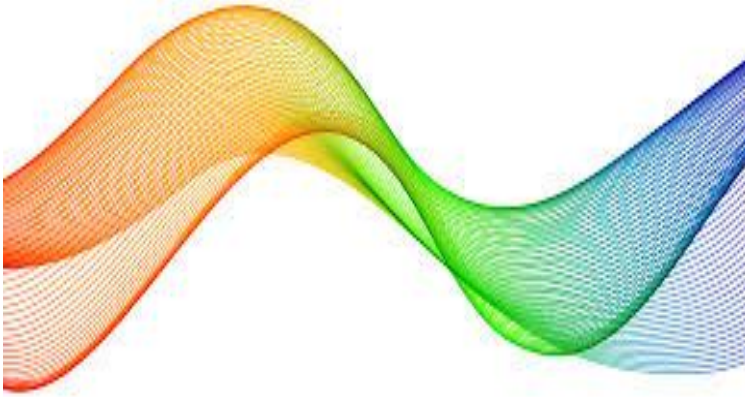


***THE BID'AH OF
COMMEMORATING
THE SHAHAADAT OF
HADHRAT HUSAIN
(Radhiyallahu anhu)***



**MUJLISUL ULAMA OF SOUTH AFRICA
PO Box 3393
Port Elizabeth
6056
South Africa**

AASHURA AND THE LOVE OF AHL-E-BAYT

Please comment and advise on the under mentioned article.

LOVE OF AHLUL BAYT & SHAYKH AL-HADITH MAWLANA ZAKARIYYA KANDHALWI (RA)

"Mawlana Yusuf Motala, Khaleefa of Hadhrat Shaykh Zakariyya narrates: "Once on the eve of 10th Muharram in Medina, my Master & Mawla Shaykh al-Hadith Mawlana Muhammad Zakariyya (rh) summoned us, his disciples and asked: "Today is Ashura, How much Isal al-thawab have you people presented to the martyrs of Karbala? All remained quiet!

[It seemed that] our silence pierced Hadhrat Shaykh's heart [because] he broke down crying and exclaimed: "Go kill yourselves! [or "Shame on you"] Even those who fake their wailing [for Imam Hussayn] are much better than you, at least they cry for him." Then he told us: "Since the first of Muharram, I've been reciting a complete Qur'an daily for the Shuhada of Karbala".

In the midst of hate speech, we've lost so many things, this [commemoration of Karbala] being one of them and all we've been left today are chants of "Bid'ah this, Bid'ah that!"...

Is there anyone today to share in the suffering and tragedy of the Prophet's (s) family? How much grief would the Messenger of Allah (sallallahu alayhi wasallam) have suffered upon the calamity? Our hearts never cried, neither have our eyes ever shed tears, nor did we ever feel the sorrow! Somebody might have even proclaimed: These things are the sole domain of the "other" group, the Shi'as! -- La Hawla Wala Quwwata Illa Billah --

Friends, we're just outward claimants of Islam, and we've a hollow claim of loving Sayidena Muhammad (sallallahu alayhi wasallam). Today, on this holy day [of Ashura], how many times did we remember Hadhrat Hussain (r)? How much Isal al-Thawaab have we conveyed to him? Have we shed a single drop of tear?

If, God forbid, any calamity strikes someone's household, anyone's father or brother dies, or someone meets with an unfortunate accident, then every year on that day the environment of that house becomes totally changed, family members vividly remember the incident, that today was the date that my father died, or mother died, throughout their lives, they remember the date & when that date comes the details of the unfortunate incident associated with it also come to mind. But when it comes to Prophet's household, on one hand we claim to be His lovers, on the other hand

we don't even know the date such a tragedy befell his beloved Hussain!?"

