

اتَّحَافُ اللَّاطِمِ إِلَى حُمَاةِ يَزِيدِ الظَّالِمِ

Fisq of Yazeed

The Evils of Yazeed In the light of Sahih Ahadith,
Sayings of Sahaba And Salaf

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
نَبِينَا الْآمِرُ النَّاهِي فَلَا أَحَدٌ
أَبْرَ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمِ

﴿صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ﴾

Honor of Connection

To those martyrs of sword with pleasure,

Who wrote this message on the heart of Karbala with their heart
blood for upholding the truth:

زندہ ہو جاتے ہیں جو مرتے ہیں حق کے نام پر
اللہ اللہ موت کو کس نے مسیحا کر دیا

He Becomes Mortal Who Dies In The Name Of Truth.
Oh Allah ! Oh Allah ! Who Made Death A Meseiah

Encage in Grief of Martyrs of Karbala
Raza ul Haq Ashrafi
As Syed Mahmood Ashraf Darul Tehqeeq wa al Tasneef
Jame Ashraf, Kichawcha Sharif
18th April, 2015.

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Words of Publisher

Reformation of deeds and faith has become a difficult task in this environment of mischief and disturbances. Mischief is prevailing all over and the Muslim Ummah is facing anxiety and restlessness. Though battle between right and wrong has been continued for ever, but, by the grace of Allah, right and truthfulness have always emerged as winner. Today right and truthful people (Ahle Sunnat wa Jamat) are facing a great challenge. That challenge is Gair Muqalladiyat, Wahabiyat / Salafiyat. They have prepared their people for mischief-making on all fronts. They have made their purpose to oppose Ahle Sunnat wa Jamat. Sometimes they target love of the Prophet ﷺ with taunt and sometimes they target honor of the companions of the Prophet ﷺ. Sometimes they consider the close obedient persons of Allah the great source of infidelity. They refute explanations of Mujtahid Imams which they have adopted in the light of the Holy Qura'an and Hadith on the basis of their God-gifted capacity, saying that it is not proven by any Hadith and if it is proven by any Hadith, it is "Weak or forged Hadith".

This Gair Muqalladiyat has targeted the cleanliness of the Holy Family of the Prophet ﷺ. They have abused those companions after saying the martyred Imam ﷺ and his true lovers strayed and sinful who refused to support Yazeed.

من عوذ با من ذلك

Ahle Sunnat Research Center - Mumbai, branch of As Syed Mahmood Ashraf Darul Tahqeeq wa al Tasneef Jame Ashraf Dargah Kichawcha Shareef has been built by Quaid e Millat, Ameer Ahle Sunnat, Hazrat Allamah Maulana Mufti Syed Shah Muhammad Mahmood Ashraf Ashrafi ul Jeelani, Sajjada Nasheen Astana e Aaliya Hasaniya Ashrafiya Kichawcha Muqaddasa specially to answer these types of mischievousness and to make Sunnis aware of right and truthfulness. So the deeds and faith of common people of Ahle Sunnat may be reformed and necessity of Ahle Sunnat may be fulfilled by answering challenges of deviant sects.

We thank Allah that within a short period after establishment of Ahle Sunnat Research Center - Mumbai good results started coming. This time we are publishing three books for the common people. This book "Fisq of Yazeed" is the first part of the series of books published in first lot of books of Ahle Sunnat Research Center. It was greatly sought because efforts are being made to dissolve poison in the clean and pure environment of Ahle Sunnat wa Jamat and to make common people of Ahle Sunnat strayed by taking help of lie and false. In shaAllah (If God willing!) This book will be helpful in guidance of seekers of right to

the destination.

We are very thankful to Faqeeh-e-Asr, Muhaddith Allama Mufti Razaul Haq Ashrafi who spent days and nights to prepare this book and made it publishable by not taking care of his daily routines. We can not forget the great scholar Mufti Nazarul Bari Ashrafi, teacher of Jame Ashraf and research scholar of Ahle Sunnat Research Center Mumbai who played great role in preparation of this book on time by giving his utmost care. May Allah give him great reward and grant him blessings of the Ahle Bait. We also thank all researchers, helpers and administrators of Al Sayed Mahmood Ashraf Darul Tahqeeq wa Al Tasneef who are being guided by the founder Huzoor Quaid e Millat of this institute. Our Ahle Sunnat Research Center relates to it. By its help this work was completed and this beautiful and well-grounded book was brought to your study table.

**Al Haaj Ayub Panjwani Ashrafi
Al Haaj Aslam Adam Sorathia Ashrafi
and Other Committee Members of
Ahle Sunnat Research Centre - Mumbai.**

Favorable Review



Hazrat Allama Mufti Abdul Khaliq Sahab Qiblah Ashrafi
Jameyee
(Head Teacher Jame Ashraf Dargah Kichawcha
Muqaddasa)

Undutiful and evil minded son of Hazrat Ameer Muawiah رضي الله عنه Yazeed was sinful, debauched, oppressive and courageous to commit great sins as unanimously considered by scholars of Islam and Sunnis. The great revivalist Imam Ahmad bin Hanbal رضي الله عنه and his followers even told him infidel. Despite of it, some people, who conceal love for Yazeed in their hearts, try to remove ugly spot of the killing of Imam Hussein رضي الله عنه from his forehead and try to make him famous as the commander of faithful and caliph of Muslims. They also make efforts to tell Imam Hussein رضي الله عنه a rebel whose virtues and good qualities are clearly evident in the books of exegesis of the holy Qur'an and Hadith, biographies of the Prophet صلى الله عليه وسلم, histories and saying of the senior companions and great Imams. By doing so, they are trying to remove innocent Muslims from the right path and make them strayed. But the history witnesses that whenever spurious came, for the support of truth, Allah (like for every Firoun, there is Moosa) created any righteous person to defeat spurious.

This book has been written by researcher Allama Muhaddith Razaul Haq Ashrafi, Mufti Azam Jharkhand. In this book he has expressed sinfulness (fisq) of Yazeed completely with the help of strong evidences and proofs. He has proved that supporters of Yazeed are Nasbi and misled people. He has done justice with proving right and eliminating wrong and did not left any way for enemies of Islam to ignore the right. Of course this book is unique and it provides light and guidance for those who seek the right path. May Allah increase the life of the writer and help him by divine powers and cover cooperators, members of Ahle Sunnat Research Center, Mumbai and As Syed Mahmood Ashraf Darul Tahqeeq wa Al-Tasneef with his blessing. Ameen !

Abdul Khaliq Ashrafi
Head Teacher - Jame Ashraf
21st April, 2015

Preface



Thirteen hundred and seventy five years have already passed on martyrdom of Imam Hussein عليه السلام, the son of Fatima, eye light of Ali عليه السلام and rider of the holy back of the Prophet صلى الله عليه وسلم eyes of every true Muslims become wet and their hearts feel sorrow when they come to hear bloody history of the incident of Karbala. It is the requirement of love of the Prophet صلى الله عليه وسلم and the Holy Family and an evidence of true and safe faith. In contrary to it, it is the sign of bad faith and loss of religion and faith, if we become frown and aggrieved by listening name of Hussein عليه السلام and his virtues.

In the past, Yazeed and his followers have wasted their religion and hereafter by oppressing Imam Hussein عليه السلام and the Holy Family. Still today, a group is making preparation to go to hell by supporting Yazeed and losing their faith and belief. If act of pro-Yazeed people were limited to themselves, then it would not create any problem, but they have started using deferent kinds of weapons to lure good Muslims to accept their thoughts and enter in the camp of Yazeed. A few days ago, an eminent namely Islamic scholar doctor had said in his lecture with an intention to prove him pious, gentle and righteous that our predecessors like Imam Gazali and Ibn Hajar Asqalani have called Yazeed with “May Allah bless him”. Whoever Muslim heard this statement of the doctor, their hearts were filled with hatred and anger for the doctor. Meetings of protest were held every where against him. Articles were published in different newspapers in his opposition. In return, doctor apologized Muslims by saying, “I apologize to all those Muslims who are feeling grief and sorrow by my statement”. It means that doctor did not return from his previous thought but he apologized from hurting Muslims. It was a temporary uproar which was suppressed with time. But for some days Wahabis of Mumbai have started a dirty series of publication of articles in praise of Yazeed and his being a righteous person in the Monthly Ahlus Sunna published by Wahabis of Mumbai to water that Kharji and Nasbi thought. It appears that bringing Yazeediat and Nasbiat to life by deceiving “Ahlus Sunnah” is the purpose of that magazine.

In some additions of Ahlus Sunnah, I read several articles of a scholar of Wahabi sect Sheikh Kifayatullah Sanabli. Sanabli has taken support of lie, impersonation and fallacy to prove Yeazeed a pious and godly person and chose a different path and called love and defense of Yazeed a good work and a mean to go to paradise.

I thank Allah that I have proven deviancy of Sheikh Kifayatullah and all supporters of Yazeed as the light of day and revealed lies, impersonations and fallacies of Sheikh Sanabli.

On this occasion I thank my all beneficent and cooperators. I thank specially the beneficent of society and nation, the spiritual guide, sovereign of Sunnis, Quaid e Millat Allama Maulana Al Haj Shah Sayyed Mahmood Ashraf Ashrafi Jeelani, Sajjada Nasheen Aastana Aaliya Hasaniya Ashrafia, Kachhochha Sharif and guardian of Jame Ashraf, who established As Syed Mahmood Ashraf Darul Tahqeeq Wal Tasneef in Jame Ashraf and removed scientific gap of Sunnis and he played a great role in advancement of this scientific movement by building Ahl-e-Sunnat Research Center. May Allah give him a long life! Also I thank the eminent scholar of religion, famous for his role and action Allamah Qamar Ahmed Ashrafi Bhagalpuri, the administrator of Jame Ashraf, who is a great member of this revolutionary movement. The process of thankfulness will not complete without mentioning those competent young scholars who fully cooperated in provision of books and materials and search of sources. They are Mufti Nazrul Bari Ashrafi Jameyee, Maulana Qamar Aarif Ashrafi Jameyee Azhari, Maulana Aarif Riza Ashrafi Jameyee. May Allah give these teachers of Jame Ashraf good rewards! May Allah bless Maulana Azam Naqshbandi Kashmiri, a student of Takhassus and increase his knowledge! He compiled list of sources. May Allah grant all members of Ahle Sunnat Research Center goodness in this and that life! Ameen !

THE EVILS (FISQ) OF YAZEED IN THE LIGHT OF SAHIH AHADITHS HADITH

The honest scout, divine informer Prophet ﷺ who had already informed about the cruelty and debauchery of Yazeed ibn Maviya. Thereupon, Imam Bukhari has mentioned the following hadith of Hazrat Abu Huraira رضي الله عنه :

قال ابو هريرة: سمعت الصادق المصدوق يقول: هلكة امتي على يدي غلظة من قريش: فقال مروان لعنة الله عليهم غلظة- فقال ابو هريرة لو شئت ان اقول: بنى فلان وبنى فلان لفعلت - (الى اخره)

Translation : Hazrat Abu Huraira رضي الله عنه said: I heard Prophet ﷺ the most truthful and honest among the truthful, was saying: some brats of Quraish will be responsible for the killing of my followers (umma). Marwan, (on hearing the narration of Hazrat Abu Huraira رضي الله عنه) said: There is a curse of Allah on those brats. Hazrat Abu Huraira رضي الله عنه said, "If I like, I may tell whose sons they are". (Sahih Bukhari, hadith-7058).

Discharge of Hadith:

Imam Abu Dawood Tyalsi (Demise 204 Hijri) in his Musnad, Ibn Habbab (Demise 354 Hijri) in his Sahih and Muhallib (Demise 435 Hijri) in his Al Mukhtasar have described this discharge from Hazrat Abu Huraira رضي الله عنه.

Commentary (Sharah) of Hadith:

In the Holy Hadith, Hazrat Abu Huraira رضي الله عنه very well knew the name of those vacuous people of Quraish who were predicted for the killing of ummah. It is the reason that he said before Marwan, if he liked, he may tell the name of those brats that they are sons of such and such people. Hazrat Abu Huraira رضي الله عنه also knew, when such people will be? By whose persecution, umma will be killed. Hazrat Abu Huraira رضي الله عنه also knew

that the 60th Hijri will be a great era of tyranny and murder, temptation and lawlessness of Yazeed bin Ma'wiya, Marwan bin Hakam and their supporters. This was the reason that he always preyed Allah, "O, Allah! don't let me live till 60th Hijri. Thereupon, Allah has accepted the prayer of Abu Huraira رضي الله عنه and he expired in 59th Hijri. (Al-Maujamul Awast 2/105, Fatahul Bari Allama Ibn Hajar Asqalani 13/10):-

How Hazrat Abu Huraira رضي الله عنه had the knowledge about the tribulations of unjust Yazeed and Marwan? Answer of this is itself in the narration of Hazrat Abu Huraira رضي الله عنه. He says:

حفظت من رسول الله ﷺ وعائين فاما احدهما فبشئته واما الاخر فلو بشئته قطع هذا البلعوم۔

Translation : I have stored two types of knowledge from the Allah's Messenger ﷺ. One that I spread, and the second is - if I would have spread my throat may be cut. (Sahih Al-Bukhari, Chapter Hifzul Ilm 1/35).

Hazrat Abu Huraira رضي الله عنه has claimed to have stored two types of perceptions from Allah's Messenger ﷺ, and one of those perception was rightly spread by him. The perceptions which he spread were the laws of Shariah and those which were not spread, are the perceptions through which Prophet ﷺ has told the names and era of tyrant rulers to Hazrat Abu Huraira رضي الله عنه. And those were told by Hazrat Abu Huraira رضي الله عنه very frequently. But due to fear of death, he has not clearly defined it. Thereupon, in this regard the Annotator of Bukhari Allama ibn Hajar Asqalani (Demise: 773 Hijri) has said as mentioned below:

”وحمل العلماء الوعاء الذي لم يئته على الاحاديث التي فيها تبين اسامى الامراء السوء واحوالهم وزمنهم وقد كان ابو هريرة يكتنى عن بعضه ولا يصرح به خوفا على نفسه منهم كقوله اعوذ بالله من رأس الستين و امارة الصبيان يُشير الى خلافة يزيد بن معاوية لانها كانت سنة ستين من الهجرة واستجاب الله دعاء ابى هريرة فمات قبلها بسنة۔

Translation : Scholars have told that the perceptions which were not spread by Hazrat Abu Huraira رضي الله عنه and that is the perception which

includes the description of names, interests and era of evil rulers. Thereupon, Hazrat Abu Huraira رضي الله عنه used to describe some of them in feelers. But due to the fear of death not defined them clearly. As he were praying, "O Allah!, I seek refuge in Thee from 60th Hijri and from the rule of brats," through this prayer, he was referring towards the caliphate of Yazeed. Because that occurred in 60th Hijri. Thereupon, Allah has answered the prayer of Hazrat Abu Huraira رضي الله عنه and he expired one year ago in 59th Hijri. (Fath ul Bari, 1/216)

We have already read the narration of Bukhari Sharif in which Abu Huraira رضي الله عنه has said, that if he like, he might tell the names of those brat rulers that they would be sons of such and such people (Previous Source).

Upon this Imam ibn Hajr Asqalani says:

و كَأَنَّ ابَاهِرِيْرَةَ كَانَ يَعْرِفُ اَسْمَاءَهُمْ

It means as if, Hazrat Abu Huraira رضي الله عنه knew their names. (Fath ul Bari, 13/10)

In the Hadith of Sahih Bukhari "Persecution of this Ummah will be in the rule of blear witted brats", 'blear witted brats' refers to Yazeed and Marwan etc. As Hazrat Abu Hurairah رضي الله عنه has clearly indicated towards this. On which the emphasis is also derived from the following Hadith.

HADITH

Muhaddith Abu Ya'ala Al Musalli (Demise: 307 Hijri) said:

حدثنا الحكم بن موسى حدثنا الوليد بن مسلم عن الاوزاعي عن مكحول عن ابي عبيدة قال رسول الله ﷺ لا يزال امر امتي قائما بالقسط حتى يكون اول من يثلمه رجل من بني امية يقال له يزيد ———

Translation : This Hadith is narrated to me by Hakam bin Moosa رضي الله عنه. He got this narration from Al-Waleed ibn Muslim رضي الله عنه and he from

Awzai رضي الله عنه. He got from Hazrat Makhool رضي الله عنه. He got from Abu Ubaidah رضي الله عنه, he said that the Allah's Messenger صلى الله عليه وسلم has said: My Ummah will always be on the path of justice and even the first person who will make them divided will be from Umayyad, who will be called as Yazeed (Musnad Abu Ya'ala Al Musalli: 2/172, Hadith 871)

The Sanad of Hadith:

All the narrators of afore-said sanad are Siqah (trustworthy). Allama Haithami has said: All the men (narrators) of Abu Ya'ala are trustworthy men. Only Makhool has not gotten Abu Ubaidah. (Majmuaz Zawaid, 5/242).

It is now apparent that Prophet صلى الله عليه وسلم the most truthful has informed during his lifetime that Yazeed will not be a just but a cruel ruler.

Discharge of Hadith:

In Musnad Al Bazzar, this hadith has been narrated with the chain (sanad) "عن مكحول عن أبي ثعلبة الخشني عن أبي عبيدة بن الجراح". And the proof of similar chain (sanad) is exactly in the Hadith of Muslim. In the narration of Al Bazzar, after "يقال له يزيد" there are no words of "رجل من بني أمية". This narration is disavower (Munkar), because the narrator of this Hadith, Sulaiman bin Daood is Munkar ul Hadith. In its chain (sanad) there is "سليمان بن أبي

Auza'ai أوزاعي عن مكحول and the narration of Musnad Abu Ya'ala has أوزاعي عن مكحول and the narration of Musnad Abu Ya'ala has أوزاعي عن مكحول. Hafiz ul Hadith, siqah (trustworthy) jurist. Therefore, the narration of Auzaai is more reliable and acceptable compared to the narration of Sulaiman bin Abi Dawood, because when addition of Ausq (more trustworthy) is prevalent in comparison to siqah (trustworthy) then in comparison to a Zaeef (weak) and Munkar (denounced) will be more prevalent. The same narration is in Dalailun Nubuawah of Imam Baihiqi, so its chain (sanad) "عن مكحول عن أبي ثعلبة الخشني عن أبي عبيدة بن الجراح" and according to Ibn Kathir the chain (sanad) is Muttasil (continious). (Jame ul Masaneed 10/92)

Allama Ibn Hajar has mentioned the Afore-said Hadith in Athaf al Mahara and Allama Suyuti has mentioned in Al Fatah ul Kabir, Dolabi has extracted in الكنى والاسماء and Ibn Abi Shaiba has extracted from Hazrat Abu Zar رضي الله عنه.

Objection on afore-said Hadith:

The chain (sanad) of this Hadith is Munqati (broken). Meeting of Makhool رضي الله عنه, the narrator of this Hadith, with Hazrat Abu Ubaidah رضي الله عنه is not proven, and Makhool رضي الله عنه has narrated it from Hazrat Abu Ubaidah رضي الله عنه. Therefore, it is unacceptable.

Answer of the objection:

Makhool رضي الله عنه is a glorious 'Taba'i' and Faqhi (Jurist). His hearing is proven by few companions (Sahaba) such as Hazrat Anas رضي الله عنه, Hazrat Waslah رضي الله عنه, and Hazrat Fuzailah bin Ubaid رضي الله عنه. But his hearing from some scholars, such as Hazrat Abu Ubaidah رضي الله عنه, Hazrat ibn Umar رضي الله عنه and other companions (Sahaba) is not proven, yet he had narrated Mursalan from those Sahabas. If due to dispatch from the companions (means narrating it tadlisan), narration of Makhool رضي الله عنه be declared unacceptable, then what will be the answer of this:

- Imam Muslim has mentioned a Hadith in Sahih Muslim, Chapter

”مكحول عن ابي ثعلبة الخشني عن النبي ﷺ“ (3/1533) with the chain: اذا غاب عنه الصيد ثم وجدته

However, Imam Zahabi has said that Makhool رضي الله عنه has not gotten Abu Sa'albah Khushni رضي الله عنه. If on the basis of Makhool رضي الله عنه not having meeting with Abu Ubaidah رضي الله عنه, his narration about Yazeed will be unacceptable, then why not this narration of Sahih Muslim will be unacceptable on the basis of Makhool رضي الله عنه not having meeting with Abu Sa'albah رضي الله عنه فما هو جوابكم فوا جوابنا؟ رضي الله عنه

- Hadith 1192 is narrated in Saheeh Ibn Khuzaymah with the chain (sanad) ”عن مكحول عن عنبسة“ Ibn Khuzaymah is silent on it (which according to Gair Muqallids is a proof for its authenticity). As well as, Wahabi annotator Sheikh Aazmi has written: _____ Its chain (sanad) is sahih although Zahbi has written that it is very far that Makhool رضي الله عنه may have heard it from Ansabah. (Sayir'u A'alam ul-Nubala, 5/151)

Imam Bukhari has said: ”لم يسمع مكحول عن عنبسة بن ابي سفيان شيئا“

Translation : Makhool رضي الله عنه has heard nothing from Ansabah bin Abi

Sufiyan رضي الله عنه. (Jame ut Tahseel Lil ulaa'i, 1/289)

If the narration is sahih, despite Makhool رضي الله عنه has not heard anything from Ansabah bin Abi Sufiyan رضي الله عنه, then on the basis of not having heard from Abu Ubaidah رضي الله عنه, why Makhool's narration is unacceptable? Will the Mursal or Munqati (broken) narration become sahih for being in Sahih Muslim or in Sahih Khuzaimah and they will be Zaeef (weak) and unacceptable for being in the books like Musnad Abu Ya'ala etc. If so, then what is the reason?

The writer says that albeit, Makhool رضي الله عنه is the narrator who Mursalan narrates from the holy companions (Sahaba) but most of his Mursal narrations are heard from A'amir Sha'abi رضي الله عنه and Sa'eed bin Al Musayyib رضي الله عنه, and both of those are siqah (trustworthy) unanimously.

Makhool himself said:

كل ما حدثت او جميع ما حدثت فهو من الشعبي و سعيد بن المسيب _____

Translation : All Hadith narrated by me, have been taken from Sha'abi رضي الله عنه and Sa'eed bin Al Musayyib رضي الله عنه. (Tahzeeb Al Kamaal 11/352)

This is also a saying of Makhool رضي الله عنه :

_____ عامة ما حدثكم عن عامر الشعبي و سعيد بن المسيب

Translation : My all narrations that I have explained to you have been heard from A'amir, Sha'abi and Sa'eed bin Al Musayyib رضي الله عنه. (Al ilal lil Tirmizi, 2995; Mausu'a to aqwaal il Imam Ahmed bin Hanbal, 3/394)

And by argument (daleel) when anything becomes known about any narrator that he does tadlees from siqah (trustworthy) or transmit Mursalan from siqah then unanimously scholars of Hadith (Muhadtheen accept Munqati (broken) and Mursal narrations of such annotators (rawis). These are sometimes placed in the level of Hasan (fair Hadees) and sometimes in the level of Sahih Li Gairihi.

Ibn-e-Habban says about Makhool رضي الله عنه :

_____ وكان من فقهاء أهل الشام ربمادلّس

Translation: Makhool رحمته الله was among Muslim Jurists of Syria. Sometimes he committed Tadlees. (Al Siqaat, 5/447)

It became known that Makhool رحمته الله is a siqah (trustworthy) Tabiyeen and he is Qalil ul Tadlees. He does Tadless only from Siqah (trustworthy). So his narration is acceptable.

An Arab researcher Hasan Raziq writes:

_____ فمن علم حاله انه يدلس الاعن ثقة قبل مرسله

“If it is known about a narrator that he does tadlees only from siqah (trustworthy), then his Mursal narration will be acceptable.”

(Al Qawlul Fasl Fil amal lil Hadit’ il Mursal, 1/40)

In the evidence of Yazeed being a cruel ruler, all of the narrators of Hazrat Abu Ubaidah رحمته الله, are siqah (trustworthy) narrators. It is sahih despite being Mursal. In addition, Ibn Kathir in reference of Dalailun Nubuwah of Al Bahiqi has also recorded it Mursalan (continuous) (Previous Reference)

While explaining the above mentioned Hadith, Allama Manavi (demise : 1031 Hijri) writes:

اول من يبدل سنتى اى طريقتى وسيرتى القويمة الاعتقادية والعلمية رجل من بنى امية بضم
الهمزة وزاد الرويانى وابن عساكر فى روايتهما يقال له يزيد قال البيهقى هو يزيد بن معاوية _____

Translation : First person who will change my Sunnah i.e. their belief and practicing the correct path will be from Umayyads. Rooyani and Ibn Asakir have added into their narration that this person will be called ‘Yazeed’. Baihaqi said: He is Yazeed bin Ma'awiyah. (At Taiseer bi' Sharhil Jama'e is sageer, 1/393)

Allama Manawee has added with reference to Baihaqi:

قال البيهقى فى كلامه على الحديث هو يزيد بن معاوية لخبر ابى يعلى وابى نعيم وابن منيع لا يزال
امر امتى قائما بالقسط حتى يكون اول من يتلمه رجل من بنى امية يقال له يزيد _____

Translation : While talking about this Hadith, Baihaqi told that he is Yazeed bin Maawiya because this is in the narration of Abu Ya'ala, Abu

Na'eem, and ibn Manee. The issue of my Ummah shall be always on accuracy, even that the first person from Umayyad who will gizzard among them, and shall be called as Yazeed.(Faiz ul Qadeer, 2/94)

HADITH

Teacher of Imam Bukhari , Ibn Abi Shaibah said:

حدثنا هوذة بن خليفة عن أبي خلدة عن عوف عن أبي العالية عن أبي ذر قال: سمعت رسول الله ﷺ يقول: أول من يبدل سنتي رجل من بني أمية —

Translation : Hauzah bin Khalifa رحمته الله has narrated a Hadith from Abu Khuldah رحمته الله . and he from A'auf رحمته الله . He narrated from Abul A'aliya رحمته الله . He narrated from Hazrat Abu Zar رحمته الله . He said: I heard the Allah's Messenger صلى الله عليه وسلم , saying: The first person who will change my Sunnah will be from Umayyad. (Musannaf Ibn Abi Shaiba, Baab: Awalo man Fa'alahu, 2/260, Hadith no. 35877)

Sanad of hadith: All the narrators of this hadith are siqah (trustworthy).

