

IN THE NAME OF ALLAH, THE COMPASSIONATE  
THE MERCIFUL

**IS IT POSSIBLE TO DEFEND YAZID'S  
PERSONALITY?**

SHIITE FAITHS BOARD

THE ELABORATION OF THE QUESTION

With respect to the statement of Ibn Kathir in the subsequent text can we say that; yazid has not intended to murder Imam Hossein and Ibn Zyad has committed such a thing in the aim of acquitting Yazid in this manner?

... إن يزيد فرح بقتل الحسين أول ما بلغه، ثم ندم على ذلك ... لما قتل ابن زياد الحسين ومن معه، بعث برؤوسهم إلى يزيد، فسر بقتله أولاً وحسنت بذلك منزلة ابن زياد عنده، ثم لم يلبث إلا قليلاً حتى ندم! فكان يقول: وما كان عليّ لو احتملت الأذى وأنزلته في داري، وحكمته فيما يريد، وإن كان عليّ في ذلك وكف ووهن في سلطاني، حفظاً لرسول الله صلى الله عليه وسلم، ورعاية لحقه وقرابته، ثم يقول: لعن الله ابن مرجانة، فإنه أخرجني واضطره، وقد كان سأله أن يخلي سبيله، أو يأتيني، أو يكون بثغر من ثغور المسلمين حتى يتوقاه الله، فلم يفعل، بل، أبى عليه وقتله، فبغضني بقتله إلى المسلمين، وزرع لي في قلوبهم العداوة، فأبغضني البر والفاجر بما استعظم الناس من قتلي حسيناً، مالي ولا ابن مرجانة، قبحه الله وغضب عليه.

At the first point Yazid has felt happiness and gladness as a result of the martyrdom of Imam Hossein and then he became sorrowful and regretful, namely he felt happy when he was the cutting heads of the martyrs and after that he was regretful and expressed his dissatisfaction and said that; if I were present there then I would not allow the son of Marjanah- Obayd Allah Ibn Zyad- to murder Hossein rather than due to the respect of his grandfather, the holy prophet of GOD I would pay homage to him even if he intended to endanger my rule. And then he said the curse of GOD be upon the son of Marjanah who excluded Hossein from Medina by force in spite of Hossein's request to be free or at least he could take him to me or he set him free to go to one of the Moslem cities and he was able to live there for the rest of his life but he did not do that and he put him under pressure until he was murdered and he brought about me disgrace and ill repute in the eyes of Moslems to turn them against me and sowed the seeds of hatred and enmity in their hearts and the good as well as wicked men express their own hostility toward me and GOD may turn his face into ugliness and the anger of GOD be upon him.

or if we consider the opinion of Ibn Taymyah pertaining to the Imam Hossein (peace be upon him) opposition to make allegiance to Yazid as the oppression, disobey and rebellion against the then caliph, if so the case would be conversely changed and the guilt and blame are upon Imam Hossein (peace be upon him) and we should regard the martyrdom of Imam Hossein (peace be upon him) as a God's gift and blessing for him.

Ibn Taymyah says pertaining to this issue that

فلما ذهب الحسين رضي الله عنه وأرسل ابن عمه عقيل إليهم، وتابعه طائفة. ثم لما قدم عبيد الله بن زياد الكوفة، قاموا مع ابن زياد، وقتل عقيل وغيرهما. فبلغ الحسين ذلك، فأراد الرجوع، فوافاه سرية عمر بن سعد، وطلبوا منه أن يستأسر لهم، فأبى، وطلب أن يردوه إلى يزيد بن عمه، حتى يضع يده في يده، أو يرجع من حيث جاء، أو يلحق ببعض الثغور، فامتنعوا من إجابته إلى ذلك، بغيا وظلما وعدوانا... ووقع القتل حتى أكرم الله الحسين ومن أكرمه من أهل بيته بالشهادة... وكان ذلك من تعمة الله على الحسين، وكرامته له.

Hossien moved to Kufeh while he has sent his cousin Moslem Ibn Aqil toward the people of Kufeh but Moslem Ibn Aqil and some of the others were killed as a result of Obayd Allah Ibn Zyad arrival at Kufeh and when this news received to Imam Hossein he intended to change his own mind and return but the Omar Saad army surrounded them and asked him to surrender himself but Hossein rejected their request and then he asked Hossien to move toward Yazid and put his hand into the hand of Yazid and declare his own allegiance or return and go to somewhere else or to one of the borders and keep distance from the caliphate but Hossein rejected all of these requests as a result of his oppression, hostility and rebellion... and he was murdered in order to be respectful by GOD and whoever was killed with him and in fact, his killing was a blessing and respect which have been granted to him by GOD.

-Ras Al-Hossein, Ibn Teimiye, p 200

## RESPONSE

In response to this question it would be worth-mentioning to take into consideration the personality of Yazid and some aspects of his life in six distinctive chapters and in a brief manner from the historical point of view in an attempt to make thoroughly clear his personality for the truth seekers and in that light the question and religious doubts pertaining to this discussion will be addressed.

The perspective of the discussion six chapters;

The first chapter; Who is Yazid?

The second chapter; Yazid Ibn Moavia's ethical-beliefs record

The third chapter; Yazid political record

The fourth chapter; the visage of Yazid from the views of holy Qur'an, Hadith (Narrations) and the curse and excommunication of Yazid

The fifth chapter; Imam Hossein (peace be upon him) from the viewpoints of the holy Qur'an and the narrations of the holy prophet of GOD

The sixth chapter; who is the murderer of Imam Hossein (peace be upon him)?

## THE FIRST CHAPTER

### WHO IS YAZID?

The ancestry of Yazid

The introduction and genealogy of Yazid is in this manner that; he is the son of Moavia Ibn Sakhar, Abu Sofyan Ibn Harb Ibn Omayah Ibn Abd Al-Shams.

His mother; Maysun the daughter of Bahdal Ibn Doljah Ibn Qanaah Ibn Oday Ibn Zohayr Ibn Harathah Ibn Janab

The date of birth; in the year 26 or 27 Hejrah was born

The day, month and year of death; he was died in 14 of the month Rabi Aval the year 64 Hejrah in one of Damascus villages called as Havarin

The training circumstance and environment of Yazid

As a result of his relationship with the ruling caliphate and the presence in the imperial court and the preparation of all things to live in pleasure, luxury and enjoyment paved the way for him to treat entirely apart from the Islamic tents and Quranic upbringing and he even dared to break the divine laws sanctuary, to drink wine, to gamble and commit all the wicked acts

### THE METHOD OF GAINING POWER OF YAZID

Yazid gained power through the appointment of the previous qaliph, that is his father Moavuah and with no contribution, consultation with people or even asking the public opinion

Now with this account as the Sunnites claim has Yazid indeed appointed as the qaliph as result of public opinion, consultation or even the satisfaction of the people or at least one or two of the companions?

The history will answer to this question;

He took the power through the expedience and interest of his own father since the power which was gained had to remain in the hands of Omayyah children

The writer of the book the history of Damascus says that

بويع له بالخلافة بعد أبيه بعهد منه

The crown prince and caliphate of Yazid has been appointed by Moaviad

-Tarikh Medina Damascus, Ibn Asaker, v 65, p 394

And he writes in quotation from Zobayr Ibn Bekar that

بايع له معاوية من بعده، وكان أول من جعل ولي عهد في صحته، وكان معاوية يقول: لولا هوانى في يزيد لأبصرت قصدي.

Moavia has attained the people allegiances pertaining to the succession and caliphate of Yazid in his own life and this was the first crown prince allegiance in Islam and Moavia said that if I was not interested in Yazid I would change my mind.

-Tarikh Medina Damascus, Ibn Asaker, v 65, p 395

They said that; the issue of the holy prophet of GOD's succession has been abandoned to people and with all pride they considered that as an Islamic democracy and the clear mark of Moslems precedence and priority over the Europeans in establishment of the rule of people and democracy. This question should be answered by those who are well-aware of this fact that how many years are there between the early age of Islam and the lifetime of the holy prophet of GOD and the time of Moavia and Yazid in which we witness the ignorance and rapid alternation of all things even the method of the selection of qaliph?

### THE RULING POLICY OF YAZID

The continuation of his father policy namely, through resorting of the force, murder, exile and intimidation

However, this issue is so evident that there is no need to present and historical proof but in the following sections numerous documents will be provided

## THE SECOND CHAPTER;

### THE ETHICAL AND RILIGIOUS RECORD OF YAZID IBN MOAVIAH

#### THE DEFERRENT VEWS PERTAINING TO INDICATE THE ETHICAL PRESTIGE OF YAZID

The just historians has fearlessly portrayed the wicked, impolite and bloodthirsty face of Yazid while some has dissatisfied with that and mage their own opposition to it and therefore there are to distinctive historical narrations in the introduction of Yazid

#### THE FIRST NARRATION

The first narrations introduces him as a drunk, wicked, tyrant man with no fear of committing any sin while he pay no attention to religious principles and willing to oppress to the people lives and property specifically the good and pious as well as the murderer of the good

#### THE SECOND NARRATION

Some have introduced him as a selected leader and the successor just like the other worthwhile successors of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) who people loved and honored him. And now which one of these two narrations is in accordance of the historical facts and proofs? The answer will be evident through the history different pages.

### SOME INSTANCES OF MORAL DECLINE OF YAZID

#### Drinking wine of Yazid

One of the forbidden and impure drinks in Islam religion is a liquid which is produced from boiling of grape water, date and some other things and as a result of drinking that liquid the state of lack of self control and unconsciousness of man occurs. Allah the almighty has banned this liquid in his holy book under the title of drinking wine.

*يَسْئَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا*

-Al-Baghare(2), Verse 219

يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

-Al-Maedeh (5), verse 90

Al-Maedeh (5), verse 91 - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَٰذَا أَنْتُمْ مُنْتَهُونَ

And the religious leaders have treated in sever and uncompromising manner with this impure liquid and those who have drunk or addicted to the alcoholic liquors and their statements are the best sign of their own stances which have been taken by them.

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has expressed his own hatred and disgust in a comprehensive statement through cursing all of those who participate in production of alcoholic liquors and wine from plantation phase to the last stages of distribution and consumption.

لعن الله الخمر وشاربها وساقبها وبلنعتها ومبتاعها وعاصرها ومعتصرها وحاملها والمحمولة إليه وأكل ثمنها  
-Sonan Abi Davood, v 3 p 324 H 3674, Al-Mostadrak Ala Sahihein, v 2 p 37, hadith 2235

And the true Moslems express their own hatred pertaining to those who addicted to the devil drinks and in the Moslem culture these men considers as the wicked, unbelievers and disobedient against the deity laws

But the character in question in this research is one of those who historians have taken into account all of his wicked deeds from the early age to the moment of his death and have said that he was entirely addicted to wine as an habitual drinker.

Drinking wine of Yazid from his early age

Ibn Kathir and the others have mentioned this narration that;

كان يزيد بن معاوية في حداثة صاحب شرب.

- Al-Badayat Al-Nahayat, v 8 p 228, Tarikh Medina Damascus, Ibn Asaker, v 65, p 403

Drinking wine of Yazid in medina and in the public

In his father caliphate age and in the journey of Hajj and after his return to the holy city of Medina and by the side of the holy mosque and house of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) he has made faces at the Islam Laws and did not even avoided from drinking wine in

the presence of the people and as soon as he found out that Ibn Abbass and Hossein Ibn Ali were going to enter his house ordered to pick up the wine from the tablecloth.

عمر بن شيبه قال : لما حج الناس في خلافة معاوية **جلس يزيد بالمدينة على شراب**، فاستأذن عليه ابن عباس والحسين بن علي، فأمر بشرابه فرقع.

- Tarikh Medina Damascus, Ibn Asaker, v 65, p 406

The addiction of Yazid to drinking wine was so evident and clear that he has not given up from doing this act even in the presence of some group of people who came to see him from near and distant cities and he rashly and thoughtlessly was drinking wine before the eyes of the people

The below document indicates that as if with the least attention every Moslem becomes astonished and surprised.

بعث (عثمان بن محمد بن أبي سفيان، والي مدينة ) إلى يزيد منها وقدأ فيهم عبد الله بن حنظلة الغسيل الأنصاري، وعبد الله بن أبي عمرو بن حفص بن المغيرة الحضرمي، والمنذر بن الزبير، ورجال كثير من أشرف أهل المدينة، فقدموا على يزيد، فأكرمهم وأحسن إليهم، وعظم جوائزهم، ثم انصرفوا راجعين إلى المدينة، إلا المنذر بن الزبير، فإنه سار إلى صاحبه عبيد الله بن زياد بالبصرة، وكان يزيد قد أجازة بمائة ألف نظير أصحابه من أولئك الوفد، ولما رجع وفد المدينة إليها، أظهروا شتم يزيد، وعيبه، وقالوا : **قدمنا من عند رجل ليس له دين ، يشرب الخمر، وتعرف عنده القينات بالمعازف.** وإنما نشهدكم أننا قد خلعناه، فتابعهم الناس على خلعه، وبايعوا عبد الله بن حنظلة الغسيل على الموت.

Some men as the representative of Medina people who were the nobles and aristocrats such as the son of the Ohhod martyr Abd Allah Ibn Hanzalah Qasil Al-Malaykah arrived at the city of Sham and went to see Yazid and he paid a great homage to them and granted them valuable gifts but in their return to Medina they slander and criticized Yazid and mentioned his disgraces and shortcomings in the public and they have said such as we have returned from a man who is not a faithful, drinks wine and musicians and dancers play music and dance before him and be witness we have discharged him from caliphate. Then the people of Medina accepted the disposal of Yazid from the caliphate and sworn allegiance to Abd Allah Ibn Hanzalah most heartily and willingly

- Al-Badayat Al-Nahayat, v 8 p 235, 236, Al-Kamel Ibn Athir, v 4 p 103, Tarikh Tabari, v 7 p 4

The interest and love of Yazid to wine was so much as he ordered to prepare him the best kind of it and Zahabi has quoted from Zyad Harethy that;

**سقاني يزيد شراباً ما ذقت مثله،** فقلت : يا أمير المؤمنين لم أسلس مثل هذا، قال : هذا رمان حلوان، بعسل اصبهان، بسكر الأهواز، بزبيب الطائف، بماء بردى.

Yazid caused me to drink a wine which I never drank any wine like it and I said to him I never drank such a wine and he replied that this wine was prepared from the Holvan pomegranate, Isfahan honey, Ahvaz Suger and raisins of Taef and Bardi

-Seir Alam Al-Nobala, v 4 p 37

The religious and jurisprudence order pertaining to wine drinker in Islam divisions

All of the Moslem sectors with reference to the explicit text of the holy Qur'an declared all of the alcoholic drinks as impure and forbidden as well as regard the wine drinker as the wicked man and consider those who claim it as pure and permissible as unbeliever

Mohye Al-Din Navavi says in the book Rozah Al-Talebyn in the chapter of religious punishment of wine drinker that

شرب الخمر من كبائر المحرمات...ويقسق شاربه، ويلزمه الحد، ومن استحلّه كفر...

Ibn Najdam Mesri has declared the wine drinker as the man who violated the justice and regards unbeliever those who consider wine as an permissible drink

-Roze Al-Talebin, v 7 p 374

يكفر مستحلها، و يسقوط الحدّ إلا ما هو سبب شربها.

Those who consider wine permissible is infidel and he has violated the justice if he drink wine

-Al-Bahr Al-Raegh, v 7 p 147

Is the son of Maviah (Yazid) worthy to be the successor to the holy great prophet of GOD after it has been proved that he was addicted to drink wine?

Do not his evil deeds and his lack of justice sufficient to condemn him?

Yazid is a prayer abandoner man, wine drinker and an adulterer man with his mother, sister and daughter

Abd Alllah the son of Hanzalah Qasil Al-Malykah after visiting Yazid has mentioned his own opinion in such a manner that

ياقوم! فوالله ما خرجنا على يزيد حتى خفنا أن نرمي بالحجارة من السماء، أنه رجل ينكح أمهات الأولاد، والبنات، والأخوات، ويشرب الخمر، ويدع الصلاة.

I did not left Yazid unless I was so afraid that perhaps stone will fall us from sky since he is a man who has paid no attention to the Islamic marriage laws as well as he drinks wine and never performs prayer.

-Al-Tabaghat Al-Kobra, Ibn Sad, v 5 p 66, Tarikh Medina Damascus, v 27 p 429, Al-Kamel, v 3 p 310, Tarikh Al-Kholafa, p 165

Yaid was a wine drinker, wicked, and homosexual man who plays with monkey



Jahez one of the Sunnite great figure says sentences the same as the above-mentioned statement that

ثم ولي يزيد بن معاوية يزيد الخمرور ويزيد القرد ويزيد اليهود الفاسق في بطنه المايون في فرجه... واما بنو أمية ففرقه ضلالة وبطشهم بطش جبرية يأخذون بالظنة ويقضون بالهوى ويقتلون على الغضب

Then Yazid Ibn Moavia became the Moslem qaliph the same wine drinker, Yazid who plays with monkey and leopard as well as he was a wicked man who addicted to homosexual relations ... and Bani Omayah was an astray sector who implemented a tyranny policy and as soon as they had a little doubt about someone they ordered to arrest that people and they commanded and judged through their own desires and interests and ordered to kill people when they were filled with anger

-Al-Bayan Al-Tabeen, Jahez (255), v 1 p 276

Yazid the wine drinker, wicked, careless, whoremonger man who played with monkey and dog

And Blazari has also mentioned in his book this case in this manner

قال الواقدي وغيره في روايتهم : لما قتل عبد الله بن الزبير أخاه عمرو بن الزبير خطب ال ناس فذكر يزيد بن معاوية فقال : يزيد الخمرور، ويزيد الفجور، ويزيد الفهور ويزيد القرد، ويزيد الكلاب، ويزيد النشوات، ويزيد الفلوات، ثم دعا الناس إلى اظهار خلعه وجهاده، وكتب على أهل المدينة بذلك

Vaqadi and some of the others have narrated that when Abd Allah Ibn Zobayr was murdered then his brother Amr Ibn Zobayr delivered a discourse for the people and he criticized Yazid in such a way that; Yazid is a wine drinker, wicked, whoremonger man who interests in playing with doges and monkeys in desert and field as well as careless man and then asked people to discharge him from the caliphate and issued the order of Jihadd (holy war) against Yazid for the people of Medina

-Ansab Al-Ashraf, Balazarin (279), v 2 p 191

Those who are present here inform the others who are absent that Yazid was a homosexual qaliph

Zahabi and some of the other Sunnite great figures have mentioned this case pertaining to Yazid that;

خطبهم عبد الملك بمكة لما حج، فحدث أبو عاصم، عن ابن جريج، عن أبيه قال : خطبنا عبد الملك بن مروان بمكة، ثم قال : أما بعد، فإنه كان من قبلي من الخلفاء يأكلون من هذا المال ويؤكلون، وإني والله لا أدوي أدواء هذه الأمة إلا بالسيف، ولست بالخليفة المستضعف يعني عثمان ولا الخليفة المداهن يعني معاوية ولا الخليفة المايون يعني يزيد وإنما نحتمل لكم ما لم يكن عقد راية . أو وثوب على منبر، هذا عمرو بن سعيد حقه حقه وقرابته قرابته، قال برأسه هكذا، فقلنا بسيفنا هكذا، ألا فلينبلغ الشاهد الغائب.

Abd Almalek in the days of Haj in Mecca has delivered a discourse for the people and said to them that; and then O people, those who have become

qaliphs before me took the other people property personally and granted that property to the other men and I swear to GOD I am not going to cure the illnesses and problems of this nation except by means of the sword. Since I am not as the same as Ottoman who was a weak and poor qaliph nor alike Maviah who was an easy going and negligent qaliph or similar to the homosexual qaliph like Yazid and you will be respectful and I will going to tolerate you as long as my caliphate, pulpit and throne and kingship are not in danger and we have done this to Amr Ibn Saeed in spite of his close relationship and respect in our views and we decapitated him with our own sword and those who are present tell this case to those who are absent

-Tarih Al-Islam, Zahabi, v 5 p 325, Tarih Medina Damascus, v 37 p 135, Al-Bayan va Al-Tabeen, Jahez (255), v 1 p 334

Yazid was a Nasebi

Zahabi has considered Yazid as a Nasebi that means the enemy of Ahl Albayt (peace be upon them) and has said pertaining to him that

وكان ناصبياً فظاً غليظاً جلفاً يتناول المسكر ويفعل المنكر

Yazid was a Nasebi, bad tempered, rude and indecent man who drunk wine and committed sins

- Seir Alam Al-Nobala, v 4 p 37

Yazid was carless and prayer ignorant

Performing the prayer is the symbol of monotheism and faith in GOD in the religious culture which without that monotheism and divine beliefs make no sense but in fact this view is accurate in some respects since obedience will be indicate in the form of one of its manifestations and praying is the most magnificent symbol of obedience and servitude before GOD therefore in the eye of the Moslem community those who pay no attention to this religious obligation would not be considered as Moslem and believer.

The person who has mentioned in our discussion not only he was carless about drinking wine but also he took no account of any other religious laws and obligations and sometimes he performed his prayer and in other cases he has not performed that and in other account he pay less if no attention to prayer.

وقد كان يزيد... فيه أيضاً إقبال على الشهوات، وترك بعض الصلاة في بعض الأوقات.

- Al-Badayat Al-Nahayat, v 8 p 252

He was a person unable to overcome and control his own lusts and low desires he was so enthusiastic and interested in these kind of lustful circles and he abandoned one of the most significant divine duties and obligations namely prayer and he was entirely careless about it as the holy prophet of GOD has stated pertaining to this case that;

سَلِّمُوا عَلَى الْيَهُودِ وَالنَّصَارَى وَلَا تَسَلِّمُوا عَلَى يَهُودِ أُمَّتِي، قِيلَ: وَمَنْ يَهُودِ أُمَّتِكَ قَالَ: تَارَكَ الصَّلَاةَ.

Say hello to Jews and Christians and do not say hello to my nation Jews and Christians. It has been asked who is your nation's Jews? He stated that; those who abandoned the prayer

-Kashf Al-Khafa, v 1 p 455, no 1484

The absolute recklessness of Yazid as the qaliph of the holy prophet of GOD

The recklessness and sensuality of this yazid as the young qaliph caused the people of Medina to rebel against him, the city in which the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) spent his important and critical ten years of prophecy and determined and completed the religious tenets and laws in that city. And in the proper circumstance we are going to refer to that event and its reasons. The group of people who went to the Moslem capital after their own meeting with qaliph and in spite of numerous valuable gifts granted to them started to censure Yazid and Monzar Ibn Zobayr who received 100 thousand drachma as a gift said to the people of Medina that;

إِنَّ يَزِيدَ وَاللَّهِ لَقَدْ أَجَازَنِي بِمَانَةِ أَلْفِ دِرْهَمٍ وَإِنَّهُ لَا يَمْنَعُنِي مَا صَنَعَ إِلَيَّ أَنْ أَخْبِرَكُمْ خَبْرَهُ وَأُصَدِّقَكُمْ عَنْهُ، وَاللَّهِ إِنَّهُ لِيَشْرَبُ الْخَمْرَ، وَأَنَّهُ لَ يَسْكُرُ حَتَّى يَدْعُ الصَّلَاةَ. وَعَابَهُ بِمَثَلِ مَا عَابَهُ بِهِ أَصْحَابُهُ الَّذِينَ كَانُوا مَعَهُ وَأَشَدَّ.

However Yazid granted me 100 thousand drachma as a gift but this is not stop me not to tell the truths I swear to GOD he drinks wine and he remains in the state of unconsciousness until he does not perform his own prayers then the others begun to talk about the evil acts of Yazid and his condemnation in a more sever manner just as he did.

-Tarikh Tabari, v 4 p 369, Tarikh Ibn Athir , v 4 p 40, 41, Tarikh Ibn Kathir, v 8 p 216, Al-Aghd Al-Farid, v 4 p 388

One of the other men said that;

قال عبد الله بن أبي عمرو بن حفص بن المغيرة المخزومي... إني لأقول هذا وقد وصلني وأحسن جانزتي، ولكنَّ **عَدُوَّ اللَّهِ سَكْرَانٌ خَمِيرٌ**.

The precious gifts of Yazid do not stop us to conceal the whole truths I saw him as the enemy of GOD who is permanently is in the state of unconsciousness and drinking wine

-Al-Aghani, v 1 p 34

Now with respect to the moral corruptions have been mentioned pertaining to Yazid is such a person really worthy and competent to take the position of qaliph and the successor to the holy prophet of GOD? Some of his followers and lovers are making huge efforts to purify him from such accusations and blames and to reject the historical truths in different ways or at least call into question these facts

But in spite of the attempts of some prejudiced and simple-minded group and their unscientific justifications they are not able to purify the impure and filthy visage of Yazid

The visage of Yazid in the narrations

The Sunnite cursing narration of Yazid

In addition to what has been mentioned to describe yazid's personality there are various narrations pertaining the condemnation of Yazid in the Sunnite books and in this brief chapter we are going to refer to some of them.

1- روى الحاكم عن عائشة قولها صلى الله عليه وآله : سئة لعنتهم، لعنهم الله وكلّ نبيّ مجاب : الزائد في كتاب الله، والمكذّب بقدر الله تعالى، والمتسلط بالجبوت فيعزّ من أدلّ الله ويذلّ من أعزّ الله، والمستحلّ لحرم الله، والمستحلّ من عترتي ما حرم الله، والتارك لسنتي .

Six groups have been cursed by GOD as well as the cursing of the holy prophet of GOD and every other GOD's apostles.

1, those who add something to the holy book of GOD

2, those who deny the divine predestinations

3, those who dominate over the people forcefully and violently and to respect those who have become humble and abject by GOD and make humble those who have been held dear by GOD

4, those who declare the divine permissible order as religiously unlawful

5, those who declare something has been made religiously unlawful by GOD as permissible case pertaining to my progeny

6, those who abandon my tradition

-Al-Mostadrak Ala Sahihein, v 2 p 572 hadith 3941, Majma Al-Zavaed, v 1 p 176, Fazael Al-Khamsat, v 3 p 349, 350

Mannavi the writer of the book Faz Al-Qadir says that; the meaning of the sentence ‘ to declare something has been made religiously prohibited by GOD as permissible case pertaining to my household’ is that if someone regard those

unlawful acts as permissible pertaining to my household such as; to bother them or to disgrace them then he is unbeliever unless a sinful and a wrongdoer

And to exclude those who bother the household of the holy prophet of GOD in the cursing category is the clear mark of the great significance of the holy prophet household's rights and their eminent standings and with this respect they have been included beside GOD and His holy prophet

-Feiz Al-ghadir, v 4 p 96

Thus, there is no doubt for any fair and just man that those individuals like Yazid and the forces under his own command have regarded something as a permissible case which has been banned by GOD and namely to shed the blood of Imam Hossein (peace be upon him)

Thus the order of their infidelity is an accurate one or at least we should regard them as the wicked men and thereby their cursing is permissible in any case

2 - روى أحمد ومسلم عن رسول الله صلى الله عليه وآله : من أخاف أهل المدينة أخافه الله عز وجل، وعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً.

