



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لحمد الله حمد الشاكرين، والصلوة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.
صلوة وسلاماً دائمين إلى يوم الدين، وأله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:

The Reality of Yazeed and his Association with the happenings of 'Shaheed E Karbala'

هريرة سمعت الصادق المصدوق صلی الله علیہ وسلم هلكة امته على أيدي غليمة من قريش (صحيح البخاري كتاب الفتن جلد ١)
وفي رواية ابن أبي شيبة أن هريرة كان يمشي في الأسواق ويقول اللهم لا تذر كني سنة ستين ولا إمارة الصبيان (سلف وخلف علماء اهل سنت والجماعات کی روشنی میں۔)

"ظلم شہید کربلا اور بیزید کی حقیقت"

On the 5th Shaaban in the 4th year of Hijri the grandson of RasulAllah ﷺ Hussain bin Ali ﷺ, the son of the beloved daughter of the RasulAllah ﷺ Sayyidah Fatima al-Zahra ﷺ was born. The face and body of Sayidina Hussain ﷺ resembled that of RasulAllah ﷺ very much. When RasulAllah ﷺ passed away (12 Rabi ul Awal, 11AH), Imam Hussain ﷺ was 6½ years old. Both Him and his older brother Hassan both were very dear and loved by RasulAllah ﷺ and attained the status and honour of being 'Sahaba'. In the lifetime of RasulAllah ﷺ, these two grandchildren would constantly be around him. Sayidina Abu Bakr Siddique and Sayidina Umar Bin Khattab ﷺ would also have great regard for both of them during their Khilafat, even more so than their own children. In the time of Sayidina Umar ﷺ, he set the stipend of Sayidina Hassan and Sayidina Hussain ﷺ akin to the Companions of Badr, 5000 Dirhams (E'laml Nibala, vol3, p266). After the passing of RasulAllah ﷺ they stayed with their father, Sayidina Ali ﷺ and went with him to Kufa. After the passing of their father, Hussain ﷺ then lived under the supervision and tutelage of his older brother, Hassan ﷺ. The Khalifa of Hassan ﷺ lasted only 6 months after that of Sayidina Ali ﷺ. Sayidina Hassan ﷺ discharged the responsibility of Khilafat and with no compulsion and contentment, Hassan and Hussain ﷺ made the oath of allegiance on the hand of Muawiya ﷺ, this was the 40AH. Sayidina Muawiya ﷺ held both brothers in great honour and respect. Even after Sayidina Hassan ﷺ passed away, Sayidina Hussain ﷺ would continue to visit and spend time in the company of Sayidina Muawiya ﷺ. For 20 years the Islamic World was at peace, without any major troubles or difficulties, until Sayidina Muawiya ﷺ passed away in 60AH. From this point on the rule of Yazeeds tyrannical government was implemented and the incident of Karbala took place on the 10th Muharram, 61AH. Sayidina Hussain ﷺ was 55 years old at this time. In this battle, Sayidina Hussain ﷺ, 12 individuals from the Ahle Bayt, the Sahaba and their children ﷺ were martyred. All in all, 72 individual lost their lives in the plains of Karbala.

The Virtues of Sayidina Hussain Bin Ali ﷺ

قال رسول الله صلی الله علیہ وسلم: هذان أبنیا وابنا اینتی "اللهم إنى أحبهما وأحب من يحبهما" / باب مناقب الحسن والحسين

RasulAllah ﷺ stated: "Hassan and Hussain are my and my daughter's sons. O Allah I love them so you love them too and you love anyone who would love them. (Jami Tirmidhi, vol2, p218)

Hassan Basri رحمه الله stated: 'When the incident of Karbala took place, there were no individuals on the Earth better than the Martyrs of Ahle Bayt. The Companions of the Prophet ﷺ who were alive at that time regarded Hussain ﷺ as the most virtuous person on the face of the Earth'. Sayidina Hussain ﷺ was known for being a very avid worshipper, very God-Fearing (Muttaqi), very Generous, extremely humble with a strong willed demeanour, he held great concern for the oppressed and poor and would sacrifice everything to uphold the Truth.

RasulAllah ﷺ stated: 'From the elders in Paradise, Abu Bakr and Umar are their leaders. Fatima bint Muhammad ﷺ is the leader of the Women in Paradise. Hassan and Hussain are the leaders of the youth in Paradise.'

Imam Bukhari رحمه الله related the statement of Abdullah Ibn Umar ﷺ; An Iraqi asked a question of Sayidina Ibn Umar ﷺ, if a *Muhrim* (one in the state of Ihram) kills a fly, is there kafarah for this? Ibn Umar replied in a very displeasing manner: 'What, the people of Iraq come to seek fatwa on the killing of a fly, but have killed the grandson of RasulAllah ﷺ (Hussain). When RasulAllah ﷺ stated about Hassan and Hussain; 'These two are the sweet fragrance of this World to me.' (SaheehBukhari, vol1, p530/Jami Tirmidhi, vol2, p218)

It can be understood from the response of Ibn Umar ﷺ above how badly the martyrdom of Hussain ﷺ and the Ahle Bayt in Karbala affected them and caused them anguish.

Sayidina Abu Ayub Ansari ﷺ stated: One day he went into the company of RasulAllah ﷺ, both the grandchildren, Hassan and Hussain, were playing on the chest of RasulAllah ﷺ. I said: 'O RasulAllah ﷺ do you really love these 2 dearly?' RasulAllah ﷺ replied: 'why not, these 2 are my flowers in this world.' (Tibrani)

Yazeed bin Abi Ziyad ﷺ narrated, on an occasion RasulAllah ﷺ heard the crying of Hussain ﷺ. RasulAllah ﷺ said to his mother (Fatima): 'Do you not know that their crying (of the grandchildren) causes me great pain in my heart.' (Tibrani)

The Indication of the Rule of Yazeed in the AHadeeth

هريرة سمعت الصادق المصدوق صلى الله عليه وسلم هكذا امته على أيدي غليمة من قريش (صحيح البخاري كتاب الفتن جلد ١) وفى رواية ابن أبي شيبة هريرة كان يمشى فى الأسواق ويقول اللهم لا تذر كنى سنة ستين ولا إمارة الصبيان (١)

