

***“Haqeeqat-e-Abadee Hai Maqaam-e-Shabbeeri
Badaltay Rehtay Hayñ Andaaz-e-Koofiyo Shaami”***

**The status of Hazrat Imaam Husaien is an eternal reality
The ways of the Kufans and the Syrians keep changing.”**

(Allaah is well-pleased with him)

Was Yazeed a Jannatee [Destined for Paradise], what are the facts?

Written by

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The sacred Holy Qur’aan has commanded upon us the love and adoration of the close-relatives of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). (*Holy Qur’aan, Soorah Ash Shoorah, verse.23*) Moreover, in several sayings of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), the highly esteemed attributes and qualities of the sacred relatives of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) have been specified. It is also clearly evident in the Holy Qur’aan that severe wrath is for the one, who inflicts pain upon the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). (*Holy Qur’aan, Soorah Al Ahzaab, verse.57*) According to a sacred Hadees, there is

clear detail about Paradise being forbidden and curse of Allaah, the Almighty upon the person who causes pain even to a single sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Jaami'ul Ahaadees*, 33495; *Kanzul Ummaal*, 35351, 35352)

The incident is that Abu Lahab (Abdul Uztaa) was the paternal uncle of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Yet, because of the harm and verbal abuse he inflicted upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), an entire Soorah (*Al Lahab*) was revealed in the Holy Qur'aan condemning him, and he became fuel for Hell. The daughter of Abu Lahab, Subaie'ah [Durrah], became a Companion after embracing Islaam. Some among the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called her: "The daughter of the fuel of Hell." Although such a reference to her by the Companions of Prophet (*Allaah is well-pleased with them*) was not incorrect, but she disliked being addressed in this sarcastic manner. She presented her complaint before the court of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Holy

Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) became displeased and, in the gathering of the Companions (*Allaah is well-pleased with them*) said: “What is the matter with some people, who hurt me through my close-relatives? Verily, offending my close-relatives is offending me, and offending me is, indeed, offending Allaah, the Almighty.”

(As Sawaa'iqul Muhriqah, Vol.2, p.497; Zarqaani Alal Mawaahib, Vol.1, p.348; Subulul Huda War-Rashaad, Vol.11, p.4; Zakhaa'irul Uqbaa, p.7; Taareekh-ul Khamees, Vol.1, p.238)

It can be evaluated from this, that even sarcastically referring to the daughter of paternal uncle in such a manner is a cause of distress to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Then reflect, how painful the brutal killing of that beloved prince must have been—the one whom the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called his own flower, would kiss him and would smell him. (*Mishkaat, 6167; Bukhaari, 5648; Tirmizee, 3770*) Whose crying in the lap of his affectionate mother could not be tolerated by the Holy Prophet (*Sallal*

Laahu 'Alaiehi Wa Sallam). (Tabaraani, 2847; Majma'uz Zawaa'id, 15188) That prince whom the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would place upon his shoulders. (Majma'uz Zawaahid, 15063) Who would climb onto the back of the Master of the Worlds, during Salaah, thereupon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would prolong his prostration so that the prince would not fall from his back. (Sunan-ul-Kubraa, Baiehaqee, 3424, Jaami'ul Ahaadees, 38090; Tabaraani Kabeer, 7107; Ibne Abee Shaiebah, 34364; Kanzul Ummaal, 37705; Musnad-e-Ahmad, 16033; Al Mustadrak, 4775)

This is that very prince whose maternal grandfather, the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), is the Chief of all Prophets and Messengers (*Saiyyidul Anmbiyaa-i-Wal Mursaleen*). Whose father is the Supporter of the Universe (*Maulaa-e-Kaa'inaat*) and the Chief of the Friends of Allaah (*Saiyyidul Auliyaa*) 'Alee Murtažaa (*Allaah is well-pleased with him*), and whose mother is the Mother of all the Noble Progeny of the Prophet (*Ummus-Saadaat*) and the Most Honoured Lady of

the Universe (*Makhdoomah-e-Kaa'inaat*), Saiyyidah Faatimah Zahraa (*Allaah is well-pleased with her*), the Chief of the Women of all the worlds and Paradise. This Prince himself is the Chief of the Youth of Paradise. (*Tirmizee, 3781; Jaami'ul Ahaadees, 44785*)