Conditions of narrator:

(1) Hauzah bin Khalifa:

Name- Hauzah bin Khalifa bin Abdullah bin Abdul Rahman bin abi Bakra

Surname: Abul Ashab

Name by relation: Al Thaqafi, Al bakrawy, Al Basari

Title: Asm

Birth: 125 Hijri Demise: 216 Hijri

He was among the youngest tabeyeen.

Teachers: Suleman Tayimi, Asha's bin Abdul Malik Al Hirani, A'uf Al Arabi, Ibn A'un, Imam Abu Hanifa, Ibn Juraih, Hasan bin Ammarah رحمته الله etc.

Students: Imam Ahmad bin Hanbal, Abu Bakr ibn Abi Shaibah, Abbas Aldaury, Mohammad bin Sa'ad, Ya'qub Aldaurqi, Abu Zar'a Aldimashqi رحمته الله etc. (Siyarul A'alam wan Nubala, 10/121)

Critical examination:

• Al Zahabi said: صاحب حديث ومعرفة _____ He was scholar of Hadith and a knowledgeable person. (Siyarul A'alam wan Nubala, 10/122)

• Imam Ahmad ibn Hanbal said: ما كان اصلح حديثه _____ His narration, used to be very fine. (Previous Reference)

He also said: In the narration of A'uf, Hauzah Asam was very much memorized and affirmed. (Previous Reference)

• Abu Hatim said: Hauzah was very truthful. (Siyarul A'alam wan Nubala, 10/122)

• Nasaai has said: ليس به باس _____ There was no defect in Hauzah. (Previous reference 123)

(2) Abu Khuldah:

Name: Khalid bin Dinar

Surname: Abu Khuldah

Title: Al Khaiyaat

Name by relation: Tamimi, Al Adee, Al Basri.

Demise: 160 Hijri

He was among the youngest tabeyeen. He is narrator of saha satta except Muslim and Ibn Majah .

Teachers: Hazrat Ans, Abul Aaliya, Hasan Basri, Ibn Seerin الشيخ الحارث بن عمار etc.

Students: Ibn-Al-Mubarak, Abdul Rahman bin Menhdi, Harami bin Amarah, Abdul Samad bin Abdul Waris, Muslim bin Ibrahim الشيخ محمد بن مسلم etc. (Tareekh ul Islam - Zahbi, 4/45)

Critical examination:

• Yazeed bin Zari'a has called him siqah (trustworthy).

• Ibn e Maeen has called him siqah (trustworthy).

• Nasaai has called him siqah (trustworthy) (Tareekh ul Islam - Zahbi, 4/45)

pious. (do)

- Imam Zahabi has said:

وكان احد علماء البصرة وكان يقال له : عوف الصدوق وثقه غير واحد واحتج به اصحاب الصحاح وقيل ينشيع

Translation : Aawf was among one of the scholars (Ulema) of Basra. He was called Aawf Sadooq (very truthful person). Many people have called him siqah (trustworthy) and authors of Kutub Sihah (Imam Bukhari etc.) have called him competent authority. And it is said that he was inclined towards Shiates. (From word لاقيه, it is indicated this saying is weak.) (Tareekh ul Islam - Zahbi 3/947)

- Ibn Sa'ad has said, كان ثقة كثير الحديث, Aawf was siqah (trustworthy) and he narrated a lot of hadiths.

However, some has called him fond of Shiate, Qad'ri, Rafzi, but it is not true. Most scholars of hadith consider him truthful, strong and truthful narrator of Hadith. This is the reason that Imam Bukhari, Muslim and authors of Kutub Sehah have called him competent authority.

(4) Abul A'aliya:

Name : Rafi bin Mehran,

Surname: Abul Aaliya

Name by relation: Riyahi

Demise : 91 - 100 Hijri.

He was among senior Tabeyeen.

Teachers: Hazrat Umar , Hazrat Ali , Hazrat Abdullah bin Masood , Hazrat Abu Zar , Hazrat Ayesha, Hazrat Abu Moosa , Hazrat Abu Ayyub Ansari and Hazrat Ibn Abbas رضي الله عنه , etc.

Students: Qatadah , Abu Khuldah bin Dinar , Daud bin Abi Hind , Rabi'a bin Anas Khurasani , Khalid al Hiza Sabit , Muhammad bin Wase , Aasim ul Ahwal , Auf al A'arabi , etc. رضي الله عنه (Tareekh ul Islam - Zahbi, 2/1206)

Critical examination

- Abu Bakr bin Dawood has said: After Sahaba (Companions of Prophet ﷺ) there is no scholar of the Holy Qura'an greater than Abul A'aliya and after him Saeed bin Jabir. (Previous reference)
- Ajali has said: تابعي ثقة في كبار التابعين ____ He was siqah (trustworthy) and among senior Tabeyeen. (Al Isaba fi Tameeziz Sahaba, 7/248)
- Yahiya bin Maeen said: رفيع ابو العالية ثقة ____ Rafi Abul Aaliya is siqah (trustworthy) (Bagyatut Talab fi Tareekh ul Halb - Aqeeli, 8/4681)
- When Abu Zar'a was asked about Abul A'aliya, he said: بصري ثقة he is siqah (trustworthy) from Basra. (Previous Reference)

Explanation (Commentary) of Hadith : In the afore-said hadith, the man of Umayyad through whom change in the Prophet's ﷺ sunnah is predicted, refers to Yazeed bin Ma'awiya. Commentators of Hadith, such as Imam Ibn Hajar Asqalani have stated in شرح بخارى فتح البارى and Ibn Asakir, Baihaqi and Royani have also mentioned it. As well as it has support of hadith of Hazrat Abu Obaidah bin Al Jarrah رضى الله عنه in which specification of Yazeed bin Ma'awiya exists. (See the previous references).

Extraction of Hadith: The Hadith of Hazrat Abu Zar رضى الله عنه has been mentioned by Dolabi in الكنى والاسماء, Ibn Abi Sheeba in his Musannaf, Abu Nayeem Asfahani in Tareekh ul Asfahaan and Ibn Abi Asam in Awaail.

Follow-up: To narrate this hadith from Hazrat Abu Zar رضى الله عنه, Abu Al Mahajir رضى الله عنه and Abu Khalid رضى الله عنه have followed Abul Aliya رضى الله عنه in narration of this Hadith.

In the 60th Hijri, Abu Huraira رضى الله عنه, always sought refuge of Allah from the government of Sabiyan (Rule of Yazeed etc.) because they had also heard that Hadith from the Allah' Messenger ﷺ, which was extracted by Imam Hakim in his مستدرک with authentic sanad. That Hadith with sanad is as below:

Hadith

اخبرنى محمد بن على بن عبد الحميد الصنعاني بمكة حرسها الله تعالى ثنا اسحق بن ابراهيم ان ابا ناعبد الرزاق ان ابا ناعمر عن اسماعيل بن امية عن سعيد بن ابي هريرة رضى الله عنه يرويه قال: ويل للعرب من شر قد اقترب على رأس الستين تصير الامانة غنيمة والصدقة غرامة والشهادة بالمعرفة والحكم بالهوى —

Translation : Mohammad bin Ali bin Abdul Hamid Sanani رحمته الله has informed me in Mecca. He said that Ishaq ibn Ibrahim رحمته الله has narrated this hadith to me, and he told that Abdul Razzaq رحمته الله has informed him. He told that I was informed by Ismail ibn Umayyah رحمته الله. And he from Saeed And he got it from Hazrat Abu Huraira رحمته الله. He said: In the beginning of the 60th Hijri , there is a mass killing of Arabs from the evil which has come closer. Deposit will be booty, charity will be debt and witness will be on recognition, and justice will be based on self interest.

Hakim has said it on the condition of sahihain and Zahbi has also told it on the conditions of sahihain. (Mustadrak Ala Sahihain 4/530, Hadith 8489)

Extraction of Hadith:

Abu Naeem has mentioned these words in حلية الاولياء

ويل للعرب من شر قد اقترب ويل لهم من امارة الصبيان يحكمون فيها بالهوى ويقتلون بالغضب۔

Translation : Woe to the Arabs, (Killing of Arab) because of this evil that has come closer. The reason of their woe is the reign of brats. They will reign with self desire and with anger they will kill peoples. (Hilyatul Awliya, 1/384)

History is the witness, that in 60th Hijri, to follow their self desire and to reign the country, environment of tyranny and murder had been prevailed. From the evil of which Haram of Makkah and Madina were also not safe. The details will come in the context of Harrah.

These words are in Musannaf Ibn Abi Shayba.

ويل للعرب من شر قد اقترب امارة الصبيان - ان اطاعوهم ادخلوهم النار وان عصوهم ضربوا اعناقهم -

Translation : Woe to the Arabs, from the evil that has been arrived. That evil is brat's rule. If people will obey them, they will lead them to the hell and if they will not obey, they (evils) would cut their throats. (Musannaf Ibn Abi Shayba, 7/461).

History is the witness that Ibn Ziyad, Ibn Sa'ad, Shimar etc. who were submissive and obedient of Yazeed, all deserve to go hell, and those who refused to obey him, such as Hazrat Imam Hussein عليه السلام, the Holy Family of the Prophet صلى الله عليه وسلم and Hazrat Abdullah bin Zubair رضي الله عنه etc., their necks were slaughtered oppressively. In the occurrence of Karbala the martyrdom of the supporters of Imam Hussein عليه السلام and in the occurrence of Harrah in which Muhajir and Ansar both took part, hundreds of Muslims in Holy Madina and Makkah were martyred. It was the result of evil, arising from the rule of "brats".

There upon, regarding the details of Harrah's occurrence, Allama Ali bin Ibrahim Halabi (Demise: 1044h) has said :

وهذا الذي وقع من يزيد فيه تصديق لقوله صلى الله عليه وسلم "لا يزال امر امتي قائما بالقسط حتى يثلمه رجل من بني امية يقال له يزيد" —

Translation : Whatever had been done by Yazeed in the event of Harrah, the prediction of Allah's Messenger صلى الله عليه وسلم, is confirmed that the issue of His (Prophet's صلى الله عليه وسلم) Ummah would always remain on justice, until a person of Umayyad, Yazeed will make disturbances. (Seerat ul Halabiyah, 1/240).

It is revealed from the saying of Halabi that in the afore-said Hadith "رجل" (i.e. a person of Umayyad) refers to Yazeed.

HADITH

Imam-Hakim has said:

اخبرني ابو العباس محمد بن احمد المجبوبي ثنا سعيد بن مسعود، ثنا يزيد بن هارون، انبأنا ابن عون، عن خالد بن الحويرث عن عبد الله بن عمرو رضى الله عنهما - عن النبي صلى الله عليه وسلم قال : الايات خرزات منظومات في سلك يقطع السلك فيتبع بعضها بعضا - قال خالد بن الحويرث كنا نادين بالصباح و هناك عبد الله بن

عمرو و كان هناك امرأة من بنى المغيرة يقال لها فاطمة فسمعت عبدالله بن عمرو يقول : ذاك يزيد بن معاوية فقالت اكذلك يا عبدالله بن عمرو تجده مكتوبا في الكتاب؟ قال لا احده باسمه ولكن اجد رجلا من شجرة معاوية يسفك الدماء ويستحل الاموال وينقض هذا البيت حجرا حجرا فان كان ذالك وانا حي والا فاذا كررني قال: و كان منزلها على ابي قبيس فلما كان زمن الحجاج وابن الزبير ورأت البيت ينقض قالت: ير حم الله عبد الله بن عمرو قد كان حدثنا بهذا -

Translation : Abul Abbas ibn Ahmad al Mahbooby رحمته الله has informed me. He told that this Hadith was narrated to him by Sa'eed bin Masood رحمته الله. He said that Hadith was narrated to him by Yazeed bin Haroon رحمته الله. He told us that it was informed to him by Ibn A'un رحمته الله. He narrated from Khalid bin Huwairas رحمته الله. He received it from Abdullah ibn Amr رحمته الله. He heard it from the Prophet صلى الله عليه وسلم. He told: Seditions are such as if seeds are beaded in a thread. After the thread is broken, seeds fall here and there. (Like this seditions, one after the other occurred) Khalid bin Huwaris رحمته الله says that he was calling the Azan of Fazr, and Hazrat Abdullah bin Amr رحمته الله was also present there. A woman of Banu Mugheerah, who was called Fatima, was also present. I heard Abdullah bin Amr رحمته الله sayings : He is Yazeed bin Muawiya (that he is the centre of Seditions). Hearing this, the woman asked: O, Abdullah bin Amr رحمته الله, do you find it written in a book! Abdullah bin Amr رحمته الله replied: I could not find him with the name, but I find it clearly that there will be a person of Umayyad who will murder the masses. Possessions of public will be held unlawfully by him and after demolishing this home (the Holy Ka'aba), he will separate every stone of it. So, no matter if this happens in my life. But if it happens after my death, just remember me. Khalid bin Huwarass رحمته الله says the house of this woman was on Jabal e Abu Qubais. When the time of Hajjaj and Ibn Zubair came, that woman had seen that the Holy Ka'aba is being broken (because of the attack of Yazeed's army the sanctuary wall of Ka'aba was demolished and its covering was burnt). Then that woman said: May peace and mercy be upon Abdullah ibn Amr رحمته الله. He had already informed us about this. (Mustadrak Ala Sahihhain, 4/520).

Sanad of Hadith: This Hadith is not Zaeef (weak), because Hakim has extracted this and Zahbi has not made any argument in his comment.

Although any narration which is Zaeef (weak) in the sense of Zahbi, he has always explained that form in his comment.

HADITH

Allama Mohammad bin Yusuf Al-Salihi Al-Shafa'ee (Demise: 942 Hijri) has recorded this Hadith with reference to Ibn Asakir.

عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله ﷺ لا يبارك الله في يزيد الطعان اللعان اما انه نعى الى حبيبي حسين اتيت بتربته ورأيت قاتله اما انه لا يقتل بين ظهرائي قوم فلا ينصرونه الا عنهم العقاب۔

Translation : Hazrat Abdullah ibn Amr رضي الله عنه has narrated. He said: the Allah's Messenger ﷺ has said: May Allah not bless Yazeed, spreader of taunt and curse! I was informed about my beloved's (Hussain رضي الله عنه) martyrdom. Soil of the place of his martyrdom has been shown to me. I saw his murderer. Beware! Hussein رضي الله عنه will be martyred before his own people and if they will not come to help them, it is sure that Allah will must shower His punishment on them. (Subul ul Huda wal Rishad fi Siyar Khairul A'baad, 10/89)

Extraction of Hadith: The same narration has been narrated by Hazrat Ma'az bin Jabal رضي الله عنه with the reference of Hazrat Abdullah bin Amr bin Aas رضي الله عنه and that has been mentioned by Imam Tabrani with his sanad in Maujamil Kabeer. Its words are:

لا يبارك الله في يزيد نعى الى حسين واتيت بتربته واخبرت بقاتله والذى نفسى بيده لا يقتل بين ظهرائي قوم لا يمنعوه الا خالف الله بين صدورهم وقلوبهم وسلط عليهم شرارهم والبسهم شيعة الخ

Translation : May Allah not bless Yazeed. I was informed about the martyrdom of Hussein رضي الله عنه and the soil of the place of his martyred was brought to me. I was informed about his murderer. I vow of Thee who is the owner of my life, the people before them he will be killed and they will not stop this deed, Allah will put schism in their heart and evil people will be deployed over them and they will be divided into different groups. (Tabrani - Al Muajamil Kabeer, 3/120)

Sanad of Hadith:

In the view of some scholars of Hadith, the narrator of this Hadith Ibn Lahiya is weak. However, there is no doubt that he is truthful and

reliable. Therefore, his narration is acceptable. Beside this, he is one of the narrators of Sahih Muslim.

Imam Ahmad ibn Hanbal رحمته الله has said regarding him:

من كان بمصر مثل ابن لهيعة في كثرة حديثه وضبطه واتقانه؟

Translation : Who is equal to Ibn Lahiyah in Egypt with regard to narrating more Hadith, memorization and reliability,? (Tareekh ul Islam - Zahbi, 4/668).

Conclusion: From the narration of Abu Hurairah رحمته الله, Hazrat Abu Ubaidah bin Jarrah رحمته الله, Hazrat Abu Zar Ghifari رحمته الله and Hazrat Ma'az bin Jabal رحمته الله, it became known that Prophet صلى الله عليه وسلم has predicted about the occurrence of mischief, murder, bloodshed of Muslim Ummah by Yazeed bin Ma'awiya in 60th Hijri, which occurred in 60th Hijri with the rule and sultanate of Yazeed. Therefore, from Hadith of Prophet صلى الله عليه وسلم, we got the evidence of wickedness, debauchery and cruelty of Yazeed.

PROOF OF YAZEED'S SINFULNESS (FISQ) FROM THE SAYINGS OF SALAF

(1) Hazrat Abu Hurairah رضي الله عنه, knew that Yazeed will be a tyrant ruler.

It is proven from Sahih Hadith that Hazrat Abu Hurairah رضي الله عنه, always sought refuge of Allah from the rule of brats in 60th Hijri, and he prayed this —

اللهم انى اعوذبك من رأس السنتين وامارة الصبيان —

Translation : 'O' Allah, I seek Thy refuge from the beginning of the 60th Hijri and from the government of brats.

After narrating the afore-said Hadith, Allama Ibn Hajar Haitami writes.

فاستجاب الله له وتوفاه سنة تسع وخمسين وكان وفاة معاوية وولاية ابنه سنة ستين فعلم ابو هريرة بولاية يزيد فى هذه السنة فاستعاذ منها لما علمه من قبيح احواله بواسطة اعلام الصادق المصدوق عليه السلام بذلك —

Translation : Allah has answered the prayer of Hazrat Abu Hurairah رضي الله عنه, and he passed away in 59th Hijri. The demise of Mu'awiyah رضي الله عنه and coronation of his son Yazeed have taken place in 60th Hijri. It was well known to Hazrat Abu Hurairah رضي الله عنه, through the most truthful & just Prophet of Allah, that in the same year Yazeed will be the ruler, so he sought refuge of Allah. Because he also knew that Yazeed will be the propagator of all heinous evil things. (Al Sawaiq ul Muhariqa, 2/633)

Allama Ibn Hajar Haitami has further written:

وبعد اتفاقهم على فسقهم اختلفوا فى جواز لعنه بخصوص اسمه فاجازه قوم منهم ابن الجوزى نقله عن احمد وغيره —

Meaning: About the wickedness of Yazeed, there is concurrence among Ummah, but there is difference whether to imprecate and curse him by his name is permissible or not? A group of (Sunni Muslims) has justified it including Ibn Al Jawzi and the same is cited by Imam Ahmad etc. (Al Sawaiq ul Muhariqa, 2/634)

(2) Hazrat Abdullah bin Zubair رضي الله عنه knew that Yazeed is wicked and sinful.

Abu Walid Mohammad bin Abdullah Makki Azraqi (Demise: 250 Hijri) has copied it with sahih (authentic) sanad.

حدثني جدی احمد بن محمد بن سعید بن سالم عن ابن جریج قال: سمعت غیر واحد من اهل العلم ممن حضر ابن الزبیر حين هدم الکعبة و بناها قالوا: لما بطل ابن الزبیر عن بیعة یزید بن معاویة و تخلف و خشی منهم لحق بمكة لیمتنع بالحرم و جمع موالیه و جعل ینظر عیب یزید بن معاویة و یشتمه و یدکر شره الخمر و غیر ذلک و یثیط الناس عنه و یجتمع الناس الیه الخ

Translation : My grandfather Ahmad bin Muhammad رضي الله عنه has narrated this Hadith to me from Saeed bin Salem رضي الله عنه. He narrated from Ibn Juraij رضي الله عنه. Ibn Juraij رضي الله عنه said: I have heard from many learned scholars, who were present when Ibn Zubair رضي الله عنه rebuilt Ka'aba after demolishing it. He told that when Abdullah bin Zubair رضي الله عنه has evaded from oath of allegiance for Yazeed and kept himself behind from oath of allegiance, he feared tyranny of the people of Yazeed. Thereupon, he came to Makkah, so that he can take refuge in the Haram. Here he gathered his servants and began to openly describe the sins of Yazeed bin Ma'awiya and his evils, and he began to discuss that Yazeed is a drunkard and debauch. He tried to keep people away from him (Yazeed) and people also started gathering around him. (Akbaar'o Makkah - Azraqi, 1/201)

All the narrators of this Hadith are Aadil (just) and siqah (trustworthy)
See below the narrators' conditions:

The conditions of narrators:

1. Ahmad Bin Mohammad:

Name: Ahmad Bin Mohammad

Name by relation: Al-Gassani, Al Makki, Al Azraqi

Demise: 211/220 Hijri)

Teachers: Amr bin Yahya bin Sa'eed Al Amwi, Malik, Abdul Jabbar bin Ward, Ibrahim bin Sa'ad, Fuzail bin Ayaz, Muslim bin Khalid Al Zanj

and others إخوانهم.

Students: Imam Bukhari, Mohammad bin Sa'ad Katibul Waqidi, Abu Hatim, Abu Bakr Al Sa'aany, Hanbal ibn Ishaq, Abu Ja'far Mohammad bin Ahmad bin Nasar Al Tirmizi etc إخوانهم. (Tareekh ul Islam - Zahbi, 5/261).

Critical examination:

- Abu Hatim and others have called him siqah (trustworthy). (Tareekh ul Islam - Zahbi, 5/261).
- Ibn Sa'ad said: هو ثقة كثير الحديث . He is siqah (trustworthy) and the narrator of a lot of Hadith. (Al Ikmaal Tehzeebul Kamaal, 1/141)
- Imam Bukhari has taken Seventeen Hadith from him. (Previous Reference)
- Dar Qutni has called him siqah (trustworthy) . (Al- ilal, 9/363; Mausooat Aqwal Abdul Hasan Dar e Qutni, 1/95)
- Ibn Kathir has called him siqah (trustworthy.) (Tabqat ul Shafaeen - Ibn Kathir, 1/115)

2. Sa'eed bin Salem:

Nickname: Abu Uthman

Title: Qaddah

Name of relation: Khurasani, Kufi

Demise : 191/200 Hijri

Teachers: Ibrahim ibn Mohammad ibn Abi Yahya bin Talha bin Abdullah, Israel ibn Yunus bin Abi Ishaq, Ayman Makki, Hasan ibn Saleh ibn Hai, Sufyaan Thawri, Suleman ibn Dawood, Abdul Malik ibn Juraij, Malik bin Maghaul and others إخوانهم.

Students: Sufyan ibn Oyainah, Ahmad bin Abdullah bin Yunus, Mohammad bin Idris Shafeyee, Yahya ibn Adam, Abu Ya'la

Mohammad bin Salat and others الشيخ محمد بن سلات وغيره.

Critical examination

- Yahya bin Maeen said: ليس به باس There is no fault in him. (Tehzeeb ul Kamaal, 10/456)
- Uthman bin Sa'eed Darmi quoted the saying of Yahya bin Maeen: Siqah (Trustworthy)
- Abu Hatim said: محله الصدق He was at the level of very truthful. (Previous Reference)
- Nasai said: ليس به باس There is no fault in him. (Previous Reference)
- Ibn A'di said:

حسن الحديث واحاديثه مستقيمة ورأيت الشافعي كثير الرواية عنه كتب عنه بمكة عن ابن جريج والقاسم بن معن وغيرهما وهو عندى صدوق - لا باس به ، مقبول الحديث -

Translation : He is حسن الحديث (Hasan ul Hadith). His narrations are correct (sahih). I have seen that Shafayee was taking narrations from him frequently. In Makkah, he wrote Hadith from him with reference of Ibn Juraij, Qasim bin Moin and others. To me he is truthful. There is no fault in him. He is maqbool ul Hadith. (Tehzeeb ul Kamaal, 10/457)

Some critics have quoted critical research with regard to him, but it is not acceptable, because the base of their critics is his being Murjiyee which is wrong. Such as the accusation on Imam Aazam Abu Hanifa رحمته الله of being Murjiyee is wrong. In contrary to Khawarij, just like Imam Aazam Abu Hanifa رحمته الله - Sa'eed bin Salem رحمته الله also thought major perpetrator as believers, therefore, he was also accused as Murjiyee by Khawarij. On the basis of this some has criticized him.

Thereupon, the researcher of تهذيب الكمال Bashshar Aaud Maroof writes:

وظاهر من النصوص ان الرجل انه تكلم فيه بسبب الارحاء ومتابعته لرأى ابي حنيفة -

Translation : It is obvious from the texts that due to Irja'a and compatibility with the opinion of Abu Hanifa رحمته الله this man has been criticized. (Tehzeeb ul Kamaal- Hashiya 2)

The result of this talk is that Sa'eed bin Salem was siqah (trustworthy), sudooq (truthful), and Ahle Sunnat Wa Jamat and interrogation on him is rejected.

3. Ibn Juraij:

Name: Abdul Malik bin Abdul Aziz Juraij

Alias: Ibn Juraij

Surname: Abu Khalid - Abu Waleed

Title: Sheikh ul Haram

Name by relation: Quraishi, Umwi, Makki

Birth: 80 Hijri Demise : 150 Hijri (Date of birth and demise of Imam A'azam رحمته الله is the same)

Teachers: Ata'a bin Abi Rabaah, Ibn Abi Malikah, Nafe Maula Ibn Umar, Taoos, Mujahid, Zohri and others رحمته الله.

Students: Thaur ibn Yazeed, Awza'yee, Lais, Sufyan ibn Oyainah, Sufiyan Thauri and others رحمته الله.

His narrations are present in Sahah Sattah including Bukhari and Muslim.

