

MUHARRAM

VIRTUES, PRACTICES, ESTABLISHING THE VIRTUES OF THE ENTIRE AHL-UL-BAYT, CLARIFYING THE MISCONCEPTIONS AROUND KARBALA



I. BACKGROUND: MUHARRAM & ITS SIGNIFICANCE

The name Muharram is an Islāmic name, contrary to the other Islāmic months, as their names have remained as they were in the days of ignorance. Muharram was referred to as Safar Al-Awwal. Allāh ﷻ changed the name to Muharram once Islām had come. Therefore, this month is referred to as the month of Allāh ﷻ.

Sayyidunā Abū Hurayrah ﷺ narrates that Rasūlullāh ﷺ said, “The most virtuous fasts after the fasts of Ramadhān are those of the month of Muharram.”¹

Sayyidunā Ibn ‘Abbās ﷺ narrates, “Rasūlullāh ﷺ came to Madinah and saw the Jews fasting on the day of Ashura, i.e. 10 Muharram. He asked them about it. They said, “This is a good day, this is the day on which Allāh rescued the Banī Isrā’īl from their enemy. Thus, Mūsā ﷺ fasted on this day.” Rasūlullāh ﷺ said, “We have more right over Mūsā ﷺ than you.” So he ﷺ fasted on this day and ordered the Muslims to fast on that day.”²

Note: One is encouraged to add a fast to the tenth, either before it or after it. Sayyidunā ‘Abdullah Ibn ‘Abbās ﷺ reports that Rasūlullāh ﷺ said, “Fast on the day of Ashūrā’, and oppose the Jews. Fast one day before it or one day after it.”³

It is quite interesting to note that on one occasion after Hajj, Sayyidunā Mu’āwiyah ﷺ visited Madīnah Munawwarah and the Day of Ashūrā’ had come, he was fasting on the day. He addressed the people from the pulpit and said, “O people of Madīnah, where are your men of knowledge? I heard Rasūlullāh ﷺ say, “This is the day of Ashūrā’, Allāh has not made fasting obligatory, i.e. fard, but I am fasting. Whoever wishes can fast and whoever wishes need not fast.”⁴

Hāfiz Ibn Hajar رحمه الله says, ‘The context of the narration seems to indicate that Sayyidunā Mu’āwiyah ﷺ felt that the people were not showing this fast its due importance. He therefore enquired as to where were the scholars?’⁵

2. PRACTICES

There are a number of legitimate practices in Islām that one can and should engage in on this day. Rasūlullāh ﷺ is reported to have said, “Whoever expands his expenditure on his family on the day of Ashūrā’, Allāh ﷻ will expand his sustenance for the rest of that year.”⁶

¹ Sahīh Muslim, 1163

² Sahīh Al-Bukhārī, 2004

³ Sahīh Ibn Khuzaymah, 2095, Musnad Ahmad, 1:241

⁴ Sahīh Al-Bukhārī, 2003, Sahīh Muslim, 1129

⁵ Fath-ul-Bārī, Hadīth 2003

⁶ Al-Maqāsīd Al-Hasanah 1193

A great Muhaddith, Sufyān Ibn ‘Uyaynah رَحِمَهُ اللهُ said, “I have been doing this for fifty to sixty years and have always seen its benefit.”⁷

3. THE VIRTUES OF THE ENTIRE AHL-UL-BAYT

The Ahl-ul-Bayt hold an extremely high position in Islam and this is the belief of the Ahl-us-Sunnah wal Jama’ah. The Ahl-ul-Bayt refers to a significant number of people, not just five, as is commonly fed by the Shia to the unwary or ignorant.⁸ The Ahl-ul-Bayt refers to the spouses of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the sons and daughters of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the uncles and aunts of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and in broader terms, the Banu Hashim. In fact, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used the words Ahl-ul-Bayt for his spouse Umm-ul-Muminin Ayesha رَضِيَ اللهُ عَنْهَا, as narrated in Sahīh Al-Bukhārī.⁹

A core text covering the belief structure of Muslims is Al-Aqidah At-Tahawiyah. This work states regarding the Ahl-ul-Bayt of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

ومن أحسن القول في أصحاب النبي صلى الله عليه وسلم وأزواجه وذرياته فقد برئ من النفاق

Whoever speaks well of the companions of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his wives and children, indeed he is free from hypocrisy.¹⁰

