we quote more of his writings.

Abū Bakr عليه السلام and ‘Umar عليه السلام are meant when Fir‘awn and Hāmān are mentioned in the Qur’ān

The opening verses of Sūrah al-Qaṣaṣ refer to the assistance rendered by Allah Ta‘ālā to Mūsā عليه السلام and the Banū Isrā‘īl against the tyrant Fir‘awn.

And we wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors and to establish them in the land and we let Fir‘awn, Hāmān and their hosts receive from them that which they feared.¹

When commenting on this verse, Bāqir al-Majlisī comments, contrary to all the Mufasssīrīn as well as the belief of the entire Muslim Ummah. He says:

نريد ان نمن على الذين استضعفوا في الارض و نجعلهم الامة و نجعلهم الوارثين و نمكن لهم في الارض و نرى فرعون و هامان و جنودهما منهم ما كانوا يحذرون كه اين مثلى است كه خدا زده است براى اهل بيت رسالت كه موجب تسلى آنحضرت گردد زيرا كه فرعون و هامان و قارون ستم كردند بر بنى اسرائيل و ايشان و اولاد ايشانرا ميكشند و نظير ايشان در اين امت ابوبكر و عمر و عثمان و اتباع ايشان بودند كه سى ميكرند در قتل و قمع اهل بيت رسول خدا عليه السلام
(عكس حق اليقين ص ۳۳۲)

Allah Ta‘ālā gave this example as a means of consolation to the Nabī صلى الله عليه وآله because Fir‘awn, Hāmān, and Qārūn greatly oppressed the Banū Isrā‘īl and they killed their children. The examples of Fir‘awn, Hāmān, and Qārūn in this Ummah are Abū Bakr, ‘Umar, and ‘Uthmān. They and their adherents killed the Ahl al-Bayt and attempted to eliminate their progeny. [Ḥaqq al-Yaqīn, page 342]

Similarly, at the end of this treatise, al-Majlisī writes:

We were shown Fir‘awn and Hāmān in the form of Abū Bakr and ‘Umar and their army and these are the people that snatched the rights of the family of Muḥammad صلى الله عليه وآله.

The meaning of the word īmān is ‘Alī, kufr is Abū Bakr, fisq (sin) is ‘Umar, and ‘Issyān (disobedience) is ‘Uthmān

In Sūrah al-Ḥujurāt (verse 7), Allah Ta‘ālā says in praise of the Ṣaḥābah:

However, Allah has made īmān beloved to you, has made it beautiful within your hearts and has made kufr, sin, and disobedience abhorrent to you.²

The Shī‘ah on the other hand make the following spine-chilling commentary:

وَقَوْلُهُ: حَبَبَ إِلَيْكُمْ الْإِيمَانَ كَرِهَتْهُ فِي قُلُوبِكُمْ (يَعْنِي أَمِيرَ الْمُؤْمِنِينَ) وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ الْأُولَى وَالثَّانِي.

(اصول کافی کتاب الحجة جلد دوم صفحہ ۲۹۹ مطبوعہ ایران ۱۳۰۱)

1 Sūrah al-Qaṣaṣ: 5-6.

2 Sūrah al-Ḥujurāt: 7.

In the verse, Allah has made īmān beloved to you, has made it beautiful within your hearts (i.e. ‘Alī عليه السلام) and has made kufr, sin, and disobedience abhorrent to you, i.e. the first (Abū Bakr), the second (‘Umar), and the third (‘Uthmān).

Slander upon the progeny of ‘Umar عليه السلام

‘Umar عليه السلام was the father-in-law of the Nabī صلى الله عليه وسلم and he was the second Khalīfah of Islam. The Nabī صلى الله عليه وسلم once said that if there were to be a prophet after him, it would have been ‘Umar عليه السلام.