Critical examination:

- Zahabi said: He was siqah (trustworthy), Hafizul Hadith and sea of knowledge. (Siyarul A'alam wan Nubala, 6/327)
- Yahiya bin Sa'eed said: " عمرو بن دينار وابن جريج أثبت الناس في عطاء " Amr bin Dinar and Ibn Juraij are most strong people in the narrations of Ata'a. (Previous Reference)
- Imam Ahmad ibn Hanbal said

قال فلان When Ibn Juraij say (so and so said) and "أخبرت" (I was told), then these are Munkar narrations and when he says "أخبرني" (so and so has told me) and "سمعت" (I heard), then his narration is enough to be accepted. (Previous Reference)

The conclusion: In the afore-said narration, Ibn Juraij has said

(I heard) so it is Sahih.

- Mukhlid bin Hussain has said: I have not seen any creature who speaks more truth than Ibn Juraij. (Previous Reference)
- Abdul Razzaq said: “مارأيت احسن صلاة من ابن جريج” - I have seen no one who performs better Salah than Ibn Juraij. (Previous Reference)

The fact is that for democratic critics, Ibn Juraij was siqah (trustworthy), sudoq (truthful), hafiz al Hadith. This is found that the narrations of Hazrat Abdullah bin Zubair رضي الله عنه in which this is mentioned that Yazeed was a bad tempered, wicked, sinful and habitual of alcohol, is sahih with regard to Sanad.

(3) The Companion (Sahabi) of Prophet صلی اللہ علیہ وسلم Hazrat Ma'aqil bin Sinan رضي الله عنه knew that Yazeed was wicked and drunkard.

Glorious companion of the Prophet صلی اللہ علیہ وسلم Hazrat Ma'aqil bin Sinan رضي الله عنه who carried the flag of Prophet صلی اللہ علیہ وسلم in his hand in the victory of Makkah, knew that Yazeed was tyrant and wicked.

- Ibn Sa'ad has mentioned this narration with his authority (sanad):

Walid ibn Otbah ibn Abi Sufyan, who was deputed to take oath of allegiance in Madina by Yazeed, sent Hazrat Maaqil ibn Sinan رضي الله عنه with a delegation of the people of Madina to Syria. He and Muslim bin Oqbah, who was called Musrif, had a mutual meeting, During discussion with Musrif, Ma'aqil bin Sinan رضي الله عنه said: I came out of Madina in this condition that I hated oath of allegiance for this man (Yazeed) but my destiny and death have brought me here. That man drinks alcohol. He gets married to prohibited women. Then Hazrat Ma'aqil رضي الله عنه stated all the defects of Yazeed. After this he said to Musrif: I want you to let keep these things only with you. Musrif replied: All right, although I shall not discuss these things with the commander of believers (Yazeed) but whenever I get a chance, and have the power I shall slay your head. When Masrif came to Madina, he attacked at the people of Madina at the time of Harrah. In those days, Hazrat Ma'aqil رضي الله عنه was in Madina with Muhajireen. Masrif arrested Ma'aqil and brought him and said:

Ma'aqil bin Sinan, "are you thirsty"? Hazrat Ma'aqil رضي الله عنه said: Yes! May Allah show the commander the straight path Masrif ordered his people: Prepare almond syrup for him. They prepared the almond syrup and gave him to drink. Masrif said: Are you satisfied with the drink? Ma'aqil رضي الله عنه replied, Yes! Masrif said: By God! Do not think it so pleasant. Then he said Mufarrij: Get up and cut his neck. Then he said: Well! You sit, and said, O', Nawfal bin Musahiq, get up and cut the neck of Ma'aqil. Nawfal bin Musahiq got up and cut off the neck of Hazrat Ma'aqil bin Sinan رضي الله عنه. Then Masrif said: By God! I was not going to leave you, because you had spoken against Imam (Yazeed)-- Ma'aqil was killed monstrously. (Al Tabqat ul Kubra - Ibn Saad, 4/212)

This incident related to Ma'aqil bin Sinan رضي الله عنه is correct which has been quoted by the following reliable writers of history, biographies, categories and life sketches.

- Abu al-Qasim Ali bin Hasan Ibn Asakir (demise : 571 Hijri) has wrote:

معقل بن سنان بن مطهر بن عركي بن فتيان بن سبيع بن بكر بن اشجع ابو محمد ويقال ابو سفيان ويقال ابو عيسى ويقال ابو الاشجعي له صحبة سكن الكوفة ثم تحول الى المدينة وروى عن النبي صلی الله علیه و آله احاديث روى عنه مسروق بن الاعدع وعبد الله بن عتبة بن مسعود وعلقمه بن قيس ونافع بن جبير بن مطعم وقدم دمشق على يزيد بن معاوية ثم رجع الى المدينة ساخطا على يزيد وخلعه وكان من اهل الحرة وقتل بها—

Translation : The companion of the Prophet صلی الله علیه و آله Ma'aqal bin Sinan bin Mutahhir bin Arki bin Fityan bin Sabe'e bin Bakr bin Ashja'a Abu Mohammad or Abu Sufiyan or Abu Eisa or Abu Ashjaee was the inhabitant of Kufa. Later on he went to Madina. He has narrated many Hadith of the Prophet صلی الله علیه و آله. Maroof bin Ajda'a رضي الله عنه, Abdullah bin Utbah bin Maswood رضي الله عنه, Alqamah bin Qais رضي الله عنه, Nafe'a bin Jubair bin Mut'im رضي الله عنه have taken many narrations from him. He came to Yazeed bin Ma'awiya in Damascus. Then he went back to Madina. He was angry with Yazeed and had abandoned his (Yazeed's) oath of allegiance. He was one of the martyrs of Harrah. (Tareeh e Damishq - Ibn Asaakir, 59/457)

- Mughalatai bin Qulaij (demise: 762 Hijri) has quoted the narration of Ibn Sa'ad, in Al Ikmaal Tehzeeb ul Kamaal vol. 11 page 290.
- Mohammad bin Bakr Al Ma'aruf Ibn Al Manzur Al Afriqi (Demise: 711 Hijri) has quoted in Mukhtasar Tareekh e Damishq vol. 25 page 130.
- Yusuf bin Abdul Rahman Mazzi (Demise: 742 hifri) has mentioned the same thing in Tehzeeb ul Kamaal fi Asthma ir'rijaal, vol. 28, page 274.
- Ibn Al Athir Al Juzari (Demise: 630 Hijri) has quoted this in Usdul Gabbah, vol.5 page 221, vol 4, page 454.
- Ibn Hajar Asqalani (Demise: 852 Hijri) has quoted it in Al Isaba fi Tameeziz Sahaba, vol. 6, page 144.
- Ibn Abdul Bar Maliki (Demise: 463 Hijri) has mentioned it in Al Istiaab fi Marifatil Ashaab, vol. 3, page 1431, 1432.
- Imam Bukhari (Demise: 256 Hijri) has written in Al Tareekh ul Kabeer vol. 7, page 391 that Ma'aqal bin Sinan رضي الله عنه was martyred on the day of Harrah.
- Ibn Hibban (Demise: 354 Hijri) has written in Al Sikaat that Hazrat Ma'aqal bin Sinan رضي الله عنه was killed on the day of Harrah, due to saying evil about Yazeed.
- With reference of Abu Hatim, Ibn Abi Hatim has quoted in Al Jirah wal Tadeel, vol 8, page 284.
- Khalifa bin Khaiyat (Demise: 240 Hijri) has quoted in Al Tabqaat vol. 1 page 96.
- Daar Qutni (Demise: 385 Hijri) has written in Al Motalif wal Mukhtalif, vol. 4, page 2054, that he was alive till the event of Harrah.
- Zahabi (Demise: 748 Hijri) has written in Tareekh ul Islam, vol 2 page 722, that Hazrat Ma'aqil bin Sinan رضي الله عنه has went to Yazeed with a delegation. He had seen the heinous things from the part of Yazeed. Then he came back to Madina and withdrew the oath of allegiance for Yazeed. He was one of the chiefs of Harrah. He was martyred in

Harrah.

- Ibn Sa'ad has mentioned the narration of Hazrat Ma'aqil bin Sinan رضي الله عنه which was also mentioned by Imam Zahabi from the sanad of Madayni. The sanad of Madayni is as below:

وقال المدائني عن عوانة ابى زكريا العجلاني عن عكرمة بن خالد

Translation: Madayni has said with narrating from Awana and Abu Zakariya Ajlani. He narrated from Akramah bin Khalid. Then he has mentioned the whole narration in which it is said that Yazeed is wicked and drunkard and also mentioned about the martyrdom of Hazrat Ma'aqil رضي الله عنه. (Tareekh ul Islam - Zahbi, 2/722)

Imam Zahabi has not talked any thing about this Sanad which makes it obvious that it is sahih before him.

(4) Hazrat Umar bin Abdul Aziz رضي الله عنه has made a person lashed for saying Yazeed Ameer al Momineen (commander of believers).

- Nawfal bin Abi Alfrat has said that I was with Hazrat Umar bin Abdul Aziz رضي الله عنه. A person called Yazeed as Ameer Al Momineen. On this Hazrat Umar bin Abdul Aziz رضي الله عنه said: Do you say Yazeed Ameer al Momineen (commander of believers)? Then he ordered to beat person 20 lashes. (Al Sawaiq ul Muhariqa, 2/634)

Conclusion: The narrator of this narration Naufal bin Abi Al Frat was governor of Hazrat Umar bin Abdul Aziz رضي الله عنه.

Ibn Asakir said with regard to him:

وكان رجلا من كتب الشام مامو ناعنهم

He was clerk in Syria from Umar bin Abdul Aziz رضي الله عنه and was the secured person before the scholars of Hadith. (Tareekh e Damishq - Ibn Asakir, 6/292)

(5) Yazeed was wicked in the opinion of Shahar bin Hawshab رضي الله عنه Tabeyee

Glorious Tabeyee Hazrat Shahar bin Hawshab رضي الله عنه (Demise: 98_112) considered Yazeed as wicked and sinful and to avoid the evil of his oath of allegiance went to Syria to live in reclusion. Thereupon, Imam Muhi'us Sunnah Baghawi Shafeyee (Demise: 516 Hijri) has quoted from his authentic sanad.

ناصح الدبري عن عبد الرزاق انامعمر عن قتادة عن شهر بن حوشب قال: لما جاء تنابيعه يزيد بن معاوية قال: قلت لو خرجت الى الشام فتنحيت من شر هذه البيعة قال: فخرجت حتى قدمت الشام (الى اخره)

Translation : Ishaq Dubri رضي الله عنه has narrated this to me. He told Abdul Razzaq رضي الله عنه has narrated to him. He told that Muammar رضي الله عنه has narrated to him. He told that Qatadah رضي الله عنه has narrated to him, and he narrated from Shahar bin Hawshab رضي الله عنه. He said: When he got the news of oath of allegiance for Yazeed bin Ma'awiya, he thought that if he would go to Syria and live in reclusion, he will be safe from the evil of oath of allegiance. Thereupon, he went to Syria. (The next part of this narration has been narrated by Hazrat Amr bin A'as رضي الله عنه. He has included the people like Yazeed in worst people (evil persons). (Sharah us Sunnah, Baab Zikr e Shaam, 14/209)

Sanad of Hadith: The sanad of this Hadith is sahih.

See the conditions of its narrators:

- Details of Narrator

1. Ishaq Dubari:

Name: Ishaq bin Ibrahim bin Abbad

Nickname: Abu Yaqub

Relation: Al Dubari, Al Yamani, Al San'aani

Demise : 281 _ 290 Hijri.

Teachers : He has listened from his father Ibrahim and Abdur Razzaq

الشيخ محمد صالح المنجد

Students : Abu Awana, Khaithama Tarablisi, Mohammed bin Abdullah Al Bagwi, Mohammad bin Mohammad bin Hamzah, Abul Qasim Al Tabrani and others الشيخ محمد صالح المنجد.

Critical examination

- Hakim said: I asked Dar Qutni about Dubari if he is one of authentic narrators. He said: إى والله هو صدوق مارأيت فيه خلافاً ____ Yes, By Allah ! He is authentic. I did not find any difference in it. (Tareekh ul Islam - Zahbi, 6/414)
- Maslama said : كان لا باس به ____ There was no defect in him.
- Oqaili said his narration authentic and counted Dubari among authentic narrators. (LisAan ul Mizaan, 2/36)
- Zahbi said him sheikh, scholar, musnid and truthful (Siyarul A'alam wan Nubala, 13/416)
- Abu Awana has extracted his narration in his Sahih. (As Siquat Mim'man lim Yaq'oo fi Kububi Sitta, 2/301)

2. Abdur Razzaq :

Name: Abdur Razzaq bin Humam bin Nafe

Nickname: Abu Bakr

Relation: Himyari

Birth: 126 Hijri Demise : 211 Hijri

Category: 9 He is among junior Tabeyeen

Teachers : Hisham bin Hassan, Obaidhullah bin Omar, Ibn Juraij, Hajjaj bin Artaat, Thaur bin Yazeed bin Sufyan Thauri, Israil bin Yunus, Malik bin Anas and others الشيخ محمد صالح المنجد.

Students : Motamar bin Sulaiman, Abu Osama, Ahmed bin Hanbal, Ishaq bin Rahwaih, Yahya bin Ma'een, Ali bin Madeeni and others
الدرع الحبيب (Siyarul A'alam wan Nubala, 9/564)

He is the narrator of Sahah along with Sahih Bukhari.

Critical examination :

- Yahya bin Maeen said: كان عبد الرزاق في حديث معمر ثابت من هشام بن يوسف
Abdur Razzaq was more authentic than Hisham bin Yusuf with regard to the Hadith of Maamar. (Siyarul A'alam wan Nubala, 9/565)
- Ali bin Madeeni said: قال لي هشام بن يوسف كان عبد الرزاق اعلما واحفظنا
Mohammed bin Hisham bin Yusuf said, "Abdur Razzaq was the greatest scholar of us and was Hafiz ul Hadith. (Siyarul A'alam wan Nubala, 9/566)
- Ajali said : ثقة كان يتشيع _____ Abdur Razzaq was authentic Shiite (lover of the Ahle Bait). (do)
- Ahmed bin Saleh said, "I asked Ahmed bin Hanbal: رأيت احسن حديثا من
عبد الرزاق _____ Did you see any body better than Abdur Razzaq in respect of H adith? He said: No.
- Abdullah son of Imam Ahmed bin Hanbal asked his father, if Abdur Razzaq was excessive in his love for the Ahle Bait. He said:
اما انا فلم اسمع منه في هذا شيئا _____ I have not heard any such thing from him. (Siyarul A'alam wan Nubala, 8/225)
- Salma bin Shabeeb has quoted this saying of Abdur Razzaq:
This thing never occurred in my heart that I say Ali better than Abu Bakr رضي الله عنه and Umar رضي الله عنه .
(Siyarul A'alam wan Nubala, 9/573)

The summary is that, Muhadith Abdur Razzaq bin Humam is siqah

(authentic), sudoq (truthful) and Hafiz ul Hadith.

3. Maamar :

Name : Maamar bin Rashid

Nickname : Abu Urwah

Relation : Azdi, Basri

Birth : 96 Hijri

Teachers : Qatadah, Zohri, Amr bin Dinar, Hammam bin Munabbah, Abu Ishaq Sabyee, Mohammed bin Ziad Al Qarshi, Abdullah bin Taoos, Aasim Al Ahwal, Thabit Al Banani, Yahya bin Kathir and others

الشيخ
عبد الرحمن بن
عبد الوهاب

Students : Aiyub, Ibnul Mubarak, Yazeed bin Zaree, Ghandar, Ibn Maliyah, Marwan bin Muawiah, Abdur Razzaq bin Hammam, Mohammed bin Thaur and others (Siyarul A'alam wan Nubala, 7/8)

Critical examination :

- Abu Hafs Al Fallas said: معمر اصدق الناس Maamar was the most truthful person. (Previous Reference, 7/7)
- Ajali said: معمر ثقة رجل صالح بصرى Maamar is siqah (authentic) and pious Basari person. (Previous Reference, 7/8)
- Ali bin Madeeni said: جمع للمعمر من الاسناد ما لم يجمع لاحد من اصحابه No one (among his companions) was more knowledgeable of Ilmul Asnad than Maamar. (Siyarul A'alam wan Nubala, 7/9)
- Ibn Juraij said: لم يبق في زمانه اعلم منه There was no scholar greater than him in his time. (Previous Reference)
- Zahbi wrote : وحديث هشام وعبدالرزاق عنه اصح Hadith of Hisham and Abdur Razzaq which they have narrated from Maamar is more

authentic. (Previous Reference, 7/12)

The summary is that Maamar is siqah (authentic) and sudoq (truthful) before Muhaditheen (scholars of Hadith). He is the narrator of Bukhari, Muslim and Siha Sittah. There is no doubt in his being acceptable.

4. Qatadah :

Name : Qatadah bin Diamah

Nickname : Abul Khattab

Relation : Al Sadoosi, Al Basri

Birth : 60_61 Hijri

Demise : 100 Hijri.

He is a Tabai'e.

Teachers : Abdullah bin Sarjas, Anas bin Malik, Sayeed bin Musayyib, Abu Othman Nahdi, Nadar bin Anas, Hasan Basri, Ata bin Abi Rabah, Shahr bin Haushab, Oqbah bin Sahban, Mohammad bin Sireen, Abu Mijlaz and others العلماء الذين رووا عنه.

Students : Ayyub Sakhtayani, Ibn Aroobah, Maamar bin Rashid, Auzayee, Misar bin Kidam, Shoba bin Al Hajjaj, Sayeed bin Zarbi, Abu Awana Wazzah and others العلماء الذين رووا عنه. (Siyarul A'alam wan Nubala, 5/271)

Critical examination

- Mohammad bin Seerin said : قتادة أحفظ الناس أو من أحفظ الناس ___ Qatadah had more memorizing power than people or said he was among people with more memorizing power. (Siyarul A'alam wan Nubala, 5/271)
- Saeed bin Musayyib said : ما أتاني عراقي أحفظ من قتادة No one from Iraq came to me who had more memorizing power of Hadith than Qatadah. (Previous Referene, Page 272)

- Maamar said stating his memory condition that Qatadah told that he did not say after listening a Hadith from any one to state it again. (Siyarul A'alam wan Nubala, 5/274)
- Imam Ahmed bin Hanbal told about Qatadah that his is the scholar of Tafseer, scholar of differences of scholars, Faqih, Hafiz ul Hadith and said: قلما تجد من يتقدم ____ It is difficult that you will get some one who exceeds him. (Siyarul A'alam wan Nubala, 5/276)
- Sufyan Thauri said: وهل كان في الدنيا مثل قتادة ____ Is there some one in the world alike Qatada? (Previous Reference)

The summary is that Qatadah is Hafiz ul Hadith, sudooq (truthful) and siqah (trustworthy) among scholars of Hadith. He is the narrator of Siha Sittah including Bukhari and Muslim.

5. Shahr bin Haushab:
Name : Shahr bin Haushab
Nickname : Abu Saeed
Relation : Ash'ari, Shami
Demise : 112 Hijri.

He was among senior scholars of Tabeyeen.

He was freed slave of the Companion of the Prophet ﷺ Asma bint Yazeed Ansari رضي الله عنها.

Teachers : Asma bint Yazeed, Abu Hurairah , Ayesha Siddiqah, Ibn Abbas , Abdullah bin Amr , Umme Salma, Abu Saeed Khudri , and others رضي الله عنهم.

Students: Qatadah, Muawiah bin Qurrah, Hakam bin Otbah, Abu Bashar Jaafar, Muqatil bin Hayyan, Dawood bin Abu Hind, and others رضي الله عنهم.

Bukhari has taken his narration in Al Adab ul Mufrad and all writers of Sihah Sittah have taken his narrations. (Siyarul A'alam wan Nubala, 4/373)

Critical examination :

- Imam Ahmed bin Hanbal said: شهر ثقة ما احسن حديثه Shahr is siqah (trustworthy). How good his Hadith is.
- Imam Bukhari has said him well narration and strong.
- Ajali said him siqah (trustworthy).
- Yahya bin Maeen said: شهر ثبت Shahr bin Haushab is Sabt (strong memorizer).
- Abu Zuraah said : لا بأس به There is no defect in him.
- Yaqoob bin Shaibah said: شهر ثقة طعن فيه بعضهم Shahr is siqah (trustworthy). Some people have criticized him.
- Yaqoob bin Sufyan said: شهر وان تكلم فيه ابن عون فهو ثقة Though Ibn Aun has talked about Shahr, but he is siqah (trustworthy).

After quoting all above mentioned sayings, Imam Zahbi said: قلت: الرجل غير: ____ There is no doubt that this right person is truthful and scholar and it is preferred that this person is competent authority. (Siyarul A'alam wan Nubala, 4/378)

The stated narration of Imam Muhiyus Sunnah is sahih with regard to authority (sanad). It proved that Yazeed bin Muawiah was sinful as considered by the great Tabeyee Shahr bin Haushab and he went to Syria and led a retired life there to be safe from evil of his oath of allegiance.

(6) Abdullah bin Mutee رضي الله عنه Tabeyee said Yazeed a sinful

The great Tabeyee Abdullah bin Mutee رضي الله عنه (demise: 71-80 Hijri) was born in the life of the Prophet ﷺ. Allama ibn Hajar Asqalani said that he had privilege of seeing the Allah's Messenger ﷺ. Imam Bukhari has mentioned his narration in *المفرد* and Imam Muslim in *Sahih Muslim*. He and his fellows escaped from taking oath of allegiance for Yazeed, because Yazeed was drunk, he left Salat and he was cruel near them. He said:

أبى يزيد يشرب الخمر ويترك الصلوة ويتعدى حكم الكتاب

No doubt that Yazeed drinks wine, he does not perform Salat and he disobeys the order of the Book of Allah. (Al Bidaya Wan Nihaya, Ibn Kathir, 8/255)

(7) Munzir bin Zubair رضي الله عنه Tabeyee considered Yazeed a sinful

The great Tabeyee Munzir bin Zubair bin Awwam رضي الله عنه (demise : 61-70 Hijri) was the son of Asma bint Abu Bakr Siddique. He got reward and respect in the life Ameer Muawiah رضي الله عنه by him. Ameer Muawiah رضي الله عنه had advised that Munzir should be allowed to get down in his grave. He had friendship with Ibn Ziad before Yazeed got kingdom. When Yazeed announced his government, he went to Syria with a delegation to meet Yazeed. In delegation there was Abdullah son of Hanzalah رضي الله عنه who was washed by angels, Abdullah bin Amr bin Hafs bin Mugeerah Al Makhzoomi رضي الله عنه and a number of nobles (sherifs) of Medina. When this delegation reached to Yazeed, he honored all of them. He granted them rewards. He gave one million to Abdullah bin Hanzalah رضي الله عنه and his eight sons were with him. Each of them got ten thousands. He gave one million to Munzir bin Zubair رضي الله عنه. All people returned Medina. Only Munzir bin Zubair رضي الله عنه went to Iraq to meet Ibn Ziad. They returned Medina and started stating his defects and said:

”قدمنا من عند رجل ليس له دين يشرب الخمر ويضرب بالطناوير و يعزف عنده القيان و يلعب بالكلاب و يسمر عنده الخراب وهم اللصوص انا نشهدكم انا خلعناه“

Translation : We have come back from a person who does not obey religion. He drinks wine. He beats drums and maidservants sing before

him. He plays with dogs. Bad character people and thieves tell story whole night near him. All of you become witnesses that we have broken his oath of allegiance. Abdullah bin Hanzalah رضي الله عنه stood and said:

“I have come back to you from a person, if I have to fight against him with my sons, I'll do. He gave me reward. If I did not fear him, I never accepted it. People of Medina broke oath of allegiance of Yazeed and made Abdullah bin Hanzalah رضي الله عنه their commander”.

Yazeed knew that Munzir bin Zubair رضي الله عنه is with Ibn Ziad. He wrote to Ibn Ziad to capture him, but Ibn Ziad gave him way to go out from Kufa (considering his old friendship). Munzir, coming out from there, started abusing Yazeed openly and said:

”انه قد اجازني بمائة الف ولا يمنعني ما صنع بي ان اخبركم خبره والله انه يشرب الخمر والله انه ليسكر حتى يدع الصلوة وعابه بمثل ما عابه به اصحابه واشد —

Translation : Yazeed has given me one million. But his reward does not stop me from informing you that, by God, Yazeed drinks wine. By God, he remains drunk and leaves Salat. Munzir stated defects of Yazeed as his companions had stated them. But he stated more than them. (Al Kamil Fil Tareekh - Ibn ul Athir, 3/204)

(8) Hasan Basri رضي الله عنه Tabeyee considered Yazeed a drunk and sinful person

Allama Ibnul Athir has quoted with reference to the great Tabeyee Hasan Basri رضي الله عنه (demise: 110 Hijri):

واستخلافه بعده ابنه سكيما خميرا يلبس الحرير و يضرب بالطنابير

Translation : He (Ameer Muawiah رضي الله عنه) made his son (Yazeed) caliph who was extreme drug addict and drunkard. He wore clothes of silk and beat drums. (Al Kamil Fil Tareekh , 2/499)

Warning : All of these are companions and Tabeyeen of the golden era who are giving evidence that Yazeed was drunkard, sinful and debauched person. Will Sheikh Sanabli say in the love of Yazeed in the

presence of these witnesses that:

“sayings that are being said in the condemnation of Yazeed, none of those is proven with reference to the golden era” (Mahanama Ahlus Sunnah, Mumbai December 2013)

(9) Yazeed was sinful and cursed person near Mutahhir bin Tahir Al Maqdisi (demise : 355 Hijri). He writes:

ثم بعث به وباولاده الى يزيد بن معاوية فذكر ان يزيد امر بنساءه و بناته فاقمن بدرجة المسجد حيث توقف الاسارى لينظر الناس اليهن و وضع رأسه بين يديه وجعل ينكت بالقضيب فى وجهه وهو يقول (رمل)

ليت اشياخى ببدر شهدوا جزع الخرج من وقع الاسل
لاهلوا واستهلوا فرحا و لقالوا يا يزيد لا تسل

(Al Bada'u wat' Tareekh, 6/8)

Translation : After that Obaidullah bin Ziad sent head of Imam Hussein عليه السلام and his children to Yazeed bin Muawiah. It has been mentioned that Yazeed made women and daughters of Imam Hussein عليه السلام - on the stairs of the mosque, where captives are ordered to stand, so the people may see this show. Yazeed put head of Imam Hussein عليه السلام - in front of him and pricked it with a stick and said the following poetry.