Those who frightens the people of Medina then GOD will frightens him as well and the curse of GOD and His angels and all of men are upon him and he will not be survived and nothing will not be accepted from him to stop him from the punishment of the day of judgment.

-Mosnad Ahmad, v 4 p 55, 56, Sahih Moslem, v 4 p 114, 115, Majma Al-Zavaed, v 3 p 309

If anyone who send military forces on an expedition to fight with the people of Medina, the city of the holy prophet of GOD will not be the real evidence of this statement of the holy prophet of GOD?

O yes, the history of Medina has not forgotten the military expedition of Yazid, the massacre of the companions of the holy prophet of GOD and also the other Moslems of this city as well as the violation of the chastity of the people. (later we are going to mention the crimes of Yazid in the city of Medina in full detail.)

3 - وقال الحافظ أبو يعلى: حدثنا الحكم بن موسى، ثنا يحيى بن حمزة، عن هشام بن الغاز، عن مكحول، عن أبي عبيدة: أن رسول الله صلى الله عليه وسلم قال: «لا يزال أمر أمّتي قائماً بالقسط حتى يتلّمه رجل من بني أمية يقال له يزيد. وقد رواه ابن عساكر من طريق صدقة بن عبد الله الدمشقي عن هشام بن الغاز، عن مكحول، عن أبي ثعلبة الخشني، عن أبي عبيدة. عن رسول الله صلى الله عليه وسلم قال: «لا يزال أمر هذه الأمة قائماً بالقسط حتى يكون أول من يتلّمه رجل من بني أمية يقال له يزيد.»

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; the first man who will bring about a gap among my nation is from Bani Omayyah.

-Al-Asma va Al-Kani, Dulabi, v 1 p 163

حسنة الألباني وصححه العزيزي الشافعي كما في صحيح الجامع الصغير

Both Albani and Azizi Shafei have regarded this narration as an accurate saying

-Sahih Al-Jame Al-Saghir, v 1 p 504, hadith 2582, Al-Seraj Al-Monir, v 2 p 90

4, Ibn Kathir after referral to the sensuality and his ignorance pertaining to performing the prayer has mentioned the narration of the holy prophet of GOD and says that; وقد قال الامام احمد: حدثنا أبو عبد الرحمن، ثنا حيوة، حدثني بشير بن أبي عمرو الخولاني: أن الوليد بن قيس حدثه أنه سمع أبا سعيد الخدري يقول: سمعت رسول الله صلى الله عليه وسلم يقول: «يكون خلفاً من بعد ستين سنة أضاعوا الصلاة واتبعوا الشهوات فسوف يلقون غياً، ثم يكون خلف يقرأون القرآن لا يجاوز تراقيهم، ويقرأ القرآن ثلاثة مؤمن ومنافق وفاجر».

After the 60 years of Hejrah, those will take the power who will not pay any attention to prayer and follow their own desires and soon they will be punished for their own evil deed after that a group come who only recite the holy book and this is not go beyond their voices and 3 groups of people will read the holy Qur'an; the real believer, the hypocrite and the wicked

- Al-Badayat Al-Nahayat, v 8 p 252, 253

5 - وقال الحافظ أبو يعلى: حدثنا زهير بن حرب، ثنا الفضل بن دكين، ثنا كامل أبو العلاء: سمعت أبا صالح سمعت أبا هريرة يقول: قال رسول الله صلى الله عليه وسلم: «تعودوا بالله من سنة سبعين، ومن امارة الصبيان».

Take refuge and shelter to GOD from the events and disasters of the year 70 Hejrah and from the ruling and kingship of the children

- Al-Badayat Al-Nahayat, v 8 p 252, 253

6 - وقال أبو يعلى: حدثنا عثمان بن أبي شيبة، ثنا معاوية بن هشام، عن سفيان، عن عوف، عن خالد بن أبي المهاجر، عن أبي العالية. قال: كنا مع أبي ذر بالشام فقال أبو ذر: سمعت رسول الله صلى الله عليه وسلم يقول: «أول من يغير سنتي رجل من بني أمية».

I was with Abu Zar in Sham then Abu Zar said that; I heard from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) who stated that; the first man who will alter my tradition is from Bani Omyah

- Al-Badayat Al-Nahayat, v 8 p 252, 253

أورده الألباني في

قائلا: ولعل المراد بالحديث تغيير نظام اختيار الخليفة وجعله وراثية.

-Ahadith Al-Sahihat: v 4 p 329

-Al-Ahadith Al-Sahihat : v 4 p 329

Albani has mentioned this narration in the book Al-Ahadith Al-Sahihah, v 4, p 329 and says in this manner that; perhaps the real intent of this narration is the alternation of the selection of qaliph and become hereditary.

Some of the Sunnite great figures who were among the companions of the holy prophet of GOD as well as admitted by them they wished and requested from GOD not to be alive during the disastrous events of the year 60 Hejrah after

they heard the news from the tongue of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

Please take into account the below narrations

The kingdom and government of children

1 - وأخرج البيهقي عن أبي هريرة قال: اللهم لا تدركني سنة الستين، ويحكم! تمسكوا بصدغي معاوية، اللهم لا تدركني أمانة الصبيان.  
Bayhaqi has narrated from Ibn Horrayrah that he said; O GOD, do not leave me alive in the age of 60 Hejrah. Woe is to you people. They have resorted to the son of Moavia O GOD, do not leave me alive to see the kingdom of children

-Al-Dalael, Beihaghi, v 6 p 466,

2 - الحافظ أبو بكر بن مالك: حدثنا عبد الله بن أحمد بن حنبل: حدثني أبو بكر ليث بن خالد البجلي، ثنا عبد المؤمن بن عبد الله السدوسي، قال: سمعت أبو يزيد المدني يقول: قام أبو هريرة على منبر رسول الله صلى الله عليه وسلم دون مقام رسول الله صلى الله عليه وسلم بعثته، فقال: ويل للعرب من شرّ قد أقترب، ويل لهم من أمانة الصبيان، يحكمون فيهم بالهوى ويقتلون بالغضب.

Woe is to all Arabs from the disaster which is so close to them, woe is to them from the children and adolescents who will rule and dominate over you through their own low desires, murder people with anger and bad temper

-Al-Badayat Al-Nahayat, Ibn Kathir, v 8 p 120

And the second qaliph has predicted as the Sunnite great figures quoted that the termination of Arabs will occur as a result of the incapability of those who rule over Arab nation

3 - قال الحارث بن مسكين، عن سفيان، عن شبيب، عن عرقدة بن المستظل، قال: سمعت عمر بن الخطاب يقول: قد علمت وربّ الكعبة متى تهلك العرب، إذا ساسهم من لم يدرك الجاهلية ولم يكن له قدم في الإسلام.

I heard from Omar Ibn Khattab that he said; I swear to the lord of Kabah that I knew when Arabs will be destroyed in the time of those who have not lived in the previous years of Islam as well as they have not spent some times in the age of Islam dominate over the nation

-Al-Badayat Al-Nahayat, Ibn Kathir, v 8 p 254

## A POOR EXCUSE

The narrations which have been presented are few instances of sayings quoted in the historical books and Sunnite narrative texts pertaining to the condemnation of Yazid and Ibn Asaker is the one who compiled most of these narrations and there is no doubt about their accuracy and validity until the age of Ibn Taymyah and Ibn Kathir

But suddenly some individuals bear the brunt of the responsibility of Yazid defense and make efforts to find a solution and to regard these narrations as unimportant issue is the only choice for them

Thus Ibn Kathir says that;

وقد أورد ابن عساکر أحاديث في ذم يزيد بن معاوية كلها موضوعة لا يصح شي منها .

-Al-Badayat Al-Nahayat, v 8 p 254

Regardless of this fact that as we have mentioned in the previous discussions that some of the Sunnite scholars not only censured yazid for the ignorance and abandon of performing prayers, his addiction to drinking wine and his happiness pertaining to the Karbala event and the martyrdom of Imam Hossein (peace be upon him) and the massacre of Medina people but also say that he deserves to be cursed and we are going to mention these discussions in full detail later. GOD willing

## THE THIRD CHAPTER

### YAZID POLICY RECORD

#### THE OMINOUS YEARS IN THE AGE OF ISLAM DOMINATION

The historian Yaqubi says that; «وكان سعيد بن المسيب يسمي سني يزيد بن معاوية بالشؤم»:

Saeed Ibn Mosayeb has called the age of the Yazid caliphate as the bad omen years since during his caliphate and rule which did not take more than 3 years three bloody and painful events happened it means that in every year of his caliphate an event has occurred.

These events are;

1, the martyrdom of Imam Hossein (peace be upon him)

«في السنة الأولى قتل الحسين بن علي وأهل بيت رسول الله صلى الله عليه وآله»

In the first year Hossein Ibn Ali and the household of the holy prophet of GOD were martyred.

2, to dishonor the shrine of the holy prophet of GOD and massacre of Medina people (Harrah event)

«والثانية: استبيح حرم رسول الله صلى الله عليه وآله وانتهكت حرمة المدينة»



He declared permissible the shrine of the holy prophet of GOD and the city Medina for his on forces in the second year

3, to set on fire Kaaba (the temple of Mecca) and to dishonor and the brutal massacre of the people of Mecca

«والتالفة: سفكت الدماء في حرم الله وحرقت الكعبة».

He set on fire Kaaba and shed the blood in the divine temole of Mecca in the third year

-Tarikh Yaghubi, v 2 p 253

Every impartial and fair researcher and historian is not able to ignore willingly as he reads this chapter of history and witnesses such a painful disastrous events and he will say that; whoever commit such a dreadful crimes as if he was not a Moslem and the two holy shrines (Mecca and Medina) devoid of any honor and respect in his view.

After this brief referral to these events we are going to further explain these cases until this hidden truth will be better and further unveiled and the public opinions and thoughts start to address these historical events and disgusting faces and individuals in an illustrative manner.

## 1, THR MARTYRDOM OF IMAM HOSSEIN (PEACE BE UOPN HIM)

«في السنة الأولى قتل الحسين بن علي وأهل بيت رسول الله صلى الله عليه و آله» The first event in the ominous caliphate and kingship of Yazid was the event of the martyrdom of Imam Hossein (peace be upon him) which was one of the most sorrowful historical events and disasters and perhaps we can say and regard it as a unique and less unprecedented event of its kind, since it can be discriminated from the other historical bloody events due to its unique features and aspects such as the presence of Imam Hossein Ibn Ali (peace be upon them) and His Holiness family and children and how they were martyred and captured.

What has been further taken into account in this text is identification of those who participated and committed such a historical oppression and injustice as well as those who played role, ordered and undertook such a huge disastrous event

Has the then qaliph, Yazid Ibn Moavia played the prime and main role in this murder and massacre or the commanders and soldiers who have committed such a crime.

In order to find the answer there is no better proof than the history itself thus with referral to history and the quotation of the two groups of Shiite as well as Sunnite writes we are able to be acquainted with their views.

#### What do Sunnites say?

The event of the martyrdom of Imam Hossein (peace be upon him) from its last moments and the spread of its news caused the hearts of Moslems to become painful. And both Shiite and Sunnite have condemned this action as well as cursed those who committed such a bloody crime.

But over the time some have decided to defend the disgrace of Yazid and attempt to find a solution in order to purify his impure visage from the filth of the most significant crime and the most disgraceful historical disaster and they did their own best efforts and went as far as to insult and take the rough edge of their own tongue pertaining to the holy being of the dear and honored child of the holy prophet of GOD and conversely directed their censures toward His Holiness and explicitly wrote that; Yazid has not ordered to murder Hossein Ibn Ali and he was not satisfied of His Holiness' murder and martyrdom

In this point, all of the Sunnites are not my intended audience since most of them have the same voice as the followers of the Ahl Al-Bayt and consider the bitter Ashoora event as the death blow which has been dealt to the Moslem nation and those who have committed such a crime as unbelievers and the enemies of Ahl Al-Bayt (peace be upon them) rather than in this text our main addressee will be those who revive the thoughts and opinions of Ibn Taymyah and Ibn Kathir and those who follow them have established groups under the title of the group to defend Yazid with utmost impudence and began to publish the educational book under the title of 'the truths about the commander of the faithful, Yazid'' for their schools and they mention such a title for him like Imam, the commander of the faithful, religious jurist and a just man.

But the history itself unveils the truths an if so then the advocates and followers of Yazid have no choice except to admit the truth

Ibn Taymyah and Ibn Kathir are in the front line of defending Yazid

Ibn Kathir (died in 774 Hejrah) after Ibn Taymyah (died in 728 Hejrah) stepped forward in order to turn into an enemy and struggle against Ahl Al-Bayt (peace be upon them) and their followers and played a crucial role in rejection, distortion and weakening the Shiite tenets and faiths and the all-out defense from the prime opponents of Ahl Al-Bayt of the holy prophet of GOD and wrote whatever they like in order to defend Yazid's actions and deed and he says that;

الناس في يزيد بن معاوية أقسام: فمنهم من يحبه ويتولاه، وهم طائفة من أهل الشام من النواصب، واما الروافض فيشنعون عليه ويفترون عليه أشياء كثيرة ليست فيه ويتهمه كثير منهم بالزندقة، ولم يكن كذلك، وطائفة أخرى لا يحبونه ولا يسبونونه لما يعلمون من أنه لم يكن زنديقاً كما تقول الرافضة، ولما وقع في زمانه من الحوادث الفظيعة، والأمور المستنكرة الشنيعة، فمن أنكرها قتل الحسين بن علي بكر بلاء، ولكن لم يكن ذلك من علم منه، ولعله لم يرض به ولم يسوّه، وذلك من الأمور المنكرة جداً.

Pertaining to Yazid there are different groups of people; one group is the people of Sham who are from Navaseb and they follow and love him and the other group has presented various accusations against him and accused him as an unbeliever and Zنديق (astray), these are Ravafez (Shiites) while this is not true at all. And there is another group who does not like him as well as does not curse or insult him since they know he was not an unbeliever or Zنديق as Shiites have mentioned, rather than as a result of the most painful and disgrace actions have been occurred during his caliphate and the most indecent of these actions was the killing of Hossein Ibn Ali in Karbala while he was not aware of such an event and even he was not pleased with that because this event was one of the most indecent and disgrace actions

- Al-Badayat Al-Nahayat, Ibn Kathir, v 6 p 256

And in other quotation he also says that;

وقد أورد ابن عساکر أحاديث في ذم يزيد بن معاوية كلها موضوعة لا يصح شيء منها ... قلت: يزيد بن معاوية أكثر ما نقم عليه في عمله شرب الخمر، وإتيان بعض الفواحش، فاما قتل الحسين فإنه كما قال جده أبو سفيان يوم أحد لم يأمر بذلك ولم يسوّه . وقيل: إن يزيد فرح بقتل الحسين أول ما بلغه، ثم ندم على ذلك . فقال أبو عبيدة معمر بن المثنى: إن يونس بن حبيب الجرمي حدثه قال: لما قتل ابن زياد الحسين ومن معه، بعث برؤوسهم إلى يزيد، فسرى بقتله أولاً وحسنت بذلك منزلة ابن زياد عنده، ثم لم يلبث إلا قليلاً حتى ندم! فكان يقول: وما كان عليّ لو احتملت الأذى وأنزلته في داري، وحكمته فيما يريد، وإن كان عليّ في ذلك وكف ووهن في سلطاني، حفظاً لرسول الله صلى الله عليه وسلم، ورعاية لحقه وقرابته، ثم يقول: لعن الله ابن مرجانة، فإنه أخرجه واضطّره، وقد كان سأله أن يخلي سبيله، أو يأتيني، أو يكون بثغر من ثغور المسلمين حتى يتوفاه الله، فلم يفعل، بل، أبى عليه وقتله، فبغضني بقتله إلى المسلمين، وزرع لي في قلوبهم العداوة، فأبغضني البر والفاجر بما استعظم الناس من قتلي حسيناً، مالي ولا ابن مرجانة، قبحه الله وغضب عليه.

Ibn Asaker has mentioned numerous narrations pertaining to the condemnation of Yazid and all of them are poor and weak but I say that the most condemnation were due to his drinking wine and committing some wicked deed by Yazid but he was not be responsible for the killing of Hossein since after the killing of Hossein he said the same statement as his grandfather Abu Sofyan has

said in the Ohhad day and he has not ordered to kill him nor he was responsible for that event.

It has been said that; at the beginning he became happy when he saw the heads of the martyrs but after that he became regretful and expressed his own dissatisfaction and said that; if I were present there I would stop the son of Marjana, Obayd Allah Ibn Ziyad to kill Hossein and I would treat him in an honorable manner due to the respect of his grandfather, the holy prophet of GOD even he has threatened my caliphate. Then he said that;

GOD may curse the son of Marjana who caused to exclude Hossein from Medina while Hossein has said to him to leave him free or at least he could take him to me or he must sent Hossein to one of the Moslem cities and he was able to remain there for the rest of the life but he did not do that and he put him under pressure until to murder him and he made me disgrace in the eyes of Moslems until they treat me in a hostile way and he planted the seeds of hatred and grudge in their hearts and caused both good and bad men to turn into an enemy, GOD makes his face disgraceful and curse and anger of GOD be upon him.

- Al-Badayat Al-Nahayat, v 8 p 254, 255

Two worth-mentioning points

You have considered the statement and the narration of Ibn Kathir, does any fair individual accept such a remark?

The main aspects of this quotation are in full contradiction to each other and they cannot be considered together.

- 1, the happiness and satisfaction of Yazid when he saw the heads of the martyrs
- 2, his regret and sorrow from the event of Imam Hossein martyrdom (peace be upon him)

Then the reader of this part of history in a state of confusion and surprise asks that;

Is it possible to make peace between these two dissimilar stances?

The man who becomes happy and expresses his satisfaction pertaining to the bloody event alike the martyrdom of Imam Hossein (peace be upon him) and his companions and how can he be regretful at the same time and his sorrow

was really due to the fear of GOD and His holy prophet or as a result of the fear of disgrace and the people lack of trust in government and devoid of faith in his caliphate and his followers.

And this is another question that; was this regret and sorrow fruitful for him or not?

Surprisingly, the most skillful justifier of the Bani Omayyah crimes that is Ibn Kathir, who has considered the honorable return of the captured caravan as the clear reason of innocence of Yazid himself and strives to introduce him not guilty and innocent man in this event.

The condemnation of Yazid's action by some of the Sunnite scholars

Fortunately, in spite of the statements of Ibn Kathir and Ibn Taymyah in justification of Yazid's crimes, not only some of the Sunnite fair scholars have censured Yazid's crimes and evil deed but also, regarded his happiness and satisfaction of the martyrdom of Imam Hossein (peace be upon him) as the cause of his curse and damnation.

Taftazani says in the description of Al-Aqaed Al-Nasafiyah that;

والحق أن رضا **يزيد** بقتل الحسين، واستبشاره بذلك، وإهانتة أهل بيت الرسول مما تواتر معناه، **لعنة الله عليه**، وعلى أنصاره وأعوانه.

The truth is that, the satisfaction and happiness of Yazid pertaining to the murder and martyrdom of Imam Hossein (peace be upon him) after he heard the news and his disgrace toward the holy prophet of GOD's Ahl Al-Bayt have been subsequently quoted in the narrations and its news is very well-known, the curse of GOD be upon him and his companions.

-Torathena Magazine, Ale Al-Beit Institute, v 50, p 220, Quoted From Sharh Al-Aghaed Al-Nasfiye, p 181

Yafei writes that;

واما حكم من قتل الحسين، أو أمر بقتله، ممن استحل ذلك فهو كافر.

One of those who will be considered as unbeliever is whoever ordered or instructed to murder Imam Hossein (peace be upon him)

-Shazarat Min Zahab, Ibn Emad Hanbali, v 1 p 68

Zahabi writes that;

كان (يزيد) ناصبياً فظلاً غليظاً، يتناول المسكر ويفعل المنكر، افتتح دولته بقتل الحسين، وختمها بوقعة الحرة.

Yazid was Nasebi (the enemy of Imam Ali and Ahl Al-Bayt, peace be upon them) and a cruel and bad tempered man who drank wine and committed evil

deed and he initiated his government with the martyrdom of Imam Hossein and terminated it with the bloody event of Harrah (the massacre of Medina people)

-Shazarat Min Zahab, Ibn Emad Hanbali, v 1 p 68

Alusi writes in his description pertaining to the statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that; the intent of His Holiness of this sentence was Yazid and his caliphate.

«أعوذ بالله سبحانه من رأس الستين وإمارة الصبيان»، يشير إلى خلافة يزيد الطريد لعنه الله تعالى على رغم أنف أوليائه لأنها كانت سنة ستين من الهجرة،

This statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny); I take refuge to Allah the almighty from the beginning of the year 60 Hejrah and the kingship of the children, and this sentence refers to caliphate of Yazid the dismissed man and in spite of the interest of his followers the curse of GOD be upon him since he was qaliph in the beginning of the year 60 Hejrah

-Tafsir Alusi, v 6 p 192

And in the other case Alusi the Sunnite great commentators says pertaining to Yazid that;

وعلى هذا القول لا توقف في لعن يزيد لكثرة أوصافه الخبيثة وارتكابه الكبائر في جميع أيام تكليفه ويكفي ما فعله أيام استيلائه بأهل المدينة ومكة فقد روى الطبراني بسند حسن « اللهم من ظلم أهل المدينة وأخافهم فأخفه و عليه لعنة الله والملائكة والناس أجمعين لا يقبل منه صرف ولا عدل...» وقد جزم بكفره وصرح بلعنه جماعة من العلماء منهم الحافظ ناصر السنة ابن الجوزي وسبقه القاضي أبو يعلى، وقال العلامة التفتازاني: لا نتوقف في شأنه بل في إيمانه لعنة الله تعالى عليه وعلى أنصاره وأعوانه، وممن صرح بلعنه الجلال السيوطي عليه الرحمة وفي تاريخ ابن الوردي.... وهذا كفر صريح فإذا صح عنه فقد كفر به ومثله تمثله بقول عبد الله بن الزبير قبل إسلامه : ليت أشياخي الأبيات، وأنا أقول: الذي يغلب على ظني أن الخبيث لم يكن مصدقاً برسالة النبي صلى الله عليه وسلم وأن مجموع ما فعل مع أهل حرم الله تعالى وأهل حرم نبيه عليه الصلاة والسلام وعترته الطيبين الظاهرين في الحياة وبعد الممات وما صدر منه من المخازي ليس بأضعف دلالة على عدم تصديقه من إلقاء ورقة من المصحف الشريف في قدر؛ ولا أظن أن أمره كان خافياً على أجلة المسلمين، ... ولو سلم أن الخبيث كان مسلماً فهو مسلم جمع من الكبائر ما لا يحيط به نطاق البيان، و أنا أذهب إلى جواز لعن مثله على التعيين ولو لم يتصور أن يكون له مثل من الفاسقين، والظاهر أنه لم يتب، واحتمال توبته أضعف من إيمانه، ويلحق به ابن زياد . وابن سعد . وجماعة قلعة الله عز وجل عليهم أجمعين، وعلى أنصارهم وأعوانهم وشيعتهم ومن مال إليهم إلى يوم الدين ما دعت عين علي أبي عبد الله الحسين، ... ولا يخالف أحد في جواز اللعن بهذه الألفاظ ونحوها سوى ابن العربي المار ذكره وموافقيه فإنهم على ظاهر ما نقل عنهم لا يجوزون لعن من رضي بقتل الحسن بين رضي الله تعالى عنه، وذلك لعمرى هو الضلال البعيد الذي يكاد يزيد على ضلال يزيد.

Thus with respect to this narration and due to his various evil deed and as well as the mortal sins which have been committed by him during his caliphate specifically what he did during his kingship and domination pertaining to the people of Medina and Mecca then there is no doubt to curse and damn him. Tabarani has quoted via a sound narration that; O ,My Lord frighten whoever frightened the people of Medina and committed injustice to them and sent down upon him Your own curse and the whole angels and all of Your own people, a curse which no defender or barrier can stop that. And some of the scholars such as Hafez Naser Al-Sanah IBN Jozi and prior to him the judge Abu Yoali have certainly concluded his infidelity and his damnation and Allamah taftazani says

regarding this case that; Yazid deed and beliefs are so evident to us and there is no doubt about that the curse of GOD be upon him and his followers and companions. And Jalal Al-Din Souti is one of those who emphasizes on the damnation of Yazid and it has been said in the history of Ibn Varedi that;

- Tafsir Alusi, v 26 p 74

And this will be regarded as an explicit infidelity of Yazid and if this is true then in fact he is an unbeliever. And this is the same as the poem of Abd Allah Ibn Zobari which has been said prior to Islam and Yazid repeated that;

In my opinion and belief what I perceive most is that Yazid was a wicked man who has never believed in the prophecy of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and whatever committed by him pertaining to the people of the holy mosque of GOD in Mecca as well as the people of the holy prophet (peace and bless of GOD be upon him and his progeny) of GOD's mosque in Medina and His Holiness' holy household in his life and after his death and every sins and evil deed have done by him are not less than throwing a page of the holy book, the holy Qur'an into impurity and I do not think that what yazid has done are not hidden from any Moslem and we suppose that if we accept the wicked Yazid was a Moslem then he was a Moslem who has committed infinite numbers of mortal sins which are beyond our discussion and as a result in my opinion he indeed deserves to be cursed and I am not sure that anyone else can be found as the same as Yazid's evil deed and apparently he has not repented until the end of his own life and the possibility of his own repentance is less than likelihood of his faiths and in this respect Ibn Zyad, Ibn Saad and some of the others have contributed to the acts of Yazid thus the curse of Allah the almighty be upon all of them and their followers, companions and helpers and whoever interested in them and this damnation is upon them until the day of judgment and whenever any eye is crying for Aba Abd Allah Al-Hossein until the judgment day specifically upon Yazid... and in the emphasize upon the damnation of them no one disagrees unless Ibn Arabi who has been mentioned before... that he and some of his proponents have regarded unlawful to curse those who satisfies with murder of Hossein and I swear to my life this belief is nothing except aberration and error which is far from the right path more than the aberration and misled of Yazid.

- Tarikh Yaghubi, v 2 p 247, 249

Then we are going to discuss the issue of damnation of Yazid in full detail in another distinctive section later.

