

THE VIRTUES OF SUNNAT AND THE EVILS OF BIDAT IN ISLAM

(Islam Mein Sunnat ki Azmat aur Bidat ki Qabaahat)

WRITTEN BY

Hazrat Moulana Qari Mufti Sayyed Adbul Rahim Saheb Lajpuri

TRANSLATED BY

Mufti Mohammad Ali Hussainali Falahi
&
Shanaz Mohammad Ali

Title

The Virtues of Sunnat and the Evils of Biddat in Islam

Author

Mufti Abdul Rahim Lajpuri Saheb

Translator

Mufti Mohammad Ali Falahi
And Shanaz Mohammad Ali

Year of Publication

1996

Submitted for the web

2002

<http://www.falahi.com>

CONTENTS

No	Topic	Page
1	Author's Foreword	5
2	Preface	7
3	Tradition of Prophet (S.A.W)	9
4	Reasons for considering Bidat Disgraceful and Haraam	9
5	Threat to persons respecting a Bidati	12
6	Bidati lacks the Divine Guidance for Repentance	14
7	Hazraate Sahabas (p.b.u.t.) hatred and Grudge for Bidat	15
8	Salaf e Saliheen (p.b.u.t.) also had Grudge for Bidat	19
9	Conditions for our Deeds to be accepted	22
10	Gauze Azam Shaikh Abdul Qadir Jilani's (pbuh) commandments	23
11	Hazrat Mujaddide Alfe Saani Sarhindi's (PBUH) commandments	25
12	The ceremony of sorrow & hospitality	27
13	Fatwa of Razaakhan Moulvi Abdulla Amjad Ali	30
14	Rasmi Fatiha	31
15	Urs	31
16	Tawaf of the Graves	33
17	Fatwa regarding Sajdah at the grave	33
18	New Bidat Recitation of Salaam	35
19	Muharram & Taziadari	37
20	Fatwa of Hazrat Shaikh Abdul Haq-Muhaddis Dehelvi (pbuh)	38
21	Opinions of the Ulamaas of Razakhani & Barailve	38

AUTHOR'S FOREWORD

In the name of Allah the Beneficent, the Merciful. Praise be to Allah and may his divine mercy and peace be bestowed on Prophet Mohammed (SAW).

My book '**Islam mein Bidat ki Qabaahat**' was first published in Gujarati. After that the same book was published in Urdu with many details and additions. Bidat invented by many Muslims has spread widely and they have made it a commitment to follow it but in Islam there is no status, no place for Bidat. Stern threats have come for the inventors and the followers of Bidat. The intention of publishing this book was to make people aware of the disadvantages and evils of Bidat. Alhamdulillah! People liked and appreciated the book and Alhamdulillah this book helped to rectify many people.

It was the demand of the people to publish this book also in English Ustad of Falah E Darain Moulana Mohammad Ali Saheb under took this work of translation from Gujarati to English. Maasha-Allah he himself being an Aalim is well acquainted with the conventional and the secondary meanings of the words of the shariat.

After completing the translation Moulana Mohammad Ali Saheb asked two persons who are well versed in English to check his work. After that he sought permission from this humble person. I advised him to show this translation to Janab Abdul Qadir Mir Saheb who also is quite well acquainted with the English language to get more satisfaction. Mir Saheb checked the translation and liked it then also if any one finds any mistakes of faults in this translation is most welcome to inform us with thanks, his or her opinion will be accepted and Inshaallah necessary changes will be in the next edition.

I pray to Almighty that he accepts this work of translation and grants Moulana Mohammad Ali Saheb graciousness to do more and more work in the field of religion and knowledge and may Allah give abundance in his knowledge and Amal and may this book give more and more benefits to people and make this source of improvement for the people. Ameen.

May Allah reward all those who have checked this book and may Allah accept the services of the generous person who has undertaken the work of publishing this book.

May Allah grant endless reward to all those who were engaged in preparing this book.

Oh Allah, accept this work in the honour of the leader of all the Prophets (Mohammed SAW).

May endless peace and divine mercy be upon him and his descendants and on all the sahabas.

(Hazrat Mufti) Sayyed Abdul Rahim Lajpuri (saheb)

4th Jamadi-us-Sani 1417 Hijri
18th October 1996

PREFACE

From the tradition of Nabi-e-Karim Sallallahu-Alaihi-Wasallam we come to a conclusion that Bidat is the worst and the gravest sin after Shirk because Bidat changes the real identity and the actual picture of the divine religion. Bidat makes it difficult to discriminate between the right and the wrong. Bidati overlooks the fact that the Shariat given by Allah is complete and no addition or alteration can now be made. The Quran has clearly stated that there are two main fundamentals that destroys Islam:

- a) To conceal the proper facts.
- b) To amalgamate the right and the wrong.

Due to these two evil practices Deen-e-ilahi becomes a tool in the hands of the people. New deeds are included and excluded according to their wishes and desires. They do so with the hope of attaining merit or propinquity to Allah, but the task of giving reward or punishment for a particular act is entirely in the hands of Allah.

Allah had sent Nabi-e-Karim (SAW) as a perfect and a complete example. He has ordered us to pursue and follow his footsteps. To pursue and follow his footsteps is Sunnat and to commit acts against the commandments of the Nabi (SAW) is Bidat.

That is why Rasullullah (SAW) has encountered Bidat and sunnat in his narrations and has proved that the acts, which are against the Sunnat, are Bidat and Bidat is deviating from the right path. And he (SAW) has stated that a Bidati is entitled to the curse of the entire universe and his worship is rejected and also ordered us not to respect him/her. Allah's Rasul (SAW) has also narrated that a Bidati's repentance will not be accepted till he abstains from such evil acts.

Keeping in mind the involvement of people in Bidat Hazrat Moulana Mufti Adbul Rahim Saheb Lajpuri has written a detailed article covering every aspect about Bidat. Afterwards this article was published in the form of a book in Gujarati and Urdu. The whole book is literally soaked in the author's great sincerity of purpose, the sublimity of his faith and his utter, selfless devotion to the cause of Allah and His religion. The author Moulana Mufti sahib is a versatile figure. He is one of the most distinguished scholars of Arabic, Muslim theology and Islamic studies of his age.

The book was liked by and praised by all. It was a long lasting wish of Hazrat Moulana Mufti Adbul Rahim Saheb to publish this book in English so that Muslims who know English and the Muslims living in the western countries who are familiar with the English language could benefit from it. The responsibility of this translation fell on my shoulders. By the grace of Allah Subhanahu-wa-taalaa and with the co-operation of my wife Shanaz I have undertaken the present translation from the Gujarati book. I am fully aware of my limitations. I can only say that I have tried to do my best. Whether my best has been good enough, I leave it to the readers. I have not been able to translate it with the same feeling and emotions with which the author wrote it.

It would be very ungrateful on my part if I would not thank Hazrat Mufti Saheb for his permission and his duas without which this work would not have been possible. I also desire to express my gratitude to my elder Mr Raza Lakhani who has assisted me in my translation and all those who have been instrumental in my work till the publishing of this book.

I would like the readers to pray that my humble attempt could be useful to me in the life hereafter and may Allah grant me and the whole ummat the divine guidance to keep away the evils of Bidat in each and every walk of life and enlighten us with the splendour of Sunnat and save us from the darkness of Bidat – Ameen.

Mohammad Ali Falahi.

Bismillah Hirrahma Nirrahim

(In the name of Allah, the most Beneficent the Merciful)

TRADITION OF PROPHET HAZRAT MOHAMMED SALLALLAHU ALLAIHI WASALLAM.

“Man Waqqara Sahiba Bidatin Faqad Aana Aala Hadmil Islam”

(Those who give respect to a Bidati (Innovator in Religion) surely will be counted as a helper of destroying Islam)

(Mishkat Sharif Pg.31)

“Faman Ahdasa Hadsan Aau Aawa Muhdisin Fa-aalihi Laanatul Lahi Wal Malaikati Wannasi Ajmaeen”

(The person who invents something new in Islam or supports a Bidati (Innovator in Religion) is entitled for the curse of Allah and the curse of the angels and also the curse of all human beings. Neither his Fard (commanded) nor his Nafl (supererogatory) Ibadat (act of worship) will be accepted.

(Mishkat Sharif Pg. 238)

Hazrat Ibne Abbas (pbuh) has narrated

“Abghazul Umoori ilallahi Taala-Al-Bidatun”

Which means: Bidat is the worst thing near Allah (Baihaqi)

Bismillah Hirrahma Nirrahim

(In the name of Allah, the most Beneficent the Merciful)

REASONS FOR CONSIDERING BIDAT DISGRACEFUL AND HARAAM

QUESTION: After Shirk (Polytheism) Bidat (Innovation in Religion) is counted as the biggest sin. Why is it considered so? What is Bidat and what is bad and wrong in it to be counted as one of the biggest sins? Please give me the full description and clear evidence for it. One big group of Muslims is not aware of its vices. They consider it as a Sawaab (an act which will earn reward) that is the reason for giving you the trouble of clarifying the above points.