Sayidina Abu Hurairah رضي الله عنه related that he heard RasulAllah ﷺ state: 'The destruction of my Ummah will be at the hands of a few youngsters from Quraysh.' (*Saheeh Bukhari, vol2, p146*) It is related from Ibn Abi Shayba رضي الله عنه that Sayidina Abu Hurairah رضي الله عنه would walk in the market places and say: 'O Allah, do not let the time of 60AH pass over me and save me from the rule of the youngsters.' (*Fathul Bari Sharah Bukhari vol7, p13*)

Sayidina Abu Sa'id Khudri رضي الله عنه stated; I heard Nabi ﷺ say: 'After 60AH such people will be born that will waste their salah and obey their desires and it is very soon that they will be placed in the Hellfire.' (*Al Bidaya Wal Nihaya, vol8*)

Hafiz Ibn Hajar Al Asqalani رضي الله عنه writes: 'The very first and greatest of the youngsters of 60AH was Yazeed, just as the Hadeeth relate to us. He was the ruling party in 60AH and died in 64AH.' (*Fathul Bari vol7, p13*)

The Death of Sayidina Muawiya رضي الله عنه and his Final advices

During the life time of Sayidina Muawiya رضي الله عنه people counselled him of the possibility of trials, tribulations and wars after his passing due to the fact that Banu Umayyah would not accept any other tribe being handed the Khilafat. They requested him to appoint his son, Yazeed, as the Amir during his lifetime. Muawiya رضي الله عنه did not heed this advice nor did he feel it right to act upon it. Due to the persistence of those advising him, a council of mashwara was held. This was undertaken by Muawiya رضي الله عنه and the involvement and acceptance of many others and not a sole decision himself. It cannot be acceptable for us to conclude that Muawiya رضي الله عنه would allow Yazeed to take the Khilafat if he was aware of his evil and sin. May Allah protect us from such inclinations against one of the Companions of RasulAllah ﷺ.

Sayidina Ali رضي الله عنه related in respect of Muawiya رضي الله عنه: 'Muawiya is a shield for the Muslims. O People, do not disapprove of Muawiyas rule, for if you remove him, your head will fall below your shoulders and the enemy will cut you down like the farmers cuts their down fruit for harvest.' (*Al Bidaya Wal Nihaya, vol8*)

The people of Iraq and Sham (*Syria, Lebanon, and the Levant*) also undertook the oath of allegiance on this decision. However, the people of Kufa and Hijaz, especially the Companions in Makkah and Madinah Munawarah were against this. The first to openly reject this was the son of Sayidina Abu Bakr Siddique رضي الله عنه, Abdur Rahman bin Abi Bakr رضي الله عنه. He openly declared that this was against the way of the Khulafa Rashideen. Until the time of his death, he was always openly against Yazeed and never accepted his rule nor made bayat to him. Together with this Sayidina Hussain رضي الله عنه, Abdullah bin Jabir, Abdullah bin Jafar, Abdullah bin Zubayr, Abdullah bin Umar, Abdullah ibn Abbas, Muslim bin Aqil رضي الله عنه all from the Ahle Bayt and children of the Sahaba, rejected taking the bayat of Yazeed. In any case, sensing some uneasiness in the Ummah, prior to his death Muawiya رضي الله عنه gave Yazeed some advices; from which a very important point was: 'It is my opinion that the people of Iraq will raise Sayidina Hussain رضي الله عنه as a rival to you. If this happens and it comes to a conflict and you overpower him, you must forgive Hussain رضي الله عنه with complete respect and honour. This is due to the fact that he has a very deep and close relationship with RasulAllah ﷺ. It is the right upon every Muslim to honour this relationship and status he has.' (*Tarikh Al Kamil Ibn Atheer, vol4, p1*)

It should be carefully noted that Muawiya رضي الله عنه was from amongst the Companions of RasulAllah ﷺ, he was amongst the few who wrote the verses of revelation. RasulAllah ﷺ proclaimed many glad tidings in his favour. Therefore it is an integral part of a Mumins belief, to love him and think good of him in terms of his piety and status. The head of *Darul Uloom Deoband*, Hadhrat Maulana Rasheed Ahmed Gangohi رحمه الله was asked: 'Did Muawiya رضي الله عنه make his son Yazeed the leader or not?' In response, Hadhrat Maulana stated: 'Muawiya رضي الله عنه did make Yazeed the Khalifa; at this time he was of good moral conduct and character.' (*Fatawa Rasheedia, p293*)

Why did Sayidina Hussain رضي الله عنه go from Makkah Mukaramah to Kufa City?

To the point that, Muawiya رضي الله عنه passed away and Yazeeds rule commenced; through the governor of Madinah, Amr bin Saeed, he forced the people of Madinah to make bayat to him. Sayidina Abdullah bin Zubayr and Sayidina Hussain bin Ali رضي الله عنه left Madinah for Makkah, each by their own accord. When Hussain رضي الله عنه reached Makkah, letters began arriving from the people of Kufa in support of Hussain رضي الله عنه and for him to join them in Kufa. Certain historical records state that the letter received in Makkah reached 900. At this time, the people of Kufa had not made the pledge of allegiance to Yazeed. The qualities of sin and immorality in religion by Yazeed were known to Hussain رضي الله عنه. To confirm and research this matter, Hussain رضي الله عنه sent his cousin, Muslim bin Aqil رضي الله عنه to Kufa. When Muslim bin Aqil رضي الله عنه reached Kufa, 18,000 of the people of Kufa made bayat to him in support of Hussain رضي الله عنه becoming the Khalifa. On seeing this, Muslim bin Aqil رضي الله عنه was convinced of the support being promised to Hussain رضي الله عنه and he wrote to Hussain رضي الله عنه to inform him of the pledge of allegiance the people of Kufa had taken on his behalf. Sayidina Hussain رضي الله عنه gathered his household and family members and made the intention to leave Makkah for Kufa.