### What do Shiites say?

Shiites and the followers of Ahl Al-Bayt (peace be upon them) consider Yazid Ibn Moavia as the murderer of Imam Hossien (peace be upon him) and even no one doubt about that and there are some proofs pertaining to his own view which are not deniable such as the testimony and acknowledgment of Ibn Abbass

### The story of Ibn Abbass and Yazid

One of those who opposed the caliphate of Yazid and he also claimed as qaliph and leader was Abd Allah Ibn Zobayr and he demanded allegiance from Ibn Abbass but he did not accept that request and when Yazid was informed of this issue wrote a letter to Ibn Abbass and in fact encouraged him to accept his allegiance

In response Ibn Abbass wrote a letter to him and its prime theme was the condemnation and scandal of Yazid and nothing more

Yaqubi one of the well-known historian has mentioned the text of the letter in such a manner that

من عبد الله بن عباس إلى يزيد بن معاوية، أما بعد، فقد بلغني كتابك بذكر دعاء ابن الزبير إياي إلى نفسه وامتناعي عليه في الذي دعاني إليه من بيعته، فإن يك ذلك كما بلغك، فلست حمدك أردت، ولا ذلك، ولكن الله بالذي أنوي عليم . وزعمت أنك لست بناس وذي فلعمري ما توتينا مما في يدك من حقنا إلا القليل، وإنك لتحبس عنا منه العريض الطويل، وسألتني أن أحث الناس عليك وأخذلهم عن ابن الزبير، فلا، ولا سروراً، ولا حبوراً، وأنت قتلت الحسين بن علي، بفيك الكثكث، ولك الأثلب، ... نسيت قتلك حسيناً وقتيان بني عبد المطلب، مصابيح الدجى، ونجوم الأعلام، غادرهم جنودك مصرعين في صعيد، مرمكين بالتراب، مسلوبين بالعراء، لا مكفين، تسفي عليهم الرياح، وتعاورهم الذناب، وتتشي بهم عرج الضباع، حتى أتاح الله لهم أقواماً لم يشتركوا في دمانهم، فأجنوهم في أكفانهم، وبي والله وبهم عززت وجلست مجلسك الذي جلست يا يزيد، .... فلست بناس اطرادك الحسين بن علي من حرم رسول الله إلى حرم الله، ودسك إليه الرجال تغتاله، فأشخصته من حرم الله إلى الكوفة، فخرج م نها خانفا يترقب، وقد كان أعز أهل البطحاء بالبطحاء قديماً، وأعز أهلها بها حديثاً، وأطوع أهل الحرمين بالحرمين لو تباوأ بها مقاماً واستحل بها قتالاً، ولكن كره أن يكون هو الذي يستحل حرمة البيت وحرمة رسول الله...»

I wrote your letter in which you have said that I know you rejected the allegiance of the son of Zobayr and my rejection was not as a result of your interest or satisfaction and you are the man who violated and spoiled our rights while you have asked me to urge and encourage people to accept your allegiance and to avoid the son of Zobayr it is an impossible thing since you are the murderer of Hossin Ibn Ali (peace be upon him) shame on you are filled with evil deed... did you forget the killing of Hossein and the children of Abd Al-Motaleb those who were the bright light and guidance stars your forces shed their blood and left their body with no ablution or burial ceremony until those who did not participated in their killing buried them and I have not forgotten



that you forced Hossien to leave the holy mosque of GOD and move to Kufeh fearfully a man who was the dearest and the most honorable person of the holy mosque of GOD and...

- Tarikh Yaghubi, v 2 p 247, 249

You can consider that a figure like Ibn Abbass not only condemn Yazid for the killing of Imam Hossein (peace be upon him) but also has held a historical court and dismiss him from the caliphate as a result of committing such crimes

#### A FALSE NARRATION FROM IBN ABBASS

Interestingly, in spite of the above-mentioned proof and historical narration, some have attempted to present a false narration thereby to maintain Yazid and their own respect but regardless of this fact that the historical well-known disgrace of Yazid will not be removed through such ineffective justifications like ice.

And this is the narration;

لَمَّا قَدِمَ ابْنُ عَبَّاسٍ وَافْتَدَى عَلَى مَعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، أَمَرَ مَعَاوِيَةَ ابْنَهُ يَزِيدَ أَنْ يَأْتِيَهُ - أَيُّ أَنْ يَأْتِيَ ابْنَ عَبَّاسٍ - فَأَتَاهُ فِي مَنْزِلِهِ، فَرَحَّبَ بِهِ ابْنُ عَبَّاسٍ وَحَدَّثَهُ، فَلَمَّا خَرَجَ، قَالَ ابْنُ عَبَّاسٍ: إِذَا ذَهَبَ بَنُو حَرْبٍ ذَهَبَ عُلَمَاءُ النَّاسِ.

Ibn Abbass went to see Moavia and Moavia ordered his son Yazid to visit Ibn Abbass and Yazid went to the house of Ibn Abbass and Ibn Abbass honored him and talked to him and after Yazid left that place said when the children of Harb (the grandfather of Moavia) diminish then all of the scholars have been destroyed

- Al-Badayat Al-Nahayat, v 8 p 228, 228, Tarikh Medina Damascus, v 65, p 403, 404

To speak ironically that these are the protectors of knowledge and the supporters of scholars and thinkers

While the real description of this statement is the condemnation of Yazid and not his praise since not only it does not implicitly refer to the fact but also explicitly defines that the children of Harb will destroy the principles and basis of religion and science as long as they are qaliphs

And from the other side, with respect to the narration which has been quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) by Ibn Abbass this saying is a paradox, since he personally has seen the sorrow of the holy prophet of GOD (peace and bless of GOD be upon him

and his progeny) while His Holiness did not tolerate that Bani Omayyah ascend his pulpit.

أخرج ابن أبي حاتم وابن مردويه والبيهقي في (الدلائل) وابن عساکر عن سعيد بن المسيب، قال: رأى رسول الله صلى الله عليه وآله بنى أمية على المنابر، فساءه ذلك.

-Al-Dor Al-Manthur, v 4 p 191

Fakhr Razi has said pertaining to the description of the above-mentioned statement that

وهذا قول ابن عباس في رواية عطاء.

This statement of Ibn Abbass has been quoted by Atta

-Tafsir Fakhr Razi, v 10 p 238

The order of Yazid to kill the representative of Imam Hossein (peace be upon him)

Tabari the well-known historian has quoted the text of Noaman Ibn Bashir's speech as he claimed he was a peace-seeker and during his speech, a person called Abd Allah Ibn Moslem Ibn Saeed Hazramy who was one of the followers and supporters of Bani Omayyah stood up and called him as a weak and coward man and asked him to take harsh action against the messenger of Imam Hossein (peace be upon him) (Moslem Ibn Aqail) and he is the same man who wrote to Yazid to appoint a more powerful and taskmaster man as the governor of Kufe

Obayd Allah Ibn Zayad as a result of the Yazid's order became the governor of Basrah and Kufe in order to do one of the two jobs, to capture Moslem or to kill him

وكتب (عبد الله بن مسلم بن سعيد الحضرمي) إلى يزيد بن معاوية: أما بعد فإن مسلم بن عقيل قد قدم الكوفة فبايعته الشيعة للحسين بن علي، فإن كان لك بالكوفة حاجة فابعث إليها رجلاً قوياً ينفذ أمرك ويعمل مثل عملك في عدوك فإن التعمان بن بشير رجل ضعيف أو هو يتضعف. فكان أول من كتب إليه.

Then the other men wrote to Yazid as well until Yazid received all the letters after two days from receiving the letters he asked the advice of Serjon and demanded his assistance. Serjon said; your father Moavia has appointed a man as the governor of Kufe while you do not like him and showed him the letter of his father which has been written to Obayd Allah Ibn Zayad before his death and as he saw the letter he accepted and appointed him as the governor of Basrah in addition to the government of Kufe and ordered Ibn Zayad to capture Moslem Ibn Aqyl or to send the head of Moslem to him.

ثم كتب إليه عمارة بن عقبة بنحو من كتابه ثم كتب إليه عمر بن سعد بن أبي وقاص بمثل ذلك، قال هشام، قال عوانة: فلما اجتمعت الكتب عند يزيد ليس بين كتبهم إلا يومان، دعا يزيد بن معاوية سرجون مولى معاوية، فقال: ما رأيك؟ فإن حسينا قد توجه نحو الكوفة ومسلم بن عقيل بالكوفة يبايع للحسين وقد بلغني عن النعمان ضعف وقول سيئ وأقرأه كتبهم فما ترى، من أستعمل على الكوفة؟ وكان يزيد عاتياً على عبيد الله بن زياد، فقال سرجون: أرايت معاوية لو نشر لك اكننت أخذاً برأيه؟ قال: نعم، فأخرج عهد عبيد الله على الكوفة، فقال: هذا رأي معاوية ومات، وقد أمر بهذا الكتاب، فأخذ برأيه، وضم المصريين إلى عبيد الله وبعث إليه به. ده على الكوفة، ثم دعا مسلم بن عمرو الباهلي وكان عنده فبعثه إلى عبيد الله بعهد إلى البصرة، وكتب إليه معه: أما بعد فإنه كتب إلى شيعتي من أهل الكوفة يخبرونني أن ابن عقيل بالكوفة يجمع الجموع لشق عصا المسلمين فسر حين تقرأ كتابي هذا، حتى تأتي أهل الكوفة، فتطلب ابن عقيل كطلب الخرزة حتى تنفقه، فتوثقه أو تقتله، أو تنفيه والسلام.

-Tarikh Tabari, v 4 p 264, 265

In the below document Ibn Kathir writes that;

كتب يزيد إلى ابن زياد: إذا قدمت الكوفة فاطلب مسلم بن عقيل فإن قدرت عليه فاقته أو أنفه، وبعث الكتاب مع العهد مع مسلم بن عمرو الباهلي، فسار ابن زياد من البصرة إلى الكوفة، فلما دخل، دخلها مثلثاً بعمامة سوداء، فجعل لا يمر بملأ من الناس إلا قال: سلام عليكم فيقولون: وعليكم السلام مرحباً بابن رسول الله - يظنون أنه الحسين، وقد كانوا ينتظرون قدومه - وتكاثر الناس عليه، ودخلها في سبعة عشر ركباً، فقال لهم مسلم بن عمرو من جهة يزيد: تأخروا، هذا الأمير عبيد الله بن زياد، فلما علموا ذلك علتهم كآبة وحزن شديد، فتحقق عبيد الله الخبر.

...and he ordered Ibn Ziyad; as you arrived at Kufe look for Moslem Ibn Aqyl and murder him

-Al-Badayat Al-Nahayat, Ibn Kathir, v 8 p 164

The letter of Yazid to Ibn Zayad pertaining to take violent action against Imam Hossein (peace be upon him)

قال الزبير بن بكار: حدثني محمد بن الضحاک عن أبيه، قال: كتب يزيد إلى ابن زياد: إنه قد بلغني أن حسينا قد سار إلى الكوفة، وقد ابتلى به زمانك من بين الأزمان، وبلدك من بين البلدان، وابتليت أنت به من بين العمال، وعندها تعق أو تعود عبداً كما ترق العبيد وتعيد، فقتله ابن زياد وبعث برأسه إليه.

I have heard that Hossein has come to you to Kufe and among the other cities, times and governors, you and your city have been gotten to difficulty by him thus, you have to leave him or to capture him like slaves and send him to the capital

And Ibn Zayad based on this order martyred His Holiness and sent hid blessing head to Yazid

- Al-Badayat Al-Nahayat, Ibn Kathir, v 8 p 178

The historical documents pertaining to the order of murdering Imam Hossein (peace be upon him)

These historical documents prove Yazid's direct order to murder Imam Hossein (peace be upon him) as well as massacre of his companions

The letter of Yazid to Valid Ibn Otbah and the order of killing of Imam Hossein (peace be upon him)

While a detailed and comprehensive discussion will be presented pertaining to this issue later, but in this point we are going to mention some of them on occasion.

Zahabi writes that

خرج الحسين إلى الكوفة، فكتب يزيد إلى واليه بالعراق عبيد الله بن زياد : إن حسيناً صائر إلى الكوفة، وقد ابتلي به زمانك من بين الأزمان، وبذلك من بين البلدان، وأنت من بين العمال، وعندها تحق أو تعود عبداً. فقتله ابن زياد وبعث برأسه إليه.

Hossein moved to Kufe thus Yazid wrote to Obayd Allah Ibn Zyazd, the governor and ruler of Kufe that Hossein has moved to Kufe and he selected your city among the other cities which is at the time of your ruling and you have selected from the other governors for this purpose and you have to leave him free or to capture him as an slave and for this reason Ibn Zyad killed Hossein and sent the head of HIS holiness to Yazid

And souti writes as well that;

فكتب يزيد إلى واليه بالعراق، عبيد الله بن زياد بقتاله.

Yazid has issued the order of killing and fighting against Hossein for Obayd Allah Ibn Zyazd his governor and ruler of Kufe

In another narration has been mentioned that;

من عبد الله يزيد أمير المؤمنين إلى الوليد بن عتبة، أما بعد، فإذا ورد عليك كتابي هذا فخذ البيعة ثانياً على أهل المدينة بتوكيد منك عليهم، وذر عبد الله بن الزبير فإنه لن يفوتنا ولن ينجو منا أبداً ما دام حياً، وليكن مع جوابك إلى رأس الحسين بن علي، فإن فعلت ذلك فقد جعلت لك أمانة الخيل، ولك عندي الجائزة والحظ الأوفر والنعمة واحدة والسلام.  
قال: فلما ورد الكتاب على الوليد بن عتبة وقرأه تعاضم ذلك، وقال : لا والله، لا يراني الله قاتل الحسين بن علي!، وأنا [لا] أقتل ابن بنت رسول الله صلى الله عليه وآله ولو أعطاني يزيد الدنيا بحذافيرها.

Yazid wrote to Valid Ibn Otbah that; as you received the letter, once again make people to swear allegiance but do not pay attention to Abd Allah Ibn Zobayr and leave him alone since he causes many troubles but does not escape and I want the answer of this letter along with the head of Hossein if you do this then I will grant you a worthwhile reward

After reading that letter while Valid was so surprised said that; I swear to GOD no, and GOD never make me the murderer of Hossein, if Yazid grant me the whole world I am never going to kill the son of the holy prophet of GOD's daughter.

-Ketab Al-Fotuh, Ahmad Ben Atham Kufi, v 5 p 18

What you have considered was a small part of the whole historical narrations and documents which prove that the direct order of Yazid while he was well-informed and fully aware of the issue caused the bloody event of Karbala. And it will be addressed in further details later. GOD willing

And those who make efforts to remove and purify this historical filth from Yazid political life they indeed undergo a great illusion.

The dissatisfaction of Yazid pertaining to the killing of Imam Hossein (peace be upon him) is a truth or a myth?

As it has been mentioned before some groups whether in the past or the present time make attempt to pretend Yazid as an innocent qaliph via distortion of the historical truths.

But the story of how he has behaved the heads of the martyrs and the captured women of Ahl Albayt (peace be upon them) will thoroughly reveal the whole truth.

Consider the below-mentioned historical narration

عن أبي مخنف قال : حدثني أبو حمزة الثمالي عن عبد الله الثمالي عن القاسم بن بخيت قال : لما أقبل وفد أهل الكوفة برأس الحسين دخلوا مسجد دمشق فقال لهم مروان بن الحكم : كيف صنعتم؟ قالوا: ورد علينا منهم ثمانية عشر رجلاً فأتينا والله على آخرهم، وهذه الرؤوس والسبابيا فوثب مروان فانصرف وأتاهم أخوه يحيى بن الحكم فقال : ما صنعتم؟ فأعادوا عليه الكلام، فقال : حجبتكم عن محمد يوم القيامة لن أجامعكم على أمر أبداً ثم قام فانصرف، **ودخلوا على يزيد فوضعوا الرأس بين يديه، وحدثوه الحديث** ، قال فسمعت دور الحديث هند بنت عبد الله بن عامر بن كريز، وكانت تحت يزيد بن معاوية، فتقنعت بثوبها، وخرجت فقالت : يا أمير المؤمنين ! أراس الحسين بن فاطمة بنت رسول الله؟ قال : نعم، فأعولني عليه وحدي على ابن بنت رسول الله صلى الله عليه وسلم، وصريحة قریش عجل عليه ابن زياد فقتله، قتله الله، ثم أذن لنا س فدخلوا والرأس بين يديه، **ومع يزيد قضيب فهو يتكت به في ثغره**، ثم قال: إن هذا وإيانا كما قال الحصين بن الحمام المري :  
يفلقن هاما من رجال أحنبة\*\*إلينا وهم كانوا أعق وأظلما  
قال: فقال رجل من أصحاب رسول الله صلى الله عليه وسلم يقال له : أبو برزة الأسلمي: أتنتكت بقضيبك في ثغر الحسين؟ اما لقد أخذ قضيبك من ثغره مأخذاً لربما رأيت رسول الله صلى الله عليه وسلم يرشفه، اما إنك يا يز يد! تجي يوم القيامة وابن زياد شفيعك ويجي هذا يوم القيامة ومحمد صلى الله عليه وسلم شفيعه، ثم قام فولى.

The men who came from Kufe to Sham along with the Karbala's captives and after their arrival they took the separated head of Imam Hossein to the mosque of Damascus

Marvan Hakam said; what have you done? They said; 18 men of Bani Hashem came to the battlefield and none of them survived and these are their cut heads and their prisoners and Marvan became regretful and left that meeting

And then Yahya Ibn Hakam asked the same question and they responded the same thing but in response he said; you made a barrier between Mohammad and yourselves and I never participate in any action with you then he went away.

The prisoners along with the cut heads have been brought to Yazid and said to him about what happened, Hend the daughter of Abd Allah Ibn Amer Ibn Kariz and the wife of Yazid when heard the story of the martyrdom and captivity of Ahl Al-Bayt left harem and went to Yazid meeting and started to cry and mourning as she saw the hallowed head of Imam Hossein then Yazid ordered people to enter his palace and witness his victory and success and he put the

head before himself and pointed to it with a stick and one of the companions of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) named as Abu Baraza Aslami who was present in that meeting opposed and said; pull your stick away from the lips and teeth of Hossein since I myself saw that the holy prophet of GOD has kissed the lips of Hossein, O yazid the day of judgment will come and Ibn Ziyad will be your intercessor while the holy prophet of GOD will be the intercessor of Hossein.

-Tarikh Tabari, v 4 p 355, 356, Tarikh Medina Damascus, v 62, p 85, Maghtal Al-Hossein Abu Mokhanef Azadi, p 219, 220, Al-Kamel Fi Al-Tarikh, Ibn Al-Athir, v 4 p 85, Asad Al-Ghabat, Ibn Al-Athir, v 2 p 21, Al-Vafi Bel Vafiyat, Safdi, v 12 p 264

And historians narrated that Yazid was whispering the poem of Ibn Zabari

Which he had said in Ohod war in retaliation of the battle of Badr defeat while he was dishonoring the blessing head of Imam Hossein (peace be upon him)

Ibn Kathir says that;

فقد اشتهر عنه أنه لما جاءه رأس الحسين عليه السلام جمع أهل الشام وجعل ينكت رأسه بالخيزران وينشد أبيات ابن الزبير المشهورة:  
 ليت أشياخي ببدر شهدوا\*\*\* جزع الخزرج من وقع الأسل  
 فأهلوا واستهلوا فرحاً\*\*\* ثم قالوا: يا يزيد لا تشل  
 قد قتلنا القوم من ساداتهم\*\*\* وعدلتاه ببدر فاعتدل

Ibn Zabari in Ohod wished that their great leaders who were killed in the battle of Badr would be alive and see that we took their vengeance from Mohammad and his followers. In this poem Yazid has compared Hossein and the children of Ali and Fatima and the true Moslems with the unbeliever leaders of the wars of the early age of Islam. And indeed he has proved his own infidelity

قال ابن كثير - بعد إيراد الأبيات - : فهذا إن قاله يزيد بن معاوية فلعنة الله عليه ولعنة اللاعنين، وإن لم يكن قاله فللعنة الله على من وضعه عليه ليشنع به عليه.

Ibn Kathir says after the narration of Yazid's remarks and poems that; if these remarks belong to Yazid Ibn Moavia then the damnation of GOD and all of the people be upon him and if he has not said such a thing then the curse of GOD be upon those who tried to disgrace him through the narration of this story

Al-Badayat Al-Nahayat, v 8 p 209

This statement of Ibn Kathir, after his all out defense of Yazid Ibn Moavia which in fact is a kind of rejection by Yazid since he is the forerunner in defense of Yazid due to his enmity toward the household of the holy prophet of GOD and the murderer of Hossein Ibn Ali as well as his satisfaction of the captivity of the children of Ali and therefore his works are entirely filled with the defense of the enemies of Ahl Al-Bayt (peace be upon them) and the denial

of the evil acts of the enemies while he has undertaken any defense of the holy prophet of GOD's household.

Tabari says after the quotation of this story and the poem that;

فقال: (يعني يزيد) مجاهراً بكفره ومظهوراً لشرمه: ثم قال الطبري - بعد ذكر الأبيات - هذا هو المروق من الدين، وقول من لا يرجع إلى الله ولا إلى دينه ولا إلى كتابه ولا إلى رسوله ولا يؤمن بالله

Yazid has demonstrated his own infidelity and lack of faith since this statement implies in his apostasy and is the remark of a man who unfaith in GOD, His religion, His holy book and His holy prophet and never return to them.

- Tarikh Tabari, v 8 p 187, 188

Abu Eshaq Esfarayani who died in 418 Hejrah and one of the Shafei scholars has quoted after the referral to the Imam Sajad's (peace be upon him) discourse which has been delivered in the Damascus great mosque and from the narration of Imam Sadeq (peace be upon him) that, crowd started to cry during the discourse of Imam in such a manner that Yazid was so fearful thus he said the people who were present there that

«أتظنون أنني قتلت الحسين؟ فلعن الله من قتله، إنما قتله عبيد الله بن زياد عاملي على البصرة» You think I have killed Hossein, the curse of GOD be upon his murderer and his killer is Ibn Zyad my Basrah governor.

Then he ordered to bring those who have accompanied the cut heads and said to Shabath Ibn Rbei that;

«ويلك أنا أمرتك بقتل الحسين؟ فقال : لا، لعن الله قاتله» Woe to you, did I killed Hossein? He said; no, the curse of GOD be upon him. Then he asked one by one until the turn of Hossayn Ibn Nomayr and in response he said; do you like to introduce his murderer? He said; yes, he responded. Am I in your protection? He said; yes, you are in my protection. He said; you are the murderer of Hossein

-Nur Al-Ein Fi Mashhad Al-Hossein, p 70, 71

Is it also possible to justify and reject the issue?

Of course those who are ill-hearted are not able to realize the whole truth and say in the justification of these historical narrations that;

The writer is a Shiite man or one of the narrators of the saying is a Shiite and this big fault will be sufficient

But in response to this group we are going to say that;

Is it possible to expect those writers and historians who have justified the actions of Banu Omayyah domination to document and record such events which brought about them nothing except the historical scandal and disgrace?

## 2, THE MASSCRE OF THE PEOPLE OF MEDINA (HARRAH EVENT)

The second bad omen event in the age of yazid caliphate and ruling as Saeed Ibn Mosayeb said was the dishonor of the holy prophet of GOD sanctuary and the massacre of Medina people named as Harrah event

والثانية: استييج حرم رسول الله صلى الله عليه و آله وانتهكت حرمة المدينة

### THE SANCTITY OF MEDINA

The city of Medina which was called as Yathreb and after the migration of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was known as Madina Al-Rasul (the city of the holy prophet of GOD) is one of the important geographical cities of the world and it is so honorable in the whole world since its significant fame and respect were have been brought about by a great and eminent person who was the founder of a unique culture and civilization

This eminent and unique person was the last holy prophet of GOD's great apostles and he invited people exclusively to beauty, goodness, happiness, development, the expansion of monotheism and oneness, peace and prosperity and nothing else.

In addition to the geographical and regional position this city is an specific one due to its geo-religion precedence since,

First; it is the greatest center of Islam propaganda and expansion after Mecca and even we can say that the expansion of Islam is indebted to the city of Medina

Second; as a result of the shrine of holy prophet of GOD and His Holiness household which are situated in this city the hearts of millions of faithful and sincere friends are directed to this city

Third; most of the Islamic great historical events have occurred in this land or they have been dealt with this city



Hence with respect to above-mentioned points it should be noted regarding its great importance and magnitude that the city of Medina not only has an eminent and distinctive position in the whole world geography but also is responsible for the most significance in the faithful and lovers' hearts geography

### MEDINA IN THE HOLY PROPHET OF GOD STANDPOINT

The ten years life of the holy prophet of GOD (peace and bless of GOD be upon him and his own progeny) in the city of Medina and the expansion of Islam invitation from this city to the other areas of the world caused sort of dependence for the holy prophet of GOD and for the same reason this city and its people had a great respect in the view of His Holiness which is

In this section we are going to mention to some of the narrations including His precious statements.

1 - عن رسول الله صلى الله عليه وسلم أنه قال: «اللهم من ظلم أهل المدينة وأخافهم فأخفه، وعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه صرفاً ولا عدلاً».

-Al-Moajem Al-Kabir, Tabarani: v 7 p 144, no 6636

And in another narration and document it has been presented that;

قال رسول الله صلى الله عليه وسلم : من أخاف أهل المدينة أخافه الله عزّ وجلّ يوم القيامة، ولعنه، وغضب عليه، ولم يقبل منه صرفاً، ولا عدلاً.

O my Lord, frighten whoever frightens and commits injustice to the people of Medina and upon him is the damnation of GOD and His angels and all of the people and in the judgment day none of his actions will be accepted to avoid him from the GOD's punishment

-Masdar Sabegh, no 6637...

ورواه الطبراني أيضاً في الأوسط والكبير عن عبادة بن الصامت بإسناد جيد.

In this narration the request of the holy prophet of GOD from Allah the almighty is concerned with the protection and maintaining of the city of Medina and its people and the divine punishments as well as the damnation of GOD, the angels and the whole people have been demanded by His Holiness for those who invade the city and its people. And he avoided his own people to disturb and annoy the city and its residents which it is a clear mark of the honor and magnificence of this city

Did they pay homage to the city and its Moslem residents after the demise of the holy prophet of GOD?

History should answer to this question

2 - أخرج الطبراني في المعجم الكبير عن عبد الله بن عمرو، أن رسول الله صلى الله عليه و آله قال : «من آذى أهل المدينة آذاه الله، وعليه لعنة الله والملائكة والناس أجمعين، لا يقبل منه صرف ولا عدل».