The Hadith books of the Ahl-us-Sunnah wal Jama’ah contain a plethora of authentic narrations regarding the high rank and virtue of the Ahl-ul-Bayt in general as well as the specific virtues for the members of the blessed household, with their names and titles. This itself shows that the Ahl-us-Sunnah wal Jama’ah love, honour, respect and revere the entire household and family of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The narrators of these Ahadith were none other than the Sahabah رَضِيَ اللهُ عَنْهُمْ. This illustrates that the Sahabah رَضِيَ اللهُ عَنْهُمْ had an extremely high level of respect, love and honour for the household of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in that they

⁷ Latā’if Al-Ma’arīf p.113

⁸ The question should be put to the unwary and the Shi’a; why do they exclude the mother of Sayyidatina Fātima رَضِيَ اللهُ عَنْهَا, i.e. Sayyidatina Khadija رَضِيَ اللهُ عَنْهَا from the Ahl-ul-Bayt? Why do they exclude the brother of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, i.e. Sayyidunā Ja’far رَضِيَ اللهُ عَنْهُ from being Ahl-ul-Bayt? Why do they exclude the biological daughter of Sayyidah Fātimah رَضِيَ اللهُ عَنْهَا, i.e. Sayyidatina Umm-Kulthūm رَضِيَ اللهُ عَنْهَا, wife of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, from being Ahl-ul-Bayt? Why do they exclude Sayyid-ush-Shuhadā Sayyidunā Hamza رَضِيَ اللهُ عَنْهُ? Hence we learn that they only ‘respect’ and ‘love’ a selected few from the Ahl-ul-Bayt and portray this as the whole. The Ahl-us-Sunnah wal Jamā’ah must be aware and clearly know, understand and state that they love the entire Ahl-ul-Bayt and all the Sahābah رَضِيَ اللهُ عَنْهُمْ.

⁹ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ، قَالَ : بُنِيَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَرْتَبَتْ بِنْتُ جَحْشٍ بِحُضْرٍ وَلَحْمٍ ، فَأُرْسِلَتْ عَلَى الطَّعَامِ دَاعِيًا فَبَجِيَءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ ، ثُمَّ يَبْجِيءُ قَوْمٌ فَيَأْكُلُونَ وَيَخْرُجُونَ ، فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَدْعُو ، فَقُلْتُ : يَا نَبِيَّ اللهِ مَا أَجِدُ أَحَدًا أَدْعُو ، فَقَالَتْ : وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ ، كَيْفَ وَجَدْتَ أَهْلَكَ بَارَكَ اللهُ لَكَ ، فَفَقَرَى حُجْرَةَ نِسَائِهِ كُلِّهِنَّ ، يَقُولُ لَهُنَّ كَمَا يَقُولُ لِعَائِشَةَ ، وَيَقُلْنَ لَهُ كَمَا قَالَتْ عَائِشَةُ ، ثُمَّ رَجَعَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِذَا ثَلَاثَةٌ مِنْ رَهْطٍ فِي الْبَيْتِ يَتَحَدَّثُونَ ، وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَدِيدَ الْحَيَاءِ ، فَخَرَجَ مُنْطَلِقًا نَحْوَ حُجْرَةِ عَائِشَةَ فَمَا أَدْرِي آخِرَتُهُ أَوْ أُخِيرَ أَنْ الْقَوْمَ خَرَجُوا فَرَجَعَ ، حَتَّى إِذَا وَضَعَ رِجْلَهُ فِي أَشْكَمَةِ الْبَابِ دَاخِلَةً ، وَأُخْرَى خَارِجَةً أَرَى السُّتْرَ يَتَبَيَّ وَيَبِينُهُ ، وَأُنزِلَتْ آيَةُ الْحِجَابِ

¹⁰ أي: ونقول: ومن أحسن القول، وأحسن الظن في أصحاب رسول الله صلى الله عليه وسلم وأزواجه أمهات المؤمنين وذرياته المطهرين فقد برئ من النفاق والضلال، لما