Yazeed was made aware that Muslim bin Aqil رضي الله عنه had arrived in Kufa on behalf of Sayidina Hussain رضي الله عنه. He removed the governor of that time, Nouman bin Bashir and replaced him with Ibn Ziyad. Ibn Ziyad, on orders from

Yazeed, captured Muslim bin Aqil ﷺ and tortured and tormented him to the extent he was beheaded and martyred in Kufa. Yazeed had given permission for the capture and killing of Muslim bin Aqil ﷺ. Those who claim Yazeed was not directly involved in Karbala, it should be noted that he made Ibn Ziyad a leader over Kufa for a reason and gave him permission to use his power in extreme and grotesque manners. How then can he be absolved of blame, when he was directly involved in the killing of Muslim bin Aqil ﷺ where everything started from? (*Al Bidaya Wal Nihaya*, vol 8)

However, as soon as Ibn Ziyad captured Muslim bin Aqil ﷺ, all the 18,000 people who pledged allegiance to the point of death for Hussain ﷺ vanished. Muslim bin Aqil ﷺ witnessed the deceit and hypocrisy of these Saba'i Ali and Khawarij before his death. These were the followers of Abdullah bin Saba (a Jew, the hypocrites).

Fate was such that on the 8th of Dhal Hijjah, Sayidina Hussain ﷺ had left from Makkah towards Kufa. Muslim bin Aqil ﷺ dispatched letters informing Hussain ﷺ to not come to Kufa, stating that the people of Kufa will do the same to them as they did not his Father Ali ‷. These were sent on the 9th Dhil Hijjah, before Ibn Ziyad martyred Muslim bin Aqil ﷺ. Therefore, it would not be possible for Hussain ﷺ to receive the letters, as he had left a day before. (*Tarikh Al Kamil Ibn Atheer/ Al Bidaya Wal Nihaya*, vol8, p1006 - p1026)

The letter of Sayidina Hussain ﷺ to the people of Basra

Sayidina Hussain ﷺ wrote to the people of Basra before leaving Makkah Mukaramah and stated: 'You (the people of Basra) are witnessing the Sunnah of RasulAllah ﷺ and the teachings of the Qur'an and Sunnah are being neglected, innovation is being spread. I call you to uphold the laws of the book of Allah (Qur'an) and Sunnah of the Prophet ﷺ. Make a firm conscious effort to establish the religion of Allah.' (*Tarikh al Kamil ibn Atheer*, vol4, p9)

This letter was sent through secret channels to the people of Basra but Ibn Ziyad was informed of it and it was brought in front of him. On receiving it, he killed the messenger that brought the letter and gathered the people of Basra and proclaimed to them: 'Whosoever stands in opposition to us, I will become a very severe torment upon them. I have been appointed the governor of Kufa as well by Yazeed.'

It is understood from this that Yazeed saw the ruthlessness of Ibn Ziyad, that which was regarded and a great deed, murder, was easy for him. And therefore, what Yazeed required of him, to subjugate the masses, would easy to be fulfilled through Ibn Ziyads supervision.

The Justification of Sayidina Hussain ﷺ standing against the ruling party of the time

إما إذا خالَفَ أحكَامَ الشَّرِيعَةِ فَلَا طَاعَةُ مَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ كَمَا فِي الْبَخَارِيِّ وَالسَّنْنَ الْأَرْبَعَةِ السَّمْعِ وَالطَّاعَةِ عَلَى الْمَرءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمِنْ بِمَعْصِيَةِ فَلَا سَمْعٌ وَلَا طَاعَةٌ (ابن تِرْمِذِي)

RasulAllah ﷺ related: 'The greatest Jihad is to speak the truth in front of an oppressive tyrant ruler.' (*Abu Dawood/Jami Tirmidhi/Sunnan Nasai*)

RasulAllah ﷺ related: 'When people see an oppressor and do not prevent him perpetrating evil. Then very soon they will be afflicted with the wrath of Allah.' (*Abu Dawood/Jami Tirmidhi/Sunnan Nasai*)

The journey of Hussain ﷺ was based on the principles of the very Ahadeeth mentioned above, to prevent the oppression and negligence of religious obligations by Yazeed. In the presence of the Sahaba, when Hussain ﷺ went out to stand against the rule of Yazeed. None of them claimed a Shari'ah ruling for Sayidina Hussain ﷺ being unjustified in leaving Makkah for Kufa. The only reason they advised him against it was due to the severity and corruption of Yazeed's character. In the same manner, when Sayidina Abu Bakr ؓ took the post of Khilafat, he gave a speech to people proclaiming: 'follow me, so long as I am following the way of Allah and his Rasul ﷺ. If I am acting contrary to this, you have no obedience to me.' (*Seerat Ibn Hisham*, vol 4, p311)

The same was said by Sayidina Umar ؓ: 'He who acts without the mashwara of the people in pledging allegiance to someone. He has deceived himself and the Muslims.' (*Masnad Ahmed* #391) It is for this reason also that, when the grandson of Hussain ﷺ, Zaid bin Ali stood against the corruption of the ruling party in his time, Imam Abu Hanifa رحمه الله supported his cause. For this reasons also, Imam Malik رحمه الله endured punishment and torture to the extent his shoulders were dislocated. (*At Tibari*, vol5, p482)

Shah Abdul Aziz Muhammadi Dehlawi رحمه الله write: 'The standing of Imam Hussain ﷺ against Yazeed was not to claim the Khilafat. 30 years had passed since the death of RasulAllah ﷺ. It was to release the Muslims from the oppression and tyranny of Yazeed. To relieve the oppressed from his oppressors is from the compulsory acts of the religion. (*Fatawa Azizia*, vol1, p21)

Mullah Ali Qari رحمه الله writes: 'some ignorant people claim that Sayidina Hussain ﷺ was merely an activist and opportunist against the rule of Yazeed. This is a corrupted ideology according to the *Ahle Sunnah Wal Jamat* and is from the deviant sects which are away from the straight path. (*Sharah Fiqh Akbar*, p87)

Hujjatul Islam, Maulana Qasim Nanotawi رحمه الله, the founder of *Darul Uloom Deoband*, states: 'Sayidina Hussain ﷺ went out from Makkah with a pure intention. In actual fact, he would make every effort to prevent any conflict or fighting. However, Yazeed Paleed (the impure) did not leave his army and obstructing their journey to the point of even killing them.' (*Qasimul Uloom*, vol4, p14)

The Opinions of the Companions of Hussain journeying to Kufa

The companions who were present in Makkah at the time of Hussain migrating from Madinah Munawarah advised him to stay in Makkah with his family. Hussain told them that he was continuously receiving letters complaining of the oppression and difficulty they were in. The companions told him to ignore their statements as these were the same people who killed his father and spoke ill of his brother Hassan.

