

36674 - Ruling on cursing specific people

the question

What is the ruling on cursing (and not just insulting) the Jews and Christians or other groups, whether living or dead? May Allaah reward you with good.

Detailed answer

Praise be to Allah.

The author of *Lisaan al-'Arab* [a famous Arabic-language dictionary – Translator] said: *La'n* (curse) means being cast out far from goodness, and it was said that it means being cast away far from Allaah, and from people.

Cursing happens in two ways:

Cursing the *kuffaar* and sin in general terms, such as saying “May Allaah curse the Jews and Christians,” or “May Allaah curse the kaafirs, evildoers and wrongdoers,” or “May Allaah curse the wine-drinker and thief.” This kind of curse is permissible and there is nothing wrong with it. Ibn Muflih said in *al-Adaab al-Shar'iyyah*, 1/203: “It is permissible to curse the *kuffaar* in general.”

The second is where the curse is applied to a specific person, whether he is a *kaafir* or an evildoer, such as saying, “May Allaah curse So and so,” mentioning him by name. This may fall into one of two categories:

1 – Where there is a text which states that he is cursed, such as Iblees, or where there is a text which states that he died as a *kaafir*, such as Pharaoh, Abu Lahab and Abu Jahl. Cursing such persons is permitted.

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Ibn Muflih said in al-Adaab al-Shar'iyyah, 1/214: "It is permissible to curse those concerning whom there is a text stating that they are cursed, but there is no sin involved if one does not do this."

2 - Cursing a particular kaafir or evildoer concerning whom there is no text stating that they are cursed - such as wine-drinkers, those who offer sacrifices to anything other than Allaah, the one who curses his parents, those who introduce innovations in religion, and so on.

"The scholars differed as to whether it is permissible to curse these people, and there are three points of view:

(i) That it is not permissible under any circumstances

(ii) That it is permissible in the case of a kaafir but not of a (Muslim) evildoer

(iii) That it is permissible in all cases."

Al-Adaab al-Shar'iyyah by Ibn Muflih, 1/303

Those who say that it is not permissible quoted a number of texts as evidence, including the following:

1 - The report narrated by al-Bukhaari (4070) from 'Abd-Allaah ibn 'Umar, that he heard the Messenger of Allaah (peace and blessings of Allaah be upon him), when he raised his head from rukoo' in the final rak'ah of Fajr prayer and said: "O Allaah, curse So and so, and So and so, and So and so," after he had said, "Sami'a Allaahu li man hamidah, Rabbana wa laka'l-hamd." Then Allaah revealed the words (interpretation of the meaning):

"Not for you (O Muhammad, but for Allaah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimoon (polytheists, disobedients and wrongdoers)"

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[Aal 'Imraan 3:128]

2 - The report narrated by al-Bukhaari (6780) from 'Umar, that there was a man at the time of the Messenger of Allaah (peace and blessings of Allaah be upon him) whose name was 'Abd-Allaah, but his nickname was Himaar (donkey), and he used to make the Messenger of Allaah (peace and blessings of Allaah be upon him) laugh. The Prophet (peace and blessings of Allaah be upon him) had had him flogged for drinking, then he was brought one day and he commanded that he be flogged, and a man who was there said, "O Allaah, curse him, how often he is brought [for this reason]!" But the Prophet (peace and blessings of Allaah be upon him) said: "Do not curse him, for by Allaah what I know about him is that he loves Allaah and His Messenger."

Shaykh al-Islam Ibn Taymiyah said in *Majmoo' al-Fataawa*, 6/511.

It is permissible to curse all those whom Allaah and His Messenger have cursed, but as for cursing specific people, if it is known that the person died in kufr, then it is permissible to curse him. But with regard to a specific [Muslim] evildoer, we should not curse him, because the Prophet (peace and blessings of Allaah be upon him) forbade cursing 'Abd-Allaah ibn Himaar who used to drink wine, even though he had cursed the wine-drinkers in general; however cursing a specific person if he is an evildoer or promoter of bid'ah is a point of dispute among the scholars.

And Shaykh Ibn 'Uthaymeen said in *al-Qawl al-Mufeed*, 1/226.

The difference between cursing a specific person and cursing those who commit sin in general is that the former (cursing a specific person) is not allowed, and the latter (cursing the people who commit sin in general) is allowed. So if you see an innovator, you do not say, 'May Allaah curse you,' rather say, 'May the curse of Allaah be upon those who introduce innovations,' in general terms. The evidence for that is the fact that when the Prophet (peace and blessings of Allaah be upon him) cursed some people among the mushrikeen and followers of jaahiliyyah and said: "O Allaah, curse So and so, and So and so, and So and so," he was told not to do that when Allaah

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said (interpretation of the meaning):

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[Aal ‘Imraan 3:128]

This was narrated by al-Bukhaari.

And Allaah knows best.