ليت اشياخى (till the end)

Translation: Alas our those ancestors (people of Umayyad who were killed or captured by the Islamic army in the battle of Badr) might have seen cry of Khazraj (a tribe of Ansaar who was in the army of Islam) with the sharp blow of the sword and said, O Yazeed, don't ask any thing. (Do what you want).

Yazeed's saying means that if I were in the battle of Badr, I had pleased my commanders with the braveness of my army.

It is why Sheikh Maqdisi has written about Yazeed in many places. He has also written that when Yazeed was piercing head of Imam Hussein عليه السلام, Abu Barzah Aslami رضي الله عنه stood and expressed his anger and said, “O Yazeed, you are piercing teeth of Hussein عليه السلام”

with your stick. By God, I have seen the Allah's Messenger ﷺ kissing these lips. (Previous Reference, 6/12)

(10) Allama Ibnul Wazeer Al Hasani رحمه الله (demise : 840 Hجري) wrote that Yazeed was wicked and he also said:

وقد نصوا على ان يزيد ظالم غاشم خبيث شيطان -

Translation: Ancestors of Ummah have expressed that Yazeed was cruel, tyrant, wicked and evil person.

(11) Allama Zahbi رحمه الله has written:

يزيد بن معاوية كان ناصبيا فظا غليظا جلفا يتناول المسكرو يفعل المنكر افتتح دولته بقتل الشهيد الحسين رضى الله عنه واحتتمها بوقعة الحرة فمقتته الناس ولم يبارك في عمره وخرج عليه غير واحد بعد (قتل) الحسين رضى الله عنه -

Translation : Yazeed bin Muawiah was Nasbi (misguided and bad faith), bad character, cruel, and wicked. He drank wine and committed sin. He started his rule with killing Imam Hussein رضي الله عنه and ended on battle of Harrah (invasions on Medina). Because of it, people hated him. He did not live long. A lot of people rebelled against him after (martyrdom of) Imam Hussein رضي الله عنه . (Al Rauzul Basim, 2/387)

(12) Translation of the saying of Allama ibnul Wazeer رحمه الله with regard to Ibn Hazam رحمه الله is being given below

“When oath of allegiance was taken for Yazeed after death of his father, Hussein bin Ali رضي الله عنه and Abdullah bin Zubair رضي الله عنه kept them far from oath of allegiance. Imam Hussein رضي الله عنه became ready to go to Kufa and he was martyred (in Karbala) before reaching Kufa. It was the second disaster of Islam and its breakage, because Muslims faced great loss due to killing him cruelly and publicly. Abdullah bin Zubair رضي الله عنه took shelter in Makkah and remained there until Yazeed invaded the sanctuary of the Allah's Messenger ﷺ Medina and after that the sanctuary of Allah Makkah and killed remaining people of Muhajireen and Ansaar. This incident of Harrah was the second disaster of Islam.

Because, in it, great companions and best Muslims were killed cruelly. Horses ran in Masjid Nabawi. Horses passed urine and dung in Riyazul Jannah. Salat was not performed with group in the mosque of the Prophet ﷺ several days. No one was performing Salat in it except Sayeed bin Musayyib رضى الله عنه. If Amr bin Othman bin Affan and Marwan bin Hakam did not give evidence that Sayeed bin Musayyib is mad, he had killed him too. He forcefully took oath of allegiance for Yazeed from people that they should confess that they are slaves of Yazeed bin Muawiah. He can sell all of them or make them free as he wishes. Some of them took oath of allegiance by saying (carefully) that they take oath of allegiance according to the order of the Holy Qur'an and Sunnah but they were killed. Yazeed dishonored Islam. He generalized robbery in Medina for three days. He insulted the companions of the Holy Prophet ﷺ. He oppressed them, snatched their houses, besieged Mecca and pelted stones on the Holy Ka'aba. Then Allah caught Yazeed and he Died within three months from the incident of Harrah in 64 Hijri. At that time he was 33-39 years old. Saying of Ibn Hazm ended. (Al Rauzul Basim, 2/389)

After quoting this excerpt with reference to Ibn Hazm, Ibnul Wazeer has written, “It is the greatest evidence that Yazeed was sinful before Sunnis. Ahle Sunnat have not approved him”. And Zahbi has written that Ibn Hazm was bigot supporter of Umayyad. When bigot has given evidence about oppression and sinfulness of Yazeed, then non-bigot must have given evidence. (Al Rauzul Basim, 2/290)

(13) Yazeed called Imam Hussein رضى الله عنه a cruel person. (May Allah save us) Ibn Kathir has written:

Ibn Ziyad sent head of Imam Hussein رضى الله عنه to Yazeed bin Muawiah. When head was kept before Yazeed, he said the following poetry piercing his head:

نقلق هاما من رجال اعزة نقلق هاما من رجال اعزة¹

Translation : We split skull of respected people who were disobedient and oppressive. (Al Bidaya wal Nihaya, 6/260)

Note: It proved that Yazeed called Imam Hussein عليه السلام cruel and disobedient and he agreed with his killing.

(14) Yazeed was sinful near Abul Yaman Mujiruddin Hanbali رحمته الله (Demise: 928 Hijri). He writes:

فلما توفي استقر بعده في الخلافة ولقب نفسه بالمنتصر على أهل الزيف وكان قد بويع له بالخلافة قبل وفاة أبيه ثم جددت له البيعة بعد وفاته فأساء السيرة وجار على الرعية وتجاهر بالمعاصي فلما اشتهر جوره وكثر ظلمه وقتل آل الرسول صلوات الله عليهم اجتمع أهل المدينة على إخراج عامله عثمان بن محمد بن أبي سفيان ومروان بن الحكم وسائر بني أمية وذلك بأشارة عبد الله بن الزبير فلما بلغ ذلك يزيد بن معاوية سير الجيوش إلى أهل المدينة وجهز عليهم مسلم بن عقبة المزني فانتهب المدينة الشريفة وقتل أهلها ثم قصد مكة فمات قبل وصوله إليها واستخلف على الجيش الحصين بن نمير فأتى مكة وحاصر ابن الزبير أربعين يوماً ونصب المناجيق وهدم الكعبة الشريفة وأحرقها وكان ذلك قبل موت يزيد بأحد عشر يوماً فاهلك الله يزيد ومات وكان موته بحوارين من عمل حمص لأربع عشر ليلة خلت من ربيع الأول سنة أربع وستين من الهجرة وهوابن ثمان وثلثين سنة —

Translation : When Ameer Muawiah عليه السلام Demise, his son Yazeed succeeded to get caliphate. He called himself “المنتصر على أهل الزيف”. His oath of allegiance was taken before his father's death. After that, oath of allegiance was renewed. Yazeed misbehaved, oppressed the public and committed sins publicly. When his cruelty exceeded and became famous, and he killed the Holy Family, people of Medina agreed on the suggestion of Abdullah bin Zubair to remove Yazeed's governor Othman bin Mohammed bin Abu Sufyan, Marwan bin Hakam and all Umayyad (supporters of Yazeed) from Medina. When this news reached Yazeed, he sent Muslim bin Oqbah Muzani to invade the people of Medina. Muslim bin Oqbah committed robbery, sabotage and massacre in Medina. Then he proceeded to Makkah, but Demise before reaching Makkah. He appointed Hussein bin Numair as the commander of the army. Ibn Numair came to Makkah and besieged Abdullah bin Zubair عليه السلام for forty days. He set catapults, demolished Kaaba and set it on fire. All these happened eleven days before death of Yazeed. After that Allah gave death to Yazeed. Yazeed Died at the place of Hawareen in Hims on 14 Rabeel Awwal 64 Hijri at the age of 38. (Al Insul Jaleel bi Tareekhul Qudus wal Kalil, 1/270)

(15) Shah Waliyullah Muhaddith Dehelvi رحمته الله considered Yazeed misled and misleading person

Shah Waliyullah Muhaddith Dehelvi رحمته الله has called Yazeed misled and misleading person. He has quoted this narration of Huzaifah رضي الله عنه :-

عن حذيفة رضي الله عنه قال قلت: يا رسول الله ﷺ أكون بعده هذا الخير شر؟ قال: نعم قلت: فما العصمة؟ قال: السيف قلت: وهل بعد السيف بقية؟ قال: نعم! تكون اماره على اعداء وهدنة على دخن قلت: ثم ماذا؟ قال: ثم ينشاء دعاة الضلال فان كان لله في الارض خليفة جلد ظهره كواحد مالك فاطعه والا فمت وانت عاض على جذل شجرة—

Translation : Hazrat Huzaifah رضي الله عنه says, “I said, O, Allah’s Messenger . ﷺ Will any mischief happen after goodness (of Islam)? (As it was before Islam) He ﷺ said, “Yes”. I said, “How shall we escape it? He ﷺ said, “Sword” (through war). I said, “Will some mischief still remain after sword?” He ﷺ said, “Yes! Government will be established through wrong ways. People will not accept it with pleasure, but they will be compelled to compromise with force and deceit.” I said, “What will happen after that?” He ﷺ said, “Some people will call towards Deviancy. If at that time there is a caliph of Allah who lashes on your back and takes your wealth, obey him. Otherwise, die in the state of retirement under a tree. (Hujjat ullalil Baliga, 2/392)

Extraction of Hadith :

- Imam Hakim mentioned this Hadith in Mustadrak and wrote: هذا حديث صحيح الاسناد _____ This Hadith has sahih authority (Sanad). Zahbi has written it sahih in his Taaliqat . (Al Mustadrik alal Sahihain, 4/478)
- Ibn Maaja mentioned it in his Sunan and Wahabi nonconformist (gair muqallid) scholar Sheikh Albani wrote it sahih. (Sunan Ibn Majah, 2/1317)
- It has been mentioned by Maamar bin Rashid in his Jame’e, Imam

Ahmed in his Musnad

- Baghwi in Sharah us Sunnah.
- Suyuti in Fath ul Kabeer.
- Abu Dawood Tayalisee in his Musnad
- Muzzi in Tohfatul Ashraaf.
- Ibnul Athir in Jamaie ul Usool.
- Ali Muttaqi in Kanzul Aamaal.

Shah Waliyullah رحمته الله the scholar of Hadith of Delhi has written explaining “ثم ينشاء دعاة الضلال”:

”ودعاة الضلال يزيد بالشام ومختار بالعراق حتى استقر الامر على عبد الملك“

Translation: The caller to deviancy in Syria is Yazeed and in Iraq is Mukhtar, until this matter became solved on Abdul Malik. (The previous reference 2/393)

EVIDENCE OF CRUELTY OF YAZEED WITH REFERENCE TO THE INCIDENT OF HARRAH

Detailed statement of the oppression on the people of Medina from the army of Yazeed at the place of Harrah (special stony land of Medina) is available in history books. The Allah's Messenger ﷺ had predicted about it.

Allama Ibn Kathir has quoted this Hadith with sahih sanad (authority).

”قال يعقوب بن سفيان حدثني ابراهيم بن المنذر حدثني ابن فليح عن ابيه عن ايوب بن عبد الرحمن عن ايوب بن بشير المعاوى ان رسول الله ﷺ خرج في سفر من اسفاره فلما مر بحرة زهرة وقف فاسترجع فساء ذلك من معه ووطنوا ان ذلك من امر سفرهم فقال عمر بن الخطاب يا رسول الله ما الذي رأيت؟ فقال رسول الله ﷺ اما ان ذلك ليس من سفركم هذا قالوا: فاهي يا رسول الله؟ قال: يقتل بهذه الحرة خيار امتي بعد اصحابي —

Translation: Yaqub bin Sufyan رحمته الله said, Ibrahim bin Munzir رحمته الله narrated hadith to me. He said, “Ibn Fulaih رحمته الله narrated Hadith to me. He narrated from his father. He narrated from Ayyub bin Abdur Rahman رحمته الله. He narrated from Ayyub bin Basheer Al Muaavi رحمته الله. The Allah's Messenger ﷺ went out in a journey. When he came out of the place of Harrah Zuhra, stopped and started saying انا لله وانا اليه راجعون. The fellow travelers thought that an unpleasant thing has happened about their journey. So Umar bin Khattab رحمته الله asked: O Allah's Messenger ﷺ! What did you see? The Allah's Messenger ﷺ said: I did not see any unpleasant thing about your journey. People said: Then what is that O Allah's Messenger ﷺ? He رحمته الله said: At this place of Harrah best people of my Ummah after my companions will be killed.

Attached to it, this narration of Yaqub bin Sufyan is also mentioned:

قال يعقوب بن سفيان: قال وهب بن جرير: قالت جويرية: حدثني ثور بن زيد عن عكرمة عن ابن عباس قال: جاء تاويل هذه الآية على رأس ستين سنة (ولو دخلت عليهم من اقطارها ثم سئلوا الفتنة لأتوها) (الاحزاب: ١٤) قال: لاعطوها: يعني ادخال بنى حارثة اهل الشام على اهل المدينة —

Translation: Yaqub bin Sufyan رحمته الله said: Wahab bin Jareer رحمته الله said:

Juwairiyah رضي الله عنه said: Thaur bin Zaid رضي الله عنه stated to me with reference to Ikramah رضي الله عنه. He stated with reference to Ibn Abbas رضي الله عنه – that interpretation of that holy verse appeared in 60 Hijri)

(ولودخلت عليهم من اقطارها ثم سئلوا الفتنة لأتوها)

Translation: “And if the armies had entered upon them from all the sides of Madina and they (the hypocrites) had been asked pertaining to the subversion (of disbelief and polytheism) they would have accepted (the demand). (Ahzaab:14)

Ibn Abbas رضي الله عنه said that لأتوها in the verse meant they will bring mischief. Therefore (in sixty Hijri) Bani Harsa (Umayyad) ordered people of Syria to invade people of Medina. (AL Bidaya wan Nihaya: Zikrul Akbaar an Waqia Al Harrah, 6/261 - Ba hawala Tareekh ul Fasawa 3/327; Dalailun Nubuwaat - Baihaqi, 6/473)

Status of Sanad of Hadith: Hafiz Ibn Kathir said regarding first narration: هذا مرسل. This Hadith is mursal.

Ibn Kathir has not criticized any narrator of the above mentioned Hadith, because its all narrators are siqah (trustworthy) and sudoq (most truthful). Though this Hadith is mursal and mursal is correct evidence (sahih Hujjat).

Conditions of Narrator

1) Yaqub bin Sufyan:

Name: Yaqub bin Sufyan bin Jawwan

Nickname: Abu Yusuf bin Abu Muawiah

Relation: Al Fasawi, Al Farsi

Demise : 271-280.

Treachers : Ibrahim bin Munzir Al Jazami, Abu Aasim Al Nabeel, Makki bin Ibrahim, Mohammed bin Abdullah Ansari, Obaidullah bin Musa, Abdullah bin Ra'jaa, Abu Mishar and others رضوان الله عليهم

Students : Tirmizi, Nasai, Ibn Khuziamah, Abu Bakr bin Abu Dawood, Abdur Rahman bin Abi Hatim, Abu Awana and others الذخائر المستفيضة.
(Tareekh ul Islam- Zahbi, 6/241; Tareekh e Damishq - Ibn Asaakir, 74/161)

Critical examination

- Abu Zur'ah Damashqi said: Two great scholars came to me. One of them is Yaqoob bin Sufyan. People of Iraq are unable to see like him. Another one is Harb bin Ismail. He has written Hadith from me. (Tareekh ul Islam - Zahbi, 6/641)
- Hakim Abu Abdullah said: الحافظ يعقوب بن سفيان هو امام اهل الحديث بفارس
Translation: Hafiz Yaqub bin Sufyan was leader of scholars of Hadith in Iran. (Tareekh e Damishq - Ibn Asaakir, 74/162)
- Nasai said: لا بأس به There is no defect in him. (Tareekh e Damishq - 74/161)
- Zahbi said: لا امام، الحافظ، الحجة، الرجال، محدث اقليم فارس ____ Yaqoob bin Sufyan was Imam (leader), Hafeez ul Hadith authority in Hadith, tourist and was Muhaddith of Iran. (Siyarul A'alam wan Nubala, 13/180)

2) Ibrahim bin Munzir:

Name : Ibrahim bin Munzir bin Abdullah

Nickname : Abu Isa'af

Relation : Quraishi, Asadi, Hazami, Madani

Demise : 236 Hijri

Teachers : Sufyan bi O'yainah, Waleed bin Muslim, Abdullah bin Wahab, Mohammed bin Fulaih, Maan bin Eisa and other الذخائر المستفيضة

Students : Tirmizi, Abu Bakr bin Abiddunya, Baqi bin Mukhallad, Mohammed bin Abdullah Al Hazrami, Hasan bin Sufyan and others

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّكَ مُحَمَّدٍ

Critical examination:

Zahbi said: الإمام الحافظ الثقة ____ Ibrahim bin Munzir is Imam (leader), Hafiz ul Hadith and siqah (trustworthy).

Saleh said: He is sudoq (truthful).

Abu Hatim said: He is sudoq (truthful.) (Siyarul A'alam wan Nubala, 10/689)

- 3) Mohammed bin Fulaih
Name : Mohammed bin Fulaih bin Sulaiman
Nickname : Abu Abdullah
Relation : Madani
Demise : 197 Hijri

Teachers : Hisham bin Urwah, Fulaih bin Sulaiman, Moosa bin Oqbah, Obaidullah bin Amr and others .
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّكَ مُحَمَّدٍ

Students : Haroon bin Moosa Farra, Mohammed bin Ishaq Al Maseebi, Ibrahim bin Munzir Hazami and others .
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّكَ مُحَمَّدٍ

Critical examination

- Abu Hatim said: There is not defect in him. He is not strong.
- Yahya bin Maeen said: He and his father, both are not siqah (trustworthy.) (Tareekh ul Islam - Zahbi, 4/1199)

Warning: Writer says: Narration of such narrator is itself Hasan according to the principles of the scholars of Hadith (Usool e Muhaditheen).

- 4) Fulaih bin Sulaiman:

Name: Fulaih bin Sulaiman bin Abil Mugheerah
Nickname: Abu Yahya
Relation: Madani
Demise : 168 Hijri

Teachers : Ayyub bin Abdur Rahman bin Sasa'ah, Zaid bin Aslam, Saleh bin Ajlan, Hisham bin Urwah, Abdah bin Abi Lubabah and others الذی یخبر عنہ.

Students : Saeed bin Mansoor, Abdullah bin Mubarak, Abdullah bin Wahab, Abu Dawood Tayalisee, and others الذی یخبر عنہ.

Critical examination

- Yahya bin Maeen said: ضعیف لیس بقوی ولا یحتج بحديثه ____ He is zaeef (weak). He is not strong. His Hadith is not authentic.
- Abu Hatim said: لیس بقوی ____ Fulaih is not strong.
- Nasai said: He is not strong. (Tehzeeb ul Kamaal, 23/317-321)
- Dar Qutni said: لا بأس به ____ There is not defect in Fulaih. (Wafi bil Wafiyat, 24/63)
- Imam Zahbi said: كان من كبار علماء العصر ____ He was one of the great scholars of his time. (Tareekh ul Islam - Zahbi, 4/479)
- Ibn Adi said: وهو عندی لا بأس به ____ I do not see any defect in him. (Tehzeeb ut' Tehzeeb, 8/304)

Warning : According to the principles of Hadith, ضعیف، لا یحتج به، لیس بقوی are the words of vague critical examination (Jira mubham). Therefore as long as reason of criticism is not known, Hadith of such narrators will not be unacceptable entirely. This is the reason that Imam Bukhari has not criticized him and he has taken his about 19 Hadith in his book Sahih Bukhari and Ibn Hibban has counted him among reliable

persons. (Al Sikaat, 7/324)

5. Ayyub bin Abdur Rahman :

Name: Ayyub bin Abdur Rahman Sasa'ah

Relation: Madani

Demise : 121-130 Hijri

Teachers : Ayyub bin Basheer Al Muaawi, Abdur Rahman bin Sasa'ah,
Yaqoob bin Abu Yaqoob and others الشيخ يعقوب بن أبي يعقوب.

Students : Ibrahim bin Mohammed, Abu Yahya Aslami, Fulaih bin
Sulaiman, Yaqoob bin Mohammed bin Sasa'ah and others الشيخ فلاح بن سليمان.

Critical examination

- Imam Abu Dawood, Tirmizi and Ibn Majah have narrated one Hadith from him and Tirmizi said: We know him only through the narration of Fulaih. (Tehzeeb ul Kamaal, 3/482 - 484)
- Abu Hatim Basti has mentioned him among reliable persons. (Al Ikmaal Tehzeebul Kamaal, 2/437)
- Hakim has extracted his narration in Mustadrak.
- Imam Bukhari has mentioned him and did not criticize. (Tareekh ul Kabeer, 1/420)
- Ibn Hibban has mentioned him among reliable persons. (Al Sikaat, 6/58)
- Abu Hatim has mentioned him without any criticism. (Al Jirah wal Tadeel, 2/252)
- Ibn Hajar Asqalani called him siqah (trustworthy) with reference to Ibn Habban and did not criticize. (Tehzeeb ut' Tehzeeb, 1/408)

- Ibn Abul Khair called him sudooq (very truthful). (Khulasat ut Tahzeeb al Kamaal, 1/43)

6. Ayub bin Basheer

Name : Ayub bin Basheer bin Saad Al Noman

Nickname : Abu Sulaiman

Relaion : Ansari, Muaawi, Madani

Demise : 91-100 Hijri

Teachers : Hazrat Umar, Hakeem bin Hizam and others رواه البخاري ومسلم.

Students : Abu Tawalah, Aasim bin Amr, Qatadah, Zohri and others

رواه البخاري ومسلم.

Critical examination:

- Ibn Saad said: كان ثقة شهد الحرة وجرح بها جراحات كثيرة ومات بعد ذلك

He is siqah (trustworthy). He participated in the event of Harrah in which he was injured brutally. He Died after the incident of Harrah. (Tareekh ul Islam -Zahbi, 2/1064)

Though the narrator of this Hadith Fulaih has been criticized secretly but his authority (Sanad) is Hasan. Besides, Fulaih is the narrator of Bukhari and Muslim. Zahbi, Ibn Adi, Dar Qutni and Ibn Hibban have told him siqah (trustworthy). This narration is reliable because its narrator Ayyub bin Basheer has witnessed the incident of Harrah. Thought it is Mursal but it is strong evidence in the presence of supporting narrations. Ibn saad called Ayub bin Basheer siqah (trustworthy) and wrote: ولد في عهد النبي ﷺ He was born in the period of the Prophet and narrated from him though the way of Mursal. (Tareekh ul Islam, 2/1064)

Companions of the Prophet ﷺ who were martyred in the day of Harrah by the army of Yazeed

- 1) Hazrat Abdullah bin Zaib bin Aasim رضى الله عنه: Ibn Mandah said that he was a companion who participated in the battle of Badr. (Siyar ul A'alam wan Nubala, 2/378)
- 2) Hazrat Rabiah bin Kaab Aslami رضى الله عنه: He accompanied the Allah's Messenger ﷺ always. (Al Mustadrak alal Sahiheehain, 3/597)
- 3) Hazrat Ma'az bin Harith Qari Bukhari رضى الله عنه: He was the reciter (Qari) of the holy Qura'an and Imam of Ansar. (Al Ikmaal Tehzeeb ul Kamaal, 11/249 ; Al Mustadrak , 3/598)
- 4) Hazrat Maaqil bin Sinan Ashjayee رضى الله عنه: He was bearing the flag of the Allah's Messenger ﷺ on the day of victory of Makkah. ((Al Mustadrak , 3/598 ; Siyar ul A'alam wan Nubala, 2/576)
- 5) Hazrat Basheer bin Abi Masood Ansari رضى الله عنه: (Al -Ilal - Dar e Qutni, 6/186 -187; Al Taqreeb 720; Muwatta Imam Malik, 6/37)
- 6) Hazrat Yazeed bin Barza Ansari رضى الله عنه. He participated in the holy war of Ohad. He was martyred on the day of Harrah. (Usdual Gabbah, 5/444)
- 7) Hazrat Masrooq bin Ajda رضى الله عنه. (Al Bidaya wan Nihya, 8/246)
- 8) Hazrat Aus bin Huzaifah رضى الله عنه. (Al Ikmaal Tehzeeb ul Kamaal, 2/289)
- 9) Hazrat Rabiah bin Kaab bin Malik bin Yamar رضى الله عنه. He was among the people of Suffah. He accompanied the Allah's Messenger ﷺ in journey and sojourn. (Al Ikmaal Tehzeeb ul Kamaal, 4/361 , Bahawala Ibn e Hibban)

10) Hazrat Abdullah bin Amr bin Aas رضي الله عنه. (Al Ikmaal Tehzeeb ul Kamaal, 8/121 , Bahawala Kitab us Sahaba - Ibn e Hibban)

11) Hazrat Abdullah bin Fuzalah Mazani رضي الله عنه. (Al Ikmaal Tehzeeb ul Kamaal, 8/121 , Bahawala Marifatul Sahaba -Al Madini))

12) Hazrat Wase bin Habban bin Munqiz رضي الله عنه Baghawi has mentioned him in Kitabus Sahaba. Abu Moosa Madaiee has counted him among companions. Ibn Fathoon has mentioned him as a companion of the Prophet صلی اللہ علیہ وسلم. Adawi has said that participated in Bait Rizwan and after that in all holy wars with his brother Saad bin Habban. He was martyred on the day of Harrah. (Al Ikmaal Tehzeeb ul Kamaal, 12/198)

13) Hazrat Ibrahim bin Nuaim رضي الله عنه (All Isaba fi Tameeziz Sahaba, 1/324)

14) Hazrat Abdullah bin Yazeed Mazinee رضي الله عنه. (AL Bidaya wan Nihaya, 6/262)

Apart from these companions of the Prophet صلی اللہ علیہ وسلم a large number of Tabeyeen, Muhajireen and Ansar and seven sons of Zaid bin Thabit Ansari رضي الله عنه were killed on the day of Harrah. (Al Ikmaal Tehzeeb ul Kamaal, 5/136 , Bahawala Ibn e Hibban)

Hazrat Abu Saeed Khudri رضي الله عنه tells story of the cruelty of Yazeed

Yazeed's invasion on Medina, cruelty with the people of Medina and story of killing companions, Tabeyeen, Ansar and Muhajireen is very piercing and heart-rending. Have a look at all these in the story of the companion of the Prophet صلوات الله عليه, Abu Saeed Khudri رضي الله عنه.

