

New statements of Saudia Arabia's grand Mufti about the legitimacy of Yazid's allegiance (Bay'ah) and illegitimacy of Imam Husain's (pbuh) uprising

Wahhabi Muftis who accuse Shiite of heresy one day and prohibit praying for victory of Hezbollah of Lebanon in the next, added another page of great work to their brilliant records and played louder their scandalous drums.

This time, the statements of Arabia's great Mufti—Abdol-Aziz ale-Shikh—reminds us of Ghazi Shoraih who sentenced Imam Husain (Pbuh) to being guilty and exonerated Yazid from any unlawful act or ungodliness.

Yes! The confrontation of Saied al-Shohada's men and Yazid's will last till the resurrection day.

كل يوم عاشوراء وكل ارض كربلاء every day is Ashoura and every land is Karbala

Download or watch its clip in Wali-Asr website:

<http://www.valiasr-aj.com/sound/other/ale-shikh.wmv>

You can also watch it in youtube website:

<http://www.youtube.com/watch?v=v0Yoeg7k1s4>

Arabia's great Mufti, Sheikh Abdul-Aziz ale-Shikh answer to a viewer's question about Yazid and Imam Hussain (pbuh) uprising—in a live program in al-Majd Satellite channel:

The time for dealing with such questions is over. They were a group in the past; whatever they have done, wrong or right, were in their benefit and whatever you do will be regarded yours; thus you would not be responsible for what they did.

Oath of allegiance to Yazid was a legitimate allegiance which was taken from nation in the time of his father reign; people accepted and took the oath for him. But when Moavia died, Hassan and Hussain ibn Ali and Ibn Zobair abstained to pledge.

Hussain and Ibn Zubair's decision on abstention was wrong. Because allegiance with Yazid was legal and this allegiance was taken by his father Moavia witnessed by all people. However Allah is knowledgeable and wise in determining our fate hence those nations were departed by God's determination...

I swear you to God! I don't want you to quote these statements of me. These issues are related to the past. In history this event has been narrated in different ways. By any way, they are by-gones, so let it be by-gones...Yazid and Hussain both passed away more than a thousand years ago.

However in my idea Yazid ibn Muaviyah was righteous. Others advised Hussain not to leave Medina toward Iraq, they advised him to pledge allegiance; but he refused...and happened what god had determined ...

With all this, we plead God to forgive Hussain. God's decisions for us have secrets behind which we are not aware of...

Meanwhile, what is the use of saying all this? Whatever wrong Hussain had done, he did it to himself...

Ahl al-Sunnat and Jama'at believe that it is an obligation to obey the one who has the nation's oath of allegiance and their support. Others must follow him and listen to his orders. And any uprising and revolt against him is unlawful. So leaving Yazid and Husain's uprising was unlawful too...

We say: Hussain made a mistake in rising against Yazid and it was better for him if he didn't do this. It was better and more appropriate if he stayed in Medina with all other people. He was told many times that Iraq is not a follower and supporter of him, but he didn't listen nor paid attention...

The truth is that Iraq and Sham and Egypt and Hejaz and Yemen took the oath of allegiance to Yazid when his father was alive and they had accepted his leadership, so it was not right to rise up against him and invade his caliphate. This is all about it. We have nothing to say more and nor we believe more.

The Arabic text:

يا اختي هذه امور مضت و تاريخ مضي تلك امة قد خلت لها ما كسبت و لكم ما كسبتم و لا تسئلون عما كانوا يعملون
بيعة يزيد بن معاوية بيعه شرعية أخذها أبوه له في حياته فبايعه الناس و قبلوا بيعته و لما توفي امتنع الحسن و الحسين بن علي و ابن الزبير عن المبايعه

و امتناع الحسين وابن الزبير عن المبايعه كانوا بذلك رضي الله عنهما غير مصيبين . لأن بيعة يزيد بيعة شرعية و بيعة أخذت له في حياة أبه و أعطاهم نصب عينهم . ولكن الله حكيم عليم فيما قضي وقدر . تلك أمة مضت
والله إني ما أحب أن تكتب عنّي هذه المسألة . هذه المسائل مضي و التواريخ كلها تحكي القضية بأساليب مختلفة . فمن التواريخ من يقول : ... هذه المسائل مضت . مضي يزيد و مضي الحسين ولهم أكثر من ألف
و... سنة مضت
لكن اعتقد أن يزيد بن معاوية : بيعته، بيعة شرعية؛ و أن الحسين رضي الله عنه و أرضاه نصح أن لا يخرج الي العراق و لا يقبل من دعاه الي البيعة . حذره ابن عباس و ابن عمر والفرزدق . و كبير من الصحابة حذروه من الخروج الي العراق . أن الخروج لا يؤدي لمصلحة . لكن رضي الله و أرضاه ما قبل ... والله قدر ما قدر وقضي ما قضي و اذا نفذ القضاء ل
لكننا نترضي الحسين و نسئل العفو عن الجميع والله فيما قضي وقدر حكمة لا نعلمها
ما الفائدة من هذا المطلب؟ الحسين أخطأ ما أخطأ
اهل السنة والجماعة عقيدتهم وحب الانقياد لمن بويع وإن من بويع و اجتمعت الكلمة عليه وحب علي الجميع السمع و الطاعة له . وحرمة الخروج عليه . حرم الخروج للحسين رضي الله عنه و أرضاه
نقول: الحسين رضي الله عنه وأرضاه في خروجه كان الأمر خلافاً مع عقيدته و كان عدم الخروج أولي والبقاء هو الأولي والدخول فيما دخل الناس هو أولي . لكنه كره عما قيل إن العراق كله معك
أن العراق والشام و مصر والحجاز و يمن قد أعطو البيعة ليزيد بن معاوية في حياة أبيه وأصبح إماماً معترفاً به لا يجوز الخروج عليه ولا التعدي علي خليفته . هذا هو الأمر ولكن لا نقول بأشد
والحقيقة أن العراق والشام و مصر والحجاز و يمن قد أعطو البيعة ليزيد بن معاوية في حياة أبيه وأصبح إماماً معترفاً به لا يجوز الخروج عليه ولا التعدي علي خليفته . هذا هو الأمر ولكن لا نقول بأشد .

It is noteworthy to compare the statements of this Mufti (Abdol-Aziz ale-shikh) with the great Mufti of Syria (Ahmad Badraddin Hasoon) about Imam Hussain (Pbuh).

You can see some parts of his lecture titled as “reservation of truth of Ashoora..”(Why they hide Ashoora from us in all of these years? The only reason is that they fear from people to become Shi’a!!!) And its video in the link below:

<http://www.valiasr-aj.com/fa/page.php?bank=khabar&id=188>