

IMAM HUSSAIN

The True Imam and the
Truth about the Hadith of
Qustuntuniya

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The superiority and excellence of the Prophet's Family

Allah has commanded us to love the Family of the Holy Prophet (Sallallahu alaihi wa sallam) through the Holy Quran:

Say: "No reward do I ask of you for this except the love of those near of kin."

Surah Shoorah (42:23)

It is mentioned in the Hadith:

Translation: You teach 3 things to your children: Love of the Holy Prophet (Sallallahu alaihi wa sallam), love of His family and the recitation of the Holy Quran. (Al Jame' Ul Kabeer, Hadith No:924; Jame' Ul Ahadeeth, Hadith No:961; Kanz Ul Ummal, Hadith No:45409; Al Fath Ul Kabeer, Vol. 1, Pg No. 59)

Allah Most High says:

And Allah only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.

Surah Ahzaab (33:33)

This verse of the Holy Quran establishes that the Prophet's Family is protected from all kinds of defects, whether they are intellectual defects or defects of belief or any other kind of defect.

About the background of the revelation of this verse, Hadhrat Umme Salama (May Allah be well pleased with her) says:

Translation: This verse was revealed when the Holy Prophet (Sallallahu alaihi wa sallam) was present in my house. After this verse was revealed, the Holy Prophet (Sallallahu alaihi wa sallam) summoned Hadhrat Fatima, Hadhrat Ali, Imam Hasan and Imam Hussain (May Allah be well pleased with all of them). Then the Holy Prophet (Sallallahu alaihi wa sallam) said: This is my Family (*Ahle Bait*). Hadhrat Umme Salama (May Allah be well pleased with her) asked: O Prophet of Allah (Sallallahu alaihi wa sallam): Am I not from the *Ahle Bait*? He (Sallallahu alaihi wa sallam) said:

Certainly, you are also from my *Ahle Bait*. (Zujajatul Masabeeh, Vol. 5, Pg No. 316)

Love of the Prophet's Family and His Companions is a sign of the Ahle Sunnah

There is a Hadith in Jame' Tirmidhi:

Translation: It is narrated on the authority of Hadhrat 'Abdullah bin 'Abbas (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Love Allah Most High as He grants you bounties. Love me to love Allah and love Family to love me. (Jame' Tirmidhi, Vol. 2, Pg No. 219; Mishkaat Ul Masabeeh, Vol. 2, Pg No. 573; Zujajatul Masabeeh, Vol. 5, Pg No. 314/315)

The grace and benevolence of Allah Most High demands that we should love Him. To be able to love Allah Most High, we should love the Holy Prophet (Sallallahu alaihi wa sallam) and to be able to love the Holy Prophet (Sallallahu alaihi wa sallam), the Prophet's Family should be loved.

It is as if the love of the Prophet's Family is a step towards the love of the Holy Prophet (Sallallahu alaihi wa sallam). If anybody desires proximity and closeness of Allah Most High and wants to be summoned unto His presence, the only way for this is to love the Prophet's Family. This love will grant closeness to the Holy Prophet (Sallallahu alaihi wa sallam) and through the proximity of the Holy Prophet (Sallallahu alaihi wa sallam), one can attain proximity of Allah.

There is a Hadith in Sunan Ibn Majah and Jame' Tirmidhi.

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) said: By Him who holds my life in His hands, faith cannot even enter the heart of the person, who does not love you (The Prophet's Family) for the sake of Allah Most High and the Holy Prophet (Sallallahu alaihi wa sallam). (Jame' Tirmidhi, Vol. 2, Pg No. 217, Hadith No: 3691)

In the Hadith of Ibn Majah, the words are:

Translation: Until he loves them for the sake of Allah Most High and because of my relationship with them. (Sunan Ibn Majah, Pg No. 13, Hadith No: 137)

What kind of love?

The Holy Prophet (Sallallahu alaihi wa sallam) gave the command to love them and also described the degree of love.

Translation: Love makes a person blind and deaf i.e. the lover can neither see nor hear of any defect in his/her beloved. (Sunan Abu Dawood, Vol. 2, Pg No. 699)

The zenith of love is that the lover cannot notice any defect in the beloved even when it exists. These personalities whom Allah Most High and His Prophet (Sallallahu alaihi wa sallam) have commanded us to love, they themselves declare their virtuousness and purity and have negated the possibility of every defect in them.

Even after this declaration by Allah Most High, if anyone attributes something inappropriate towards them, then that person is not raising objections against Imam Hussain (May Allah be well pleased with him), instead that person is raising objections against the Holy Quran itself. Also, that person is breaking the rules of love and is moving out of its bounds.

The Holy Prophet (Sallallahu alaihi wa sallam) has not only commanded us to love His Family, but has also given glad tidings of paradise and intercession to those who love His Family.

Translation: My intercession is for those privileged people of the Ummah, who love my Family. (Kanz Ul Ummal, Vol. 13, Pg No. 86)

There is a Hadith:

There are 4 lucky people for whom I will intercede on the Day of Judgment.

1. One who respects my Family.
2. One who offers them what they need.
3. One who manages their affairs when they need it.
4. One who loves them with his tongue and heart. (Kanz Ul Ummal, Vol. 13, Pg No. 86)

There is a Hadith in Zujajatul Masabeeh on the authority of Musnad Ahmed.

Hadhrat Abuzar Ghifari says:

Translation: While I held the door of the Ka'aba, I heard the Holy Prophet (Sallallahu alaihi wa sallam) say: Behold! Verily, the example of my Family among you is like the ark of Prophet Nooh (May peace be upon him). Whoever boards it, is saved and whoever stays back is destroyed. (Mishkaatul Masabeeh, Vol. 2, Pg No. 573; Zujajatul Masabeeh, Vol. 5, Pg No. 315)

Love of the Prophet's Family and the Companion is a practice of the Ahle Sunnah

The Holy Prophet (Sallallahu alaihi wa sallam) has declared the Prophet's Family as the ark of deliverance and safety and the Companions as the stars of guidance.

Translation: My Companion are like the stars of guidance. Whomever you follow, you will be guided. (Mishkaatul Masabeeh, Pg No. 54; Zujajatul Masabeeh, Vol. 5, Pg No. 334)

Hadhrat Mulla Ali Qari writes in Mirqaat Ul Mafateeh on the authority of Imam Fakhruddin Radhi (May Allah shower His mercy on both of them):

Translation: By the grace and benevolence of Allah Ta'ala, we, the Ahle Sunnah are in the ship of the love of the Prophet's Family and are also being guided by the stars of guidance i.e. the Companion of the Holy Prophet (Sallallahu alaihi wa sallam). We hope that Allah Most High will save us from horrors of the Day of Judgment and from the tortures of hell and will grant us high stations in heaven, which is eternal.

(Explanatory notes, Zujajatul Masabeeh, Vol. 5, Pg No. 315; Mirqatul Mafateeh, Vol. 5, Pg No. 610)

Sermon on the love of Prophet's Family after returning from the Hujjatul Wada'a

There is a Hadith in Sahih Muslim.

Translation: It is narrated on the authority of Hadhrat Zaid bin Arqam (May Allah be well pleased with him) that one day the Holy Prophet (Sallallahu alaihi wa sallam) gave a sermon at Ghadeer, which is between Makkah and Madina.

He (Sallallahu alaihi wa sallam) thanked Allah, praised Him and gave a sermon. He (Sallallahu alaihi wa sallam) advised us and reminded us of the hereafter and then said: O People! Verily, I have come as a human being. Soon, a messenger from my Lord will come to me and I will accept his invitation. I leave behind, with you 2 great bounties of Allah Most High. One among them is the Book of Allah, in which there is guidance and radiance. You accept the Book of Allah Most High and hold on to it firmly. He (Sallallahu alaihi wa sallam) exhorted us towards the Holy Quran. Then said: The second bounty is my Family. I remind you of Allah about my Family; I remind you of Allah about my Family" (Sahih Muslim, Vol. 4, Pg No. 279, Hadith No: 2408; Mishkatul Masabeeh, Pg No. 68; Zujajatul Masabeeh, Vol. 5, Pg No. 317/318/319)

"I remind you of Allah about my Family". The Holy Prophet (Sallallahu alaihi wa sallam) said this because love of Prophet's Family is for the love of the Holy Prophet (Sallallahu alaihi wa sallam) and love of the Holy Prophet (Sallallahu alaihi wa sallam) is for the love of Allah Most High. Hence love of Prophet's Family will take you to Allah, so fear Allah about them in that no inappropriate word about them slips out from your tongue.