Whoever annoy the people of Medina GOD will annoy him and the curse of GOD and the angels and the whole people are upon him and in the judgment day GOD will never accept anything from him which stop the punishment of GOD

-Al-Tarhib va Al-Tarhib, v 2 p 241

3 - وروى السناني من حديث السائب بن خالد رفعه: «من أخاف أهل المدينة ظلماً لهم أخافه الله، وكانت عليه لعنة الله»

Whoever frightens the people of Medina oppressively then GOD will frighten him and the curse of GOD will be upon him.

-Fatah Al-Bari, v 4 p 94, Al-Hadith va La Ben Haban Nahvah Min Hadith Jaber..

In the next narration another more severe punishments has been mentioned

4 - حدثنا ابن أبي عمر، حدثنا مروان بن معاوية، حدثنا عثمان بن حكيم الأنصاري، أخبرني عامر بن سعد بن أبي وقاص، عن أبيه، : أن رسول الله صلى الله عليه وسلم قال : ثم ذكر مثل حديث ابن نمير وزاد في الحديث «ولا يريد أحد أهل المدينة بسوء إلا أذابه الله في النار ذوب الرصاص أو ذوب الملح في الماء».

He stated that; whoever intends to annoy the people of Medina then GOD will melt him in the fire like lead or he stated like melting of salt in water

-Sahih Moslem, v 2 p 992, no 1363

These precious statements are handful narrations from numerous and limitless sayings pertaining to the city of Medina which demonstrate its magnitude and significance as well as its people in the holy prophet of GOD's viewpoint

The question is this; did they really maintain its respect and the caliphate claimers and the successors to His Holiness took into account these advices?

قال الامام أحمد: أليس قد أخاف أهل المدينة؟

Ahmad Ibn Hanbal says that; did not Yazid frighten the people of Medina?

-Al-Rodda Ala Al-Moteaseb Al-Oneid, p 61

5, Ahmad Ibn Hanbal has quoted from Anas Ibn Ayaz from Yazid Ibn Khozayfah from Ata Ibn Yasar from Saeb Ibn Khalad from the holy prophet of :GOD (peace and bless of GOD be upon him and his progeny) who stated that;  
«من أخاف أهل المدينة ظلماً أخافه الله و عليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيامة صرفاً ولا عدلاً».

Whoever frightens the people of Medina oppressively then GOD will frighten him and the damnation of GOD, the angels and the whole people are upon him and in the judgment day no excuse will be accepted from him

-Al-Badayat Al-Nahayat, v 8 p 244, Mosnad Ahmad, v 4 p 55

Bokhari in his book Sahih has quoted from Hossein Ibn Harith from Fazl Ibn Mosa from Joayd from Ayesah the daughter of Saed Ibn Abi Vaqas from his father that he said; I heard from the holy prophet of GDO (peace and bless of GOD be upon him and his progeny) who stated that;

«لا يكيد أهل المدينة أحد إلا انماع كما ينماع الملح في الماء».

-Sahih Bokhari, Kitab Fazael Al-Medina, v 7 no1877, Fatah Al-Bari, v 4 p 94, Al-Badayat Al-Nahayat, v 8 p 244

The same narration has been mentioned with two different proofs and statements by Moslem

### THE BLOODY BITTER EVENT OF HARRAH

In the year 63 Hejrah and after the return of the their representatives from Sham and their meeting with Yazid and figuring out of Yazid's evil deed such as his ignorance pertaining to the religious obligations and his wicked sinful acts the people of Medina broke their own allegiance to Yazid and dismissed his governor from the power and paid allegiance to Abd Allah Ibn Hanzalah

After receiving this news to the city of Sham and when Yazid was informed of the allegiance of Medina people to Abd Allah Ibn Hanzalah he sent an army under the leadership of Moslem Ibn Oqbah in order to crack down the people of Medina and in the next discussion we are going to mention to these significant crimes of Yazid in this military expedition

### WHERE IS HARRAH?

There are some lands around the city of Medina covered with the black and sharp stones

Ibn Athir says in the definition of Harrah that

يوم الحرّة يوم مشهور في الإسلام أيام يزيد بن معاوية لما انتهب المدينة عسكره من أهل الشام الذي ندبهم لقتال أهل المدينة من أصحابه والتابعين وأمر عليهم مسلم بن عقبة المزني في ذي الحجة سنة ثلاث وستين وعقبها هلك يزيد، والحرّة هذه أرض بظاهر المدينة بها حجارة سود كثيرة وكانت الوقعة بها.

The story of Harrah is a well-known story in the history of Islam and it is the event in which the Sham armies killed the companions and the followers of the holy prophet of GOD as well as plundered the city according to the order of Yazid in the month of Ze Hajjah in the year 63 Hejrah which also resulted in the

death of Yazid and Harrah is a land around Medina covered with the black and sharp stones

-Al-Nahayat Fi Gharib Al-Hadith, v 1 p 351

Zahabi says that;

هي حرّة واقع شرقيّ المدينة المنورة، وفيها كانت الوقعة المشهورة، يقول فيها ابن حزم في كتابه جوامع السيرة ص 357 ما نصّه: أغزى يزيد الجيوش إلى المدينة حرم رسول الله صلى الله عليه وسلم، وإلى مكة حرم الله تعالى، فقتل بقايا المهاجرين والأنصار يوم الحرّة، وهي أيضاً أكبر مصائب الإسلام وخرومه، لأنّ أفاضل المسلمين وبقيّة الصحابة، وخيار المسلمين من جلة التابعين قتلوا جهراً ظلماً في الحرب وصب راء، وجالت الخيل في مسجد رسول الله صلى الله عليه وسلم، وراثت وبالت في الروضة

The battlefield of Yazid armies and the people of Medina was situated in the east of this area and the same famous and considerable event was occurred in that place then he writes in quotation from Ibn Hazm that; Yazid sent some armies to the sanctuaries of GOD and His holy prophet namely the cities of Mecca and Medina and the remainder of the holy prophet of GOD's companions from Ansar and migrants were killed and this was one of the great disasters in Islam and Moslems since in this event the rest of the companions and the great figures of Moslems followers were killed oppressively and dastardly and the mosque of the holy prophet of GOD was overrun by the horses and they made impure the shrine of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

-Seir Alam Al-Nobala, zahabi, v 4 p 228

The order of Yazid to Moslem Ibn Oqbah was that;

ادع القوم ثلاثاً فإن رجعوا إلى الطاعة فأقبل منهم، وكف عنهم، وإلا فاستعن بالله وقاتلهم، وإذا ظهرت عليهم، فأبج المدينة ثلاثاً ثم أكف عن الناس.

Invite people to pay allegiance to me during 3 days and if they accepted leave them and accept that and if they rejected ask help from GOD and fight against them and leave your soldiers free for 3 days in the city

- Al-Badayat Al-Nahayat, v 8 p 239

The representative of Yazid massacred the whole people when he confronted with the people resistance until the people of Medina surrendered

The list of the results of this disgrace and dishonor which have been taken from the accounts of historians and reporters as mentioned in the historical books is presented to the truth seekers and fair men until they personally make their own judgment based on this statistics

A, the massacre of thousands of Medina people

The historians such as Dinvari has declared the total number of the people who were killed around 10000 men and among them the 80 men were the companions of the holy prophet of GOD and 700 were from migrants and Ansars and 10000 men from the followers and servants

قتل من أصحاب النبي صلى الله عليه وسلم ثمانون رجلاً، ومن قريش والأنصار سبع مئة، ومن سائر الناس من الموالي والعرب والتابعين عشرة آلاف.

Al-Emamat Al-Siyasat, v 1 216

قال المدائني عن شيخ من أهل المدينة . قال: سألت الزهري كم كان القتلى يوم الحرة قال : سبعمائة من وجوه الناس من المهاجرين والأنصار، ووجوه الموالي وممن لا أعرف من حرّ وعبد وغيرهم عشرة آلاف . قال: وكانت الواقعة لثلاث بقين من ذي الحجة سنة ثلاث وستين، وانتهبوا المدينة ثلاث أيام.

Madaeni has quoted from Shakh of the city of Medina that; I asked Zohri about the total number of those who were killed in the Harrah event and in response he said that 700 men from the great figures of Ansar, the migrants and servants and those who was not evident that they were from slaves, or free men and except that more than 10000 men... and for 3 days the city of Medina was plundered and overrun by Yazid Army

- Al-Badayat Al-Nahayat, v 8 p 242

B, the murder of the companions of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

Dinvari writes that

قتل من أصحاب النبي صلى الله عليه وسلم ثمانون رجلاً، ومن قريش والأنصار سبع مئة

In the bloody event of Harrah, 80 men of the companions of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and 700 men of Ansar and Qoraysh were killed

- Al-Emamat Al-Siyasat, v 1 216

And Masudi the well-known historian writes that;

قتل من آل أبي طالب اثنان - ومن بني هاشم ثلاثة وبضع وتسعون رجلاً من سائر قريش ومثلهم من الأنصار، وأربعة آلاف من سائر الناس، ودون من لم يعرف.

Two men from Abu Taleb's household and more than 90 men from Bani Hashem and the same number from Qoraysh and 4000 from the other people were killed

- Maruj Al-Zahab, v 3 p 85

Yaqut Homavi says that;

وقتل من الموالي ثلاثة آلاف وخمسمائة رجل ومن الأتصار ألفاً وأربعمائة وقيل ألفاً وسبعمائة ومن قريش ألفاً وثلاثمائة .

The number of the common people who were killed was 3500 men and 1400 men from Ansar and it has been said that; 1700 men and 1300 men from Qoraysh

-Moajem Al-Boldan, v 2 p 249

C, the disappearing of the great companions

Ibn Kathir has written that

وقد اختفى جماعة من سادات الصحابة منهم جابر بن عبد الله، وخرج أبو سعيد الخدري فلجأ إلى غار في جبل .

Some of the great companions such as Jaber Ibn Abd Allah and Abu Saeed Khadri went to mountain to save their own lives and Abu Saeed was hidden in a cave

- Al-Badayat Al-Nahayat, v 8 p 241

D, the murder of the holy Quran holders

It has been quoted from Malek Ibn Anas that he said;

قتل يوم الحرّة سبعمائة من حملة القرآن وكان فيهم ثلاثة من أصحاب النبي صلى الله عليه وسلم .

700 men from the holy Qur'an recite and preservers were killed while 3 men were from the companions in the event of Harrah.

-Al-Marefat Al-Tarikh, v 3 p 325

E, the freedom of soldiers to misuse of women

As quoted by Ibn Kathir and the other historians;

ثم أباح مسلم بن عقبة، الذي يقول فيه السلف مسرف بن عقبة - قَبَّحَهُ اللهُ مِنْ شَيْخِ سَوْءٍ مَا أَجْهَلَهُ - المدينة ثلاث أيام كما أمره يزيد، لا جزاء الله خيراً، وقتل خلقاً من أشرفها، وقرانها، وانتهب أموالاً كثيرة منها، ووقع شرّ عظيم، وفساد عريض على ما ذكره غير واحد .

Then Moslem Ibn Aqabah (who was called as Mosref Ibn Aqabah since he extravagated in the murdering of the people of Medina) set his own soldiers free in the city of Medina for 3 days in order to murder, to plunder and to commit evil deed and to rape according to the order of Yazid

- Al-Badayat Al-Nahayat, v 8 p 241

Hafez Ibn Hojr has emphasized on this issue and writes that

وأبيحت المدينة أياما يأمر يزيد لعنه الله

They were free to commit any evil deed for several days as Yazid ordered

-Fatah Al-Bari, v 13 p 75, Tahzib Al-Tahzib, v 6 p 227, Al-Ethaf Be Hob Al-Ashraf, p 65, 66

F, thousands of women became pregnant unlawfully

The result of this freedom was misuse and rape of Moslems women and girls and the violation of the women and as Madaeni quoted, 1000 women have given birth to unlawful children

قال المدائني عن أبي قرّة قال: قال هشام بن حسان: ولدت ألف امرأة من أهل المدينة بعد وقعة الحرّة من غير زوج.

A thousand women from the city of Medina have delivered without while they did not have husbands after the Harrah event

- Al-Badayat Al-Nahayat, v 8 p 241

Yaqut Homavi says that;

ودخل جنده المدينة فنهبوا الأموال وسبوا الذرية واستباحوا الفروج، وحملت منهم ثمانمائة حرّة وولدن، وكان يقال لأولئك الأولاد : أولاد الحرّة.

The soldiers of Yazid entered into the city and plundered the people property and captured their children and the women were free for them and in this disgrace 800 women became pregnant and delivered unlawful children who were called as the children of Harrah

-Moajem Al-Boldan, v 2 p 249

G, the slavery contract of Medina people

Moslem Ibn Oqbah the commander of Yazid army to Medina ordered that all the people pay allegiance to Yazid as slave and he treated whatever he likes with the people lives, property and family

Moslem فدخل مسلم بن عقبة المدينة فدعا الناس للبيعة على أنهم خول ليزيد بن معاوية، ويحكم في دمانهم وأموالهم وأهلهم ما شاء .

Ibn Oqbah arrived at the city and asked the people to pay allegiance to Yazid Ibn Moaviah like slaves in order to treat them as he wished with the life, property and family of the Medina people

- Al-Badayat Al-Nahayat, v 8 p 243

Masudi writes that;

ودخل مسلم المدينة فانتهبها ثلاثة أيام وبيع من بقي من أهلها على أنهم قن ليزيد والقن العبد الذي ملك أبواه، وعيد مملكة الذي ملك في نفسه وليس أبواه مملوكين غير علي بن الحسين بن علي بن أبي طالب، لأنه لم يدخل فيما دخل ف به أهل المدينة، وعلي بن عبد الله بن العباس، فإن من كان في الجيش من أخواله من كندة منعه . فكان ذلك من أعظم الأحداث في الإسلام وأجلها وأفظعها رزء بعد قتل الحسين بن علي بن أبي طالب.

Moslem Ibn Oqbah has plundered the city of Medina for 3 days and forced the reminder of the people to swear allegiance to Yazid as slave and special servant it means that, not only they became slave but also their father and mother and only 2 men was excluded from this allegiance one was Imam Sajjad and the other was Ali Ibn Abd Allah Ibn Abbass

-Al-Tanbih va Al-Eshraf, Masudi, p 262

### Ibn Kathir and the rejection of the truth

Some of the Sunnite great figures and their historians have mentioned the crimes of Yazid in the holy city of Medina as one of the great and disastrous events in the whole history of Islam after the martyrdom of Imam Hossein (peace be upon him) and considered this event as the historical fact and truth which we have mentioned their narrations in the preceding discussions

But the others, have defended Yazid and justified all of the crimes have been committed by them is such a manner even after the narration of the same events alike Ibn Kathir Dameshqi who has justified illogically in his book Al-Badayah Va Al-Nahayah and in two sections of his text

### THE FIRST JUSTIFICATION

He says that;

ولمّا خرج أهل المدينة عن طاعته وخلعوه وولّوا عليهم ابن مطيع وابن حنظلة، لم يذكروا عنه - وهم أشدّ الناس عداوة له - إلا ما ذكروه عنه من شرب الخمر، وإتيانه بعض القادورات، لم يتهموه بزندقه كما يقذفه بذلك بعض الروافض، بل، قد كان فاسقاً، والفاسق لا يجوز خلعه لأجل ما يثور بسبب ذلك من الفتنة، ووقع الهرج كما وقع زمن الحرّة، فإنّه بعث إليهم من يردهم إلى الطاعة وأنظرهم ثلاثة أيام، فلمّا رجعوا قاتلهم، وغير ذلك، وقد كان في قتال أهل الحرّة كفاية، ولكن تجاوز الحدّ باباحة المدينة ثلاثة أيام، فوقع بسبب ذلك شرّ عظيم كما قدّمنا .

The people of Medina after braking their own allegiance to Yazid and their allegiance to Ibn Moti and Ibn Hanzalah while they were the serious enemies of Yazid but did not say anything pertaining to Yazid drinking wine and the other sins as well as his infidelity and Zandaqah as Shiites accused him and Yazid became heretic and a wicked man as a result of committing evil deed but this wicked man should not be dismissed from the caliphate since it causes unrest and struggle as it happened in Harrh event

-Al-Bedayah Vanahaya v 8 p 255

Then he says in order to demonstrate the guilt of Medina people and to acquit Yazid that



Yazid sent someone to invite them to obey the qaliph and granted them a three-day deadline and they have left him no choice except fighting

According to what kind of religious principles and the tradition of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) this kind of fight can be justifiable and acceptable?

Were not the people who lived along with the holy prophet of GOD for the whole 10 years and the remainder of the companions who were killed in this war well-informed of the religious rules?

If a government representative or a governor which his actions are in contrast to the Islamic laws as well as he violated the people rights and did injustice to them should not be censured?

Is it justifiable to crack-down any kind of opposition or movement and criminals are allowed to continue their own crimes and violations as soon as any unrest or struggle occurs?

Of course some people such as Ibn Kathir and his own contemporary coreligionists should endorse the actions of Yazid and strive to defend him since the issue of caliphate has to be purified from any fault and guilt and the Banu Omayyah's household must be remained and introduced as pure and innocent as possible

## THE SECOND JUSTIFICATION

In the continuation of the rejection of crimes undertaken by Yazid and his impious narrations, and in other part of his own defense Ibn Kathir tries to wrongfully justify the happiness of Yazid after hearing the news of Medina people defeat and to declare innocent him of his disgrace actions from the historical viewpoint and says that;

واما ما يذكره بعض الناس من أنّ يزيد لما بلغه خبر أهل المدينة وما جرى عليهم عند الحرّة من مسلم بن عقبة وجيشه، فرح بذلك فرحاً شديداً، فإنّه كان يرى أنّه الامام وقد خرجوا عن طاعته، وأمروا عليهم غيره، فله قتالهم حتّى يرجعوا إلى الطاعة ولزوم الجماعة، كما أنذرهم بذلك على لسان النعمان بن بشير، ومسلم بن عقبة كما تقدّم، وقد جاء في الصحيح: «من جاءكم وأمركم جميع يريد أن يفرّق بينكم فاقتلوه كأننا من كان.»

What has been quoted among people pertaining to the satisfaction of Yaid after hearing the news of Medina and Harrah event is not unreasonable since he was the Imam of the people and he was rightful to fight against those who disobeyed and broke their allegiance to him and selected another man as their own qaliph

in order to avoid division and confusion and to bring back those people who disobey the order of qaliph

- Al-Bedaya Vanahaya; Ibn Kasir , v 8 p 245

Then he says pertaining to the impious poems which have been presented by Ibn Zobari in the Ohod war and Yazid read that poem after the event of Harrah as well that

واما ما يوردونه عنه من الشعر في ذلك واستشهاده بشعر ابن الزبيري في وقعة أحد التي يقول فيها :  
 لبت أشياخي بيدر شهدوا\*\*\* جزع الخزرج من وقع الأسل  
 حين حلت بفنانهم برمها\*\*\* واستحر القتل في عبد الأشل  
 قد قتلنا الضعف من أشرافهم \*\*\* وعدلنا ميل بدر فاعتدل  
 وقد زاد بعض الروافض فيها فقال :  
 لعبت هاشم بالملك فلا \*\*\* ملك جاءه ولا وحي نزل  
 فهذا إن قاله يزيد بن معاوية فلعنة الله عليه ولعنة اللاعنين، وإن لم يكن قاله فلعنة الله على من وضعه عليه ليشنع به عليه .

If Yazid has read this poem then the damnation of GOD and all of the people be upon him and if he did not say that the curse and damnation be upon those who have attributed and falsified this story to him

- Al-Bedaya Vanahaya v 8 p 245, 246

Is it possible to conclud something except the defense and all-out prejudice in favor of the crimes of Yazid from these statements of Ibn Kathir?

The hatred and grudge of this writer against the followers of Ahl Al-Bayt (peace be upon them) and the Shiites of the commander of the faithful (peace be upon him) are unveiled for any fair man since it is evident that he attributed a sentence of Ibn Zobari's poem to Shiites and says that; they have added the last line of poem

3, to disgrace of the sanctuary of GOD and set on fire the temple of Mecca (Kaaba)

And the third ominous in the caliphate and kingship of Yazid as said by Saeed Ibn Mossayeb was the disgrace of GOD sanctuary and set on fire of Kaaba, the Moslem prayer Qeblah

والثالثة: سفكت الدماء في حرم الله وحرقت الكعبة.

-History of Yaghoobi v 2 p 253

## THE MERITS OF THE HOLY LAND OF MECCA

The city of Mecca is the most glorious cites in the whole world in the Moslems views since

First; the Moslem prayer Qeblah and the center of worship and the sanctuary of GOD is situated in this place

Second; this is the land of revelation and the prophecy of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

Third; this is the birthplace of the holy prophet of GOD

These three merits are the prime causes of Moslems and believers great love and interest in this holy land

But the holy Quran remarkable attention to this land and with respect to the holy verses revealed pertaining to this place demonstrate its magnitude more than enough

1, the holy book of GOD introduces Kaaba as the first structure was made on earth

نَ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Most surely the first house appointed for men is the one at Bekka, blessed and guidance for the nations, The chapter of A'lay Imran (The Children Of Imran), verse 96

-Al-Emran verse 96

2, the Qeblah and the place toward which the Moslems perform their prayers and worships

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفَلٍ عَمَّا يَعْمَلُونَ

-Baghare (cow) verse 144

The chapter of Baqarah (The Cow) verse 144

3, the gathering place for Moslem Haj ceremony

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

-Al-Emran verse 97

The chapter of A'lay Imran, verse 97

4 , the secure and safe place for the refugees

وَمَنْ دَخَلَهُ كَانَ آمِنًا

-Al-Emran verse 97

The chapter of A'lay Imran, verse 97

With respect to the above-mentioned points the whole Moslems consider the defense of the honor of this city, and its prosperity and advancement as a religious obligation for themselves and do not allow any disgrace action against it and confront to any evil deed toward it in a strong manner

But unfortunately the history of Islam has witnessed the dishonor and insult of those who ruled over people by the name of Islam and Moslem qaliph and committed the most wicked deed against it and violated the sanctuary and respect of this land and temple of GOD such as the military expedition of Yazid Ibn Moavia to this city as an excuse to confront to Abd Allah Ibn Zobayr and to set on fire of Kaaba, the temple of GOD and the Moslem prayer Qeblah

The destruction and inflammation of Kaaba in the historical narrations

Ibn Kathir says in the quotation from Vaqedi that

فلما كان يوم السبت ثالث ربيع الأول سنة أربع و ستين نصبوا المجانيق على الكعبة و رموها بالنار، فأحترق جدار البيت في يوم السبت.  
When the day of Saturday, the third of Rabi Al-Aval of the year 64 arrived, they aimed the catapults toward Kaaba and hit it with the fire and for this reason the wall of the temple of GOD was set on fire

- Al-Bedaya Vanahaya, Ibn Kasir v 8 p 247

Then in the continuation of the above text, Ibn Kathir has quoted two other saying in an implicit manner and with the word “Qyl” (it has been said)

1, the inflammation of Kaaba was as a result of the fire was built by the people around the temple and the whole temple was set of fire after the inflammation of the wall and ceiling

2, in a dark night the voice of Takbir has been heard from the mountains around Mecca and Abd Allah Ibn Zobayr raised a fire on a spear to see around the temple and due to the wind a flame thrown between Rokn Yamani and Asvad and the curtain of the temple burst into flames

Yaqut Homavi says that

ورمي الكعبة بالمنجنيق من أشنع شيء جرى في أيام يزيد  
One of the most graceless events which happened during the caliphate of Yazid was to aim Kaaba via catapults

-Mojam Al-Boldan v 2 p 249

The confrontation and retaliation of GOD with the criminals of Harrah event

Nur Al-Din Haythami says in the quotation of Akramah that

مرّ ابن الزبير، وابن عباس في المسجد، وأهل الشام يرمونها من فوق أبي قبيس بالمنجنيق بالحجارة، فأرسل الله عليهم صاعقة فأحرقت منجنيقهم، وأحرقت تحته أربع. قال أناس من بني أمية: لايهولتكم، فإنها أرض صواعق، فأرسل الله عليهم أخرى فأحرقت منجنيقهم، وأحرقت تحته أربعين رجلاً. قال: فبيناهم كذلك أتاهم موت يزيد بن معاوية، فتفرق أهل الشام.

Ibn Zobayr and Ibn Abbass were in Masjed Al-Harram and Sham forces hit Kaaba from the top of Abu Qobays mountain by catapults and GOD sent a lightning and the catapult along with 4 men who were under it set on fire, some men from Banu Omayyah said that; do not be fearful, this is the land of lightning but another lightning came and the same story happened and meanwhile the news of Yazid death came and Sham forces dispersed

-Majma Al-Zavaed v 3 p 291; Al-Mosaneef Sanani v 5 p 124 no 9147 and 138 no 9183

Ibn Hojr writes in the book Fath Albari that

إن ابن الزبير حين مات معاوية امتنع من البيعة وأصرّ على ذلك حتى أغرى يزيد بن معاوية مسلم بن عقبة بالمدينة، فكانت وقعة الحرّة، ثمّ توجه الجيش إلى مكة فمات أميرهم مسلم بن عقبة، وقام بأمر الجيش حصين بن نمير، فحصر ابن الزبير بمكة ورموا الكعبة بالمنجنيق حتى احترقت، ففجأهم الخبر بموت يزيد بن معاوية

After the death of Maviah, Abd Allah Ibn Zobayr denied to swear allegiance to Yazid in Mecca and Yazid sent an army under the leadership of Moslem Ibn Oqbah to Medina who caused the bitter and disastrous event of Harrah and then the army went to Mecca and Moslem Ibn Oqbah died in on the way and a man named Hosayn Ibn Nomayr took his place and he surrounded Ibn Zobayr and hit Kaaba and his army with catapults and Kaaba burst into flames

-Fath Al-Bari v 8 p 245; no 4387

And he writes in the book of Macca according to the quotation of Fakehi that

لَمَّا أَحْرَقَ أَهْلُ الشَّامِ الْكَعْبَةَ وَرَمَوْهَا بِالْمَنْجَنِيقِ، وَهَتَّ الْكَعْبَةَ

When Sham forces hit Kaaba by catapults and it set on fire, the ceiling and wall of Kaaba were split

-Fath Al-Bari v 8 p 354

And Qanduzi Hanafi has said that

ثمّ سار جيشه نحو مكة إلى قتال ابن الزبير فرموا الكعبة المكرّمة بالمنجنيق، وأحرقوا كسوتها بالنار، فأى شيء أعظم من هذه القبايح التي وقعت في زمنه ناشئة عنه.