ANSWER: Shirk is against the Tauhid (oneness of Allah) in the same way Bidat (Innovation in Religion) is against the Sunnat (Precepts of the Prophet) Bidat is harming the Sunnat, demolishing it and taking its place. Bidat is a thing done in the name of Religion even though there is no place for it in th Shariat i.e. it has no sanction of the Holy Quran or the Hadith and had no basis or existence in the days of the holy Prophet or his companions or in the periods immediately following them.

(Iqamatul Hujjah Pg.3) (Shami Part 1 Pg.113)(Fathul Bari Part 13 Pg.234)

Bidat is the gravest sin the Hadith has rejected Bidat. The Hadith considers it Mardud. Bidat is deviation from the right path. Among all the bad things it is the worst. It is the cause of the curse of Allah, the curse of our Prophet (SAW), the curse of all the angels and the curse of all the human beings. Allah sends his curse also on the person who supports a Bidati (Innovator). The Bidati's Fast, Namaz, Haj, Umrah, Sadaqah (Charity), Jihad (Religious war) are not acceptable. If they do not stop doing these acts of Bidat they will not get opportunity for repentance. May Allah protect us. Ameen.

That is why Bidat is a very big sin. It is the destroyer of the Sunnat (Precepts of the Prophet).

It is in the Hadith that no community has invented Bidat but due to its Nahusat (Bad Presage) many Sunnats have been taken away from the community and these Sunnats which have been taken away are not returned to them till Qayamat (The Day of Judgement) or that community is deprived of that

Sunnat forever (Mishkat Pg.31). This means that Bidat harms the Sunnat a lot, Bidat takes the place of the Sunnat which weakens the way of the Sunnat and finally the Sunnats are completely destroyed.

Let me explain it to you by giving you an example. In the field of Jowar, Cotton etc wild weeds or grass (which are used to feed the animals) grow, and their growth hampers the growth of Jowar, Cotton so the owner employs labourers and spends money to remove the wild grass from its roots and throws them out. Only after that the crop of Jowar, Cotton will flourish and the field will become fertile.

In the same way Bidat does not allow the Sunnats to flourish and grow. It suppresses their growth and at last Bidat overpowers the Sunnat and takes its place.

Rasulullah (SAW) has commanded: **“La Yaqbalullahu Li-sahibi Bidatin Sauman Walaa Salaatan Walaa Sadakatan Walaa Hajjan Walaa Umratan Walaa Jihadan Walaa Sarfin Walaa Adlan Yakhruju Minal Islami Kaama Takhruju Assharatu Minal Ajeen.”**

Which means: **“Allah does not accept the Bidati’s Fast, nor his Namaz (Salat), nor his Sadqah (charity), nor his Haj, nor his Umrah, nor his Jihad (religious war), nor his nafl (Supererogatory), nor his Fard (commanded) ibadat, but he will be removed from Islam in the same way as a hair is removed from a dough of kneaded flour”.** (Ibne Majaah pg.6).

In the hadith many abuses have come for Bidat. It is in the Muslim Sharif that our Prophet (SAW) while reciting the Khutba (oration) on the evils of Bidat, his eyes used to turn red in anger and his voice used to rise and he used to say:

“Amma Bad! Fainna Khairul Hadisi Kitabullah wa Khariul Hadyu Muhammadin wa Sharrul Umoori Muhdasatuha wa Kullu Bidatin Zalalah”

Which means: **“Amma Bad (after the praise of Allah) the best book is Allah’s book (Quran Sharif) and the best method of Hazrat Muhammed’s (SAW) Sunnah and the worst new things or new inventions is Bidat and each Bidat is deviation from the right path”.**

(Muslim Sharif) (Mishkat Sharif Pg.27)

The other hadith is: It is the speech of Hazrat Irbaaz Bin Saariyah (pbuh). One day Hazrat Muhammed (SAW) after finishing the salat turned towards us and commanded a very effective advice, which brought tears in our eyes, and our hearts trembled. Seeing the painful situation one sahabi said, “O Rasulullah (SAW), I feel that today’s advice is as important as the advice given at the time of farewell i.e. (the last advice) that is why you command a wasiyat (testament) which we may remember all through our lives and follow it”.

Rasulullah (SAW) said, “My will is that you should always fear Allah and obey the Uloom Amr (Leader of the Muslims) who is from among you. Listen to him and obey him even if he is a Negro slave and believe that, those who live after me will find many differences. Follow my footsteps of the Khulafa-e-Raashidin who have already got the guidance and firmly follow them. Hold them tightly (as you hold with your teeth) and avoid the inventions in Deen because each new thing or new talk (which is considered as a good deed) is Bidat and each new thing or talk is deviation from the right path”. (Mishkat Pg. 30)

Rasulullah (SAW) has commanded:

“Man Ahdasa Fi Amrina Haaza Maa Laisa Minhu Fahuwa Raddun”.

Which means: **“In our Islam any new thing introduced which was not before in it is Mardud (Rejected)”** (Bukhari Sharif Part 1 Pg371) (Muslim Sharif Part 2 Pg 77) (Mishkat Pg.27)

And Rasulullah (SAW) has also commanded:

“Man Amila Amalan Laisa Alahi Amruna Fahuwa Raddun”.

Which means: **“Any work which is done against our commandments is Batil (Absurd)”.**

(Muslim Sharif Part 2 Pg.77)

And Rasulullah (SAW) has also commanded:

“Man Sana-aa Amran Aala Ghairi Amrina Fahuwa Raddun”.

Which means: “In our religion any one who does the Amal which was not commanded is Ras-Batil (void absurd)”. (Abu Dawood Sharif Part 2 Pg.287)

And Rasulullah (SAW) has commanded

“Faman Ahdasa Hadsan Aau Aawa Muhdisin Fa-alaihi Laanatul Lahi wal Malaikati Wannasi Ajmaeen Wala Yukbalu Minhu Sarfun Walaa Adlun”.

Which means: “The person who invents any new thing in Islam or supports a Bidati (Innovator) is entitled for Allah’s curse and the curse of all the angels and the curse of all the human beings, neither his Fard (commanded) nor his Nafl (supererogatory) Ibadat (act of worship) will be accepted”.

(Mishkat Pg. 238)

THREAT TO PERSONS RESPECTING A BIDATI

It is in the other Hadith

“Man Waqqara Sahiba Bidatin Faqad Aaana Aala Hadmil Islam”.

Which means: “Those who give respect to Bidati (innovator) they surely will be counted as helpers in destroying Islam”. (Mishkat Pg.31)

Rasulullah (SAW) has commanded:

“Maa Min Nabiyyin Baasahullahu Fi Ummatihi Qabli illa Kaana Lahu Fi Ummatihi Hawariyyuna Wa Ashaabun Yaa Khuzuna Bisunnatihi wa Yak Tadoona Bi-Amrihi Summa Innaha Takhluqu Mim Baadihim Khulufun Yaqooloona Maa Laa Yafaloona wa Yafaloona Maa Laa Yumaroona Faman Jahadahum Biyadihi Fahuwa Muminun Waman Jaahada hum Bi-Lisaanihi Fahuwa Muminun Waman Jaahadum Bi Qalbihi Fahuwa Muminun Walaisa Waraa-aa Zaalika minal Imaani Habbatu Khardalin”.

(Mishkat Pg.29)

Which means: “Helpers and followers were sent to the community of the Prophets who had come before Rasulullah (SAW). The helpers and the followers acted according to the Sunnat of their Prophets and obeyed their commands. But afterwards disobeyers came who told the people to do good deeds but they themselves did not do it and did what was not commanded. Those who do Jihad (Religious war) with them with their hands are Momins, and those who do Jihad with them through speech are also Momin and those who do Jihad with them through their hearts (think that it is bad) are also Momin and those who do not consider it bad and evil from their hearts are like as if they do not have Iman (Faith in Allah) even to an extent of a mustard seed”.

The same topic is of Gauze Azam Shah Abdul Kadir Jilani (pbuh) He commanded:

“Al Mahroomu Rizaa Moulaahu Man Lum Yaamal Bima Umira Washtagala Bima Lum Yoomar Bihi Haaza Huwal Hirmaanu Biainihi Wal Mautu Biainihi Wattardu Biainihi”.

Which means: “He is deprived of his Lords pleasure who does not do the work which is commanded by his Lord and remains in the work which is not commanded by his Lord. This is the real deprivity real death and real rejection”. (Al-Fateh Rabbani Majlis 60 Pg.440)

Rasulullah (SAW) has commanded: “Wa Innahu Sayakhruju Fi Ummati Akwamoon Tatajaara Bihim Tilkal Ahwaau Kamaa Yatajaaral Kalbu Bisaahibi Laa Yabkaa Minhu Irqun Walaa Mafsiloon illa Dakhalahu”.