Hadhrat Mulla Ali Qari (May Allah shower His Mercy on him) writes in the interpretation of this Hadith:

Translation: The Holy Prophet (Sallallahu alaihi wa sallam) repeated: "I remind you of Allah about my Family" 2 times. The wisdom behind it is that the first time it meant His progeny and the second time, it meant the *Ummahatul Momineen* i.e. the blessed wives of the Holy Prophet (Sallallahu alaihi wa sallam), may Allah be well pleased with them. (Mirqatil Mafateeh, Vol. 5, Pg No. 594)

Hurting the Companion is hurting the Holy Prophet (Sallallahu alaihi wa sallam)

The Holy Prophet (Sallallahu alaihi wa sallam) has emphasized respect of His Family and along with them, respect of the Companions that Allah Most High should be feared about them, as given in Jame' Tirmidhi:

Translation: It is narrated on the authority of Hadhrat Abdullah bin Mughaffal (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Fear Allah about my Companions. Fear Allah. Do not make them the target of your condemnation after me. Whoever loves them, loves them out of love for me. Whoever hates them, hates them out of his hate for me. Whoever hurts them, hurts me and whoever hurts me, hurts Allah and whoever hurts Allah, He will hold him to account very soon. (Jame' Tirmidhi, Vol. 2, Pg No. 225, Hadith No: 3797)

The Holy Prophet (Sallallahu alaihi wa sallam) has declared relations with His Family as a means of deliverance and a means of safety from misguidance. Whoever attaches himself/herself with them, will never be misguided. Please consider, will those pure souls fall prey to chasing this material world?

Thus, on the occasion of the Hujjatul Wada'a, when the Holy Prophet (Sallallahu alaihi wa sallam) gave the whole world a message of peace, on the same occasion, He (Sallallahu alaihi wa sallam) also gave the order for attaching oneself to the Holy Quran and the Prophet's Family. Following them is a means of eternal blessings and is a strong guard against wrong beliefs and the wrong path. There is a Hadith in Sunan Baihaqui and in Jame' Tirmidhi:

Translation: It is narrated on the authority of Hadhrat Jabir (May Allah be well pleased with him): I saw the Holy Prophet (Sallallahu alaihi wa sallam) on 'Arafah. He (Sallallahu alaihi wa sallam) was on His she-camel, *Qaswa* and was giving a sermon. I heard Him say: O people, I leave with you 2 great bounties. As long as you hold on to them, you will never be misguided. They are: the Book of Allah and my Family. (Jame' Tirmidhi, Vol. 2, Pg No. 219, Hadith No: 3718)

When according to the Holy Prophet (Sallallahu alaihi wa sallam), His Family saves people from misguidance and whoever attaches oneself with them cannot be on the wrong path, then is it correct to blame them with the love of this material world? Is it correct to label their struggle as a political struggle? Even after Allah declares their purity in Surah Ahzaab-33?

Even after the Holy Prophet (Sallallahu alaihi wa sallam) prayed for them thus:

O Allah! These is my Family (*Ahle Bait*). You remove all uncleanness from them and grant them absolute purity. (Jame' Tirmidhi, Vol. 2, Pg No. 219, Hadith No: 3129)

Imam Hussain's truthfulness

Some people hold the view that Imam Hussain's (May Allah be well pleased with him) going to Karbala and his martyrdom is a political matter and is a battle for the sake of gaining power.

All this after the Holy Prophet (Sallallahu alaihi wa sallam) commanded the Ummah to support Imam Hussain (May Allah be well pleased with him).

Can anybody claim that the Holy Prophet (Sallallahu alaihi wa sallam) gave the command to help somebody to get a seat of power or to support somebody in hankering after the material world?

There is a Hadith in Kanz Ul Ummal:

Translation: Verily, My son Hussain (May Allah be well pleased with him) will be martyred in an area in Iraq, so whoever among the Ummah is present at that time, should stand up in support of him. (Kanz Ul Ummal, Vol. 13, Pg No. 111)

How could Imam Hussain (May Allah be well pleased with him) desire the temporary power of this world when the whole creation gets the wealth of piety from the doorstep of his house?

How could he desire this world, when the following Hadith of the Holy Prophet (Sallallahu alaihi wa sallam) was before him:

Translation: A whip's space of paradise (i.e. the place taken to keep a whip) is better than this world and everything in it. (Sahih Bukhari, Hadith No: 3250)

Imam Hussain (May Allah be well pleased with him) is the leader of all the young men of the Jannah whose whip's length of space is better than this world: (Jame' Tirmidhi, Vol. 2, Pg No. 217, Hadith No: 3701)

Disrespect of the Prophet's Family leads to misguidance and destruction of faith

There is a Hadith in Imam Baihaqi's Shu'ab Ul Iman:

Translation: There are 6 people, whom I curse and the prayer of every Prophet is accepted. (Among them are the following)

The one who considers things declared forbidden by Allah as lawful.

Who considers those things lawful about my Family, which Allah has declared as forbidden i.e. who disrespects the Prophet's Family. (Shu'ab Ul Iman, Hadith No: 3850; Mishkaat Ul Masabeeh, Vol. 1, Pg No. 22)

This shows that disrespect of the Prophet's Family leads to misguidance and destruction of faith.

There is a Hadith in Jame Tirmidhi.

Translation: The narrator of the Hadith says: When I went to meet Hadhrat Umme Salama (May Allah be well pleased with her), she was crying. I asked her: What is the reason for your crying? Hadhrat Umme Salama (May Allah be well pleased with her) said: I saw a dream in which the Holy Prophet's (Sallallahu alaihi wa sallam) blessed face and hair were covered with dust. Upon asking, He (Sallallahu alaihi wa sallam) said: I was present at Hussain's martyrdom in Karbala....." (Jame' Tirmidhi, Vol. 2, Pg No. 217, Hadith No: 3704)

The presence of the Holy Prophet's (Sallallahu alaihi wa sallam) in the Battle of Karbala is a striking proof of Imam Hussain's truthfulness.

The lover of the Imams, Hasan And Hussain, (may Allah be well pleased with them) is also in paradise

The famous Hadith-expert (*Muhaddith*) Imam Tabarani has related in M'ojam Ausat on using his own chain of authority from Hadhrat 'Abdullah bin 'Abbas (May Allah be well pleased with him) and Imam 'Ali Muttaqi Hindi has recorded this Hadith in Kanz Ul 'Ummal Vol. 13, Pg No. 103/104 on the authority of Ibn 'Asaker. The Hadith in M'ojam Ausat of Imam Tabarani Hadith No. 6649 is being mentioned here.

Translation: It is narrated on the authority of Hadhrat Abdullah bin Abbas (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) offered the Salaat Ul 'Asr. When the Holy Prophet (Sallallahu alaihi wa sallam) was in the 4th Raka'at (unit of Salaat), Hasan and Hussain (May Allah be well pleased with them) came. They climbed on the blessed back of the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) seated them in front of Him. Hadhrat Hasan (May Allah be well pleased with him) came forward. The Holy Prophet (Sallallahu alaihi wa sallam) lifted him on His right shoulder and lifted Imam Hussain (May Allah be well pleased with him) on His left shoulder. Then He said: O people! Shall I tell you who are they whose maternal grandfather and grandmother are better than the whole world? Shall I tell you who are they whose paternal uncle and aunt are better than everybody else's paternal uncle and aunt? Shall I tell you who are they whose maternal uncle and aunt are better than everybody else's maternal uncle and aunt? Shall I tell you who are they whose mother and father are better than everybody else's mother and father? Listen! They are Hasan and Hussain (May Allah be well pleased with him). Their maternal grandfather is the Prophet of Allah (Sallallahu alaihi wa sallam); their maternal grandmother is Hadhrat Khadija (May Allah be well pleased with her); their mother is Hadhrat Fatima (May Allah be well pleased with her); their father is Hadhrat Ali bin Abi Talib (May Allah be well pleased with him); their paternal uncle is Ja'afar bin Abi Talib (May Allah be well pleased with him); their paternal aunt is Hadhrat Umme Hani bint Abi Talib (May Allah be well pleased with her); their maternal uncle is Hadhrat Qasim, the son of the Prophet of Allah (Sallallahu alaihi wa sallam); their maternal aunts are Zainab, Ruqaiya, Umme Kulthoom (May Allah be well pleased with them). Their maternal grandfather is in paradise; their father is in paradise, their maternal grandmother is in paradise; their mother is in paradise; their

paternal uncle is in paradise; their maternal aunts are in paradise and their sister is in paradise and whoever loves them will also be in paradise. (M'ojam Ausat, Hadith No: 6649; Kanz Ul 'Ummal, Vol. 13, Pg No. 103/104 with slight change of words)

Superiority and excellence of Imam Hussain (May Allah be well pleased with him) Glad tidings of his birth

The paternal aunt of the Holy Prophet (Sallallahu alaihi wa sallam) saw a dream and reported it to the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) gave a happy interpretation of the dream and gave glad tidings of the birth of Imam Hussain (May Allah be well pleased with him), as given in Imam Baihaqi's Dalaail Un Nabuwwa.

