

The Profound Assessment on the Subject of Ta'aziah and Narration of Shahadat in India

اعالى الافادة فى تعزية المهند و بيان شهادة

Alahazrat Imam Ahmad Raza

Translated By:

Mufti Shamsul Haque Misbahi

Jamia Imam Ahmad Raza
P.O. Box 209
Newcastle, 2940
Kawazulu, Natal
South Africa



ALHAZRAT NETWORK

اعلحضرت نيٹورک

www.alahazratnetwork.org

**The Profound Assessment on the Subject of Ta'aziah
and Narration of Shahadat in India**

**The Profound Assessment
on the Subject of Ta'aziah and Narration**

اعالي الأفادة تعزية الهند و بيان شهادة

Written By:

Alahazrat, Mujaddid, Ash Shah
Imam Ahmad Raza Khan (Alaihir Rahmah)

Translated By:

Allama Shamsul Haque Misbahi
Jamia Imam Ahmad Raza
P. O. Box 23412
Newcastle 2940
Kawa Zulu Natal
Republic of South Africa

Available online at:

www.alahazratnetwork.org

Allah In the name of The Most Affectionate, The most Merciful.

QUERY:

The best consolation for the hearts of Muslims with regards to the attacks of innovations over the fundamentals of religion is this that all praise is due to Almighty Allah and choicest blessing and best salutation be upon the leader of the testifier of the truth on the day of resurrection and upon his family and upon his par-excellent companions. Ameen

(First Question)

Dated: 24th Safar 1308H.

What do the Muslim theologians state about this matter that what is the Shariah ruling regarding Taziah Daari? بينواتوجروا (answer the question, so you will get rewarded)

The Answer:

The whole idea of Ta'azia was to keep, with the intention of blessing, the accurate copy of the holy shrine of Hzarat Imam Hussain the martyr of oppression, (peace be upon his grandfather) in the house. According to Shriah, there is no any problem in that. Because, to draw or to keep the picture of houses, etcetera or any non living object is allowed. Especially, to keep such things which are dedicated to the elites of the religion and instill their reverence in the hearts, with intention of blessing, is absolutely allowed. As from centuries, generation from generation, the leading scholars of Islam have been portraying the picture of the Na'alain Shareefain the blessed shoes of prophet (peace be upon him) and have been penning books and treatises with regards to its countless virtues and numerous blessings. Any one who has doubt may read my treatise Shifaul walihi fi Suwaril Habib wa mazarahi wa Nia,aalihi (peace

be upon him) and Fathul Muta'aal of Allama Talmsaanini. But today headless illiterate people have turned it out and have left the permissible form of it and instead, they have fabricated such hundreds of myths and irreligious rituals that Sharia'ah is groaning and crying of. First of all, in Ta'aziah the copy of holy shrine is not considered any more. Every part of it, there is a new elegance and a strange style which dose not any how relate to that copy of holy shrine. Then somewhere there is a picture of fairy and somewhere there is Buraaque and somewhere there is other nonsensical pomp and show. Then to move it street to street, to exhibit the grief and sorrow and then, to beat chest and mourn around it, someone is kneeling down and greeting to these pictures and someone is busy in circumambulation of it, someone is prostrating before it, some one is supplicating to these papers believing this absolute innovation as throne of Hazrat Imam Hussain (peace be upon him and his grandfather) and regards it as the fulfiller of needs, then other funs, music and intermingling of women and men at night and games and plays of diverse absurd natures are along with it. In a nutshell, 10th Muharrumul Haraam from the preceding Sharia'ah to this Sharia'ah has been regarded as a very blissful and an appropriate time of Ibaadat, glorification of Almighty Allah. But, today it has been replaced with the silly, incongruous and sinful rituals and funs. Furthermore, the enthusiasm of innovation, sins went so stronger that it turned every thing upside down, it devastated the good deeds, now dissimulation, show off, and pride and ego are demonstrated openly. It became even worst that they don't give any handout to poor accordingly. Now they sit upstairs and throw it to destitute. The breads are falling on the ground. The provision of Almighty Allah is being