He is the Companion of the Prophet, the manifestation of the Prophet's courage, and the flower of the Prophet. Undoubtedly, his love is the love of Allaah, the Almighty and of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), his anger is the anger of Allaah, the Almighty and the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Kanzul Ummaal, 34286, 34284; Al Mustadrak 4776; Jaami'ul Ahaadees, 11741*) It is the supplication of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for the one who possesses love for him: "O Allaah, love the one who loves him." (*Mishkaat, 6165; Tirmizee, 3769*) In every Friday sermon, every orator mentions his name with reverence. Salaah [*namaaz*] is not complete without sending salutation upon him. Reflect, then, how much agony the vicious killing of this Prince must have caused to the Holy Prophet (*Sallal Laahu*

'Alaiehi Wa Sallam). Without doubt, hurting or offending the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is one of the most serious and heinous offenses.

The Pride of the worlds, Saiyyidinaa Imaam Husaien (*Allaah is well-pleased with him*), was the most eminent personality of his age. He was distinguished and superior in every aspect—in knowledge and practice, in piety and fearing Allaah, and in lineage and ancestry. He possessed a lot better profound knowledge of the Laws of Islaam and the Sunnah of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). No one has absolutely any room for any negative or derogatory remarks concerning his noble character in any way. Yet, instead of acknowledging his unparalleled sacrifice, greatness and loftiness of his rank's honour, some ill-fated people use their words [tongue] and minds to express their wicked thoughts.

In addition to this, these people do evil conspiracy to call the person responsible for getting

the noble Progeny of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) massacred, violated the honour of the Progeny of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), violated the sanctity of Haaram of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), ordered the stoning of the House of Allaah (*Ka'batul-Laah*), sinful, immoral, cruel, tyrannical, ill-character vile Yazeed— (*Alaiehi Maa Yastahiqquhu* (he would get what he deserves)—a “dweller of Paradise,” and ignite mischief and corruption among the Ummah. (*Ma'aazal Laah*, I seek the protection of Allaah, the Almighty)

Instead of enlightening and enriching themselves by reflecting upon the brilliance of the Blessed Imaam's noble character and adopting love and devotion for the respected grandson of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). They, without considering their ultimate end, are disgracing themselves and destroying their record of conduct (*Naamah-e-A'maal*) by praising and admiring this vile Yazeed and his dark actions.

In their evil conspiracy to declare the vile Yazeed, a dweller of Paradise, they present this one sacred *Hadees* as the evidence on their argument. Observe this sacred *Hadees*:

٢٩٢٤ - حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدِّمَشْقِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، قَالَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، أَنَّ عُمَيْرَ بْنَ الْأَسْوَدِ الْعَنْسِيَّ، حَدَّثَهُ - أَنَّهُ أَتَى عُبَادَةَ بْنَ الصَّامِتِ وَهُوَ نَازِلٌ فِي سَاحَةِ حِمَصَ وَهُوَ فِي بِنَاءٍ لَهُ، وَمَعَهُ أُمُّ حَرَامٍ - قَالَ: عُمَيْرٌ، فَحَدَّثْتَنَا أُمَّ حَرَامٍ: أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أُوجِبُوا»، قَالَتْ أُمُّ حَرَامٍ: قُلْتُ: يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ؟ قَالَ: «أَنْتِ فِيهِمْ»، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَعْفُورٌ لَهُمْ»، فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا» (بخارى)

Umaier Ibne Aswad Al Ansee says: “He came in the presence of Ubaadah Bin Saamit. He arrived at his built residence on the shores of Hims. Along with him was (his wife, Umme Haraam the daughter of Milhaan, who is the respected maternal Aunt of the Holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*).”

Umaier says Umme Haraam narrated this *Hadees* to me saying: “She heard the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) say: ‘The first army from among my Ummah, who will undertake holy war (*Jihaad*) by travelling through the sea, has endorsed obligatory

(Paradise upon themselves).” Umme Haraam inquired: “O Prophet of Allaah (*Sallal Laahu ‘Alaieka Wa Sallam*), will I be among them?” The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said: “You are among them.” Then the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said: “The first army from among my *Ummah* that will attack the city of Caesar shall be granted forgiveness.” Umme Haraam again inquired: “Yaa Rasoolal Laah (*Sallal Laahu ‘Alaieka Wa Sallam*), am I among them?” The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) replied: “No.”

