

HISTORY OF ISLAM SERIES

**MUHARRAM
AND ASHOORA**



SHAIKH MIR ASEDULLAH QUADRI

MUHARRAM AND ASHOORA

Written By

SHAIKH MIR ASEDULLAH QUADRI

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CONTENTS

PREFACE	1
TENTH MUHARRAM IN ISLAMIC CALENDAR	1
FOLLOWERS OF MUAWIYA (رضى الله تعالى عنه)	3
MOURNING IN ISLAM	5
THE SUPPLICATION OF ASHOORA	7
SHIA AZADARI (MATAM)	10
TAZIYA	10

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على
سيدنا محمد وعلى آله وصحبه أجمعين

Muharram is the first month of Islamic calendar. Muharram is significant for Muslims as Imam Hussain (عليه السلام) and his 72 close associates were martyred on 10th of Muharram, in 61 AH (680 AD). Needless to say that Islam is alive today in its purest form because of the sacrifices given by Khulafa-e-Rashideen, and Hasanain Karimain (رضي الله تعالى عنهما).

Muharram 10th is also known as 'the day of Ashoora' (يوم عاشوراء) which is a significant day in the History of mankind.

We have discussed various issues related with this month and hope that people will benefit from it.

TENTH MUHARRAM IN ISLAMIC CALENDAR

Muharram is the first month of Islamic Calendar. The sighting of lunar crescent (Hilāl) for the month of Muharram heralds the beginning of new year in Islamic Hijri Calendar.

It is in Quran - إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ - [The number of months (in a year) in the sight of Allah (عَزَّ وَجَلَّ) is twelve; so ordained by Him, the day He created the heavens and the Earth; of them four are sacred. That is the correct religion, so do not wrong yourselves during them.] (At-Tawbah - 36)

It is in Hadith - Narrated by Abu Bakra (رضي الله تعالى عنه) - The Prophet (صلى الله عليه وآله وسلم) said, "the division of time has turned to its original form which was current when Allah (عزَّ وَجَلَّ) created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred; three are in succession, Dhul-Qa'da, Dhul-Hijja, Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha'ban." (**Bukhari**)

It is mentioned in **Ghuniyaut Talibeen**, by Shaikh Abdul Qadri Jilani (رضي الله تعالى عنه) that, on this day (Yaum-e-Ashoora), Allah (عزَّ وَجَلَّ) accepted the repentance of Adam (عليه السلام) after his exile from Paradise; Allah (عزَّ وَجَلَّ) saved Nooh (عليه السلام) and his companions in the Ark; Allah (عزَّ وَجَلَّ) extinguished the fire in which Ibrahim (عليه السلام) was thrown by Nimrod; And Allah (عزَّ وَجَلَّ) spoke directly to Musa (عليه السلام) and gave him the Commandments. On this same 10th of Muharram, Ayyub (عليه السلام) was restored to health; Hadhrat Yusuf (عليه السلام) was reunited with his father Ya'qub (عليه السلام); Yunus (عليه السلام) was taken out from the belly of the fish; and the sea was divided as the nation of Israel was delivered from captivity and Pharaoh's army was destroyed. 'Ashura is also the day when Dawood (عليه السلام) was forgiven; the kingdom of Sulaiman (عليه السلام) was restored; Isa (عليه السلام) was raised to the heaven and Imam Husain (عليه السلام) achieved the honor of Martyrdom.

The tenth day of Muharram is known as 'the day of Ashoora' (يوم عاشوراء)

It is Hadith - Ibne Abbas (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه وآله وسلم) came to Madinah and found the Jews fasting on the day of Ashoora. Hence the Prophet (صلى الله عليه وآله وسلم) inquired of them, "What is (the significance of) this day on which you fast?" They replied, "This is a great day. On this day Allah (عزَّ وَجَلَّ) saved Moosa (عليه السلام) and his people and drowned Fir'awn and his nation. Thus Moosa (عليه السلام) fasted on this day as a token of thanksgiving, therefore we too fast on this day." The Apostle of Allah (صلى الله عليه وآله وسلم) said, "We are more worthy of Moosa (عليه السلام) and nearer to him than you." Thereafter, the Prophet (صلى الله عليه وآله وسلم) fasted on this day and ordered (his Companions) that a fast be kept on this day." (**Bukhari, Vol 1, Hadith # 2004; Muslim Vol.1, Page 359**)