Yazid army went to Mecca and hit Kaaba by catapults and the curtain of the temple was set on fire and the most graceless deed occurred in the age of Yazid

-Yanabee Al-Mavadat v 3 p 35

The abstract and conclusion of the chapter

What have been said is some of the historians accounts and now with a fair view toward the events during the caliphate of Yazid can we say they should defend and be prejudice in favor of him since he is from Bani Omayyah and the succession of Maviah?

We are going to finish this chapter with the statement of the well-known figure who has learned from the schools of qaliphs advocates for many years as well as taught some pupils

Ali Mohammad Fath Al-Din Alhanafi, died in 1371 Hejrah (1952 A.D.) was one of the Sunnite great figures from Pakistan the province of Panjab who via his own student relationships, Amir Al-Din Ibn aL-Hafez Mohammad Mostaqim, with one of the Shiite scholars named as Abd Ali Horavi and their own debates and discussions at first his student who was a doctor and scientist and then himself inclined to the Twelver Shiite Islam at the end of his own life and selected that open-mindedly and faithfully the true divine religion and recorded his name among the name list of the pious and freemen

He says in the book Falak Al-Najah that

في الخمسين الأخير كانت ولاية يزيد و قتل الحسين و ذريته وخيار شيعته، واستباحة المدينة المنورة، و قلع منبر النبي صلى الله عليه و آله وهتك ساكني حرمها، وقتل أكابر الصحابة، والزنا بالجيو، وفض أباكار أهلها، ومحاصرة مكة، ورمي الكعبة بالمنجنيق

In the next 50 years of Caliphates and during the kingship of Yazid, the martyrdom of Imam Hossein (peace be upon him) and his children and the pious Shiites as well as the Harrah event ( Medina was open to Yazid army) and the destruction of the holy prophet of GOD's pulpit and to dishonor its residents and the murder of the great companions and the rape women and the chastity of girls and the surrounding of Mecca and the destruction of Kaaba by catapults have occurred

-Falak Al-Nejat p 82

Is it lawful to curse Yazid?

What is necessary to be discussed, researched and addressed here is the issue of the permission of curse and damnation of Yazid it means that a man who committed crimes such as the martyrdom of Imam Hossein (peace be upon him) and the murder and plunder of Medina people and the destruction of Kaaba and is it lawful to curse him?

Does a man who say the graceless comments in the presence of the cut head of Imam Hossein (peace be upon him) deserve to be cursed and damned or not?

Ahmad Ibn Hanbal the leader and Imam of Hanbalies and one of the four basis of the Sunnite jurisprudence has referred to this verse of the holy book in response to a question about this issue that

Ibn Jozi in his book Al-Rad Ale Al-Motasab Alanid in quotation of Qazi Abu Yali Mohammad Ibn Hossien Ibn Fara from his book Almotamed Fe Al-Osoul from Saleh Ibn Ahmad says that my father said

إِنَّ قَوْمًا يَنْسِبُونَنَا إِلَى تَوَالِي يَزِيدٍ، فَقَالَ: يَا بَنِيَّ! وَهَلْ يَتَوَالَى يَزِيدٌ أَحَدَ يَوْمٍ بِاللَّهِ؟! فَقُلْتُ: لِمَ لَا تَلْعَنُهُ؟ فَقَالَ: وَمَتَى رَأَيْتَنِي أَلْعَنُ شَيْئًا؟ لِمَ لَا يَلْعَنُ مَنْ لَعَنَهُ اللَّهُ فِي كِتَابِهِ؟ فَقُلْتُ: وَأَيْنَ لَعَنَ اللَّهُ يَزِيدَ فِي كِتَابِهِ؟ فَقَرَأَ: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ» فَهَلْ يَكُونُ فِسَادٌ أَكْبَرُ مِنَ الْقَتْلِ؟

-Muhammad verse 22,23

I said to my father; some claim that we obey Yazid and in response he said that; if whoever believes in GOD will obey Yazid?

Then I said to him, why do not you curse him? He said have you ever seen I cursed something (someone)? Why should not be cursed a person who was damned in the holy book of GOD? I said; in which verses he has been cursed? He recited this verse that

-Muhammad verse 22,23

وفي رواية: يا بني! ما أقول في رجل لعنه الله في كتابه؟

And in other narration has been mentioned that he said, what can I say about a man who has been cursed in the holy Qur'an by GOD?

And he refers to this verse as well

«وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ الْعَذَابُ وَ لَهُمْ سُوءُ الدَّارِ»

-Al-Asra verse 60

And says that;

«وَأَيَّ قِطِيعَةٍ أَفْطَعُ مِنْ قِطِيعَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي ابْنِ بِنْتِهِ الزَّهْرَاءِ»

What is the most graceless promise breaking than the violation of the promise of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the child of his daughter Fatima Zahra?

-Al-Etehaf Behobe Al-Ashraf; Shebravi p 64

This famous and well-known jurist with referral to the holy book verses has considered the damnation and curse of Yazid as a Quranic issue and pronounces a judgment pertaining to this matter

One of another holy book verses which referred to as the permission to curse and damnation is the blow verse

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّعْيَا الَّتِي أَرَبْتِكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ نَخَوْفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

-Al-Asra verse 60

The Shiite as well as Sunnite commentators with respect to this narration have regarded Banu Omayyah as the cursed tree

أخرج ابن أبي حاتم، وابن مردويه، والبيهقي في (الدلائل) وابن عساكر عن سعيد بن المسيب، قال: رأى رسول الله صلى الله عليه وآله بني أمية على المنابر، فسأه ذلك.

In a dream the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) saw that Bani Omayyah were sitting on the pulpit and this issue caused His Holiness dissatisfaction

-Al-Dor Al-Mansur v 4 p 191

Fakhr Rqazi says that

وهذا قول ابن عباس في رواية عطاء

This statement of Ibn Abbass has been quoted by Ata

-Tafsir Fakhr Al-Razi v 10 p 238

In other place Souti says that

قال رسول الله صلى الله عليه وآله : «أريت بني أمية على منابر الأرض، وسيتملكونكم، فتجدونهم أرباب سوء» ، واهتم رسول الله صلى الله عليه وآله لذلك، (وَمَا جَعَلْنَا الرُّعْيَا الَّتِي أَرَبْتِكَ إِلَّا فِتْنَةً لِّلنَّاسِ)

The leaning of Bani Omayyah has been shown to me and they will rule over you in near future and they will be very bad leaders for you

-Al-Dora Al-Mansur v 4 p 191

The same narration has been quoted from Hossein Ibn Ali (peace be upon him) by Ibn Marduyah

Ibn Hojr Haythami Maki has regarded this narration and the whole story as a sound story and says that

صح أنه صلى الله عليه وآله رأى ثلاثة منهم - يعني بني الحكم بن أبي العاص - ينزون على منبره نزو القردة، فغاضه ذلك وما ضحك بعده إلى أن توفاه الله سبحانه وتعالى.



It is true that the holy prophet of GOD saw three children of Hakam Ibn Abi Al-Aes who climbed the pulpit like monkey and His Holiness became so unhappy then no one see him happy until he passed away

-Tathir Al-Jenan Al-Lesan p 53

The third verse indicate the curse and damnation of GOD upon those who bother GOD and His holy prophet

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا.

-Al-Ahzab verse 57

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From this verse we conclude the explicit enmity and bothering of GOD and His holy prophet but pertaining to the household of the holy prophet of GOD we should take into account the narrations of traditions which are the interpretive sayings and fortunately in addition to the verse “the friendship of the relatives” we have hundreds of narrations regarding the recommendation of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to his own household (peace be upon them) which go beyond the scope of this discussion

But for an instance a narration will be sufficient

أخرج الامام أحمد في مسنده عن أبي هريرة، قوله صلى الله عليه وآله لعلي وفاطمة والحسنين عليهم السلام : «أنا حرب لمن حاربكم، وسلم لمن سالمكم».

Mosnad Ahmad v 2 p 442

Also Tarmazi has quoted from Zayd Ibn Arqam that

أنا حرب لمن حاربتم، وسلم لمن سالمتم.

-Sonan Termezi v 5 p 656 hadith no 3870

This narration proves that fight and struggle against any of Ahl Al-Bayt (peace be upon them) is equivalent to fight against the holy prophet of GOD

Hence, fight against Hossein (peace be upon him) is equal to fight against his grandfather the holy prophet of GOD which results in infidelity of such a person who deserves the curse and sever punishments of GOD

We can easily conclude such an issue from the holy book just pay attention to this verse

وَمَنْ يَفْلِحْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا.

-Al-Nesa verse 93

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Does any doubt still remain about the infidelity of Yazid and his allies who killed the household of the holy prophet of GOD and captured their women and children?

Take into account this statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) who stated that

إِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ مِنْ بَعْدِي مِنْ أُمَّتِي قَتْلًا وَتَشْرِيدًا، وَإِنْ أَشَدَّ قَوْمَنَا لَنَا بَغْضًا بَنُو أُمَيَّةَ، وَبَنُو الْمَغِيرَةَ، وَبَنُو مَخْزُومٍ.

After me my people will undergo murder and homelessness and the most hostile people of my nation toward my household are the children of Banu Omayya, the children of Moqayrah and Makhzum

-Al-Mostadrak, Hakim Neishaburi v 4 p 534; hadith no 8500

And this prediction has been proved by history and witnessed their enmity, hatred and grudge toward every children and household of Ali and Fatima

In other narration from Hakem through sound proof has been mentioned that

وروى الحاكم بسند جيد عن فاطمة بنت ( . . . ) امرأة بني المغيرة أنها سألت عبد الله بن عمرو رضي الله عنهما : هل تجد يزيد بن معاوية في الكتاب؟ قال: لا أجده باسمه، ولكن أجد رجلا من شجرة معاوية، يسفك الدماء ويستحل الاموال، وينقض هذا البيت حجرا ح جرا.

Hakm via valid proof from Fatima the wife of Bani Moqayrah has quoted that, she asked Abd Allah Ibn Omar that; is there any name of Yazid in the holy book? he said; I did not see any name of Yazid in the holy Qur'an but I found a man from the family tree of Moavia who shed the blood and plunder a lot of property unlawfully and ruin every stone of this temple (Kaaba)

-Sabal Al-Hoda and Al-Reshad Fi Sire Kheir Al-Ebad, Muhammad Ibn Yousef Shami (died in 942 Hejira) published by: Dar Al-Kotob Al-Elmie; Beirut; 1414 Hejira; first edition; researched by: Adel Ahmad Abd Al-Mojud and Ali Muhammad Moavez v 10 p 89

Ibn Asaker in his book history quotes from Abd Allah Ibn Omar that

قال رسول الله صلى الله عليه وسلم : يزيد، لا بارك الله في يزيد الطعان اللعان، أما انه نعي الي حبيبي حسين، أتيت بتربته، ورأيت قاتله، أما انه لا يقتل بين ظهراني قوم، فلا ينصرونه الا عمهم الله بعقاب.

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; Yazid who will be cursed by GOD as well as damned by people and he is the man who killed my beloved Hossein and brought me his dust of tomb and showed me his murderer be aware that he will be martyred collectively and no one hurries to help him unless a group who the punishment of GOD has been removed from them

-Kanz Al-Emal Fi Sonan Al-Aghval and Afal; Ala Al-Din Al-Motaghi Ibn Hesam Al-Din Hendi (died in 975 Hejira) v 12 p 59; published by: Dar Al-Kotob Al-Elmie; Beirut; 1419 Hejira; 1998; first edition; researched by: Mahmud Umar Al-Damyati; Sabal Al-Hoda and Al-Reshad Fi Sire Kheir Al-Ebad, Muhammad Ibn Yousef Shami (died in 942 Hejira) published by: Dar Al-Kotob Al-Elmie; Beirut; 1414 Hejira; first edition; researched by: Adel Ahmad Abd Al-Mojud and Ali Muhammad Moavez v 10 p 89

Why have to be some prohibitions pertaining to damnation and curse upon Yazid and Moavia?

Ibn Asaker says pertaining to this case that (why do not some people regard permissible the damnation of Yazid and Moavia?)

قال وكيع: معاوية بمنزلة حلقة الباب، من حرمة اتهمناه على من فوقه.

Vakayah says that; Moavia I just like a handle of a door which if you move it the men who are upper than him will be accused.

-Mokhtasar History of Damascus ; v 25 p 75

Taftazani says pertaining to this case that

فإن قيل: فمن علماء المذهب من لم يجوز اللعن على يزيد مع علمهم بأنه يستحق على ما يربو على ذلك ويزيد !! قلنا: تحاميا أن يرتقى إلى الأعلى فالأعلى.

If it has been said that some of the religious scholars do not allow to curse Yazid while they are well-informed that Yazid and his followers really deserve to be damned in response we say; this is for this reason to avoid to curse those who are upper than Yazid

-Sharh Al-Maghased v 5 p 311; (researched by: Dr. Abd Al-Rahman Omeire)

Alusi writes in his book interpretation pertaining to Yazid that

«أعوذ بالله سبحانه من رأس الستين وإمارة الصبيان»، يشير إلى خلافة يزيد الطريد لعنه الله تعالى على رغم أنف أوليائه لأنها كانت سنة ستين من الهجرة،

This statement of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that; I take refuge to Allah the almighty from the beginning of the year 60 Hejrah and the kingship of children, refers to the cursed Yazid while in spite of his advocates' love and interest the curse of GOD be upon him. Since he was qaliph at the beginning of the year 60 Hejrah

And in another instance Allusi, one of the Sunnite great commentators says pertaining to the curse of Yazid that

وعلى هذا القول لا توقف في لعن يزيد لكثرة أوصافه الخبيثة وارتكابه الكبائر في جميع أيام تكليفه ويكفي ما فعله أيام استيلائه بأهل المدينة ومكة فقد روى الطبراني بسند حسن « اللهم من ظلم أهل المدينة وأخافهم فأخفه و عليه لعنة الله والملائكة والناس أجمعين لا يقبل منه صرف ولا عدل... » وقد جزم بكفره وصرح بلعنه جماعة من العلماء منهم الحافظ ناصر السنة ابن الجوزي وسبقه القاضي أبو يعلى، وقال العلامة التفتازاني: لا نتوقف في شأنه بل في إيمانه لعنة الله تعالى عليه وعلى أتصاره وأعوانه، وممن صرح بلعنه الجلال السيوطي عليه الرحمة وفي تاريخ ابن الوردي.... وهذا كفر صريح فإذا صح عنه فقد كفر به ومثله تمثله بقول عبد الله بن الزبير قبل إسلامه : لبت أشياخي الأبيات، وأنا أقول: الذي يغلب على ظني أن الخبيث لم يكن مصدقا بوسالة النبي صلى الله عليه وسلم وأن مجموع ما فعل مع أهل حرم الله تعالى وأهل حرم نبيه عليه الصلاة والسلام وعترة الطيبين الطاهرين في الحياة وبعد الممات وما صدر منه من المخازي ليس بأضعف دلالة على عدم تصديقه من إلقاء ورقة من المصحف الشريف في قدر؛ ولا أظن أن أمره كان خافي ا على أجلة المسلمين، ... ولو سلم أن الخبيث كان مسلما فهو مسلم جمع من الكبائر ما لا يحيط به نطاق البيان، و أنا أذهب إلى جواز لعن مثله على التعيين ولو لم يتصور أن يكون له مثل من الفاسقين، والظاهر أنه لم يتب، واحتمال توبته أضعف من إيمانه، ويلحق به ابن زياد . وابق سعد . وجماعة قلعة الله عز وجل عليهم أجمعين، وعلى أنصارهم وأعوانهم وشيعتهم ومن مال إليهم إلى يوم الدين ما دعت عين على أبي عبد الله الحسين ،... ولا يخالف أحد في جواز اللعن بهذه الألفاظ ونحوها سوى ابن العربي المار ذكره وموافقيه فإنهم على ظاهر ما نقل عنهم لا يجوزون لعن من رضي بقتل الحسين رضي الله تعالى عنه، وذلك لعمرى هو الضلال البعيد الذي يكاد يزيد على ضلال يزيد.

According to this narration and with respect to the numerous wicked features of Yazid and the mortal sins committed by Yazid during his own rulership specifically about what he committed pertaining to the people of Medina and Mecca during his reign and caliphate there will be no doubt and uncertainty about his damnation, Tabarani quotes via an authentic narration that; O my Lord, frighten whoever frightens and does injustice to the people of Medina and the damnation of GOD and all of His angels and the whole people be upon him a curse with no barrier or defender against that and some groups of the scholars such as Hafez Naser Al-Sonah Ibn Jozi and before him Qazi Abu Yoali have emphasized on his infidelity and stressed upon his damnation and Allamah Taftazani says pertaining to this issue that; we are assure of Yazid actions and faiths and there is no doubt and uncertainty about that the curse of GOD the almighty be upon him and his followers and companions and one of those who stressed on the damnation of Yazid is Jalal Al-Din Souti and it has been mentioned in the history of Ibn Vardi that;... and this is an explicit infidelity of Yazid and if this is true then in fact he is an unbeliever and the same view has been presented pertaining to Yazid by Abd Allah Ibn Zobari who has said a poem prior to Islam and Yazid repeated that; I wish our great leaders who were killed in the battle of Badr witness” until the end of the poem

In my opinion and belief and what crosses to my mind that Yazid was a wicked man who never believed in the prophecy of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and what he has done from injustice and cruelty against the people of the sanctuary of GOD as well as the people of the holy prophet of GOD’s sanctuary and His Holiness blessing and innocent household during and after his own life are not less than if someone

throws a paper of the holy book and the generous Qur'an into impurity and I do not think that none of Yazid's actions and deed are hidden from Moslems and supposedly if we accept that the wicked Yazid was a Moslem man then he was a Moslem who has committed so many mortal sins which go beyond the words and as a result in my view he has to be cursed strongly and I do not think there will be such a wicked man like Yazid and seemingly he has never repented until the last days of his own life and the possibility of his repentance is weaker than the likelihood of his faith and in this regard the other men like Ibn Ziyad, Ibn Saad and the other ones are accomplices thus, the damnation of the glorious GOD be upon all of them and their followers, companions and helpers and whoever interested in them and this curse will be upon them until the day of judgment and as long as there will be an eye which cries for Abi Abd Allah Al-Hossein until the resurrection day... and no one made an opposition to the permission of damnation via these words and like them unless Ibn Arabi that we have talked about him before... he and some of his proponents did not regard permissible the damnation of Yazid due to the murder of Hossein, and I swear to my life this belief is nothing except that aberration and misled from the right path which is more than the deviation and error of Yazid

-Tafsir Alusi v 26 p 74

The revealed verses pertaining to the issue of damnation

In the finishing section, we are going to mention the revealed verses of the holy Qur'an which refer to the issue of damnation

In the holy Qur'an and in more than 25 verses GOD, the angels and the believers have cursed and damned the enemies

1 - إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا.

-Al-Ahzab verse 64

2 - فنردها علي أدبارها أو نلعنهم كما لعنا أصحاب السبت.

-Al-Nesa verse 38

3 - فبما نقضهم ميثاقهم لعناهم.

-Al-Maede verse 13

4 - وغضب الله عليه ولعنه وأعد له عذابا عظيما.

-Al-Nesa verse 93

5 - لعنه الله وقال لاتخذن من عبادك نصيبا مفروضا.

-Al-Nesa verse 118

6 - من لعنه الله وغضب عليه وجعل منهم القردة والخنازير و عبد الطاغوت .

-Al-Maede verse 60

- 7 - بل لعنهم الله بكفرهم.  
-Al-Baghare verse 88
- 8 - اولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا.  
-Al-Nesa verse 52
- 9 - ولكن لعنهم الله بكفرهم.  
-Al-Nesa verse 46
- 10 - وعد الله المنافقين والمنافقات... نار جهنم هي حسبهم ولعنهم الله.  
-Al-Tobe verse 68
- 11 - إن الذين يؤذون الله ورسوله لعنهم الله في الدنيا والآخرة.  
-Al-Ahzab verse 57
- 12 - فهل عسيتم ان توليتم ان تفسدوا في الارض و تقطعوا ارحامكم اولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم.  
-Muhammad verse 22, 23
- 13 - و يعذب الله المنافقين والمنافقات... و غضب الله عليهم و لعنهم جهنم وسانت مصيرا.  
-Al-Fath verse 6
- 14 - ملعونين اينما ثقفوا أخذوا وقتلوا تقتيلا.  
-Al-Ahzab verse 61
- 15 - إن الذين يكتُمون ما أنزلنا من البينات والهدى من بعد ما بيّنناه للناس في الكتاب اولئك يلعنهم الله ويلعنهم اللاعنون.  
-Al-Baghare verse 159
- 16 - لعن الذين كفروا من بني اسرائيل علي لسان داود وعيسي بن مريم.  
-Al-Maede verse 78
- 17 - وقالت اليهود يد الله مغلولة علت أيديهم ولعنوا بما قالوا.  
-Al-Maede verse 64
- 18 - إن الذين يرمون المحصنات الغافلات المؤمنات لعنوا في الدنيا والآخرة.  
-Al-Nur verse 23
- 19 - فلما جاءهم ما عرفوا كفروا به فلعنة الله علي الكافرين.  
-Al-Baghare verse 89
- 20 - إن الذين كفروا وماتوا وهم كفار اولئك لعنة الله والملائكة والناس اجمعين.  
-Al-Baghare verse 161
- 21 - فأذن مؤذن بينهم أن لعنة الله علي الظالمين.  
-Al-Araf verse 44
- 22 - ثم نبتهل فنجعل لعنة الله علي الكاذبين.  
-Al-Emran verse 61
- 23 - اولئك جزائهم أن عليهم لعنة الله والملائكة والناس اجمعين.  
-Al-Emran verse 87
- 24 - ألا لعنة الله علي الظالمين.  
-Hud verse 18
- 25 - ويفسدون في الارض اولئك لهم اللعنة و لهم سوء الدار.  
-Al-Rad verse 25

And also He states pertaining to His Holiness Abraham (peace be upon him) that

«قَدْ كَانَتْ لَكُمْ أَسْوَأُ حَسَنَةٍ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ»

-Al-Momtahene verse 4

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GOD praises Abraham and his people as a result of their hatred and disgust pertaining to the enemies of GOD and introduces them as the symbol of the faithful

Why do the damnation and curse of Yazid have to be prohibited?

The most important justification pertaining to the damnation and curse of Yazid is this remark of Ibn Kathir who says

Some of the scholars have employed the narration which refers to frightening, annoying and bothering of Medina people which has been quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) to declare permissible to curse and damn Yazid such as Khalal, Abu Bakr Abd Al-Aziz, Qazi Aby Yoali and his son Qazi Abu Al-Hossein and Abu Al-Faraj Ibn Jozi who has written a separate book and regarded permissible to damn Yazid but the other group have regarded that impermissible and wrote books in favor of Yazid, Why?

«لِنَلَّا بِجَعْلِ لَعْنِهِ وَسَيْلَةِ إِلَى أَبِيهِ، أَوْ أَحَدٍ مِنَ الصَّحَابَةِ، وَحَمَلُوا مَا صَدَرَ عَنْهُ مِنْ سُوءِ التَّصَرُّفَاتِ عَلَى أَنَّهُ تَأَوَّلَ وَأَخْطَأَ»

We have to avoid the damnation and curse of Yazid in order not to be attributed to his father Moavia and the other companions and they regarded his evil deed and actions as a result of misunderstanding and misperception

-Al-Bedaya Vanahaya v 8 p 245

With respect to this statement the philosophy and main reason to defend all of the companions and whoever holds the name of the companion will be evident since under this protection umbrella there are some hypocrite and serious enemies while their existences are filled with the hatred and hostility toward Ahl Al-Bayt (peace be upon them)

Therefore, they have to be protected in order to fuel to the permanent fire of divisions and conflicts and the people deprive from obtaining the truths

And more interestingly, in order to avoid any conflict and unrest and as an excuse of preserving the people's lives, property and to secure the lives of women and children and so on, any revolutionary movement is prohibited and lawful until the tyrant and wicked qaliph overrun whatever he likes and to commit any crimes while no one is allowed to criticize or oppose his kingship

وقالوا: إنه (يزيد) كان مع ذلك اماماً فاسقاً، والامام إذا فسق لا يعزل بمجرد فسقه على أصح قولي العلماء، بل، ولا يجوز الخروج عليه لما في ذلك من إثارة الفتنة، ووقع الهرج وسفك الدماء الحرام، ونهب الأموال، وفعل الفواحش مع النساء وغيرهن، وغير ذلك مما كان واحدة فيها من الفساد أضعاف فسقه كما جرى مما تقدم إلى يومنا هذا.

The corruption of Yazid will be proves through committing crimes such as the bloody event of Karbala and Medina (Harrah) and... but not his infidelity or apostasy and the wicked Imam will not be dismissed from the power and caliphate due to the fear of occurrence of conflicts and spread of divisions

- Al-Bedaya Vanahaya v 8 p 245

With regard to such a thought and approach each government which establishes by the name of Islam should be protected from any opposition and criticism and people are not allowed to make opposition or criticism against that even the foundation of such a rulership is upon oppression, injustice, crimes and murder, of course these statement are limited to the caliphate and government which is the defender of Islam domain and the jurisprudence of Saqifah and therefore as Zahabi said

كان (يزيد) ناصبياً فظاً غليظاً جلفاً، يتناول المسكر ويفعل المنكر، افتتح دولته بقتل الحسين، وختمها بوقعة الحرة .

Yazid was a Nasebi (the enemy of Imam Ali, peace be upon him, and Ahl Al-Bayt, peace be upon them) and a cruel, bad tempered and a careless man who drank wine and committed evil acts and started his own caliphate with the martyrdom of Imam Hossein and ended it with the bloody event of Harrah (the massacre of Medina people)

-Siar Alam Al-Nobala Zahabi; v 4 p 37

Now in order to make clear the accuracy of this remark of Ibn Kathir we are going to make a review the brilliant record of Yazid;

Drinking wine of Yazid from his childhood

Ibn Kathir and the others have narrated this saying that

كان يزيد بن معاوية في حدائته صاحب شرب.



Yazid Ibn Moavia has drunk wine from his childhood

- Al-Bedaya Vanahaya v 8 p 228; History of Damascus Medina; Ibn Asaker v 65; 403

Drinking wine of Yazid in the city of Medina and in the public views

During the reign of his father and in the Haj journey and after arrival at the holy city of Medina and beside the shrine and the house of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) did not give up his ignorance pertaining to Islamic laws and in the presence of people he put wine on his table and when he was informed of the arrival of Hossein Ibn Ali and Ibn Abbass he ordered to pick up the wine from his table

عمر بن شيبه قال: لما حج الناس في خلافة معاوية **جلس يزيد بالمدينة على شراب**، فاستأذن عليه ابن عباس والحسين بن علي، فأمر بشرابه فرفع.