Translation: Hadhrat Umme Fadhl bint Haris (May Allah be well pleased with her) narrates that she went to the Holy Prophet (Sallallahu alaihi wa sallam) and said: O Prophet of Allah (Sallallahu alaihi wa sallam)! This night I saw a horrifying dream. The Holy Prophet (Sallallahu alaihi wa sallam) asked her: What dream did you see? She said: I saw as if a part of your body has been cut and placed in my lap. The Holy Prophet (Sallallahu alaihi wa sallam) said: You saw a good dream. If Allah wills, Fatima (May Allah be well pleased with her) will have a son and he will be placed in your lap.

It happened as the Prophet had said. Hadhrat Fatima (May Allah be well pleased with her) was blessed with Imam Hussain (May Allah be well pleased with him) and he was placed in my lap, as the Holy Prophet (Sallallahu alaihi wa sallam) had said.

Then one day, I went to the Holy Prophet (Sallallahu alaihi wa sallam) and placed Imam Hussain (May Allah be well pleased with him) before Him. What I saw! That the Holy Prophet's (Sallallahu alaihi wa sallam) eyes were full of tears. Upon seeing this, I asked: O Prophet of Allah (Sallallahu alaihi wa sallam), May my mother and father be sacrificed for your sake, what is the reason of your crying? The Holy Prophet (Sallallahu alaihi wa sallam) said: Jibreel came to me and said that very soon, some people from my Ummah will martyr this son of mine. I asked: O Prophet, will they martyr this prince? The Holy Prophet (Sallallahu alaihi wa sallam) said: Yes and Jibreel gave me the red sand of that place. (Dalaail Un Nubuwwah, Hadith

No: 2805; Mishkaat Ul Masabeeh, Vol. 2, Pg No. 572; Zujajatul Masabeeh, Vol. 5, Pg No. 327/328)

In the Hadith of Ummul Fadhl (May Allah be well pleased with him), there are glad tidings of the birth of Imam Hussain and also the Prophetic knowledge of the Holy Prophet (Sallallahu alaihi wa sallam) is revealed.

By the grant of Allah, He (Sallallahu alaihi wa sallam) knows what is inside the mothers' wombs. What has been mentioned in the last verse of Surah Luqman – 34:

This is intrinsic knowledge (*'Ilm Dhati*), which is the attribute of Almighty Allah alone. Therefore by the grant of Allah, the Holy Prophet (Sallallahu alaihi wa sallam) not only gave glad tidings of birth, but also specified the gender and said:

A boy will be born and also said that he will be placed in the lap of Hadhrat Umme Fadhl (May Allah be well pleased with her).

His birth:

He was born on the 5th of Sha'aban, in Madina. (Ma'arifatis Sahabah Li Abi Nu'aim, **Babil Ha**)

His Kuniyah is Abu Abdullah.

He is also referred to as *Raihan e Rasool* (Lit. The flower of the Holy Prophet (Sallallahu alaihi wa sallam))

Syed Shabab Ahle jannah (Lit. The leader of the young men of Heaven)

Ar Rashid (Lit. The Guided One)

At Tayyib (lit. The Pure)

Az Zaki (Lit. The Intelligent)

As Syed (Lit. The Leader)

His Progeny: He had 9 children-6 sons and 3 daughters.

1. Hadhrat Ali Akbar.
2. Hadhrat Ali Ausat (Imam Zainul Abideen)
3. Hadhrat Ali Asghar

4. Hadhrat Abdullah.
5. Hadhrat Muhammad.
6. Hadhrat Ja'afar.

And

1. Syeda Zainab.
2. Syeda Sukaina.
3. Syeda Fatima- May Allah Most High be well pleased with all of them.
(Noor ul Absar.Fi Manaqibi Aali Baitin Nabiiyyil Mukhtaar, Pg No. 52)

Hasan and Hussain are heavenly names

On the 7th day of his birth, the Holy Prophet (Sallallahu alaihi wa sallam) named him as Hussain.

It is narrated on the authority of Hadhrat 'Ali (May Allah be well pleased with him) that he had named his elder son as Hamzah and had named Imam Hussain (May Allah be well pleased with him) after his uncle Ja'afar. Then the Holy Prophet (Sallallahu alaihi wa sallam) named them as Hasan and Hussain. (Mo'jam Kabeer, Hadith No: 2713)

Hasan and Hussain are from among the names of paradise. Before Islam, the Arabs had not used these names. As recorded by Imam Ibn Hajr Haitami Makki (May Allah shower His mercy on him) in As Sawaa'iq Al Muhriqa, Pg No. 115 and Tarikh Ul Khulafa, Pg No. 149.

When the Imams were born, the Holy Prophet (Sallallahu alaihi wa sallam) said the Adhaan in both their ears. As given M'ojam Tabarani, Hadith No: 921, 2515:

The Holy Prophet (Sallallahu alaihi wa sallam) performed the 'Aqeeqa for both of them.

Translation: It is narrated on the authority of Hadhrat 'Abdullah bin 'Abbas (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) slaughtered one goat each in the 'Aqeeqa of the Imams Hasan and Hussain. (Sunan Abu Dawood, Pg No. 392; Sunan Baihaqi, Hadith No: 1900; Tabarani, Hadith No: 1172, 2504, 2503)

Imams Hasan and Hussain are the beauty of Jannah

There is a Hadith in Imam Tabarani's M'ojam Ausat and in Kanz Ul Ummal:

Translation: When the people of paradise will settle in paradise, it heaven will entreat: O Allah Most High, did you not promise me that you will adorn me with 2 persons? Allah Most High will answer: O paradise, did I not adorn you with Hasan and Hussain? Upon this, paradise will be proud (of itself) like a bride. (M'ojam Ausat, Hadith No: 343; Kanz Ul 'Ummal, Vol. 13, Pg No. 106)

Imam Hussain (May Allah be well pleased with him) is the beloved of the Holy Prophet (Sallallahu alaihi wa sallam) and of His beloved daughter, Hadhrat Fatima (May Allah be well pleased with her). To express the close relationship between them, the Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation: Hussain is though me and I am with Hussain. (Jame' Tirmidhi, Vol. 2, Pg No. 218)

Love of the Imams is a guarantee of the love of Allah Most High

It is narrated on the authority of Hadhrat Usama bin Zaid (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said about Imam Hasan and Imam Hussain (May Allah be well pleased with them):

Translation: These are my sons and the sons of my daughter. O Allah! You love both of them and take the person who loves both of them to be Your beloved. (Jame' Tirmidhi, Vol. 2, Pg No. 217)

Becoming the beloved of Allah Most High is possible through the love of Imam Hussain (May Allah be well pleased with him). It is mentioned in the Hadith:

Translation: O Allah! You make that person your beloved who loves Hussain. (Jame' Tirmidhi, Vol. 2, Pg No. 218)

The Holy Prophet (Sallallahu alaihi wa sallam) placed Imam Hussain (May Allah be well pleased with him) on His lap, kissed his lips and prayed:

Translation: O Allah! I love him. You also love them and take that person as your beloved, who loves both of them. (Jame' Tirmidhi, Vol. 2, Pg No. 219)

The Holy Prophet (Sallallahu alaihi wa sallam) stopped the sermon for Imams, Hasan And Hussain (May Allah be well pleased with them)

There is a Hadith in Jame Tirmidhi. Sunan Abu Dawood and Sunan Nasai:

Translation: Hadhrat 'Abdullah Bin Buraidah (May Allah be well pleased with him) says that he heard Hadhrat Buraidah (May Allah be well pleased with him) saying: The Holy Prophet (Sallallahu alaihi wa sallam) was giving a sermon. When Imam Hasan and Imam Hussain (May Allah be well pleased with them) came baby-walking, wearing red striped garments, the Holy Prophet (Sallallahu alaihi wa sallam) came down from the pulpit and lifted Hasan and Hussain (May Allah be well pleased with them). Then again stepped on to the pulpit and said: Allah has truly said that this world is a great test. I saw these kids walking ever so carefully; I could not stop myself, so much so that I stopped My Khutba and lifted them. (Jame' Tirmidhi, Vol. 2, Pg No. 217, Hadith No: 3707; Sunan Abu Dawood, Hadith No: 935; Sunan Nasai, Hadith No: 1394; Zujajatul Masabeeh, Pg No. 333)

This Hadith reveals the deep relationship of the Holy Prophet (Sallallahu alaihi wa sallam) with Imam Hussain (May Allah be well pleased with him). In childhood, even their falling on the ground was not acceptable to the Holy Prophet (Sallallahu alaihi wa sallam).