ذكره الله فيهم من المزايا الكريمة، والخصال الحميدة، التي تدل على أن إحسان القول فيهم وحبهم حق لا محيد عنه، وسواء ضلال وزيف، فماذا بعد الحق إلا الضلال؟ وإنما قال المصنف: فقد برئ من النفاق: لأن أول من أحدث الطعن والخوض في أصحاب رسول الله صلى الله عليه وسلم، وقال بالإفك في زوجاته صلى الله عليه وسلم، وأساء الظن فيهم... المنافقون، قاتلهم الله. فنسئل الله السلامة من ذلك، وأن يرزقنا حبه وحب نبيه وأصفياه من الأنبياء والصحابة، وأهل بيت رسول الله الطاهرين، وسائر

عباد الله الصالحين، آمين. التعليقات السننية على متن العقيدة الطحاوية ص ٢٩٢

narrated their virtues as they heard it directly from Rasūlullāh ﷺ; there was never any ill-feeling, dislike or animosity between the blessed family of Rasūlullāh ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. In addition to this being false and absurd, it also clashes with a verse of the Noble Qur'an, where Allāh ﷻ states, 'merciful amongst themselves'.¹¹

Sayyidunā Barā' رَضِيَ اللَّهُ عَنْهُ narrates, "I saw Rasūlullāh ﷺ whilst Hasan Ibn 'Alī was on his shoulders and he ﷺ said, "O Allāh indeed I love him, You also love him."¹²

Sayyidunā Abū Bakrah رَضِيَ اللَّهُ عَنْهُ narrates, "I saw Rasūlullāh ﷺ on the pulpit whilst Hasan Ibn 'Alī was at his side, he ﷺ was sometimes advising the people and looking at him, i.e. Sayyidunā Hasan Ibn 'Alī رَضِيَ اللَّهُ عَنْهُ. He ﷺ was saying, "Indeed this son of mine is a leader (Sayyid), hopefully Allāh will reconcile two great groups of Muslims by means of him."¹³

This narration manifested in practical form when Sayyidunā Hasan Ibn 'Alī رَضِيَ اللَّهُ عَنْهُ made reconciliation and signed a treaty with Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ, handing over the Khilāfat and rule of the Muslim Ummah over to him. It was a year of unity, referred to in history as 'ām-ul-jamā'ah. Those who had clung onto Sayyidunā Hasan Ibn 'Alī رَضِيَ اللَّهُ عَنْهُ for political and worldly gain had abandoned him and had even attacked him after this incident.

Sayyidunā Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said, "Indeed Hasan and Husayn are my two flowers of the world."¹⁴

The Ahl-us-Sunnah wal Jama'ah recite the names of the family members of Rasūlullāh ﷺ during the Jumu'ah Khutbah, with their virtues, as detailed in the authentic Hadith. This weekly mention of their names and virtues is a clear indication of their love, respect and honour for the blessed household of Rasūlullāh ﷺ.

In every Salah, and every time a Muslim recites Salawat upon Rasūlullāh ﷺ, the family of Rasūlullāh ﷺ are mentioned and are included in the salutations being sent upon them.

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد ، اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

The scholars of the Ahl-us-Sunnah wal Jama'ah have made great effort in gathering and compiling the different forms of Salawat upon Rasūlullāh ﷺ and his blessed family and companions. We have the well-known Salat & Salam book – compiled by Shaykh ul Hadith Maulānā Muhammad Zakariyya رَحِمَهُ اللَّهُ, this is recited by many Muslims in different parts of the world. Jazuli رَحِمَهُ اللَّهُ compiled Dalail-ul-Khayrat, Sakhawi رَحِمَهُ اللَّهُ compiled Al-Qawl Al-Badi' as well as many others.

The Ahl-us-Sunnah wal Jama'ah name their children after the spouses and blessed children of Rasūlullāh ﷺ. This shows their love and respect for these great individuals. How many times we meet a set of twins named Hasan & Husayn? In a like manner, the Ahl-us-Sunnah wal Jama'ah should endeavour to name their Masajid and Madaris after the noble family members of Rasūlullāh ﷺ.

¹¹ Sūrah Al-Fath 48:29

¹² Bukhārī & Muslim

¹³ Bukhārī

¹⁴ Tirmidhī

We find that Rasūlullāh ﷺ married Umm-ul-Mu'minin Umm Habibah رَضِيَ اللهُ عَنْهَا, the sister of Sayyiduna Mu'awiyah رَضِيَ اللهُ عَنْهُ, from the Banu Umayyah. Rasūlullāh ﷺ married off two of his daughters to Sayyiduna Uthman رَضِيَ اللهُ عَنْهُ, from the Banu Umayyah. This clearly indicates that there was great love that existed between the Banu Hashim and the Banu Umayyah.