Now read the contemptible words of Bāqir al-Majlisī that he has written against this illustrious Ṣaḥābī عليه السلام:

اگر از بهر می پرسید عمر خطاب را می شناسید که چه کاره بود می گویند عمر
سخم شوکیوز است بلعت عبرانی یعنی ولد الزنا است و اگر پرسید که اینرا از کجا
گویند گویند در کتابهای ما نوشته است و اگر از دانشمندان نصاری پرسید که عمر را
می شناسی لعنت بر وی میکنند و گویند بزبان مسیحی که عمر در گانهست یعنی از
ازل بیسر و پا و پادشاه ظالم بود که راهداری بهم رسانند و جزیه ما را زیاد
کرد چنان شخصی را بنیان امام اعظم و فاروق میدانند
(عکس تذکره الائمه صفحہ ۱۰۳، ۱۰۴)

If the Jews are asked regarding the personality of ‘Umar ibn al-Khattāb, they will reply in their Hebrew language: “‘Umar is an illegitimate child.” If they are asked as to where they got this information, they will reply that it is written in their books. If the Christians are asked if they know ‘Umar, they will curse him and say in the Christian language that ‘Umar was always an oppressive ruler, who taxed us with Jizyah. [Tadhkirat al-A‘immah, page 103, 104]

Bāqir al-Majlisī has also written this in his book, *Ḥaqq al-Yaqīn* (page 255).

Abū Bakr and ‘Umar are worse than Shayṭān and they are dwellers of Jahannam

Bāqir al-Majlisī has written in his book, *Ḥaqq al-Yaqīn* (which was also verified, supported, and quoted by Khomeini), in the 16th chapter, entitled *Darbiyā Jahannam wa Uqūbāte*, wherein he has written more than 20 pages in an attempt to prove that the Ṣaḥābah, especially Abū Bakr عليه السلام and ‘Umar عليه السلام, are the dwellers of Jahannam and that the portion where they (the two Khulafā) are is a sealed box of fire, wherein Fir‘awn, Hāmān, Namrūd, and Sāmīrī also reside.

In this regard, al-Majlisī quotes an incident from Shayṭān:

Once ‘Alī عليه السلام coincidentally met with Shayṭān and said to him, “You are a misguided and an evil being.” Shayṭān replied, “O Amīr al-Mu‘minīn! Do not say that because when I was punished by being banished from Jannah, I asked Allah Ta‘ālā if He had created anyone worse than myself. Allah Ta‘ālā inspired me with this information that He had created someone worse than myself. Then He asked the keeper of Jahannam, Mālik, to show me the last stage of Jahannam. I was shown two persons who had bands of fire around their necks and they were suspended upside down. They were being lashed with whips of fire. I enquired from Mālik, the doorkeeper of Jahannam, regarding the identity of these two persons and he replied that they were Abū Bakr and ‘Umar, the enemies of ‘Alī and his oppressors.

Hereunder follows the text of Ḥaqq al-Yaqīn:

پس صورت دوم را دیدم که در گردن ایشان
زنجیرهای آتش بود و ایشان را بجانب بالا آویخته بودند و بر سر آنها گروهی ایستاده بودند و
گرزهای آتش در دست داشتند و بر سر ایشان میزدند گفتند مالک اینها کیستند گفت مگر نه
خواندی آنچه در ساق عرش نوشته بود و من دیده بودم که خدا بر ساق عرش دو هزار سال
پیش از آنکه دنیا را یا آدم را خلق کند نوشته بود لا اله الا الله محمد رسول الله ابدته و
نصرت به علی اینها دودشمن ایشان و دوستم کننده برایشانند یعنی ابوبکر و عمر۔
(" حق الیقین " ص ۵۰۹-۵۱۰)

Then I saw two men in such a state that they had bands of fire around their necks. And they were suspended upside down. They were surrounded by a group who were standing there with whips of fire in their hands. They were lashing their (Abū Bakr and 'Umar) heads.

I (i.e. Shayṭān) asked Mālik, "Who are these persons?"

