

In Defence of Sayyiduna Muawiyah ibn Abi Sufyan (رضي الله عنه)
A Refutation of the Shia Argument Regarding the Alleged Cursing of Sayyiduna Ali (رضي الله عنه)

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Introduction

Bismillahirrahmanirrahim. The Shia cult, the haters of the Sahaba, are, as always, cursing our Sahaba (رضي الله عنه). Their lies and taqiyyah about our Sahaba (رضي الله عنه) need to be addressed by Ahlu's Sunnah because they are the best nation that ever came.

Allah said regarding them:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ "*You are the best of all nations who have been raised for mankind.*"[1]

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ "*Thus, We have made you such a group that is moderate in nature so that you may be witnesses over people.*"[2]

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِى التَّوْرٰىةِ وَ مَثَلُهُمْ فِى الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا "*Muhammad is Allah's Messenger* ***and those with him are severe against the kuffar and compassionate among themselves.*** *You will see them sometimes bowing, sometimes prostrating, seeking Allah's bounty and His pleasure. Their hallmark is on their faces because of the effect of*

[1] Surah Al 'Imran: 110
[2] Surah al Baqarah: 143

prostration. This is their description in the Torah. Their description in the Injil 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 kuffar may be enraged by them. Allah has promised forgiveness and a grand reward for those of them who have iman and who do good deeds."[3]

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَ اَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ "*And the foremost pioneers of the Muhajirin (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped the Muhajirin) and also those who followed them exactly in virtue; **Allah is well-pleased with them and they are well-pleased with Him.** He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success.*"[4]

وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ "*And when it is said to them (the hypocrites): "Believe as the people (Sahabah) have believed," they say: "Shall we believe as the fools have believed?" Verily, they (the hypocrites) are the fools, but they know not.*"[5]

'Abdullah (رضي الله عنه) narrates that the Messenger of Allah ﷺ said: "*The best people are those of my era, then those who are after them and then those who are after them.*"[6]

'Umar (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "*Honour my Sahabah for certainly they are the best of you.*"[7]

Jabir (رضي الله عنه) narrated that the Messenger of Allah ﷺ said: "*The fire of Jahannam will not touch that Muslim who has seen me nor the one who has seen someone who has seen me.*"[8]

Anas (رضي الله عنه) reported that the Messenger of Allah ﷺ said: "*The likeness of my Sahabah in my Ummah is as the likeness of salt in food. Food is not delicious unless salt is added to it.*"[9]

He ﷺ also said: W*hosoever loves my Sahabah, it is on account of his love for me, and whosoever has enmity for my Sahabah, it is on account of his enmity for me.*[10]

In this article, we will address the argument they present regarding Sayyiduna Muawiyah (رضي الله عنه), that he "cursed" Sayyiduna Ali (رضي الله عنه). We will address every point they raise and debunk all of their claims, bi idhnillah.

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[3] Surah al Fath: 29
[4] Surah al Towbah: 100
[5] Surah al Baqarah: 13
[6] Sahih al Bukhari, vol. 1, pg. 515; Sahih al Muslim, vol. 2, pg. 309.
[7] Mishkat, pg. 554
[8] Tirmidhi, vol. 2 pg. 231; Mishkat, pg. 554
[9] Mishkat, pg. 554
[10] Tirmidhi, vol. 2 pg. 225; Mishkat, pg. 554

Part One: The Main Narration and Its Correct Understanding

The primary narration these people bring is from Sahih Muslim:

Amir b. Sa'd b. Abi Waqqas reported on the authority of his father that Muawiya b. Abi Sufyan (رضي الله عنه) appointed Sa'd as the Governor and said: "What prevents you from rebuking (تسب) Abu Turab?" Whereupon he said: It is because of three things which I remember Allah's Messenger ﷺ having said about him that I would not rebuke him, and even if I find one of those three things for me, it would be more dear to me than the red camels...[11]

This is the narration from which people derive the misconception that Muawiyah ordered Ali to be cursed. But it was not like that.