[Vol. 3 Jamal-i-Muhammadi Dars-i-Bukhari key Aiyney Main, by Mawlana Yusuf Motala]

(End of article)

COMMENT

We have reproduced the article verbatim with its errors, excesses, incongruities and fake assertions of love for the Ahl-e-Bayt. Whoever has compiled the article lacks the decency of even mentioning the incumbent Durood of *Sallallahu alayhi wasallam* when mentioning or writing the name of our Nabi (Sallallahu alayhi wasallam). The moron sufficed with a miserable (s) and (r). He found it too tedious and onerous to write out the incumbent Durood and Dua. Yet, he claims to be a 'lover of Rasulullah (Sallallahu alayhi wasallam) and of the noble Family of our Nabi (Sallallahu alayhi wasallam). His love is hollow and fake.

There is no objection to acts of Isaal-e-Thawaab for Hadhrat Husain (Radhiyallahu anhu). There is no objection to narrate the episodes related to his Shahaadat. But to fabricate a practice which has absolutely no basis in the Sunnah – which no Sahaabhi had observed - which did not exist during Khairul Quroon – which was unheard of and unknown in the long corridor of Islam's 14 century

history, is a dark innovation (*Bid'ah Sayyiah*) which is a haraam accretion introduced into the Deen, regarding which Rasulullah (Sallallahu alayhi wasallam) said:

“He who innovates in this Affair of Ours (i.e. in Islam) anything which is not of it, verily, it is rejected (mardood).”

“The worst of things are its innovations. Every bid'ah is deviation.”

Rebuke and admonition for not observing a bid'ah is a conspicuous error. Firstly, this attitude which demands the innovation of a commemoration custom is in conflict with the Rasulullah's castigation of bid'ah. Secondly, it erroneously implies *wujoob* to a fabricated act. Thirdly, its gravity is worse than elevating a non-waajib Masnoon act to the level of *wujoob* in view of the fact that it (the fabricated innovation) has no Sunnah status. Thus, the statements: *“Go kill yourself! Shame on you!”*, and *“The fakes (i.e. the Shiahs) are much better than you...”* are egregious errors projected by an emotional love which had overshadowed the intelligence.

Such attitudes of emotional love are sometimes committed by simple Auliya who are short-sighted.

Their love does not allow them to see the harm in their expression of bid'ah. When the kitaab, *Haft-e-Masalah* of Hadhrat Haaji Imdaadullah (Rahmatullah alayh) was read to Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh), he (the latter), notwithstanding the fact that the former Hadhrat was his Shaikh, ordered: "*Take it to the bathroom and incinerate it.*"

The Sunnah offers absolutely no accommodation for commemoration and anniversary functions. These are practices of the kuffaar. Karbalah is commemorated and celebrated by Shiahs and Barelwi Qabar Pujaari bid'atis. Not a single Sahaabi had commemorated and celebrated the martyrdom anniversary of Hadhrat Husain (Radhiyallahu anhu) in any way whatsoever. And, why wait for the 10th Muharram to offer Isaal-e-Thawaab for Hadhrat Husain (Radhiyallahu anhu)? Why forget him the whole year? Why allow the love to disappear or become dormant the entire year, then rekindle it on the 10th Muharram as the Rawaafidh and Bid'atis do annually on the 10th? Such forgetfulness is the proof for fickleness.

The primary question is: What is the Shar'i basis – the Sunnah basis for the anniversarial commemoration of the martyrdom of Hadhrat Husain (Radhiyallahu anhu). Why was this act

unknown in the 14th century history of Islam, and what has suddenly elevated this fabrication into an act of such lofty ‘ibaadat’ which necessitates ‘killing oneself’ and reprimand for non-observance? From whence does this practice of Isaal-e-Thawaab for Hadhrat Husain (Radhiyallahu anhu) specifically on 10th Muharram hail? If there was any validity and merit in it, its recognition would not have been procrastinated for a time fourteen centuries after the event.

Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) states in his Fataawa Rashidiyyah:

“Commemorating the martyrdom (of Hadhrat Husain –Radhiyallahu anhu) during the ten days of Muharram is in emulation of the Rawaafidh, hence prohibited. Ibn Umar (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said: “He who emulates a people is of them.”