He replied, "It is written on the base of the 'Arsh, have you not read? I have seen it two thousand years before the creation of Ādam عَلَيْهِ السَّلَام. It is written: "There is no deity besides Allah and Muḥammad is the messenger of Allah, who was assisted and aided by 'Alī" and these two (i.e. Abū Bakr and 'Umar) were his enemies and they oppressed him." [Ḥaqq al-Yaqīn, page 509, 510]

Abū Bakr and 'Umar will be taken out of their graves and crucified

Here again we quote a blasphemous statement of Bāqir al-Majlisī. He has written that when their final Imām arrives, he will first go to Madīnah from Makkah and here a strange occurrence will take place. He will break down the wall of the Nabī's ﷺ grave and the two loyal Companions of the Nabī ﷺ, lying by his side (i.e. Abū Bakr رَضِيَ اللَّهُ عَنْهُ and 'Umar رَضِيَ اللَّهُ عَنْهُ) will be taken out. Their shrouds (*kafn*) will be removed and their bodies will be hung up on a tree and the punishment of all sins that were perpetrated in this world from the first person to the last, whatever unlawful blood that was shed, whatever adultery that took place, whatever interest and ḥarām wealth that was consumed etc, will be levelled on them. What will happen thereafter, we will quote directly from Bāqir al-Majlisī:

پس فرماید که آن دو ملعون را بزیر آورند و ایشان را بتدیت الهی زنده گردانند و امر فرماید حرایق
را که جمیع شونند پس هر ظلمی و کفری که از اول عالم تا آخر شده گناهش را بر ایشان لازم آورد
و زدن سلمان فارسی را و آتش افروختن بدرخانه امیر المؤمنین ﷺ و قاطع و حسن و حسین (ع)
برای سوختن ایشان و زهر دادن امام حسن و کشتن امام حسین و اطفال ایشان و پسر عمار
ایشان و یاران او و اسیر کردن ذریه رسول و ریختن خون آل محمد در هر زمانی و هر خونی که
بناحق ریخته شده و هر فرجی در بحرام جماع شده و هر سودی و حرامی که خورده شده و
هر گناهی و ظلمی و جور که واقع شده تا قیام قائم آل محمد ﷺ همه را بایشان بشمارند
که از شما شده و ایشان اعتراف کنند زیرا که اگر در روز اول غضب حق خایف به حق
نمیگردند اینها نمیشد پس امر فرماید که از برای هر مظالم هر که حاضر باشد از ایشان
تقصاس نماید پس ایشان را بفرماید که از درخت برکشند و آتشی را فرماید که از زمین
بیرون آید و ایشان را بسوزاند با درخت و بادی را امر فرماید که خاکسپر آنها را
بدریاها باشد۔ (حق الیقین ص ۳۴۳)

Then he (i.e. al-Imām al-Mahdī) will order that the two accursed ones (Abū Bakr and 'Umar) should be lowered. Then they will be given life and it will be ordered that all the creation be gathered and it will be said that all the sins and kufr perpetrated since the inception of this world until the end, be made binding upon these two (i.e. Abū Bakr and 'Umar) and they will bear the brunt of it. They will especially be held responsible for the punishment and beating inflicted upon Salmān al-Fārisī and for the murder of Amīr al-Mu'minīn, Fāṭimah al-Zahrā', Ḥasan, and Ḥusayn, and for initiating