trampled and insulted. Money is being shattered and wasted out in dust. So, no any virtue or any reward is obtained. Only the name and fame they have received that so and so is distributing Langar (Food). Thereafter, people are moving with different kinds of music and fun, wicked women are abundant, the whole scenario is like clubs and leisure fairs, with all these evils they believe that there fabricated pictures are the exactly Janazah the funeral procession of Shuhadas, the martyrs and after a hustle and bustle, harm and damage they burry it. So this is wastage of money every year. May Almighty Allah bestow our brothers with the blessings of Shuhada the martyrs (May Allah be pleased with them) and give them Taufeeque to do good deeds and repent. Ameen

Now, Ta'azia Daari which is the name of above mentioned innovation and condemned manner and action, is absolutely innovation and Najaiz(not allowed) and Haraam (forbidden).

Yes, if people of Islam, in permissible way, only had made Islal e Thawab to the souls of martyrs (May Allah be pleased with them) then it would have been very good and if they, out of the love and affection, had only made the permissible copy of holy shrine with the intention of seeking blessings and had avoided the demonstration of sorrow and grief, mourning, beating chest and other evil malicious deeds and certain innovations then still there would have been no any problem. Beside that, there is also a resemblance with innovators in this practice. There can be an allegation of Ta'azia Daari too. There is always this fear that people of sound belief and new generation will be indulged in innovation and it is stated in the Hadith: () (Kashful Khifa, Hadith 88 , Darul Kutubil Ilmiah Beirut 1/37) (Athafusadah , Kitabul Qalb , Bayano Tafseele

Madakhilis Shaitan ilal Qalb, Darul Fikr, Beirut 7/283
“beware of places of allegations”.

It is stated: () (Maraqil Falaah Ma’a Hashiat Tahtawi , Kitabus Salah, Bab idraakil Faridah, Noor Muhammad Karkhaanah Tijaarat e Kutub Karachi, page 249)

“Whosoever believes in Allah and Day of Resurrection, he should be away from the places of accusations”.

So, no one should keep this type of model of the holy shrine of Hazrat Imam Hussain. Instead they should only keep that picture of holy shrine which is drawn on the piece of paper for Tabarruk (to seek blessing) and it must be away from Manhiyyat (forbidden), as the pictures of holy Kaba and Green Dome of the prophet Sallallahu Alaihe Wasallam are available or as it is drawn in Dalailul Khairaat.

Wassalamo Ala manit taba’al Huda, Wallahu Subhanahu Ta’ala Aa’lam.

(Second Question)

From Amroha

Sent by: Maulavi Sayed Muhammad Shah Sahab Milaad Khawan

22nd Shabaan 1311H.

What is the statement of Muslim theologians about this matter that in the Mahfil e Melaad, whether it is allowed to read Shahadat Naama or not? بينوا توجروا (answer the question, so you will get rewarded)

The Answer:

The Shahadat Nammas prevailed in the masses, whether they are in prose or poetry; mostly contain myths, unauthentic, false and fake stories and legends. To read and listen to this type of narrations, whether it is Shahadat or something else and whether is conducted in the Mahfil e Melaad or somewhere else, is explicitly Haram and Najaez (forbidden), Especially, when it contains fables and obscenities that sabotage the beliefs of people. In fact, in this circumstance, it becomes more poisonous and fatal. Looking at these factors, Imam Hujjatul Islam Muhammad Ghazali (Quddisa Sirruhul Aa'ali) and other A'imma e Kiram (leading theologians) have stated that to read Shadat Naama (the book contains the legends of martyrdom of martyrs) is Haram. Allama Ibn e Hajar Makki (Quddisa Sirruhul Aa'ali) states in Sawaeq e Muhaariqah: ()

"Imam Ghazaali has stated that it is Haram for Waa'ez (the orator) to narrate the martyrdom of Hasanain Karimain, and to recount fake stories regarding it to people".