Abdullah ibn Abbas said: 'O my brother, the people of Iraq are deceivers. Do not believe their statements. I cannot be patient with the fact that you will go there and be placed in great difficulty. Do not go, stay in Makkah or go towards Yemen. Even if you are adamant that you wish to go, I would not be in a position to stop you. However, do not take your women and children. I do not wish that the same happens to you as did to Uthman when he was killed in front of his family.'

The granddaughter of Abu Bakr Siddique, Urwa bint Abdur Rahman sent a letter of advice to Hussain saying: 'My brother, that thing which you are going is where you will be killed. As I have heard my aunt Aisha states that she heard RasulAllah say: 'Hussain will be killed in the land of Babel.'

When people advised Hussain to not go to Kufa, kept saying to them in response: 'InshAllah I will do istikarah.'

Sayidina Abdullah ibn Umar sought to prevent Hussain with great emphasis, he stated: 'Do not go! I can see that when you go there, they will oppress you and your companions.' When Hussain decided that he was verily going, Ibn Umar hugged him, he said whilst crying: 'O one who is to be a Martyr, I put you in the trust of Allah.'

Abdullah ibn Zubayr stated: 'What will you go to those people who killed your father and outcast your brother? You should not go to Iraq, rather stay in Hijaz and become our leader. We will obey you.'

Abu Sa'id Khudri said: 'O Hussain, are you really going to those people? I heard your father myself saying in Kufa: 'I have become tired of these people, I have had enough of them, I hate them and they hate me and there is no loyalty in them at all.'

In the same manner; Sayidina Jabir bin Abdullah stated the same to Hussain to prevent him from going. They understood the reality of Yazeed and that he would be tyrannical and oppressive in his treatment of Sayidina Hussain, his companions and his family. For this reason all the above statements were made. And verily, what the companions were foreseeing would happen to Hussain came to pass.

When Sayidina Hussain reached Karbala and the oppression of the army of Yazeed commenced. The Womenfolk started to become despondent and cry out in anxiety. On hearing this Hussain said: 'May Allah shower Ibn Abbas with His Mercy as he told me to leave behind the women and children.' (*Al Bidaya Wal Nihaya*)

The three greatest evils in the time of Yazeed

In the time of Yazeed, he did many things which were unlawful in accordance to the Shari'ah. However, in the opinion of the Ummah, there are 3 which are the greatest. He was in rule from 60-64AH:

1. In 61AH, he killed Hussain and many members of the *Ahle Bayt* amongst the 72 Martyrs of Karbala.
2. In 63AH, he incident of Harrah took place in Madinah Munawarah. At that time great oppression was placed upon the Sahaba and the occupants of Madinah. Such a grave evil was perpetrated that could even be considered worse than Karbala. With peoples' lives, their honour was also abused. On Yazeeds army's success, he happily sent Muslim ibn Uqba as a messenger to proclaim everything unlawful lawful for them for 3 days.
3. In 64AH, there was an attack on Makkah Mukaramah. Yazeeds army threw fiery catapulted stones towards the Kabah, due to which the walls of the Kabah were damaged and the Ghilaf was burnt. (*Al Bidaya Wal Nihaya*)

That thing which was made Haram on the face the earth was made Halal by Yazeed. Those people who claim that Yazeed did not place any active part in the corruption in his time are wrong in this opinion. They are hiding the true facts that are found in history and presenting a dramatised version to the unaware masses. Certain people state that 'you should not speak ill of the dead.' This is true for the people who are sinners in their lives, namely, drug users, alcoholics etc. Their sin should not be recollected as a proof against them. However, when a person is in power and uses their power to cause corruption, bloodshed and dishonours chaste women. When they have openly corrupted the rule of Allah's book and spent over the land with their tyranny, this cannot be forgotten.

It is very important to understand what type a person an individual is when their influence is upon the Deen of Allah and its followers. Why then have the Muhibbin delved into the lives of narrators of the Ahadeeth to see their qualities and characteristics they possessed? This was done for the preservation of the Deen and its pure message.

The Unanimous Opinion of the Ummah on Yazeed being a Tyrant (Zalim) and Sinful Individual (Fasiq)

حق أن رضا يزيد يقتل الحسين واستبشاره بذلك وإهانته أهل بيت النبي صلى الله عليه وسلم مما تواتر معناه وإن كان تفاصيلها أحاداً (

Allamah Ibn Khuldoon رحمه الله writes: 'Apart from Sayidina Hussain there were other companions alive at the time that were against the opinion of Hussain to leave Makkah for Kufa. Because Yazeed was regarded a sinner to these companions he was seen as one who would easily oppress and cause bloodshed. However, at the same time, the companions did not regard what Hussain was doing as being incorrect. This is an issue of reasoning (Ijtihad). (*Mukadama Ibn Khuldoon*, p181)

When the blessed head of Hussain was placed in front of Yazeed, Abu Barza Aslami، who was a companion of RasulAllah، was also in this gathering. Yazeed started poking the head of Hussain with a knife. When he did this, Abu Barza said: 'Remove this knife from Hussains lips, I have seen RasulAllah kissing these very lips with my own eyes.' (*Al Bidaya Wal Nihaya*)