It is in Hadith - Abu Qatadah (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه وآله وسلم) was asked regarding the fast of the day of Ashoora. The Prophet (صلى الله عليه وآله وسلم) replied, 'it is a compensation for the sins of the past year'. (**Muslim**)

It is in Hadith – Ibn Umar (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه وآله وسلم) observed fast on the 10th of Muharram (Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the Ashura was abandoned. Abdullah Ibn Umar (رضي الله تعالى عنه) did not use to fast on that day unless it coincided with his routine fasting by chance. (**Bukhari, Book 31, Hadith 116**)

It is in Hadith – Ummul Momineen Aisha (رضى الله تعالى عنها) narrated that (The tribe of) Quraish used to fast on the day of Ashura in the Pre-Islamic period, and then Allah's Apostle (صلى الله عليه وآله وسلم) ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (صلى الله عليه وآله وسلم) said, 'He who wants to fast (on Ashura) may fast, and he who does not want to fast may not fast. (Bukhari, Book 31, Hadith 117)

FOLLOWERS OF MUAWIYA (رضى الله تعالى عنه)

Deobandis, Wahhabis and Barelwis emphasize people to fast on 10th Muharram whereas the fast on that day was abandoned during the lifetime of Prophet Mohammad (صلى الله عليه وآله وسلم).

Ahle Sunnah all over the world do Fateha and Eisaal-e-Thawab on 10th Muharram for the Martyrs of Karbala (رضى الله تعالى عنهم اجمعين) and feed the poor. Because of the Barelwi insistence on fasting on 10th Muharram, Fateha of Imam Hussain and 72 Martyrs of Karabala (رضى الله تعالى عنهم اجمعين) has been abandoned by Barelwis and their likeminded groups.



A famous Barelwi Mufti from Pakistan, Ashraf-ul-Quadri, who was the student of Mufti Ahmed Yar Khan Na'eemi of Pakistan claimed that there is nothing wrong in conducting Mahafil on 9th and 10th Muharram for praising Muawiya (رضى الله تعالى عنه).

He said atrocities (Zulm) and injustice has been committed on Muawiya (رضى الله تعالى عنه) as no one has written a book in his praise. He said, even though no praise is available in any book of Ahle Sunnah for Muawiya (رضى الله تعالى عنه), still they ([Muawiyeen](#)) will praise him and sing his encomiums and conduct Seminars in his honor. He claimed that the status of Muawiya (رضى الله تعالى عنه) is exceptionally and extremely great. Watch the [Video Clip](#) on you tube. Lately, Bareli Muawiyeen have removed this video from the You tube.

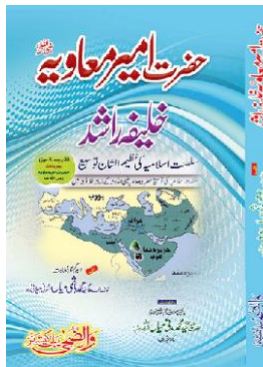
Barelwis have gone a step further against the Ahle Bait-e-At-Haar. They have abandoned the Fateha of Imam Jaafar As-Sadiq (رضى الله تعالى عنه) on 22nd Rajab and instead they are celebrating the Urs of Muawiya (رضى الله تعالى عنه) on that day. They take out processions on that day singing the praises of Muawiya (رضى الله تعالى عنه).



The followers of Muawiya (رضی اللہ تعالیٰ عنہ) sing the praises of Muawiya on the street taking flags in their hands shouting they are the slaves of the slaves of Muawiya (رضی اللہ تعالیٰ عنہ). Barelwi scholar Ilyas Attar Qadri, Head of Dawat-e-Islami announced in 2018 that they are building 122 Muawiyian Mosques in India and another 122 Muawiyian mosques in Pakistan. It is reported that some mosques have already been under construction in this context. **Ilyas Attar Qadri asked all his followers to name their children as Muawiya.**

Dawat-e-Islami conducts Urs, Niaz and Fateha of Muawiya (رضی اللہ تعالیٰ عنہ) on 22nd of Rajab every year. Their video clips in this context are available online/you tube.

