



The Islamic State

The Committee on Research and Fatwa Issuance

Fatwa number: 38

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Question: What is the ruling on cursing the Muslim collaborator [TC: supporter] or the infidel collaborator?

Answer: Thank Allah, prayers, and peace be upon Muhammad, his household, companions, and followers. As to cursing the collaborator, scholars have debated three statements¹ and the reason for their debate [mercy be upon them] is that the cursing of the collaborator is based on two types of proofs: a type that indicated the permissibility of cursing those who promotes heresy, debauchery, and infidelity or any of the forbidden acts; and another type that indicated the prohibition of cursing, since it holds a threat severe punishment. Cursing is a type of threat and it is absolutely applicable to the unbeliever. It is also applicable to a Muslim collaborator who fits the criteria and on whom the restrictions are nullified. The correct view among the scholars is that cursing has to be based on punishment and scolding and not on informing the individual about his status on judgment day, or whether he will be dismissed and exiled from Allah's mercy. The latter is not permitted as it is related to someone's non-repentance in this life and death as an infidel, and because of the inexistence of reasons for mercy, such as good deeds, or prayers of those who pray for him, or the intercession of mediators or the mercy of Allah. From this perspective, it is a secret, which should not be exposed unless someone dies as an unbeliever and this is often unlikely to happen.

Considering the permissibility of cursing as an aspect of punishment and scolding are based on two points of view:

¹ The first is not permitted and the second is permitted in the case of an infidel, excluding the debauched and the third statement: absolutely permitted "Abu-Hurayrah check Al A'dab Al Shar'iyah [the legitimate manners] by Abu-Muflih Volume 1/Page 369

The first point of view: That which was narrated by Abu-Hurayrah in which he said the Prophet Muhammad said in a Hadith on harming other believers unintentionally. He asked Allah to turn deeds against them into a prayer or almsgiving on their behalf and bring them closer to Allah on judgment day².

[Page 2 of 3]

Header



The Islamic State

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Fatwa number: 38

In a different Hadith by Prophet Muhammad, he indicates that he is a human being like other human beings, and if he mistakenly curses a member of his nation unjustly that he would ask Allah to change the curse he made on a specific individual into an almsgiving on his behalf purification or closeness to Allah on judgment day.³

The two Hadith indicated the curse of the Prophet on some of the Muslim collaborators which was a matter of scolding. The prophet's cursing occurred through his religious judgment, not through the angel's instruction in which he stated: "I am a human being" and "has no credible proof". This contradicts what was stated that the cursing has occurred based on a text, and therefore we cannot curse unless we have a text. This was mentioned by more than one of the scholars.

Abu al-Darda' stated that the Prophet came up with a Hadith on the occasion of seeing a Mujjahah [pregnant woman]⁴, who was mistreated⁵ by her man.⁶

² Issued by Muslim in the topics of good deeds, kinship, and manners, chapter of the prophet's cursing, or insulting, or invoking Allah against somebody 4/2008 (2601).

³ Issued by Muslim [4/2009, number 2603], and Ibn-Haban [14/444, number 6514]

⁴ Al Mujjah: pregnant woman, who is close to come with a birth

⁵ Explained by a narration: can he be close to her

⁶ Issued by al Hakim in the book "Al Mustadrik" and he said a true Hadith based on the two shaykhs, who did not issue it, and Ahmad in his book number 21703 and Abu-Dawwud in his book number 2158

Prophet Muhammad will not be interested in something unless there was a credible proof. According to jurists, it is an act.

The second point of view: The statement on allowing the cursing on those collaborators, who deserve the cursing, is a clear doctrine of the righteous predecessors and is based on what they have done in terms of cursing some collaborators, who deserved to be cursed by the imams, for deceptions and heresy. It was proven to have been properly attributed to them.

Nasir al-Maqdisi said according to 'Abd-al-Rahman Bin-Mahdi, who said: I went to Malik Bin-Anas who had a man asking him about Koran and destiny and so he told him: you are probably one of the companions of 'Amru Bin 'Ubayd. May Allah curse 'Amru, who fabricated this lie.⁷

[Page 3 of 3] Header



The Islamic State

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Fatwa number: 38

According to Al Bukhari: According to Waki': Ali al-Mursi, May Allah curse him, was he a Christian or a Jew? A man said: his father or his grandfather were Jews or Christians. Waki' responded: May Allah curse him and his companions.⁸

'Abdallah Bin-Ahmad narrated on behalf of Yazid Bin-Harun, who said: [May Allah curse Al Jahim and those, who conveyed what he said]⁹

The texts attributed to the imams indicate their inclination to curse the collaborators who promote heresies. As a matter of fact, there is no known opponent to their views, except followers of specific imams, such as Ahmad and others. Those, who conveyed the imams' postponing the curse on some of the collaborators based on their views have shown there is no permission to curse collaborators at all. Some of them also stopped cursing individuals, such as

⁷ Check the summary of Al Hujah 'Ala Tarij al Mahajjah by Abu-Fatih Bin-Ibrahim al-Maqdisi

⁸ The creation of people acts among within ['Aqa'id Al Salaf Tahqiq Al Nashar page 124]

⁹ Al Sunna by 'Abdallah Bin-ahmad chapter 1 page 167

Yazid and al-Hajaj or those, who directed the absolute cursing, and this is without forbidding the cursing of the collaborators.

Allah knows best and our last prayer is to thank Allah , and prayers on Muhammad, his household, companions, and his brothers until the judgment day.



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The State of the Caliphate

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