Ibn Ziyad did the same in Kufa when Anas bin Malik and Zaid bin Arqam also stated the same to him: 'RasulAllah used to kiss this child in the very place you are placing your stick.' (*Saheeh Bukhari*, vol1, p930)

After the Ummah reaching a unanimous opinion of Yazeed being a tyrant and sinner, some have made it permissible to curse him when taking his name, from amongst them is also Ahmed ibn Hanbal (others do not regard is appropriate). (*Al Sawa'iqul Muhraka*, p132)

Hafiz ibn Jawzi رحمه الله states: 'Saleh bin Ahmed bin Hanbal said to his father Ahmed bin Hanbal: 'Some people lay a claim against us, that we curse Yazeed.' Ahmed bin Hanbal replied: 'O my son, will there be a person of Iman who will keep friendship with Yazeed? Why should I not curse those upon whom Allah has sent His curse upon in His Book?' Saleh said: 'Where has Allah cursed Yazeed in His Book?' Ahmed ibn Hanbal recited the Qur'an: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight.' (*Surah Muhammad* s47, v22-23) (*Al Sawa'iqul Muhraka*, p132)

Hakimul Islam Hadhrat Qari Muhammad Tayib Sahib رحمه الله and the Head Mufti of Darul Uloom Deoband, Hadhrat Mufti Sayid Mehdi Hassan Sahib رحمه الله compiled a book by the name of 'Shaheed E Karbala Aur Yazeed'. They write: 'All the Sahaba were unanimous upon the tyranny and sinning nature of Yazeed. Whether they were of those who had openly opposed his rule or those who remained silent on the issue. The 4 great Mujtahid Imams, the Muhadditheen and Fuqaha; the likes of Allamah Qastalani, Allamah Haithami, Allamah Ibn Jawzi, Allamah Saeed Ud Deen Thaftazani, Allamah ibn Haman, Hafiz Ibn Kathir, Allamah Al Harasi رحمه الله. All of these scholars of Truth were transmitters of the opinions of the Salaf on the evil of Yazeed, and they too concurred with this opinion of the Pious Predecessors. This is the authentic manner of the scholars of the Ummah and their opinion on this matter throughout the generations. (p153)

To understand the reasoning behind the consensus of the Ummah in regards to Yazeed, we need to realise that this opinion was reached in the life of Yazeed due to the occurrences that took place during his rule. There are 3 types of consensus (- Ijma'): 1, spoken/verbal. 2, by action. 3, silent agreement. Ijma' is reached when, at any given time in history, there is a consensus of the knowledgeable people. If there is a difference of opinion in the matter from time to time, this will not remove the validity of the consensus being reached. (*Tas-heelul Wasool*, p168/ *Al Takreer*, vol3, p96)

In the time of Yazeed, consensus was reached by all 3 of these means by the Companions . The consensus of the Sahaba was the most authentic; there is no need to make an issue of this after their time.

The Statements of the Mujadideen in Relation to Yazeed

Mujadid Alf Awal, Sayidina Umar bin Abdul Aziz رحمه الله is regarded as a Mujadideen by the consensus of learned of the Ummah. He himself was from Banu Umayya, however, he was a God fearing person and rightly guided. For this reason, there are those who regard his rule as being that the 5th rightly guided Khilafat of the Ummah.

He was regarded as the Mujadid of the 1st century, somebody referred to Yazeed as Amir Ul Mumineen in the company of Umar bin Abdul Aziz رحمه الله . Umar bin Abdul Aziz ordered that he be given the punishment of 20 lashes. (*Tehzeeb Ut Tehzeeb*, vol11, p361)

From the above it is realised that, for Umar bin Abdul Aziz رحمه الله , it was not appropriate to praise Yazeed in any manner. He regarded the praising of Yazeed as being a cause of problem in the Deen and Ummah. For this reason he stipulated a punishment for this action.

Mujadid Alf Thani, Hadhrat Shaykh Ahmed Sirhindi Al Farooqi رحمه الله writes: 'the wretched Yazeed was not from the Companions of RasulAllah، there is no opposition to his being wretched. What he did, no great disbelieving enemy would even do. From the Ahle Sunnat Wal Jamat there are those who have remained silent on the issue of cursing him, not due to the fact that they were pleased with him, rather it was their cautiousness. Allah knows best about the last moments of a person's life before death'. (*Maktubat Imam Rabani*, vol1, letter #53)

It should not be made a custom to curse Yazeed or call him a disbeliever

قال ابن حجر مکی هیشمی: وبعد إثاقهم على فسقه اختلفوا في جواز لعنہ بخصوص إسمه فاجازه قوم منهم ابن الجوزی ونفه عن أحمد وغيره.
 (كتاب الصواعق المحرقة، ص ٢٣)

There is no doubt of the corruption and tyranny of Yazeed in the Ummah. Even so, the majority of the Islamic researchers have the opinion to remain silent rather than to curse by name or to call him a disbeliever. This is the stance of Mumineen (*Ahle Sunnat Wal Jamat*).

Allah ﷺ says in the Holy Qur'an: 'And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.' (*Surah Al-An'am 108*)

Imam Ghazali رحمه الله writes: 'There is danger in cursing people. There is no harm in even preventing ones tongue from cursing Iblees.' (*Ihya Al Uloom, p306*)

فی لعن الأشخاص خطر فليجتنب، فلاخطر في السكوت عن ابليس فضلأغيره. (أحياء العلوم لإمام الغزالى، ص ٣٠٦)

From this it is clear that Imam Ghazali رحمه الله did not see it being appropriate to make a habit to curse people, no matter how apparent the person's evil may be.'