Commemorating/mourning (the martyrdom) is haraam. In the Hadith it is mentioned: ‘Maraathi is prohibited.’

Distributing Sadqah specifically during these days believing it to have greater merit is bid’ah dhalaalah.

To read the kitaab, Sirrush Shahaadatain during the days of Muharram is prohibited and emulates the gatherings of the Rawaafidh...

During Muharram to narrate about the shahaadat of Husain (alayhis salaam) even if the narrations are authentic is haraam because it is tashabbuh with the Rawaafidh.” (Fataawah Rashidiyyah, Vol.1)

Allaamah Abdul Hayy Lucknowi (Rahmatullah alayh) states in his Fataawa:

“Question: *Is it permissible to narrate the anecdote of the shahaadat of Imaam Husain during the first ten days of Muharram.....”*

Answer: *It is narrated in Mataalibul Mu'mineen from our Imaam Abu Hanifah (Rahmatullah alayh) that it is not permissible because of tashabbuh with the Rawaafidh.”*

Hadhrat Rashid Ahmad Ludhyaani (Rahmatullah alayh) states:

“People have attached their own stipulations to Isaal-e-Thawaab whereas the Shariah has not fixed any conditions for it. Isaal-e-Thawaab/Sadqah may be done whenever one desires and whatever is

desired. To fetter the freedom given by the Shariah with your own conditions is a grave sin and bid'ah. In fact, it is confrontation with the Shariah.

Among the nonsensical acts during this month is to organize gatherings and to narrate the stories of the shahaadat. One sin in this is the emulation of the people of baatil (the Rawaafidh) which is prohibited.” (Irshaadur Rashid)

The Akaabir Ulama have elaborated much on the bid'aat of the 10th Muharram. Hadhrat Shaikh Zakariyya (Rahmatullah alayh) having been emotionally overwhelmed, had erred in instructing his mureeds to commemorate the shahaadat of Hadhrat Husain (Radhiyallahu anhu) on 10th Muharram.

The venerable Shaikh having recited a khatam of the Qur'aan Majeed since 1st Muharram, is not a *hukm* of the Shariah. There is no basis for imposing one's personal *amal* on others and to castigate anyone for abstaining therefrom. The personal *amal* of a Buzrug is not a *daleel* of the Shariah.

No one's martyrdom had caused Rasulullah (Sallallahu alayhi wasallam) such great and intense grief as the shahaadat of Hadhrat Humzah (Radhiyallahu anhu), the uncle of our Nabi (Sallallahu alayhi wasallam). His body was brutally

mutilated. The degree of grief inflicted on our Nabi (Sallallahu alayhi wasallam) constrained him to request Hadhrat Wahshi (Radhiyallahu anhu) to conceal himself whenever he attended the *majlis* of Rasulullah (Sallallahu alayhi wasallam). Before accepting Islam, he was the one who had mutilated the body of Hadhrat Humzah (Radhiyallahu anhu). He had profusely repented and had embraced Islam. Nevertheless, Rasulullah (Sallallahu alayhi wasallam) would be reminded of his uncle's shahaadat by the appearance of Hadhrat Wahshi (Radhiyallahu anhu), hence he requested this Sahaabi never to appear in his presence.

Did Rasulullah (Sallallahu alayhi wasallam) ever commemorate the Shahaadat of Hadhrat Humzah (Radhiyallahu anhu)? Does abstention from commemorating his Shahaadat negate love for the Ahl-e-Bayt? Did any Sahaabi or any Buzrug ever commemorate the martyrdom of Hadhrat Humzah or of Hadhrat Umar or of Hadhrat Uthmaan or of Hadhrat Ali (Radhiyallahu anhum)? Did Hadhrat Shaikh Zakariyya (Rahmatullah alayh) ever commemorate the Shahaadat of Hadhrat Humzah (Radhiyallahu anhu) and of the Shahaadat of the Khulafa-e-Raashideen? Why not? Was any one ever criticized for not having performed any act of Isaal-e-Thawaab for these illustrious Sahaabah who were all martyred? Since the Shariah does not condone

commemorating any one's death, not a single authority of the Shariah had ever instructed the act which Hadhrat Zakariyya (Rahmatullah alayh) had endeavoured to impose on his mureedeen. Such an imposition is bid'ah.