The Holy Prophet (Sallallahu alaihi wa sallam) stopped the sermon, stepped down from the pulpit and lifted them. With this, the Holy Prophet (Sallallahu alaihi wa sallam) made this as clear as the day that they (Imam Hasan and Imam Hussain) themselves are the *Deen*, as the sermon cannot be stopped for worldly purposes. Then by describing their actions on the pulpit, He (Sallallahu alaihi wa sallam) made it as clear as the day every action of theirs is also a part of religion.

The Prophet's deep love for Imam Hussain

The Holy Prophet's (Sallallahu alaihi wa sallam) love for Imam Hussain (May Allah be well pleased with him) is such that Imam Hussain's crying, even as a child in his cradle pained the Holy Prophet (Sallallahu alaihi wa sallam).

Translation: It is narrated on the authority of Hadhrat Zaid bin Abu Zyada, (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) left His house and when passing by the house of Syeda Fatima (May Allah be well pleased with her), he heard Imam Hussain (May Allah be well pleased with him) crying. He (Sallallahu alaihi wa sallam) entered her house and said, Dear daughter, don't you know that his (Imam Hussain's) crying pains me?" (Noor Ul Absaar Fi Manaqibi Aali Baitin Nabiyyil Mukhtaar, Pg No. 139)

If Imam Hussain (May Allah be well pleased with him) crying as a child pained the Holy Prophet, (Sallallahu alaihi wa sallam), then the battle of Karbala, in which all the limits of tormenting Imam Hussain (May Allah be well pleased with him) were crossed; in which he was kept thirsty and then assassinated; in which his body was trampled with horses; in which other supporters of the Imam were tormented heavily and martyred; in which the 6-month-old Ali Asghar (May Allah be well pleased with him) was given an arrow instead of water; these inhuman acts of those people, how much they must have pained the Holy Prophet (Sallallahu alaihi wa sallam) ? Will all this be ignored? Never. Allah says:

“Verily on those who hurt Allah and the Holy Prophet (Sallallahu alaihi wa sallam), is the curse of Allah in this world and the next, and humiliating punishment has been readied for them.

– Surah Ahzaab- 57.

Yazid in light of the Hadith and history

The Holy Prophet (Sallallahu alaihi wa sallam) has described all the tribulations and unrests, which will occur until the Day of Judgment. He (Sallallahu alaihi wa sallam) had warned the Ummah about Yazid as well.

Many Hadith have been reported in this connection. In some Hadith, Yazid has only been indicated and in some it has been clearly mentioned that the first person in the Ummah to change the Sunnah and to destroy the edifice of religion will be a person from the clan of Ummayyah called Yazid.

The great Imams of the science of Hadith have recorded these Hadith in their books.

Imam Abu Bakr bin Abi Shaiba (May Allah shower His mercy on him) has recorded these Hadith in his "Musannaf,"

Imam Abu Ya'ala in his "Musnad,"

Imam Ahmed bin Hussain Baihaqui (May Allah shower His mercy on him) in his "Dalaail e Nubuwwa,"

Imam Ibn Hajar 'Asqalani (May Allah shower His mercy on him) in his "Al Matalib ul A'aliya,"

Imam Shihabuddin Ahmed bin Hajar Haitami (May Allah shower His mercy on him) in As Sawaa'iq Al Muhriqa,

Imam Ibn Katheer (May Allah shower His mercy on him) in "Bidayah Wan Nihayah,"

and Imam Jalaluddin Suyuti (May Allah shower His mercy on him) in "Tarikh Al Khulafa."

The great Hadith-expert of the 3rd century Hijri, Imam Abu Ya'ala (May Allah shower His mercy on him) has recorded a Hadith along with its chain of authority in his Musnad Vol. 2, Pg No. 71:

Translation: It is narrated on the authority of Hadhrat Abu 'Ubaidah bin Jarrah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: The affairs of my Ummah will be maintained with justice. A person from the clan of Ummayyah will be the first to cast a crack in it. He will be called Yazid. All the narrators of this Hadith are honest and reliable. (Musnad Abu Ya'ala, Tarikh Ul Khulafa, Pg No. 166)

Abul Fida Ismail bin Umar, famous as Ibn Katheer has recorded this Hadith in Bidayah Wan Nihayah, Vol. 6, Pg no. 256.

The aforementioned Hadith has also been recorded by the great Hadith-expert Imam Shihabuddin Ahmed bin Hajar Haitami Makki in As Sawaa'iq Al Muhriqa, Pg no. 132. He has recorded another Hadith in this regard in the same book on Pg No. 132.

Translation: Hadhrat Abu Darda (May Allah be well pleased with him) relates: I heard the Holy Prophet (Sallallahu alaihi wa sallam) say: The first person to change my Sunnah will be a person from the clan of Ummayyah who will be called Yazid.

Imam Ibn Katheer (May Allah shower His mercy on him) has recorded the same Hadith in Bidayah Wan Nihayah, Vol. 6, Pg No. 256 on the authority of Hadhrat Abuzar Ghifari (May Allah be well pleased with him). In that narration, the words: "who will be called Yazid," are not related. This Hadith is also present in the following books:

Musannaf Ibn Abi Shaiba, Vol. 8, Pg No. 341. Hadith no. 145

Dalaail Un Nubuwwah Lil Baihaqi, Hadith No.2802

Matalib ul A'aliyah, Kitabul Futooh, Hadith No.4584.

My Ummah will be destroyed at the hands of a few lads of Quraish

There is a Hadith in Sahib Bukhari, Vol. 2, Kitab Ul Fitan:

Translation: 'Amr bin Yahya Sa'eed bin 'Amr bin Sa'eed narrates on the authority of his paternal grandfather; that he said: I was sitting along with Hadhrat Abu Hurairah (May Allah be well pleased with him) in the Prophet's Masjid in Madina and Marwan was along with us. Hadhrat Abu Hurairah (May Allah be well pleased with him) said: I heard the Truthful Prophet (Sallallahu alaihi wa sallam) say: My Ummah will be destroyed at the hands of a few lads of Quraish. Marwan said: Allah curse such youngsters. Hadhrat Abu Hurairah (May Allah be well pleased with him) said: I can say 'so and so, son of so and so and so and so, if I want to.

Hadhrat ‘Amr bin Yahya says: I, along with my grandfather, went to the Clan of Marwan when they were ruling over Syria and found that he was a young lad and my grandfather said shortly they will also become one of them. We said you understand this better.

Ask for Allah’s protection against the rule of lads

There is a Hadith in Musnad Imam Ahmed.

Translation: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Ask for Allah’s protection against the beginning of the decade of 60 and against the against the rule of lads. (Musnad Imam Ahmed, Hadith No: 3800)

The interpreter of Sahih Bukhari and the author of Fath Ul Bari, Hafidh Ahmed bin Hajar Asqalani (May Allah shower His Mercy on him), mentions another Hadith on the authority of "Musannaf Ibn Abi Shaiba, and writes:

Translation: The Hadith of Musannaf Ibn Abi Shaiba says that Hadhrat Abu Hurairah (May Allah be well pleased with him) even while passing through markets, used to pray: 'O Allah, let me not reach 60 Hijri and the rule of lads.'

Hafidh Ibn Hajar Asqalani (May Allah shower His Mercy on him) writes after mentioning this Hadith:

Translation: In this Hadith, it is indicated that the first youngster would become a ruler in 60 Hijri. Accordingly this is what happened. Yazid bin Mu‘awiyah occupied the seat of power in this year, stayed on it till 64 Hijri and died.

The interpreter of Sahih Bukhari, Imam Badruddin ‘Aini Hanafi (May Allah shower His mercy on him) specifies what is meant by "the first lad to rule." In ‘Umdat Ul Qari Vol. 16, Pg No. 333, he writes:

Translation: The first lad to rule was Yazid. On him is what he deserves.

It is mentioned in the Hadith, which mention the tribulations close to the Qiyamah,

Translation: Then those who invite towards misguidance will arrive.

In the interpretation of this Hadith, Hadhrat Shah Waliullah (May Allah shower His mercy on him) writes in Hujjatullahil Baligha, Vol. 2, Pg No. 213:

Translation: In Syria, the one who invited towards misguidance is Yazid and in Iraq, Mukhtaar.

Abul Hasanaat Syed Abdullah Shah Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him) mentions the opinion of Hadhrat Mazhar (May Allah shower His Mercy on him) on the authority of Mirqaat:

Translation: By lads, it is meant those who were after the first 4 Rightly-Guided Caliphs, , i.e. Yazid, Abdul Malik bin Marwan etc. (Explanatory notes, Zujajatul Masabeeh, Vol. 4, Pg No. 228; Mirqatil Mafateeh, Vol. 5, Pg No. 140)

In a very short period of time, Yazid spread extraordinary corruption in the Ummah. He destroyed Madina (from where the world was granted peace); in Makkah, (which has been declared by Allah as a city of peace), he set up cannons and rained stones on the Ka'aba. He denied water to the Prophet's Family for 3 days in the battle of Karbala. He insulted the Prophet's Family. He persecuted the family of the Holy Prophet (Sallallahu alaihi wa sallam) to no end. He martyred the associates of the Prophet's Family and he martyred Imam Hussain (May Allah be well pleased with him).