Which means: “No doubt in my Ummat (followers) such communities will come which will be affected by their own lustful desires (Bidat). The poison of the rabid dog affects nerves and each and every joint of a man. In the same way Bidat will enter each and every part of the human beings”.

(Mishkat Pg.30)

In the Sahih Bukhari and Sahih Muslim it is narrated by Hazrat Anas (pbuh) that three Sahabis (pbuh) came to Rasulullah’s sacred wives and asked them about the ibadat done by Rasulullah (private ibadat).

After getting the information from them they thought that they were nothing compared to Rasulullah (SAW). They were sinners and Rasulullah (SAW) was holy and innocent and the Quran has certified that all his sins have been forgiven then also he did so much Ibadat. One Sahabi (pbuh) said that he

would read Namaz the whole night the second Sahabi (pbuh) said that he would always observe fast and the third Sahabi (pbuh) said that he would stay away from women and he would never get married. When Rasulullah (SAW) came to know about this matter he asked them if they had said so. "Listen, I swear by Allah that I fear Allah more than you all and I abstain from sins. I keep Nafl fast and I do not keep also. I read the Tahajjud at night and I also sleep I also get married. The person who leaves my way is not mine nor is he fit to be called a Musalman". (Mishkat Pg.27)

See in the above mentioned Hadith the Sahabas took an oath that they would offer Namaz the whole night and keep fast throughout their lives and keep away from women throughout their lives. They also said these things so that they could do Ibadat. What is wrong in it? Reading Nafl Namaz is not a sin keeping Nafl fast also not wrong and they took a vow to stay away from women for the sake of Ibadat (so that nothing interferes with them in their worship). What is evil in this? The evil in it is that it is against the way and the aim of Rasulullah (SAW).

Rasulullah (SAW) has commanded:

"Maa Ahdasa Qaumun Bidatan ila Rufiaa Mislaha Min Sunnati".

Which means: "No community has invented Bidat but due to its Nahusat (Bad presage) many Sunnats have been taken away from the Bidatis community and these Sunnats which have been taken away are not returned to them till Qiyamat (Day of judgement) and that community is deprived of that Sunnat forever". (Mishkat Pg.31)

BIDATI LACKS THE DIVINE GUIDANCE FOR REPENTANCE

Hazrat Abu Bakr Siddik (pbuh) has narrated that Rasulullah (SAW) has commanded:

"Inna Iblisa Qaala Ahlaktumuhum Bizzunoobi Fa-ahlakuni Bil-Istighfar-Falamma Raitu Zaalaika Aahlaktuhum Bil-Ahwaai Fahoom Yahsaboona Annahum Muhtadoona Falaa Yastaghfiruna".

Which means: "Iblis said that he had urged people to commit sins and had completely destroyed them and entitled them to Hell. But then they asked for the forgiveness of Allah and started living a pure and a clean life. In this way his hard effort did not bring proper results (his plan failed) so he invented acts which were against the Sunnats and to the liking of the people. They started doing these acts considering them Sawab (act which will earn reward) so they thought that there was no need for asking forgiveness as forgiveness was asked only if some sin was committed and they did not consider Bidat as sin. They considered Bidat a righteous deed". (Targeeb-o-Tarheeb Part 1 Pg.65)

In Short doing Amal (deeds & actions) which are against the way of Rasululla (SAW) although their outward appearance is very good, is considered bad. It is in the Hadith that Rasulullah (SAW) used to recite a dua at bedtime. He taught that dua to Sahabi Barra Ibne Aazib (pbuh). The dua was: **"Aamantu Bi-Kitabikal Lazi Anzalta Wanabiyyikal Lazi Arsaltaa"**.

Which means: "O Allah! I have brought faith (Iman) on your revealed book and on the Prophets, which you sent on earth. The Sahabi said 'Rasulullah' in place of 'Nabi' as a mark of respect, immediately Rasulullah (SAW) struck his hand on the chest of the Sahabi and stopped him and said "Say the word which I said". (Tirmizi Sharif Part 2 Pg.175)

Rasulullah (SAW) has commanded:

"Laa Yuminu Aahadukum Hatta Yakuna Hawaahu Taban Lima Jietu Bihi".

Which means: "No man among you can become honest till he follows all my ways".

(Mishkat Pg.30)

In the book 'Irshadut Taalibeen' (Persian), Muhaddis Faqih Sanaullah Panipati (pbuh) has narrated a Hadith: **"Wal Qaulu Wal Amalu Wannaiyyatu Laa Yuqbalu Maa Lam Tuwafiqis Sunnah"**.

Which means: "For Qual (deed done through speech), Amal (action deed) and niyat (intention) to be acceptable it is necessary that they should be done according to the way of the sunnat".(Pg.28)

HAZRAATE SAHABAS' (PBUH) HATRED AND GRUDGE FOR BIDAT

(1) Jalilul Qadr Sahabi Hazrat Abdullah Ibne Mugaffal's (pbuh) son recited Bismillah loudly before the recitation of Surah Al Fatiha. Hearing this Hazrat Abdullah (pbuh) said to him "My son this is Bidat (Innovation). Abstain from it I have not seen any Sahabi having more grudge on anything than on Bidat". (Tirmizi Sharif Part 1 Pg.33)

The Sahabi considered reciting the Bismillah loudly instead of reciting it slowly Bidat. To prove the act of reciting Bismilla loudly as Bidat he said that he had never heard Rasulullah (SAW), Hazrat Abubakr (pbuh) and Hazrat Usman (pbuh) reciting the Bismilla loudly.

(2) Hazrat Abu Maalikil Ashjaee (pbuh) has said that he asked his father Tariq (pbuh) if he had read Namaz behind Rasulullah (SAW) and Hazrat Abu Bakr (pbuh) and Hazrat Umar (pbuh) and Hazrat Usman (pbuh)? Did these Sahabas always read the Dua-e-Qunut in the morning prayers? Hazrat Tariq (pbuh) replied, "O my son, this is Bidat " (Tirmizi Sharif part-1 pg-53) (Nasae Sharif part 1 pg-132)

As, it was not proved that Rasulullah (SAW) and the Sahabis recited Dua-e-Qunut in the morning prayers," Hazrat Tariq (pbuh) stated in clear words that it was Bidat.

(3) Reading the Chaasht Namaz in the house or reading it alone separately in the Mosque is a desirable act (Mustahab) instead of gathering in the Mosque and advertising and reading it with great care. Hazrat Ibne Umar (pbuh) disliked this act and commanded it as Bidat.

Hazrat Ibne Masood (pbuh) also disliked it and said:

"In Kaana Walaa Budda Fafi Buyutikum".

Which means: **"If you want to read the Chaasht Namaz read it in your own house"**.

Look, Chaasht Namaz has been proved by the Hadith but reading it in the Mosque by gathering and advertising it is not proved by Rasulullah (SAW). So Jalilul Qadr Sahabi (pbuh) commanded it as Bidat and gave Hidayat (Guidance) to read it at home.

(4) In the time of Hazrat Abdullah Ibne Masood (pbuh) before the morning prayers people used to gather in the mosque and wait for the Namaz. A man among them used to instruct them to recite Allahu-Akbar 100 times and all the people followed it. In the same way he used to instruct them to read Laailaaha Illallah and Subhanallah 100 times and all the people did the same. Seeing this Hazrat Ibne Masood said that he felt sorry for the Ummate Muhammed (SAW). The time had come for your destruction. Yours Nabi's several Sahaba's (pbuh) are yet alive and Nabi's clothes have not yet spoiled and his vessels have not yet broken and you all have started the practice of Bidat. By Allah you all are on such a religion which is simpler than the religion of Muhammed (SAW), (Tauba, Astagh Firullah) or you all have reached the door of deviation from the right path which is going to be opened. The gathered people replied that by Allah! We have done these deeds with the intention of earning Sawaab (our intention was good).

Hazrat Abdullah commanded: "many people keep the intention of earning Sawaab but they do not get Sawaab because they do not do the deed according to the way of Sunnat. At last the result of such people i.e. their death had come very badly as they indulged in Bidat". (Talbiye Iblis Pg. 18)

(Izaalatul Khifa Maqсад 1 Fasl 5 Pg. 130)

(5) It is in another Hadith that Hazrat Ibne Masood (pbuh) got the news that some people had gathered in the Mosque after the Magrib Namaz. One person from them instructed them to recite Alhamdulillah some fixed number of times, people did according to his instructions. Hazrat Ibne Masood (pbuh) went to them and seeing their way swore and said, "You all have fallen in darkness (Bidat). Do you all think that you all have more knowledge than the Sahabas (pbuh)", than he removed them from the Mosque. (Alitisaam part 2 pg-165) (Majaalisul Abrar Majlis 18 pg-125)

(6) Amir-ul-Mumineen Hazrat Ali (pbuh) stopped a person in the Iddgah on the Idd day reading Nafil Namaz before the Idd Namaz. The person said to Hazrat Ali (pbuh) that Allah never sends punishments on a person who reads Namaz, then why are you stopping me from reading Namaz. Hazrat Ali (pbuh) replied that he believed that the work, which Rasulallah (SAW) never did, or the work, which he had not advised, would not help to earn any rewards. That is why your Nafil Namaz will be of no use and the work, which is innovated in ibadat (act of worship), is prohibited (haram). I fear that if we do acts against the will of Rasulallah (S.A.W) we will be entitled to Allah's punishment. (Majaalisul Abrar Majlis 18 Pg. 129)

(7) After the Azan the Muazzin informed Hazrat Umar Faruk (pbuh) to get ready for the Namaz, Hazrat Umar (pbuh) told him in an angry tone

“**Alaisa Fi Azaanika Maa Yakfina**”.