Thereafter he says:

() "the above mentioned unlawfulness of the narrations of the martyrdom of Hazrat Imam Hussain and the incidents followed it, does not contradict what I have mentioned in this book. Because, to believe in the true incidents that contains the excellence and splendor of the blessed companions and qualifies them as above all defects and shortfalls, is Wajib (compulsory). In contrary, those incidents that illiterate lecturers narrate. They deliver false and self fabricated stories before people and don't mention their proofs and references in spite of the fact that it is Farad upon them in fact."

Like wise, when the intention behind it is to express sorrow and to exhibit grief and mourning then this particular intention is also not recommended. The holy Shariah has

ordered to be patient in sadness and distress and to eradicate depression from the heart as much as possible. It has not ordered to bring the inexistent and fictitious sorrow out of formality and custom and consider it as a mean of reward and bliss. These all are the hideous innovations of Rawafids which to abstain from is Wajib for the Sunnies. Allah forbid! If there was any goodness then to mourn upon the demise of the prophet would have been more important and obligatory. Look! The month of the birth and the month of the demise of the prophet is the same sacred month of Rabiul Awwal. Nevertheless, the scholars of Ummah and the supporters of Sunnah declared it as a month of joy and celebration of his birth, not as a month of sorrow and mourn upon his demise. The honored Imam says in the above mentioned book: () "stay away and refrain from indulging in the innovations of those Rawafid and alike who weep and mourn on the Day of A'ashurah because these are not from the characteristics of believers. Otherwise, the demise of the prophet would have been more deserving and commendable for that." (It means that if the lamentation and mourning was any how allowed in Islam then it would have been more apparently observed on the day of the demise of the prophet.)

Although, assuming that if the ordinary Shahadat readers read only the true narrations and merely in the right and commendable ways still one who is aware of the Rawafidhs he knows that their motives behind reading the Shahadat are to lament and weep and to make people cry and mourn out of formality and this hustle and bustle is only to exhibit their so-called love and affection. So, there is no doubt in the unlawfulness and hideousness of this act. Yes, there would have been no any problem, if it was with pure and absolute intention to mention the Ahle Bait, the blessed family of the prophet, their excellence and merits through the authentic

narrations in a proper manner and in between the narration of their superiority and patience their martyrdom was revealed without any lamentation and mourn. But, their motives and actions are far away from this. If the intention was only to expose and reveal the excellence, so only the martyrdom is not the excellence of these beloveds of Almighty Allah. Almighty Allah bestowed them with diverse sublime qualities and merits. So, amongst their abundant excellence and virtues, to choose only the martyrdom and reveal it with the heart melting words of lamentation and furthermore, to prolong it, unveils their hidden agenda and heinous, atrocious and fetid intentions. In a nut shell, it is very difficult to find any solid reason for the masses for this type of gatherings. Moreover, the Meelad gatherings are gatherings of commemoration and great joy and happiness. The lamentation is not suitable for it. I the beggar of the prophet don't like to mention the demise of the prophet in Mahfile Meelad as it is prevailed amongst some people. In spite the fact that the birth of the prophet is good for us and the demise of the prophet is also good for us. After this writing the verdict of Allama Muhaddith Sayyidee Muhammad Tahiree Fatanee Quddisa Sirruhu came to my notice he also agreed with my point of view walhamdulillahi Rabbil A'almeen, he says in the end of Majma Biharil Anwaar:(
Majma Biharil Anwaar, Khatamtul Kitaab, Darul Imaan Al Madinatul Munawwarah, 5/307) "the holy month of Rabiul Awwal is the month of joy and happiness and it is the time when the light of the prophet spread. We are ordered to rejoice in this month every year. So, we should not mar and blight it with (by mentioning) the demise of the prophet. This is going to be similar to the lamentation. And undoubtedly, the scholar have confirmed that the lamentation and mourn of Sayedina Imam Hussain which is taking place every year, is Makrooh according to the

Shriah. In spite of the fact that, there is no base and evidence for this to be conducted, in main Islamic cities, the scholars abstain from lamentation in the Urs of Aawliya (the saint) so, how will they permit it about the prophet. Falhamdulillahi Ala ma alham, Wallahu Subhanahu wata'a A'alam.