(*Bukhaari Shareef:2924*)

If you reflect upon this statement bestowed from the blessed tongue of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), which conveys nothing but the truth, it becomes clear that, by the Graciousness of Allaah, the Almighty, the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) knows everything. Allaah Subhanahu Wa Ta’aalaa had not conceal anything from him. In this statement of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) there is

the glad tidings for salvation; however, there are three conditions:

1. The first condition: that it should be the first army.

2. The second condition: that they journey through the sea.

3. The third condition: that they attack the city of Caesar.

I do not know why this *Hadees* is also being referred as '*Hadees-e-Qustanteeniyyah.*' This city, is named after the Emperor Constantine (Qustun), now this city is called Istanbul. it is a famous city in Turkey, formerly called "*Qustinteeniyyah*" [Constantinople], but people call it *Qustanteeniyyah.*"

I would like to make it clear that those who engage in the malicious attempt of portraying the vile Yazeed as destined for Paradise have themselves written statements in their own books claiming that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was unaware of his own end, the Prophet did

not even know what lay behind a wall, and that the knowledge of *Shaietan* [Satan] was greater than that of the Prophet.” *Ma’aazal Laah* [I seek the protection of Allaah, the Almighty]. Despite Yazeed’s wickedness and evil disposition, these people appear to harbour a particular inclination towards him. Having already dishonoured the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) by attributing ignorance and lack of knowledge to him, they now seek to rely upon the narration of that very Prophet and use it as a basis to declare and call this condemned Yazeed to be among the destined ones of Paradise.

By paying a little attention to this well-known sacred *Hadees* found in Saheeh Al Bukhaari, two matters become clearly evident:

1. The name of *Qustunteeniyah* is not mentioned in this *Hadees*. Nor is the meaning or translation of “*Madinata Qaiesara*” (the City of Caesar) given as *Qustunteeniyah* in any dictionary.

2. There is a condition of the first army, and if the entire Hadees is considered, then there is also the condition that the expedition be undertaken through a journey by sea.

Any city within the Empire of the Caesar of Rome [*Qaiesar-e-Rome*] can be referred to as "*Madinata Qaiesara*" (the City of Caesar). By the phrase "City of Caesar," it should be understood to mean the city in which the Roman Caesar resided on the day when my Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) made this statement. Or it should be taken to refer to that city which was the capital of Qaiesar-e-Rome at that time, namely *حمص* Hims (Emesa).

Those who are familiar with history and biography know very well that the first battle [attack] upon the City of Caesar took place in 8 Hijri. This is known as *غزوه موته* *Ghazwah-e-Mautah* [the Battle of Mautah], and this sacred holy war took place during the era of the blessed physical

presence of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

The first battle for the city of Caesar, namely Hims, took place during the era of the Caliph of the Muslims (*Ameerul Mu'mineen*), Saiyyidinaa Umar-e-Faarooq (*Allaah is well-pleased with him*), in 15 Hijri. The warriors of Islaam conquered it, (as narrated in the books with the reference of the era of Hazrat Abu Bakr Siddeeq *Allaah is well-pleased with him*). Therefore, according to Bukhaari Shareef, those deserving of this glad tiding would be the first army of the Battle of Mautah or Hims. (It should be clear that, until this time, the vile Yazeed had not even been born. According to Wikipedia, his date of birth was 11 Shawwaal, 26 Hijri (23 July, 647 CE), and the mother of the vile Yazeed named Maiesoon, daughter of Bahdal, she was a non-Muslim.) And after hearing the insulting and profane verses which she wrote about Hazrat Mu'aviyyah and becoming aware of her condition, Ameer Mu'aviyyah divorced her even before the birth of the vile Yazeed.

(Al A'laam Liz Zarkalee, Vol.7, p.339; Hayaatul Haiewaan, Vol.2, p.342; Samatun Nujoomul Awaali, Vol.3, p.139; Yazeedi Almiyoñ Kaa Pas Manzar, p.18; written by Prof. Dr. Syed Muhammad Yoosuf, printed by Nazaariyah Foundation publisher, Chanyot road, Faisalabad.)

If it is argued that the “City of Caesar” refers to *Qustunteeniyah* merely because the vile Yazeed was included in one of its expeditions, then this claim is contradicted by historical facts, since the vile Yazeed was not part of the first army that attacked *Qustunteeniyah*. The glad tidings mentioned in the sacred *Hadees*, are specifically for the first army. Anyone familiar with history knows *Qustunteeniyah* was attacked four times before [the expedition in which the vile Yazeed participated. The first military expedition to attack this city was undertaken during the era of *Ameerul Mu'mineen*, Saiyyidinaa U'smaan-e-Ghani, Zin Nooraien (*Allaah is well-pleased with him*), under the leadership of the Companion of the Holy Prophet, Hazrat Ameer Mu'aaviyah (*Allaah is well-pleased with him*), in 32 Hijri.