- History of Damascus Medina; Ibn Asaker v 65 p 40

The below documents is a clear mark which with a little attention makes any Moslem surprised

بعث (عثمان بن محمد بن أبي سفيان، والي مدينة) إلى يزيد منها وقد أفيهم عبد الله بن حنظلة الغسيل الأنصاري، وعبد الله بن أبي عمرو بن حفص بن المغيرة الحضرمي، والمنذر بن الزبير، ورجال كثير من أشرف أهل المدينة، فقدموا على يزيد، فأكرهم وأحسن إليهم، وعظم جوانزهم، ثم انصرفوا راجعين إلى المدينة، إلا المنذر بن الزبير، فإنه سار إلى صاحبه عبيد الله بن زياد بالبصرة، وكان يزيد قد أجازته بمائة ألف نظير أصحابه من أولئك الوقت، ولما رجع وقد المدينة إليها، أظهروا شتم يزيد، وعيبه، وقالوا: **قدمنا من عند رجل ليس له دين، يشرب الخمر، وتعزف عنده القينات بالمعازف.** وإنما نشهدكم أننا قد خلعناه، فتابعهم الناس على خلعه، وبيعوا عبد الله بن حنظلة الغسيل على الموت.

Some men as the representative of Medina people who were from noblemen and great figures such as the son of the martyr of Ohod war, Abd Allah Ibn Hanzalah Qasyl Al-Malaekah arrived at the city of Sham and Yazid paid a great homage to them as well as granted them precious gifts but in their return to Medina they condemned Yazid and said his wicked deed to people for instance they said; we return from a man who is an unbeliever man, drinks wine, and musicians play music and dance before him be witness we dismissed him from the caliphate and the people of Medina admitted Yazid's dismissal from the caliphate and sworn allegiance to Abd Allah Ibn Hanzalah with his own lives

-Al-Bedaya Vanahaya v 8 p 235;236; Al-Kamel Ibn Kasir v 4 p 103; History of Tabari v 7 p 4

The interest of Yazid in drinking wine was as much as he ordered to prepare the best ones for him and Zohabi has quoted from Ziyad Harethi that

**سقاني يزيد شراباً ما ذقت مثله**، فقلت: يا أمير المؤمنين لم أسلس مثل هذا، قال: هذا رمان خلوان، بعسل اصبهان، بس كَر الأهواز، بزبيب الطائف، بماء بَرْدَى.

Yazid invited me to drink a specific wine which I have never drunk wine like it and I said to him I have never drunk such a wine. He said; this wine was made

of the Holvan pomegranate, the honey of Isfahan, the sugar of Ahvaz and the raisins of Taef and the water of Bardi

-Siar Alam Al-Nobala v 4 p 37

Yazid was a prayer ignorant, wine drinker and incest (his mother, sister and daughter)

Abd Allah Ibn Hanzalah has mentioned his view pertaining to his visit to Yazid in such a manner that

ياقوم! فوالله ما خرجنا على يزيد حتى خفنا أن نرمي بالحجارة من السماء، أنه رجل **ينكح أمهات الأولاد ، والبنت ، والأخوات ، ويشرب الخمر ، ويدع الصلاة.**

I swear to GOD I did not left Yazid unless I was so fearful that maybe stones will be fallen us since he is a man who does not follow the Islamic laws regarding his sexual affairs, drinks wine and does not perform prayer

-Al-Tabaghat Al-Kobra Ibn Saad v 5 p 66; History of Damascus Medina; v 27 p 429; Al-Kamel v 3 p 310; History of Caliphs p 165

Yazid was a wine drinker, a wicked and homosexual man who played with monkey

Jahez one of the Sunnite great scholar says through the same statement that

ثم ولي يزيد بن معاوية **يزيد الخمر** و**يزيد القرود** و**يزيد الفهود الفاسق** في بطنه **المأبون في فرجه**... واما بنو أمية ففرقه ضلالة وبطشهم بطش جبرية يأخذون بالظنة ويقضون بالهوى ويقتلون على الغضب.

Then Yazid Ibn Moavia came to power. The same wine drinker, wicked, homosexual Yazid who played with monkey and leopard and Bani Omayyah was a astray group who they employed an oppressive method and policy and as soon as they suspect someone then they arrest him and made judgment through his own low desires and wishes and murder people with anger

-Al-Bayan Al-Tabeen Jahez v 1 p 276

Yazid was a wine drinker, wicked, homosexual man who played with monkeys and dogs and whoremonger and vagrant

Also Blazari has quoted in his book that

قال الواقدي وغيره في روايتهم : لما قتل عبد الله بن الزبير أخاه عمرو بن الزبير خطب الناس فذكر يزيد بن معاوية فقال : **يزيد الخمر** ، و**يزيد الفجور** ، و**يزيد الفهور** و**يزيد القرود** ، و**يزيد الكلاب** ، و**يزيد النشوات** ، و**يزيد الفلوات** ، ثم دعا الناس إلى اظهار خلعه وجهاده، وكتب على أهل المدينة بذلك.

Vaqedi and the others have narrated that; when Abd Allah Ibn Zobayr was murdered then his brother Amr Ibn Zobayr delivered a speech in public and talked about Yazid Ibn Moavia in this way; Yazid is a wine drinker, wicked, whoremonger man who plays with monkeys and dogs and wandering around

deserts and fields. Then he asked people to dismiss him from caliphate and sent the Jihad command to the people of Medina

-Ansab Al-Ashraf Balazeri v 2 p 191

Those who are present inform the absentees that qaliph Yazid is a homosexual

Zahabi and the other Sunnite figures have mentioned this issue pertaining to Yazid in this manner

خطبهم عبد الملك بمكة لما حج، فحدث أبو عاصم، عن ابن جريج، عن أبيه قال : خطبنا عبد الملك بن مروان بمكة، ثم قال : أما بعد، فإنه كان من قبلي من الخلفاء يأكلون من هذا المال ويؤكلون، وإنني والله لا أدأوي أدواء هذه الأمة إلا بالسيف، ولست بالخليفة المستضعف يعني عثمان ولا الخليفة المدهن يعني معاوية ولا الخليفة المأبون يعني يزيد وإنما نحتمل لكم ما لم يكن عقد راية . أو وثوب على منبر، هذا عمرو بن سعيد حقه حقه وقرابته قرابته، قال برأسه هكذا، فقلنا بسيفنا هكذا، إلا قليلاً بالشاهد الغائب.

Abd Almalek delivered a discourse for the people of Mecca during Haj ceremony and in his own speech he said to people in this way that, then O people, those who ruled prior to me violated the rights of people themselves and granted the people property to others, I swear to GOD I am not going to resolve the people problems unless via sword since I am not alike; Ottoman who was a unable and poor man or as the same as Moavia who was a carelessness and negligent caliph and not a homosexual qaliph just as Yazid and I am going to tolerate you as long as my own caliphate, kingship, pulpit, throne and crown would not be endanger and we did to Amr Ibn Saeed like this in spite of his close ties and relations and he did this through his head and we are going to do like this by means of our sword and inform the absentees those who are

-History of Islam; Zahabi; v 5 p 325; History of Damascus Medina; v 37 p 135; Al-Bayan Al-Tabeen Jahez v 1 p 334

Yazid was a Nasebi

Zahabi has regarded Yazid as a Nasebi namely, the enemy of Ahl Al-Bayt (peace be upon them) and has said pertaining to him that;

وكان ناصبياً فظاً غليظاً جلفاً يتناول المسكر ويفعل المنكر

Yazid was a Nasebi and cruel and careless person who drank wine and committed evil deed

-Siar Alam Al-Nobala v 4 p 37

Yazid ignored and pay no attention to perform prayer

The person who is under our discussion not only was ignorant pertaining o drinking wine but also he paid no attention to the most significant religious responsibility namely, to perform prayer and sometimes he has performed

prayer and sometimes not in other words he was very careless pertaining to prayer.

وقد كان يزيد... فيه أيضاً إقبال على الشهوات، وترك بعض الصلاة في بعض الأوقات.

-Al-Bedayā Vanahayā; Ibn Kasir v 8 p 252

He abandoned the most divine obligation that means to perform prayer and he entirely ignored that as the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has stated pertaining to those men that

سَلِّمُوا عَلَى الْيَهُودِ وَالنَّصَارَى وَلَا تَسَلِّمُوا عَلَى يَهُودِ أُمَّتِي، قِيلَ: وَمَنْ يَهُودِ أُمَّتِكَ قَالَ: تَارَكَ الصَّلَاةَ.

Say hello to Jews and Christians but never say hello to my people's Jews then it has been asked; who are your nation's Jews? He stated that; those who abandon to perform prayer

-Kashf Al-Khafa v 1 p 455; no 1484

The total carelessness as the holy prophet of GOD's caliph

Monzar Ibn Zobayr who has received 100 thousands drachma as a gift from Yazid said to the people of Medina that

إنَّ يزيدَ والله لقد أجازني بمائة ألف درهم وإني لا يمنعني ما صنع إليّ أن أخبركم خبره وأصدقكم عنه، والله إنه ليشرب الخمر، وأني ليسكر حتى يدع الصلاة. وعابه بمثل ما عابه به أصحابه الذين كانوا معه وأشدّ.

However Yazid has granted me 100 thousand drachma as a gift but this gift cannot stop me to reveal the truths I swear to GOD he drinks wine and he spent most of the time in state of unconsciousness until he ignores to perform his prayer then the other people made comments pertaining to Yazid's faults and evil deed as the same as his comments or even worse and censured him

-History of Tabari v 4 p 369; History of Ibn Asir v 4 p 40-41; History of Ibn Kasir v 8 p 216; Al-Aghd Al-Farid v 4 p 388

One of these people says that

قال عبد الله بن أبي عمرو بن حفص بن المغيرة المخزومي... إني لأقول هذا وقد وصلتني وأحسن جانتني، ولكنّ عدوّ الله سكير خَمير.

The precious gifts of Yazid cannot stop us to tell the truths and I saw him as the enemy of GOD who is constantly in the state of unconsciousness and drinking wine

-Al-Aghani v 1 p 34

Now is it possible to defend Yazid and his false and notorious caliphate and praise his crimes?

## THE FIFTH CHAPTER;

### IMAM HOSSEIN PEACE BE UOPN HIM IN THE HOLY QUR'AN AND THE HOLY PROPHET OF GOD'S NARRATIONS PERSPECTIVES

Undoubtedly, there were and are some disagreements upon jurisprudence and religious issues among Moslems but there is a consensus and agreement on this matter pertaining to the scientific and spiritual precedence and superiority of Ahl Al-Bayt peace be upon them

That means the household of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) including Imam Hossein who is one of these members enjoy some virtues which no one else adorned with these features thus, we are going to make a review of these precedence in this part with referral to the holy Qur'an and the narrations

### IMAM HOSSEIN, (PEACE BE UOPN HIM) IN THE HOLY QUR'AN STANDPOINT

Some of the precedence of Imam Hossein (peace be upon him) has divine and spiritual aspects

### IMAM HOSSEIN (PEACE BE UOPN HIM) ONE OF THE MEMBERS OF MOBAHALAH (THE CURSING CEREMONY)

فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ.

-Al-Emran verse 61

And whoever disputes with you in this matter after what has come to you of knowledge, then say; come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayers, and pray for the curse of Allah on the liars.

(the chapter of A'lay Imran, The Family Of Imran), verse 61

### IMAM HOSSEIN PEACE BE UOPN HIM ONE OF THE PIOUS AND SACRED MEN

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

-Al-Ahzab verse 33

Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a thorough purifying (the chapter of Ahzab, The Allies) verse 33

IMAM HOSSEIN PEACE BE UOPN HIM ONE OF ZAVI AL-QORBA (THE RELATIVES OF THE HOLY PROPHET OF GOD)

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.

-Al-Shuri verse 23

Say; I do not ask you any reward (for my prophecy) except to have friendship with my household. (the chapter Shura, The Consul, verse 23

IMAM HOSSEIN (PEACE BE UOPN HIM) ONE OF THE PIOUS MEN

In the chapter Insan has been mentioned pertaining to Ahl Al-Bayt and as the praise of His Holiness and the other members of the household who granted their own food to an orphan, a poor man and a slave

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا.

-Al-Ensan verse 5

Surely the righteous shall drink of a cup the admixture of which is camphor (the chapter of Insan, The Man, verse 5)

IMAM HOSSEIN IN THE NARRATIONS OF THE HOLY PROPHET OF GOD

No one was equal to two sons of Ali and Fatima pertaining to their magnitude and specific moral virtues among Arab community since the blessing grandfather like the last holy prophet (peace and bless of GOD be upon him and his progeny) and a father alike the commander of the faithful Ali (peace be upon him) and a mother like Hazrat Fatima (peace be upon her)

Amash has quoted from Abu Jafar Mansur and he from his father and his father from his grandfather and he from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that he stated that

ألا أدلكم على خير الناس جداً وجدة؟ قالوا بلى يا رسول الله، قال : هذا الحسن والحسين جدّهما رسول الله سيّد المرسلين، وجدّتهما خديجة بنت خويلد سيّدة نساء العالمين . أيها الناس! ألا أدلكم على خير الناس أباً واما؟ قالوا : بلى يا رسول الله، قال : هذا الحسن والحسين أبوهما علي بن أبي طالب أخو رسول الله، وأمهما فاطمة بنت رسول الله سيّدة نساء العالمين، ...

Do you like to inform you of the best man pertaining to his father and his grandfather? They said that; yes O the prophet of GOD. Then he stated that; these two are Hassan and Hossin while their grandfather is the last holy prophet of GOD and their grandmother is Khadijah the daughter of Khovayled the best women of the whole world. O people, do you like to inform you of the best father and mother? They said, yes O the holy prophet of GOD, he stated that these two are Hassan and Hossein who their father is Ali Ibn Abi Taleb the brother of the holy prophet of GOD and their mother if Fatima the daughter of the holy prophet of GOD and the best woman of the whole world

-Managheb Al Abi Taleb v 4 p 27; Al-Mojam Al-Kabir v 1 p 129; Kanz Al-Emal v 6 p 221; Tazkarat Ak-Khavas p 234;

Regardless of the superior position of Imam Hossein from descent and lineage, the narrations and remarks of the holy prophet of GOD define the features of these two blessing dear sons of the holy prophet of GOD and in this chapter and with respect to necessity we are going to refer to some of the narrations of the holy prophet of GOD

A, Hossein the beloved dear son of the holy prophet of GOD

The most significant precedence is the love and affection of the holy prophet of GOD pertaining to Imam Hossein (peace be upon him) since this love and interest are in accordance with the divine principles and criteria

Anas Ibn Malek says that

سئل رسول الله صلى الله عليه و آله أي أهل بيتك أحب إليك قال: الحسن والحسين.

It has been asked from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that which one of your household do you like best? He stated that; Hassan and Hossein

-Sonan Termezi v 5 p 323; no 3861

It has been quoted in another saying from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that

قال رسول الله صلى الله عليه و آله: من أحب الحسن والحسين فقد أحبّني، ومن أبغضهما فقد أبغضني.

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; whoever loves my Hassan and Hossein in fact he loves me and whoever hates and dislikes these two indeed he hates me

-Mosnad Abi Horeire v 11 p 78

B, the lord of the paradise young men

One of the unique and exclusive precedence of Imam Hassan and Imam Hossein (peace be upon them) is these two are the lords of the paradise's young men which this point has been frequently narrated from the holy prophet of GOD

Abu Saeed Khodri has quoted from the holy prophet of GOD (peace and bless of GOD be upon him and his prgeny) that His Holiness stated;

الحسن والحسين سيّدا شباب أهل الجنة.

-Al-Tabaghat Al-Kobra v 8 p 30; Al-Mojam Al-Kabir v 3 p 24; History of Baghdad v 1 p 40; Al-Mostadrak Ala Al-Sahiheinv 3 p 167

C, the enmity toward Hossein is the hostility against the holy prophet of GOD

The Sunnite texts has quoted a narration from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that

عن النبيّ صلي الله عليه وآله قال: من أحبّهما فقد أحبّني ومن أبغضهما فقد أبغضني.

Whoever loves Hassan and Hossein indeed he loves me and whoever turns hates and turn against them in fact he hates and turns against me

-Al-Mojam Al-Kabir v 3 p 40; Majma Al-Zavaed v 9 p 180

The annoying of Ahl Al-Bayt is the bothering of GOD

Abu Saeed Kharjushi, died in 409 Hejrah has quoted from Imam Ali Ibn Abi Taleb (peace be upon him) that he stated; I heard from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that;

من آذاني في أهل بيتي فقد آذى الله عزّ وجلّ، ومن أعان على أذاهم وركن إلى أعدائهم فقد آذن بحرب من الله، ولانصيب له غداً في شفاعة رسول الله

Whoever annoys my Ahl Al-Bayt indeed has bothered Allah and whoever aides to bother them or helps their enemies then he will be deprived of the intercession of the holy prophet of GOD

-Shavahed Al-Tanzil v 2 p 93; Sharf Al-Mostafa chaper 22



D, the prediction of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the martyrdom of Imam Hossein (peace be upon him)

Numerous narrations have been mentioned in the Sunnite texts and sources pertaining to this issue and we are going to present some instances

1 - أبو علي بن عثمان بن السكن الحافظ قال : ... عن أنس بن الحارث قال : قال رسول الله صلى الله عليه وآله : «إِنَّ ابْنِي هَذَا يَقْتُلُ بِأَرْضِ مَنْ أَرْضِ الْعِرَاقِ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَنْصُرْهُ، فَقَتَلَ أَنْسَ مَعَهُ، يَعْنِي مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ».

This my son (Hossein) will be martyred in the land of Iraq and whoever sees him has to aid him

-Al-Tazkarat Fi Ahval Al-Moti and Omur Al-Akherat; Shams Al-Din Abi Abdullah Muhammad Ibn Ahmad Ibn Abi Bakr Ibn Farh Al-Ansari Al-Ghortobi; 671 Hejira; Vahova Min Olama Ahl Al-Sonat and Al-Ketab Min Dar Al-Kotob Al-Elmie; Beirut; Lebanon; first edition; 1985

2 - الإمام أحمد في مسنده قال : حدثنا مؤمل قال : حدثنا عمارة بن زاذان، حدثنا ثابت، عن أنس، إن ملك المطر استأذن أن يأتي النبي صلى الله عليه وآله فأذن له، فقال لأم سلمة : «إملي علينا الباب لا يدخل علينا أحد، قال : وجاء الحسين ليدخل فمنعته، فوثب فدخل، فجعل يقعد على ظهر النبي صلى الله عليه وآله وعلى منكبيه وعلى عاتقه، قال : فقال الملك للنبي صلى الله عليه وآله : أتحيه؟ قال : نعم، قال : أما إن أمك ستقتله، وإن شئت أريتك المكان الذي يقتل فيه، فضرب بيده، فجاء بطينة حمراء، فأخذتها أم سلمة فصرتها في خمارها .» قال ثابت : بلغنا أنها من كربلاء.

The angel of rain asked permission to enter in the presence of the holy prophet of GOD and after the permission of arrival, the holy prophet of GOD stated to Ome Salamah that; make sure no one comes in then Hossein came to see his grandfather but Ome Salamah stopped him while he entered the house and he climbed up the shoulder, knees and sometimes the back of His Holiness then the angel said; do you love him? He stated that; yes, he said; your people will kill him then he reached his hand and gave some of the red earth of that land in which he will be martyred to the holy prophet of GOD

- Al-Tazkarat Fi Ahval Al-Moti and Omur Al-Akherat; Shams Al-Din Abi Abdullah Muhammad Ibn Ahmad Ibn Abi Bakr Ibn Farh Al-Ansari Al-Ghortobi; 671 Hejira; Vahova Min Olama Ahl Al-Sonat and Al-Ketab Min Dar Al-Kotob Al-Elmie; Beirut; Lebanon; first edition; 1985 p 404 and 405

3 - الإمام أحمد بن حنبل : حدثنا عبد الرحمن بن مهدي، حدثنا حماد بن سلمة، عن عمارة بن أبي عمارة عن ابن عباس قال : «رأيت رسول الله صلى الله عليه وآله نصف النهار أشعث أغبر، معه قارورة فيها دم يلتقطه ويتبعه فيها، قال قلت : يا رسول الله صلى الله عليه وآله ! ما هذا؟ قال: دم الحسين وأصحابه، لم أزل أتبعه منذ اليوم» قال عمارة : فحفظنا ذلك اليوم فوجدناه قتل ذلك اليوم.

Ibn Abbass says that; at noon I saw the holy prophet of GOD while his blessing face was covered with dust and a glass filled with blood was in his hand then I said; what is that? He stated that; this is the blood of Hossein and his companions which I constantly have with myself

- Al-Tazkarat Fi Ahval Al-Moti and Omur Al-Akherat; Shams Al-Din Abi Abdullah Muhammad Ibn Ahmad Ibn Abi Bakr Ibn Farh Al-Ansari Al-Ghortobi; 671 Hejira; Vahova Min Olama Ahl Al-Sonat and Al-Ketab Min Dar Al-Kotob Al-Elmie; Beirut; Lebanon; first edition; 1985 p 646

E; the cry of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) for the martyrdom of Imam Hossein (peace be upon him) history does not remember the cry instead of congratulations at the birth time of a child except for Imam Hossein (peace be upon him) and this is one of the wonders of the lives of household of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) since it has been mentioned from Asma the daughter of Omays that she said; I was the assistant of Fatima at the birth time of Hossein and when he was born I took him to the presence of the holy prophet of GOD then His Holiness after the opposition pertaining to the color of the cloth in which he has been covered and the change of that cover and saying of Azan and Eqamah began to cry. I asked His Holiness why are you crying? He stated that the oppressive people will kill him and GOD may not grant my intercession to them and Asma do not let Fatima know this matter

-Maghtal Al-Kharazmi v 1 p 88; Zakhaer Al-Oghba p 119

وقال شرحبيل بن مدرك الجعفي عن عبد الله بن نجي عن أبيه : «أته سافر مع علي بن أبي طالب وكان صاحب مطهرته، فلما حاذوا نينوى وهو منطلق إلى صفين نادى عليّ: صبراً أبا عبد الله، صبراً أبا عبد الله بشط الفرات . قلت: من ذا أبا عبد الله؟ قال: دخلت على رسول الله صلى الله عليه وسلم وعيناه تفيضان فقلت: يا نبيّ الله! أعضبك أحد؟ قال: بلى، قام من عندي جبريل قبل فحدثني أنّ الحسين يقتل بشط الفرات، وقال: هل لك أن أشمّك من تربته؟ قلت: نعم، فمدّ يده فقبض قبضة من تراب فأعطانيها، فلم أملك عيني أن فاضتاً».

Abd Allah Najji has quoted from his father who was accompanied the commander of the faithful (peace be upon him) in journey to Safyn that; when Ali (peace be upon him) arrived at the land of Naynava shouted that; O Aba Abd Allah remain patient beside the river of Euphrates, I said; who is Aba Abd Allah? I came to the presence of the holy prophet of GOD while his eyes were filled with tears I said to His Holiness; did anyone bother you? He stated that; yes, Gabriel informed me of this issue that my Hossein will be martyred beside the river of Euphrates and brought me some of the earth of that land and I could not stop myself not to cry when I smelled that

-Al-Bedaya and Al-Nahaya v 8 p 217

And also with respect to dozens of the other narrations in both Shiite and Sunnite books pertaining to the cry and mourning of His Holiness for the martyrdom of Imam Hossein (peace be upon him) which prove the magnitude and significance of this event in the view of the holy prophet of GOD

The important points

The advocates and supporters of Yazid's oppressive and brutal caliphate specifically the greatly afflicted Vahhabis who revived the Ommayyad's traditions through ignorance of the mentioned saying and narrations from the

blessing tongue of the Islam holy great prophet of GOD (peace and bless of GOD be upon him and his progeny) in the traditional books and committed treason via distortion of the historical truths and realities and we

1, they have concealed the praises, definitions and admissions of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) which emphasize the truthful method and path of his son the lord of martyrs and also they view His Holiness just like any other common person of the age of the holy prophet of GOD or the other companions

2, they have committed the most considerable historical treason against the holy prophet of GOD and his son Imam Hossein (peace be upon him) through ignorance of dozens of authentic narrations in which the news of the martyrdom of Imam Hossein and His Holiness' anger and hatred pertaining to the murderers and causers of Karbala event have been mentioned and generally they have declared such narrations as invalid or worthless narrations

3, they claim that they are the advocates and friends of Ahl Al-Bayt and the children of Ali and Fatima while they are not truthful in their own claims since they have ignored the prime section of Imam Hossein's remarks (peace be upon him) which define the purposes of His Holiness revolutionary and oppositional movement

4, with respect to the impacts of the aberrant thoughts and views of Navasebs who consider the hostility against the household of the holy prophet of GOD as the epigraph of their own lives, they have demonstrated their enmity and grudge toward Ahl Al-Bayt (peace be upon them) particularly Imam Hossein (peace be upon him) in the defense of Yazid

5, with ignorance of some of the Sunnite great figures' remarks who have made comments pertaining to the scholarly and spiritual characteristics of Imam Hossein (peace be upon him) in different manner again they refer to some of the worthless comments and texts and regarded His Holiness among the most common people of that era

6, they have regarded the caliphate and rulership of Yazid as a religious and Islamic caliphate and justified his actions and deed from various political and social aspects

7, they have introduced the movement of Imam Hossein (peace be upon him) against the popular and common trend and declared the lack of tactfulness of His Holiness as the main cause of his martyrdom

## IMAM HOSSEIN IN THE VIEW OF THE COMPANIONS, FOLLOWERS AND SUNNITE SCHOLARS

With respect to the eminent standing of Ahl Al-Bayt in the holy Qur'an and in the statements of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then there will be no room to refer to remarks of the other people but in order to the acquaintance of some of the readers we have to refer to some portions of the companions, followers and the other people' remarks since it would be fruitful and productive

Look at the face of Hossein is equal to look at the visage of the holy prophet of GOD

It has been quoted from Jaber Ibn Abd Allah Ansari that when Imam Hossein passed in front of him and the other men the holy prophet stated that

«من أحب أن ينظر إلى سيد شباب أهل الجنة فلينظر إلى هذا، سمعته من رسول الله صلى الله عليه وآله».

Whoever likes to look at the Lord of paradise young men then look at this man and I heard this statement from the holy prophet of GOD

-Al-Bedaya and Al-Nayahya v 8 p 225

### The happiness of Ibn Abbass

Abd Allah Ibn Abbass had held the pedal of the horse for Imam Hassan and Hossein to ride it some blamed him and said you are too old than these two but he said that;

«إن هذين ابنا رسول الله صلى الله عليه وآله ، أفليس من سعادتني أن آخذ بركابهما؟»

These two are the children of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and it is an honor to hold the hores pedal

-History of Ibn Asaker v 4 p 322

The acknowledgment of Omar Ibn Khatab pertaining to the honor and magnitude of Imam Hossein (peace be upon him)

قال عمر بن الخطاب للحسين عليه السلام: «فإنما أنبت ما ترى في رؤو سنا الله ثم أنتم».