(Third Question)

From: Riyasat Rampur
Muhallah Mianganan
Sent by: Maulavi Muhammad Yahyaa Sahib
Muharram1321H.

What do the theologians say that whether to read Shahadat is allowed and what is the verdict regarding the difference between this and Ta'azia daari? بينوا توجروا

The Answer:

To narrate the Shahadat, if it does not contain false narrations, proscribed words and ill intentions, is an absolute blessing. It is stated in Athafus Sadatil Muttaqeen, Kitaabu Aadaabil Uzlah, chapter two, 6/350, Darul Fikr Beirut. ()
"The mercy of Almighty Allah descends on the occasion of remembrance of Saints"

This has been explained at length in my Fatawas. As far as the difference between this and Ta'azia daari is concerned, it requires a preamble.

Therefore, I say and Almighty Allah is the one who helps with Taufeeque. Every thing which is existent has got two aspects of its existence. One is its own reality, and second is those additional factors which are belonging to its real existence but

they are not the part of its real existence. The Shariah directives regarding any thing are according to its reality. They do not concern any thing which is out of its reality (Haqeeqat). Islamic jurisprudence discusses about the existent action of people not about the non-existent supposition.

Usually, the reality of reading Shahadat is only to reveal before Muslims the incidents occurred prior and subsequent to the martyrdom of Hazrat Hasanain Karimain رضى الله عنهما and the falsehood of the narration or its implication to slander the companions رضى الله عنهم is neither the reality of reading Shahadat nor the part and parcel of its existence. So, those who read the true and neat narration like Sirrus Shahadatain and the like is also called "Shahadat reading" and the gathering is also called "Majlis e Shahadat". Therefore it is clear that those forbidden things which have appeared along with reading Shahadat are still regarded as "additions" not as the reality of this. And because of the bad addition the reality of good thing does not become bad. But In fact, that good thing remains as good with its reality. Like, to read Salaah in silky dress is bad. But because of this we will not say that reality of Salaah is bad. It is only those additions which have been added along with Salaah. So, these additions with Shahadat are exactly like those fake narrations, false stories and counterfeit even some insulting words to angles and the prophets which some illiterates in India read in Majlis e Milaad. Owing to this, the reality and authenticity of Milaad does not change. And also because of these innovations and additions no one regard the Majlis e Milaad as another thing different from this type of gatherings.

As far as the Tazia Daari is concerned, so it is different. Because, although as it has been heard and believed that when king Taimoor found it disrupting Sultanate affairs to go every year to holy shrine of Hazrat Imam Hussein, he made a copy of it out of his devotion and to this extent there was no any problem but the

current situation of this time and age is totally contradicting it. Because if some one, like the picture of shrine of the prophet and the picture of Ka'aba, puts the picture of Raudah of Hazrat Imaam Hussein, no one will call it Tazia. This which is taken around the streets and gullies every year with different designs and from, with picture of Buraq and Pari is not the copy of holy shrine of Hazrat Imaam Hussein, if it was the copy of Rauza it must have been the same not different. Definitely, this is the Tazia and these people are Tazia Daars. So, apparently, it is very clear that the reality of Tazia Daari is the name of these prohibited things.

Therefore, after mentioning the permissible part of it, I have stated in my Ftawas that today the illiterate people have eradicated the permissible roots of this matter. And finally I have said: "the recent Tazia Daari is innovation, not allowed and forbidden (Haraam

In a nut shell, the reality of Shahadat reading is allowed and blissful if it is free from additions and innovations. And the reality of Ta'azia Daari itself is unacceptable and forbidden. It is like idols of the preceding Ummats. Wud, Suwaa, Yaghooth, Yaooque and Nasr. These all were pious people when they passed away their followers engraved their pictures out of love and affection and as time passed the descendents started worshiping them. So, no one can say that in the beginning the position of these idols was based on reality and the later recent innovations were just an addition not as the part of the reality. Therefore, the Divine Sharias explicitly discarded and rejected them. The Bukhari etc narrate on the authority of Hazrat Abdullah Bin Abbas رضى الله عنهما.

