

Cursing Yazid bin Muawia. Is it permissible?

Explaining the questions:

In what basis do we curse the enemies (of Islam)?

Did Yazid repent? And if he did, would it be permissible to curse him?

Answer:

We have answered this in detail in the following article:

<http://www.valiasr-aj.com/fa/page.php?bank=question&id=5044>

(Translation team: Unfortunately the above article has not yet been translated to English)

Firstly, cursing (La'n) shows the disassociation of two sides, and shows the two (good and evil) are on two different paths.

In the following 25 Verses of the Holy Quran, Allah (swt) and/or the angels and/or the believers curse the evil-doers:

1. Surely Allah has cursed the unbelievers and has prepared for them a burning fire. **(33:64)**
2. you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed. **(4:47)**
3. But on account of their breaking their covenant We cursed them and made their hearts hard ...**(5:13)**
4. And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement. **(4:93)**
5. Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion **(4:118)**
6. (Worse is he) whom Allah has cursed and brought His wrath upon **(5:60)**
7. Nay, Allah has cursed them on account of their unbelief **(2:88)**
8. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. **(4:52)**
9. But Allah has cursed them on account of their unbelief, so they do not believe but a little. **(4:46)**
10. Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment. **(9:68)**
11. Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace. **(33:57)**
12. But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Those it is whom Allah has cursed so He has made them deaf and blinded their eyes. **(47:22-23)**
13. And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the

evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort. **(48:6)**

14. They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). **(33:61)**
15. Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too). **(2:159)**
16. Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit. **(5:78)**
17. And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. **(5:64)**
18. Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement. **(24:23)**
19. ...so Allah's curse is on the unbelievers. **(2:89)**
20. Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all; **(2:161)**
21. Then a crier will cry out among them that the curse of Allah is on the unjust. **(7:44)**
22. ...and pray for the curse of Allah on the liars. **(3:61)**
23. (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together. **(3:87)**
24. ... Now surely the curse of Allah is on the unjust. **(11:18)**
25. And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode. **(13:25)**

In regards to Prophet Ibrahim (as), the Holy Quran says:

“Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming”

60:4

Allah SWT praises Ibrahim (as) and his people as they showed their hatred towards the enemies of Allah SWT, and they have been mentioned as examples for us.

Hence when we curse them (i.e. Yazid and enemies of Islam) as the symbols of corruption and verbally disassociate ourselves with them, then our path is separated from them.

Secondly, between Shias nor Sunnis, there exists no evidence proving Yazid repented. Rather both schools of Shia and Sunni have traditions against this. Even those amongst Ahl Sunna who want to defend Yazid, they say “Maybe he repented towards the end of his life”.

Thirdly, it should be mentioned that most of the scholars of Ahl Sunna deem it permissible to curse yazid and some even consider it to be an obligation (Wajib).

Jawzi, one of the great scholars of Ahl Sunna, has a book in this regard:

الرد علي المتعصب العنيد المنكر للعن يزيد

Reply to the extremists who do not accept the cursing of Yazid!

He writes in his book:

ان انكاره على من استجاز ذم المذموم ولعن الملحون من جهل صراح، فقد استجازه كبار العلماء، منهم الامام احمد بن حنبل (رضى الله) وقد ذكر احمد فى حق يزيد ما يزيد على اللعنه.
الردّ على المتعصّب العنيد ص 13.

The fact that (Ibn Taymmia) has rejected the permissibility of cursing this filthy man (i.e. Yazid), is pure misguidance. This is because this act has been deemed permissible by the great scholars such as Ahmad bin Hanbal. Ahmad bin Hanbal has said things about Yazid which are worse than cursing.

Alrad Ala al-Muta'sib al-'anid, Page 13

The saying of Dhahabi, who is amongst the great scholars of Ahl Sunna, is quite interesting too. In regards to cursing Yazid, he narrates from Ahmad Bin Hanbal:

وتوقف جماعة في لعنته يعني يزيد مع أنه عندهم ظالم وقد قال تعالى ألا لعنة الله على الظالمين وقد سأل منها أحمد بن حنبل عن يزيد فقال هو الذي فعل ما فعل وقال له ولده صالح إن قوما ينسبوننا إلى تولي يزيد فقال يا بني وهل يوالي يزيد أحد يؤمن بالله واليوم الآخر فقال لم لا تلعنه قال وكيف لا ألعن من لعنه الله قال تعالى فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم أولئك الذين لعنهم الله فأصمهم وأعمى أبصارهم فهل يكون فساد أعظم من نهب المدينة وسبي أهلها وقتل سبعمائة من قريش والأنصار وقتل عشرة آلاف ممن لم يعرف من عبد أو حر حتى وصلت الدماء إلى قبر رسول الله صلى الله عليه وسلم وامتلات الروضة ثم ضرب الكعبة بالمنجنيق وهدمها وأحرقها وقال رسول الله صلى الله عليه وسلم إن قاتل الحسين في تابوت من نار عليه نصف عذاب أهل النار وقد قال صلى الله عليه وسلم إشتد غضب الله وغضبي على من أراق دم أهلي وأذاني في عترتي فيقال القول في لعنة يزيد كالقول في لعنة أمثاله من الملوك والخلفاء وغيرهم

المنتقى من منهاج الاعتدال ذهبي ، ج 1، ص 289

Some people have prevented the cursing Yazid, even though him (i.e. Ahmad Bin Hanbal) considered him (i.e Yazid) to be an oppressor, and Allah (SWT) says “surely the curse of Allah is on the unjust”.

Ahmad bin Hanbal was asked about Yazid and he said: He is the one who (certainly) did what he committed. (This is a way of expressing how awful his actions were and he even disliked mentioning what he did.)

His son, Salih, asked him: surly some men claim we are lovers of Yazid. He (Ahmad) replied: Oh my son, how can anyone who believes in Allah (SWT) and the last day love Yazid?

He said: then why do you not curse him?

He replied: How can I not curse the one whom Allah (SWT) has cursed in the (Holy) Quran?

“But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Those it is whom Allah has cursed so He has made them deaf and blinded their eyes” (47:22-23).

So is there a greater sin than invading Medina, capturing it's people and killing 700 of Quraysh and the Ansar, murdering thousands of people who are unknown (to us) amongst the slave and the free, and it got to a point that blood reached the grave of the Prophet (PBUH&HF), (he) targeted the Ka'ba with catapult, destroyed and burnt it down. The messenger of Allah has said: truly the killer of Hussain is in a coffin of fire, and upon him is half of the punishment of the people of hell. He (i.e. the Holy Prophet [pbuh&hf]), whom the peace of Allah (SWT) be upon him said: the wrath of Allah (SWT) and my wrath is increased upon the one who spills the blood of my family, and bothers me and my family.

So the word in regards to cursing Yazid is the same as the others like him. (i.e. if they are corrupt, it is permissible to curse them).

Al-Muntaqa Min Minhaj al-I'tidal Dhahabi, Volume 1, Page 289.

Ibn A'amid, the Hanbali, says:

قال التفتازانى فى (شرح العقائد النسفيه): (اتفقوا على جواز اللعن على من قتل الحسين، او امر به، او اجازة، او رضى به، والحق ان رضا يزيد بقتل الحسين واستبشاره بذلك واهانتة اهل بيت رسول الله (ص) مما تواتر معناه وان كان تفصيله آحادا، فنحن لا نتوقف فى شأنه، بل فى كفره وايمانہ، لعنه الله عليه وعلى انصاره واعوانه).

شذرات الذهب 1: 68 - 69.

Taftazani in Sharh Al-A'qaid al-Nasfya has said: everyone believes that it is permissible to curse all those who killed Hussain, or ordered this action, or allowed this action, or accepted this action. Truth is, Yazid was pleased with the killing of Hussain (as). His celebration due to the killing of Hussain, and his disrespecting towards the family of the Prophet (PBUH&HF) is amongst the stories which have been narrated constantly (Tawatur). Even though its commentary is a single mentioning, we do not stay quite in regards to Yazid. We do not even have a doubt in regards as to whether he was a disbeliever or a believer. May the curse of Allah (SWT) be upon him, and his companions and his helpers.

[Shazarat al-Zahb, Vol 1, Page 68-69](#)

The sayings of Ahmad bin Hanbal, Dahabi, Ibn A'mad the hanbali, and Ibn Jawzi the Hanbali, and linking the sayings about the killer of Imam Hussain (as) to Yazid, are all proofs that even the scholars of Ahl Suna believe that Yazid never repented.

Also it should be mentioned that a new research and article in regards to the martyrdom of Imam Hussain (as) and Yazid is being prepared and will be on the website soon InshaAllah.