Barelwi Muawiyeen are very vocal in claiming that it was the mission of their Grand Shaikh Ahmed Redha Khan to spread the greatness and love of Muawiya (رضی اللہ تعالیٰ عنہ) among his followers. They consider Muawiya (رضی اللہ تعالیٰ عنہ) as Khalifa-e-Rashed and Ameer ul Momineen. Some say it openly and some avoid saying it openly but they all seem to believe he was Khalifa-e-Rashed.



Picture shows the cover page of the book in Urdu written by **Barelwi scholar Hashmi Miya Ashrafi, of India**, endorsed by his elder brother Madani Miya Ashrafi, who is regarded as Shaik-ul-Islam by Barelwis, claiming Muawiya (رضی اللہ تعالیٰ عنہ) to be Khalifa-e-Rashed.

Many Barelwi scholar say that they feel proud to recite encomiums (منقبت) in praise of Muawiya (رضی اللہ تعالیٰ عنہ). They claim that Muawiya (رضی اللہ تعالیٰ عنہ) is the crown of their heads. They claim Muawiya (رضی اللہ تعالیٰ عنہ) is the Imam of Ahle Bait-e-At-haar (رضی اللہ تعالیٰ عنہم اجمعین) because Imam Hassan (رضی اللہ تعالیٰ عنہ) signed a peace treaty with him and accepted him as Khalifa. Read more in our book titled [Muawiya's \(رضی اللہ تعالیٰ عنہ\) followers](#).

MOURNING IN ISLAM

To feel sad on the death of our parents, children and close relatives is a natural reaction. When someone dies in our home we are shocked, feel hurt and we cry out for the departed soul. It is a natural phenomenon. There are instances when prophets wept on the death of their kins. Hadhrat Yaqoob (عليه السلام) wept when his son Hadhrat Youssuf (عليه السلام) was lost. Prophet Mohammad (صلى الله عليه و آله وسلم) shed tears on the death of his infant son Ibrahim (عليه السلام). Sahabah and Ahle Bait cried loudly on the death of Prophet Mohammad (صلى الله عليه و آله وسلم). It is reported that when one tooth of the Prophet (صلى الله عليه و آله وسلم) was broken in the battle of Uhad, and the news reached Hadhrat Owais al-Qarni (رضي الله تعالى عنه) in Yemen, he felt hurt, cried and in his love for the Prophet (صلى الله عليه و آله وسلم), he broke all his teeth.

Crying, sobbing or shedding tears as a result of a psychological shock or death of a relative is natural and therefore allowed in Islam. It is also a fact that over a period we get adjusted to our sorrows. Time is a great healer. By passage of time, it heals our psychological wounds. However, we do remember the dates of death of our near and dear, but we do not cry on death anniversaries as we cried at the time of the deaths. Instead, we visit the graves of our dead relatives, do Fateha and Eisaal e Thawab, feed the poor. During our visits to the graves on death anniversaries, tears come out of our eyes remembering their association with us in the past, but the intensity of agony is gradually reduced as the time goes by.

For Awliya Allah and Sufi Shuyookh of Ihsan, the date of death is a moment of joy. The people who are rewarded with spiritual vision know that the date of death is celebrated in the world of similitude (Aalam-e-Mithaal) with joy. The date of death is treated as the date of success, a day when bountiful rewards of Allah (عَزَّ وَجَلَّ) started to pour on the pious Wali Allah. Following the example of Aalam-e-Mithaal, we also celebrate the date of death of Awliya Allah. Like we celebrate the Urs of Khaja Gharib Nawaz (رحمة الله عليه) and other Awliya Allah. On the occasion of annual Urs of Awliya Allah, we visit their pious graves, do Eisaal e Sawab, conduct Sama and Zikr Mahfils and inform people about the life histories of these important dignitaries of Islam so that people know about these dignitaries and learn from their lives.