() (Sahihul Bukhari, Kitabu al Tafseer, Surah Nuh 17 Baab Wudd aw la Suwa'a, Qadeemi Kutub Khaana Karachi, 2/732)

"Wudd, Suwa'a etc were pious people in the community of

Hazrat Nuh. When they passed away then Shaitaan deceived and instigated to erect their statues where they used to sit and remember them. Consequently, the followers did the same but they did not indulge in their worship until they passed away and the knowledge of Deen disappeared and the following people started worshipping them out of ignorance”.

Fakihi narrates on the authority of Ubaidullah Bin Ubaid Bin Umair:

() (Fathul Baari, Ba Hawalah Fakihi an Ubaidullah Bin Ubaid, Surah Nuh, Mustafa Albaabi Egypt 10/295) (Al durrul Manthoor, Ba Hawalah Fakihi an Ubaidullah Bin Ubaid, Surah Nuh, Manshooraat Maktabah Aayahtullah Qum Iran 6/269.

“Ubaidullah Bin Ubaid said: first time in the history, the idol worshipping started in the time of Hazrat Nuh. The children loved their fathers. When someone passed away his son missed him and became restless and could not bear his absence and thereafter he made his father statue in order to ease his pain. When he felt like seeing his father he saw the statue and when he passed away he was treated as same. For a very long time it continued, and when forefather passed away the children said: these were the Gods of our ancestors, and then they also started worshipping them. (So, this how the idol worshipping was started). It is very important to remember this delicate difference, just because of not understanding this difference the Wahabess paste the order of Awariz (additions) on the Haqiqat (reality of matter) and Taziah Daars regard the change of reality as the change of additions and both of them make a big mistake. Wabillahi Ismatu wa Allahu Subhanahu wa Ta’ala A’alam. (And Allah is the Protector and Almighty Allah knows best.)

(Fourth Question)

From: Dhampur District Bijnaur
Sent by: Hafiz Sayyed Buyaad Ali Sahab
8th Muharramul Haraam 1313H.

What do the theologians say that whether to organize Sabeel and to feed and to distribute the Langar on the 10th Muaharram is allowed? The Ulema of Deoband prohibit this as well as the book of Shahadat. Kindly write the correct verdict of Sharia. What is order of listening to Shahadat and Marsia? بينواتوجروا

The Answer:

To organize the Sabeel of water or Sharabat, if it is out of good intention, and only for the sake of Allah, and to send the Sawab to the souls of Aa'imma e Kiraam, is undoubtedly good and virtuous deed. It is in Hadith. The messenger of Allah says: () (Tareekh e Baghdaad, translation 3464, Ishaaque Bin Muhammad, darul Kitabil arabi Beirut2/403-404)

“When your sin increased you should quench the thirst of people repeatedly. (Because of doing so) your sin will fall down like the leaves of a tree in the strong storm.(Khateeb has narrated this on the authority of Anas Bin Maalik رضى الله عنه.

Likewise, to feed people is also good and blissful. It is in Hadith. The messenger of Allah says :() (Al targheeb wal Tarheeb, Ba hawalah Abus Shaikh fis Thawaab, Al targheeb fi ita'amit Ta'aam, Hadith 21, Mustafa Al baabi Egypt 2/68)

Almighty Allah talks proudly to the angels about His those servants who feed people. He says: look what a virtuous deed they are doing. (Abus Shaikh has narrated this in Thawaab from Hasan Murasalan).