the fire at the door of the family of the Nabī ﷺ. (They will also be held responsible for) the poisoning of al-Imām Ḥasan and for the murder of al-Imām Ḥusayn, his children, cousins and companions. Also for the imprisonment of the family of the Messenger of Allah, and for the shedding of the blood of the family of Muḥammad, in every era. Besides this, all the other unjust blood which was shed, and the sin of whichever woman who was fornicating with, and whatever interest and ḥarām wealth that was consumed, and whatever oppression and hardship took place upon the family of Muḥammad up to the appearance of al-Imām al-Mahdī will be placed upon these two. All this will be stated before them and they will be asked if all this was done by them or because of them and they will acknowledge all this because had they not wrongfully snatched the Khilāfah from the rightful Khalīfah (‘Alī), then all these sins would not have occurred. The Imām will then order all the people present to take *qīṣās* (revenge) from them. Then the two of them will be hung from a tree and a fire will be ordered to emerge from the earth, which will incinerate the two of them together with the tree into ashes. Thereafter, the wind will be ordered to blow these ashes and spread it over the seas. [Ḥaqq al-Yaqīn, page 361, 362]

After writing this, Bāqir al-Majlisī further states that the two of them will be brought back to life and then killed a thousand times every day and night. Thereafter, whenever Allah Ta‘ālā wishes, He will take them and punish them.

The Companions who took the pledge of ‘Aqabah were all hypocrites

Bāqir al-Majlisī has written in his book, *Tadhkirat al-A‘immah* (page 31):

دیگر از جمله معاندین و دشمنان اصحاب دین اصحاب عقیقه اند که در قصد کسین
آن حضرت و خرابی دین او میکوشیدند و ایشان چهارده نفر بودند از منافقین که
و مدینه ابوبکر و عمر و عثمان و طلحه بن عبد الله و عساکر بن نبوت و
سمید بن ابی وقاص و ابوعبیده بن جراح و معاویه بن ابی سفیان و عمرو بن
و غیر قریش پنجاه نفر بودند. ابو موسی اشعری و منیره بن سعه و اوس بن الحذافه
و ابوطلحه انصاری لعنة الله علیهم من الاولین و الاخرین
(کس تذکره الاثر صفحہ ۳۱)

In short, amongst the enemies of Islam are the Companions of ‘Aqabah. They intended killing the Nabī ﷺ and putting an end to Islam. They were 14 persons. Amongst the munāfiqīn of Makkah and Madīnah: Abū Bakr, ‘Umar, ‘Uthmān, Ṭalḥah ibn ‘Ubayd Allāh, ‘Abd al-Raḥmān ibn ‘Awf, Sa‘d ibn Abī Waqqāṣ, Abū ‘Ubaydah ibn al-Jarrāḥ, Mu‘āwiyah ibn Abī Sufyān, and ‘Amr ibn al-‘Āṣ. Amongst the non-Quraysh there were five: Abū Mūsā al-Ash‘arī, Mughīrah ibn Shu‘bah, Aws ibn Hadh‘ān and Abū Ṭalḥah al-Anṣārī. Curses be upon the first and last of them.

“The three dogs” refers to Abū Bakr, ‘Umar, and ‘Uthmān

Bāqir al-Majlisī writes:

و مدد تسبیح مخفی شد و مردم به متابعت کلاب ثلاثه و معاویه علیهم اللعنه مبادد
(کس تذکره الاثر صفحہ ۳۳)

And the religion of Shi‘ism became concealed and people started following the three dogs (Abū Bakr, ‘Umar, and ‘Uthmān) and Mu‘āwiyah, curses be upon them. [Tadhkirat al-A‘immah, page 104]

Allah Ta‘ālā says “I am pleased with the Ṣaḥābah

While Bāqir al-Majlisī has written these vile words, Allah Ta‘ālā, Who is the Knower of the Unseen, has declared in His pure Qur’ān regarding these blessed souls:

Allah Ta‘ālā is pleased with them and they are pleased with Him.

Allah Ta‘ālā also says that He is pleased with those who follow the Ṣaḥābah, they will go to Jannah, they are true believers,

their hearts are illuminated with the light of Allah, and they are the army of Allah Ta'ālā. In one verse, Allah Ta'ālā even says that true love for īmān has been instilled in the hearts of the Ṣaḥābah and that their hearts have been beautified with the beauty of īmān. They have a natural hatred for disbelief, wickedness, and sins. They are the guided ones. [Refer to Sūrah al-Hujurāt: 7]

The words of the Nabī ﷺ that love for the Ṣaḥābah is love for him and hatred for them is hatred for him.