Yazid ordered the martyrdom of Imam Hussain—A confession by Ibn Ziyad

Ibn Ziyad himself said that Yazid ordered him to martyr Imam Hussain (May Allah be well pleased with him) on the threat of death. Imam Ibn Atheer (May Allah shower His mercy on him) records the confession of Ibn Ziyad:

Translation: Now, about my martyring Hussain (May Allah be well pleased with him), the fact is that Yazid ordered me to do this. He threatened to kill me if I didn't, so I martyred Imam Hussain (May Allah be well pleased with him). (Al Tarikh Al Kamil, Vol. 3, Pg No. 474)

According to Islamic Law, if any person murders anybody else, then as a punishment, the murderer is killed. But Yazid neither killed Ibn Ziyad, Shimar or other officials nor dismissed them from their offices. Instead, he expressed his happiness. Afterwards, out of fear that the situation might go out of control, he expressed some sorrow in a formal, political manner. In fact, this wretched man used his stick to poke at the teeth of Imam Hussain (May Allah be well pleased with him), those teeth which the Holy Prophet (Sallallahu alaihi wa sallam) kissed.

Yazid poked at the teeth of Imam Hussain

Imam Ibn Atheer (May Allah shower His mercy on him) has written in "Tarikh Kamil", Imam Ibn Kathir (May Allah shower His Mercy on him) in Bidayah wan Nihayah, Imam Tabari (May Allah shower His Mercy on him) in "Tarikh Tabari":

Translation: Abu Mikhnaf relates on the authority of Abu Hamza Thumali, who relates on the authority of Abdullah Yamaani, who relates on the authority of Qasim Bin Bukhait, who said: When the blessed head of Imam Hussain (May Allah be well pleased with him) was placed before Yazid, he had a stick in his hands with which he started poking at the teeth of Imam Hussain (May Allah be well pleased with him). Then he said: Verily, ours and his example is as said by Hussain bin Hammam Murri (a poet): Our swords smash the skulls of those who had strength and domination over us; and of those who were really disobedient and oppressors.

Hadhrat Abu Barzah Aslami (May Allah be well pleased with him) said: Listen O Yazid! By Allah! Your stick is touching that very spot, which I saw that the Holy Prophet (Sallallahu alaihi wa sallam) used to kiss. Then he said: Beware, O Yazid! On the Day of Judgment, Imam Hussain (May Allah be well pleased with him) will arrive with such grandeur that his intercessor will be the Holy Prophet (Sallallahu alaihi wa sallam) and you will arrive in such a state that yours will be Ibn Ziyad. (Bidayah wan Nihayah, Vol. 8, Pg No. 209; Tarikh Tabari, Vol. 1, Pg No. 382/383; Al Tarikh Al Kamil, Vol. 3, Pg No. 437/438)

In Bidayah Wan Nihayah, Vol. 8, Pg No. 215, at the end of the aforementioned Tradition, it is mentioned:

Translation: At that time, Hadhrat Abu Barzah Aslami (May Allah be well pleased with him) said: Remove your stick! By Allah! I have often seen the Holy Prophet (Sallallahu alaihi wa sallam) place His mouth on the mouth of Imam Hussain (May Allah be well pleased with him) and kiss it.

We feared that stones would fall from the sky

Due to the martyrdom of Imam Hussain (May Allah be well pleased with him), the people of Madina became strongly opposed to Yazid and pledged their allegiance to Hadhrat ‘Abdullah bin Hanzlah (May Allah be well pleased with him). Yazid sent an army to attack Madina, which attacked the people of Madina and persecuted its citizens. On that occasion, Hadhrat ‘Abdullah bin Hanzlah (May Allah be well pleased with him) spoke to the people of Makkah and described the unislamic activities of Yazid. Hadhrat Muhammad bin Sa’ad (May Allah be well pleased with him) who is a Hadith-expert as well as a historian, has written in Tabaqaat e Kubra, Vol. 5 Pg No. 66.

Translation: The people of Madina agreed to pledge their allegiance to Hadhrat ‘Abdullah bin Hanzlah (May Allah be well pleased with him) and gave him authority over their affairs. He took the pledge from them to fight till their last breath. Then he said: O my community! Fear Allah, who has no equal. By Allah! We stood up against Yazid, when we feared that stones would be rained on us from the sky. He is such a person, who declares marriage with mothers, daughters and sisters as permissible, who drinks wine and abandons Salaat. By Allah! If no one from the people supported me, even then I will use my courage and bravery in this matter for the sake of Allah. (Tarikh Ul Khulafa, Pg No. 167, As Sawaiq Al Muhriqa, Pg No. 132)

We are coming from such a person who has no regard for religion

Imam Abu Ja’afar Muhammad bin Jarir Al Tabari (May Allah shower His mercy on him), writes in Tarikh Tabari, Vol. 1, Pg No. 403:

Translation: They (the delegation of the people of Madina after returning from Yazid) said: We come from such a person, who has no regard for religion. He drinks wine, plays tambourines, songstresses dance before him,

he plays with dogs and listens to stories with thieves and rascals. O people! We make you a witness that we break our pledge given to him. Then all the people of Madina broke their pledge. People came to Hadhrat ‘Abdullah bin Hanzlah (May Allah be well pleased with him) and pledged their allegiance to him.

Imam Ibn Atheer (May Allah shower His Mercy on him) writes in Tarikh Kamil Vol. 3, Pg No. 337:

Translation: The great Successor (Taba‘ee) Hadhrat Hasan Basri (May Allah be well pleased with him) says about Yazid: He was a drunkard of the last degree. He wore silk and played with tambourines.

He was so addicted to wine that he did not stop it even when he reached Madina in Hajj and started drinking there as well.

It is written in Tarikh Kamil, Vol. 3 Pg No. 465:

Translation: Yazid performed Hajj in the life of his father. When he reached Madina Munawwarah, he started drinking wine.

Imam Ibn Katheer (May Allah shower His Mercy on him) writes in Bidayah Wan Nihayah, Vol. 6, Pg No. 262:

Persecuting the people of Madina

Imam Ibn Katheer writes in Bidayah wan Nihayah:

Translation: The reason for the incident of "Harra" is that a delegation from Madina went to Damascus to meet Yazid. When they returned, they related Yazid's habit of drinking and his other bad habits to their families. The worst among his habit was that he missed Salaat because of wine. For this reason, the people of Madina agreed to break their pledge of allegiance. They declared this near the Prophet's Pulpit in the Prophet's Masjid. When Yazid came to know this, he sent an army to Madina. The leader of the army was a person named Muslim bin ‘Uqba. The Pious Elders (*Salaf Saliheen*) have also addressed this person as Musrif bin ‘Uqba. When he entered Madina, he declared the lives of the Madinites and their property as permissible (*Mubah*) for 3 days, which meant that for 3 days, the army could do whatever they liked with the lives and the property of the people of

Madina. Thus, in those 3 days, he martyred hundreds of people. (Bidayah wan Nihayah, Vol. 6, Pg No. 262)

There is Hadith in Imam Baihaqui's Dalaail Un Nubuwwa:

Translation: It is narrated on the authority of Hadhrat Mugheera (May Allah be well pleased with him) that Musrif bin 'Uqba looted Madina for 3 days and raped 1000, unwed, chaste daughters of Islam.

It is written in Tabaqat Al Kubra, Vol. 5, Pg No. 66: Muslim bin 'Uqba attacked Madina with his army. Yazid's army martyred 700 Hafidh of the Holy Quran, raped 1000 unwed, chaste Muslim women and for 3 days, there could not be any Adhaan and Salaat in the Prophet's Masjid.

Allah's curse is on the one who frightens the people of Madina

Yazid ordered the ravaging of Madina and public killings although there are severe warnings in Hadith for those who just frighten the people of Madina. There is a Hadith in Musnad Ahmed, Hadith No. 15962:

Translation: It is narrated on the authority of Hadhrat Saib bin Khallad (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever frightens the people of Madina by their oppression, Allah will frighten him and on him rests the curse of Allah, of the angels and of all the people. Allah Most High will not accept any obligatory (*Fardh*) or supererogatory (*Nafl*) act from such a person on the Day of Judgment. (Tarikh Ul Khulafa, Pg No. 167)

It can be imagined what will be the lot of the person who not only frightened the people of Madina but spilled blood and ravaged Madina and gave permission to the whole army for their animalistic deeds.