Allama Denauroi (demise : 282 Hijri) wrote:

Abu Haroon Abadi رضي الله عنه says that he saw Abu Saeed Khudri رضي الله عنه. His beard was very light on both sides and only middle part had some beard. I said: O Abu Saeed! How did your beard get this condition? He said: It is a mark of doings that were committed by the cruel people of Syria on the day of Harrah. They entered my house and robbed my belongings. Even they snatched my drinking bowl and left the house. After that, more ten people entered house. I was performing Salat. They searched house, but could not find any thing. They regretted it. Then they raised me from the prayer carpet and threw me down violently. Each person started pinching my beard. They uprooted my beard from both sides. Beard on the part of chin remained because I fell down on my face and so they could not pull it. I shall save my beard in this condition until I meet my creator. (Al Akhbaar al Tiwaal, 1/269)

Readers: This was cruelty of Yazeed with a Badri companion, about which the holy Hadith says **وَجِبَتْ لَكُمْ الْجَنَّةُ** The paradise became your right. (Sahih Bukhari, 5/77)

But Sheikh Sanabli has been lost in the love of Yazeed that he is calling the oppressed companions on the day of Harrah as evil terrorists
كبرت كلمة تخرج من افواههم What a great speech coming out of their mouths?!

Army of Yazeed burnt books of Hazrat Urwah رضي الله عنه

Ibn Abdulbar (demise : 463 Hijri) has said with sahih authority (sanad):

ذكر عبدالرزاق عن معمر عن هشام بن عروة عن ابيه انه احرق كتبه يوم الحرّة وكان يقول : ووددت لو أنّ عندي كتبي باهلي ومالي

Translation : Abdur Razzaq رضي الله عنه narrated from Maamar رضي الله عنه. He narrated from Hisham bin Urwah رضي الله عنه. He narrated from his father that on the day of Harrah his father's books were burnt. His father said: I wished that my books remained safe in exchange of my wealth and family. (Jami ul Bayan ul Ilm wa Fazla, 1/326 , 11/425)

Army of Yazeed martyred family of Anas bin Malik رضي الله عنه

Imam Tirmizi said:

حدثنا احمد بن منيع قال: حدثنا هشيم قال اخبرنا علي بن زيد بن جدعان قال: حدثنا النضر بن انس ، عن زيد بن ارقم انه كتب الى انس بن مالك يعزيه فيمن اصاب من اهله وبني عمه يوم الحرّة فكتب اليه اني ابشرك ببشرى من الله انى سمعت رسول الله صلّى الله عليه وآله يقول : اللهم اغفر للانصار ولذراري الانصار ولذراري ذراريهم —

Translation : Ahmed bin Manee رضي الله عنه narrated to us. He said: Hasheem رضي الله عنه narrated to us. He said: Ali bin Zaid bin Jada'an رضي الله عنه informed us. He said: Nazar bin Anas رضي الله عنه narrated to us. He narrated from Zaid bin Arqam رضي الله عنه. He wrote a letter to Anas bin Malik رضي الله عنه in which he condoled him, because on the day of Harrah his family and cousin were martyred. He wrote: I tell you about good news. It is that I heard the Allah's Messenger صلّى الله عليه وآله saying: O' Allah! Forgive Ansaar! Forgive their children and children of their children! (Sunan Tirmizi, 6/196, Hadith 3902)

Status of Hadith : Imam Tirmizi has called this Hadith Hasan Sahih.

Dear readers! Decide that if calling those cruel rulers and their army gentle, pious and just who killed the companions of the Prophet صلّى الله عليه وآله

and children of their family, and expressing love for them and calling oppressed companions and Tabeyeen “evils of Medina” and “mischievous” is the work of getting reward”?

If it is the work of getting reward and a source of salvation from hell, then lover of Yazeed and Marwan and supporter of Ibn Ziad Sheikh Kifayatullah and his supporters must do with pleasure, because they may need his intercession.

We thank Allah that Ahle Sunnat Wa Jamat only need intercession of the Ahle Bait and Imam Hussein عليه السلام and his grandfather-. So Sanabli must not give this message to the Ahle Sunnat Wa Jamat:

“Only virtues of Yazeed bin Muawiah are proven. So it is the work of great reward and a source of escaping from hell to deny allegations attached with him and defend his personality.”
(Mahanama Ahlus Sunnah, Mumbai, December 2014, Vol. 3, 26)

Also Sanabli should not submit the following Hadith in defence of his “elder brother Yazeed” following Khawarij.

The Allah’s Messenger صلى الله عليه وسلم said: Whoever removes that thing from the respect of his brother which damages it; Allah will protect his face from the fire of hell on the Day Of Resurrection. (Sunan Tirmizi, 4/327 - With Ref: Mahanama Ahlus Sunnah, Previous Reference)

Because the lovers of the Ahle Bait and devotees of Imam Hussain عليه السلام have sahih Hadith of the Allah’s Messenger صلى الله عليه وسلم to inform Muslims about sinfulness of Yazeed.

Ummul Momineen Aisha Siddiqah رضي الله عنها narrates that when a person asked permission from the Allah’s Messenger صلى الله عليه وسلم to visit him, the Prophet صلى الله عليه وسلم saw him and said to Hazrat Aisha رضي الله عنها:
بئس ابن العشيرة OR بئس اخو العشيرة: _____

What a bad person of the tribe he is? (Sahih Bukhari, 8/13 ; Sahih Muslim, 4/202)

Imam Baghwi has said regarding the above mentioned Hadith:

قلت فيه دليل على ان ذكر الفاسق بما فيه ليعرف امره فيبقى لا يكون من الغيبة ولعل الرجل كان مجاهرا
لسوء افعاله ولا غيبة لمجاهر—

Translation : I say that this Hadith has evidence that telling sin of a sinful person to express his condition and to keep people away from him is not backbiting. Perhaps that person committed sins openly and stating sin of open sinful person is not backbiting. (Sharah us Sunnah lil Bagawi, 13/142)

Whole Ahle Sunnat Wa Jamat agree on the open sinfulness of Yazeed as mentioned with reference to Ibn Kathir and Zahbi. So stating his sinfulness is not backbiting.

The annotator of Bukhari Allama Safeeri Shafeyee (demise : 956 Hijri) has written:

ذكر العلماء ان الغيبة تباح بل تجب في صور منها الفاسق المجاهر بالفسق والمبتدع المجاهر ببدعته
كشارب الخمر المجاهر به فيحوز غيبة تلك العصابة دون غيرها الا كان لجواز ذكره لغيرها سبب اخر

Translation : Scholars have mentioned that backbiting is legal but necessary in some cases. Backbiting is permitted of an open sinful person and a misled person who reveals his deviancy for eg. one who drinks wine openly. Backbiting of others is not permitted. However there is any other reason which allows stating it. (Sharah ul Bukhari lil Safiri, 1/380)

Yazeed was sinful and misled person so it is permitted but necessary to state his sinfulness, though Sheikh Sanabli and supporters of Yazeed feels bad about it.

Incident Of Harrah And Its Cause

Harrah means in dictionary “black stony earth”. Wherever “incident of Harrah” comes in the mention of the government of Yazeed, it means a war that was fought between army of Yazeed and people of Medina in 63 Hijri during government of Yazeed. This war was fought at the

place of Harrah. So it is called Incident of Harrah.

The place of Harrah is situated in the east of Medina and it is a black stony earth which is called “Harrah” or “حَرَّةٌ وَاقِم”. (Maujamul Buldaan, 2/249)

It is the reason of the incident of Harrah that when people of Medina came to know oppression and sinfulness of Yazeed, specially killing the Ahle Bait and insulting them, a storm of hatred, sorrow and anger blew against Yazeed bin Muawiah. Whole people of Medina raised voice of agitation against sinfulness and oppression of Yazeed openly and refused to accept Yazeed as the commander of faithful. When Yazeed came to know that his sinfulness and oppression have become a topic of discussion among people of Medina and they have refused to accept him as the commander of faithful, he send an army to invade people of Medina under leadership of Muslim bin Oqbah. Ancestors called Muslim bin Oqbah “Musrif” (oppressor) due to his oppression and cruelty.

Muslim bin Oqbah invaded Medina on the order of Yazeed and compelled all people to take oath of allegiance that “All people are slaves of Yazeed. He can sell them if he wants”. Who took oath of allegiance on this, escaped and whoever refused or delayed, was killed. ((Al Bidaya wan Nihaya, 6/262)

Allama Ibn Kathir writes :

“When army of Muslim bin Oqbah got down at Medina, he allowed killing three days. During this time, a number of people were killed. It was felt that people are no alive in Medina. Some ancestor scholars think that one thousand virgin women were killed in these days. Abdullah bin Wahab has said with regard to Imam Malik رحمته الله that seven hundred memorizers of the holy Qur'an were killed. In my thought he said that there were three companions of Allah's Messenger صلى الله عليه وسلم among them. (Companions were killed in larger number. Therefore writer thinks that here thirty would be in place of

three). All these happened during the government of Yazeed. Yaqoob bin Sufyan رضي الله عنه said that he listened Saeed bin Kathir bin Ofair Ansari رضي الله عنه saying : on the Harrah, Abdullah bin Yazeed رضي الله عنه, Maaqal bin Sinan Ashjayee رضي الله عنه, Ma'az bin Harith Qari رضي الله عنه and Abdullah bin Hanzalah bin Abu Aamir رضي الله عنه were martyred . (Al Bidaya Wal Nihaya, 6/262)

Allama Ibn Kathir further wrote:

ثم اباح مسلم بن عقبة الذي يقول فيه السلف مسرف بن عقبة- قبحه الله من شيخ سوء ما جهله- المدينة ثلاث ايام كما امره يزيد- لاجزاء الله خيرا- وقتل خلقا من اشرفها وقراءها وانتهب اموالا كثيرة منها ووقع شر عظيم وفساد عريض على ما ذكره غير واحد—

Translation : Then Muslim Oqbah, whom ancestors call Masrif –May Allah keep him ugly! What an illiterate and bad person he was- He had permitted sins in Medina for three days, as he was ordered by Yazeed. May Allah not give Yazeed good reward! And Muslim bin Oqba killed many nobles and reciters of the holy Qura'an of Medina and looted a lot of wealth. Great evil deeds were committed, as mentioned by large number of historians. (Al Bidaya Wal Nihaya, 8/241)

The narration of Imam ibn Kathir shows that the killing, loot and rape committed openly in Medina by Muslim bin Oqba, all these happened on the order of Yazeed and with his pleasure. This is why Ibn Kathir has written with the name of Yazeed “لَا جَزَاءَ لِلَّهِ خَيْرًا” expressing his hatred.

The above narration of Imam ibn Kathir answers two misunderstandings of the supporters of Yazeed and lovers of Marwan and Ibn Ziad. One misunderstanding is that Yazeed was unaware of killing of the companions رضي الله عنهم and oppression on the people of Medina. It was not committed with the order of Yazeed. Explicit evidence that this misunderstanding is null and void is that Muslim bin Oqba was specially sent by Yazeed to attack the people of Medina and to compel them to accept his oath of allegiance and gave him army for this purpose. So how it may happen that the army attacks, undertakes massacre and loots wealth of people and the ruler does not know all

these? All these happened on the order of Yazeed as stated by Ibn Kathir. Then this saying is very unreasonable thing that Yazeed did not know all these.

Other evidence is that Yazeed had prohibited Muslim bin Oqba to kill Imam Ali bin Hussein (Zinul Aabideen) عليه السلام in the battle of Harrah (Because in this case it was feared that people will rebel against him around Mecca, Medina, Iraq and Syrian). Therefore Muslim bin Oqba did not kill him. But he disgraced him and did not leave any stone unturned in dishonoring and scaring him:

Therefore Ibn Kathir writes:

“When Muslim bin Oqba called Ali bin Hussein (Imam Zainul Aabideen) عليه السلام, he came with Marwan bin Hakam and his son Abdul Malik so Muslim bin Oqba may have mercy with him by seeing both of them. At that time he was not aware that Yazeed has already given him protection. When Ali bin Hussein عليه السلام sat in front of Muslim bin Oqba, Marwan ordered to bring drink. Then he mixed icy drink brought by Muslim bin Oqba from Syria in it. He drank a little and gave rest to Ali bin Hussein عليه السلام. It was a sign that he got protection. At that time, Ali bin Hussein عليه السلام was sitting behind Marwan. When Muslim bin Oqba saw bowl of drink in his hand, he said, “Do not drink it.” Then he said, “You have come with both of them (Marwan and Abdul Malik) to get protection from me.” Hearing this, hands of Ali bin Hussein started shivering. He was neither keeping pot nor drinking it. Then Muslim bin Oqba said, “If the commander of faithful (Yazeed) have not given me an order regarding you, I shall have killed you. Then he said, “Drink it if you wish otherwise I shall order to bring other drink for you.” He said, “I shall drink what I have now in my hand.” Then he drank. After that Muslim bin Oqba said, “Stand up, go there and sit.” Then he made him sit with him on his seat and said, “The commander of faithful had ordered me to behave you like this and people made me ignore you.” Then he said, “Perhaps your family will be scared about you.” He “Yes, by God, they will be so.” After that Muslim bin Oqba ordered to prepare conveyance and facilitated him to reach his home with respect.

(Al Bidaya Wal Nihaya, 8/241)

Is Muslim bin Oqba's conversation with Imam Zainul Aabideen عليه السلام with disgrace and making him fearful but not killing him according to the order of Yazeed not evidence that other companions and the bearers of the holy Qura'an were killed by Muslim bin Oqba on the order of Yazeed? In spite of it, to say that the oppression on the people of Medina in the incident of Harrah was not on order of Yazeed, is not denial of the fact?

Other misunderstanding of the supporters of Yazeed is that Imam ibn Kathir considered Yazeed a pious believer. The evidence that it is a misunderstanding is that Imam ibn Kathir has mentioned oppression and sinfulness of Yazeed at various places in Al Bidayah wal Nihayah and expressed his disapproval with it. He has explicitly written at one place that lovers of Yazeed are Nasbi and misled people. (Al Bidaya Wal Nihaya, 6/256) and here the saying لا جزاء الله خيرا
“May Allah not give Yazeed any good reward” has pointed to his being sinner and strayed.

Most Islamic historians like Allama Samhoodi, Allama Zahbi, Ibnul Athir Jazri etc including Imam Ibn-e-Kathir have written that a large number of Companions of the Prophet صلى الله عليه وسلم, Memorizers of the holy Qur'an and nobles of Medina had been martyred. Houses of people of Medina were demolished. Properties were robbed. Women were raped. All these were committed on order of Yazeed. But a friend of Yazeed Sheikh Kifayatullah Sanabli writes denying this historical fact:

“Pro-Sabayyat people and enemies of Islam have made this action mountain of a molehill which was taken against mischievous people in Medina. They changed the original figure of this incident. Even those were called mischievous and terrorists who finished evil deeds, fear and terrorism from Medina.” (Mahanama Ahlus-Sunna, Mumbai, December 2013, Volume 3 Issue 26)

Dear Readers! Note the saying of pro-Yazeed Sheikh Kifayatullah

Sanabli that the attack which was carried by the force of Yazeed in the event of Harrah, was to purify Medina from evil deeds and fear.

People who were killed, whose properties were looted, and women who were raped, were evil, mischievous, and terrorists in the view of Sheikh Sanabli and Yazeed, his military, Muslim bin Oqba, Marwan bin Hakam etc. were reformers, anti-evil and against terrorism.

Now let us see how many people of Medina and ancestors of the nation are mischievous and terrorists in the view of these pro-Yazeed people and who are they.

- Hazrat Abdullah bin Hanzalah رضي الله عنه – was martyred by the military of Yazeed with his eight sons.
- Hazrat Abdullah bin Zaid رضي الله عنه – This companion of the Prophet had narrated details of ablution of the Prophet صلى الله عليه وسلم. He was also martyred by the military of Yazeed in the incident of Harrah.
- Hazrat Maaqal bin Sinan Ashjayee رضي الله عنه - This companion took flag of the Prophet صلى الله عليه وسلم in his hand on the day of conquer of Makkah. He was also martyred by the military of Yazeed.
- Mohammad bin Amr bin Hazm Ansari Najjari رضي الله عنه. Let us hear incident of his martyrdom from his killer himself:-

Mohammad bin Ammarah says that I went to Syria for business purpose. There a person asked me, “From where you have come?” I told, “From Medina.” He told, “Not Medina but Khabisah.” I said: Prophet صلى الله عليه وسلم has called it Tayyibah and you say it Khabisah? He said, “My one incident relates to it. It is that (in dream) I killed a person named Mohammad during the time of Harrah and because of it I entered hell. When people left for Harrah, I intended not to go with them. But I went under compulsion of people. There I made my self separated from battle. When battle came to an end, I passed by a person among victims who was about to die. He said to me: تنح كلب. O dog move away! It made me enraged and I killed him. Then I remembered my dream. I asked a person who was searching for martyrs about this

person whom I had killed. He said, “إنا لله” His killer will not enter paradise. I asked, “Who is he?” He said, “He is Mohammad bin Amr bin Hazm. He was born during the time of the Prophet ﷺ. The Prophet ﷺ had named him Mohammad and his surname was Abdul Malik. I went to his family and told them, “Either kill me in punishment or take blood. But they did not accept any thing. (Al Kamil fi At-Tareekh, 1/219)

Dear readers! Please think! A person of Yazid's military who killed the Companion Mohammad bin Hazm رضى الله عنه in the battle of Harrah is seeing himself going to the hell but Sheikh Sanabli is giving him a certificate of Paradise. And he makes Mohammad bin Hazm رضى الله عنه sufferer of bad end. Allah save us from such bad faith.

- Mohammad bin Thabit bin Qais bin Shamas Ansari رضى الله عنه. His father was called “Preacher of the Prophet ﷺ” (Khatib e Rasool) Besides them, there were some other Companions including some Ansari and some Badri (several names have been mentioned before). They were martyred by the military of Yazeed. (Wafa al Wafa - Samhoodi, 1/107). All them deserve hell in the view of Sheikh Sanabli –May Allah protect us-. Because they suffered bad end. (Previous reference)

Besides Allama Samhoodi has written with reference to Imam Zohri with his authority (Sanad):

“Seven hundreds of Quraish, Ansar and Muhajireen and ten thousands of freed slaves, slaves and independents whose names are not know (Previous reference).

Were these companions and hundreds of immigrants and thousands of Muslims of Medina evil, terrorists and their killers Yazeed, Muslim bin Oqba, Marwan bin Hakam and military of Yazeed eliminators of terrorism? Are all followers of Sunni Community, lovers of the Prophet's family and opponents of Yazeed evil, mischievous and terrorists in the view of Wahabis Salafis according to this Yazeedi

meaning of terrorism? If they are, as proved by Yazeedi meaning, then all Wahabis should not feel hesitation to announce that all killers of Hussein عليه السلام and Ahle-Bait like Ibn-e-Ziad, Ibn-e-Saad, Shimr Zil Zausshan, Khuli bin Yazeed were righteous and reformers of Ummah and Imam Hussein عليه السلام and all martyrs of Karbala were evil and terrorists.

Followers of Sunnah should not be surprised with these gossips of pro-Yazeed people because they should keep this theory of nature in their mind that as long as right is alive, wrong will be fighting with it. Military of Yazeed was following caravan of Imam Hussein عليه السلام in past, they are following at present and they will follow in future. Storm of Yazeed can not destroy message of Imam Hussein عليه السلام till the day of justice. Because Yazeed is the great symbol of wrong and Imam Hussein عليه السلام son of Ali عليه السلام is the standard of right.

تیزیہ کار رہا ہے ازل سے تا امروز
شع مصطفوی سے چراغِ بولہبی

“The light of the Prophet صلی اللہ علیہ وسلم has strangled candle of Bu Lahab now and ever.”

When Yazeed son of Muawiah, Ibn-e-Ziad, Marwan ibn Hakam, Ibn-e-Saad went forward raising “lamp of Bu Lahab” then Imam Hussein عليه السلام and followers of Imam Hussein عليه السلام came to the field of Karbala to enlighten candle of the Prophet صلی اللہ علیہ وسلم with the heart blood. Today a “Yazeedi” Sheikh Sanabli has come to the field raising “lamp of Bu Lahab. Thanks Allah, no “Ibn-e-Ziad could strangle candle of the Prophet صلی اللہ علیہ وسلم nor any “Abul Fauzan” (Sheikh Kifayatullah Sanabli) can strangle it now and never. Because the Prophet Mustafa صلی اللہ علیہ وسلم has announced: “Hussein عليه السلام relates to me and I relate to Hussein عليه السلام”.

As no “Bu Lahab” could eliminate truthfulness of the Prophet صلی اللہ علیہ وسلم such as no “Abul Fauzan” will be able to strangle truthfulness of Imam Hussein عليه السلام till the day of justice.

Abul Fauzan Sanabli should well remember that he can not harm companions of the Prophet ﷺ and can not weaken faith of the true Muslims who love the Prophet ﷺ his family, companions and ancestors of the community by telling companions of the prophet ﷺ, successors and ancestors of the Ummah “evil, mischievous, terrorists, influenced by Sabaiat and enemies of Islam” who call Yazeed sinner, promiscuity and oppressive ruler. However he is giving his introduction. Readers of the book of Sanabli and his thesis will know that Sheikh Sanabli is not Husseini Muslim but he is the loyal of Yazeed and writer of Marwan.

Now we ask Sheikh Sanabli that if the people who narrated oppression of Yazeed in the event of Harrah “are influenced with Sabaiat” then what is his opinion about the following ancestors of Ummah?

- Hafiz ibn Kathir (Demise: 774 Hijri)
- Allama Samhudi (Demise: 911 Hijri)
- Allama Abu Abdullah Al Hameeri (Demise: 900 Hijri)
- Allama Ahmed bin Yahya Al Umri (Demise: 749 Hijri)
- Allama Shahabuddin Abu Abdullah Yaqoot Al Hamwi (Demise: 626 Hijri)
- Scholar of Hadith and Historian Abu Hanifa Al Deenori (Demise: 282 Hijri)
- Allamah Mutahhir bin Tahir Al Maqdisi (Demise: 355 Hijri)
- Scholar of Hadith and Historian Imam Zahbi (Demise: 748 Hijri)
- Allama ibnul Athir Al Juzri (Demise: 630 Hijri)
- Allama Abul Harb Al Afreeqi (Demise: 333 Hijri)
- Memorizer of Hadith Yaqoob bin Sufyan Faswi (Demise: 277 Hijri)
- Memorizer of Hadith, Mufassir & Historian Ibnul Jauzi (Demise: 508 Hijri)
- Allamah Mohammad bin Habeeb Abu Jaafar Al Baghdadi (Demise: 245 Hijri)

Ibn Al Nadeem said with regard to his books: كتبه صحيحة His books are correct (sahih).

He has narrated oppression of the incident of Harrah in his book

- Well-known historian Allama Yusuf bin Tagri (Demise: 815 Hijri)
- Famous critic of Hadith and expert of Rijaal Imam Abu Zuraah Damashqi (Demise: 280 Hijri)
- Allamah Omar bin Muzaffar bin Al Wardi (Demise: 759 Hijri)
- Memorizer of Hadith Jalaluddin Suyuti (Demise: 911 Hijri)
- Famous historian & Mufasssir Allamah Tabri (Demise: 310 Hijri)
- Scholar of Hadith and Historian Allamah Khalifa bin Khaiyat (Demise: 240 Hijri)
- Historian and Writer Allama Abu Ali Ahmad bin Mohammad Miskawaih (Demise: 421 Hijri)
- Allama ibn Al Hanbali (Demise: 1089 Hijri)
- Mohammad bin Ahmad Abut Teeb Al Fasi (Demise: 832 Hijri)
- Allama Afeefuddin Al Yafayee (Demise: 768 Hijri)
- Ali bin Hussein Abul Faraj Al Asbahani (Demise: 365 Hijri)
- Allama ibn Hajar Asqalani (Demise: 852 Hijri)

Only the names of two dozen scholars of Hadith and historians have been mentioned for example otherwise it has been proved with reference to dozens of historians and scholars of Hadith that Medina was attacked in 63 Hijri on order of Yazeed. Killing, pillage and rape of women continued three days.

This incident of Harrah has been mentioned continuously by eye witnesses like Abu Saeed Khudri رضي الله عنه, Saeed bin Musayyib رضي الله عنه, Mohammad bin Jabir bin Abdullah رضي الله عنه, Abdur Rahman bin Jabir bin Abdullah رضي الله عنه, Abdullah bin Mutee رضي الله عنه, Qabeesa bin Zuwaib Al Khuzayee رضي الله عنه and others. But a loyal of Yazeed in fifteen hundred Hijri is writing the following:

“Pro-Sabaiyat people and enemies of Islam have made this action mountain of a molehill” (Previous Reference).

Dear Readers: Please tell me with honesty if the companions of the Prophet صلى الله عليه وسلم, followers and most ancestors, scholars of Hadith and

historians all are “pro-Sabaiat, enemies of Islam” and Sheikh Kifayatullah Sanabli who loves Yazeed, supports him and calls his defense “a great work of reward and way of safety from hell” is only true Muslim?