Which means: “**You have called these words in the Azan ‘Hayya Alas Salah’, is this not enough?**”. Hayya Alas Salah means come for salat. (Kifaayah Part 1 Pg. 48)

(8) Hazrat Ali (pbuh) on seeing the Muazzin announcing to the people to get ready for the Namaz after the Azan of Isha's Namaz asked the people to remove the Muazzin from the Mosque. According to him that act was Bidat. (Iqamatul Hujjah Pg. 7) (Bahurraiq Part 1 Pg. 261)

(9) Hazrat Ibne Umar (pbuh) seeing the Muazzin asking the people to get ready for the Jamat after the Zohar's Azan got very angry and asked his companion Hazrat Mujahid to take him away from that Bidati (Innovator). He left the Mosque and did not read the Namaz over there.

(Tirmizi Sharif Part 1 Pg. 28) (Abu Dawood Part 1 Pg. 86) (Alitisaam Part 2 Pg. 224)

(10) Hazrat Abdullah Ibne Umar (pbuh) seeing the people raising their hands above the chest for duas told them that their act of raising hands in that manner was Bidat. He told them that Rasulallah never did like that. (Mishkat Sharif Pg. 196)

(11) Hazrat Abdullah Ibne Zuber (pbuh) seeing a man raising his hands for dua before performing the salaam commanded that Rasulallah never raised his hands for dua till he completed his namaz.

(12) Hazrat Imam Naafi (pbuh) has narrated that a man sneezed in front of Hazrat Ibne Umar (pbuh) and said “Alhamdulillah Wassalaamu Aala Rasulillah”. Hazrat Abdullah (pbuh) did not like the addition of the words “Wassalaamu Aala Rasulillah” and said that Rasulallah (SAW) had not taught us to say like this but he had taught us to say “Alhamdulillah Aala Kulli Haal”.

(Tirmizi Part 2 Pg. 98)

(13) Hazrat Saad Ibne Maalik (pbuh) heard one Haji saying “Labbaik Zal Maariji” he immediately stopped him from saying so and said that they had never said “Labbaik Zal Maariji” during the time of Rasulallah.

(14) Hazrat Umaara Bin Ruwaibah (pbuh) seeing Bishru Ibne Marwaan raising his hands for dua in the oration cursed him “Qabbahallahu Hatainil Yadiyyataini” (May Allah spoil both these small useless hands) we had never seen our Rasulallah (SAW) raising hands in this manner in the Khutba (oration). (Tirmizi Sharif Part 1 Pg. 68)

(15) Hazrat Kaab Ibne Ajraa (pbuh) seeing AbdulRehman Ibne Umme Hakam sitting and reciting the Khutba (oration) got very angry with him and said

“**Unzuroo Ila Haazal Khabis Yakhtubu Qaadeena**”.

Which means: “**See this Khabis (wretched) he is sitting and reciting the Khutba (oration)**”.

(Muslim Sharif Part 1 Pg. 284)

(16) It is narrated by Hazrat Hasan Basri (pbuh) that someone invited Hazrat Usman Ibne Abil Aas (pbuh) to attend the ceremony of Khatna (circumcision). He refused and said that they never attend

such programmes in the time of Rasulallah's (SAW) auspicious life and no one invited them to attend such programmes. (Musnad-e-Ahmed Part 4 Pg. 217)

(17) Hazrat Ibne Abbas (pbuh) and Hazrat Amir Muawiya (pbuh) were doing the Tawaaf of the Khana-e-Kaba.. Hazrat Ibne Abbasi (pbuh) saw Hazrat Muawiya (pbuh) kissing the Hajare Aswad (black stone) and also the other three Ghosha (corners) around the Hajare Aswad, Hazrat Ibne Abbas (pbuh) said that Rasulallah (SAW) never kissed anything else except the Hajare Aswad. Hazrat Muawiya replied that all the places of this holy house are fit to be kissed. Hazrat Ibne Abbas (pbuh) said

“Laqad Kaana Lakumfi Rasoolillah Uswatun Hasanatun”.

Which means: **“Allah has commanded that the holy Prophet (SAW) is the perfect example for all of you. Therefore it is compulsory for you to follow him”.** Hazrat Muawiya (pbuh) said that his argument was right. (Musnad-e-Imam Ahmed)

(18) Hazrat Abu Saeed Khudri (pbuh) stopped the Khalifa Marvaan from reciting the Khutba (oration) before the Idd Namaz and said that it was against the Sunnat. Rasulallah (SAW) did not recite the Khutba (oration) before the Idd Namaz. (Iqamatul Hujjah Pg. 5)

SALAF-E-SALIHEEN (PBUH) ALSO HAD GRUDGE FOR BIDAT

In the popular book of Hazrat Gause Azam Shaikh Abdul Qadir Jilani (pbuh) 'Gunyatut Taalibeen' he has copied the Hadith of Hazrat Abdullah Ibne Abbas (pbuh)

“La Yaati Aalan Nasi Zamaanun Illa Amaatu Fihi Sunnatan Wa Ahyau Bidatan”.

Which means: **As time passes by people will go on destroying the sunnat and give life to Bidat** (part 1 pg-58).

Jalilul Qadr Sahabi Hazrat Abdullah Ibne Masood (pbuh) commanded

“ Ittabiu Aasaarana Wala Tabtadioo Faqad Kufitum.”

Which means: **You follow our footsteps and do not invent Bidat. It is enough for you all to follow us** (part 1 pg. 54).

The famous Sahabi Hazrat Huzaifah (pbuh) has narrated

“ Kullu Ibaadatin Lam Yataabbadaha Ashaabu Rasoolollahi Sallallahu Alaihi Wasallam Falaa Taabbaduha.”

Which means: **Each and every Ibadat, which the sahabis have not done you also, do not do it.**

(Al itisam part 2 pg. 310)

Hafiz Ibne Kasir (pbuh) narrated

“ Wa amma Ahlussunnati Wal-Jamaati Fa-yaqooluna Kulla Failin wa qaulin lam yasbut anissahaabati Fahuwa Bidatun.”

Which means: **Ahle Sunnat wal Jammah has commanded that the deeds which are not approved by Rasulallah (S.A.W) and the sahabis (pbut) is Bidat because if the deeds could earn sawab (rewards), then the sahabas (pbut) would have surely done it. They had not left a single work, which would earn Sawaab (reward). They were always ahead in doing good deeds and actions.**

(Taken from Al-Minhaajul – Waazih)

Hazrat Abdul Aaliyah Tabae (pbuh) has commanded that it is compulsory for you all to adopt the first method on which the people who had Iman before separating were united.

(Talbiye-Iblis pg 8 written by Ibne Jauzi)

Hazrat Allamah Ibnul Haaj (pbuh) said that we are the followers of the Salf (Sahabas etc) we are not the inventors of new things. We will stop at the point where our Salaf's (pbuh) had stopped.

(Tahtawi-ala-Maraaqil Falah pg 354)

Hazrat Auzaae Muhaddis (pbuh) has commanded “ Stop your personal lustful desires on the way of Sunnat. You stop where the Sahabas had stopped and stop for the reason they had stopped and say what they had said and follow the footsteps of the Salaf-e-Saliheen. (Talbis pg 9)

Hazrat Imam Gazali (pbuh) has narrated that if you do any work which is against the commandments of Rasulullah (S.A.W) and even if that work is in the form of Ibadat it is not Ibadat but an act of sin.
(Maktubate Imam Gazaali pg 7)

Hazrat Khwaja Muhammed Masoom Sarhindi (pbuh) has informed in his Maktub (an epistle) that attaining happiness of both the worlds depends only and only upon following Hazrat Muhammed (S.A.W). Freedom from hell and entry in the paradise also depends on Saeede Abrar (virtuous chief), Qudvate Akhyaar’s (perfect person selected from among the people) (s.a.w) obedience. In the same way Allah’s willingness is linked with following Rasulullah (S.A.W). Repentance, Devotion, abstaining from sin, Reliance on God and displeasure of the worldly things are not acceptable without following the ways of Rasulullah (S.A.W). Reciting for Allah's pleasure, to be concerned about deeds and actions, to have a liking for all the things which would earn Sawab are not acceptable till they are according to the ways of the Prophet (S.A.W) (Maktub 10 written to Kwaja Dinar) and he narrated that without the light of the Sunnate Nabavi, it is difficult to get the right and the straight path and to get freedom without the following ways of the Nabi is only a thought.
(Maktub written to Mohammed Hanif No. 22)

The above mentioned important topics have been described very beautifully in the form of a couplet by the Buzurgaan-e-Deen.