Hadhrat Maulana Idrees Kandhelwi رحمه الله، Shaykhul Tafsir *Darul Uloom Deoband*, writes: 'There is consensus amongst the Ummah that those people whose disbelief is clear from the Qur'an, the likes of: Firawn, Haman, and even Shaitan. It is not considered Wajib to curse them. At most, it is permissible. But if a person uses the time in the remembrance of Allah or other worship instead of cursing, it is much better for them.' (*Khulafa Raashida, p234*)

In the matter of Yazeed, the scholars of historical research are wary of calling him a disbeliever. Allamah Justice Dr. Khalid Mahmood Sahib writes: 'Yazeed regarded Zainul Abideen bin Hussain رضي الله عنه as being from the grandchildren of RasulAllah ﷺ and respected his high family status. It could be that there was some level Imam in him. Even then, due to the responsibility of the martyrdom of Hussain رضي الله عنه happening through him, in his rule, for this his person cannot be separated from this incident.' (*Tajaliyat Aftab, p124*)

It was asked of Maulana Rashid Ahmed Gangohi رحمه الله: 'A person is regarded a disbeliever when they curse and insult the Khulafa Rashideen, why then would this not be true for the killer of Hussain رضي الله عنه?' Hadhrat Gangohi replied: 'The one who killed Hussain رضي الله عنه did so knowing it was wrong, for the benefit of his own Dunya. For this reason, he is a sinner (Fasiq). The ones who insult the Shaykhain رضي الله عنه they do so treating them as disbelievers. Those have been confirmed as true believers in the Qur'an and Sunnah (Shaykhain). To believe them to be disbelievers makes the insult or a disbeliever. If a person regarded the killing of Hussain رضي الله عنه as permissible, he too will be regarded a disbeliever. But without evidence, we cannot lay the claim of disbelief upon a person.' (*Baqiyat Fatawa Rasheedia, p30*)

Allah ﷺ says in the Holy Qur'an: That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do. (*Surah Al-Baqarah v141*)

In any case, on the day of Judgement, we will not be questioned as to why we didn't call Yazeed a disbeliever or not curse him. Even in the grave this will not be asked of you. This matter is not related to attaining Paradise or Hellfire. However, the danger is where people start of the matter of Yazeed, those that are ignorant, incorrect words and statements are said by them in respect of the Sahaba رضي الله عنه. For this reason, Umar bin Abdul Aziz رضي الله عنه would state: 'It is Allah's favour that our swords have not been the wetted with the blood of the Sahaba رضي الله عنه. What will you know wish that our tongue are stained with their blood?'

For this reason, we have nothing but love in our hearts for the Martyrs of Karbala, the entire *Ahle Bayt* and Sahaba رضي الله عنه. We speak only of their good and this is the quality of the true believers and a means for our salvation. To make this incident of Karbala a means of protesting, mourning and beating their chests in the streets in this manner is from the way of disbelievers. These kind of acts were cursed by RasulAllah ﷺ. In Islam, we have been taught and encouraged to be patient and preserve through difficult times and conditions. These are the teachings of the Mumineen (*Ahle Sunnat Wal Jamat*).

Allah ﷺ says in the Holy Qur'an: 'O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.). And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.' (*Surah Al-Baqarah v153-154*)

RasulAllah ﷺ stated: "He is not from our group who slaps his checks, tears his clothes and cries in the manner of the people of *Jahiliyyah*." (*Saheeh Bukhari*)

All the authentic jurists are unanimous on the point that the mourning of this type is impermissible. Even Sayyidna Husain رضي الله عنه shortly before his demise, had advised his beloved sister Sayyidah Zainab رضي الله عنها not to mourn over his death in this manner. He said, "My dear sister! I swear upon you that in case I die you shall not tear your clothes, nor scratch your face, nor curse anyone for me or pray for your death." (*Al-Kamil, ibn al-Athir vol. 4 pg. 24*)

Every Muslim should avoid this practice and abide by the teachings of the RasulAllah ﷺ and his beloved grandson Sayyidna Husain رضي الله عنه.

The Honour of the participants in the First Battle of Constantinople (Istanbul)

الله عليه وسلم في حق هذالجيش "مغفور لهم" قلت لا يلزم من دخله في ذلك العموم أن لا يخرج بدليل خاص إذ لا يختلف أهل العلم ان قوله صلى الله عليه وسلم مغفولهم مشروط بأن يكونوا من أهل غزاها بعد ذلك (عده القارى شرح صحيح البخارى، ١)

There is a statement related from RasulAllah ﷺ that the people that partake in the first battle on the sea to free Constantinople from the Ummah will be amongst those who are forgiven (لهم Maghfooru lahum). RasulAllah ﷺ stated: 'they will be of those that are forgiven.' This statement cannot be disregarded in any way. This statement was realised in the Khilafat of Muawiya رضي الله عنه in 51AH. Many great companions of RasulAllah ﷺ partook in this conquest for the sake of being included in the glad tidings of the Hadeeth; Abu Ayuub Ansari, Abdullah ibn Umar, Abdullah ibn Abbas and Sayidina Hussain رضي الله عنه amongst many others.

Certain people claim that Yazeed was also part of this group to seek to raise his status and virtue. It is also at times used to justify his rule as being comparable to that of the Khulafa Rashideen, with any real basis or proof.

Firstly, it should be noted that there are various historians, some who claim that the to and fro of ships from Constantinople was frequent and Yazeed was not amongst the FIRST to participate, but was in the fifth contingent. Others state that he was amongst the company of the Sahaba رضي الله عنه in this battle.

In regards to this, we will relate the statement from 1379AH, 57 years ago, the principal of Darul Uloom Deoband and the Khalifa of Hakimul Ummat Ashraf Ali Thanvi رحمه الله ، Hakimul Islam Hadhrat Maulana Qari Muhammad Tayib Sahib رحمه الله and the Head Mufti of Darul Uloom Deoband, Hadhrat Mufti Sayid Mehdi Hassan Sahib رحمه الله compiled a book by the name of 'Shaheed E Karbala Aur Yazeed'. They write: 'We do not negate this Hadeeth, if verily, Yazeed was a participant in this battle. Then the other AHadeeth which are present in Bukhari and other books relieve him of the honour and glad tidings that are being mentioned therein. Just as it is related from Sayidina Abu Hurairah رضي الله عنه related that he heard RasulAllah ﷺ state: 'The destruction of my Ummah will be at the hands of a few youngsters from Quraysh.' (Saheeh Bukhari, vol2, p146)

Abu Saeed Al Khudri رضي الله عنه related: 'Those people who destroy their prayers (Salah) and follow their desires they will very soon be thrown into the pits of Hellfire.' (Al Bidaya Wal Nihaya, vol8)

In other narrations it is further related; 'The youngsters will establish a government and will attack the honour and wealth of the elders. This will take place in the 60th year of Hijri.' (Tibrani)

The government of Yazeed was established in the 60th Year of Hijri and by observing his actions the scholars of the Ummah reached an agreement that the statements of the Hadeeth were indicating towards him. For this reason, Hafiz Ibn Hajar Al Asqalani رحمه الله and Allamah Badrud Deen Aiyni رحمه الله related in their Sharah of Bukhari, the open oppression and transgressions of Yazeed. By way of research of historical statements recorded from the Sahaba رضي الله عنه at the time, they also connected the above mentioned Hadeeth to Yazeeds person.

