

What Yazid did as a Ruler

In brief, these acts are narrated by Sheikh Abdallah S. Farsy, on pages 29 to 41, and they are as follows:

1. He ordered his Governor of Madina, Khalid bin Hakam, to extract oath of allegiance from Husayn bin Ali bin Abi Talib, Abdullah bin Umar bin Al Khattab, Abdullah bin Al Abbas and Abdullah bin Zubair. (By then Abdur Rahman bin Abu Bakr was dead). The order was *“He should make it absolutely sure that they accepted Yazid as the Caliph of all Muslims. If they refused to do so, then their properties should be confiscated, their marriages nullified, and their slaves be declared free.”*
2. When the governor wanted to impose Yazid’s terms on Imam Husayn and Abdullah bin Zubair, they asked him to wait till the following day. Sheikh Abdallah Saleh Farsy reports (page 30) that “On reaching their homes, they bade farewell to their kith and kin and went secretly to Mecca, which was the haven of safety for them...” When Yazid came to know about this, he was outraged and “revoked his governorship.”
3. No sooner had Yazid ascended the throne by force, than the people of Kufa (Iraq) “invited Imam Husayn to hasten to Iraq, to lead an uprising to dethrone the one who was *most unworthy of being the Caliph of Muslims.*” The Imam did not make an immediate move; rather, he dispatched to Kufa, his cousin, (Muslim bin Aqyl) to investigate the truth of the matter. Sheikh Abdallah Saleh Farsy says (page 34–35), “Yazid appointed, as his governor of Kufa, *one who was murderous, oppressive, high-handed and aggressive, and who was hostile to Sayyidna Ali and his progeny;* his name was Ubaidillah bin Ziyad, the son of that person whom Muawiya declared to be his brother, only *out of political necessity.* As a matter of fact, though he (Ziyad bin Abihi) was regarded to belong to Muawiya’s clan of Umayyad, *he was in no way related to Muawiya, neither was he from the tribe of Qureish or even an Arab! He was of illegitimate birth* and so crafty that he dared compete with Muawiya. The latter, out of contrivance, thought it prudent to declare the former his brother and let him manage Iraq completely.” Thus Ziyad was the first bastard, in Islamic History, to be given the status of legitimacy!
4. Sheikh Abdallah writes on page 35, that having appointed this new governor, Yazid ordered him to “kill Muslim bin Aqyl, those who accompanied him, those who received him, and those who supported

him; and imprison their neighbors and their kith and kin, showing them *no mercy at all*.” Indeed, these instructions were fully executed. “He did exactly what Yazid had instructed him to do. He *killed all those he was instructed to kill*, and he imprisoned all those he was ordered to imprison...”

In his book Sheikh Abdallah S. Farsy does not write how Muslim bin Aqyl was martyred. However, other historians have recorded in their books, stating that he was taken to the top of the royal castle, he was then beheaded and both his severed head and body were thrown from the castle. Later his severed head was dispatched to Yazid!

5. As was described in Chapter One, Sheikh Abdallah S. Farsy narrates on page 40 that after Imam Husayn a. s. and his followers had been beheaded brutally and their heads presented to Yazid, “he (Yazid) began to strike the teeth of Husayn, and singing aloud, he said: *‘Today, I squared up with Muhammad. The way he killed my ancestors on the Day of Badr, I killed his grandchildren. And now onwards this is going to be our policy: Whoever opposes us, we shall kill them, even if they happen to be our relatives...’*”

O my Muslim brothers! Ask yourselves: Can a person, who has the audacity of saying that he took his *revenge on Prophet Muhammad (S)* for killing his (Yazid’s) polytheist ancestors, deserve to be addressed as *Amirul-mu’minin*? Let alone calling him The Prince of Believers, can you consider him to be even a Muslim? Didn’t the Wahabis know of this fact? Or will they tell us that Sheikh Abdallah Saleh Farsy, too, was a Shia?

There is much more to know.