“Bazuho Wafaa Kosh Wa Sidqo Safaa
Wa Lekin Mayafzaae bar Mustufa”

Which means: Try to abstain from sin, be pure, to be true, be clean but never go ahead of Rasulullah (S.A.W), that means do all the acts in the manner and the quantity in which Rasulullah (S.A.W) had done, do not invent new methods or acts of your own.

“Khilaafe Payambar Kase Raah Gazeed
Ke Hargiz Bamanzil Nakhaahad Raseed”

Which means: The person who adopts a way, which is opposite to the way of the Prophet (S.A.W), can never reach his actual and right destination.

“Mapindaar Saadi Ke Raahe Safaa,
Tawaa Yaaft Juzbarpae Mustufa”

Which means: -O Saadi do not think of getting the straight path without following the ways of Rasulullah (S.A.W).

CONDITION FOR OUR DEEDS TO BE ACCEPTABLE

Our amals (deeds and actions) to be acceptable, it is important that they should be according to the Sunnat of Rasulullah (S.A.W). The interpreters of the Quran have interpreted the Ayat “
Liyabluwakum Ayyukum Ahsanu Amalaa”

Which means: The Amal [deed and action] which is done only for Allah’s sake and not according to the Sunnat of our Prophet (s.a.w) then that Amal is not acceptable. In the same way if an Amal is done according to the Sunnat of our Prophet (s.a.w) but not done for Allah’s sake is also not acceptable. The acceptable Amal is that which is done for Allah’s sake and according to the Sunnat.

(Tafsire Kabir Part-8 Pg 243) (Aluboodiyyah Pg 19-20)

Hazrat Sufiyan Sauri (pbuh) has narrated that any deed done through speech, deed done through our behaviours and intention cannot be absolutely right till it is according to the ways of our Prophet (S.A.W) (Talbase-Iblise written by Allamah Ibne Jauzi Pg-9)

Hazrat Gause Azam Shaikh Abdul Qadir Jilani (pbuh) has narrated that any Amal [action and deed] which is done without sincerity and following the Sunnat of Rasulullah is not acceptable.
(Fateh Rabbani Majlis-2 Pg 14)

Qutabe Waqt Hazrat Ahmad Ibne Abdul Hawari (pbuh) has narrated that any Amal which is not done according to the Sunnats of Rasulullah (S.A.W) is Batil. [Useless] (Alitisaam Part 1 Pg 114)

Hazrat Fuzail Ibne Ayaaz (pbuh) has written

“Man Ahabba Sahiba Bidatin ahbatallahu Amalahu Wa-akhraja Noor-ul-Imani min Qalbihi.”

Which means: The person who befriends a bidati (innovator) his Amal is wasted and Allah removes the brightness of the Iman (faith).

In the speech of Hazrat Ibne Vazzah (pbuh) he had said that during the time of Imam Maalik (pbuh) the Muazzin (person who gives Azan) used to call the people for Namaaz from the Minar in the morning (at daybreak). Imam Maalik (pbuh) called him and asked him what he was doing. He replied that he was informing the people of the dawn so that they wake up. He asked him to stop that act and not to invent anything new in that city which was not done before. Rasulullah (S.A.W) had lived in that city for ten years and Abubakr (pbuh) also had lived there. They did not do that act so he should also stop it. He remained silent for sometime. He then started to clear his throat loudly on the minar, Imam Maalik (pbuh) called the Muazzin again and asked him what he was doing. He replied that he was informing the people about the dawn. Imam Maalik (pbuh) told him that he had asked him not to do it. He replied that he was not calling the people but he was just clearing his throat. Imam Maalik (pbuh) again asked him to stop that act too. But after someday's he started banging the doors of the minars to inform the people of dawn. Imam Maalik (pbuh) again called him and asked him what he was doing. He replied he was not calling the people nor was he clearing his throat, which Imam Maalik (pbuh) had ordered him not to do. He was just banging the door to inform the people of the dawn. Imam Maalik (pbuh) stopped him from doing that act also. He said that do not invent any thing which was not done in this city before. (Alitisaam part 2 Pg.22)

GAUSE AZAM SHAIKH ABDUL QADIR JILANI'S (PBUH) COMMANDMENTS.

(1) Hazrat Peeranne- peer (pbuh) has copied from Ibne Abbas (pbuh)

“Laayati Aalan naasi Zamaanun illa Amaatu Fihi Sunnatan wa-ahyou Bidatan”.

Which means: A period will come when people will destroy the Sunnat (precept) and bring alive the Bidat (innovation in Religion) (Gunnyatut Taalibeen Part – 1 pg.58)

(2) **“Laisa Shirku Ibadatul Asnaami Fahasb Bal Huwa Mutabaatuka Lihawaaka”**

Which means: Shirk is not only worshiping Idols but also pursuing our own personal desires

Maqaala no 7 pg. 21) (Futuhul-Gaib

(3) **“Waamma Biqaulika Anaa min Ummatihi min Gairi Mutabatin Laa-Yan fauka”**

Which means: it is of no use to challenge that you are Rasulallah's (S.A.W) Ummati (followers) without following him. (Al-Fathur Rabbani Majlis 25 pg.178)

(4) **“Asaasul Khairi Mutaabaatun Nabiyyi (S.A.W) Fi Qaulihi wa Felih”**

Which means: the base of all goodness is following Rasulullah (S.A.W)

(Fathe Rabbani Majlis 59 pg. 438)

(5) **“Ittabioo Walaa Tabtadioo”**

Which means: Obey the ways of sunnat and do not invent Bidat

(Futuhul Gaib Maqaala –2 pg 10)

(6) **“Laa Tasihhu Mutaabaatuka Lirrasooli (S.A.W) hattaTaamala bima Qaala.”**

Which means: Your obedience to Rasulullah (S.A.W) is not right till you do not do the act, which is not ordered by him (Majlis –3 pg. 22)

(7) **“Alaikum Bill Ittiba min Gairi Ibtidaa”**

It is compulsory for you to pursue the Sunnat without inventing Bidat. Hold tightly to the religion of Salaf-e-Saaliheen (Sahaba and the Distinguished ones amongst the Taaben and Tab-e-Taaben), walk on the straight path where there is neither comparison nor idleness, but without formality and in convenience and without making a show, we can pursue the Sunnat

(Fathe Rabbani Majlis-10 pg. 60)

(8) We do not need anything, which are outside the limits of the Shariat.

(Majlis-11 pg. 70)

(9) Stop the people from deviating from the right path, Bidat, from pursuing their own desires and pleasures to go according to the pleasures of the Nafs. Give them the command to follow the Quran the book of Almighty Allah and to follow the Sunnats of the Prophet (S.A.W)

(Majlis-11 pg. 71)

(10) Respect Allah as the Aslaafs (Buzurgs) respected. As compared to Aslaafs you all are women and eunuchs. Your bravery is only obeying your Nafs, your desires and your likings. Real Bravery is your concern about Deen and to obey the commands of Allah.

(Fathe Rabbani Majlis 14 pg. 93)

The summary is that to adopt Bidat against the sunnat and to consider it as a Religious work and to hold it tightly as the Sunnat and to do addition and correction in Islam of your own is unlawful and dangerous.

Hazrat Imam Maalik (pbuh) has commanded that the person who invents new acts in Islam and considers it as a good deed, will be considered as a person who thinks that Muhammed (S.A.W) has done Khiyaanat (Breach of trust) and Kotaahi (To fail) in passing on the commandments of Allah to us.

Allah has commanded

“Alyauma Akmaltu Lakum Deenakum”

Which means: Today I have completed your Deen and given it to you. Do not include acts in your Deen which were not included in the glorious period of Rasulallah (S.A.W)

(Alitisaam part-1 pg. 49).

Doing the work which our Prophet (S.A.W) had done and doing it in the manner in which he had done is real obedience and pursuit otherwise it will be against the Sunnat and it will be considered as Bidat.

And no one has a right to alter anything in Deen and say that it is a good deed and there is no harm in doing so. No one can say so because the reasons and the virtues which, the Bidati presents, if those virtues were proved in the period of our Prophet (S.A.W) and then also it was not practised then it is our Sunnat to leave that act.