4. CLARIFYING THE MISCONCEPTIONS AROUND KARBALA

During the month of Muharram, the martyrdom of Sayyidunā Husayn Ibn 'Alī رَضِيَ اللهُ عَنْهُ is discussed in great detail and a number of people resort to deviated practices thinking that this is all done out of love for Sayyidunā Husayn Ibn 'Alī رَضِيَ اللهُ عَنْهُ.

If we study these practices in the light of the Noble Qur'an and the authentic Sunnah, one will find that they are baseless customs and innovations that carry no reward and serve as an anti-thesis of the love for Ahl-ul-Bayt. For example, during Muharram, people in Iran, Iraq and other parts of the world resort to beating themselves, stabbing themselves, cutting themselves and causing one and all to bleed and cry. We ask those who do this to kindly explain to us where this is established from, was this the practice of the Ahl-ul-Bayt? It is quite astonishing to note that based upon an emotional lecture of lies and deception, how highly intellectual people and professionals would resort to such lowly deeds.

Taking the discussion slightly further, we find that in the emotional lectures and outbursts of Shia lecturers regarding the Karbala incident, one is fed a significant amount of lies and distortions of the incident that had transpired. We cannot revisit the lands and plains where Sayyidunā Husayn Ibn 'Alī رَضِيَ اللهُ عَنْهُ was martyred in this brief discourse, but we can ask you to consider a number of narrations, from the books of the Muslims, as well as the Shī'a. Think over them, think over them deeply, and see the deception and emotional outbursts that come from the Shī'a and you will realise that the Shī'a simply cover up their crime of killing Sayyidunā Husayn Ibn 'Alī رَضِيَ اللهُ عَنْهُ by their false whipping up of emotions and have played a great role in filling the books of history with their lies and cover ups of the incident. We call on one and all to think for themselves in the light of the following narrations and see and realize the terrible plot of the Shī'a in this regard,

'Abdur-Rahmān Ibn Abī Nu'm narrates that he heard from Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا when a person (from Kufa) asked him about a Muhrim, i.e. one in Ihrām. Shu'bah says, 'I think the person asked about the ruling for killing a fly.' Upon this, Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "The people of Iraq ask me about the ruling on killing a fly, whereas they had killed the grandson of Rasūlullāh ﷺ. Rasūlullāh said about them, "They are my flowers of the world."¹⁵

This narration of Sahīh Al-Bukhārī establishes that the great Sahābī, Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا had clearly stated who the killers of the grandson of Rasūlullāh ﷺ were, i.e. the people of Iraq, specifically the treacherous people of Kufa.

When we look at the Shī'a books in this regard, we find that it affirms the statement of Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا, the Shī'a of Kufa had attested to their crime of killing the grandson of Rasūlullāh ﷺ and to this day, they cry and beat themselves to put on a show and throw the blame on others.

¹⁵ Bukhārī

SHĪ'A REFERENCES

قال الإمام الحسين عليه السلام في دعائه على شيعته : اللهم إن متعتهم إلى حين ، ففرقهم فرقا ، واجعلهم طرائق قددا ، ولا ترض الولاة عنهم أبدا ، فإنهم دعونا لينصرونا ، ثم عدوا علينا فقتلونا . الإرشاد للمفيد ص ٢٤١

قال السيد محسن الأمين : بايع الحسين من أهل العراق عشرون ألفا ، غدروا به وخرجوا عليه وبيعتة في أعناقهم وقتلوه . أعيان الشيعة ، القسم الأول ص ٣٤

قال الإمام زين العابدين عليه السلام لإهل الكوفة : هل تعلمون أنكم كتبتم إلى أبي وخذعتموه وأعطيتموه من أنفسكم العهد والميثاق ثم قاتلتموه وخذلتموه ، بأي عين تنظرون إلى رسول الله صلى الله عليه وسلم وهو يقول لكم : قاتلتم عترتي ، وانتهكتم حرمتي ، فلستم من أمتي . الإحتجاج ٢:٢٣

May Allāh سُبْحَانَهُ وَتَعَالَى allow us to see the truth, save us and our progeny from deviation and let us live with true īmān, die with true īmān and resurrect us with true īmān in the company of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Ahl-ul-Bayt, the Sahābah رَضِيَ اللهُ عَنْهُمْ and the pious. Amīn