Cheating of Sheikh Sanabli

Sheikh Kifayatullah Sanabli has made all efforts to cheat Muslims who have true faith by supporting and defending Yazeed. It is that what the scholars have written in condemnation of Yazeed is against research. If they had researched completely, they would not order to remain silent in condemnation of Yazeed.

Sheikh Sanabli writes: “The stance of silence is the greatest proof that who had condemned Yazeed, has not researched in this regard. Otherwise if they had made complete research about matters of Yazeed, they did not tell about keeping silence and had said to condemn or defend and love.”
(Monthly Ahlus Sunnah, December 2013, Volume 3, Issue 26)

According to the saying of Sheikh Sanabli two dozens scholars mentioned by me, have coated every thing about condemnation of Yazeed without any research. And after thirteen hundred years, Sheikh Sanabli is telling after making research about Yazeed's being noble, pious and just Commander of the Faithful:

“Yazeed bin Muawiah – God bless him- is among Tabiyeen as well as son of the Companion of the Prophet Muawiah – May Allah be pleased with him. The liar, double-hearted and pro-Sabaiat people have condemned him in many ways and attacked his respect. To defend him is the great work of getting reward and a means of getting rid of hell in the light of Hadith.” (Previous Reference)

It became known that Sheikh Sanabli thinks that all scholars of Hadith and historians of Islam who call Yazeed as sinner and wicked are “liar, double-hearted and pro-Sabaiat” and Sheikh Sanabli supports and loves Yazeed without any doubt.

And according to Hafiz ibn Kathir, he who loves Yazeed, is Nasbi and misguided person (Previous Reference). So I request readers to decide what Sheikh Sanabli is who supports and loves Yazeed? Sunni or Nasbi and misguided?

Now I am responding cheating of Sheikh Sanabli.

The saying of Sheikh Sanabli that scholars have kept silence about condemnation of Yazeed is completely wrong. In fact there are three groups of Ahle Sunnat with regard to Yazeed.

(1) One group says that Yazeed is an infidel (kafir). So he should be cursed. Though Rawafid also call Yazeed an infidel but it also includes the faith of Rafd. And Ahle Sunnat, who say him infidel, do not have faith of Rafd. So it is wrong to say that only Rawafid call Yazeed an infidel.

Imam Ahmad bin Hanbal رحمته الله is also among Ahle Sunnat scholars who call Yazeed an infidel. Ibnul Jauzi quoted Qadi Abu Yaala Al Farra. He has written in his book “المعتمد في الاصول” with the authority (sanad) of Saleh bin Ahmad bin Hanbal رحمته الله son of Imam Ahmad bin Hanbal رحمته الله:

“I told my father that some people say we love Yazeed? He said: Son! Will any believer love Yazeed? Why should he not be cursed whom Allah has cursed in his book? I said: Where Allah has cursed in his book? He replied: In the saying of Allah:

فهل عسيتم ان توليتم ان تفسدوا في الارض وتقطعوا ارحامكم اولئك الذين لعنهم الله فاصمهم واعمى ابصارهم (محمد: ٢٣، ٢٤)

Translation: “So, (O hypocrites), what is expected of you is that if you (escape fighting by dodging and) attain to power, you will spread only mischief in the land and break your ties of kinship (which Allah and His Messenger ﷺ have commanded to strengthen with affection and care). It is they whom Allah has cursed and made deaf (their ears) and blinded their eyes. (Surah Muhammad, Verse 22, 23).

Is any disorder greater then killing? Qadi Abu Yaala is also among those who justify curse on Yazeed. Ibnul Jauzi told that Abu Yaala has written a book in which he mentioned those people who deserve curse. Yazeed bin Muawiah is also among them.

Then he has mentioned this Hadith:

من اخاف اهل المدينة ظلما اخافه الله وعليه لعنة الله والملائكة والناس اجمعين —

Translation: Whosoever spreads injustice and frightened the people of Madina, Allah will scare him and curse of Allah, his angels and all the people is upon such a person.

And there is no difference that Yazeed invaded Madina and scared people of Madina”. The above Hadith has been mentioned by Imam Muslim. (Al Sawaiqu Muhariqa - Ibn Hajr Haithami, 2/636)

Allama Saaduddin Taftazani is also among those who call Yazeed an infidel. The annotator of Bukhari Imam Asqalani quotes:

“Maula Saaduddin justified curse on Yazeed. Because he has committed infidelity by giving order to kill Imam Hussein عليه السلام. Scholars mutually agree that they deserve curse who killed Hussein عليه السلام or agreed on his killing. It is the fact that Yazeed agreed to the killing of Imam Hussein عليه السلام. He was pleased with it and he insulted members of the Holy Prophet's صلى الله عليه وسلم family. It has been proved by the continuous reports (Akhbar-e-Mutawatirah) internally though its details are Ahaad (rare). So we shall not stop from saying him an infidel”. (Irshaad us Saari li Sharah Bukhari, 5/104)

Some one asked Allamah ibn Hajar Haitami if curse on Yazeed is justified. He said: قد اجازوه العلماء الورعون منهم احمد بن حنبل _____ The pious scholars have justified curse on Yazeed including Ahmed bin Hanbal عليه السلام. (Al Sawaiqu Muhariqa , 2/635)

It became clear that Ahle Sunnat scholars who called Yazeed an infidel and justified curse on him, should not be condemned and blamed for Rafd. Because pious scholars like Imam Ahmed bin Hanbal, Saaduddin Taftazani and Qadi Abu Yaala عليه السلام are among those who justify it. There is no doubt that they are Ahle Sunnat but Imam of Ahle Sunnat.

(2) Second group says that there is no evidence about infidelity of Yazeed so it is not legal to curse on him. It is the legal order of Imam Gazali and it has been mentioned in detail in “Al Intisar”. It is appropriate according to the rules of our Imams. Because our Imams have expressed that curse on a particular person is legal only when we know that he has Died as an infidel. Like Abu Lahab and others. Our Imams have expressed that any sinful Muslim should not be specialized for curse. So Yazeed should not be cursed though he was sinful and wicked. Though we confess that he ordered to kill Imam Hussein عليه السلام and he was pleased with it. Because he did not order with the knowledge that killing is legal but he did so by interpreting though that interpretation was wrong. So it will be sinfulness not infidelity. (Al Sawaiqul Muhariqa, 2/247)

Second group of Sunnis is those people who do not curse on Yazeed not because Yazeed was not sinful and debauched. As Sheikh Sanabli has tried to convince. But all Sunnis agree that Yazeed is sinful and evil. There is difference in his being an infidel. As Allamah ibn Hajar Haitami says:

_____ و بعد اتفاقهم على فسقه اختلفوا في جواز لعنه بخصوص اسمه

Translation: Ahle Sunnat agree on sinfulness of Yazeed. But there is a difference that if he should be cursed with specializing his name or not (because there is a difference in his infidelity). (Al Sawaiqul Muhariqa, 2/234)

Famous historian and mystic Imam Abdullah bin Asad Al Yafayee (Demise: 698 Hijri) said:

اما حكم من قتل الحسين او امر بقتله فمن استحل ذلك فهو كافر وان لم يستحل فهو فاسق وفاجر

Translation: The order regarding those who killed Imam Hussein عليه السلام or ordered to kill him, is that if he considered killing as legal then hi is infidel and if he did not consider it as legal then he is sinful and debauched person. (شذرات الذهب في اخبار من ذهب 1/279)

(3) Third group of Sunnis do not believe that Yazeed is infidel and they keep silence in this regard. It means that they do not blame those who curse and do not like to curse themselves. This group does not stop those who call Yazeed an infidel and does not call him as infidel themselves. But they consider Yazeed as sinful and debauched person.

Imam Azam Abu Hanifa رحمۃ اللہ علیہ is among this group. Supporters of Yazeed spread misunderstanding about Imam Abu Hanifa رحمۃ اللہ علیہ that he considers Yazeed a godly and pious person. It is nothing but false accusation on Imam Azam Abu Hanifa رحمۃ اللہ علیہ. He kept silence about telling Yazeed an infidel and cursing him. Supporters of Yazeed can not show any authentic narration about Imam Abu Hanifa رحمۃ اللہ علیہ that he has considered Yazeed a pious and godly person. Summary of the talk is that Ahle Sunnah mutually agree that Yazeed bin Muawiah was cruel, sinful and debauched person and he is the responsible for blood of Imam Hussein رحمۃ اللہ علیہ till the day of justice.

Mujaddid Alf-e-Thani Sheikh Ahmed Sarhandi says:

”یزید بے دولت از صحابہ نیست در بدبختی او کرا سخن است کارے آن بدبخت کرده هیچ کافر
فرنگ نہ کند“

Translation: Yazeed was not a companion of the Prophet صلی اللہ علیہ وسلم. Not one can suspect his misfortune. This misfortunate person has done what an infidel can not do. (Maktubat : 54)

Imam ibn Kathir says that:

“Fearful, bad and dirty events happen in the period of Yazeed. But the greatest incident is what happened in Karbala. He was unaware of it. Perhaps he was not pleased with it. But he also did not considered his killing a bad thing. This was a very big sinful work. In this incident of Harrah, ugly issues happened in the city of the Prophet صلی اللہ علیہ وسلم.
(Al Bidaya wan Nihaya, 6/256)

Ahle Sunnat mutually agree on sinfulness and impiety of Yazeed and his being a cruel person. There is a difference in his

infidelity. No one among Sunnis considers Yazeed pious and godly person, loves and defends him. Who loves Yazeed and defends him, does not relate to Sunnis but he is Nasbi and misguided person.

WHO LOVES YAZEED, IS NASBI AND MISGUIDED PERSON

Allama ibn Kathir writes:

قلت: الناس في يزيد بن معاوية اقسام فمنهم من يحبه ويتولاه وهم طائفة من اهل الشام من النواصب.

Translation: I say that people are different about Yazeed bin Muawiah. Some people love and consider him as their governor. They are (one among the) residents of Syria. They are Nasbi. (Al Bidaya wan Nihaya, 6/256)

Allama ibn Hajar Asqalani writes:.. اما المحبة فيه والرفع من شأنه فلاتقع الا من مبتدع فاسد الاعتقاد.

Translation: Only a bad faith person will love and praise Yazeed. (Al Imta'a bil Arba'ee nil mustba'e' nas simaa, 1/96)

It became clear that who considers Yazeed a just commander of the faithful and praises him, is Nasbi, bad-faith and misguided person I have quoted to you what Sheikh Sanabli has written to defend, praise and express love for Yazeed. Now I request readers to decide if Sheikh Kifayatullah Sanabli is true muslim or Nasbi and misguided person? who considers Yazeed pious and godly person and considers Imam Hussein عليه السلام and the holy family of the Prophet صلى الله عليه وسلم and companions of the Prophet صلى الله عليه وسلم, Tabeyeen, Muhajireen, Ansaar and residents of Medina who became pray of the oppression of Yazeed wicked, enemies of Islam and effected by Sabaiat.

Removal of Misunderstanding

Some lovers of Yazeed who believe that Yazeed is on right path, submit

as its proof that some companions of the holy Prophet ﷺ has told Yazeed a pious and godly person. If Yazeed was not right then companions of the Prophet ﷺ who were alive at the time of Karbala incident, had favored Imam Hussein رضي الله عنه and fought Yazeed with Imam Hussein رضي الله عنه. These companions of the Prophet ﷺ did not favor Imam Hussein رضي الله عنه and it is an evident that Imam Hussein رضي الله عنه was not right. Therefore a modern Yazeedi scholar Sheikh Kifayatullah Sanabli has written:

“Among companions” of the Prophet, Abdullah bin Abbas رضي الله عنه has mentioned him (Yazeed) as a pious and godly person. Such as Hussein رضي الله عنه has told him the commander of the believers. (Mahanama Ahle Sunnah, Previous Reference)

Sheikh Sanabli has written this with reference to Ansabul Ashraaf of Blazri. I say that this narration is unauthentic and unacceptable. Because a narrator of this narration is unknown (Majhool) who gives information about death of Ameer Muawiah رضي الله عنه. It is not known who is he and what is his name and address. Besides this narration (according to the rules of Wahabi Ahle Hadith) is unauthentic because its one narrator Abul Harees Abdur Rahman bin Muawiah is weak according to most of the scholars of Hadith. Famous Wahabi Ahle-Hadith scholar Hafiz Zubair Ali Zayee has written with regard to Imam Haithami: والاكثر على تضعيفه And most of them have called him weak (Zaeef). (Majm ul Zawaaid, 1/32)

Sheikh Sanabli writes while opposing a famous scholar of his group Hafiz Zubair Ali Zayee with Imam Haithami:

“Imam Haithami should not say that most scholars of Hadith have declared him weak because most of the scholars of Hadith have declared him Siqah (trustworthy)” . (Mahanama Ahlus Sunnah, Mumbai, January 2014, volume 3 Issue number 27)

Sheikh Sanabli has opposed saying of Imam Haithami with having false confidence of knowing Hadith that “Most scholars of Hadith have

declared this narrator of Hadith (Abdur Rahman bin Muawiah) trustworthy.” However Sheikh Sanabli has neither given any evidence in this regard nor proved this matter that trustworthy narrator never becomes weak. He presented his fabricated principle in his thesis “الزائداً بالسلموية في توثيق قعد الرحمن بن معلومة” which demolishes building of his authentication. Sanabli has written:

“Principle of authenticating any narrator with majority and voting is funny. (Mahanama Ahlus Sunnah, January 2014, Pg. 32).

Dear Sanabli! If the principle of authenticating any narrator and declaring him weak through majority and voting is funny, then your this saying is funny or not?

“Most and majority of scholars of Hadith have declared this narrator (Abdur Rahman bin Muawiah) trustworthy” (Previous Reference)

دروغ گورا حافظه نه باشد . Liar does not have good memory.

See that Sanabli made saying of majority his evidence to authenticate Abdur Rahman bin Muawiah on page 15 and he told on page 17 that principle of authenticating any narrator with majority and voting is funny”.

Well done Sanabli! What to say about your strange research! How funny is it too?

Here it is enough to say about the way of Sanabli that what Imam Haithami has told with reference to majority of scholars of Hadith that Abdur Rahman bin Muawiah is weak, is right. Sanabli is wrong to say that it is not correct. Because he did not mention sayings of majority of scholars of Hadith about his authentication. And if Abdur Rahman bin Muawiah is trustworthy then he can be weak among majority. As being trustworthy is not against being weak. If Sheikh Sanabli wants to know reference in this regard, he should study my book “عقد الدرّة في عقد الیدين تحت

“السرة” There is one more reason of this narration being unacceptable because none has mentioned it with sahih (sound) or zaeef (weak) authority except Balazri. Balazri is individual in its narration. And biographers of Balazri have written about Balazri that in the last age he was affected by madness. He had temptation in last age.

Zarkali writes:

_____ واصيب في اخر عمره بذهول شبيه بالجنون

In the last age, he became affected with carelessness. (Al A’elaam, 1/267)

There is no other narration to support Balazri in this narration. So his this individual narration will not be reliable.

Also Allamah Safdi writes:

وسوس اخر عمره لشربه البلاذر على غير معرفة وكان احمد بن يحيى بن جابر عالما فاضلا شاعرا
راوية نسابة متقنا وكان مع ذلك كثير الهجاء بذى اللسان اخذ الاعراض الناس -

Translation: In his last age, he suffered disease of temptation due to drinking Balazar unintentionally. He was abusive, foulmouthed and he insulted people though he was scholar, poet, and narrator of a lot of Hadith, expert of genealogy and master. (Wafi bil Wafiyat, 8/155)

This Hadith of Ibn Abbas رضي الله عنه has been narrated only by Balazri and readers already know the condition of Balazri. How could such a great matter be based on such a weak narration? Whole Ummah unanimously approved sinfulness of Yazeed. How can a weak narration of only Balazri be reliable against them?

There is strong evidence that this narration is null and void because Balazri himself is convinced that Yazeed is sinful and debauched and drunkard. Therefore he writes:

”واما يزيد بن معاوية فكان يكنى ابا خالد حدثني العمري عن الهيثم بن عدي ابن عياش وعوانة
وعن هشام ابن الكلبي عن ابيه وابي مخنف وغيرهما قالو: كان يزيد بن معاوية اول من اظهر شرب
الشراب والاشتهار بالغناء والصيد واتخاذ القيان والعلمان والتفكه بما يضحك منه المتفرون من القرد

والمعاقرة بالكلاب والديكة ثم جرى على يده قتل الحسين وقتل اهل الحرة ورمى البيت واحرقه

Translation: Nickname of Yazeed bin Muawiah was Abu Khalid. Amri narrated to me from Haitham bin Adi, he narrated from Bin Ayash, Awana and Hisham Al Kalbi and he narrated from his father and Abu Mukhannaf and others. They all said that Yazeed bin Muawiah is the first person who drank vine publicly, and enjoyed through song and hunting. He kept singer women and beardless boys near him. He enjoyed all those things which are enjoyed by the bad people, like playing with monkeys, enjoying fight of dogs and cocks. Besides, he killed Hussein عليه السلام. He killed People of Harrah. He set the holy Kaaba on fire and pelted stones on it. (Ansaabul Ashraaf, 5/287)

Apart from it, Balazri has mentioned narrations of sinfulness of Yazeed bin Muawiah in his book with different authorities (اسانيد). For details, study his book. “Ansaabul Ashraaf”.

Besides, if this narration of Ibn Abbas عليه السلام is considered as correct, still it does not prove that Yazeed is pious and godly, because this narration belongs to the period when sinfulness of Yazeed was not publicly known. As the words of narration are themselves witness that Ibn Abbas عليه السلام had said this after hearing news of the death of Ameer Muawiah عليه السلام. This narration of Ibnul Athir also supports it:

قال شقيق بن سلمة لما قتل الحسين ثار عبد الله بن الزبير فدعا ابن عباس الى بيعته فامتنع وظن يزيد ان امتناعه تمسك منه ببيعته فكتب اليه : اما بعد فقد بلغني ان الملحد ابن الزبير دعاك الى بيعته وانك اعتصمت ببيعتنا فاء منك لنا - فجزاك الله من ذي رحم خير ما يجزي الواصلين لارحامهم بعهودهم فما انسى من الاشياء فلست بناس برك وتعجيل صلتك بالذي انت له اهل فانظر من طلع عليك من الافاق ممن سحرهم ابن الزبير بلسانه فاعلمهم بحاله فانهم منك اسمع الناس ولك اطوع للمحل فكتب اليه ابن عباس :

اما بعد: فقد جاءني كتابك فاما تركي بيعه ابن الزبير فوالله ما ارجو بذلك برك ولا حمدك ولكن الله بالذي انوى عليهم - زعمت انك لست بناس برى فاحبس ايها الانسان برك عني - فاني حابس عنك برى وسألت ان احبب الناس اليك وابغضهم واخذلهم لابين الزبير فلا ولا سرور ولا كرامة كيف وقتلت حسيناً وفتيان عبد المطلب مصاييح الهدى ونجوم الاعلام غادرتهم خيولك بامرِكَ في صعيد واحد مرملين بالدماء مسلوبين بالعراء مقتولين بالظماء لا مكفين ولا موشدين تسفى

عليهم الرياح ينشئ بهم عرج البطاح حتى اتاح الله بقوم لم يشركوا في دمائهم كفنهم و اجنهم
وبى وبهم لو عززت وجلست مجلسك الذى جلست فمانس من الاشياء فلست بناس اطراذك
حسينا من حرم رسول الله ﷺ الى حرم الله و تسيرك الخيول اليه - فمازلت بذلك حتى
اشخصته الى العراق فخرج خائفا يترقب فنزلت به خيلك عداوة منك لله ولرسوله ولاهل بيته الذين
اذهب الله عنهم الرجس وطهرهم تطهيرا - فطلب منكم الموادة وسألكم الرجعة فاغتنمتم قلة
انصاره واستئصال اهل بيته وتعاونتم عليه كانكم قتلتم اهل بيت من الشرك والكفر - فلاشئ اعجب
عندى من طلبتك ودى وقد قتلت ولد ابى وسيفك يقطر دمي وانت احد ثارى ولايعجبك ان ظفرت
بنا اليوم فلنظفرن بك يوما - والسلام

Translation: Shaqeeq bin Salmah says that when Imam Hussein عليه السلام was martyred, Abdullah bin Zubair عليه السلام stood up (against Yazeed). He called Ibn Abbas عليه السلام for oath of allegiance. But he did not accept. Yazeed thought that by not accepting oath of allegiance for Abdullah bin Zubair عليه السلام, Ibn Abbas عليه السلام wants to take oath of allegiance for Yazeed. So Yazeed wrote a letter to him:

Yazeed's letter to Ibn Abbas عليه السلام :

“I got that atheist Abdullah bin Zubair (May Allah save us! Yazeed said that Abdullah bin Zubair is an atheist. May Allah give him his reward!) called you for his oath of allegiance and you did not accept it for being faithful for us. May Allah give you a good reward from all those people who are kind toward relations and keep their promises! I can not forget your kindness which you deserve though I forget every thing. Please keep an eye on those people who will come to you from different parts of earth and they will be affected by Ibn Zubair soon. Please tell them condition of Ibn Zubair. Because they hear you more and accept your saying the most.” When Ibn-e-Abbas عليه السلام got this letter of Yazeed, he wrote to him in reply.

Reply of Ibn-e-Abbas عليه السلام to Yazeed

“I got your letter. I did not take oath of allegiance for Ibn Zubair عليه السلام. But it did not mean that I want your kindness and praise. Allah knows my

intention. You have said that you will not forget my kindness. Listen O' man! Keep your kindness with you. I shall not be kind on you. You have offered that I convince to love you and disgust them from Ibn Zubair رضي الله عنه and stop them from his help. It will not happen. Do not be in such vain hopes. How can be what you want when you have killed Hussein رضي الله عنه. You have martyred young generation of Abdul Muttalib رضي الله عنه who are candles of guidance and stars of rightness. By your order, Your horse riders killed and left them on a sandy land. They remained there without any support. They were martyred while being hungry and thirsty. No one was there for their funeral. Airs flew dust on them and streets of stony earth got their scent. After that Allah prepared a nation who did not participate in their killing, and they buried them in earth. May be you won by my silence and their killing and you are today sitting at this place. But, I shall not forget that you drove Hussein رضي الله عنه from Medina to Makkah. Your horse riders continuously followed him until you found him in Iraq. He was searching for a place of peace but your horse riders reached to him. This happened because you are enemy of Allah, his Prophet صلى الله عليه وسلم and the Holy Family. The holy family is those people whom Allah have made clean and pure. Then Hussein urged you to let him go back. But you thought they are in minority and intended to kill the race of the Holy Family. You invited cooperation of others in this matter. As if you killed the holy family of polytheism and infidelity. What a strange that you are demanding me to love you while you have killed decedents of my father. Drops of my blood are dripping from your sword. Punishment for our blood is still due on your necks. Don't be happy. If you have obtained a victory against us today, we shall defeat you one day (on the day of justice).

Dear readers: Think! Each letter of Ibn-e-Abbas رضي الله عنه makes us feel pain of the love for Imam Hussein رضي الله عنه and sorrow for killing of Imam Hussein رضي الله عنه. It clearly states hatred and displeasure from Yazeed. Still Sheikh Sanabli writes: "Praise of Yazeed and taking oath of allegiance for him from Ibn-e-Abbas رضي الله عنه through Hasan Sanad. What a great allegation is this heading on Ibn-e-Abbas رضي الله عنه ?

If any famous pious person has told Yazeed a good person, he has told so on the basis of beginning life style of Yazeed and his knowledge and supervision. Otherwise sinfulness and oppression of Yazeed have reached to the level of continuity. So if some people call Yazeed a pious person based on his apparent condition and not having knowledge of his sinfulness, will not make Yazeed good and pious. Sayings of some people in favor of Yazeed will not be any evidence after his oppression and sinfulness have become known.

ONE MORE CHEATING OF SHEIKH SANABLI

Sheikh Sanabli has tried to greatly cheat with reference to Tabri. It is that Imam Hussein عليه السلام has called Yazeed the commander of the faithful. It is completely baseless that Imam Hussein عليه السلام has called Yazeed a good and pious commander of the faithful. If we accept talk of Sheikh Sanabli as true then we shall have to falsify whole history. Denying of Imam Hussein عليه السلام to take oath of allegiance for Yazeed, then migrating to Makkah from Medina, going to Kufa from Mecca on invitation of its habitants, order of Yazeed to his followers to take oath of allegiance from Imam Hussein عليه السلام forcefully, invading Ibn-e-Ziad on Imam Hussein عليه السلام in Karbala, coming of Ibn-e-Saad, Shimar, Khaula in the field of Karbala against Imam Hussein عليه السلام and martyring Imam Hussein عليه السلام and his true lovers, cutting his head and bringin it to Yazeed, all of these will be merely a story.

How it may happen that Imam Tabri has written that Imam Hussein عليه السلام confessed that Yazeed was a good and pious commander of the faithful while Imam Tabri himself writes that as soon as Yazeed took control of government, he sent Waleed this order in relation to Hussein bin Ali عليه السلام :

”بسم الله الرحمن الرحيم من يزيد امير المؤمنين الى الوليد بن عتبة۔ اما بعد! فان معاوية كان عبدا من عباد الله اكرمه الله واستخلفه وخوله و مكن له فعاش بقدر ومات باجل فرحمه الله فقد عاش محمودا ومات برا تقيا۔ والسلام۔
وكتب اليه في صحيفة كانها اذن فارسة۔ اما بعد فخذ حسيناً وعبد الله بن عمر وعبد الله بن الزبير بالبيعة اخذاً شديدا ليست فيه رخصة حتى يبايعوا والسلام۔

Translation: In the name of Allah, the most gracious, the most merciful. From Yazeed the commander of the faithful to Waleed bin Otaba. There is no doubt that Muawiah عليه السلام was a slave of Allah. Allah gave him respect, caliphate, reward and power. He lived for a period and Died when his death came. May Allah take pity on him! He spent his life praiseworthy and left the world when he was good and pious.