Yazid's army stoned the Ka'aba

Afterwards, Yazid ordered the army to attack the Ka'aba in Makkah. Accordingly, Yazid's army set up their cannons and stoned the Ka'aba, because of which the curtain of the Ka'aba caught fire.

It is written in Tarikh Kamil, Vol. 3, Pg. No. 464:

Translation: To the extent that when 3 days of Rab'ee Ul Awwal passed, they stoned the Ka'aba with their cannons, burnt it and started singing thus: "We have tremendous power and courage, we stone this Masjid with cannons."

In the basic tract of beliefs (*Aqaaid*), which is taught in most Madrasas, "*Sharh Aqaaid Nasafi*", Imam Sa'aduddin Taftazani (May Allah shower His mercy on him) writes:

Translation: Some Imams, because of ordering the martyrdom of Imam Hussain, declare him as a disbeliever (*Kafir*) and defector (*Murtad*), and hold cursing Yazid as permissible. The scholars of this Ummah are in agreement on the permissibility of cursing those martyred Imam Hussain and those who ordered it or those consider it (the martyrdom) as permissible and those who were happy on it. The fact is that Yazid's agreement on the martyrdom of Imam Hussain, his being happy with it and his insulting the Prophet's Family is well established by those Hadiths, which are in effect, equal to the "*Mutawatir*" (very frequently occurring) Hadith, even though its details may not be established by a first-hand report (*Khabr Wahid*). Thus, we cannot exercise restraint (i.e. remain silent) on Yazid, but we will exercise restraint about the faith of Yazid. May Allah curse him and his helpers. (Sharh Aqaaid Nasafi, Pg No. 117)

Shariah Ruling on addressing Yazid with "Radhiallahu Anhu"

The words "*Radhiallahu Anhu*" meaning may Allah be well pleased with him are used to signify Allah's pleasure. They are used as a form of respect to praise somebody. "*Radhiallahu Anhu*" is used especially for the Companion and for those pure souls, whose hearts are filled with fear and awe of Allah, as Allah Most High himself says: Surah Bayyinah-08.

The aforementioned Hadith and the interpretations of the Imams make it clear that Yazid was wretched. He changed the Sunnah, he tried to destroy the religion, he insulted the 2 blessed sanctuaries and he insulted the Prophet's Family. Using "*Radhiallahu Anhu*" for such a person is to respect him and this is equal to destroying the edifice of Islam. This invites Allah's anger and misguidance. The Holy Prophet (Sallallahu alaihi wa sallam) has declared respecting an innovator equal to lending a hand in destroying the edifice of Islam.

There is a Hadith in Imam Tabarani's Mo'jam Ausat (Hadith No: 6263):

Translation: It is narrated on the authority of Hadhrat 'Aisha Siddiqua (May Allah be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever respects an innovator, verily he helps in destroying Islam.

There is a Hadith in Imam Baihaqi's Shu'abul Iman:

Translation: It is narrated on the authority of Hadhrat Anas (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: When an innovator is respected, Allah expresses His anger and because of it, the 'Arsh trembles. (Shu'ab Ul Iman, Hadith No: 4692)

Punishment for the one who addresses Yazid as "Radhiallahu Anhu"

The Just Caliph of the Clan of Umayyayah, Hadhrat 'Umar bin Abdul 'Aziz (May Allah be well pleased with him) declared the person who addressed Yazid as "Radhiallahu Anhu" as liable to be punished.

This is written in "*Tahdheeb Ut Tahdheeb*", the authoritative book on *Rijal* (the science of the classification of men, for the purpose of categorizing the Hadith), by Imam Ibn Hajar 'Asqalani, in Vol. 11, the Arabic letter "Ya", Pg No. 316. Imam Ibn Hajar Haitami has written in "*As Sawaiiq Al Muhriqa*" on Pg No. 132 and Imam Jalaluddin Suyuti (May Allah shower His mercy on him) in *Tarikh Ul Khulafa* Pg No. 166.

Translation: Noufal bin Abu Aqrab states: I was in the presence of Hadhrat 'Umar bin 'Abdul 'Aziz (May Allah shower His mercy on him) when one person while talking about Yazid said: Amir Ul Momineen Yazid said so and so and Amir Ul Momineen said so and so Hadhrat Umar bin Abdul 'Aziz (May Allah shower His mercy on him) said: You address Yazid as 'Amir Ul Momineen' and ordered that he should be lashed 20 times. Hence, he was lashed 20 times.

Imam Badruddin 'Aini (May Allah shower His mercy on him) writes in the interpretation of the Hadith

My Ummah will be destroyed at the hands of a few lads of Quraish:

Translation: Yazid was the first among those lads, and wrote along with Yazid's name: "On him is what he deserves."

The siege of Constantinople – In which siege did Yazid participate?

It is said about Yazid that because he participated in first siege of the city of Caesar i.e. Constantinople, he is worthy of being forgiven and he has already been forgiven. To prove this, a Hadith from Sahih Bukhari is quoted.

In the following lines, a detailed analysis of this Hadith is being penned

There is a Hadith in Sahih Bukhari, Vol. 1, Pg No. 409, 410 (Hadith No. 2924):

Translation: It is narrated on the authority of Hadhrat Umme Haraam (May Allah be well pleased with her) that she heard the Holy Prophet (Sallallahu alaihi wa sallam) say: The army from my Ummah, who will first wage war through the water (sea), has made paradise obligatory for itself. Hadhrat Umme Haraam (May Allah be well pleased with her) asked: O Prophet of Allah, am I among them? He (Sallallahu alaihi wa sallam) said: Yes. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: The army from my Ummah, who will first attack the city of Caesar is forgiven. I asked: Am I among them, O Prophet of Allah (Sallallahu alaihi wa sallam)? He (Sallallahu alaihi wa sallam) said: No. (Sahih Bukhari, Vol. 1, Pg No. 409, 410, Hadith No: 2924; Mustadrak 'Alas Sahihain, Hadith No: 8818; Dalaail Un Nubuwwah, Hadith No: 2780; Mo'jam Kabeer, Hadith No: 20831; Musnad Shamiyyen, Hadith No: 432; Sharh Sunnah, Vol. 1, Pg No. 881)

If the collections of Hadith, the books of criticism of Hadith and the canons of history are honestly gone through, then the falsity of the aforementioned deduction of including Yazid in this Hadith, will be understood easily. Using the above Hadith to include Yazid among those who have been forgiven is incorrect for many reasons.

First interpretation of this Hadith

In regard to this Hadith, the Hadith-Masters have given an opinion that the "city of Caesar" mentioned in the Hadith is not Constantinople, but Hims, which was the capital of Roman Empire in the days of the Prophet (Sallallahu alaihi wa sallam). This city is presently in Syria and is called "Homs".

It is given in Fath Ul Bari in the interpretation of this Hadith.

Translation: Some interpreters have said that the city of Caesar means the city which was the capital of the Roman Empire in the blessed era of the Holy Prophet (Sallallahu alaihi wa sallam). That city is Hims. At that time, it was the capital of the Roman Empire. (Fath Ul Bari, Kitab Ul Jihad)

This interpretation is all the more significant, because in Sahih Bukhari and in all other books, the word "Constantinople" is not used. Only "the city of Caesar" is mentioned. Caesar was the Emperor of the Roman Empire. The city in which he lived or was his capital will only be termed as "city of Caesar." According to the wording of the Hadith, that city is Hims. In the caliphate of Hadhrat 'Umar Al Farooq (May Allah be well pleased with him), in 15 Hijri, an army under the command of Hadhrat Abu 'Ubaidah bin Jarrah (May Allah be well pleased with him) attacked Hims. Muslims laid siege to Hims in harsh winter and the end of winter, they conquered it. In this battle, Hadhrat Khalid bin Walid (May Allah be well pleased with him), Hadhrat Bilal (May Allah be well pleased with him), Hadhrat Miqdaad (May Allah be well pleased with him) and many other Companions participated.

Imam Ibn Atheer (May Allah shower His mercy on him) has mentioned among the incidents of 15 Hijri, in Tarikh Kamil, Vol. 2, Pg No. 339:

Translation: When Hadhrat Abu 'Ubaidah bin Jarrah (May Allah be well pleased with him) finished the campaign of Damascus, he took the route of Ba'albak to Hims.

At that time Yazid was not even born, let alone participating in the battle. Yazid was born in 26 Hijri as Imam Ibn Atheer (May Allah shower His mercy on him) wrote in Bidayah wan Nihayah, Vol. 9, Pg No. 76.

Translation: Yazid bin Mu'awiyah was born in 26 Hijri.