But “LangarLutaana” which people sit on balcony and throw the breads, some of them go in to hand and some fall on the ground and some are trampled, this is not allowed. This is a disgrace for the Rizq of Allah. Some Ulemas have prohibited throwing money too as some people do for the bride and bridegroom. Because

Almighty Allah has made money to fulfill the needs of his creation, therefore, this should not be thrown. And throwing the bread is worst than that. It is stated in Bazzaziah, Kitabul Karahiyah, Al Nauur Rabie fil Hadiyah wal Miraath:

() (Fatawa Bazzazia Ala Hamishe Ftawa Hidiyah, Kitabul Karahiyah fil Hadiyah wal Miraath, Nooraani Kutub Khana Pishawer 6/364)

“Is it allowed to throw and distribute the Dirham? Some people said: No. some said: there is no any problem. Dinars and money are in the same order. Those who said that it is not allowed they proved by following Hadith of the prophet where he said: Darahim and Dananir are tow seals from the seals of Almighty Allah. So, whosoever got any one of them, his needs was fulfilled by the seal of Almighty Allah”.

The prevailed books of Shahadat today most of them contain fake stories and false narrations. Likewise is the Marthiyah. To read or listen to these types of things is sin and Haraam. It is stated in Hadith: () (Sunan Ibn e Maajah, Abwaab Maa ja’aa fil Jajnaez, Babu maa ja’aa fil bukaa alal Mayyit, Darul Fikr Beirut 1/383.

“The messenger of Allah forbade from Marthiyah. (Abu Dauood and Haakim have narrated this on authority of Abdullah bin Abi Aufah رضي الله عنه.)

Similarly, Imam Hujjatul Islam and other scholars have not allowed the narration of Shahadat () as Imam Ibne Hajar Makki has mentioned this in Sawaaque e Muharrqah. Yes. If there is authentic narration delivered and there is no any word which carries a minor disrespect to any prophet, any angel, any Ahle Bait or any companion and no exaggeration in praise or admiration, and there is no music and things like Nauha (lamentation) or Seena Koobi (beating chest) or Gireeban Daree (tearing the collar and cloth) or Maatam (mourning) or Tasannu (to act like crying) or Tajdeed e Gham

(reviving the grief and sorrow) then indeed to narrate the merits and excellence of Hazrat Sayyiduna Imam Hussain رضى الله عنه is admired and blissful. () “The mercy of Almighty Allah descends on the occasion of remembrance of Saints” Athafus Sadatil Muttaqeen, Kitaabu Aadaabil Uzlal, chapter two, 6/350, Darul Fikr Beirut.

Therefore, Imam Ibn e Hajar Makki after the above mentioned statement says:

() (Al Sawaequil Muharriqah, Al khatimah fi ietigaadihe Ahlas Sunnah, Maktabah Majeediyah Multan, page 224)

“The Huramat (forbiddance) of narration of martyrdom of Hazrat Imam Hussain and thereafter whatever was mentioned dose not contradict with what I have stated in this book of mine. Because, this is a true verdict, it is compulsory to believe in the glory and excellence of the companions and their purity from any kind of defect. In contrary with what the illiterate lectures deliver the false stories and fake narrations and not the true and sound belief. Wallahu Subhanahu wa Ta’aala Aa’alam.

(Fifth Question)

From: Mufti Ganj

Post: Akanger Saraae

District: Patna

Sent by: Mohammad Nawaab Sahab Quadri and other inhabitants of Mufti Ganj

27th Ramadaan Shareef 1318H.

Here people organize “*Majlis e Marthia Khawani*” on the 10th of Muharram wherein the *Marthia* of Sufia e Kiraam are read but there is no *Seenah Koobi* and Music. The president of this gathering is Sunni. What is verdict regarding attendance of this gathering and recitation of *Marthia* therein? بينواتوجروا

The Answer:

The gathering of Hazrat Sayyiduna Imam Hussein and Ahle Bait e Kiraam where their status and excellence are delivered through the authentic and proper narrations and it is totally free from the Sharia opposing things like *Maatam* etc, is good and virtuous whether it is read in prose or poetry. Although that poetry for the reason that its format is of six stanzas concerning Hazrat Imam Hussein, is commonly known as *Marthia*, because, now this is no more in that category of *Marthia* about which the following Hadith has come.

() (Al Mustadrak Lil Hakim, Ktabul Janaez, Al buka'a alal Mayyit, Darul fikr Beirut 1/383) (Sunan Ibn e Maajah Abwaab Ma ja'a fil Janaez, Babu Ma Ja'aa fi Buka'a Alal Mayyit, H. M. Saeed company Karachi page 115)

"The messenger of Allah forbad from *Marthias*. Wallahu Subhanahu wa Ta'ala A'alam.