Love of the Ahl-e-Bayt is not in the commemoration of the shahaadat of Hadhrat Husain (Radhiyallahu anhu) on the 10th Muharram. Love for Rasulullah (Sallallahu alayhi wasallam) and his noble Family is in meticulous adoption of the Sunnah and strict observance of the Shariah. The Shariah does not teach expression of such love by way of commemorating anyone's martyrdom on any specific date. Memorial services, anniversaries and commemoration on specific days are all practices of the kuffaar. There is no basis in the Sunnah for such kuffaar customs and practices.

When Rasulullah (Sallallahu alayhi wasallam) stated the Imaani significance and importance of love for his Family, there was no hint of the forthcoming shahaadat of Hadhrat Husain (Radhiyallahu anhu) being a condition in this concept. This is a baseless factor fabricated by the Rawaafidh and to which some Muslims subscribe as an effect of intellectual miscegenation being the result of emotionalism.

“Hate Speech”

The following statement appears in the article:

“In the midst of hate speech, we’ve lost so many things, this commemoration of Karbalah being one of them and all we’ve been left today are chants of ‘Bid’ah this, Bid’ah that!’”

The name of the chap who had disgorged this oral *ghutha* excrement has not been mentioned. The chap who has circulated this flapdoodle article which espouses **Bid’ah** has simply advertised his jahaalat and pro-Shiah inclination. The Shariah compels the Ulama-e-Haq to vociferously and vigourously **chant that this is bid’ah and that is bid’ah**. Insha-Allah, this Waajib **Chant** will continue and be sustained by the Ulama-e-Haq until the Day of Qiyaamah.

The **Chant** will perpetually and resonantly exclaim that Shiahs are kuffaar and that the acts of commemoration are **Bid’ah**, and the acts of Barelwi meeladd, etc. are **bid’ah**. The moron anonymous author may lick the boots of his kuffaar masters and designate this **Chant of the Qur’aan and Sunnah** as being ‘hate speech’. Such **Chants of Hate Speech** provide the assurance of the reward of a 100 martyrs. Commemoration of Karbalah events during the days of Muharram is Bid’ah Sayyiah. Hadhrat Shaikh Zakariyya (Rahmatullah alayh) has

grievously erred in his emotional opinion which is in diametric conflict with the Shariah.

Bid'ah is a *hukm* of the Shariah. It is an act which digs the foundations of the Sunnah. However, bid'atis and deviates classify this order of the Shariah as 'hate speech' in emulation of their kuffaar masters who regard numerous tenets of Islam to be 'hate speech'.

The Errors of the Ulama and Auliya

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), the illustrious Shaafi authority of the 9th century said:

“He who takes hold of the nawaadir of the Ulama, verily, he has made an exit from Islam.”

Rare, obscure views and errors of the Ulama and Auliya have to be set aside. Their rarities may not be posited as *daleel* for fabricating *ahkaam*, customs and practices. The *Daleel* is only the Qur'aan and Sunnah as ensconced in the elucidation and elaboration of the Ulama and Fuqaha of the Khairul Quroon era. Presenting the *nawaadir* of the Ulama and Auliya as *daleel* for the innovation of bid'ah practices is a dastardly canard inspired by Iblees. Shaitaan is the father of all Bid'ah.