(*Al-Bidaayah Wan Nihaayah, Vol.7, p.179; Taareekh-e-Tabaree, Vol.4, p.304; Taareekh-e-Kaamil Ibne A'seer, Vol.2, pg.503*)

The second expedition took place in 43 Hijri, the third time in 44 Hijri, and the fourth in 46 Hijri, during which battles were fought in the Caesar's city of *Qustunteeniyah*. According to historical references, and as mentioned in Wikipedia, the conquests upon *Qustunteeniyah* were led under the leadership of Abdul Laah Bin Artaat in 42 Hijri, Busr Bin Artaat in 43 Hijri, Abdur Rahman Bin Khaalid Bin Al Waleed in 44 Hijri, Maalik Bin Abdur Rahman 46 Hijri, Abdur Rahman Bin Khaalid in 47 Hijri, Maalik Bin Hubaierah and in the leadership of Sufyaan Bin Auf in 49 Hijri.

After these historical references, now observe the sacred *Ahaadee's*. Sunan Abu Daawood is a famous book of sacred *Ahaadee's* among *Sihaah Sittah* (the six authentic books of *Ahaadee's*). The tyrant Al-Baani, of the modern-era also accepted this sacred *Hadee's* as authentic. Abu Imraan narrates: "We departed from Madinah

Munawwarah for Jihaad [Holy war] to *Qustunteeniyah*, and the commander of the army was Abdur Rahman Bin Khaalid Bin Al Waleed.” (It is stated in this sacred *Hadees*), that Hazrat Abu Ayyoob Ansaari (*Allaah is well-pleased with him*) was in the army, he continued fighting and was later buried in *Qustunteeniyah*.”

(Abu Daawood.2512)

It is also mentioned in Abu Daawood *Hadees*.2687, that Hazrat Abu Ayyoob Ansaari (*Allaah is well-pleased with him*) fought in the Jihaad [holy war] under the leadership of Abdur Rahman Bin Khaalid Al Waleed. This incident occurred in 46 Hijri.

Likewise, in ‘Al Musannaf Ibne Abee Shaiebah’ (name of Book), *Hadees*.27933 it is stated: ‘During the era of Ameer Mu’aaviyah, we undertook holy war in the lands of Rome, and the Companion of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), Abu Ayyoob Ansaari, was with us, while the commander was Abdur Rahman Bin Khaalid Bin Al Waleed. It is also mentioned in *As-Sunanul Kubraa*, of *Baiehaqee*

(*Hadees.18060*), that Hazrat Abu Ayyoob Ansaari (*Allaah is well-pleased with him*) fought holy war on the land of Rome under the leadership of Abdur Rahman Bin Khaalid Bin Al Waleed. After the battle, a person [Christian] named Ibne U'saal Nasraani mixed poison into a sweet drink and gave it to the commander of the army, Hazrat Abdur Rahman Bin Khaalid, due to which he passed away.

(*Taareekh-e-Kaamil, Vol.5, p.227*)

The participation of the vile Yazeed is mentioned only in connection with the holy war of *Qustuneeniyah* in 49 Hijri. Prior to this, his name is not mentioned in connection with any earlier battles. It is clear from the above-mentioned references of the sacred Ahaadees and history that *Qustunteeniyah* had already been attacked more than three times before 49 Hijri, whereas the glad tidings of salvation mentioned in the sacred *Hadees* are only for the first army.

It is mentioned in *Al Bidaayah Wan Nihaayah* that in 49 Hijri, Yazeed Bin Mu'aaviyah attacked the

city of Rome until he reached *Qustunteeniyah*. It is also mentioned in the same book that in 51 Hijri, Yazeed attacked *Qustunteeniyah*. In the same book, 52 Hijri is also mentioned. Furthermore, in this book, in reference to 41 Hijri, Hazrat Ameer Mu'aaviyah's attack on Rome is also mentioned. It is a fact before 49 Hijri, *Qustunteeniyah* was attacked three to four times, and the vile Yazeed was not present in any of the armies.