Omar said to Imam Hossein (peace be upon him) that; whatever is over our heads (and we are under the glory shade of Islam) belongs to GOD then via you the household of the holy prophet of GOD

-Al-Esaba v 1 p 333

Shed the blood of Imam Hossein and asking question about the blood of a mosquito

A man asked Abd Allah Ibn Omar that; if the blood of a mosquito is on the cloth of a man then is his prayer accurate? He said; where are you from? He answered; I am from Iraq,

فقال: أنظروا إلى هذا، يسألني عن دم البعوض وقد قتلوا ابن رسول الله صلى الله عليه وآله، وقد سمعت رسول الله صلى الله عليه وآله يقول: هما ريحانتاي من الدنيا.

He said; look at this man, while they have murdered the son of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) now he is asking me about the blood of a mosquito and I heard from the holy prophet of GOD that he stated that; Hassan and Hossein are my two perfumed flowers in this world

-History of Ibn Asaker v 4 p 314

Shed the blood of Imam Hossein (peace be upon him) and shame of the holy prophet of GOD

Abraham Nakhaei says that;

لو كنت فيمن قاتل الحسين ثم أدخلت الجنة لاستحييت أن أنظر إلى وجه رسول الله صلى الله عليه وآله.

If I were one of the murderers of Imam Hossein (peace be upon him) and I arrived at the paradise then I would be shameful to look at the face of the holy prophet of GOD

-Al-Esaba v 1 p 335

The acknowledgment of Maviah pertaining to the precedence and magnitude of Imam Hossein (peace be upon him)

Moaviah said to Abd Allah Ibn Jafar in order in the aim of division or in order to examine him that

أنت سيد بني هاشم، أجابه قائلًا: سيد بني هاشم حسن وحسين.

You are the lord and head of Bani Hashem and in response he said; Hassan and Hossein are the lords of Bani Hashem

-Al-Hassan Ibn Ali, Kamel Soleiman p 173

The cry of heaven for Imam Hosein (peace be upon him)

It has been narrated from Ibn Syrin that he said;

لم تبك السماء على أحد بعد يحيى بن زكريا إلا على الحسين عليه السلام.

The heaven did not cry after Yahya Ibn Zakarya except for Hossein

-History of Ibn Asaker v 4 p 339

Imam hossein from Ibn Hojr's viewpoint

Ibn Hojr says pertaining to Imam Hossein (peace be upon him) that

الحسين بن علي بن أبي طالب الهاشمي أبو عبد الله المدني سبط رسول الله صلى الله عليه وسلم وريحانته من الدنيا وأحد سيدي ش باب أهل الجنة.

Hossein Ibn Ali Ibn Abi Taleb Hashemi Abu Abd Allah Madani the grandchild of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and his perfumed flower in this world and one of the two lords of the paradise young men

-Tahzib Al-Tahzib v 2 p 299

Then after the quotation of this saying he says that

رواه الخطيب بسند صحيح إلى يحيى.

This narration has been quoted through authentic proof from Yahya by Khatib Baqdadi

-Tahzib Al-Tahzib v 2 p 299

The most beloved man in heaven

يونس بن أبي إسحاق عن العيزار بن حريث قال: «بينما عبد الله بن عمرو بن العاص جالس في ظل الكعبة إذ رأى الحسين بن عليّ مقبلًا فقال: هذا أحبّ أهل الأرض إلى أهل السماء اليوم.»

Abd Allah Ibn Amr Aas was sitting in the shadow of Kaaba and saw Imam Hossein (peace be upon him) while he was coming toward Kaaba he said this man is the most beloved man in the whole heaven

-Al-Bedya and Al-Nahaya v 8 p 226

With respect to infinite pages of the historical books which have presented the story of Yazid's crimes against Ahl Al-Bayt and the prevalent event of Karbala which has been mentioned in the whole circles and on everyone's lip from its

early days but, unfortunately some people have resorted to anything in an attempt to defend him as well as have taken any actions which causes each painful heart to become painful again

Now with regard to the titles of this text what excuse will be remain for the murderers of Imam Hossein (peace be upon him) and those who defend the caliphate of Yazid?

Is it fair to make contrast between Imam Hossein (peace be upon him) with respect to his eminent and elevated position in the presence of the creator of the world, the holy prophet of GOD and Moslem nation and Yazid or- we take refuge to Allah the almighty- consider His Holiness guilty?

Have they really paid a trustful and unbiased attention to narrate the historical events?

#### THE SIXTH CHAPTER;

#### WHO IS THE MURDERER OF IMAM HOSSEIN (PEACE BE UOPN HIM)

In spite of the whole explicit statements and phrases have been mentioned in the above texts then it will be evident just like a bright day who is the murderer of Imam Hossin (peace be upon him) however, some people still resort to demagogical measures and poison the public views in their own websites and books and consider this statement of Shakh Mofid (GOD may be pleased with him) pertaining to the Shiite of His Holiness and thereby they have introduced them as the real murderers of His Holiness. Therefore it is worth-mentioning to make some explanations regarding this case

However during the previous discussions we adequately and thoroughly addressed this issue but with respect to its specific significant of the discussion which currently has been provided and exacerbated by most of Bani Ommayyads and Vahabies' advocates we are going to probe this issue in another distinct section

The adherents of Bani Ommayyads have made efforts whether in that era, or in the following centuries and even in the contemporary age to introduce His Holiness' movement as a rebel, conflict, division and disobey measure in the Moslem Nation and revolt against the caliphate and consider Yazid as an

rightful and innocent man in the martyrdom of His Holiness who has killed a rebellion against the central government. In this case they refer to some proofs in which the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has ordered to murder whoever threatens the unification of Moslem community and say that;

«ان يزيد قتل الحسين بسيف جده»

Hossein was murdered via the sword of his grandfather

Or make reference to some of the Shiite scholars' books and their own incomplete and invalid perceptions and introduce the people of Kufe as the Shiites of the commander of the faithful and Imam Hossein (peace be upon them) and regard these people as the murderers of His Holiness

For instance pay attention to some of these religious doubts

Who have been cursed by Imam Hossein (peace be upon him)?

Ahmad Al-Kotab and some other of his coreligionists say that; Imam Hossein has cursed his own Shiites and stated that

اللهم إن مَنَعْتَهُمْ إلى حين ففَرِّقْهُمْ فِرْقًا، واجْعَلْهُمْ طِرَاقَ قَيْدًا، وَلَا تُرْضِ الْوَلَاةَ عَنْهُمْ أَبَدًا، فَإِنَّهُمْ دَعَوْنَا لِيُنْصِرَ وَنَا، ثُمَّ عَدَوْنَا عَلَيْنَا فَفَقْتَلُونَا.

O my Lord, give opportunity to this group for a certain time and scatter them in various groups and divisions and never satisfy the governors with them since they invited us in order to aid us and unexpectedly turned against us and killed us

-Al-Ershad; Sheikh Mofid v 2 p 110

Iranian state has to apologize for the murder of Imam Hossein (peace be upon him)

The group we talked about it in the direction of “ to escape forward” as well as their own long standing enmity and hatred against the blessing and purified household has attempted to declare themselves innocent pertaining to some accusations through providing some claims. For instance, take into consideration the below-mentioned account

Some of the Egyptians who call themselves Ashraf (the noblemen) due to their own ancestry relation to the Shiite Imams in a letter to an Egyptian newspaper demand Shiites and the Iranian state to apologize for the murder of Imam Hossein (peace be upon him)



According to the report of Khamah these people also demanded to pay the Khoms property as well as Fei to them and these so-called Ashrafs have considered themselves as the blood-money claimers and in their own letter have mentioned that as Ashraf (the equivalent of Sayyed) regard Shiites as responsible for murder of Imam Hossein (peace be upon him) and the head of this group has mentioned in his own letter that according to the certain proofs the ancestors of current Shiites who have scattered in Iran and Iraq are those who killed Imam Hossein (peace be upon him) in the war and the Shiite narrations emphasize on this crime

Also this guy with referral to a narration from Shiite scholars and from the quotations of Imams pertaining to the censure of Kufe people has considered this condemnation toward Shiites

Of course the writer of this issue has revealed his own real intent and identity very soon and asked all of the grandchildren of Imam Hossein (peace be upon him) to take vengeance from the Jewish Shiites in a unified measure

In spite of the Sunnite view pertaining to the obligation of Khoms only in war spoils these people asked the Shiites of Qom and Najaf and the other areas to return the property which they have attained from Khoms and the other property to them which religiously belong to Imams

-Al-Menavi, Muhammad Abdullah; Feiz Al-Ghadir Sharh Al-Jame Al-Saghir; researched by: Ahmad Abd Al-Salam v 1 p 265; Dar Al-Kotob Al-Elmie; first editon; 1415 Hejira; Beirut; Kholasat Abaghat Al-Anvar; Mir Sayyed Hamed Husain Al-Naghavi; Talkhis Al-Milani v 4 p 237 and 238; Al-Besat Institute; Qom; 1406

The murder of Imam Hossein (peace be upon him) via sword

And or Ibn Al-Arabi (Qazi Abu Bakr Mohammad Ibn Abd Allah Ibn Al-Arabi Al-Maleki) died in 543 Hejrah the writer of the book Al-Avasem Min Al-Qavasem (you should not take this guy wrong with the famous Gnostic Ibn Arabi which in our Farsi texts the word is used with no Al. however his personality and thoughts are also worth-criticizing and disputable in its point but he was one of the advocates of Ahl Al-Bayt (peace be upon them) who was well-known in enmity and hatred toward Ahl Al-Bayt and one of the adherents of Ommayyah in order to purify the hands of Yazid from the blood of Imam Hossein (peace be upon him) has said that

Yazid murderd Imam Hossein (peace be upon him) via the sword of his grandfather

So as we have said in the preceding discussions, individuals such as Ibn Hojr Haythami and Mohammad Kord Ali, Taqi Al-Din Ibn Al-Salah, Qazali, Ibn Al-Arabi, Ibn Taymayh and the others who were their great figures and ancestors have set forth these religious doubts through other statements

-Refer to Al-Fatava Al-Hadithie p 193; and refer to Resale Ibn Teime; the question about Yazid Ibn Moavie p 14, 15, 17; and al-Avasem Min Al-Ghavasem written by Ibn Al-Arabi; p 232 and 233; Ehya Olum Al-Din written by Ghazali v 3 p 125; and Al-Etehaf behobe Al-Ashraf p 67 and 68; and Al-Savaegh Mohreghe Ibn Hajar p 221; Khetat Al-Sham v 1 p 145; and Gheid Al-Sharid p 57 and 59

### The opposition to Yazid

Mohammad Ibn Al-Khori says in this manner that

الحسين أخطأ خطأ عظيماً في خروجه هذا الذي جر على الأمة وبال الفرقة، وزعزع ألفتها إلى يومنا هذا...

Imam Hossein (peace be upon him) made mistake in his uprising against the government which led to the division and hardship in the holy prophet of GOD's nation and this friendship and affection do not exist today

-Mohazerat Fi Tarikh Al-Amam Al-Islami v 2 p 129

Mohammad Abu Al-Yasr Abedin, the Mufti of Sham has said in this manner that

بيعة يزيد شرعية، ومن خرج عليه كان باغياً.

The allegiance to Yazid was religiously lawful and whoever has undertaken uprising against him in fact is a rebellion and disobedient

-Aghalit Al-Movarekhin p 120

Yazid was an Imam and a Mojtahed (religious jurist)

Abu Al-Khayr Shafei Qazvini has described the action of Yazid in this manner that «اماماً مجتهداً»

Yazid was an Imam and a Mojtahed

-Tarajem Rejal Al-Gharnein Al-Sades and Al-Sabe p 6

But some have claimed that Yazid was one of the companion, as well as one of the great guided qaliphs (Qolafa Rashdin Mahdyein) or on of the apostles

-Mehaj Al-Sonat; Ibn Teimie v 4 p 549

### Response;

In response to this group of people we say in such a way that

A, the lack of legitimacy of Yazid's caliphate due to the testimony of the majority of the companions

When Imam Hossein (peace be upon him) who was the most precedent and superior companions of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and the other companions in the age of Yazid who were the main cause of the Moslem unification have jointly rejected the caliphate of Yazid and regarded him as a wicked and oppressive, wine drinker man (the historical statement has been mentioned in the beginning of this research) then there is no room to make any justifications pertaining to the unlawful caliphate and rulership of Yazid in order to regard Imam Hoaaein (peace be upon him) as a rebellion and disobedient against him

With this regard the main reason of Yazid's caliphate has been called into question and this reveals the falsehood of the claim of those people's remarks who considered Imam Hossein (peace be upon him) as a rebellion against Yazid

B, the order of killing Imam Hossein (peace be upon him) issued by Yazid

In regarding Yazid as the murderer of Imam Hossein (peace be upon him) there is no necessity that he personally and directly participated in the murder of His Holiness rather than all of his governors and rulers under his command will be regarded as the absolute obedient of his government orders and rules and their victory or defeat will be attributed to Yazid then there will be no room to make justification pertaining to Yazid's innocence in other words, Yazid Ibn Moavia is the murderer of Imam Hossein (peace be upon him) but via the sword of Ibn Zyad, Shemr and Omar Saeed

In this regard we can refer to this group of historical narrations

Zahabi writes that

خرج الحسين إلى الكوفة، فكتب يزيد إلى واليه بالعراق عبيد الله بن زياد : إن حسينا صائر إلى الكوفة، وقد ابتلي به زمانك من بين الأزمان، وبلدك من بين البلدان، وأنت من بين العمال، وعندها تحقق أو تعود عبداً. فقتله ابن زياد وبعث برأسه إليه.

Hossein departed to Kufe therefore Yazid wrote the governor and ruler of Iraq, Obayd Allah Ibn Zyad that; Hossein is coming toward Kufe and he selected your area from the other lands which is during your government days and among the whole governors and rulers you have been selected thus it is necessary that whether you set yourself free, or being slave and captive and for this reason Ibn Zyad killed Hossein and sent his head to Yazid

And also Souti writes that

فكتب يزيد إلى واليه بالعراق، عبيد الله بن زياد بقتاله.

Yazid has ordered Obayd Allah Ibn Ziyad, his governor and ruler of Iraq to fight and murder Hossein

-History of Caliphs p 193; published by: Dar Al-Fekr 1304 Hejira; Beirut

Ibn Ziyad says to Mosafer Ibn Shorayh Yashkari that

أما قتلي الحسين، فإنه أشار علي يزيد بقتله أو قتلي، فاخترت قتله.

I killed Hossein because Yazid ordered me to select between being killed or murdering of Hossein and I selected to kill Hossein between these two

-Al-Kamel Fi al-Tarikh v 3 p 324

Ibn Ziyad writes in a letter to Imam Hossein (peace be upon him) that

قد بلغني نزولك كربلاء، وقد كتب إلي أمير المؤمنين يزيد : أن لا أتوسد الوثير، ولا أشبع من الخمير، أو الحقك بالطيف الخبير، أو تنزل علي حكمي، وحكم يزيد، والسلام.

I has informed that you have arrived at the land of Karbala and Yazid has written to me that; I am not allowed to sleep in a soft bed or fill myself until send you to another land of Allah the almighty or take you under the control and command of myself or Yazid government. That is all.

-Behar Al-Anvar Allame Majlesi v 44 p 383

Yaqubi says that; Yazid wrote in a letter to Ibn Ziyad that

قد بلغني: أن أهل الكوفة قد كتبوا إلى الحسين في القدم عليهم، وأنه قد خرج من مكة متوجهاً نحوهم، وقد بلي به بلدك من بين البلدان، وأيامك من بين الأيام، فإن قتلته، وإلا رجعت إلى نسبك وأبيك عبيد، فاحذر أن يفوت.

I have informed that the people of Kufe have written to Hossein to come to their land and he has moved toward them from Mecca and he has selected your land among the other lands which is during your own governorship if he murdered him then no matter but if you do not then you have to be slave and a captive just like your father thus be fearful to lose the chance

-Ketab Al-Fotuh

And in other case it has been mentioned that

إن يزيد قد أنفذ عمرو بن سعيد بن العاص في عسكر علي الحاج، وولاه أمر الموسم، وأوصاه بالفتك بالإمام الحسين عليه السلام، أينما وجد

Yazid appointed Amr Ibn Saeed Ibn Aas as the commander of Haj pilgrims to manage the ceremony of Haj and ordered him to attack Imam Hossein (peace be upon him) wherever he finds him

-Al-Montakhab; Tarihi v 3 p 304

In other historical books has been mentioned that Yazid wrote to Valid Ibn Otbah that

خذ الحسين وعبد الله بن عمر، وعبد الرحمان بن أبي بكر، وعبد الله بن الزبير بالبيعة أخذاً شديداً، ومن أبي فاضرب عنقه، وابعث إلي برأسه.

Treat in a harsh manner with Hossein, Abd Allah Ibn Omar, Abd Al-Rahman Ibn Abu Bakr and Abd Allah Ibn Zobayr to swear allegiance to you and any of them rejected that then cut his head off and sent it to me

-Maghtal Al-Husain Kharazmi v 1 p 178; 180; Managheb Al Abi Taleb v 4 p 88; published by: Maktabat Mostafavi; Qom; Iran; Al-Fotuh Ibn Asam v 5 p 10

And according to the account of Yaqqubi

إذا أتاك كتابي، فاحضر الحسين بن علي، وعبد الله بن الزبير، فخذهما بالبيعة، فإن امتنعا فاضرب أعناقهما، وابعث إلي برأسيهما، وخذ الناس بالبيعة، فمن امتنع فانفذ فيه الحكم وفي الحسين بن علي وعبد الله بن الزبير والسلام.

As soon as you received the letter, then call Hossein Ibn Ali and Abd Allah Ibn Zobayr and ask them to swear allegiance and if they rejected then behead them and sent their heads to me and take allegiance from all people and whoever rejected that then implement the same order of Hossein Ibn Ali and Abd Allah Ibn Zobayr pertaining to him

-History of Yaghoobi v 2 p 241

Yazid wrote his own governor to Medina that

وعجل علي بجوابه، وبين لي في كتابك كل من في طاعتي، أو خرج عنها، وليكن مع الجواب رأس الحسين بن علي.

Be quick to respond the letter and in which tell me who is under my command and who is not and sent the head of Hossein Ibn Ali along with the letter response

In other statement it has been mentioned that Valid Ibn Otbah informed Yazid that what happened between Imam Hossein (peace be upon him), Abd Allah Ibn Zobar and him thus Yazid became angry and wrote to him that

إذا ورد عليك كتابي هذا، فخذ بالبيعة ثانياً على أهل المدينة بتوكيد منك عليهم، وذر عبد الله بن الزبير، فإنه لن يفوتنا، ولن ينجو منا أبداً ما دام حياً، وليكن مع جوابك إلي، رأس الحسين بن علي، فإن فعلت ذلك فقد جعلت لك أنة الخيل، ولك عندي الجائزة والحظ الأوفر الخ.

When you received my letter once again ask the people of Medina to swear allegiance and consider this as an emphasis upon the previous allegiance and leave Abd Allah Ibn Zobar alone since there will be a lot of time to take allegiance from him and he will not be able to escape from our hands as long as he lives and it is necessary to sent the cut head of Hossein Ibn Ali along with

the answer of the letter and if you do this then you will be the commander of the army and I will grant you precious gifts.

-Al-Fotuh Ibn Asam v 3 p chapter 5 p 18

Ibn Asaker says that

بلغ يزيد خروجه، فكتب إلى عبيد الله بن زياد، وهو عامله على العراق، بأمره بمحاربتة، وحمله إليه إن ظفر به.

Yazid has informed that Imam Hossein (peace be upon him) has departed from Medina and for this reason he wrote to Obayd Allah Ibn Ziyad his own governor and ruler in Iraq and ordered him to fight against Hossein and if he gained victory then send Hossein to him

And tens and hundreds of the other texts and documents which some of them have been mentioned in this section as well as the beginning of this research and every one of them itself will be the best proof and clear mark of this point that Yazid is the murderer of Hossein

Now we ask that who has issued the order of fighting, murdering and beheading of Imam Hossein (peace be upon him) except Yazid?

And from the other side, if supposedly, this claim that Yazid has not ordered to kill Imam Hossein (peace be upon him) is true then it would be necessary that as it has been mentioned the order of killing His Holiness in the above-mentioned texts then the reverse has to be mentioned as well or even after this event, at least, Yazid had to ordered to punish and censure those who participated in this event; such as Ibn Ziyad, Omar Ibn Saeed, Shemr Ibn Ze Al-Joshan and the others, the curse of GOD be upon them

And if Yazid was not the murderer or he was dissatisfied of this action then at least it was necessary that he would stop and prevent the idiot action of the Damascus people who welcomed the Karbala captive caravan with happiness, dance, and musical instruments

The answer to the claim of Imam Hossein's (peace be upon him) curse

With respect to the criticism which has been extensively presented against Shiite these days and they have provided that issue as the emphasis of Imam Hossein (peace be upon him) upon the guiltiness of Shiites in the Karbala event then we are going to address this above-mentioned critique in an extensive manner

WHO IS A SHIITE?

There will be a clear contrast and paradox to consider this issue that Shiites have murdered Imam Hossein (peace be upon him). Since the word Shiite refers to the companion, follower, companion and friend of a person and it seems a wrong perception if we consider those who participated in the lines of the enemies and murderers of the opposite army as Shiites

Now, with this respect how would be possible to make peace between love, help and follow with war and enmity? And if it would be possible to name those who participated in the army of Omar Ibn Saeed and Obayd Allah Ibn Ziyad as Shiites then what will be called those who resisted and sacrificed their own lives beside His Holiness until the last moments and were martyred in this path?

And if supposedly we surrender and accept such a claim that the murderers of Imam Hossein (peace be upon him) were Shiites then it has to say; these were Shiites who turned away from his own Shiite principles and joined to the enemies of His Holiness and with this account they will not be called such men as Shiites rather than the referral of the word enemy will be more worthwhile

In this respect the comments of Sayyed Mohsen Amin in the book Ayan Al-Shiah seem interesting that

حاشا لله أن يكون الذين قتلوه هم شيعة، بل الذين قتلوه بعضهم أهل طمع لا يرجع إلى دين، وبعضهم أجلاف أشرار، وبعضهم اتبعوا روءساءهم الذين قادهم حب الدنيا إلى قتاله، ولم يكن فيهم من شيعة ومحبيه أحد، أما شيعة المخلصون فكانوا له أنصاراً، وما برحوا حتى قتلوا دونه، ونصروه بكل ما في جدهم، إلى آخر ساعة من حياتهم، وكثير منهم لم يتمكن من نصرته، أو لم يكن عالماً بأن الأمر سينتهي إلى ما انتهى إليه، وبعضهم خاطر بنفسه، وخرق الحصار الذي ضربه ابن زياد على الكوفة، وجاء لنصرته حتى قتل معه، أما إن أحداً من شيعة ومحبيه قاتله فذلك لم يكن، وهل يعتقد أحد إن شيعة الخالص كانت لهم كثرة مقرطة؟ كلا، فما زال أتباعه لحق في كل زمان أقل قليل، ويعلم ذلك بالعيان، وبقوله تعالى: «وقليل من عبادي الشكور».

GOD is the most glorious if the murderers of Imam Hossein (peace be upon him) were Shiites rather than those who killed His Holiness were men of the low desires who were unbelievers but they were some of the wicked men and the others followed their own leaders who participated in the war against Hossein Ibn Ali (peace be upon them) as a result of their own low desires to this world and there were no Shiite or the advocate of His Holiness among them while His holiness true and trustful companions and Shiites were among his followers and they had no doubt to be killed in His Holiness' path and aided him until their own last moments of life with their maximum efforts and also most of them could not helped His Holiness or even they did not know that this case would be resulted to this event and some others have put their own lives in danger and escaped from the barrier which has been extended around Kufe by Ibn Ziyad and went to Karbala to aid His Holiness and they were martyred there and this claim that even one of the Shiites has participated in the war against

His Holiness is not true and can anyone believe that one of His Holiness' Shiites or followers with regard to his own interest in His Holiness participated in the war against him? Never, it is always like that the truth advocates were handful in any time and this case is constantly evident and GOD stated that; My few servants are grateful

-Ayan Al-Shia v 1 p 585

The identity of Kufe people in the age of Imam Hossein (peace be upon him)

It is true that those groups of people who came to Karbala to kill Imam Hossein (peace be upon him) were from Kufe but at that time there was no famous Shiite since when Moavia came to power Zayd Ibn Abyah has appointed as the governor of Kufe and he arrested each Shiites he knew as well as he killed and plundered or captured and sent them to jail until no famous Shiite was remained in Kufe thus according to the historical documents the number of Shiites was very low among the population of 15000 men in Kufe and most of them have been exiled, captured, jailed and a large number of them were martyred during Moavia caliphate

And most of them as a result of various problems have taken refuge to the other cities such as Musel, Khorasan and Qom and many of them like Bani Khazarah intended to aid Imam but the forces of Obayd Allah Ibn Zyad stopped them

Ibn Abi Hadid Motazeli says pertaining to this case that

كتب معاوية نسخة واحدة إلى عمّاله بعد عام المجاعة: (أن برنت الذمة ممن روى شيئاً من فضل أبي تراب وأهل بيته). فقامت الخطباء في كل كورة وعلى كل منبوا يلعنون علياً ويبرأون منه، ويقعون فيه وفي أهل بيته، وكان أشد الناس بلاءاً حينئذ أهل الكوفة لكثرة ما بها من شيعة علي عليه السلام، فاستعمل عليهم زياد بن سمية، وضم إليه البصرة، فكان يتتبع الشيعة وهو بهم عارف، لأنه كان منهم أيام علي عليه السلام، فمقتلهم تحت كل حجر ومدّ وأخافهم، وقطع الأيدي والأرجل، وسمل العيون وصلبهم على جذوع النخل، وطردهم وشردهم عن العراق، فلم يبق بها معروف منهم.