Prophet Mohammad (صلى الله عليه و آله وسلم) was born and died on the same date, therefore we celebrate 12 Rabi al-Awwal as Eid Milaad-un-Nabi (صلى الله عليه و آله وسلم) every year. We do not mourn on this day because we know that the Prophet (صلى الله عليه و آله وسلم) has veiled himself from the people of this world. The people who have been awarded with spiritual vision see that the Prophet (صلى الله عليه و آله وسلم) and all-important dignitaries of Islam are alive in the life after death (Aalam-e-Mithaal). There is a point of contact with them in this world and it is associated with their pious graves. We can see them with our spiritual eyes, can communicate with them from our spiritual tongue, listen to them from our spiritual ears and can associate with them in both the worlds. They guide us and they do pray for us during our difficult times in this world. And, as they are pious and beloveds of Allah, their prayers are helpful for us in alleviating our difficulties.

We cannot explain to a blind man how the beautiful rainbow looks like. Similarly, we cannot explain the life after death to blind, deaf, and dumb Salafis, Deobandis, Muawiyeen and likeminded people. What can we say except that it is their hard luck? They are wandering in spiritual darkness away from Sahih Iman. As a matter of fact, this is the result of their disrespect of Prophet Mohammad (صلى الله عليه وآله وسلم) and Ahle Bait e At Haar.

There are two types of people in Ahle Sunnah wal Jama'a.

(i) **Those** who see Imam Hussain (عليه السلام) with their spiritual eyes. This type of people are rarely spotted in these end times. But they do exist in this world. They do Fateha, Eisaal-e-thawaab, conduct Zikr gatherings during Muharram, particularly on the day of Ashoorah. They feel proud of their Imam (عليه السلام) and his spiritual elevation and merit among Sahabah. They conduct gatherings of people and inform Muslims about the Martyrdom of Imam Hussain (عليه السلام). They explain people that the battle of Karbala was the fight between Haq on Batil. They emphasize how indebted we all Muslims are to Imam Hussain (عليه السلام). It is because of him, we are on the right path today. He showed us the right path of Islam.

(ii) Those Ahle Sunnah whose spiritual eyes are not active, they follow the traditions of their Salasil and conduct/join the Zikr gatherings, Fateha and Eisaal e Thawab. They participate in special gatherings in which Munaqeb-e-Imam Hussain (عليه السلام) are described. They share the message of Imam Hussain (عليه السلام) and remember their Iman in the light of his teachings.

THE SUPPLICATION OF ASHOORA

There is a popular Dua-e-Ashoora attributed to Imam Ali Ibn Husain Zain al Abedin (رضى الله عنه). The Dua mentions about the important events that have taken place in the history of mankind; from Hadhrat Adam (عليه السلام) till the martyrdom of Imam Hussain (عليه السلام).

In many Ahle Sunnah Salasil, this Dua is recited on 10th of Muharram every year. There are two parts of this Dua. The first part is recited 3 times and the second part is recited 7 times with Durood-e-Sharif 3 times before and after.



English Transliteration of the supplications of the day of Ashoora

(i) Recite this Dua 3 times

Bism-illaahir-rahmaanir-raheem - Ya Qaabila tawbati Adama Yawma 'Ashuraa-a. Ya faarija karbi Dhin-nooni yawma 'Ashuraa-a. Yaa jaami'a shamli Ya'qooba yawma 'ashooraa. Yaa saami'a daw'wati Moosaa wa Haaroonaa yawma 'ashooraa; Yaa mugheetha Ibraaheema min anaari yawma 'ashooraa. Yaa raafi'a Idreesaa ilas-samaa-i yawma 'ashooraa. Yaa mujeeba daw'ati