After viewing the entire description of the sacred *Hadees* written in the sacred Bukhaari, if anyone still considers this attack should be considered as that which was done in the holy war, after the sea journey, then it should be noted that the island of قبرص Qubras (Cyprus) was conquered in 28 Hijri.

Allaamah Haafiz Ibne Ka'seer has also mentioned the conquest of Qubras in 33 Hijri. It is stated in the *Taareekh-e-Kaamil* and *Taareekh-e-Tabaree* (history books) that Qubras was conquered in 27 Hijri. It was attended by Hazrat Ubaadah Bin

Saamit and his wife, Umme Haraam. Umme Haraam also passed away there. If the narration of 33 Hijri is considered correct, then before this, *Qustunteeniyah* had already been attacked three times prior to 49 Hijri. Therefore, the army in which the vile Yazeed was present it was certainly not the first army.

Also observe the circumstances regarding Yazeed's presence in the armies sent towards *Qustunteeniyah*. It is stated in the authentic, '*Taareekh-e-Kaamil*' by Ibne A'seer: "During the same year, in 49 Hijri, and it is also stated in 50 Hijri, Hazrat Ameer Mu'aaviyah dispatched a brave army towards the city of Rome. In this, Sufyaan Bin Auf was appointed as the commander, and he ordered his son Yazeed to go in this war. However, Yazeed remained seated, making excuses and employing deception, so Ameer Mu'aaviyah did not push the matter further.

The people of the army were afflicted with severe hunger and sickness, and Yazeed (while

being happy remarked these verses: “I am not concerned that these holy warriors who are afflicted by calamities of fever and poverty in فرقدونه Farqadoonah (place), While I sit in دیر مران Daier-e-Murraan (place), on a high couch, against a pillow with Umme Kulsoom on my side.” Umme Kulsoom Binte Abdul Laah Bin Aamir was the wife of this Yazeed. As these verses of Yazeed reached Hazrat Ameer Mu'aaviyah, he vowed: “Now I will definitely send Yazeed to Sufyaan Bin Auf, in the land of Rome so he too would also be afflicted with hardships which are suffered by the holy warriors.” Therefore, (unwillingly) Yazeed had to go.

(Taareekh-e-Kaamil, Vol.3, p.56)

If you consider this narration, then it becomes clearly evident that the commander of this army was Sufyaan Bin Auf. Even if this army is regarded as the first one, then also vile Yazeed was not included in it. Rather, he was later sent to support the first army and was sent by force in the second army. He made excuses and wiles for going in the

initial army and also disobeyed his father. The expression of joy in the verses of the vile Yazeed clearly reflects the state of his character and mindset. Regarding the hardship endured by the holy warriors of Islaam, and his verses are also offensive. He did not go in the second army willingly [happily]; rather, Ameer Mu'aaviyah made a pledge and forcibly sent him. Holy war (*Jihaad*) is worship, and what kind of worship is this, without intention and sincerity?

It is stated as well that the first army also travelled by sea, whereas in the second army the vile Yazeed travelled only by land. The *Hadees* of sacred Bukhaari is absolutely authentic [correct], and this is also a definite matter that the glad tiding of salvation does not categorically include the vile Yazeed.

Those who insist on proving the vile Yazeed to be a “dweller of Paradise” by forcefully using these sacred *Ahaadees*, even after so many arguments, apparently fail to realize what was the condition of

the vile Yazeed after he participated in the holy war of *Qustunteeniyah* with hatred. Although it is stated in the sacred *Ahaadees* that sins are forgiven after doing holy war for Allaah's sake, but there is no possibility of salvation for the one who deliberately kills a true Muslim or becomes an apostate (*Murtad*) after the holy war.

It is stated in the authentic sacred Hadees that whoever recites *Kaalimah-e-Taieyyibah* shall enter Paradise. (*Al Tabaraani Kabeer 5074; Tabaraani Ausat 2124; Al Mustadrak, 7638; Jaami'ul Ahaadees 23234*).

In several *Ahaadees*, regarding certain special virtues, there are glad tidings of

**Maghfoorul Lahum* [Salvation for them]

**Aujaba/Aujabuu* [Paradise becoming mandatory]

**Harramal Laahu Aliehin Naar* [hell being forbidden for him]

Upon certain individuals has been mentioned. However, if a person, after reading *Kaalimah-e-*

Taieyyibah, becomes a denier of any absolute matter of Islaam or rejects *Salaah*, *Zakaat*, or the Finality of Prophet hood, then will that reciter of *Kaalimah-e-Taieyyibah* still remain deserving of the glad tidings of Paradise and forgiveness? Certainly, not at all. Such specific evidence deprives him of Paradise and salvation.