Ibn Shaaboor (Rahmatullah alayh) said: *“I heard Al-Auzaai’ (Rahmatullah alayh) saying: ‘He who presents as daleel the nawaadir of the Ulama, has exited from Islam.’ (Tazkaratul Huffaaz)*

Sulaimaan At-Taimimi (Rahmatullah alayh) said: *“If you take (for practicing) the concession of every Aalim, total sharr (evil) will accumulate in you.”*
(Jaamiu Bayaanil Ilm libni Abdir Barr)

Al-Auzaai (Rahmatullah alayh) used to say: *“Destruction for those who acquire Fiqh for purposes other than ibaadat, and wail (destruction) for those who make halaal prohibitions on the basis of mushtabahaat.”*
(Shu’bul Umaan)

Az-Zahabi (Rahmatullah alayh) said: *“He who searches for the concessions of the Math-habs and for the errors of the Mujtahideen, verily, he has emaciated his Deen.” (Siyar I’laamin Nubalaa’)*

Abu Ishaq Al-Maruzi (Rahmatullah alayh) said: *“He who searches for the concessions commits fisq (he becomes a faasiq).” (Tashneeful Masaami’)*

Qaadhi Ismaaeel (Rahmatullah alayh) was presented with a kitaab by the Abbaasi Khalifah Al-Mu’tadhid: The Qaadhi said: *“I saw that in this*

kitaab had been compiled concessions from the errors of the Ulama. I said: The author of this kitaab is a zindeeq."

This is the ruling of the authorities of the Shariah regarding the presentation of the rarities and obscurities of the Ulama as daleel for bid'ah. Despite there being some valid *daleel* for the *Nawaadir* of the Ulama, grabbing hold of the *nawaadir* for practical purposes is severely condemned and not permissible.

As far as some views and utterances of the Sufis and Auliya are concerned, these cannot be classified even as *nawaadir*. Their utterances being the effects of some *haal* (*spiritual/emotion state*), may not be accepted when in palpable conflict with the Shariah. Hadhrat Shaikh Zakariyya's emotional feel pertaining to the shahaadat of Hadhrat Husain (Radhiyallahu anhu) is not even among the *nawaadir* of the Ulama. It is a pure error and has to be incumbently set aside. It is haraam to give practical expression to an innovation, namely, the bid'ah of commemorating the shahaadat during the ten days of Muharram.

Hadhrat Nasraabaadi (Rahmatullah alayh) was among the illustrious Auliya. He was not a Bid'ati. However, once when he was seen making tawaaf of

the Hindu temple in Benares, Muslims, surprised and shocked, asked him to explain. He said that if the Presence of Allah Ta'ala is in the Ka'bah which is a building, then His Presence can also be here in the temple. Now, should his mureedeen be silent as the mureedeen of Shaikh Zakariyya (Rahmatullah alayh) and accept their Shaikh's conspicuous act of shirk, then act accordingly? Most certainly, it shall be set aside, rejected and the Shaikh's act shall be attributed to some *haal* which had coalesced in intellectual miscegenation to produce the bid'ah.

Aashura

Hadhrat Shaikh Zakariyya (Rahmatullah alayh) asked his mureeds (as mentioned in the article): *“Today is Aashura. How much Isaal-e-Thawaab have you people presented to the martyrs of Karbala?”*

Aashura has no relationship with Isaal-e-Thawaab for the Shuhada of Karbala. Aashura was an auspicious day many decades prior to the Shahaadat of Hadhrat Husain (Radhiyallahu anhu). There is no affinity between the significance of the Day of Aashura and the Shahaadat. The Masnoon observation of the Day of Aashura has no relationship with the Shahaadat of Hadhrat Husain (Radhiyallahu alayh). The Rawaafidh and the

Barelwi Qabar Pujaaris have linked and mis-linked the two events.

Abstention from Isaal-e-Thawwab for the Shuhada of Karbalah on the Day of Aashura does not negate love for the Ahl-e-Bayt. There is absolutely no basis in the Shariah for such a preposterous claim.

The mureedeen should not commit the fatal blunder of circulating the error of their Shaikh. They should not join the ranks of the Rawaafidh in emulating their practices. They should not conduct themselves as did the Bani Israaeel whom Allah Ta'ala criticized in the following Aayat:

*“They took their ahbaar and ruhbaan as gods
besides Allah....”*
(Qur’aan)