

WARNING FOR THOSE WHO SPEAK ILL OF THE SAHĀBAH رَضِيَ اللَّهُ عَنْهُ

- Hayyān Jabarī رَضِيَ اللَّهُ عَنْهُ relates, “I was acquainted with a person who always insulted Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. Whenever I stopped him, he would curse them more and I would leave his company. Once, as usual, he started cursing them. I stood up in disgust and left. I was very angry and upset that I had not been harsher to him. I fell asleep that night and saw a dream of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, with Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ sitting on his sides. I said to Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “I know a person who always grieves me regarding Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. I stop him yet this incites him even more.” In the dream, Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered a person sitting nearby, “Go to that person and kill him.” The man stood up and left. When I woke up in the morning, I decided to meet him and tell him my dream, hoping that perhaps he would change his ways. When I reached his house, I heard loud wailing and crying. The body of this man was on the ground. (In shock) I asked the people, “Who is this man?” The people said, “This is so and so. Somebody murdered him last night. [Tārīkh Madīnah]
- A person relates, “We were once on a journey and were accompanied by a man who swore at Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. He left the caravan for some purpose and suddenly a swarm of hornets covered him from all sides. He yelled for help. When we ran to help him, the hornets attacked us. We left him and moved back. The swarm of hornets continued their attack until he died.” [Sa’adatud Dārayn p. 153] Another incident is mentioned of Abul Hujjaj who would insult and curse Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hornets attacked and killed him, but did not harm any of the Mujāhidīn he was with. When they tried to dig a grave, they found the crust of the earth unusually hard. Eventually they gathered leaves and stones and placed them over his body, and departed from that island. [Tārīkh Madīnah]
- Once, a man by the name of Abul Hasan passed by a gathering in which a man was cursing Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ. Even though he had the ability, he did not stop him. That night he saw Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ in a dream who said, “Why didn’t you do something against that person who cursed Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ when it was within your capacity to do so?” He said this and hit me with a mace; the next morning I woke up blind. [Manāqib Umar ibn Khattāb p.256/257]
- The superintendent of the Haram was once bribed by some Shias to allow them to exhume the bodies of Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ. He called one of the workers, Shamsuddin and ordered him to open the doors for them that night and not to obstruct them. Shamsuddin was distressed and he spent the day crying by the chamber of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. That night, he heard a knock. He opened the door and 40 men entered with shovels, spades, candles, etc. Whilst walking to the chamber, before

even reaching the pulpit from where Nabī ﷺ delivered his khutbas, the earth swallowed them whole with all their tools. No trace was left of them. When the superintendent asked me what had happened and I informed him, he ordered me to keep it to myself or else he would get me executed. Later, he contracted a disease. His flesh began to fall off piece by piece and he eventually died a painful death. When the Shias found out what had happened, they slipped into Madīnah Munawwarah quietly, kidnapped one of the workers of the Haram and took him to an abandoned building. They beat him, cut his tongue and hacked off his limbs. They then threw him near the blessed chamber. Nabī ﷺ appeared to him in a dream and stroked his blessed hands over his tongue and limbs which had been hacked off. The next morning, the worker found himself healthy as before. The Shias repeated their action two more times, the last time locking him in an abandoned building. On each occasion, Nabī ﷺ appeared and he was healed. (Latāif ul Minan al Kubrā p.82 vol.2)

- Imam Mustaghfiri رحمه الله relates in his book, Dalāil un Nubuwwah, from a reliable person who said, “We were three men on a journey to Yemen. One of us was from Kufa and he used to curse Sayyiduna Abu Bakr رضي الله عنه and Sayyiduna Umar رضي الله عنه. We would rebuke him and try to stop him, but he would not listen. One day we camped at a place near our destination. We woke up early next morning and told him to wake up. On awakening, he said, “Too bad I cannot accompany you on this journey any longer. I will have to stay here because I saw Nabī ﷺ in my dream; he was standing at my bedside saying, “O wretched one, you will be morphed in this very place.” We urged him to get up and perform wudu. Instead he pulled his feet up and we witnessed the transformation begin from his toes. Within a short time, his feet resembled that of a monkey. The transformation then slowly moved up to his knees, then back, then chest, then head, and finally the entire face, he had completely transformed into a monkey. We picked him up and tied him to one of the camels. We departed immediately and by sunset reached the edges of a thick jungle. There, when he saw a troop of monkeys, he broke open the ropes and joined the troop.
- Allāmah Ibn Abid Dunyā رحمه الله in his masterpiece ‘Man ‘Aasha Ba’d al-Maut’ has written the incidents of many people who began screaming ‘Fire, fire!’ at the time of death. When they were asked to recite the kalimah, they answered, “We cannot recite the kalimah because we were influenced by a group who used to revile and speak ill of Sayyiduna Abu Bakr رضي الله عنه and Sayyiduna Umar رضي الله عنه. Mausua’ Rasāil li Ibn Abid Dunyā p. 23 quoted in Allāh se Sharm Kijiye]
- Yazid Ibn Abi Habib رحمه الله says, “I heard that all the men involved in the assassination of Uthman رضي الله عنه went insane.” Abdullah Ibn Mubarak رحمه الله said, “Insanity is a light punishment for their inequity.” A man vowed to slap Sayyiduna Uthman رضي الله عنه if he had