(Sixth Question)

From: Nawab Ganj
Post: Akanger Saraae
District: Patna
20th Muharramu Hram 1321H.

What do the scholars of Islam say about the following kinds of statements?

- 1) One person says: I don't eat the oblation of Ta'aziah but I eat the *Niyaz* of Hazrat Imam Hussein.
- 2) One person says: I don't eat any kind of oblation not only of Ta'aziah. I eat *Niyaz*.

- 3) One person says: whatever food or drink is donated in the first ten days of Muharram is an oblation of Ta'aziah.
- 4) One person says: Ta'aziah is an idol. Because it is a picture.
- 5) One person says: this is the picture of the Buraque and Hoor which are in paradise.
- 6) One person says: there is no difference between mosque and Ta'aziah. Furthermore, he says: what is the mosque? It is made of bricks and kneaded clay and you prostrate there and Ta'aziah is made of golden and silver papers.
- 7) One person said: brothers! These Shariah matters write them down and send them to Shariah councils. Don't fight amongst yourselves.
- 8) One person says: you don't understand the Shariah.
- 9) One person said: as you don't understand the Shariah I regard the oblation of Ta'aziah as Haraam.

The Answer:

- 1) The First person is right. In fact every one should eat the *Niyaz* of Hazrat Imam not the oblation of Ta'aziah. If he means that he does not eat the oblation of Ta'aziah with the intention of eating oblation of Ta'aziah but he eats it as a *Niyaz* of Hazrat Imam, then this is incorrect and nonsense. The oblation of Ta'aziah is not the *Niyaz* of Hazrat Imam Hussein. If some does *Niyaz* and thereafter he offers oblation or vice versa, then people should not eat it. The difference of intention will not prevent the pollution. The problem is this that eating of this kind of food will increase its importance to the illiterate people and also it accuses the person of bad belief. These both are bad things therefore one should avoid eating this kind of food. wallahu Ta'ala A'alam.

- 2) There is exaggeration and transgression in the second person's statement. The sweet or food which people take with the intention of Sadaqah to the Mazaraat (graves) some people regard it as an oblation too, but to me there is no nay problem to eat it.
- 3) The third person did not differentiate between *Niyaaz* and *chadhawa* (oblation). This is incorrect. *Chadhawa* is only that what is put upon Ta'aziah or near it in front of people as an oblation, other food, *Sharbat* (milkshake) etc which is prepared in ten days of Muharram as Isale Sawab is not *chadawa* (oblation).
- 4) The incarnate pictures are called idol. According to this meaning, those pictures which are pasted in Ta'aziah and the Ta'aziah as whole metaphorically can be called idol, and if the meaning of idol is the "worthy of worship" then it is only exaggeration. Honestly, even an illiterate person does not regard Ta'aziah as idol.
- 5) This is only an allegation of this person. There is no comparison between Hoor and Buraaque and those statues of papers. People every day make prettier than that in their workshops. And suppose, if it is similar and then who said that to draw pictures of Hoor and Buraaque is allowed? It is not allowed.
- 6) This person is deviant clearly. He is insane and of a big mouth. Neither any one prostrate in the Mosque nor the reality of the Mosque is brick and kneaded clay. It is that land which has been separated from the rights of people and allocated for the worship and glorification of

Almighty Allah on His order, to seek His nearness. Now it has become *Sha'aerullah* the symbols of Allah. It is ordered to respect the *Sha'aerullah*. Almighty Allah says: "And whoso respects the signs of Allah, then it is from the piety of the hearts." (22/32). This jumble of innovations does not any how relate to that. Indeed the gross ignorance is the fatal sickness. Waliyaaz billah (we seek the refuge of Almighty Allah)