(Majlis no. 14 pg. 127-128)

It is in the Majalisul Abrar that the reason for doing some work was present in the period of Rasulallah (S.A.W) and there was no restriction in doing that act. Still Rasulillah (S.A.W) did not do that act. If this act is included in Islam it would mean changing Allah's Deen.

Because if there was some goodness in the work then our Prophet (S.A.W) would have surely done it or had asked the people to do so. When he himself has not done it nor he had asked the people to do it, the point becomes clear that there must be no goodness in that work but it is an evil Bidat.

HAZRAT MUJADDIDE ALFE SAANI SARHINDI'S (PBUH) COMMANDMENTS.

Hazrat Imame Rabbani Mujaddide Alfe Saani Sarhindi (pbuh) has commanded
“Tarweeje Bidat Mujeebe Takhreebe Deen Ast wa Taazee me Mubtadee Baaise Hadme islam Bidat
raa Faqir dar Surate Kaland Midaanad Ke Hadme Buniyade islam Minumaayad”

Which means: To start the custom of Bidat is destroying Islam. Respecting the Bidati is to bring Islam to its end. Bidat appears in a form of a spade to this beggar. Bidat is uprooting the Magnificent base of Islam from its root (Maktubate Imam Rabbani Part –2 pg. 38 Maktub no 23) and has commanded that introducing the custom of Bidat is increasing the darkness and decreasing the brightness of the Sunnat. Following the Sunnat is reducing the darkness of Bidat and brightening the Sunnat. The person who wishes to adopt Bidat will increase the army of the Shaitan and those who wish to follow the Sunnat will increase the army of Allah.

“Alaa Inna Hizbash Shaitane humul Khaasiroona
Alaa inna Hizballahi humul Muflhoona”.

But remember the army of the shaitan will be at a loss and Allah's Jamaat is going to be successful. (Maktubate – Imam Rabbani Part –2 Maktub no. 23 pg. 39) and narrates that this Faqir is pleading to Hak Subhaanahu wa taalaa with humility and sigh that the new talks or things which are invented in Islam, which were not there during the period of our Prophet (S.A.W.) and the Khulafa-e-Raashideen (pbuh) although they appear bright in the morning sunlight but may Allah save this weak person from it and may its beauty not fascinate me. May Allah save me by the Tufail of Hazrat Sayyed-e-Mukhtar (S.A.W.) and his ancestors.

Suppose due to short sightedness the Bidati finds beauty and freshness in Bidat but this won't last long. Tomorrow when his eyes will sharpen, and the veil will be lifted from his eyes nothing will come in his hand except loss and disgrace and in the morning he will come to know that in the darkness of the night he was attracted to a wrong thing (Maktubate-Imam Rabbani part-1 Maktub no. 186 pg.186).

He has given us advice concerning Deen. His advice is to truly follow the Prophet (S.A.W.), to follow his Sunnat to abstain from Bidat which, is an act not according to the will of Allah and the Holy Prophet (S.A.W.). Bidat appears bright as the morning sunlight to some but infact there is no brightness in it nor there is any medicine for illness nor there is a cure in it.

The conclusion is that although Bidat appears beautiful from outside, it is the destroyer of Sunnat so there can be no goodness in it (Maktubate Imam Rabbani part-2 Maktub-19 pg. 31).

Read the above mentioned Quran's Ayaat, Hadith of Rasululallah (S.A.W.) and the guidance of our Sahabas (pbuh) and after them the Buzurgs, Taabeen and Tab-e-Tabeen (pbuh), Imaams and leaders (pbuh) and their commandments again and again and think over that the Muslims of today celebrate the ritual ceremony of sorrow and they consider it as Sawaab (Reward) and Religious work like the Third day, Tenth day, Twentieth day, Fortieth day, Six months, One year etc.

These days are observed with great importance. Aren't these acts Bidat and the work of sin?

THE CEREMONY OF SORROW AND HOSPITALITY

The rituals of ceremony and hospitality after the death of a person are not right. It is Bidat and a prohibited act.

Hazrat Imam Navavi (pbuh) has written

“Waiitaamuttami fil Ayyamil Makhsoosaati Kassaalisi Wal khaamisi Wattaasiee Wal Ishreena Wal Arbaeena Washshahris Saadisi Wassanati Bidatun.”

Which means: The ritual of feeding the people after death of a person (third day, Fifth day, Twentieth day, Fortieth day, Six months, One year.) is Bidat.

In the testament of Hazrat Qazi Sanauallah Muhaddis Panipati (pbuh) it is written

“Wabaade Murdana man Rusoome Duniyawi misl Dahum wa Bistum wa Chehlum wa shashmaahi wa barsaani hech na kunand.”

Which means: After my death no one should do the worldly rituals such as the Tenth day, Twentieth day, Fortieth day, Six months and One year (Maala Budda Minhu – 160.) These acts are not according to sunnat and these ceremonies are done according to the people's own desires.

Hazrat gause Azam (pbuh) has commanded

“Laisash shir Ku Ibaadatul Asnaami Fahasbu bal Huwa Mutaabaatuka Li hawaaka.”

Which means: Bidat is not only worshipping idols but it is to follow your own personal desires.

(Futuhul gaib Maqala – 7pg. 21.)

Brothers who consider the above mentioned rituals as Sawaab and the work of Deen should read the Fatwah of Maulana Ahmad Raza Khan Sahib and get a moral from it, His Fatwah is as below;

(1) Imame Muhaqqiq writes in Fathul Qadeer the guide of Hidaayah

“Yukrahu Ittikhaazuz Ziyaafati Minattaami min Ahlil Mayyit Liannahu Shuriaa Fissuroori La Fishshuroori wahiya Bidatun Mustaqbahatun”

Which means: It is prohibited for the people of the house in which someone has died to perform the ceremony of feeding the people after the death because the Shariat has stated that ceremonies should be held on occasion of joy and not on the occasion of Sorrow. It is an evil Bidat.

(2) AllahmahSharambulaali writes in Maraaqiul-Falah,

“Yukrahu Ziyaafatu min ahlil Mayyiti Liannaha Shuriat Fissuroori La Fishshuroori Wahiya Bidatun Mustaqbahatun.”

Which means: The family of the deceased perform the ceremony of feeding the friends and relatives on the third day, Fortieth day and after on year. This is a prohibited and detestable act.. Ceremonies are allowed at the time of joy and not at the time of Sorrow. It is a Disgraceful Bidat.

(3) It is in Fatwa khulaasaa and Fatwa Siraajiyaah and Fatwa Zahiriyaah and Fatwa Taataar Khaniyaah Khazaanatul Muftin and Fatwa Aalamgiri

“Laa yubaahu ittikhaazuz ziyaafati endaa salaasati ayyamin fil musibati.”

Which means: The invitation given at the time of sorrow that is on the third day of the death of a person is not allowed. It is prohibited because invitation is given at the time of joy and not sorrow.

(4) It is in the book ` fatawa Qazikhan in the chapter kitaabul hazar wal ibaahat”

“Yukrahu Ittikhaazuz Ziyaafati fi Ayyamil Musibati Liannaaha Ayyamu Taassufin Falaa Yaliqu bihaa maa yakoonu Lissuroori”

Which means: Ceremonies at the time of sorrow is prohibited because it is the day of gloom and what is done on the day of happiness is not fit on that day.

(5) Imam Bazzazi has written in his book ‘Wajiz’

“Yukrahu Ittikhaazuttaami Fil yaumil awwali wassalisi wahadal usbooe”

Which means: The food, which is prepared on the first day or on the third day or on the seventh day of a person's death, is detestable and prohibited.

(6) Allamah shaami has written in the Raddul Muhtar

“Ataalaa Zaalika fil meraaje waqaala haazihil Afaaloo Kulluhu Lissumati warriyaaee Fayuhtarazu anha.”

Which means; The guide of Hidaaya Miraajudiraayah has written a lot on this matter and said that these rituals done at the time of sorrow that on this matter and said that these rituals done at the time of sorrow that is the third day, Seventh day, tenth day, twentieth day, Fortieth day, Six months, One year etc. are all done to earn good name and to show off. Avoid them. Most probably among the heirs of the dead person are orphans or naabaalig (not an adult) or the heirs are not present at that time so permission is not taken from them. This matter is considered as Haraame Shadid because to use the money of an orphan, Naabaalig or use the money without permission is prohibited. At the end of the

Fatwa, Arabic verses are written which give a clear answer to the person who states that it is lawful to hold a ceremony to feed people after the death of a person. He further writes that if they would see the rites of his city then they would command that those rituals are absolutely Haraam. Giving the permission for the above mentioned rituals will be opening the door for the Shaitaan (who is rejected) and it is like putting the people who cannot afford (poor people) in grave trouble.