Secondly, the reference of forgiveness in the Hadeeth is general to all the participants in the battle. If Yazeed was present with the battle, he too will be included in this reward. However, the condition of attaining this reward is dependent upon a person living their life in accordance with the Quranic and Prophetic injunctions. For example, there is a statement of RasulAllah ﷺ wherein he ﷺ stated: 'My Ummah is one of Mercy (meaning Allah's forgiveness and Mercy is upon them).' This reward is dependent upon someone being within the fold of Islam. Allah forbid, if a person leaves the fold of Islam, they cannot be regarded as being deserving of Allah's Mercy. However, for them will be the recompense of their actions.

It is related from Bukhari and Muslim that RasulAllah ﷺ stated: 'A person does such actions that bring him extremely close to paradise, so much so that between him and paradise is the space of a hand span. However, his fate would be such that, in the last moments, he would do an action of the fire and that would end up being his abode.'

Thirdly, the scholars and historians such as Ibn Khuldoon رحمه الله write in regards to Yazeed. His condition before the leadership and after attaining it was completely conflicting. What was true of him in the lifetime of his father was not true in his later years. Ibn Khuldoon رحمه الله writes: 'When those actions of transgression and oppression were witnessed in Yazeed, which were to come to pass, the opinion of the Companions رضي الله عنه with regards to him changed.' (Mukadama Ibn Khuldoon, p177)

He further writes: 'A few of the Sahaba رضي الله عنه also protested against the action of Yazeed and gave the advice of breaking the oath of allegiance that was given to him. Certain Sahaba رضي الله عنه also held the opinion that protesting would not be the best course of action at that time as they saw it could lead to a great fitnah which would lead to extensive bloodshed. This is due to the fact that, due to the power Yazeed held in government they saw it difficult to make a strong stand against him.' (Mukadama Ibn Khuldoon, p177)

From this it can be understood, in the time of Yazeed, the vast majority were against him, some openly and others with silent opposition.

Shaykul Islam Maulana Hussain Ahmed Madani رحمہ اللہ اور writes: 'When Yazeeds condition changed, his sins (*Fasiq*) and moral deficiencies were made apparent, which remained hidden in the time of Muawiya رضی اللہ عنہ. He would do bad things in private, the news of which would not reach his father.' (*Maktubat Shaykul Islam*, p267)

Fourthly, to attain the forgiveness or acceptance of any action there are conditions stipulated in the Shari'ah. If a person, after receiving glad tidings, their condition changes; they become sinful or an apostate. Then the deeds performed prior to this will not negate his sin and disobedience that followed. It would wipe out the good that was performed previously and he would be judged according to his present character and morals. Ibn Munir رحمہ اللہ اور has related this. (*Qastalani*, vol5, p124)

Together with this, it should be understood that good deeds and sincere intention is what causes a person's actions to be accepted and the reward for them is attained. However, even if Yazeed did partake in the first battle of Constantinople, his intention was not pure in this regard.

In 50AH Sayidina Muawiya رضی اللہ عنہ prepared Sufyan bin Aun رضی اللہ عنہ as the commander of the army sent towards Constantinople. He ordered his son Yazeed to also partake in this battle. Yazeed started making excuses to stay back. After a few days, Muawiya رضی اللہ عنہ received news of a famine and disease spreading in the region of Constantinople; he therefore ceased the plan to dispatch the army. On hearing this Yazeed became happy and said some couplets: 'I don't care that I should be part of that army and be affected by that disease and trouble. I prefer that I sit comfortably in my rightful place with Umm Kulthum (his wife) by my side.' When Muawiya رضی اللہ عنہ was informed of Yazeed saying these verses, he took an oath: 'I swear that I will send Yazeed with Sufyan bin Aun to that land, so that he may also be afflicted with the difficulties that the soldiers have to endure.' (*Ibn Atheer*, vol2, p197) It is clear from the statements above how much Yazeed cared for the action of Jihad. He preferred to spend his life in comfort and security.

The scholars who wrote the commentary on Bukhari are making this statement about Yazeed. Allamah Badr Ud Deen Aiyni رحمہ اللہ اور writes: 'When the conquest of Constantinople was undertaken, there were amongst the people great Companions of the Prophet ﷺ; the likes of Ibn Umar, Ibn Abbas, Ibn Zubayr, Abu Ayuub Ansari رضی اللہ عنہم. Abu Ayuub Ansari رضی اللہ عنہ passed away very close to the gates of Constantinople and is buried there today. In 52H this contingent of soldiers was sent by Sayidina Muawiya رضی اللہ عنہ towards Constantinople under the command of Sufyan bin Aun رضی اللہ عنہ. Yazeed was not worthy of partaking in this party. His deficiencies and sin are renowned. RasulAllah ﷺ did proclaim that the participants of this battle would be of those whom were forgiven. Yazeed is not worthy of this due to his actions, at the same time the other Hadeeth: 'the destruction of my Ummah will take place at the hands of a few youth of Quraysh' is sufficient to remove him of the honour bestowed on the people who conquered Constantinople. (*Umdadul Qari Sharah Bukhari*, vol6, p649)

History has not only documented proof of the transgressions and (Fasq) sinful actions of Yazeed. The Muhadditheen and Fuqaha are also clear in their opinion of him. It is also proven; those that claim Yazeed was the leader of the army to conquer Constantinople are in clear error. As the AHadeeth are proving that the Companion Sufyan bin Aun رضی اللہ عنہ was the commander of the army.