- 7) This person did well. The believers have been ordered that if they don't understand some thing then they should not pass their own verdicts rather they should consult the experts of Shariah. Almighty Allah says: "ask the men of knowledge if you know not". (16/43)
- 8) He is right if he meant that you are not knowledgeable, so don't argue amongst yourselves and ask the experts of Shariah. But, if he meant that Ta'aziah is good according to Shariah and you all don't understand it, then indeed it is very bad. This is an allegation on Shariah. And if he meant that Shariah has clearly condemned it but you don't understand it, then it is also good.
- 9) This statement has exceeded the limit. The food offered to Ta'azia is definitely disliked and Makrooh owing to the reasons stated above but to declare it as Hraam is incorrect. It is stated in Fatawa Alamgeeriah: " it has been confirmed that the goat which a Hindu got it slaughtered by a Muslim on the name of his idol and the Muslim slaughtered it with the Takbeer of Almighty Allah is Halal () and it is Makrooh for the Muslims" (Fatawa Hindiyah, Kitabuzzabaaeh, Al babul Awwal, Noorani Kutub Khana Peshawar 5/286)

If that is only Makrooh then how will this become Haraam?
Wallahu Ta'aala A'alam.

(Seventh Question)

From: Utrauli

Muhallah: Mughlaan

District: Aligarh

Sent by: Ikraam Azeem Sahab

18th Jmadil Uoola 1321H.

Is it allowed for a follower of Ahle Sunnaut wa Jama'at to participate and partake in the Majlis of Marthia Khawani for Shiaas? بينواتوجروا

The Answer:

It is Haraam. The messenger of Alaah has said in Hadith:

() (Al Maqaasidul Hasanah, Hadith 1170, Darul Kutubil Ilmia Beirut page 426) "one who adopted the identification and peculiarity of any community, is from them"

Those big mouth people most of the time utter *Tabbarra'a* and illiterate audience do not even understand it. It is constantly heard that they dilute impurities in the Sharbat which they give to Sunnis. Otherwise, they dilute their impure water of Qullatain. And if there is none of these things then it is certainly not safe from Haraam things like false narrations, bad and disrespectful words and Matam. So people who will go there will listen to these things and will never be able to stop them. Therefore, it is Haram to go to such places. Almighty Allah says:

(6/68) "Then sit not you after recollection with the unjust people." . Wallahu Ta'ala A'alam.

(Eighth Question)

What do the Muslim scholars say regarding the following query? What sin is this to make *Ta'aziah* and to *Niyaz* to it, to hang written plea along with it hoping that it will be fulfilled and to regard it like other things which are according to Islamic Shariah and all that has emerged and developed along with it as a virtuous deed believing that it is a good innovation. If Zaid regards these thing that are prevailed with *Ta'aziah* and *Alam Daari* compliant with *Mazhab e Ahle Sunnat* so what sin he committed and what punishment Shariah declares against him? Because of his above mentioned commitment, has he indulged in *Shirk e Khafi* (minor) or *Shirk e Jalee* (major) and is his *Nikah* broken and especially, when he observe the above mentioned things as a part beliefs of *Ahle Sunnat wa Jama'at* and as a blissful act? بينواتوجروا

The Answer:

The above mentioned practices as they are prevailed amongst the masses today are bad innovations, prohibited and not allowed and to regard them as a virtuous deed and according to *Mazhab e Ahle Sunnat* is worst than that. It is wrong and fatal ignorance. Shariah punishment depends on the point of view of Islamic Ruler. However, neither it is a *Kufr* or *Shirk* nor the *Nikah* is broken. To hang written plea with the intention of *Tawassul* is just because of his ignorance because the prohibited things can not be *Tawassul*. Otherwise, no any believer regard Hazrat Imam Hussein as *Hajat Rawa Bizzat* (fulfiller of need on his own) so it may become *shirk* Ma'azallah. This is ignorance and misguidance of Wahabiyah sect. Wallahu Ta'ala A'alam.

Sage A'ala Hazrat

Shamsul Haque Misbahi

Jamia Imam Ahmad Raza

P. O. Box 23412

Newcastle 2940

Kawa Zulu Natal

Republic of South Africa