Saalehin fin-naaqati yawma 'ashooraa. Yaa naasira sayyidinaa Muhammad (sallallahu 'alayhi wa aalihi wa sallam) yawma 'ashooraa. Yaa rahmaan ad-dunyaa wal-aakhirati wa raheemahumaa. Salli 'alaa sayyidinaa Muhammadin wa 'alaa aali sayyidinaa Muhammadin wa salli 'alaa jamee'il-ambiyaa-i wal-mursaleen. Waqdi haajatinaa fid-dunyaa wal-aakhirati wa atil 'umranaa fee taa'atika wa mahabbatika wa ridaak! Wa ahyinaa hayaatan tayyibatan wa tawaffanaa 'alal-eemaani wal-istaami bi rahmatika yaa arham ar-raahimeen. Allaahumma bi 'izzil-hasani wa akhi wa ummihi wa abeehi wa jaddihi wa baneehi. Farrij 'annaa maa nahnu feehi!

Meaning in English

O Allah You have accepted the repentance of Adam (عليه السلام) on this Day of Ashura. O Allah, You have delivered Yunus (عليه السلام) from his burden on this Day of Ashura. O Allah, You have reunited Yaqoob (عليه السلام) (with his sons) on this Day of Ashura. O Allah, You heard the plea of Musa and Haroon (عليهما السلام) on this Day of Ashura. O Allah, You have rescued Ibrahim (عليه السلام) from the fire on this Day of Ashura. O Allah, You have raised Idris (عليه السلام) to heaven on this Day of Ashura. O Allah, You have answered the plea of Salih (عليه السلام) with a she-camel on this Day of Ashura. O Allah, You have helped our Apostle Mohammad (صلى الله عليه وآله وسلم) on this Day of Ashura.

O Compassionate Allah, in this lowly world and in the Hereafter; O Merciful Allah, of the two abodes. Bestow your grace upon our Apostle Mohammad and upon the members of the Ahle Bait-e-Rasool (صلى الله عليه وآله وسلم), and upon all the prophets and all the Apostles! And grant us our needs in this life and in the Hereafter and grant us many years in Your obedience and Your love and Your acceptance! And return us to a life of purity and take us not (in death) except upon faith and submission by Your mercy. O Allah, You are the most compassionate of all those who show compassion.

O Allah, By the honor of Hasan and of his brother (عليهما السلام), and that of his mother (Fatima - عليها السلام) and that of his father (Ali - عليه السلام), and by the honor of his Grandfather (Prophet Mohammad ﷺ) and that of his children (رضى الله تعالى عنهم اجمعين), relieve us of what has befallen upon us!

(ii) Recite this Dua 7 times

Subhaan Allaahi, Hasbun Allahi mil-al-meezaani wa muntahaal-'ilmi wa mablaghal-ridaa wa zinatal-'arshi laa maljaa-a wa laa manjaa-a min Allaahi illaa ilayh. Subhaan Allaahi' adadash-shaf'i wal watri wal Arshi, wa 'adada kalimaati-llaahit-taammati kullihaa. Nas'alukas-Salaamata bi-Rahmatika yaa Arham ar-Raahimeen! Wa Huwa hasbunaa wa ni'mal-wakeel - ni'mal mawlaa wa ni'man-naseer! Wa laa hawla wa laa quwwata illaa billahil-'aliyyil-'adheem! Wa sall-Allaahu ta'aalaa 'alaa sayyidinaa Muhammadin wa 'alaa aalihi wa sahabihi wa 'alaal-moomineena wal-moominaati wal-muslimeena wal-uslimaati 'adada dharraatil-wujood wa 'adada ma'loomaati-llaahi wal-hamduli-llaahi rabbil-'aalameen.

Meaning in English

Glorious is Allah, as much as what is in His great scale, and as far as His knowledge extends, and to such a degree as it attains His approval, and to whatever weight may be His Throne; there is no refuge and no safety from Allah except in Him. Glorious is Allah, (He is declared so) as many as there be even (numbers) and as many as there be odd, and as many as there be perfect words of His; glory be to Him for them all.

We ask of You (our Lord) for safety, by Your mercy, O Allah, You are the most merciful of all those who show mercy. And it (Your Mercy) is our sufficiency and our best protection - the absolute best master and the absolute best help! And there is no power and no strength except in Allah, the High, the Great!