the opportunity. When he was martyred and his body was lying in the room, this man went there, removed the cloth, and slapped him. Thereafter his hand became paralysed. [Tārīkh Madīnah]

Abu Nazara رَضِيَ اللَّهُ عَنْهُ relates, “We were in Madīnah Munawwarah. We met a man there who cursed Uthman رَضِيَ اللَّهُ عَنْهُ. We scolded him and told him to repent, but he refused. Not a second had passed before we heard the skies thunder; a flash of lightning struck him and he died. [Ibid]

- Ali Ibn Zayd رَضِيَ اللَّهُ عَنْهُ (who was born blind) says, “Once I was sitting with Sa’id Ibn Musayyab رَضِيَ اللَّهُ عَنْهُ. He said to me, “Tell your guide to go and see this person, then I will tell you his story.” My guide went and returned to tell me that he saw a man whose face was dark black while the rest of the skin on his body was of a light hue. Sa’id Ibn Musayyab رَضِيَ اللَّهُ عَنْهُ said, “This man used to insult Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ, Uthman رَضِيَ اللَّهُ عَنْهُ, Talha رَضِيَ اللَّهُ عَنْهُ and Zubair رَضِيَ اللَّهُ عَنْهُ.” I said to Allāh سُبْحَانَهُ وَتَعَالَى, “O Allāh, blacken his face if he is a liar.” By the power of Allāh سُبْحَانَهُ وَتَعَالَى, a blister formed on his face and it turned black thereafter.” [Tārīkh Madīnah]
- Imam Zuhri رَضِيَ اللَّهُ عَنْهُ says, “Of the men involved in the murder of Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ, none of them passed away before receiving a terrible punishment in this world. Some were killed, the faces of others were distorted or blackened, or their property was usurped. Of course this is not the real punishment for their evil, but merely a sign to learn a lesson from.” Allāh سُبْحَانَهُ وَتَعَالَى afflicted the person who shot an arrow at Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ with an unquenchable thirst. He would drink endless amounts of water, yet remain thirsty. Thus, once he drank so much that his stomach burst and he died. One of the killers went blind after seeing a dream wherein Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ scolded him and ran a needle from the blood of Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ through his eyes. Another man’s clothing caught on fire and he burnt to death.

Sufyān رَضِيَ اللَّهُ عَنْهُ says, “Two men from the Ju’fi tribe were amongst the killers of Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ. The genitals of one became so long that he would have to wrap it up around his body; the other would drink an entire water-skin full of water and would still suffer from thirst. I saw the son of one of them go insane.” [Tārīkh Madīnah] One man defecated on the grave of Sayyiduna Husayn رَضِيَ اللَّهُ عَنْهُ and went insane. He would bark like a dog and continued to do so until he died. After he died, people heard sounds of barking and screaming coming from the grave. [Ibid]

- One of the most revered Shia scholars, Muhaqqiq Tusi, included an appendage, on tabarri¹ of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, at the end of his book, Tajrīd ul-Aqāid. On his deathbed, he coughed up faeces as happened with the liar Mirzā Ghulam Qādiyānī. He pointed towards the faeces in shock and asked, “What is this?” A scholar of righteous belief sitting nearby said, “This is the filth you ate at the end of your Tajrīd book.” [Ikhtilāf ul Ummat Wa-Sirātul Mustaqīm 144]

The incidents collected here are admonishing enough for any person of intellect. If we hear anyone who speaks ill of the Sahābah رَضِيَ اللَّهُ عَنْهُمْ, we should immediately stop him and tell him to repent from this filth.

¹ Tabarri is one of the ten pillars of the Shia religion. It is a belief which obligates a repudiation of all Sahābah رَضِيَ اللَّهُ عَنْهُمْ because of their supposed reversion to kufr and their rejection of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ as the first Khalifā after Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (May Allāh سُبْحَانَهُ وَتَعَالَى save us from such filth)