A possible objection against this Hadith might be that in the Hadith mentioned, first the Jihad by sea is mentioned, in which Hadhrat Umme Haraam (May Allah be well pleased with her) is a participant, then the siege of the city of Caesar is mentioned. If the city of Caesar is Hims, then it should have been mentioned first but it is not so.

The Holy Prophet (Sallallahu alaihi wa sallam) first mentioned the Jihad by sea and then the siege of the city of Caesar. It should be remembered that the order of incidents might be according to what is being said or might be according to the order of occurrence. In this Hadith, it is according to what is said, not in the order of occurrence.

Second interpretation of this Hadith

Other interpreters have opined that "the city of Caesar" means Constantinople. Still Yazid is not included in the ambit of the said Hadith as Muslims attacked Constantinople a number of times and the glad tidings of forgiveness are only for those who participated in the first siege.

Now, what is to be seen is that, when did Muslims attack Constantinople for the first time and which is the first army?

First attack on Constantinople

It is written in Bidayah Wan Nihayah, Vol. 7, Pg No. 179 about the first army which attacked Constantinople:

Translation: Hadhrat Ameer Mu'awiyah (May Allah be well pleased with him) attacked Rome in 32 Hijri and fought battles upon battles till he reached the city of Constantinople. As given in Tarikh Kamil, Vol. 3, Pg No. 25:

This shows that Constantinople was first attacked by Hadhrat Ameer Mu'awiyah (May Allah be well pleased with him). There is no mention of Yazid participating in this siege. According to Bidayah Wan Nihayah, Vol. 9, Pg No. 76, Yazid was born in 26 Hijri, so in 32 Hijri, he was a kid of 6 years.

Second attack on Constantinople

The second time, in 43 Hijri the Muslims attacked Rome under the leadership of Hadhrat Busr bin Artaah (May Allah be well pleased with him) and fought their way to Constantinople. It is written in Bidayah Wan Nihayah Vol. 8, Pg No. 27:

A critical historian of the like of Ibn Khaldun has also mentioned this incident. It is written in Tarikh Ibn Khaldun, Vol. 3, Pg No. 9:

Translation: Then Hadhrat Busr bin Artaah (May Allah be well pleased with him) entered the country of Rome in 43 Hijri. He kept moving forward till he reached Constantinople.

Third attack on Constantinople

The third attack on Constantinople was in 44 Hijri or 46 Hijri. It is mentioned in Tarikh Kamil in the incidents of the year of 44 Hijri:

Translation: In 44 Hijri Muslims with Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them) entered Rome and spent the winter there itself and Hadhrat Busr bin Artaah (May Allah be well pleased with him) fought through the sea. (Tarikh Kamil, Vol. 3, Pg no. 298)

It is given in the same book in the incidents of 46 Hijri:

Translation: Hadhrat Malik bin ‘Abdullah (May Allah be well pleased with him) remained in the kingdom of Rome and it has also been said that Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them) stayed there and returned to Hims the same year and passed away into the presence of Allah. (Al Tarikh Al Kamil, Vol. 3, Pg No. 309)

The Commander of third army to attack to Constantinople was Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them). This attack has been mentioned not only in the books of history, but also in Sunan Abu Dawood, which is a reliable book from the 6 most authentic and reliable books of Hadith (*Sihah Sittah*). It is given in Sunan Abu Dawood, Vol. 1, Kitab Ul Jihad, Pg No. 340 (Hadith No: 2151) that

Muslims attacked Constantinople and in this battle, Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him) was the commander.

Translation: It is narrated on the authority of Hadhrat Abu ‘Imran (May Allah be well pleased with him): We left Madina with the intention of attacking Constantinople. The commander of the army was Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him). The Romans had their backs to the ramparts. A person readied himself for attack. The people said: *La Ilaha Illallah*, he is taking himself to death. Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) said: This verse has been revealed about us, when Allah helped the Holy Prophet (Sallallahu alaihi wa sallam) and made Islam dominant, then we said: Come let us remain with our property and wealth and set them right. Then Allah Most High sent this command: And spend in the way of Allah and do not put yourself in mortal danger.” Surah Baqarah (2:195) and so to take oneself to death is to remain with our property, busy oneself in setting them right and abandon Jihad. Hadhrat Abu ‘Imran says that Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) used to perform Jihad for the sake of Allah to the extent that he was buried in Constantinople.

According to the above mentioned details, the army, which attacked Constantinople under Ameer Mu‘awiyah (May Allah be well pleased with him) in 32 Hijri is the first army and this is the army, which according to Sahih Bukhari, is forgiven.

It is made clear by the Hadith of Sunan Abu Dawood, that the Commander of the army, which attacked Constantinople was Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them), who passed away in either 46 or 47 Hijri, as given in Tarikh Kamil in the incidents of 46 Hijri. Al Tarikh Al Kamil, Vol. 3, Pg No. 309.

In Bidayah Wan Nihayah, Vol. 8, Pg No. 34 also, his year of passing away is mentioned as 46 Hijri, but in "Usdul Ghaba Fi Ma’arifatis Sahabah", it is mentioned as 47 Hijri:

Sunan Abu Dawood is from among the six most authentic books of Hadith (*Sihah Sittah*). It is by all standards more preferable than the books of history. This proves beyond doubt that under the leadership of Hadhrat Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them) Constantinople was attacked before 46 or 47 Hijri, as the canons of history

and Hadith criticism establish that Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them) passed away in 46 or 47 Hijri.

In 32 Hijri, in 43 Hijri, in 44 Hijri or 46 Hijri, Yazid did not participate in any of these 3 sieges.

In which siege did Yazid participate/

To find out whether Yazid is included in the forgiveness given in the Hadith, it should be found in which attack of Constantinople did Yazid participate and in which year?

There are 4 opinions about this.

1) He participated in the battle of Rome in 49 Hijri and he reached Constantinople as given in Bidayah wan Nihayah, Vol. 8, Pg. No. 34:
Translation: In 49 Hijri Yazid bin Mu‘awiyah attacked the kingdom of Rome and reached Constantinople.

2) Yazid participated in the attack of 50 Hijri, as given in ‘Umdatul Qari, Vol. 5, Pg No. 558:

Translation: Muslims reached Constantinople in this attack and laid siege to it and Yazid was the commander on the behalf of his father.

3) Yazid participated in the attack of 52 Hijri Imam Badruddin ‘Aini Hanafi (May Allah shower His mercy on him) preferred this opinion and said that this opinion is to be preferred that Yazid participated in the 52 Hijri attack of Constantinople, as given in ‘Umdatul Qari, Vol. 10, Kitab Ul Jihad, Pg No. 244:

4) Hadhrat Mu‘awiyah (May Allah be well pleased with him) sent Yazid in 55 Hijri to attack Constantinople, as given in Al Isabaa fi Ma’arifatis Sahabah.

Whichever opinion is preferred, it does not prove that Yazid participated in the first siege of Constantinople, because Constantinople had already been attacked multiple times before it.

About the opinions of Yazid's participation, the first one according to chronological order is 49 Hijri, when before this in 32 Hijri Hadhrat Ameer Mu'awiyah and after him in 43 Hijri Hadhrat Busr bin Artaah, then in 44 or 46 Hijri, Hadhrat 'Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them, had all attacked Constantinople. Neither the books of Hadith nor the books of Hadith criticism mention Yazid's participation in any of these attacks nor has any historian mentioned it. Therefore, saying that Yazid participated under the Hadhrat 'Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with them) and is therefore forgiven is not supported by any of the books of Hadith criticism or history. Instead by reconciling the books of Hadith criticism and history, we come to know that this is a fabrication and a blatant lie. Believing in this without any support from the canons of history is akin to changing the history of Islam.

A Doubt and its answer

There can be a question about the Hadith of Sunan Abu Dawood that Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) passed away in the battle which had been fought under Yazid, as given in Sahih Bukhari, Vol. 1, Pg No. 158:

Translation: Mahmood bin Rab'ee says that I described this to the people, in which the Companion Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) was present on the occasion of this battle. He passed away in this battle and Yazid bin Mu'awiyah was the commander of this army in Rome.

In the Hadith of Sunan Abu Dawood, Hadhrat 'Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him) is mentioned. It is also mentioned in the same Hadith that Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) performed Jihad continuously so much so that he passed away.

It may seem that Yazid was present in the army of Hadhrat 'Abdur Rahman bin Khalid bin Walid, but this is incorrect because Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) did not pass away when he was under the command of 'Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him). Hadhrat 'Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him) led the attack on Constantinople in 44 or 46 Hijri and he passed away in 46 or 47 Hijri.

Constantinople has been attacked after that, in 49 Hijri under the command of Hadhrat Sufyan bin ‘Auf (May Allah be well pleased with him) and in 52 Hijri under the command of Yazid bin Mu‘awiyah.