After the year of famine Moavia wrote to one of his own governor that he will not be responsible to anyone who presents the virtues of Abu Torab (the commander of the faithful, peace be upon him). It means that; if anything happens to him and even you do everything to him is permissible

Thus the lecturers in every corner of cities and over any pulpits started to curse Imam Ali and expressed their own dislike about him and insulted him and his household and the people of Kufe was the most unfortunate men at that time since the Shiites of Imam Ali (peace be upon him) were many in that city and Moavia appointed Zyad Ibn Somayah as the governor of Kufe as well as Basrah and he was looking for Shiites and he knew Shiites since in the caliphate of Imam Ali (peace be upon him) was one of hid advocates then he was able to



find them even under any stone and killed them or threatened to kill them and he cut the hands and legs or even made them blind or hung them on the palms or excluded them from Iraq until no famous Shiites remained in Iraq

-Sharh Nahj Al-Balaghe v 11 p 44; Al-Nasayeh Al-KAfie Muhammad Ibn Aghil p 72

Tabarani in the book Almojam Alkabir has quoted from Yunes Ibn Abid from Hassan through his own proof that

ثان زياد يتتبع شيعة علي رضي الله عنه فيقتلهم، فبلغ ذلك الحسن بن علي رضي الله عنه فقال: اللهم تفرّد بموته، فإن القتل كفارة.  
Zyad arrested the Shiites of Imam Ali (peace be upon him) and as he found them killed them and when Hassan Ibn Ali (peace be upon them) heard this news stated that; O lord cause him to die a unique death in order to compensate his murders and kills

-Al-Mojam Al-Kabir; v 3 p 68; Majma Al-Zavaed Heisami v 6 p 266

After the quotation of this news Haythami says that

رواه الطبراني ورجاله رجال الصحيح.

This narration has been quoted by Tabarani and it is a sound narration due to its narrators

And also Zahabi says in the book Sayr Alam Al-Nabla that

قال أبو الشعثاء: كان زياد أفتك من الحجاج لمن يخالف هواه.

Abu Al-Shatha has said that; Zayad was more bloodthirsty than Hajaj Ibn Yusef pertaining to those who opposed his wills and desires.

Hasan Basri says that;

بلغ الحسن بن علي أن زياداً يتتبع شيعة علي بالبصرة فيقتلهم، فدعا عليه . وقيل: إنه جمع أهل الكوفة ليعرضهم على البراءة من أبي الحسن، فأصابه حينئذ طاعون في سنة ثلاث وخمسين .

And (Imam) Hasan Ibn Ali (peace be upon them) was informed that Zyad has arrested and murdered the Shiites of Ali (the commander of the faithful peace be upon him) in Basrah and His Holiness cursed him and it has been said that; he gathered the people of Kufeh in order to force them declare their own hatred against Abi Al-Hasan (the commander of the faithful, peace be upon him) and in this time in the year 53 Hejrah he was affected by plague

-Siar Alam Al-Nobala v 3 p 496

Ibn Athir says in Al-Kamel that;

وكان زياد أول من شدد أمر السلطان، وأكد الملك لمعاوية، وجرّد سيفه، وأخذ بالظنّة، وعاقب على الشبهة، وخافه الناس خوفاً شديداً ح تى أمن بعضهم بعضاً.

Zayd was the first man who took the most brutal actions in his reign and emphasized upon the caliphate and rulership of Moavia and he drew his sword in his favor and with a little doubt he arrested everyone and punished when he was not sure and certain and people was very fearful of him unless someone else protected them

-Al-Kamel Fi Al-Tarikh, Ibn Asir v 3 p 450

Ibn Hojr writes in Lisan Al-Mizan that;

وكان زياد قوي المعرفة، جيد السياسة، وأفر العقل، وكان من شيعة علي، وولاه إمرة القدس، فلما استلحقه معاوية صار أشد الناس على آل علي وشيعته، وهو الذي سعى في قتل حجر بن عدي ومن معه.

Zyad was a knowledgeable man who knew policy well and he was a genius and he was one of the Shiites of Ali who was appointed as the governor of Qods and when he joined Moavia became the most brutal and cruel man toward the Shiites and the household of (His Hoiness) Ali (peace be upon him) and he was the man who played active role in murdering of Hojr Ibn Oday and his companions

-Lisan Al-Mizan Ibn Hajar v 2 p 495

It becomes evident from the whole previous discussion that there were no well-known Shiites in the time of Karbala event in Kufeh in order to participate in the war against Imam Hossein (peace be upon him) now how can we claim that Shiites of Kufeh were the murderers of Imam Hossein (peace be upon him)?

And no fair observer can say that; these are Shiites who wrote to Imam Hossein (peace be upon him) and invited him since, the most famous men who wrote to His Holiness were individuals such as; Shabath Ibn Rebi, Hajar Ibn Abjar, Amr Ibn Hajaj and the others and no one said these were Shiites

The alteration of Kufyans' identity from the age of the three Qaliphs

There are many narrations and historical statements that properly imply in this fact that these were the advocates of the Previous Qaliphs before the commander of the faithful Ali (peace be upon him) and we can refer to the below story from other events which has been narrated by most of the historical books writers that; when the commander of the faithful Ali (peace be upon him) became Qaliph in Kufeh decided to vanish one of the Omar's religious innovations- the Taravih prayer- thus he ordered Imam Hasan (peace be upon him) to go to the mosque and stop people to do that but as soon as His Holiness opposed that action the people made an opposition with loud voice and said

that; O Omar, O Omar. And after that His Holiness the commander of the faithful (peace be upon him) stated that; say them to pray whatever they like

وقد روى : أن عمر خرج في شهر رمضان ليلا فرأى المصابيح في المسجد ، فقال : ما هذا ؟ فقيل له : إن الناس قد اجتمعوا لصلاة التطوع ، فقال : بدعة فنعمت البدعة ! فاعترف كما ترى بانها بدعة، وقد شهد الرسول صلى الله عليه وآله أن كل بدعة ضلالة . وقد روى أن أمير المؤمنين عليه السلام لما اجتمعوا إليه بالكوفة فسألوه أن ينصب لهم إماما يصلي بهم نافلة شهر رمضان ، زجرهم وعرفهم أن ذلك خلاف السنة فتركوه واجتمعوا لأنفسهم وقدموا بعضهم فبعث إليهم ابنه الحسن عليه السلام فدخل عليهم المسجد ومعه الدرّة فلما رأوه تبادروا الأبواب وصاحوا وا عمراه !

It has been said that one Ramadahn Night Omar came out from his house and saw some lights in the mosque and asked; what is that? They said to him; the people gathered to perform Mostahab (religious precepts) prayer (in order to perform that prayer in Moslem prayer manner) Omar said this is a religious innovation but it's a good innovation and as it can be seen he has acknowledged that it is a religious innovation and the holy prophet of GOD testified that any innovation is a misled

And it has been narrated from the commander of the faithful (peace be upon him) that when people gathered around him inKufeh and asked him to appoint a Moslem prayer leader to perform the Mostahab prayer in the month of Ramadan then His Holiness stopped them to do that and stated to them that is against the tradition of the holy prophet of GOD but they abandoned the commander of the faithful (peace be upon him) and gathered around themselves to appoint a man (to become their own prayer leader) thus His Holiness sent Imam Hasan Mojtaba to them and His Holiness entered the mosque while he held a lash in his hand and as soon as the people saw him escaped from there and shouted that woe, the tradition of Omar was vanished

-Sharh Al-Nahj Al-Balaghe Ibn Al-Hadid Sunni scholars; v 12 p 283; Vasael Al-Shia late Hor Ameli; v 5 p 192; hadith no 2

This event was so wide-spread that His Holiness stated during his full detailed discourse that; I was fearful of public riot and vanishing of the Islamic Government foundation in Kufeh and this really shows that most of the people of Kufeh was the adherents of the second Qaliph and this is in contrast to this point that Kufeh people was Shiites even many years prior to the event of Karbal

علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عثمان، عن سليم بن قيس الهلالي قال: خطب أمير المؤمنين عليه السلام فحمد الله وأثنى عليه ثم صلى على النبي صلى الله عليه وآله، ثم قال... قد عملت الولاية قبلي أعمالا خالفوا فيها رسول الله صلى الله عليه وآله متعمدين لخلافه، ناقضين لعهد مغيرين لسنته ولو حملت الناس على تركها وحولتها إلى مواضعها وإلى ما كانت في عهد رسول الله صلى الله عليه وآله لتفرق عني جندي حتى أبقى وحدي أو قليل من شيعتي الذين عرفوا فضلي وفرض إمامتي من كتاب الله عز وجل وسنة رسول الله صلى الله عليه وآله... والله لقد أمرت الناس أن لا يجتمعوا في شهر رمضان إلا في فريضة وأعلمتهم أن اجتماعهم في النوافل بدعة فتنادى بعض أهل عسكري ممن يقاتل معي: يا أهل الإسلام غيرت سنة عمر ينهانا عن الصلاة في شهر رمضان تطوعا ولقد خفت أن يثوروا في ناحية جانب عسكري ما لقيت من هذه الأمة من الفرقة وطاعة أئمة الضلالة والدعاة إلى النار.

The commander of the faithful delivered a discourse and during that he praised and adorned GOD and then he sent greeting to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then he stated that;

The previous Qaliphes have undertaken some actions which were in contrast to the tradition of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and they did them against the will of the holy prophet of GOD intentionally and they broke his promise and altered his tradition and if I force the people to abandon them and put them in their own right places just like they have been in the time of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) then my men will leave me and I will be all alone or with only a handful men of my own Shiites who really realized my superiority and the necessity of my Imamate from the holy book of GOD and the tradition of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

Swear to GOD, I ordered people not to perform Mostahab prayers in the Moslem prayer manner in the month of Ramadan and I informed them that performing the Mostahab prayers in the form of the Moslem prayers is a religious innovation then some of my forces who fought along with me said in the loud voices that. O the Moslem people the tradition of Omar has changed and they stopped us from performing Mostahab prayers in the month of Ramadan and I was fearful that my army rebel against me as I saw from this people division, obedience of the wrong leaders and those who invited them toward hell

-Al-Kafi; Sheikh Koleini v 8 p 58; hadith no 21

As it has been mentioned in this authentic narration, His Holiness considered Shiites as the minority group in his age in Kufeh

#### Kufeh with no Shiites

Among those well-known men whose names can be seen in the list of the murderers of Imam Hossein (peace be upon him) are as follow

Omar Ibn Sad Ibn Abi Vaqas, Shemr Ibn Ze Al-Joshan, Shabath Ibn Rebi, Hajar Ibn Abjar, Harmalah Ibn Kahel, Sanan and ...

And we cannot find any man who is called as Shiites of Ahl Al-Bayt (peace be upon them) among them and all of the men who mentioned their names above

neither were well-known as Shiites nor as the friends or the companions of the commander of the faithful (peace be upon him)

Kufeh was the center of Hanafyan

When we see this statement in the Islamic and jurisprudence books that; this is the idea of the people of Kufeh namely; this opinions are the ideas of the followers of Abu Hanyfah and this shows that some years after the martyrdom of Imam Hossein (peace be upon him) Kufeh has become the center of Ahnaf and this is in clear contrast to this point that most of the people of this city were Shiites in the past

The murderers were Shiites of the household of Abi Sofyan

After a long investigation and survey in the statements and comments of Imam Hossein (peace be upon him) in Karbala and His Holiness discourse pertaining to that criminal people and his reasoning against them there was no phrase that indicates Imam Hossein has regarded them as his own Shiites or friends or even his honorable father the commander of the faithful (peace be upon him) and if it was so then His Holiness should used a statement which will influence their hearts or even addressed them that you are my father or my own Shiites, friends and followers and with this respect why are you going to fight me? as these kind of statements and phrases have not been presented or heard in the other people remarks who use such a definition pertaining to them and this is a clear mark of this point that these people were not the Shiites of Ahl Al-Bayt (peace be upon them)

Rather than conversely in an statement which has been stated by His holiness in the last moments of his own life to that criminal people another point proved

Imam Hossein (peace be upon him) has introduced them as the Shiites of the household of Abi Sofyan in the day of Ahura

ويحكم يا شيعة آل أبي سفيان ! إن لم يكن لكم دين، وكنتم لا تخافون المعاد، فكونوا أحراراً في دنياكم هذه، وارجعوا إلى أحسابكم إن كنتم عرباً كما تزعمون.

Woe to you O the followers of Abu Sofyan if you do not believe in a religion and are not fearful of the day of judgment then at least be freemen and as you thing return to your own descent and lineage as Arab people

-Maghtal Al-Husain ; Kharazmi v 2 p 38; Behar Al-Anvar v 45 p 51; Al-Hof Fi Ghatli Al-Tofuf; p 45

The definitions used by the murderers

With respect to the definitions which have been used pertaining to Imam Hossein (peace be upon him) in the day of Ashura we adequately find out that to what groups were these men belonged? From His Holiness Shiites or the most brutal enemies of His Holiness?

The murderers of His Holiness addressed him and said in that day

Our battle against to is due to our enmity and hatred toward your father Ali Ibn Abi Taleb it means that we fight against you as a result of our grudge and hostility against your father Ali ibn Abi Taleb

-Yanabee Al-Mavadat Ghanduzi Hanafi p 346

Now with respect to these definitions can we say that the murderers of His Holiness in the day of Ashura were Shiites of the commander of the faithful and Imam Hossein (peace be upon them)?

And or we can see some men who used such a definition pertaining to Imam Hossein (peace be upon him) that

يا حسين، يا كذاب ابن الكذاب.

O Hossein, the liar and the son of the liar

-Al-Kamel Ibn Asir v 4 p 67

Or in another case they have said this sentence to Imam Hossein (peace be upon him) that

يا حسين أبشر بالنار.

O Hossein we give you good news of the hell

-AL-Kamel, Ibn Asir v 4 p 66; Al-Bedaya Vanahaya v 8 p 183

Another man has addressed Imam Hossein (peace be upon him) and his companions and said like that

إنها لا تُقْبَلُ منكم.

Your prayers will not be accepted by GOD

-Al-Bedaya Vanahaya v 8 p 185

And the other numerous statements and phrases which evidently indicate their own hatred, grudge and enmity toward the commander of the faithful, Imam Hossein (peace be upon them) and Ahl Al-Bayt (peace be upon them)

The crimes and actions indicate the identity of the murderers

These men not only belonged to the Shiites or friends of Imam Hossein (peace be upon him) but also were among the most brutal enemies of His Holiness since, they stopped His Holiness and his family and even a little child to drink water and they were martyred in such a manner and their bodies were overrun by the horses and cut their heads and took His Holiness women and children as captives and plundered their property and committed tens of the other crimes which did not expected from the most brutal enemies still less for that these actions committed by Shiites

Ibn Athir says in his own history book that

ثم نادى عمر بن سعد في أصحابه مَنْ ينتدب إلى الحسين فيُوطنه فرسه، فانتدب عشرة، منهم إسحاق بن حيوة الحضرمي، وهو الذي سلب قميص الحسين، فبرص بعد، فأتوا فداسوا الحسين بخيولهم حتى رضوا ظهره وصدره.

Omar Ibn Sad said in a loud voice to his army that; who is volunteers to ride a horse on Hossein body? And in this time ten men of his army including Eshaq Ibn Hayvah Hazrami- who plundered the cloth and cloak of His Holiness and later was affected with vitiligo and spot- stepped forward and overrun the body of Hossein with their own horses in such a manner that his chest and back bones were completely broken

-Al-Kamel Ibn Asir v 4 p 80

He himself says in another case that

وسلب الحسين ما كان عليه، فأخذ سراويله بحر بن كعب، وأخذ قيس بن الأشعث قطيفته، وهي من خز، فكان يُسمى بعد (قيس قطيفة)، وأخذ نعليه الأسود الأودي، وأخذ سيفه رجل من دارم، ومال الناس على الوركس والحلل فانتهبوها، ونهبوا ثقله وما على النساء، حتى إن كانت امرأة لتتزع الثوب من ظهرها فيؤخذ منها.

All of the property which belonged to Imam Hossein (peace be upon him) were plundered and his pants were stolen by Bahr Ibn Kab and his cloak was stolen by Qays Ibn Ashath and for this reason he became known later as the Qays of the cloak and his shoes were plundered by Asvad ovadi and his sword was stolen by a man from the tribe of Daram and some other men intended to steal His Holiness red cloth and some other precious things as well as they plundered whatever belonged to women until if a woman wanted to put on a cloth they steal it from behind

-Al-Kamel Ibn Asir v 4 p 79

Ibn Kathir narrated from Abu Mokhnaf that

وأخذ سنان وغيره سلبه، وتقاسم الناس ما كان من أمواله وحواصله، وما في خيانه حتى ما على النساء من الثياب الطاهرة .

Sanan and some of the others have stolen the palm tissues of His Holiness and plundered and shared whatever were in His Holiness tent and even plundered the cloths of women

وجاء عمر بن سعد فقال: ألا لا يدخلن على هذه النسوة أحد، ولا يقتل هذا الغلام أحد، ومن أخذ من متاعه م شيئاً فليردّه عليهم. قال: فوالله ما ردّ أحد شيئاً.

Omar Ibn Sad came and said that; all beware that; no one is allowed to kill this young man or bother these women and whoever plundered any property has to turn them back and the narrator says that swear to GOD no one returned what has been stolen from them

-Al-Bedaya Vanahaya Ibn Kasir v 8 p 190

Now with respect to such actions and behaviors which have not been committed unless by a hateful, wicked and the most brutal enemy once again can we say that the murderers of His Holiness were his own Shiites

The names of the individuals indicate the identities of the murderers

If anyone does not accept the reasons which have been mentioned pertaining to those who were present in Karbal as non Shiites and again insists that they were Shiites then what does he say pertaining to those ordered and commanded such an event? Do those individuals which some of their names have been mentioned below were among the companions and adherents and Shiites of the commander of the faithful (peace be upon him) and Imam Hossein (peace be upon him)? the men such as;

Yazid Ibn Moavia, Obayd Allah Ibn Ziyad, Omar Ibn Sad, Shemr Ibn Ze Al-Joshan, Qays Ibn Ashath Ibn Qays, Amr Ibn Hajaj Zobaydi, Abd Allah Ibn Zohayr Azodi, Orvat Ibn Qays Ahmasi, Shabath Ibn Rebi Yarbui, Abd Al-Rahaman Ibn Abu Sobrah Jofi, Hosayn Ibn Nomayr, Hajar Ibn Abjar

يزيد بن معاوية - عبید الله بن زياد - عمر بن سعد - شمر بن ذي الجوشن - قيس بن أشعث بن قيس - عمرو بن حجاج زبيدي - عبد الله بن زه ير أزدي - عروة بن قيس أحمسي - شيبث بن ربعي يربوعي - عبد الرحمن بن أبي سيرة جعفي حصين بن نمير - حجار بن أبجر.

And some of the others whose names will be mentioned below and they have directly participated and attended in the martyrdom of His Holiness and his companions in the event of Karbala, the individuals such as;

Sanan Ibn Anas Nakhai, Harmalah Kaheli, Monqaz Ibn Marah Abdi, Abu Al-Hotuf Jofi, Malek Ibn Nasr Kendi, Abd Al-Rhaman Ibn Jofi, Qasham Ibn Nazir Jofi, Bahr Ibn Kab Ibn Taym Allah, Zarat Ibn Sharik Tamaymi, Saleh Ibn Vahab Mari, Kholi Ibn Yazid Asbahi, Hosayn Ibn Tamim and the others

سنان بن أنس نخعي - حرمله كاهلي - منقذ بن مره عبدي - أبو الحتوف جعفي - مالك بن نسر كندي - عبد الرحمن جعفي - قشعم بن نذير جعفي - بحر بن كعب بن تيم الله - زرعة بن شريك تميمي - صالح بن وهب مري - خولي بن يزيد أصبحي - حصين بن تميم وغيره...



With referral to the event of Karbala in the day of Ashura our claim will be proven

The remark of Yazid pertaining to the identity of the murderers

Yazid Ibn Moavia himself that the accusation finger was pointed to him never said that; these were Shiites who killed Hossein but if such a lie could be accepted by a very few men then he indeed would say such a lie immediately rather than he put the responsibility of the martyrdom of Imam Hossein (peace be upon him) upon the shoulders of Obayd Allah Ibn Ziyad the Kufeh governor and the ruler in order to lessen his own guilt and disgrace somehow

Ibn Kathir, Zahabi and the others have written that

لما قتل عبيد الله الحسين وأهله بعث برؤوسهم إلى يزيد، فسُرَّ بقتله م أولاً، ثم لم يلبث حتى ندم على قتلهم، فكان يقول : وما عليّ لو احتملت الأذى، وأنزلت الحسين معي، وحكمته فيما يريد، وإن كان عليّ في ذلك وهن، حفظاً لرسول الله صلى الله عليه وسلم ورعاية لحقه، لعن الله ابن مرجانة يعني عبيد الله فإنه أخرجته واضطره، وقد كان سأل أن يخلي سبيله أن يرجع من حيث أقبل، أو يأتيني فيضع يده في يدي، أو يلحق بشعر من الثغور، فأبى ذلك عليه وقتله، فأبغضني بقتله المسلمون، وزرع لي في قلوبهم العداوة .

When Obayd Allah Ibn Ziyad killed Imam Hossein (peace be upon him) and his companions then sent their heads to Yazid at first Yazid became happy and pleased but shortly after that he became regretful for this event and constantly said that; if I knew they would be annoyed then I never allow such a thing and would invite Hossein to this place and would order whatever he liked and if it was an insult to me then I would do that for the respect of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) as well as his right then the curse of GOD be upon Ibn Marjanah namely Obayd Allah Ibn Ziyad who forced Hossein to remain in a difficult and hard situation and asked him to return to where he came or come to me and pay allegiance to me or move to a border and distant area, but Hossein rejected that and as a result he murdered Hossein and with his action directed the grudge and hatred of Moslems toward me and he s sew the seed of enmity and grudge

-Siar Alam Al-Nobala v 3 p 317; Al-Bedaya Vanahaya v 8 p 35; Al-Kamel Fi Al-Tarikh v 4 p 87

However this statement has been criticized in the early stages of this research but in this section we pay attention only to this point that Yazid did not also said that; Shiites have killed Hossein but he regarded Ibn Ziyad as the main cause of the martyrdom of His Holiness

The lineation in Karbala indicates the identity of the murderers

In the lineation in that time whoever participated in the side of His Holiness were considered as Shiites and whoever attended in the opposite side never be

regarded as Shiites, for instance, Zohayr Ibn Qayn who was one of the adherent of Ottoman and he avoided His Holiness but when he joined His Holiness men then he was considered as His Holiness Shiites

The history of Tabari writes pertaining to Zohayr that

فقال له زهير يا عزرة إن الله قد زكاها وهداها فاتق الله يا عزرة فإني لك من الناصحين أنشدك الله يا عزرة أن تكون ممن يعين الضلال على قتل النفوس الزكية قال يا زهير ما كنت عندنا من شيعة أهل هذا البيت إنما كنت عثمانيا.

Zohayr Ibn Ozrah said that; O Ozrah, GOD purified and guided him then be fearful of GOD since I am your real friend I swear you to GOD that never be among those who intend to kill the purified souls and he responded; O Zohayr, we did not regard you as the Shiite of this household (and this day we see you in the line of his Shiites) while you are the advocate of Ottoman

-History of Tabari v 4 p 316

This statement adequately indicates that if only any man participate in one side then the word Shiite or enemy will refer to him

The effort and attempt of some handful men of Kufeh Shiites to aid Imam Hossein (peace be upon him)

All of these documents and proofs are aside from the murders and killings which have been committed by Moavia pertaining to the Shiites of the commander of the faithful and Imam Hasam (peace be upon them) and most of them were martyred or excluded or jailed but in spite of these matters we can see that according to the historical proofs only that handful men remained Shiites and were going to aid Imam Hossein (peace be upon him) but they encountered with the forces of Ibn Zyad and were arrested and only a few men such as Zohayr and Habib Ibn Mazaher could cross these barriers and among them were some who came to Karbala after the martyrdom of His Holiness

Thus with this respect there was no Shitte in Kufeh in order to come to the war against Hossein Ibn Ali (peace be upon them)

Invitation and allegiance to Imam Hossein (peace be upon him) does not necessarily indicate sign of being Shiite

Some says that; since the people of Kufeh payed allegiance to Imam Hossein as well as invited His Holiness to Kufeh then they have to be regarded as His Holiness Shiites but it has to be said that; the allegiance is not the clear mark of being a Shiite since the necessity of this statement is that we say; all of the companions and the followers who paid allegiance to the commander of the

faithful (peace be upon him) have been regarded as His Holiness Shiites while no one has said such a thing by now and most of those who paid allegiance to him was among His Holiness enemies in wars

Thus if it has been said in some historical books that since the people of Kufeh wrote to His Holiness and invited His Holiness to Kufeh then it will be regarded as a sort of allegiance and they have to be considered among Shiites and with this regard they have concluded that the murderers of His Holiness were his own Shiites

In response which has been mentioned above the falsehood of this statement has been evident and in addition to that they have done this thing only for this reason that they regarded His Holiness as one of the companions of the holy prophet of GOD rather than as the best companions at that time and the grandson of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and from the other side they have heard lots about the carelessness of Yazid and his evil deed and what have been seen or heard pertaining to his character and they intended to alter the actions of the Moslem ruler and this invitation and allegiance do not necessarily mean that they regarded His Holiness as the third and innocent Imam or consider him more merit to become Qaliph than the others

Thus we can say that the people of Kufeh belonged to two groups in the ages of the commander of the faithful and Imam Hossein (peace be upon them)

1, Shiites as its specific meaning; namely they believe in Ahl Al-Bayt love and enmity toward their enemies

Shiites from this viewpoint never participated in the army of Omar Ibn Sad to fight against Imam Hossein (peace be upon him) since whether such a Shiite were along with His Holiness or were in his army or have fight until his own last moments of lives and eventually were martyred or spend their times in the prisons of Obayd Allah and Yazid in the other areas of their own government or they were surrounded and avoided to join the army of Imam Hossein (peace be upon him) or arrived at Karbala after His Holiness martyrdom or even they were unaware of the event of Karbala and the departure of Imam Hossein (peace be upon him) toward Karbala and were informed of His Holiness martyrdom

2, Shiites as its general meaning; namely they were interested in Ahl Al-Bayt but they did not believe in hostility against their enemies and these are the same

group that did not believe in the divine Imamate of Ahl Al-Bayt and the other Shiite principles and perhaps some of those have participated in the army of Omar Sad or Yazid

لعن الله امة اسست اساس الظلم و الجور عليكم اهل البيت و لعن الله امة دفعتكم عن مقامكم و ازالتم عن مراتبكم التي رتبكم الله فيها و لعن الله امة قتلتم و لعن الله الممهدين لهم بالتمكين من ق تالكم. برنت الى الله و اليكم منهم و من اشياعهم و اتباعهم و اوليانهم ... و اكرمنى بك ان يرزقنى طلب تارك مع امام منصور من اهل بيت محمد صلى الله عليه و آله

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