Imam Al-Qurtubi (رَحِمَهُ اللهُ تَعَالَى) said:

> *"The most authentic narration used is his saying to Sa'd ibn Abi Waqqas: 'What prevented you from insulting Abu Turab?' And this is not in any way a declaration that he asked him to insult him, rather it was simply an inquiry about why he did not."*[12]

Al Nawawi (رَحِمَهُ اللهُ تَعَالَى) said:

> *"This statement of Muawiyah does not clearly mean that he requested him to curse 'Ali. Rather, he asked the reason that prevents him from cursing. It is as if he is saying: Have you withheld out of piety, fear or any other reason; so if it is out of piety and reverence for him then you have adopted the correct policy and if for any other reason there is a different response. Perhaps Sa'd was with a group who used to curse but refrained from cursing and was not in a position to rebuke them so he asked the question prompting him, and thus providing the opportunity to object to those who were cursing. Some have said that it has the potential for an alternative interpretation and that it means why did you not object to his ijtihad and make apparent to the people the correctness of our opinion and ijtihad?"*[13]

[11] Sahih Muslim 2404d
[12] Mufhim 6/276
[13] His commentary on Muslim (15/175)

Ibn Taymiyya (رَحِمَهُ اللهُ تَعَالَى) said:

> "As *for what he has mentioned regarding the cursing of 'Ali, then the cursing occurred on both sides as the fighting occurred. And all of this, whether a sin, or an incorrect ijtihad, the Forgiveness of Allah is achieved through repentance and righteous deeds that erase the evil ones, as well as tribulations that compensate for all of that.*"[14]

Furthermore, note that Muawiyah (رضي الله عنه) referred to Ali (رضي الله عنه) as **Abu Turab**, the most beloved kunya of Ali (رضي الله عنه), given to him by the Prophet ﷺ himself. As Sahih Bukhari records: *"There was no name dearer to Ali than his nickname Abu Turab, and he used to feel happy whenever he was called by this name."*[15] A man who hated Ali would not use the name that made Ali happiest.

It is also worth noting that after Sa'd gave his answers, Muawiyah (رضي الله عنه) raised no objection and imposed no punishment on him. He was the Caliph at the time. Had he truly commanded Sabb of Ali, he would have taken issue with Sa'd's refusal. His silence confirms that the narration was an inquiry, not a command.

Part Two: The Linguistic Critique, Sabb is Not La'n

The entire charge of "Kufr" rests on a single assumption: that the "*abuse*" mentioned in these reports is synonymous with *la'n*, the formal theological curse. In classical Arabic, these terms are entirely distinct.

Sabb (سب) and **Shatm** (شتم) refer to reviling, harsh criticism, or the use of foul language. They are serious moral failings but remain in the realm of human conduct, not theological condemnation.

La'n (لعن) is a specific theological act: invoking Allah to permanently remove His mercy from a person. It is a metaphysical petition directed at the divine.

The word used in the narration is تسب, from the root سب.

Al-Zubaydi stated:

> "*As-sabb is defined as cussing.*"[16]

[14] Minhaj al Sunnah 4/368
[15] Sahih al-Bukhari 6280
[16] Taj al-Urus, vol. 2, pg. 63

Ibn Mandhur stated:

> *"Al-Shatam means offensive speech, and there is no requirement that in such speech defamation occurs."*[17]

Al-Turayhi stated:

"Al-Shatam means to describe something such as to show a deficiency within it."[18]

Furthermore, Ibn Taymiyyah in Al-Sarim al-Maslul defines Sabb broadly as "*everything intended to belittle, disparage, or treat with contempt*", including harsh criticism, mockery, or attributing defects. This confirms that Sabb is a category of *human conduct* that is entirely distinct from the theological act of La'n.

We can therefore conclude with certainty: the word used in the narration does not indicate la'n. It indicates harsh criticism or rebuke. These are two entirely different things, and building a ruling of kufr on this confusion is a fundamental methodological error.

Part Three: The "*Whoever Curses Ali Has Cursed Me*" Hadith

The Shia argument using this hadith follows this syllogism:

1. The Prophet ﷺ said: "*Whoever curses Ali has cursed me.*"
2. Muawiyah cursed Ali.
3. Therefore Muawiyah cursed the Prophet ﷺ.
4. Whoever curses the Prophet ﷺ is a kafir.
5. Therefore Muawiyah is a kafir.

There are multiple fatal problems with this argument.

First: This is an Ahad Narration and Cannot Establish Aqidah

This narration is without doubt a **khabar ahad** and it is not accepted as a foundation for matters of Aqidah. The vast majority of classical scholars across all four madhabs, including Imam Nawawi, Ibn Hajar al-Asqalani, al-Sarakhsi, al-Bazdawi, and others, are in agreement that khabar al-ahad yields only probability (dhann), not certain knowledge (yaqin).