View the *Ahaadees* regarding the vile Yazeed: Hazrat Abu Huraierah (*Allaah is well-pleased with him*) narrates the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said: "I seek protection from the rule (empowerment) of foolish youth." (Meaning, the boys who are weak in intelligence, reasoning and religion). The sacred Companions (*Allaah is well-pleased with them*) inquired: "How will that rule of the boys be?" The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied: "If you will obey them, you will be ruined (in the matter of religion), and if you do not obey them, they will kill you by taking your life or your wealth or both." (in connection to worldly life and wealth).

(Irshadus Saari, 7058, Vol.15, p.10; As Siraaj-ul Muneer, Vol.4, p.388; Ibne Battaal, Vol.10, p.10; Fath-ul Baari, Vol.13, p.10)

Hazrat Abu Huraierah (*Allaah is well-pleased with him*) said: “The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said: “Seek the protection of Allaah, the Almighty, from the year 60 Hijri and from the rule of the young immature boys.”

(Kanzul Ummaal, 30854; Jaam’i-ul Ahaadees, 10866)

In *Fath-ul Baari*, Vol.13, p.10, and also in *Ibne Asaakir*, Vol.59, p.217 it is narrated from Hazrat Abu Huraierah (*Allaah is well-pleased with him*), he would supplicate (In the court of Allaah, the Almighty) while walking in the marketplace: “O Allaah, do not let me reach 60 Hijri and the rule of the young immature boys.” (Meaning grant me death before it). (*Ibne Asaakir, Vol.59, p.217; Síyaru A’laamin-Nubalaa, Vol.2, p.626; Kanzul Ummaal, 31402; Ibne Abee Shaiebah, 37251; Jaami’ul Ahaadees. 42641*) After quoting this *Hadees* in *Fath-ul-Baari*, the summary of *Bukhaari* (7058, Vol.13, p.10), Allaamah

Haafiz Hija Asqalaani (*Allaah have mercy upon him*) writes: “There is an indication in this Hadees that the first of these young boys would emerge in 60 Hijri, and it did happen so, because Yazeed Bin Mu'aaviyah came to power in 60 Hijri and remained until 64 Hijri, after which he died.” Allaamah Haafiz Ibne Hajr Asqalaani further writes: “The first boy among these youth was Yazeed, like the saying of Hazrat Abu Huraierah regarding 60 Hijri, being the year of the rule of the immature boys. Further evidence for this is Yazeed had mostly removed many elderly people from the governance of the major cities, and had appointed his fellow youths [boys] to high positions. The same matter is mentioned in the summary of the sacred Bukhaari, “Umdatul Qaari” written by Hazrat Allaamah Badrud-deen Aienee (*Allaah have mercy upon him*).

Hazrat Abu Sa'eed Khudree (*Allaah is well-pleased with him*) narrates that he heard the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) say: “Those malicious will be, after 60 Hijri, who will discard Salaah and follow their (lustful) desires. Soon, they shall be put

into *Ghaiey*, (a valley of Hell.)” (*Tabaarani Ausat*, 9330; *Jaami’ul Ahaadees* 41949; *Musnad-e-Ahmad*, 11340; *Al Mustadrak*, 3416; *Silsilatul Ahaadees*, 3034; *Jaami’ul Masaneed Ibne Jauzi*.2178; *Al Musnad Al Jaam’e*. 4576; *Majma’uz Zawaaid*. 10423; *Khasaai’sul Kubraa*. Vol.2, p.236)

Hazrat Abu Zar (*Allaah is well-pleased with him*) narrates, I heard the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) say: “The first person who will make changes in my Sunnah will be from Banu Umaiyyah.” (*Al Musanaf Ibne Abee Shaiebah*, 35877; *Al Mataalibul Aaliyah*, 4462; *Faiez-ul Qadeer*, 2841; *Jami’ul Ahaadees*, 41691) Hazrat Abu Dardaa (*Allaah is well-pleased with him*) narrates: I heard the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) say: “The first person who will change my Sunnah will be from Banu Umaiyyah; he will be called Yazeed.” (*Taareekh-ul Khulafaa*, p.245; *Ibne Asaakir*, Vol.65, p.250; *Musnad Abee Ya’laa*, 871; *Jaami’ul Ahaadees*, 17804; *Kanzul Ummaal*, 31070; *Bazaar* 1284; *Al Mataalibul Aaliyah*, 4466; *Siyyaru A’laamin-Nubalaa*, Vol.4, p.39)

Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*) says the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said: "The rule of my *Ummah* (Nation) will remain with justice until the time of that first person who will destroy it, he will be from Banu Umaiyyah, he will be called Yazeed."