Hadhrat Abu Ayyub (May Allah be well pleased with him) participated in both the battles that took place after the passing away of Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him). In the attack of 52 Hijri, he passed away and this is the army, which has been mentioned in Sahih Bukhari.

According to the Hadith of Sunan Abu Dawood, Hadhrat ‘Abdur Rahman bin Khalid bin Walid’s (May Allah be well pleased with him) commanding the army and his passing away in 46 or 47 Hijri, Hadhrat Abu Ayyub Ansari (May Allah be well pleased with him) participation in the battles of 49 and 52 Hijri and his passing away in 52 Hijri and Yazid’s participation in this particular battle, all this prove that Yazid did not participate in the battle that was fought under the command of Hadhrat ‘Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him).

It is also proved that the siege in which Yazid participated, was not the first siege, but before this in 32, 43 and 46 Hijri, Constantinople had been attacked. When Yazid did not participate in the first siege of Constantinople, he is not included in the forgiveness referred to in the Hadith, because the Holy Prophet (Sallallahu alaihi wa sallam) never said that all the armies which attack Constantinople are forgiven, but He (Sallallahu alaihi wa sallam) said that only the first army to attack Constantinople is forgiven.

Yazid did not participate sincerely even in the later battles

History proves that even in the later battles, Yazid did not participate sincerely. Instead he participated only on the insistence of Hadhrat Ameer Mu'awiyah (May Allah be well pleased with him) as given in Tarikh Kamil Vol. 3, Pg No. 314, under the incidents of 49 and 50 Hijri:

Translation: Hadhrat Ameer Mu‘awiyah (May Allah be well pleased with him) sent a huge army to Rome in 50 Hijri. Hadhrat Sufyan bin ‘Auf (May Allah be well pleased with him) was appointed as the commander of the army and Yazid was ordered to go with the army. Yazid started making

excuses, cited bad health and did not go. Hadhrat Ameer Mu'awiyah (May Allah be well pleased with him) also did not go.

In this journey, the army faced hunger, thirst and a host of other difficulties. When Yazid was told about this, he recited some couplets, in which he said: I don't care about the fever, difficulties which the army faces at the *Farqaduna* (place name), at Dair Marwan, I am sitting on a high mattress and Umme Kulthoom (Yazid's wife) is with me.

When Hadhrat Ameer Mu'awiyah came to know of this, he said with an oath, that Yazid should be definitely sent to the commander Hadhrat Sufyan bin 'Auf (May Allah be well pleased with him), so that he understands the difficulties of the army. ('Umdatul Qari Vol. 10, Kitab Ul Jihad; Al Tarikh Al Kamil, *Dhikr Ghazwah Qustuntuniyah*)

These details of 'Umdatul Qari and Tarikh Al Kamil show the character of Yazid that to save himself from jihad, he made excuses. When the army faced difficulties, he expressed his happiness, which is not allowed in the light of the Shariah. The Holy Prophet (Sallallahu alaihi wa sallam) has prohibited against expressing happiness on the difficulties of Muslims. There is a Hadith in Shu'ab Ul Iman (Hadith No: 2507)

Translation: It is narrated on the authority of Hadhrat Waathila bin Asqa'a (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: You should not express happiness on the difficulty of your brother, lest Allah has mercy on him and embroil you in that difficulty.

Yazid did not obey his father's command which is a major sin. He feigned illness, even when he was healthy, which is lies and deception. Later, when Hadhrat Ameer Mu'awiyah (May Allah be well pleased with him) put him under oath to go, he reluctantly joined the army. Can it be hoped that when he joined the army reluctantly, he would be rewarded for the Jihad, when the Holy Prophet (Sallallahu alaihi wa sallam) has said:

Translation: Verily, acts are rewarded according to the intentions. (Sahih Bukhari, Hadith No: 1, 54, 2549, 3897 5070, 6649, 6953)

Imam Badruddin 'Aini (May Allah shower His mercy on him) says:

Translation: What excellence can be there for Yazid, when his state is so well known. (Umdatul Qari, Vol. 10, Pg No. 244)

Even if it is said that Yazid participated in Jihad with all his heart and is forgiven according to the Hadith, then does it mean that all his later sins are also forgiven? In the interpretation of the Hadith of the city of Caesar, the interpreters, Imam 'Aini, Imam Ibn Hajar 'Asqalani, Imam Qustallani (May Allah shower His mercy on them), all have written in the interpretation of this Hadith, that the forgiveness mentioned in this Hadith is only when the person is worthy of being forgiven.

It is written in 'Umdatul Qari, Vol. 10, Pg No. 244:

Translation: Even if Yazid did join the army, even then because of his later crimes, he has been excluded from this glad tiding. For this reason, the scholars of the Ummah agree that the words, "they are forgiven" implies that if and only if they are worthy of being forgiven. If after participating in that battle, someone defects from Islam and then dies, then that person is not included in that glad tiding. This shows that the Hadith of the Prophet (Sallallahu alaihi wa sallam) means that the person joining in the army will be forgiven, only when the conditions of forgiveness are found in that person.

A question for the supporters of Yazid

Those people who support Yazid and claim that he participated in the siege of Constantinople and is therefore forgiven, even when the facts have been brought out can they bring forth any proof from the Quran or the Sunnah? Even if he had participated, will all his later sins be forgiven and Allah will not take him to account for them?

There are other acts also for which forgiveness has being declared. There is a Hadith in Sunan Ibn Majah, Babi Majaa fil Ghusl, Pg No. 105:

Translation: Whoever washes a dead body, enshrouds it, perfumes it, carries the bier, offers its Salaat Ul Janazah, and does not reveal if he sees anything in the dead body, that person is as free of sins on that day as if his mother gave birth to him on that day.

In the same way, there is a Hadith about Hajj:

Translation: Hadhrat Abu Hurairah (May Allah be well pleased with him) relates: I heard the Holy Prophet (Sallallahu alaihi wa sallam) say: Whoever performs a Hajj, uttered no obscenities, did nothing bad, he will return that day in such a state as if his mother has given birth to him.–Sahih Bukhari, Vol. 1, Pg No. 206

There is a Hadith in Sahih Muslim:

Translation: It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever bears the responsibility of an orphan or makes someone responsible for the orphan, I (i.e. the Holy Prophet (Sallallahu alaihi wa sallam)) and that person will be like 2 fingers (i.e. so close), Imam Malik (May Allah shower His mercy on him) gestured with the first and the middle finger.

There are many Hadith in which glad tidings of forgiveness have been given.

Does the forgiveness mentioned in the above Hadith and in other Hadith mean that a person after performing the above acts can leave Obligatory Salaat, drink wine, steal, persecute somebody, hurt somebody, murder somebody, even then because of the past virtuous acts, all his later sins will be forgiven? No, what it means is that because of the virtuous acts, the earlier sins are forgiven and not the later sins. Otherwise, it should be said that if any person performs a Hajj, washes a dead body, or bears the responsibility of an orphan, that person can leave Salaat, drink wine, steal, persecute somebody, hurt and murder somebody but these sins will not affect him, only because that person has performed some virtuous acts. No sane person will accept that. This is nothing but a castle in the air. If this is accepted as correct, then the society cannot be kept free of oppression.

Conclusion

The Hadith-Masters have interpreted the Hadith "the first army from my Ummah to attack the city of Caesar is forgiven" in many ways. One of them is that the city of Caesar mentioned in the Hadith is not Constantinople, but Hims, which was the capital city of the Roman Empire in the era of the Prophet, as given in Fath Ul Bari. This city was conquered in the caliphate of Hadhrat Umar (May Allah be well pleased with him).

Even if it is accepted as Constantinople according to the opinion given by other interpreters, Yazid is still not included in the forgiveness, as Yazid did not participate in the first siege of Constantinople.

The first siege of Constantinople took place in 32 Hijri under Hadhrat Ameer Mu'awiyah (May Allah be well pleased with him). The second siege took place in 43 Hijri under the command of Hadhrat Busr bin Artaah (May Allah be well pleased with him). The third siege took place in 44 or 46 Hijri under the command Hadhrat 'Abdur Rahman bin Khalid bin Walid (May Allah be well pleased with him). Yazid did not participate in any of these attacks.

There are 4 opinions about Yazid's participation in the attack on Constantinople – in 49, 50, 52 or 55 Hijri. Even if any of them is accepted as true, then Yazid cannot be said to have participated in the first siege as the first siege took place in 32 Hijri. Therefore, Yazid is not included in the forgiveness mentioned in the Hadith.

May Allah put the love of the Holy Prophet (Sallallahu alaihi wa sallam) in our hearts and bless it with the love of the Prophet's Family, the elders of our religion, the saints and the virtuous folk and protect our faith from all kinds of trials, tribulations and make us follow the Book of Allah and the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam).