[17] Lisan al-Arab, vol. 12, pg. 318
[18] Majma al-bahrayn, vol. 12, pg. 70

Shaykh Mufti Muhammad ibn Adam al-Kawthari says:

> *As far as establishing matters of Aqidah is concerned, the majority of the scholars are of the view that Ahad may not be relied upon as the basis of belief (aqidah), for matters of belief must be founded in certainty. Therefore, issues that revolve between belief (iman) and disbelief (kufr) can not be proven by Ahad narrations.*[19]

Allah Himself condemned following conjecture in matters of belief:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ *Most of them follow nothing but ˹inherited˺ assumptions. ˹And˺ surely assumptions can in no way replace the truth. Allah is indeed All-Knowing of what they do.*[20]

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا *Do not follow what you have no ˹sure˺ knowledge of. Indeed, all will be called to account for ˹their˺ hearing, sight, and intellect.*[21]

To declare a Sahabi a kafir on the basis of a single-chain narration is precisely the kind of error these Quranic verses warn against. This matter is a very long matter where we can write pages after pages but we want to focus on our topic.

Second: The Hadith is Rhetorical Emphasis, Not a Legal Ruling of Kufr

Even if we were to use this hadith, it must be understood through the lens of classical Arabic rhetoric. This is *mubalagha*, emphasis, which is extremely common in Prophetic speech. The Prophet ﷺ also said:

> *"Whoever deceives us is not from us."*[22]

Does this mean every Muslim who deceives becomes a kafir? Scholars hold that such language indicates severe sin, not literal disbelief.

The Prophet ﷺ also said:

> *"Insulting a Muslim is fisouq (sin), and fighting him is kufr."*[23]

Yet Muslims who fought one another during the civil wars were not declared kafir by the scholars, including Imam Ali himself, who said of his opponents:

> *"They are our brothers who have rebelled against us."*[24]

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[19] Fawatih al-Rahmut, 2/136
[20] Al-Qur'ān Al-Ḥakīm, Surah Yūnus 10:36
[21] Al-Qur'ān Al-Ḥakīm, Surah Al-Isrā' 17:36
[22] Sahih Muslim 102
[23] Ṣaḥīḥ al-Bukhārī 7076, Ṣaḥīḥ Muslim 64
[24] Nahjul Balagha; also confirmed in Shia sources: Wasail al-Shia 15/83, Qurb al-Isnad p. 45

If "fighting a Muslim" is described as kufr in a metaphorical sense, then "cursing Ali equals cursing the Prophet ﷺ" is equally metaphorical. To treat rhetorical emphasis as a legal ruling of takfir is a fundamental methodological error.

Third: Ali Himself Never Declared Muawiyah a Kafir

All Sunni scholars agree that the conflict between Sayyiduna Ali (رضي الله عنه) and Sayyiduna Muawiyah (رضي الله عنه) was a matter of ijtihad, a political disagreement and not disbelief. And the most powerful witness to this is Ali ibn Abi Talib (رضي الله عنه) himself.

Ali (رضي الله عنه) wrote in his famous letter:

> *"In the beginning of our matter, the people of Sham and us met. It is obvious that our God is one, our Prophet is one, and our call in Islam is one... Our matter is one, except for our disagreement in Uthman (رضي الله عنه)'s blood, and we are innocent from his murder."*[25]

Ali (رضي الله عنه) also forbade his own supporters from abusing Muawiyah:

> *"I hate for you to be from those who insult. Rather describe their deeds... and say instead of your insults: O Allah, preserve our blood and theirs, and bring peace between us and them."*[26]

If Muawiyah (رضي الله عنه) had truly cursed the Prophet ﷺ, Ali (رضي الله عنه) would have been the first to declare him a kafir. He was not. His silence on takfir against Muawiyah (رضي الله عنه) is itself a decisive refutation of the entire argument.