May the grace of Allah, the Exalted, be upon our Prophet Mohammad and upon his family and his companions, and upon the believers men and women, and upon those who submit (in Islam), as much as there be atoms in existence and as much as there be things known to Allah; and all praise is due to Him, Lord of the Worlds.

The Sunni practice in Muharram is remembrance of Imam Hussain (عليه السلام) and his Islamic ideals. When we remember Imam Hussain (عليه السلام) and the circumstance in which he was martyred, we feel sorrowful and tears roll down from our eyes. We remember what Prophet Mohammad (صلى الله عليه و آله وسلم) must have felt when his dearest grandson and his family members and associates were martyred in Karbala in such harsh conditions. We love our Prophet (صلى الله عليه و آله وسلم) and his Ahle Bait and to feel sorrowful while remembering this event is natural. This is a sign of Sahih Iman. However, we also feel pride for our Imam (عليه السلام) and his elevated state in Aalam-e-Mithal. He is our Hero, our guide and our leader in both the worlds.

It is in Hadith - Abu Sa'eed al-Khudri (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said "Hassan and Hussain (رضي الله تعالى عنهم) are the masters of the youth in Paradise" (**Ahmed, Tirmidhi, Ibn Maja, Nasai**)

SHIA AZADARI (MATAM)



Shia's ritualistic Matam, conducting Majalis, chest beating, hurting self with chains, blades and knives in a public display of mourning on streets is indeed a mockery of the battle of Karbala.

In their Majalis, Shia portray Imam Hussain (عليه السلام) as a helpless person and describe the events of Karbala in Noha Qani in such a pathetic way that the bravery and real message of the Imam (عليه السلام) gets eclipsed.

This kind of mourning invites wrath of Allah (Qahr-e-Elahi) because it is an insult and disgrace of the great Iman (عليه السلام) and his Islamic ideals. Shias have lost the way of Islam and are wandering in spiritual darkness.

TAZIYA

The practice of 'Tazia' or 'Tazvye' was started in Iran. "Tazvye" was a form of drama, enacted on stages to promote Shiaism. Ibn Kathir wrote that it appeared during the reign of Mu'izz ad-Dawla, the king of Buyid dynasty, in 963. The practice was officially sponsored at the start of Safavid Dynasty in Persia in 1501, when they adopted Twelver Shiaism as their official religion. Shah Ismail - I, the founder of Safavid Dynasty, took interest in theater as a tool of propagating Shiism.

Later, Shia started making replicas of the dome of Imam Hussain (عليه السلام) and named it 'Tazia' which were displayed for 10 days, from 1st to 10th of Muharram, in various cities and on the day of Ashoora, the replicas were buried in cemeteries.



In Indian Subcontinent 'Tazias' are miniature replicas built as models of Martyrs of Ahle Bait Mausoleums which are carried in processions during Muharram.

Public gathering to commemorate anniversaries in remembrance of important dignitaries of Islam is fine. Sharia does not restrict us on that. Peaceful processions of all kinds, taking flags in our hands in a show of solidarity to a cause is also allowed. Making pictures of the Green dome of Prophet Mohammad (صلى الله عليه و آله وسلم) or mausoleum of other important dignitaries of Islam on flags and carry them in processions during Eid Milad-un-Nabi (صلى الله عليه و آله وسلم) and other occasions is also allowed in Islam. However, proper respect and disposal of these replicas / pictures / flags should be ensured at the end of the gathering.

Making a Tazia in an individual name of a dignitary of Ahle Bait and chest beating and hurting oneself with chains and knives are all objectionable practices. The practice of treating Tazia as a dead body and burying it at a certain place and calling it Karbala is deplorable.

Tazias have disappeared from Iraq and Iran. Only public display of mourning is done in these countries. However, in Indian Subcontinent, public processions of Tazias are still continued. Tazias and many of the rituals associated with it, like street mourning, chest beating hurting oneself with chains, knives and blades are reprehensible practices and it is a good idea to stay away from them.