(*Al Musanif Ibne Abee Shaiebah. 35877; Al Mutaalib-ul Aaliyah. 4462; Jaami'ul Ahaadees. 17804, 41691; Bazaar.1284; Musnad-ul Firdous, 7566; Faiez-ul Qadeer, 2841; Musnad Abee Ya'laa, 871; Musnad-ul Haaris, 616; Majma'uz Zawaaid, 9236; Al Bidaayah Wan Nihaayah, vol.11, p.648; Siyaru A'laamin-Nubalaa. Vol.4, p.39; Kanzul Ummaal.31070; Taareekhul-Khulafaa, 245; Al Khasaais-ul-Kubraa.Vol.2, p.236; Silsilat-ul Ahaadees, 1749; Subulal Huda War Rashaad, Vol.10, p.89; Seerat-ul Halabiyyah, Vol.1, p.240; As Sawaa'iqul Muhriqah, Vol.2, p.632; Taareekh-e-Islaam, Vol.5, p.273; Samatun Nujoomul Awaalee, Vol.3, p.207; Lisaan-ul Meezaan, 1050)*

In 60 Hijri, Hazrat Ameer Mu'aaviyah passed away, and Yazeed sat on the throne. In 61 Hijri, the incident of Karbalaa took place with the orders of the vile Yazeed. The respected members of the *Ahle*

Baiet [the Family of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*], were massacred while hungry and thirsty. Along with the brutal killing of the Grandson of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), his sacred body was trampled under the hooves of horses. The tents of the daughters of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were burned, their jewelry and other things were snatched away, and even their *chaadar* (large cloth cover used as a veil) was taken off. They were disrespected by parading around the streets and markets openly, and the heads of the Martyrs were placed on top of spears and carried around the streets. In 63 Hijri, Madinah Munawwarah was attacked by the orders of the vile Yazeed. More than seven hundred Companions of the Prophet, their children, ten thousand elderly and small residents of Madinah were killed in the incident of Hurrah.

By the orders of the vile Yazeed, for three days Madinah Munawwarah was declared permissible for the army of Yazeed [for plundering in anyway]. The homes of the pious women living in the

neighbourhood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were invaded and they were violently raped. (*Dalaail'un Nubuwwah Lil Baiehaqee, Vol.6, p.475; Al Bidaayah Wan Nihaayah, Vol.9, p.245; Al Mawaahibul Ladunniyyah, Vol.3, p.136*) Horses were tied inside *Masjid-e Nabavi*, where they urinated and defecated within the Masjid. Then, under his orders, Makkah Mukarramah was attacked, and *Baietul-Laah* was stoned. The covering of the Ka'bah was burnt, and some of the *muharramaat* (certain unlawful things were declared allowed (*Halaal*)).

It is the statement of the children of the Companions of Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*): 'Witnessing the vulgarity [corruption] of Yazeed, we feared that stones might fall from the sky. (*At-Tabqaat, Vol.5, p.49; Al Muntazam Fii Tawaareekhul Mulooki Wal Umam, Vol.6, p.19; Taareekh-e-Islaam, Vol.5, p.27; Taareekhul-Khulafaa, p.246; Ibne Asaakir, Vol.27, p.429; Samatun Nujoomul Awaali, Vol.3, p.202; Wafaa ul wafaa, Vol.1, p.103; Sawaa'iqul Muhriqah, Vol.2, p.634*) Those verses and saying of the vile Yazeed are also available on the pages of history

that he had taken the revenge in Karbalaa for his people who were killed in the Battle of Badr. And also, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), was not granted Prophet hood (*Ma'aazal Laah*, I seek Allaah, the Almighty's protection). As *Sawaa'iqul Muhriqah, Vol.2, p.63; Al Bidaayah Wan Nihaayah, Vol.11, p.631; Shazraat-uz Zahab, Vol.1, p.278; Miraa'at-uz Zamaan Fee Tawaareekhul Al Alaam, Vol.8, p.159*). The son of Hazrat Saiyyidinaa Imaam Ahmad Bin Ha'imbal (*Allaah is well-pleased with him*) asked about the vile Yazeed, so the Imaam replied: "Son, will there be anyone who believes in Allaah, the Almighty, and still maintain friendship with Yazeed?"