Fourth: Hasan ibn Ali Gave Bay'ah to Muawiyah

Perhaps the most powerful logical refutation of all is the action of Sayyiduna Hasan ibn Ali (رضي الله عنه). The Prophet ﷺ himself foretold this act in Sahih Bukhari:

> *"This son of mine is a Sayyid, and I hope that Allah will help him bring about reconciliation between two Muslim groups."*[27]

If Muawiyah (رضي الله عنه) had truly cursed the Prophet ﷺ, which would make him a kafir, then would Hasan ibn Ali (رضي الله عنه), the grandson of the Prophet, give bay'ah to a kafir? Would he hand leadership of the Muslims to someone who cursed his own grandfather?

Imam Muhammad al-Baqir, accepted by the Shia as their fifth Imam, said:

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[25] Nahjul Balagha, vol. 3, p. 648; letter 58
[26] Nahjul Balagha, p. 323
[27] Sahih al-Bukhari 3629

> *"By Allah, what al-Hassan ibn Ali (رضي الله عنه) did was better, the best that could have happened to this Ummah."*[28]

And Hussain ibn Ali (رضي الله عنه) , upon hearing of the death of Muawiyah (رضي الله عنه), said:

> *"Inna lillahi wa inna ilayhi raji'un, may Allah have mercy on Muawiyah and give him great reward."*[29]

Praying for the mercy of Allah upon a kafir is forbidden in Islam, Allah said:

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ "*It is not ˹proper˺ for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire.*"[30]

The fact that Hussain (رضي الله عنه) prayed for Muawiyah (رضي الله عنه) is definitive proof that Hussain (رضي الله عنه) considered Muawiyah a Muslim.

Part Four: Muawiyah's Documented Love and Respect for Ali and the Ahlul Bayt

Having established the linguistic and logical errors of the Shia argument, we now present the historical record, a record which the Shia propagandists deliberately conceal.

Muawiyah (رضي الله عنه) used to take notes on complicated matters specifically to ask Ali ibn Abi Talib (رضي الله عنه) about them. When the news of Ali (رضي الله عنه)'s martyrdom reached him, he said:

> *"Fiqh and knowledge have gone with the demise of Ibn Abi Talib."*[31]

When informed of Ali (رضي الله عنه)'s death, he wept. His wife asked:

> *"You weep for him, and you fought him?"* He replied: *"Woe unto you, you do not realize what the people have lost in virtue, fiqh, and knowledge."*[32]

When Dirar ibn Damrah came to Muawiyah and described Ali (رضي الله عنه)'s qualities at length, his long nights of worship, his asceticism, his eloquence, Muawiyah wept until his beard was soaked in tears, then said:

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[28] Al-Kafi 8/330; Bihar al-Anwar 44/25
[29] Maqtal al-Hussain, Abu Makhnaf al-Azdi, p. 5 (a Shia source)
[30] Al-Qur'ān Al-Ḥakīm, Surah At-Tawbah 9:113
[31] Al-Isti'ab, Biography no. 1871
[32] Al-Bidaya wa al-Nihaya, vol. 8, p. 129, with a Sahih chain

> *"By Allah, that is how Ali (رضي الله عنه) was. May Allah have mercy on Abu al-Hasan."*[33]

Imam Al-Qurtubi commented:

> *"This narration shows the acknowledgment of Muawiyah to the virtue of Ali and his great rank... It is far-fetched to then declare insults and slanders on Ali from such a man."*

On one occasion a man in Muawiyah (رضي الله عنه)'s presence said disparaging things about Ali (رضي الله عنه). Muawiyah (رضي الله عنه) turned to him angrily and said:

> *"You abuse Ali and he is his grandfather, and the son of Farooq is above the heads of the people, did you believe he would be patient with that?"* He then reconciled between them.[34]

When Imam Hasan (رضي الله عنه) visited him, Muawiyah (رضي الله عنه) would seat Hasan (رضي الله عنه) in his own place and stand before him with his hands folded, saying he was showing respect to Hasan's resemblance to the Prophet ﷺ.[35]

Whenever he met Imam Hussain (رضي الله عنه), he would say:

> *"Welcome, O son of the Messenger of Allah,"* and would then present gifts.[36]

Muawiyah (رضي الله عنه) acknowledged to his own son Yazeed:

> *"You know what relation Imam Hussain is to the Messenger of Allah. He is from the flesh and blood of that most honourable person... Be extra careful lest you should hurt or offend him."*[37]

He even corrected his son Yazeed when Yazeed prided himself above Hasan ibn Ali (رضي الله عنه):