(Ahkaame Shariat part 3 pg. 62-70)

QUESTION: In many cities of India there is a custom that on the day of the death of a person the ladies (friends and relatives) gather in such a way as if they were attending a marriage or ceremony (wearing fine clothes) some come on the second day and many come back on the third day. This goes on till forty days. In this period the members of the deceased have to look after the needs of all these ladies (Food, Paan [Betel leaf] etc.) which requires a large amount of money. If the members of the deceased do not have money at that time they have to borrow and if they do not get a loan they have to borrow money on interest. If they do not do so they are dishonored or given a bad name. Is this allowed by the Shariat (You will earn reward on replying).

ANSWER: Subhanallah O Muslim! You are asking whether it is lawful or not? You should ask whether this unholy custom is based on how many disgraceful and bad sins. First of all this invitation is unlawful. It is an evil Bidat and it is Disgraceful.

Imam Ahmed in his Musnad and Ibne Maajah in his Sunan narrate from Hazrat Jarir bin Abdullah Bajali with the correct Sanad

“ **Kunna Nauddul ijtimaa ilaa Ahil mayyiti wasanuhum attaama minan Niyaahati.**”

Which means: **We the group of sahabas compare the gathering of the people at the place of the deceased and the preparation of food with Niyaahat i.e (crying, Shouting and beating chest) and many -hadith give evidence of the evilness of Niyaahat.**

FATWA OF RAZAAKHAN MOULVI ABDUL- ULAA AMJAD ALI REGARDING THE CEREMONY OF SORROW AND HOSPITALITY.

The members of the deceased invite people on the third day (etc) which is an unlawful and a disgraceful Bidat because Dawat is done at time of joy and not at the time of sorrow. It is better if they feed the fuqarah (poor). (Bahaare Shariat part 4 pg. 159)

And his another guide or leader Maulana Hakim Muhaamed Hashmat Ali Saheb Rizvi has written “It is unlawful and sinful to eat at the place of the deceased and at the place of the relatives of the deceased and also to accept the invitation. It is a bad custom in many cities of India. The people gather at the place of the deceased and eat food and make the relatives and the members to spend a lot on pan, Tobacco (betel leaf-tobacco) and the members are compelled to do so. Many people to avoid dishonour and bad name borrow money on interest or use the money of the orphans. The Musalmans have to stay away from this evil act (Uswae Hasanaah Maulana Hakim Muhammed Hashmat Ali Saheb)

HIS SECOND FATWA

QUESTION: If at the time of giving Faatiha we do not raise hands and do not keep the food in front and do not say (By Tongue) that it is the Faatiha of so and so person but only make the intention in our hearts?

ANSWER: Faatiha is the name for (Isaale-Sawwaab) for the sawwab to reach the soul of the deceased and it does not depend on raising the hand or saying or keeping the food in front. Only while giving the faatiha and while giving the food to the poor people and while reading the Quran sharif etc. intention should be made that the sawaab reaches the deceased (Majma ul-masaail part –1 pg.125)

RASMI FATIHA

Maulana Ahmed Raza Khan Saheb Barailve Peerane Peer Hazrat Shah Hamzaah (pbuh) (death 1165) has commanded in his testimonial that never perform annual faatiha as it is not ordered. It is not in the Shariat.

URS (FAIR HELD IN COMMEMORATION OF ANNIVERSARY OF A SAINT)

In the Urs Qawwalis are sung on the shrine of the Buzurgaane deen. In this relation read the fatwa of Hazrat Maulana Ahmed Raza Khan Saheb.

After the magrib Namaz one of my friends asked me to come with him to attend the fair at a certain place I went with him and after reaching there I saw many people gathered and Qawaali was going on. One drum and two Sarangi (instrument like fiddle) were being played and few singers were reciting couplets in honour of Peerane peer Dastagir and in the praise of Rasulullah (S.A.W) and the Awliyaahs (friends of Allah). Playing of musical instruments is quite unlawful. Does Rasulullah (S.A.W) and Awliyaahs glad by this act? Is this type of Qawwali lawful or not? (Give the answer and earn reward)

ANSWER: This type of Qawwali is forbidden. All the people who are present are sinners and the sin of all these people will be on the head of the organisers of the Urs and the Qawwals.

The sins of the Qawwals will be on the head of the organisers of the urs. The sin being passed from the head of the Qawaals to the organisers does not mean that there would be any reduction in the quantity of sin on the Qawwals, or there is any reduction in the quantity of sin of the people who were present in the Urs. Even when their sin is passed on to the head of the Qawaals and the organisers the audience will bear their part of sin and the Qawwals will bear their part of sin as well as the proportion of sin of each and every attender of the Urs. In same way the organisers will bear his share of the Qawwals and also the share of each and every audience because the audience were invited by the him and he prepared the things for their sin and the Qawwals made them hear the Qawwali if he had not prepared for the Qawwali and made the sounds of the musical instruments reach the audience then the audience would not have committed that sin. The reason for the sin committed by the Qawwal is the organiser. If he had not organised the fair and if he had not called them they would have not come and sung and played on the musical instruments. That is why the sin of the Qawwal will fall on the organisers of the Urs.

(Ahkaame Shariat part 1 pg. 33-34)

OTHER FATWA OF KHAN SAHEB

QUESTION: Is this narration correct that Hazrat Mehbobe Ilaahi (pbuh) will bare headed curse the singers from his grave?

ANSWER: This incident is of Khwaja Qutbuddin Bakhtiyaar Kaaki (pbuh) a Qawwali was held on his shrine along with the audience. Nowadays people have started devising new methods. Along with Qawwali, dances etc. are also held but during the time of the Sahaaba's (pbut) not even a single musical instrument was present at the Dargah.

Hazrat Saeed Ibrahim Aaerji (pbuh) who was among the successors of the Peer did not join the audience. One holy person came to him and requested him to join the audience. Hazrat Saeed Ibrahim Aaerji (pbuh) told him " You are the person who is quite acquainted with Deen both of us will present ourselves before Hazrat Khwaja Qutbuddin (pbuh). If Hazrat is pleased then I will at once come with you" (He would join the audience) Both of them meditated. Hazrat Saeed Ibrahim (pbuh) saw that

Hazrat Khwaja's (pbuh) heart was quite worried. He was pointing towards the Qawwals and telling "These wretched people are harassing me **"E-Badbakhtaane Waqt maara pereshan Kardah Und"** Hazrat Saeed Ibrahim (pbuh) came back and before that holy person could say anything he told him "Did you see?" (Malfuzaat Maulana Ahmed Razakhan Saheb Part 1 pg 90)

**HIS ANOTHER LEADER OR GUIDE MOULANA
MOHAMMED
HAKIM HASHMAT ALI BARAILVE'S FATWA**

QUESTION: How is the act of ladies going to the tomb and the men travelling to visit the tomb of peer of kalyar and Ajmer etc.?

ANSWER: In today's period the ladies going to visit the shrine is not permitted because in the Darbars of Awliya-e-Kiraam it is very bad to do an act of sin.
(Majma-ul-Masaail Maulaana Muhammed Hakim Hashmat Ali Barailve Saheb Part 1 pg. 109-1 10)

TAWAAF OF THE GRAVES

In the Urs unlawful Qawwali's take place. People do the tawaaf of the grave and do the Sajdah (prostration) in front of the grave. They offer coconuts etc. in the way it was done in idol worship. The ladies wearing nice clothes demonstrate immodesty (by unveiling themselves) and shamelessness. It is in the hadith "**Laana Allahun naazira wal Manzoora ilahi.**"
Which means: **Allah's curse is on those who are watching and also whom they are watching so how can this type of Urs be lawful? But it is absolutely Haraam.**

QUESTION: Sir is it lawful or not for the ladies to go to Ajmer to visit the tomb of khwaja saheb?

ANSWER: It is in the 'Gunyah' that do not ask whether it is lawful or not for the ladies to visit the tomb but ask in which manner that lady is cursed by Allah and by the Sahabas (pbut) in the grave. The curse starts from the time the women makes the intention of going to the shrine and the angels continue to curse her till she returns home. It is not allowed to visit the shrine of anyone else except the Rawda-e-Anwar. (Shrine of our Prophet S.A.W.) (Malfuzaat Ahmed Raza khan part 2 pg.116 – 117)

**MAULANA AHMED RAZAKHAN'S FATWA
REGARDING SAJDHAH (PROSTRATION)
AT THE GRAVE AND QAWWALI**

QUESTION: What do the Ulamaa-e-Deen and Muftiyaane Share-Matin say regarding kissing the grave of Awliyaa-e-Kiraam and doing the tawaaf of the grave and doing sajdah before the grave (give written answer and earn sawaab)

ANSWER: No doubt doing the tawaaf of anything else except the Kaabah Muazzamah is unlawful. Sajdah (prostration) in front of anyone else except Allah is forbidden in our Shariat and about kissing the grave there are differences about it among the Ulamaas it is better not to do it (Do not kiss).

Especially about the grave of the Awliyaa-e-Kiraam our Ulamaa have clearly described that we should stand quite far from the grave, the distance between us and the grave should be of four feet. This is the real respect then how can kissing of the grave be even thought of?