And why should I not curse him whom Allaah, the Almighty has cursed in His book (Holy Qur'aan)?" The son asked: "Where in the Book of Allaah, the Holy Qur'aan, meaning in which verse, Yazeed has been cursed?" So Imaam Ha'imbal recited these verses of Holy Qur'aan, *Soorah Muhammad, verses, 22, 23*) "Thus, if you get the authority you would spread disorder in the land and sever your ties of relationship and these are those

whom Allaah has cursed and made them deaf to the truth and made their eyes blind.” Imaam Ahmad said: “Can there be any greater violence than the massacre of Saiyyidinaa Husaien (the Grandson of the Prophet *Allaah is well-pleased with him*)?”

(As Sawaa’iqul Muhriqah, Vol.2, p.635; Roohul Ma’aani, Vol.13, p.227; Minhaajus-Sunnah, Vol.4, p.565)

Sacred Ahaadees are present in Saheeh Muslim Shareef describing the most severe wrath and curse for scaring the people of sacred Madinah with evil intent. *(Muslim.1386-492; Nasaa’ee.4251; Ibne Abee Shaiebah.32427; Tabaraani Kabeer.6631; Jaami’ul Ahaadees.45375)* Allaamah Muhaddis Ibne Jauzee compiled a whole book in condemnation and curse upon Yazeed “الرد على المتعصب العنيد المانع من ذم يزيد” *Al Raddu Alal Muta’assibil Aneedil Maani’e Min Zammi Yazeed.*” Further details on this topic in Urdu, a very good book of my respected father, the Reviver of the True Sunni Path, *Khateeb-e-A’zam*, Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy upon him*), titled “*Imaam Paak Aur Yazeed Paleed*” can also be read.

Among the Taabi'een, the Caliph of the Muslims, Hazrat Umar Bin Abdul Azeez (*Allaah is well-pleased with him*), holds a lofty status. In front of him, someone called the vile Yazeed as, "*Ameerul-Mu'mineen.*" Hazrat Umar Bin Abdul Azeez became furious and in punishment ordered that person to be wiped twenty [20] lashes.

(*As Sawaa'iqul Muhriqah, Vol.2, p.633; An Nujoomuz Zaahirah, Vol.1, p.163; Taareekh-e-Islaam, Vol.5, p.275, p.123; Síyaru A'laamin-Nubalaa, Vol.4, p.40; At Tahzeebut Tahzeeb, Vol.11, p.361; Taareekhul Khulafaa, p.245*)

Even after knowing all these facts, if the supporters of the condemned vile Yazeed remain adamant in believing him to be a dweller of Paradise, then they should pray their final end on the Day of Judgement be with vile Yazeed, as the following sacred *Hadees* is also present in Saheeh Bukhaari: *Hadees* no.3485 "You will be with those whom you love on the Day of Judgement."

Translated by: S.Y.Z. Qaadiree

گر جمعِ روافض است نزد تو مرید
هم خارجیان را شمر از بطنِ پلید
ایمان من است حبّ آل و اصحاب
لعنت به سرِ یزید و اتباعِ یزید

Gar Jam'e Rawaafiz Ast Nazd-e-Tou Mareed

Homm Khaarjiyaan Raa Shamur Az Batne Paleed

Ileemaan Mann Ast Hubb-e-Aal-o-As-haab

La'nat Ba Sar-e-Yazeed Wa Atbaa'e Yazeed

اگر سارے روافض تیرے نزدیک مردود ہیں تو خارجیوں کو بھی پلید
بطن کی پیداوار شمار کر۔

میرا ایمان آل و اصحاب رسول کی محبت ہے۔

لعنت ہو یزید کے سر پر اور اس کے پیروان کار پر

"If, in your eyes, all Raafizis (Shi'ah extremist sects that, denounced some of the noble Companions) are to be rejected. Then you must also count the Kharijites (Sect that disregard the *Ahle Baiet*), as off-spring of a vile womb.

My faith is built solely upon the love for both the Blessed Family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and his noble Companions (*Allaah is well-pleased with them*).

Curse be upon the head of Yazeed, and all the followers of Yazeed."