> *"Do you think your mother was of the same status as his mother, or your grandfather was of the same status as his grandfather?"*[38]

Muawiyah (رضي الله عنه) said:

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[33] Al-Amali by Al-Saduq, (a Shia source); also narrated in Hilya al-Awliya, vol. 1, p. 126
[34] Al-Tabari, vol. 4, p. 248; Ibn Atheer, vol. 4, p. 5
[35] Mirat al-Manajih, vol. 8, p. 461
[36] Al-Tabaqat al-Kabeer li Ibn Sa'd, vol. 6, p. 409
[37] Bihar al-Anwar, vol. 44, p. 311 (a Shia source); also in Kamil Ibn Atheer, vol. 4, p. 6
[38] Siyar A'lam al-Nubala, vol. 3, p. 260

> *"Ali is better and more virtuous than me and I differ from him only in the matter of qisaas of Uthmaan (Radhi Allaahu Ta'ala 'anh) and if he takes the qisaas of the blood of uthmaan I will be the first of the people of syria to make bayah to him"*[39]

Ibn Katheer said that: Abu Muslim Al-Khawalani and a group with him, entered on Mu'awiyah (رضي الله عنه) and said to him: "*Are you competing with Ali, or [do you think that] you are like him*?" So he replied:

> "*By Allah, I know that he is better than me, and more virtuous ...*"[40]

Ali (رضي الله عنه) said:

> "*In the beginning of our matter, the people of Sham (Muawiya and his supporters) and us met. It is obvious that our God is one, our Prophet is one, and our call in Islam is one. We do not see ourselves more in faith in Allah or more in believing in His messenger* ﷺ *than them, nor do they. Our matter is one, except for our disagreement in Uthman's blood, and we are innocent from his murder.*"[41]

We can bring hundreds of more riwayat like this, look at the sources for more.

The question the Shia must answer is this: if Muawiyah was openly ordering Ali to be cursed on pulpits across the land as they claim, then why was he simultaneously praising Ali in his own gatherings, weeping over his death, correcting those who spoke ill of him, and acknowledging his superiority? Even a basic standard of intellectual honesty demands an answer.

Conclusion

The argument that Muawiyah ibn Abi Sufyan (رضي الله عنه) cursed Ali ibn Abi Talib (رضي الله عنه) and is therefore a kafir fails on every level:

Linguistically, the word used in the narration is *sabb*, harsh criticism, not *la'n*, the theological curse. These are two distinct categories in classical Arabic, as every major lexicographer confirms.

Methodologically, the hadith "*Whoever curses Ali has cursed me*" is a khabar ahad, a single-chain narration, which cannot establish matters of aqidah or justify rulings of kufr against a Sahabi. The majority of scholars across all four madhabs is explicit on this point.

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[39] al-Bidayatu wan Nihayah page 129, 259 vol 7
[40] al-Bidayatu wan Nihayah page 132 vol 8
[41] Nahjul Balagha, vol.3, p.648; letter 58

Rhetorically, the language of the hadith is *mubalagha*, emphasis, of the same kind as "*Insulting a Muslim is fisouq and fighting him is kufr*," which no scholar has ever taken to mean that every Muslim who fought another became an apostate.

Historically, Ali himself never declared Muawiyah a kafir, forbade his own companions from cursing Muawiyah, and acknowledged their conflict was about the blood of Uthman, not about faith.

Practically, Hasan ibn Ali, the grandson of the Prophet ﷺ, accepted by the Shia as their second Imam, gave bay'ah to Muawiyah willingly, an act he himself described as the best thing for the Ummah. Hussain ibn Ali prayed for Muawiyah's mercy after his death.

What remains after all of this is not a scholarly argument. What remains is hatred, the hatred that Ali himself condemned, that the Ahlul Bayt themselves distanced themselves from, and that the Prophet ﷺ warned would tear this Ummah apart.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا "*Muhammad is Allah's Messenger* ***and those with him are severe against the kuffar and compassionate among themselves.*** *You will see them sometimes bowing, sometimes prostrating, 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 Injil 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 kuffar may be enraged by them. Allah has promised forgiveness and a grand reward for those of them who have iman and who do good deeds.*"[42]

May Allah unite the hearts of this Ummah upon the love of the Sahaba and the Ahlul Bayt together, as they themselves lived

And Allah knows best.

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