And Yazeed also wrote on a small slip which was like the ear of rat:

“Take oath of allegiance from Hussein عليه السلام, Abdullah bin Omar عليه السلام and Abdullah bin Zubair عليه السلام forcefully. Don't give them respite until they take oath of allegiance.” (Tareekh al Tabari, 5/338)

Imam Hussein عليه السلام neither took oath of allegiance for Yazeed nor he accepted him the commander of the faithful. The speech delivered by Imam Hussein عليه السلام in front of the army of Yazeed, is a great slap on the face of Sheikh Sanabli including each pro-Yazeed person. He addressed army of Yazeed and said:

ايها الناس: ذروني ارجع الى مامني من الارض فقالو: وما يمنعك ان تنزل على حكم بني عمك فقال معاذ الله
“اني عذتُ بربي وربكم من كل متكبر لا يؤمن بيوم الحساب” (عائفة: ٢٤)

Translation: O people! Let me go to my place of peace. Yazeedi said: What does stop you from obeying sons of your uncle (Yazeed and pro-Yazeed people)? He said: May Allah protect us! I have asked shelter of my and your God from that proud who does not believe in the day of justice. (Al Bidaya Wan Nihaya, 8/194).

In the presence of these historical facts, Sheikh Sanabli's saying that “Imam Hussein عليه السلام has accepted Yazeed as the commander of faithful”, is a great false accusation of Sheikh Sanabli on Imam Hussein عليه السلام and must have to render its account on the day of justice. Friendship and support of Yazeed against dear of Batool, flower of the Prophet, head of the habitants of Paradise, even accusation and imputation on Imam Hussein عليه السلام for this cause! Under which feeling Sanabli is doing all these?!

CLEAR FALSEHOOD OF SHEIKH SANABLI

Sheikh Sanabli has also written that “Allah’s Messenger ﷺ has conveyed good news of forgiveness of Yazeed bin Muawiah. And moreover Sheikh has also mentioned reference of Bukhari for this. However Sanabli and his entire Yazeedi community can not give any right and acceptable narration from any reliable and authentic book leave Bukhari in which the Allah’s Messenger ﷺ has conveyed good news for forgiveness of Yazeed bin Muawiah. It is falsehood and accusation on the Allah’s Messenger ﷺ along with Imam Bukhari. The Allah’s Messenger ﷺ has said, “Who slandered against me, his stay is in the hell.” (Mutafaq Alay)

In fact Sheikh Sanabli has attempted to cheat Muslims under cover of a Hadith of Sahih Bukhari. That Hadith is the following:

اول جيش من امتي يغزون مدينة قيصر مغفور لهم

Translation: First army of my nation which will wage holy war in the city of Kaiser, is forgiven. (Sahih Bukhari: Baab:

What do mean first army and city of Kaiser in the above Hadith? The above Hadith does not give its details. Some annotators of Hadith mean Qustutuniah by the city of Kaiser. So the supporters of Yazeed took it as false excuse that Yazeed bin Muawiah was the commander in chief of the army in the holy war of Qustuntunia so he is also included in the good news of the Prophet ﷺ for forgiveness. It is a cheating.

The historical fact is that the war of Qustuntuniah was fought twice. First in 49 Hijri. Its commander in chief was Abdur Rahman بن عمرو son of Khalid bin Waleed بن الوليد. Second war was waged in 52 Hijri. Yazeed bin Muawiah was the commander in chief at that time. Some people have only written that the commander in chief of the war of Qustuntunia was Yazeed and they did not give detail that it was fought in 52 Hijri. So some people could not know that which war Yazeed bin

Muawiah was commander in chief of. It led to misunderstanding that Yazeed was commander in chief of first army and because participants of this army have been given good news of forgiveness, therefore Yazeed also deserves this good news. However the fact is that Yazeed did not participate in first war which was fought in 49 Hijri, leave the question of his being the commander in chief. Ibnul Athir has written that Ameer Muawiah رضي الله عنه had ordered Yazeed to participate in first war of Qustuntuniah but he excused and did not go. (Al Kamil fi Al Tareekh, 3/197).

Annotator of Bukhari Allama Ainee has said:

الاصح ان يزيد بن معاوية غزا القسطنطينية سنة اثنتين وخمسين

Translation: The truth is that Yazeed bin Muawiah participated in the war of Qustuntuniah fought 52 Hijri. (Umdatul Qari, 6/694).

If the city of Kaiser mentioned in Hadith means Qustuntuniah and war means war of Qustuntuniah, even then good news of forgiveness could not be for Yazeed. Because good news of forgiveness is for first army and Yazeed was not present in it.

Besides, by the city of Kaiser that city may be meant which was under control of Kaiser. The capital of Kaiser of Rome was "Hims" when the Prophet ﷺ had said this. After demise of the Prophet ﷺ first of all the Islamic army attacked Hims in 14 Hijri. The commander in chief of his army was Abu Obaidah bin Jarrah. He proceeded towards Hims taking army of twelve thousand and Hims and Balbak came under the control of Islam in the end of 14 Hijri. In this war Kaiser of Rome fled from Antakia and took shelter in Qustuntuniah. (Tareekh ul Islam - Zahbi, 3/128).

Even if Hims is meant by the city of Kaiser mentioned in the Hadith, Yazeed does not have any relation with the good news of forgiveness.

Allama Manawi writes:

او المراد مدينته التي كان فيها يوم قال النبي ﷺ ذالك وهي حمص وكانت دار مملكته —

Translation: Or in Hadith city of Kaiser means the city of Kaiser in which Kaiser was present at the time of the saying of the Prophet ﷺ. That city is Hims which was his capital. (At Tay'aseer bi Sharahil Jamee is Sageer, 1/389)

If “first army” invading the city of Kaiser means the first army in the life of the Prophet ﷺ, then it is the army of Osama ﷺ which was sent by the Prophet ﷺ in the last days of the holy life of the Prophet ﷺ. Therefore the first army which was given the news of forgiveness is the army of Osama bin Zaid ﷺ. And if the first army after the demise of the Prophet ﷺ is meant, then it is the army of Abu Obaidah bin Jarrah ﷺ, which conquered Hams then Qustuntuniah in 13, 14 Hijri, because the first army which invaded the city of Kaiser was the army of Abu Obaidah ﷺ after the army of Osama.

Therefore, Ibnul Athir writes:

ثم ان ابا بكر استعمل ابا عبيدة بن الجراح على من اجتمع وامره بحمص وسار ابو عبيدة على باب من البلقاء فقاتله اهله ثم صالحوه فكان اول صلح في الشام واجتمع للروم جمع “بالعروبة” من ارض فلسطين فوجه اليهم يزيد بن ابي سفيان ابا امامة الباهلي فهزمهم فكان اول قتال بالشام بعد سرية اسامة بن زيد —

Translation: After that Abu Bakr ﷺ appointed Abu Obaidah bin Jarrah ﷺ as the commander of the army and ordered him to invade Hams. Abu Obaidah ﷺ reached gate of Balqa and fought waged holy war against its habitants. Then he made a truce with the people. It was the first truce in Syria. Then an army gathered at the place of “Arooba” of Palastine for the residents of Rome. Yazeed bin Abu Sufyan sent Abu Umama Bahli towards them. He waged a holy war against them. It was the first fight in Syria after the army of Osama bin Zaid. (Al Kamil fi Al Tareekh, 2/249).

Though most of the annotators of Hadith mean Qustuntuniah

by the city of Qaisar and mean army of Yazeed from the first army fighting in it. But it is against research according to the analysis of the historical facts. The research says that city of Qaisar means Hims, which was the capital of Qaisar of Rome at the time of the saying of the Prophet and the first army which invaded it was army of Abu Obaidah bin Jarrah after the army of Osama. So the good news of the Prophet ﷺ relate to army of Obaidah bin Jarrah رضى الله عنه, not to the army of Yazeed.

Even Yazeed does not deserve good news of forgiveness if we ignore historical facts and mean Qustuntuniah from city of Kaiser according to the sayings of the annotators of Hadith. Because first time war of Qustuntuniah was fought in 49 Hijri. According to Ibnul Athir, its commander was Sufyan bin Auf. (According to Sunan Abu Dawood volume 1 page 340 the commander was Abdur Rahman bin Khalid bin Waleed. 12 Raza) This war was fought in the period of caliphate of Ameer Muawiah رضى الله عنه. Yazeed was ordered by Ameer Muawiah رضى الله عنه to accompany it but he put up a lame excuse of illness.

Ibnul Athir writes:

ثم دخلت سنة تسع واربعين — ذكر غزوة قسطنطينية — فى هذه السنة وقيل سنة خمسين
سیر معاوية جيشا كثيفا الى بلاد الروم للغزاة وجعل عليهم سفیان بن عوف وامر ابنه يزيد بالغزاة معهم
فتناقل واعتل فامسك عنه ابوه فاصاب الناس فى غزاتهم جوع ومرض شديد فانشأ يزيد يقول:

ما ن ابالى بمالقت جموعهم بالغزقذونة من حمى ومن موم
اذا تكأت على الانماط مرتفقا بدیر مران عندى ام كلثوم

وام كلثوم امرأته وهى ابنة عبدالله بن عامر — (الفرقدونة ١٢/١٢) (شوم ١٢/١٢)

Translation: Then 49 Hijri came. In this year and according to some, in 50 Hijri Ameer Muawiah رضى الله عنه sent a big army to Rome for holy war and appointed Abu Sufyan bin Auf رضى الله عنه as its commander. When he ordered his son (Yazeed) to go for war with the army, he took it as a very big burden and put up a lame excuse of illness. So his father left him. In this war, people faced extreme hunger and illness. (When Yazeed knew) Yazeed started saying this poetry. _____ ما ن ابالى بمالقت جموعهم

Translation: I do not care what the army has faced at the site of

Gazqaduna like fever and inauspiciousness. I am laying at Dair Marran with comfort and Umme Kulthum in my side. Umme Kulthum was wife of Yazeed and daughter of Abdullah bin Aamir.

This event has been quoted by Ibn Khaldoun in his Tareekh, Ibn Tagree in *النجوم الزاهرة* and Abdul Malik Makki in *سمط النجوم العوالي* besides Ibnul Athir. Ibn Asakir has presented this event in history of Damascus authentically. So he writes with reference to Abu Bakr Khateeb:

بعث معاوية جيشا الى الروم فنزلوا منزلا يقال له الفرقدونة فاصابهم بها الموت وغلاء شديد فكبر ذلك على معاوية فاطلع يوما على ابنه يزيد وهو يشرب وعنده قينة تغنيه

Translation: When Muawiah رضي الله عنه sent an army to the residents of Rome, it encamped at the place of Farqaduna. When army faced death and extreme hunger, Muawiah رضي الله عنه took it as a great matter. He informed Yazeed to proceed. He was taking drink and a maid was singing these verses: - اهون عليك (على) بما تلقى جموعهم (Translation was given above) (Tareekh e Damishq, 65/406)

It became known that Yazeed was not present in the first war of Qustuntuniah 49/50 Hijri. He pretended his illness and was enjoying at Dair Marran with his wife Umme Kulsum, drinking and singing.

Therefore if the good news of forgiveness in Hadith is taken in relation to the first army of Qustuntuniah, then Yazeed does not deserve this good news at all.

Besides, annotators of Hadith, who mean war of Qustuntuniah from the war of city of Kaiser and army of Yazeed from first army, they also not included Yazeed in the good news of forgiveness.

So Imam Qastalani, the annotator of Bukhari writes:

واستدل به المهلب على ثبوت خلافة يزيد انه من اهل الجنة لدخوله في عموم قوله مغفور لهم —

Translation: Muhallab from the above mentioned Hadith made the reasoning of caliphate of Yazeed and his being a blessed person because Yazeed enters in the generality of the good news of the Prophet

ﷺ for forgiveness.

اجيب : بآن هذا جار على طريق الحماية لبنى امية ولا يلزم من دخوله فى ذلك العموم ان لا يخرج بدليل خاص اذا خلاف ان قوله عليه الصلوة والسلام مغفور لهم مشروط بكونه من اهل المغفرة حتى لو ارتد واحد ممن غزاها بعد ذلك لم يدخل فى ذلك العموم اتفاقا قاله ابن المنير وقد اطلق بعضهم فيما نقله المولى سعد الدين اللعن على يزيد لما انه كفر حين امر بقتل الحسين واتفقوا على جواز اللعن على من قتله او امره به او اجازته او رضى به والحق ان رضايه يزيد بقتل الحسين واستبشاره بذلك واهنته اهل بيت النبى ﷺ مما تواتر معناه وان كان تفاصيلها احادا فنحن لانتوقف فى شأنه بل فى (عدم) ايمانه لعنة الله عليه وعلى انصاره واعوانه — ومن يمنع يستدل بانه عليه الصلوة والسلام نهى عن لعن المصلين ومن كان من اهل القبلة —

In reply of Muhallab it is said that Yazeed's deservingness of good news is based on the support of Umayyad. It is not necessary that who enters in the generality of the saying of the Prophet ﷺ, can not be excluded on the basis of any special evidence. Because there is no difference that good news of forgiveness is based on the condition that he should deserve forgiveness. Therefore if any person apostatizes in future who had participated in a wholly war, he will not be included in the good news of forgiveness unanimously. Ibnul Muneer has said same thing. Some people have quoted in its reply the saying of Maula Saaduddin that curse on Yazeed is allowed because he became infidel after giving order of killing Hussain عليه السلام. All scholars agree that he may be cursed who killed Imam Hussain عليه السلام or ordered to kill him or considered it as legal or became pleased with it. It is truth that Yazeed was pleased and happy with the killing of Imam Hussein عليه السلام and insulted the holy family of the Prophet ﷺ. All of these are proven by continuous narrations. Though, their details are individual. So we shall not hesitate in the condition of Yazeed but his not being a faithful. May Allah curse on him and his friends! And those who stop from cursing, they urge that the Prophet ﷺ has stopped from cursing those who pray and on Ahle Qiblah (Muslims). (Irshad us Saari Sharah Bukhari, 5/105).

Annotator of Bukhari Allamah Badruddin Ainee has quoted the saying of Muhallab and replied:

قال المهلب في هذا الحديث منقبة لمعاوية لانه اول من غزا البحر ومنقبة لولده يزيد لانه اول من غزا مدينة
قيصر — انتهى — قلت : اى منقبة كانت ليزيد وحاله مشهور — فان قلت : قال ﷺ في حق
هذا الجيش مغفور لهم قلت : لا يلزم من دخوله في ذلك العموم ان لا يخرج بدليل خاص — اذ لا يختلف
اهل العلم ان قوله ﷺ مغفور لهم مشروط بان يكونوا من اهل المغفرة حتى لو ارتدوا واحد ممن غزاها بعد
ذلك لم يدخل في ذلك العموم فدل على ان المراد مغفور لمن وجد شرط المغفرة فيه منهم —

Translation: Muhallab said that in this Hadith there is praise for Muawiah رضي الله عنه, because he is the first to fight sea war, and praise for his son Yazeed because he it the first who has fought in the city of Kaiser. Ended.

I (Aini) say: What will be the superiority of Yazeed? When his condition is well known (that he was sinful and cruel). If you say that the Holy Prophet ﷺ has given good news of forgiveness about this army, I'll say that if he enters this generality then it is not necessary that he will not excluded for any reason. Because the scholars do not have any difference that the good news of forgiveness is conditional on that he should be eligible for forgiveness. Even if any person of that holy war apostatizes later, he will not enter in the generality. So it became clear that Hadith means that only he will be forgiven who deserves forgiveness. (And Yazeed does not deserve it Riza -12) (Umdatul Qari, 14/199)

Allamah Manawi of Cairo has also written same thing in Sharah Jame us Sageer . (Faiz ul Qadeer, 3/84)

The writer says that annotators of Hadith who took a saying as a foundation to mean Qustuntuniah with the city of Kaiser and army of Yazeed with the first army of that holy war, it the saying of Muhallab. And books of history show that Muhallab was among those who admitted authority of Obaidullah bin Ziad in Basra and took the oath of allegiance on his hand. Muhallab was the greatest supporter of the Ummaid government. He was appointed as imperator of different cities by Ummaid.

Therefore Ibn –e- Asakir has written.

ووفد على يزيد بن معاوية وولى لبنى امية ولايات

Translation: He went to Yazeed bin Muawiah with a delegation and he was appointed as imperator of different cities by Banu Ummaya. (Tareekh e Damishq, 61/280)

Therefore, annotator of Bukhari Allamah Qustalani has declined narration of Muhallab saying that it is based on the support of Ummaid. (Previous reference)

Moreover, annotators of Hadith have quoted this narration which is attributed to Muhallab without any authority. So it should be unacceptable before Ahl-e-Hadith Wahabi Sheikh Sanabli.

The summary of the talk is that certificate is forgiveness by Sheikh Sanabli to Yazeed with reference of the Holy Prophet ﷺ may be an attempt to please dirty soul of Yazeed but it may not be a source of getting pleasure and happiness of the Holy Prophet ﷺ and his holy family. Because, who attributes a lie to the Holy Prophet ﷺ and harms the holy family, his punishment is hell.

NARRATION ATTRIBUTED TO MOHAMMED BIN HANAFIAH IN PRAISE OF YAZEED IS FALSE

Kifayatullah Sanabli who proved the dirty Yazeed a pious and godly person, has presented an unacceptable and unauthorized narration attributed to the brother of Imam Hussein عليه السلام as evidence.

That narration is : When residents of Medina (Muhajir and Ansar) came back to Medina from Yazeed, Abdullah bin Muti went to Mohammed bin Hanafiah with his fellows. Ibn-e-Muti said to him: Yazeed drinks wine. He leaves Salat and violates the Book of Allah, so you should break the oath of allegiance. Mohammed bin Hanafiah said: I did not see what you said. I have met him. I have stayed with him. I saw him committed to Salat and fond of good. He asks about Fiqh and he is committed to Sunnah.

Abdullah bin Muti and his fellows said in response of this talk of Mohammed bin Hanafiah: Yazeed has done all these in your presence to show. Replying this Mohammed bin Hanafiah said: What fear and desire he has with me? So why will he show piousness in front of me? (Al Bidaya wan Nihaya, 8/233)

Writer says that : This narration attributed to Mohammed bin Hanafiah may not be a proof against sinfulness and impiety and oppression of Yazeed. It has some reasons.

First reason: Sheikh Kifayatullah Sanabli has quoted this narration from Imam Madainei with reference to Ibn-e-Kathir.

Its authority (Sanad) is:

رواه ابو الحسن علي بن محمد بن عبدالله بن ابي سيف المدائني عن صخر بن جويريه عن نافع

First thing is that if the authority (Sanad) is not continuous in any place, it becomes unacceptable before Wahabi Gair Muqallidin. There is a long distance between Ibn-e-Kathir and Madainei. Ibn-Kathir was born in 700 Hiri and Demise in 774 Hiri and Madainei was born in 132

Hijri and Demise in 224-225 Hijri. As there is a long distance between them so this narration is munqati (broken) in its chain (Sanad). As long as there is not any sahih narration in its support, it will be unacceptable and reprobate. Moreover it is not proved that Madainee has met or heard from Sakhr bin Juwairiah. Books of biographies have not mentioned that they met or listened. Though, it is proved that they are contemporary.

Second reason: One reason for being the above mentioned narration null and void is that Madainee, who is the narrator of this narration, himself considered Yazeed and his supporters the worst hellish. According to the principal of narration, when narration of narrator is against his stand, it becomes unacceptable and reprobate.

Therefore Madaine stated a narration in front of Caliph Ma'mun in censure of the residents of Syria, the supporters of Yazeed who became Nasbi and misguided due to the love of Yazeed. That narration is the following:

“Muthanna bin Abdullah Ansari stated to me that I was in Syria. I could not hear name of Ali or Hasan any where. Only names of Muawiah, Yazeed, and Waleed were heard. I passed by a person's house who was standing at his gate. (After asking him for water) He said to a child: O Hasan! Make him drink water. I said: Have you named him Hasan? He said: I have named my children Hasan, Hussein and Jaafar. Residents of Syria name their children on the names of caliphs and then curse them (with the intention of abusing caliphs) and abuse them. I said: I understood that you are the best person throughout Syria but you revealed that you are the worst hellish. Mamoon said: Of course Allah has created such people who curse their living and dead fellow. It means that Nasbi (Yazeedi) does so. (Siyarul A'alaam wan Nubala, 8/447)

The stance of Madainee is that Yazeed and his lovers are the worst hellish. So it is proved that the narration attributed to Madainee, which praises Yazeed, is unacceptable and null and void before Madainee.

If it is supposed that this narration is acceptable, then this narration related to the praise of Yazeed relates to the time when Yazeed's sinfulness and impiety had not become famous. Because words of the narration itself say that it is related to the time when the news of sinfulness and impiety of Yazeed were reaching to the residents of Medina slowly and people were coming to Syria to find out the fact. They did not deny taking the oath of allegiance for Yazeed out of fear from oppression of Yazeed but they returned back to Medina after watching his sinfulness and impiety and talked about it. It is possible that when Mohammed bin Hanafiah came to Yazeed, he saw him performing Salat, apparently following Sunna and asking about rulings of Fiqh. It is possible that he did not see him drinking, wasting Salat and committing sins and also sinfulness and impiety of Yazeed had not become famous at that time. So he did not accept sayings of Abdullah bin Muti and others due to his observation. Because Abdullah bin Muti and his fellow were asking Mohammad bin Hanafiah to fight against Yazeed. But he did not accept this offer.

As the words of Mohammed bin Hanafiahs says:

ما استحل القتال على ماتريدوني عليه تابعا ولا متبوعا —

Translation: I do not see fight legitimate on what you are asking me to fight against Yazeed neither as his follower nor as his commander. (Al Bidaya Wan Nihaya, 8/233).

Mohammad bin Hanafiah had stated his observation. It does not prove Yazeed's sinfulness and impiety. Because sinful also performs Salaat, follows Sunna and asks about rulings of Fiqh time to time. It is not a condition for being sinful (fasiq) that he performs act of sinfulness in front of people. Performing good act in front of some one hypocritically does not happen for his fear or desire of wealth. But if a man sometimes wants praise from some one, he pretend good act and avoids from bad acts. It was also the case with Yazeed. He committed Salat in front of Mohammed bin Hanafiah and avoided bad acts only to show. Because when brother of Imam Hussein عليه السلام will return to Medina

and praise Yazeed, people will believe that Yazeed is a good and pious person. So sentiment of rebellion will not bring people to rebel against him. For that cause when Mohammed bin Hanafiah stated his observation before Abdullah bin Muti and his fellow, then replied:

فإن ذلك كان منه تصنعاً لك —

Yazeed was performing Salat, observing Sunnah and asking about Fiqh rulings were due to hypocrisy. (Previous reference)

Third reason: Imam ibn Kathir has quoted this narration of Madaineer as a narration only, which is the style of a historian. He quotes both supporting and opposing type narrations. Then he also gives his opinion as required.

Imam Ibn Kathir also considers this narration as unacceptable. Its evidence is that he also saw Yazeed as a sinful and debauched person, infact he has written those who love him as Nasbi misguided people. (Al Bidaya Wan Nihaya, 6/256).

Imam Ibn Kathir has written that the major defect of Yazeed was his being drunkard. He also committed some obvious sins. He was pleased with the killing of Imam Hussein عليه السلام. He did not see killing of Imam Hussein عليه السلام as a bad thing. (Al Bidaya Wan Nihaya, 8/254).

It is clear now that the narration quoted by Ibn-e-Kathir from Madaineer with reference to Mohammed bin Hanafiah with regard to the praise of Yazeed is only a narration. If Imam Ibn-e-Kathir considered that narration as acceptable, he did not have that stance about Yazeed which has come above.

Sheikh Sanabli has quoted a narration of Mohammed bin Hanafiah with reference to Tareekh ul Islam of Imam Zahbi. It is also quoted from Madaineer.

This narration is also not acceptable before Imam Zahbi. Its evidence is that the writer Imam Zahbi himself has stance against it.

Therefore he has written in Tareekh ul Islam that Yazeed was pleased with the killing of Imam Hussein عليه السلام and the holy family and agreed with it. Zahbi also writes that he cursed Ibna-e-Ziad not because he considered killing of Hussein عليه السلام as a great sin but with fear of the curse of people.

As Imam Zahbi has quoted this saying of Yazeed:

فابغضني بقتله المسلمون ____ I became hatred among Muslims due to the killing of Hussein عليه السلام. (Tareekh ul Islam, 2/578)

Besides Imam Zahbi has written Yazeed in سيرة اعلام النبلاء Nasbi (enemy of Ali عليه السلام and the holy family), drunker, sinful, killer of Hussein عليه السلام, invader on Medina, rude, cruel and idiotic. (Siyarul A'alaam wan Nubala, 5/6)

It became known that above narration of Madainee is unacceptable and reprobate before Imam Zahbi, otherwise why he had expressed his stance against this narration.

Gift of Imam Madainee to Sheikh Sanabli

Sheikh Sanabli has considered narration of Mohammed bin Hanafiah through authority (sanad) of Imam Madainee as reliable and gave Yazeed certificate of piousness and godliness. Therefore it is suitable that Sheikh Sanabli should be presented a valuable gift through the authority of Imam Madainee which will make him unconscious. Sheikh Sanabli has made a great claim that “rape of women in the incident of Harrah is not proven”. Then Sheikh Sanabli, in support of Yazeed, has abused many companions of Medina like Maaqal bin Sinan عليه السلام, Abdullah bin Zaid bin Aasim عليه السلام, Maaz bin Harith Ansari عليه السلام, Basheer bin Abu Maswood Ansari عليه السلام, their supporters from Muhajireen and Ansar excessively who had denied oath of allegiance for Yazeed, and due to it they were killed by the army of Yazeed cruelly. Sheikh Sanabli has called them “mischievous, pro-

Sabaiat people, enemies of Islam, wicked and terrorists. (Mahanama Ahlus Sunnah, December, Mumbai, Jild 3, Shumarah 26, Pg. 29)

Now let us prove through the authority of Imam Madaineen that incident of rape of women in the incident of Harrah is proven through correct authority.