The Nabī ﷺ said:

(Fear) Allah! (Fear) Allah regarding my Ṣaḥābah. (Fear) Allah! (Fear) Allah regarding my Ṣaḥābah. Do not make them targets (for spite and malice) after me. Whosoever has love for them, it is because of his love for me, and whosoever has hatred for them, it is because of his hatred for me. Whoever has injured them is in actual fact injuring me and whoever injures me, he is offending Allah Ta'ālā. Whoever tries to offend Allah Ta'ālā, soon the punishment of Allah Ta'ālā will overtake him.¹

The opinion of Khomeini regarding the Ṣaḥābah

The Ṣaḥābah are the roots of *Shajarat al-Khabīth* (evil tree)

Khomeini writes in his final bequest:

تمام تعریفیں اللہ کے لئے ہیں اور تو پاک ہے اے اللہ درود بھیج حضرت محمد ﷺ اور
ان کی آل پر اور لعنت ہو ان پر ظلم کرنے والوں پر جو شجرہ خبیثہ کی جڑ ہیں
(سای اہل وصیت نامہ صفحہ ۳۶)

All praises are due to Allah and You are pure. O Allah! Bestow your blessings upon Sayyidunā Muḥammad ﷺ and his family...and curses be upon those oppressors (the Ṣaḥābah), who are the roots of *Shajarat al-Khabīth*.

[Final Bequest, page 26]

Bāqir al-Majlisī has blackened many pages on this topic. Khomeini has also referred to these Ṣaḥābah as oppressors in his book, *Kashf al-Asrār* (page 110).

In his book, *Kashf al-Asrār*, in the opening pages, Khomeini writes about the Ṣaḥābah that they were munāfiqīn and they only outwardly accepted Islam in order to attain a following and leadership. Later in the same book, he takes the names of Abū Bakr and 'Umar (رضی اللہ عنہما) and maligns them. His first heading is:

Abū Bakr's opposition to the text of the Qur'ān

He writes:

مخالفنہای ابوبکر شاید بگویند اگر در قرآن امامت تصریح میشد شیخین مخالفت
با نص قرآن نمیکردند و فرضاً آنها مخالفت میخواستند بکنند مسلمانها
ز آنها نمیپذیرفتند ناجار ما در این مختصر چند ماده از مخالفنہای آنها با صریح قرآن
ذکر میکنیم
(کشف الاسرار صفحہ ۳۳ مطبوعہ قم ایران)

You may say that if the issue of Imāmah had appeared in the Qur'ān, then Shaykhayn (Abū Bakr and 'Umar) would not have opposed it...They have in many instances openly ruled against the Qur'ān. [Kashf al-Asrār, page 114]

¹ *Jāmi' al-Tirmidhī*, page 249.

He begins another chapter as follows:

‘Umar’s opposition to the Qur’ān of Allah

He writes:

مخالفات عمر
باقرآن خدا
اینجا بعضی از مخالفتهای عمر را باقرآن ذکر میکنیم تا معلوم
شود مخالفت باقرآن بیش آنها چیز مهمی نبوده و اگر فرصت
(کشف الاسرار صفحه ۷۷)

Here we will mention some of the instances where ‘Umar opposed the injunctions of the Qur’ān, so that we may understand that his opposition to the Qur’ān is no ordinary thing. [Kashf al-Asrār, page 117]

Whatever Khomeini has written in the above two passages can be seen by the entire Ummah. Under the last chapter, Khomeini writes that ‘Umar رضی اللہ عنہ is a disbeliever and zindīq (heretic). We seek the forgiveness of Allah!

He writes:

این کلام باد که از اصل کفر و زندقه ظاهر شده مخالف است با آیاتی ازقرآن کریم -

These insolent words of ‘Umar actually make clear his true inner self of kufr and him being a heretic.