6. After the martyrdom of Imam Husayn in 61 A.H., Yazid invaded Madina. Sheikh Abdallah Saleh Farsy tells us about this thus (page 41): “*A large number of the companions of the Prophet (S), and others were killed in Madina. There was a complete anarchy in Madina for three consecutive days. Destruction was rampant, not only in terms of lives and wealth, but also human dignity. All this was carried out by Yazid’s orders... As for those companions of the Prophet (S) whose lives were spared, Yazid ordered that they be branded on their backs as his slaves.*” Lord of Mercy! This person (Yazid) is indeed *Amirul Mu’minin* (The Prince of The Believers) of the Wahabis!

Sheikh Abdallah presented this account covertly. Other narrators, however, have given a more overt description of these events. Among them is Ibn Kathir, who is highly esteemed by the international Wahabis in the same way that Sheikh Abdallah Saleh Farsy is esteemed by the Wahabis of East Africa. In his book, *Al Bidaya Wan Nihaya*, Chapter Seven, page 220, he gives a numerical count of “the many companions of the Prophet killed as 700, comprising the notable Muhajir and Ansars, and for others as 10,000.” Elaborating what Sheikh Abdallah Saleh Farsy calls “anarchy”, Ibn Kathir, on page 222, states that the atrocities committed by the orders of Yazid are indescribable, and their impact “is known only to Allah.” This is despite the fact that earlier, on page 220, he had already stated that “*women were raped to the extent that 1000 of them became pregnant and gave birth to children though they were*

unmarried...”

Having narrated these evil deeds, and wishing us to be cautious about whom Yazid really was, Ibn Kathir, on page 223, quotes three Traditions of the Prophet (S) First, he takes a Tradition from Bukhari, quoting the Prophet (S) to have said “There will be none who will oppress the people of Madina *without disintegrating the way salt dissolves in water.*” Second, he borrows a Tradition from Muslim that says; “Whoever has bad intentions for Madina, *Allah will melt him the way solder melts in fire, or He will dissolve him the way salt dissolves in water.*” Third, he narrates on the authority of Ahmad bin Hanbal, who says, “He who wishes to cause fear through oppression to people of Madina, *Allah will cause him to be gripped by fear, and to be cursed by Him, His angels and by everyone else. Moreover, on the Day of Judgment, Allah will not accept his repentance and will not grant him forgiveness.*”

Now then, is there any salvation for Yazid after what was done in Madina by his orders as stated by Ibn Kathir (page 220), and Sheikh Abdallah Saleh Farsy (page 41), and in light of the Traditions mentioned above? What type of *Amirul Mu'minin* is this who is subject to the curse of Allah, His angels and all human beings?

7. Sheikh Abdallah S. Farsi says, on page 41, that one year after the invasion of Madina, Macca, too, was invaded. “*Yazid’s army massacred many people and demolished Al Kaaba...*” Here, too, Sheikh Abdallah’s narration is understated, though others have been more forthright. For instance, the same Ibn Kathir, on page 225, says that Yazid’s army “pelted Al Kaba with stones through the use of catapults and attacked it even with *fire balls till its walls were set ablaze.*” In *Shadharaatudh Dhahab*, Chapter Three, page 72, Ibnul Imaad Al Hanbali says that so much fire was used that “the entire building (Al Kaba) collapsed.”

This is what was meted out to “The House of Allah” which, according to the Holy Quran (Ch. 3: v 97), is a place where security is guaranteed to any one entering there, seeking refuge. This security was eliminated by Yazid. And this Yazid is the *Amirul Mu'minin* of the Wahabis who advocate that all Muslims, too, must view him as such! *Subhaanallah!*

In a nutshell, these are the evil deeds of Yazid. Let alone *Amirul Mu'minin*, would even a common Muslim dare commit such actions? Certainly not; then how come Yazid did so?

To address this question, it is essential to know what kind of a person Yazid was. Allah willing, we shall do that in our next chapter by quoting from the books of various Muslim scholars of high repute (none of whom is a Shia).

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