Imam Ibn Kathir says:

قال المدائني عن أبي قرة قال: قال هشام بن حسان ولدت ألف امرأة بعد الحرة من غير زوج

Translation : Imam Madaineen said that it is narrated by Abu Qurrah. He said that Hisham bin Hassan had said that one thousand women after incident of Harrah gave birth without husband. (Al Bidaya wan Nihaya, 8/242)

The following objection was seen on this narration of Madaineen in the thesis of Sheikh Sanabli while writing on this topic.

OBJECTION OF SHEIKH SANABLI

“This narration (of Hisham bin Hassan) is also null and void. Because its narrator Hisham bin Hassan Basari passed away in 148 Hijri (Ibn Saad has written 144 Hijri. 1/377_12 Raza). He relates to the period of junior Tabayeen and he did not find time of Harrah. There is no proof in this regard. So this talk without any reference is null and void.”

Reply of objection

Sanabli: What proof do you have that Hisham bin Hassan did not find period of Harrah? Then what proof you have that his narration is not acceptable though he did not get the period of Harrah? When Hisham bin Hassan is trustworthy, very truthful person and narrator of Bukhari, then why you are expressing this satanic idea? How it may be honest to say that there is no proof that Hisham bin Hassan has not found period of Harrah, so his narration is null and void? If Sheikh Sanabli wants to be faithful with the love of Yazid and Ibn Ziad, then

he should prove by any evidence that Hisham bin Hassan did not get period of the incident of Harrah. He did not get the period of any Tabeyee who found the period of Harrah and he did not listen from any one, thought he is trustworthy, very truthful tabeyee and narrator of Bukhari and Muslim. He has listened Hadith from senior Tabeyeen like Ikramah رضي الله عنه, Hisham bin Urwah رضي الله عنه, Ibn Sireen رضي الله عنه.

Ibn Sireen رضي الله عنه has listened from Abu Hurairah رضي الله عنه, Ibn Abbas رضي الله عنه, Ibn Umar رضي الله عنه, Anas bin Malik رضي الله عنه, Imran bin Husain رضي الله عنه, and Adi bin Hatim رضي الله عنه and from him Qurrah bin Khalid رضي الله عنه, Hisham bin Hassan رضي الله عنه, Auf al Aarabi رضي الله عنه and Mehdi bin Maimoon رضي الله عنه and others have listened. (Siyarul A'alaam wan Nubala, 4/607)

Ibn Sireen رضي الله عنه was born in the period of Hazrat Umar رضي الله عنه. (The fact is that he was born in the period of caliphate of Uthman رضي الله عنه – as written by Imam Zahbi in Tareekh ul Islam. And he passed away in 110 Hijri. He got the period of Harrah. Hisham bin Hassan has said with respect of him: ادرك محمد ثلاثين صحابيا _____ Mohammed bin Sireen رضي الله عنه got 30 companions of the Prophet صلى الله عليه وسلم. (Siyarul A'alaam wan Nubala, 4/607)

Besides, it is proven that Hisham bin Hassan رضي الله عنه has listened from Haushab رضي الله عنه. Therefore Jareer bin Hatim رضي الله عنه has said that narration which Hisham bin Hassan رضي الله عنه has mentioned from Hasan Basri رضي الله عنه is, in fact, through Haushab رضي الله عنه. Ali bin Madineeh had said that his fellows accepted Hadith of Hisham bin Hassan رضي الله عنه as true. (Tabqatul Mudalliseen- Ibn Hajr Asqalani, 1/47)

When the great scholar of Hadith and critic of Hadith Ali bin Madeeni and his fellows accept Hadith of Hisham bin Hassan رضي الله عنه, then how great scholar of Hadith is Sheikh Sanabli that he is proving his narration as unacceptable? When it has been proved and confirmed that Hisham bin Hassan رضي الله عنه has listened from Shahar bin Haushab رضي الله عنه and Haushab رضي الله عنه and Shahar bin Haushab رضي الله عنه is a Tabeyee who has

witnessed incident of Harrah as mentioned in the previous reference. Haushab has Demise in 91 Hiri. (Tareekh ul Islam - Zahbi, 2/1087). As well as Imam Abu Dawood said that Hisham bin Hassan رضی اللہ عنہ had books of Haushab رضی اللہ عنہ. (Al Ikmaal Tehzeebul Kamaal, 12/140) and Haushab رضی اللہ عنہ has also found period of Harrah and it is proved that Hisham bin Hassan رضی اللہ عنہ has listened from Haushab رضی اللہ عنہ. Besides it is also proven that Hisham bin Hassan رضی اللہ عنہ has listened from Imam Hasan Basri رضی اللہ عنہ. But he has spent ten year in his company. (Al Tareekh ul Kabeer, 8/197) And Hasan Basri رضی اللہ عنہ has found period of Harrah.

It is also proved that Hisham bin Hassan رضی اللہ عنہ has listened from Mohammed bin Sireen رضی اللہ عنہ and Mohammed bin Sireen رضی اللہ عنہ who has passed away in 110 Hiri, has found period of Harrah. Ibn-e-Saad has mentioned his narration regarding killing of Imam Hussein رضی اللہ عنہ with sahih sanad and it is the following:

حدثنا عفان بن مسلم قال حدثنا حماد بن زيد عن هشام بن حسان عن محمد بن سيرين قال: لم تر هذه الحمرة في آفاق السماء حتى قتل حسين بن علي رضي الله عنه —

Translation: Affan bin Muslim رضی اللہ عنہ said to me. He said that Hammad bin Zaid رضی اللہ عنہ said to me from Hisham bin Hassan رضی اللہ عنہ from Mohammed bin Sireen رضی اللہ عنہ. He said that redness in sky could not been seen until Hussein رضی اللہ عنہ had been killed. (Al Tabqaat, 1/507)

Mohammed bin Samil Salami has said about authority (sanad) of this narration حاشیہ روایت (475) “SAHIH (Authentic) chain” اسنادہ صحیح Then how Sheikh Sanabli can say that Hisham bin Hassan رضی اللہ عنہ did not find period of Harrah so his narration is reprobate. We follow the saying of Ali bin Madeeni and other critics of Hadith and take narration of Hisham bin Hassan رضی اللہ عنہ as correct or accept the saying of the Yazeedi scholar of modern era Sheikh Sanabli and take his narration as reprobate and unacceptable? We leave it for readers to decide.

ONE MORE CHEATING OF SHEIKH SANABLI

Imam Baihaqi has quoted one narration of Mugeerah bin Musqim Zabi رضي الله عنه with his authority (Sanad) that “Musrif bin Oqba (in the incident of Harrah) made robbery common in Medina for three days. Mugirah says that “almost one thousand virgin girls were raped in it”. (Dalailun Nubuawah- Baihiqi, 6/475)

This narration has also been quoted by Imam ibn Asakir in Tareekh e Damascus, Imam Zahbi in Tareekh ul Islam and Imam Suyuti in Tareekh ul Khulafa.

Sheikh Sanabli has talked about its authority (Sanad) and wrote: “This narration is null and void for several reasons”. Then he has mentioned two of its reasons:

“First Mugeerah Musqim Zabi has not cleared his source.” He Died in 136 Hijri. It is not proved that he has met senior Tabeyeen. So he did not find period of Harrah.”

I say that what is the proof that he has not met senior Tabeyeen? Why the saying of Sanabli will be reliable without evidence? However proof against saying of Sanabli is also available. Mugeerah bin Musqim Zabi رضي الله عنه is from junior Tabeyeen and he has taken narrations from senior Tabeyeen. But some other Tabeyeen also have taken narrations from him.

Imam Zahbi writes:

الامام العلامة الثقة ابوهشام الضبي مولا هم الكوفي الاعمى الفقيه يلحق بصغار التابعين لكن لم اعلم له شيئاً عن احدهم الصحابة - حدث عن ابي وائل ومجاهد النخعي والشعبي وعكرمة وام موسى سرية على رضى الله عنه - و ابي رزين الاسدي ونعيم بن ابي هند ومعبد بن خالد وعبدالرحمن بن ابي نعيم ، ابي معشر زياد بن حبيب ، والحارث العكلي وسعد بن عبيدة وسماك بن حرب وعدة —

Translation: Imam Allama Siqah Abu Hisham Zabi, Kufi, the blind, Faqeeh is among junior Tabeyee. I do not know his any narration from

the Companions of the Prophet ﷺ. He has narrated from Abu Wazeel, Mujahid, Ibrahim Nakhayee, Shabee, Ikramah, Umme Musa (maid of Hazrat Ali), Abu Zareen Asadi, Nayeem bin Abi Hind, Maabad bin Khalid, Abdur Rahman bin Abi Nuaim, Abu Maashar Ziad bin Habeeb, Harith Akli, Saad bin Obaidah and Samak bin Harb رضى الله عنه and several people.

- Abu Wazeel Shaqeeq bin Salma رضى الله عنه is among senior Tabeyeen. He is the narrator of Sihah Sittah. He passed away in the period of Omar bin Abdul Aziz رضى الله عنه. He found period of the Holy Prophet ﷺ but could not meet. He has narrated from Umar رضى الله عنه, Uthman رضى الله عنه, Ali رضى الله عنه, Ibn-e-Masood رضى الله عنه and other companions of the Prophet ﷺ (Siyarul A'alaam wan Nubala, 4/161). From them Mugeerah bin Miqdam Zabi رضى الله عنه has narrated.

- Abu Zareen Asadi رضى الله عنه (Demise: 85 Hijri). He was among senior Tabeyeen. Bukhari has narrated from him in Al Adab ul Mufrad and other writers of Sihah have mentioned his narrations in their book. (Yazeedi rulers on the basis of supporting the Holy Family) beheaded him on the tower of the Jame Mosque of Basra and threw his head. Mugheerah bin Musqim Zabi رضى الله عنه has listened narration from him. (Tareekh ul Islam- Zahbi, 2/1195)

He writes further:

Suleman Al Taimi (Tabeyee), Shoba, Thauri, Zaidah, Zuhair, Abu Awana, Ibrahim bin Tahman, Israil, Al Hasan bin Saleh, Sayeer bin Al Khams, Mufaddal bin Al Muhallhal, Abul Ahwas, Jareer bin Abdul Hameed, Abu Bakr bin Ayash, Khalid bin Abdullah Al Tahan, Omar bin Obaid, Bashir bin Qasim, Al Mufaddal bin Mohammad Al Nahwi, Mansoor bin Abul Aswad, Mohammad bin Fuzail رضى الله عنه and other have narrated from him. (Siyarul A'alaam wan Nubala, 6/11)

I have proved through reliable references that Mugirah bin Miqdam Al

Zabi رضي الله عنه not only met senior Tabeyeen but also listened Hadith from them. Will Sheikh Sanabli still say to please the soul of Yazeed that Mugirah bin Miqsam Al Zabi رضي الله عنه has not met senior Tabeyeen? We have proved from evidences that rape of women in the incident of Harrah is proven from sahih Isnaad and ancestors of the nation have quoted it without opposition which is evidence that it is right.

SHEIKH SANABLI FEARS BAD END OF THE COMPANIONS WHO WERE MARTYRED IN HARRAH

Sheikh Sanabli has quoted one narration from Zainab رضی اللہ عنہا step daughter of the Prophet ﷺ. Her two sons were killed by the army of Yazeed in the incident of Harrah. One son did not participate but Yazeed's army entered her house and killed him. Other son participated in the battle and was killed. When dead bodies of two sons of Zainab رضی اللہ عنہا, the step daughter of the Prophet ﷺ were presented before her, she said, "Death of these two is a big trouble for me. The big trouble is that one of my sons refrained from war and I hope good result for him. But the bigger one is that other son participated in war and was killed. I fear for him." (Tareekh ul Khulafa, 1/239).

It means by the saying of Zainab رضی اللہ عنہا that she did not fear her son who killed cruelly because he is a martyr. He will not be asked any thing. He is a habitant of paradise. But another son was involved in war. And this war was not a Islamic holy war as this war was not between fidelity and belief. But it was between Muslims, though other group of Yazeed and his army was cruel and sinful. So I fear that what reward my first son will get, my second son will not get. These words have not come any where throughout the narration that "I fear his bad end". The words of the original narration are "فانا نخاف عليه". It means that "I fear on him". But Sheikh Sanabli, with desire of support of Yazeed, translated it as follow: "I fear his bad end". Then Sanabli wrote: Think that this great Faqih of Medina tells her son's death a big disaster and fears his bad end who participated in a war against Yazeed. (Mahanama Ahlus Sunnah, Mumbai, December 2013.)

It means that all those companions of the Prophet ﷺ like Maaqal bin Sinan Ashjayee رضی اللہ عنہ, Abdullah bin Jubair رضی اللہ عنہ and others and Tabeyeen, Muhajirin and Ansaar who fought against army of Yazeed and killed in the war of Harrah, are feared to have bad end. Contrary to it, any person of Yazeed's army, who was killed in this war, is a martyr and

habitant of heaven. انا لله وانا اليه راجعون We curse this Yazeedi thought. May Allah save Muslims from attempt of misguiding by Yazeedis like Sanabli. Aaamin.

Sheikh Sanabli! See with open eyes that Imam ibn-e-Asakir has put both sons of Zainab رضي الله عنها, the step daughter of the Prophet ﷺ in the list of those martyrs whom army of Yazeed had killed in Harrah cruelly.

Ibn-e-Asakir writes:

“Then Musrif brought the companion of the Prophet ﷺ Maaqal bin Sinan Ashjayee رضي الله عنه forward and killed him cruelly. Then he brought Fazl bin Abbas bin Rabiya رضي الله عنه and killed him cruelly. And he cruelly killed Abu Bakr bin Abdullah bin Jaafar bin Abu Taalib رضي الله عنه, Abu Bakr bin Abdullah bin Umar bin Khattab رضي الله عنه, Yaqoob bin Talha bin Abdullah رضي الله عنه and both sons of Zainab رضي الله عنها, the step daughter of the Prophet ﷺ. (Tareekh e Damascus, 74/169).

It became known by this narration of Ibne Asaakir that both sons of Zainab were killed cruelly by the army of Yazeed. But Zainab رضي الله عنها did not know if his second son has been killed like first son. So she feared that he may have raised sword in support of Yazeed. In this case she feared about his hereafter.

Lesson for Sheikh Sanabli

Sheikh Sanabli! You got a narration of Zainab رضي الله عنها from Taarikh-e-Khalifa to defend your brothers and you could not see the narration of Abu Saeed Khudri رضي الله عنه below it. When a Yazeedi Syrian saw Abu Saeed Khudri رضي الله عنه hanging a sword in his neck on the gate of cave, Abu Saeed said to that Yazeedi Syrian keeping sword before him: Take it and kill me so you can be loaded with my and your sins on the day of justice and go to hell. That is the compensation for cruel. He said: Are you Abu Saeed Khudri رضي الله عنه? He said: Yes. Hearing it Yazeedi Syrian asked him: فاستغفر لي. Pray Allah to forgive me. Abu Saeed Khudri

ﷺ prayed Allah to forgive him. (Tareekh ul Khulafah, 1/239).

Sheikh Sanabli! Now what will you say. The companion of the Holy Prophet ﷺ, Abu Saeed Khudri رضى الله عنه said Yazeedi army hellish and counted them among cruel. As well as Yazeedi Syrian who extended his hand to kill him, considered himself cruel. He felt shame on his cruelty and asked Abu Saeed Khudri رضى الله عنه to pray for his forgiveness. Alas! May Allah give Sanabli success in repenting from cruelty of supporting Yazeed and Yazeedis. Otherwise what any one can do if Sanabli insists to have a revenge like Yazeed and Yazeedis? المرء مع من احب
Man will get compensation with the person whom he loves. (Mutafaq Alay)

YAZEED IS SHEDDING TEAR OF CROCODILE ON THE KILLING OF IMAM HUSSEIN عليه السلام

Brothers of Yazeed give Yazeed cleanness and say that he suffered a lot of sorrow on the killing of Hussein عليه السلام and shed tear. However analysis of the historical facts shows clearly that Yazeed was pleased with the killing of Hussein عليه السلام. Ibn-e-Ziyad killed Imam Hussein عليه السلام on the order of Yazeed. We can prove this fact by historical evidences:

At first when head of Imam Hussein عليه السلام was presented before Yazeed and the Ahle Bait who was made prisoners were brought before him, he was pleased and he praised Ibn-e-Ziad and expressed his happiness. But when public started making taunts and curses on Yazeed, and abusing him, he feared that it may happen that people of Syrian will make a great noise. He started shedding tear of crocodile and started abusing Ibn-e-Ziad only to show. It appears from the following quote of Ibnul Athir.

He writes:

لما وصل رأس الحسين إلى يزيد حسنت حال ابن زياد عنده ووصله وسره ما فعل ثم لم يلبث إلا يسيراً حتى بلغه بغض الناس ولعنهم وسبهم فندم على قتل الحسين —

Translation: When the head of Imam Hussein عليه السلام reached to Yazeed, condition of Ibn-e-Ziad became better before him. Yazeed bestowed him reward and expressed his pleasure on his action. After some time when it reached to him that people are agitated by his action and they are cursing and abusing him, he expressed regret on the killing of Hussein عليه السلام. (Al Kamil fi al Tareekh, 3/190).

Dear readers: Decide if this action of Yazeed is not a proof that Imam Hussein عليه السلام was killed on the suggestion and order of Yazeed. Read statement of Ibn-e-Ziad for more satisfaction:

Ibn-e-Ziad said to Musafir bin Shuraih Al Yashkuri:

اما قتلى الحسين فانه اشار الى يزيد بقتله او قتلى فاخترت قتلها ما قتلى الحسين فانه اشار الى يزيد بقتله او قتلى فاخترت قتله

Translation: I killed Hussein عليه السلام because Yazeed ordered me to kill Hussein عليه السلام or I shall be killed. So I opted to kill Hussein عليه السلام. (Al Kamil fi al Tareekh, 3/234).

Allama Jalaluddin Suyuti says:

فكتب يزيد الى واليه بالعراق عبيد الله بن زياد بقتاله فوجه اليهم جيشا رابعة آلاف عليهم عمرو بن سعد بن ابي وقاص

Translation: Yazeed sent an order to his governor in Iraq Obaidullah bin Ziad to fight against Hussein. So Ibn-e-Ziad sent an army of four thousand to fight Imam Hussein عليه السلام and his fellows. Its commander was Amr bin Saad bin Abi Waqqas. (Tareekh ul Khulafah, 1/157).

Hafiz Ibn-e-Kathir writes:

قال ابو عبيدة معمر بن المثنى ان يونس بن حبيب الجرمي حدثه قال: لما قتل ابن زياد الحسين ومن معه بعث برؤوسهم الى يزيد فسر بقتله أولا وحسنت بذلك منزلة ابن زياد عنده ثم لم يلبث الا قليلا حتى ندم

Translation: Abu Obaidah Maamar bin Muthanna said that Yunus bin Habeeb Al Jarimi stated to him that: When Ibn-e-Ziad killed Imam Hussein عليه السلام and his fellows and sent their heads to Yazeed, he became pleased to see their heads. As its result Ibn-e-Ziad became closer to him. After a little while he expressed his regret. (Al Bidaya wan Nihaya, 4/254).

Yazeed's regret on killing Imam Hussein was only to show to keep himself safe from curse and censure of people. See what Yazeed's own words are telling.

Yazeed had said:

فبغضني بقتله الى المسلمين وزرع لي في قلوبهم العداوة فابغضني البر والفاجر بما استعظم الناس من قتلى حسينا

Translation: Ibn-e-Ziad created hatred against me in Muslims by killing Hussein عليه السلام and planted seed of my enmity in their hearts. Now every bad and good human-being conceals hatred against, because my killing Hussein عليه السلام is a great sin for people. (Al Bidaya Wal Nihaya, 8/255)

Dear readers: Think over sentences of Yazeed. His each word clears that he had expressed his regret on the killing of Imam Hussein عليه السلام due to fear of People. Neither fear of hereafter had troubled him not feeling of accountability before the Prophet صلى الله عليه وسلم. Yazeed did not fear from killing Hussein عليه السلام. It was not a great sin before him but before people. It is why he is saying that my killing Imam Hussein عليه السلام is a great sin for people.

Imam Ibn-e-Kathir writes expressing his opinion on it:

قلت: يزيد بن معاوية اكثر مانقم عليه في عمله شرب الخمر واتيان بعض الفواحش فاما قتل الحسين فانه كما قال جده ابوسفيان يوم احد لم يامر بذلك ولم يسؤه ———

Translation: I say that the worst act of Yazeed bin Muawiah is his drinking wine and committing some sins. As far as the killing of Imam Hussein عليه السلام, it is what his grandfather Abu Sufyan told on the day of Uhad. (When he saw dead bodies of Muslims in the field) Neither I have ordered it nor do I feel it bad. (Al Bidiya wal Nihaya, 8/254).

Translation: I say that the worst act of Yazeed bin Muawiah is his drinking wine and committing some sins. As far as the killing of Imam Hussein عليه السلام, it is what his grandfather Abu Sufyan told on the day of Uhad. (When he saw dead bodies of Muslims in the field) Neither I have ordered it nor do I feel it bad. (Al Bidiya wal Nihaya, 8/254).

The instance of Imam Ibn-e-Kathir appears clearly that he believes that Yazeed bin Muawiah was not sad with the killing of Imam Hussein عليه السلام but he was agree with it.

Misbehavior of Yazeed with the Ahle Bait

Ibnul Athir writes:

“Women of Imam Hussein عليه السلام were brought to the court of Yazeed. Head of Imam Hussein عليه السلام was kept in front of Yazeed. Two daughters of Imam Hussein عليه السلام Fatima عليها السلام and Sakina عليها السلام were raising high on their heels to see the head of Imam Hussain عليه السلام. Yazeed was standing straight in front of them to cover. When women saw the head, they screamed. Women of Yazeed also screamed and daughters of Muawiah started crying.

Fatimah bint Hussein عليها السلام, who was elder than Sakina عليها السلام, said: O Yazeed! Are the daughters of the Holy Prophet صلى الله عليه وسلم captive?

Yazeed said: O, my nice! I do not like it.

Fatimah عليها السلام said: By God, our ear-rings have been pinched.

Yazeed said: What you got is better than what you lost.
A Syrian stood and said: Give me this (Fatimah).

Fatimah عليها السلام: Listening the saying of Syrian, Fatimah عليها السلام hid herself in the clothes of her elder sister Zainab عليها السلام.

Zainab عليها السلام: Seeing this ill behave Zainab عليها السلام said to that Syrian: You are a liar and lowly. You and he (Yazeed) do not have this right.

Yazeed: Listening this, Yazeed became enraged and said: By God, you are a liar. I have this power. I can do if I want.

Zainab عليها السلام: By God, never. Allah has not granted you this right. However it is a separate matter that you come from our religion and embrace another religion.

Yazeed: Yazeed became enraged and said pulling his sword: Now you will receive it from me. Your father and brother have left the religion.

Zainab رضي الله عنها: Your father and your brother became righteous by the religion of Allah, my father, brother and my holy grandfather.

Yazeed: O enemy of Allah! You are a liar.

Zainab رضي الله عنها: You are the ruler and still you abuse us and do not do justice with your power?

Yazeed: became ashamed and did not find any answer. (Al Kamil fi al Tareekh, 3/189).

Dear readers: Does this misbehavior and maltreatment with veiled women of the Ahle Bait not express that Yazeed had killed Imam Hussein رضي الله عنه in the enmity and hatred of the Ahle Bait and later granting rewards and respecting them and treating them in proper way were only for show and hypocrisy. Yazeed only intended by this to avoid creating atmosphere of hatred and anger among people and stop public revolution against his sinfulness and oppression. But Yazeed though succeeded in the purpose in Syria and Iraq but he could not stop people of Mecca and Medina from fighting against his oppression and dying for this cause. As a result, incident of Harrah and attack on Kaaba took place which doubled oppression of Yazeed.

• **Yazeed said to Ali bin Hussein (Zainul Aabideen) رضي الله عنه:**

ابوك الذى قطع رحمتى وجهل حقى ونازعنى سلطانى فصنع الله به ما رأيت -

Translation: Your father broke my relation. He did not recognized my right and disputed my rule. You saw that what Allah did with him.

On this Ali bin Hussein رضي الله عنه said: O

ما اصاب من مصيبة فى الارض ولا فى انفسكم الا فى كتاب من قبل ان نبرأها ان ذالك على الله يسير
لكى تاسوا على ما فاتكم ولا تفرحوا بما اتاكم والله لا يحب كل مختار فخور -

Translation: What disaster you suffer on earth, was written in the book before our birth. Of course this (creating disaster) is easy for Allah. Therefore do not grieve on what you have lost and do not become happy on what you have been given. Of course, Allah dose not like any one who behaves boastfully.

Then Yazeed said: وما اصابكم من مصيبة فيما كسبت ايديكم (الشورى: ٣٠)

Translation: The disaster you got is due to your own act.

This talk of Yazeed reveals his enmity from Imam Hussein عليه السلام clearly.

• Amr bin Hussein عليه السلام was a small child. One day he came to Yazeed with Imam Hussein عليه السلام. Yazeed pointed to his son Khalid bin Yazeed and said: Will you fight with him?

Amr bin Hussein عليه السلام said: Give me one knife and give him another knife. Then see how I fight with him. Hearing this Yazeed caught him and said: شنشنة اعرفها من اخزم هل تلد الحية الا حية _____

Translation: I know the nature of snake. Snake's baby becomes a snake. (Al Kamil fi al Tareekh, 3/190).

Dear readers: Do just and tell me if this type of saying will come from a lover of the Ahle Bait or from an enemy of the Ahle Bait? Does style of Yazeed not express that what he has done, he did in the enmity of the Ahle Bait? Apparently his soft and good behave is only to show.

B I B L I O G R A P H Y

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