Khomeini’s assault on ‘Uthmān and Mu‘āwiyah

Khomeini writes in *Kashf al-Asrār*:

ما خدا را پرستش میکنیم و میشناسیم
که کارهایش بر اساس خرد باید بود و بخلاف گفته های عقل هیچ کاری نکند نه آنخدای
که بنای مرتفع از خدا پرستی و عدالت و بنداری بنا کند و خود بخوابی آن بکوشد
و یزید و معاویه و عثمان و از این قبیل چپاولچی های دیگر را بر مردم احارت دهد و
(کشف الاسرار صفحه ۷۰)

We worship such a Being whose every deed and action is never without wisdom or intelligence; we do not worship such a Being who prepares a kingdom of worship, justice, and piety and then destroys this Himself by appointing ill-mannered people such as Yazīd, Mu‘āwiyah, and ‘Uthmān as leaders. [Kashf al-Asrār, page 107]

Accusing the Ṣaḥābah of being void of īmān

Another Shī‘ī Mujtahid, Muḥammad Husayn Dhukwī writes:

اصل محل نزاع اصحاب ثلاثه کی شخصیت ہے
در اصل بات یہ ہے کہ معاویہ اور معاویہ کے برادران، مسلمین میں اس سلسلہ میں جو کچھ نزاع ہے وہ
موت اصحاب ثلاثہ کے بارے میں ہے۔ اجماعت ان کو اپنا نبی نام اصحاب و امت سے افضل جانتے ہیں اور
ان کو دولت، ایمان و ایمان اور خلافت سے بھی لائق جانتے ہیں
(تجلیات صداقت صفحہ ۲۰۱ انجمن حیدری بمون روڈ پکوال)

The actual point of difference is regarding the three Ṣaḥābah.

The crux of the matter is this that whatever altercation we and our Muslim brothers have regarding this issue is in connection with the three Ṣaḥābah. They regard them (the three Ṣaḥābah: Abū Bakr رضی اللہ عنہ, ‘Umar رضی اللہ عنہ, and ‘Uthmān

ﷺ) to be the most virtuous of the Ummah after the Nabī ﷺ whereas we regard them to be completely void of īmān. [Tajalliyyāt-e Ṣadaqāt, page 201]

Here we should mention again that the Ahl al-Sunnah wa l-Jamā'ah have the utmost respect for all the Ṣaḥābah and the Ahl al-Bayt. We believe that anyone who has even the slightest disapproval and hatred for any of these personalities is not amongst the Ahl al-Sunnah wa l-Jamā'ah.

The twelve personalities whom the Shī'ah believe to be their infallible Imāms were not only from the Ahl al-Sunnah wa l-Jamā'ah, in fact they are all regarded as being from the pious predecessor of the Ahl al-Sunnah wa l-Jamā'ah. It is for this reason that the Ahl al-Sunnah wa l-Jamā'ah hold them in high esteem and respect them, just as they respect the Ṣaḥābah and the Ahl al-Bayt (which includes the blessed wives of Rasūlullāh ﷺ). As for the ramblings of the Shī'ah leaders such as Bāqir al-Majlisī, Khomeini, and others, this has been dealt with and replied to in various books, booklets, and publications.

Despite the hurtful words these Shī'ah spill forth, the leaders of the Ahl al-Sunnah wa l-Jamā'ah have always endeavoured to maintain peace and avoid bloodshed.

Allah Ta'ālā has praised the Ṣaḥābah in the Qur'ān and the Nabī ﷺ in the aḥādīth, ordering that they be honoured and respected, portraying them as beacons of guidance, under whose tutorship every Muslim's success and entry into Jannah are guaranteed. It is for this reason, with the grace of Allah, that every member of the Ahl al-Sunnah wa l-Jamā'ah honours, loves, and respects the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.