The end of the killers of the Martyrs of Karbala

Hadrat Mufti Shafi Uthmani رحمہ اللہ اور, Mufti Azam Pakistan writes: 'Upon the Martyrdom of Hussain رضی اللہ عنہ, Yazeed did not enjoy a single day of peace and contentment. The opposition to him and his rule began throughout the Muslim lands. After this, he did not gain anything more than 2 years 8 months of time in this World. He was humiliated and disgraced until the point of his death. Recollecting the incident of the killing of Hussain رضی اللہ عنہ the verses of the Holy Qur'an come upon the tongue: 'Such is the punishment in this life, but truly the punishment of the Akhirah is greater, if they but knew.' (s68, v33)

In 66AH, Mukhtar made an intention to take recompense against the killers of Hussain رضی اللہ عنہ. The Muslims backed him and once he had control of Iraq, he sought out the killers from the army of Yazeed and up to 250 people a day were killed by him. Shamr, the one who played the greatest part in the killing of Sayidina Hussain رضی اللہ عنہ was also killed. And his body was fed to the dogs. (Shaheede Karbala)

The Unjust Attitude Adopted by some to Magnify the sacrifices of Karbala

Indeed the incident of Karbala was a painful and distressing event for the entire Ummah and one that is not to be disregarded in the history. However saying this, it would be the height of injustice to label the event of Karbala as the greatest sacrifice in Islamic history.

From the beginning of the human era, Prophets and their followers have always encountered extreme levels of persecution. Even from the beginning of RasulAllah ﷺ era the death of great personalities such as the assassination of Sayidina Humza رضی اللہ عنہ beloved uncle, the leader of the martyrs whose body was mutilated and the martyrdom of Sayidah Summaiya رضی اللہ عنہ are disturbing and mournful events for the entire Ummah. The question that needs to be asked is why are these sacrifices not remembered by those who amplify and mourn the event of Karbala? Further, What about the Ghuzwa Uhud in which the RasulAllah ﷺ blessed teeth were damaged, as well as the Sahaba who gave their life in Ghuzwa Mutaa and the 70 Huffaz who were deceived and killed at Bera-Mauna. Are their sacrifices not fit to be remembered?

As soon as Sayidina Abu Bakr Siddique's ﷺ Khilafat began, a Jihad was instigated against Musailama Khathaab in safeguarding the Aqidah of Khatme Nubuwat (*the finality of the Prophethood*) in which thousands Sahaba were Shaheed, why don't people address this sacrifice in the same way in which the Karbala incident is remembered. Furthermore, would it be considered just to forget the Shahadat of Sayidina Umar (on 1st Muharram) and Sayidina Ali who continuously fought to uplift the Deen of Allah ﷺ. Is it just to ignore the death of Sayidina Usman who was kept in siege in his house and then gruesomely murdered? Is it just to ignore the death of Sayidina Hassan who was poisoned? Indeed we need to keep in mind all the sacrifices of Sahaba without amplifying the event by Karbala. *It is said that if the Deen of Allah was a tree then all the Sahaba watered it with their blood and sweat.*

The Names of the Martyrs of Karbala

There were a total of 72 people who were martyred in Karbala. From them were the Ahle Bayt, Companions of RasulAllah ﷺ and their children ﷺ. We will not relate all the names of the Martyrs but wished to state a few important participants for the information of the readers:

From the Children of Ali bin Abi Talib

The children of Ali ﷺ were named after the Khulafa Rashideen and Ali ﷺ preferred these names for them. These same individuals were martyred in Karbala. In this day and age, the Shi'a do not keep these names for themselves or their children and curse these names and the ones whom were named with them. What a strange analogy that they curse people with these names and there are also some from the Ahle Bayt who also had these names. 3 of the Martyrs of Karbala also had the name Umar: 1, Umar bin Janada bin Ka'b (Makki), 2, Umar bin Karzia bin Ka'b Ansari (Kufi). 3, Umar bin Abdullah (Madani).

1. Hussain bin Ali
2. Jafar bin Ali
3. Abbas bin Ali
4. Muhammad bin Ali
5. Uthman bin Ali
6. Abu Bakr bin Ali

From the children of Hussain

1. Ali Akbar bin Hussain
2. Abdullah bin Hussain

Ali Asghar Zainul Abideen bin Hussain ﷺ was saved by the grace of Allah ﷺ

From the children of Abdulla bin Jafar

1. Aun bin Abdullah
2. Muhammad bin Abdullah

From the children of Aqil

1. Jafar bin Aqil
 2. Abdulla bin Aqil
 3. Abdur Rahman bin Aqil
 4. Muslim bin Aqil
- Muslim bin Aqil ﷺ was killed in Kufa by Ibn Ziyad on the order of Yazeed.

The actions and deeds of Yazeed were definitely evil and abhorrent. However, there is no evil in keeping the name of Yazeed. There were some Companions who had the name Yazeed. Throughout history also, scholars, Muadditheen and Awliya have had this name. In the plain of Karbala also there are two Martyrs with the name Yazeed: Yazeed bin Shabeeth (Makki), Yazeed bin Ziyad Muhajir Kandami (Kufi).

May Allah ﷺ bless the sacrifice of the Martyrs of Karbala and due to their sacrifice increase their love and respect in the hearts of the entire Ummah. *Ameen!*

وَاللَّهُ وَحْدَهُ هُوَ الْمَسْؤُلُ وَالْمُسْتَعْنَى وَهُوَ الْهَادِي إِلَى سُبُّ الْخَيْرِ وَالسَّلَامِ .

محمد يوسف بن يعقوب (عفَّ اللَّهُ عَنْهُ)
هجری ۱۴۳۵ھ

Mufti Muhammad Yusuf bin Yaqoob Danka

Croydon Masjid & Islamic Centre
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