

The Stance of Ahlus-Sunnah with Regards to Yazīd Shaykh al-Islam Ibn Taymiyyah



Reference: Majmū' Fatāwa Vol 3 Pg 409

Due to this, the belief of Ahlus Sunnah and the scholars of the Ummah is that he (i.e. Yazīd) should not be insulted nor loved.

Ṣāliḥ the son of Aḥmad bin Ḥanbal (may Allāh have mercy upon him) said, 'I said to my father: "Some people say that they love Yazīd."

He replied, "O my son, is it possible for a person who believes in Allāh and the Last Day to ever love Yazīd?"

So I said, "O my father, why do you not then curse him?"

He replied "O my son, when did you ever see your father curse any person?"

It has also been narrated from him (Imām Aḥmad) that it was said to him, 'do you write the Ḥadīth narrated by Yazīd, the son of Mu'āwiyah?'

He replied, “No, and he is without honour; is he not the person who did to the people of Madīnah what he did?”

So Yazīd, according to the scholars and Imāms of the Muslims was a king from amongst the kings. They do not love him like their love of the righteous people – the Awliyā of Allāh but neither do they insult him.

This is because the scholars do not ever curse an individual Muslim due to the narration of al-Bukhārī, upon the authority of ‘Umar Ibn al-Khaṭāb: ‘that a man who was known as Himār used to drink alcohol excessively.

Every time he was brought in front of the Prophet ﷺ, he would hit this man (i.e. carry out the prescribed Sharī’ah punishment).

So a man said, “May the curse of Allāh be upon him. How many times has he been brought in front of the Prophet ﷺ?!”

The Prophet ﷺ replied,

Do not curse him, for indeed he loves Allāh and His Messenger.

Despite this narration, a group from amongst Ahlus Sunnah permit cursing Yazīd due to them believing that he committed such oppression that it permits cursing the one who would do it.

Another group are of the opinion that he must be loved because he was a Muslim who ruled at the time of the companions and they pledged allegiance to him. They say, “what has been narrated regarding him is not true and he had many good qualities or he merely strived to arrive at the judgement of what he did.”

However the correct stance is what the great scholars are upon; that he should not be specified with love nor specified with cursing.

Along with this, if he was a corrupt individual or an oppressor, then Allāh forgives the corrupt person and the oppressor, especially if such a person had great deeds of goodness with him.

Al-Bukhārī narrated in his Ṣaḥīḥ, from the authority of ‘Ibn ‘Umar (radīAllāhu ‘anhu) that the Prophet ﷺ said,

The first army to raid Constantinople will be forgiven.

The commander of the first army to raid Constantinople was Yazīd, the son of Mu'āwiyah; and Abu Ayyūb al-Anṣārī (radiAllāhu 'anhu) was with him.....

The obligation to withhold in this regard, to stay away from mentioning Yazīd the son of Mu'āwiyah and testing the Muslims by him. Indeed this is an innovation which contradicts Ahlus Sunnah wal Jamā'ah.

Due to this, an ignorant group of people believed Yazīd Ibn Mu'āwiyah to be from the Companions and that he was from the most righteous people and from the Just leaders. All of this is in clear error.

موقف أهل السنة والجماعة من يزيد بن معاوية

المرجع: مجموع فتاوى 130/3

...ولهذا كان الذي عليه معتقد أهل السنة وأئمة الأمة: أنه لا يسب ولا يحب. قال صالح ابن أحمد بن حنبل: قلت لأبي: ((إن قوماً يقولون: إنهم يحبون يزيد.)) قال: ((يا بني، وهل يحب يزيد أحد يؤمن بالله واليوم الآخر؟)) فقلت: ((يا أبت، فلماذا لا تلعنه؟)) قال: ((يا بني، ومتى رأيت أباك يلعن أحداً؟)) وروى عنه: قيل له: ((أتكتب الحديث عن يزيد بن معاوية؟)) فقال: ((لا. ولا كرامة، أو ليس هو الذي فعل بأهل المدينة ما فعل؟)) فيزيد عند علماء أئمة المسلمين ملك من الملوك، لا يحبونه محبة الصالحين وأولياء الله، ولا يسبونهم، فإنهم لا يحبون لعنة المسلم المعين.

لما روى البخاري في صحيحه عن عمر بن الخطاب رضي الله عنه: أن رجلاً كان يدعى حماراً، وكان يكثر شرب الخمر، وكان كلما أتى به إلى النبي ﷺ ضربه. فقال رجل: لعنه الله، ما أكثر ما يؤتى به إلى النبي ﷺ. فقال النبي ﷺ: ((لا تلعنه، فإنه يحب الله ورسوله)).

ومع هذا فطائفة من أهل السنة يجيزون لعنه؛ لأنهم يعتقدون أنه فعل من الظلم ما يجوز لعن فاعله. وطائفة أخرى ترى محبته؛ لأنه مسلم تولى على عهد الصحابة، وبايعه الصحابة. ويقولون: لم يصح عنه ما نقل عنه، وكانت له محاسن أو كان مجتهداً فيما فعله. والصواب هو ما عليه الأئمة: من أنه لا يخص بمحبة ولا يلعن. ومع هذا فإن كان فاسقاً أو ظالماً فانه يغفر للفاسق والظالم، لا سيما إذا أتى بحسنات عظيمة. وقد روى البخاري في صحيحه عن ابن عمر رضي الله عنهما أن النبي ﷺ قال: ((أول جيش يغزو القسطنطينية مغفور له)) وأول جيش غزاها كان أميرهم يزيد بن معاوية، وكان معه أبو أيوب الأنصاري رضي الله عنه...

...فالواجب الاقتصار في ذلك والإعراض عن ذكر يزيد بن معاوية وامتحان المسلمين به، فإن هذا من البدع المخالفة لأهل السنة والجماعة؛ فإنه بسبب ذلك اعتقد قوم من الجهال أن يزيد بن معاوية من الصحابة، وأنه من أكابر الصالحين وأئمة العدل، وهو خطأ بين