(Ahkaame Shariat part 3 pg.3-4)

Maulana Ahmed Razakhan Barailvi Saheb has written in his book "Azzubdatuz Zakiyyah Li-tahreemis Sujoodit Tahiyah"

Doing sajdah (prostration) before the grave is forbidden and this sin is bigger than the sin committed by eating swine and drinking wine. In the Quraan it is compared to kufr and to bend to the limit of

ruku is also forbidden (Ahsanul Fatawa 9) and he has written in his booklet 'Jawaahirul Quraan fi asraaril Arkaan.' At the time of visiting the Tomb of Rasullulah (S.A.W) do not touch the Hujraah Mutahhara (the wall, which encloses the grave of our Prophet (S.A.W). Do not kiss the ground. Do not bend to an extent of a Ruku. To respect Rasullullah (S.A.W) is to follow him (pg199)

(Ahsanul fatawa Mufti –e- MadrasaMazhare Islam, Barele pg.9)

It is in the 'Ahsanul Masaail' written by Maulana Mufti Sayyed Muhammed Afzal Hussein Saheb Mungeri. It is great injustice to call the sect as Wahaabi just because they refuse to do the act, which are disliked by the Shariat like kissing the grave, singing on the grave, playing musical instruments like drums and saarangi along with Qawwali.

It is compulsory for him to ask for repentance and has to enter into Islam again and he has to repeat his Nikah (Allah knows very much).

Sayyed Muhammed Afzal Hussain Mungeri Gufiralahu (Mufti-e-Darul-uloom Mazhare Islam Barele) 23rd Safar 74-Hijri.

Aljawabu Sahihun (the answer is right)

1. Faqir Mustafa Raza Kadri Gufiralahu
2. Sanaullah Al-Azmi Gufiralahu Khadimuttalabah Madresa Mazhare Islam Barele Sharif.
3. Faqir Muhammed Akhlaq Ahmed Mudarris Madresa Mazhare Islam Barele.
4. Muinuddin Azmi Mudarris Mazhare Islam Barele.
5. Muhammed Rajab Ali Al-Qadri.
6. Faqir Abu Ahmed Sunni rizvi Mudarris Madresa Mazhare Islam Barele Sharif.
7. Faqir Abuzzafar Muhibburraza Muhammed Mehboob Alikhan Qadri Barkaati Rizvi Lucknowi.
8. Faqir Muzaffarpuri Sadar Mudarris Madresa Muzhare Islam Barele.
9. Muhammed Urf Jahangir Sadar Mudarris Madresa Rizviyyah Maqam Macha Sarah (Gujarat)
10. Muhammed Habibullah Mufti Jamiah Naimiyah Muradabad
11. Faqir Abdul Hafiz Mufti-e-Agra (copied from Ahsanul Fatawa Mufti Sayyad Afzal Hussein Mungeri).

ONE NEW BIDAT RECITATION OF SALAAT -O- SALAAM AFTER THE NAMAAZ OF JUMAH

In some places in the mosques after namaaz especially after Friday prayer all the nammazis stand up and loudly recite the Darood-o-salaam with a special tune and they consider this act as the sign of Ahle-Sunnat. Those who do not join them in this act are not considered as Ahle-Sunnat. They consider it as a wrong Aqeeda (Belief) and remember them with bad words.

As the other Ibadaat (act of worship) Darood-o-Salaam also has some rules and regulation, it is necessary to follow it and stick to it. Leaving the rules and regulations and adopting the ways according to your Nafs is sin instead of sawaab. Darood-o-Salaam holds many virtues. But in the beginning of the Namaz instead of reading 'Takbire Tahrima Allahu Akbar' can we read Darood Sharif? No never in the namaaz instead of Alhamdulillah, instead of surah, instead of Tashahhud, instead of Takbiraate intikaalat, instead of the Tasbi of Ruku and sajda, is it permissible to read darood-Sharif. No never. But in the first Qaada after Tashahhud if we read darood sharif by mistake, we have to do sajda-e-Sahv. In the same way Salaat-o-Salaam is to be recited individually. Giving importance of reading it by gathering is not proved in Islam. In the Qual (speech) Amal (deeds and actions) of Rasullullah (S.A.W) and Sahaabas (pbut) Taabeen, Tab-e-Taabeen Salaf-e-Saleheen, Imams, Mutjahids, Muhaddis, Mashaaikhs among them there is not even one example of gathering and saying the Salaat-o-Salaam loudly in the Mosque after the Namaaz. That is why this act is Bidat and it is based on many evils. Therefore the Shariat cannot permit it. The person who invents it and acts accordingly and continues to do it considering it religious work will be entitled to Allah's and Rasullullah's (S.A.W) curse and unhappiness (May Allah save us) Rasullullah (S.A.W) has commanded " The person who invents any new thing in Islam which was not included in it is Mardud

(Rejected) (Bukhari Sharif) Rasullullah (S.A.W) has commanded that the person who does Amal (Deeds and actions) which was not commanded, is Mardud (Rejected) (Muslim Sharif). And the famous Sahaabi Hazrat Fuzail (pbuh) has said,

“ Kullu Ibaadatin lam Yataabbadaha Rasullullahi (S.A.W) Falaa Taabbaduhaa.”

Which means: The type of Ibaadat (act of worship) which the sahaabas had not done you also do not do. Firmly follow the ways of the Salaf-e-sale heen (Kitabul-Itisaam) and Hazrat Ibne Masood (pbuh) has said

“ Ittabioo Asaaranaa Walaa Tabtadioo Faqad Kufitum.”

Which means: you follow the ways of the sahaabas (pbuh). Do not invent new Ibaadat, it is sufficient to follow the sahabas (pbuh). Their guidance is sufficient.

Look to read the chaasht Namaaz is Ibaadat (worship). It is proved by the Amals of the Sahaaba-e-Kiraam (pbuh) and the Hadith. There are many virtues in it. It should be read individually in the house or in the mosque. Hazrat Ibne Umar (pbuh) commanded the act of reading the chaasht Namaaz by gathering in the mosque and advertising it as Bidat (Bukhari sharif part1 pg238)

Imam Navavi (pbuh) has written that Hazrat Ibne Umar (pbuh) has given the fatwa of Bidat to the Chasht Namaaz, which is read, in the mosque by advertising it (the guide of Muslim Sharif part 1 pg249)

Jalilul Qadr Sahabi Hazrat Ibne Masood has said

“In Kaana walaa Budda Fafi buyutikum”

Which means: It you want to read the Chasht Namaz then read it in your own house.

(Fathul Baari the guide of Bukhari Sharif part3 pg43)

Hazrat Shahabuddin Shaikh Rumi (pbuh) says

“Wayastahibbut Takbeeru fi tareeqil musalla-lakin laa aala haiatil ijtimaa wallati faaq fis sauti wa muraatil in gaami fainna zaalika kulla hu haraamun bal yukabbiru kullu waahidin binasfshi.”

Which means: Reading the takbir Allahu Akbar, Allahu Akbar, Laailaahaa illallahoo wallaahu Akbar, Allahu Akbar, Valillahi Hamd. While going to the idgah and coming from the idgah is mustahab (Desirable act) But reading it by forming a Jamat and joining the voices in a tune is prohibited. It is Haram. (Majalisul Abrar Majlis 32 pg.213)

In the Hadith many virtues have come for the Ibaadat of the Idd Night, Shahbe Baraat, Last ten days of Ramzan and ten days and nights of the Zilhaj. But our Fukahaa (theologian) have clearly stated that to gather in the mosque to read Nafl and other Namaaz in the above mentioned nights is Makruh (Detestable act) (Bahrurraiq part1 pg.52)

In the same way Allamah Ibnul Haaj (pbuh) has written in the book ‘Kitaabul mad Khal’

“Wainnama ijtimaa hum bizalika fabidatun kamaa taqaddama.”

Which means: To gather in the mosque and read the Surah Kahaf on Friday is Bidat reading it individually is not Bidat but a great Sawaab (act which earns Reward) (Part2 pg.81)

MUHARRAM AND TAZIADARI (TO KEEP TAZIA)

Muhaddis Ibne Hajr Makki (pbuh) has commanded Beware! Beware! On the tenth day of Muharram any Ahle Sunnat do not get involved in the act of Bidat of the Ravaafiz like crying, shouting, sighing and expressing sorrow because it is not the act of Muslims. If mourning was lawful then the day on which Rasullullah (S.A.W) passed away would, be more rightful for it. It is in the ‘Majaalisul Abrar’ that on the tenth day of Muharram, the day on which Imam Hussain (pbuh) became a martyr is celebrated as the day for Mataam [mourning] as the Ravaafiz do. It is the way of the people who have deviated from the right path, whose efforts have been fruitless. They keep thinking that they are doing a good deed because Allak did not order the act of mourning on the days of difficulties and on the day of the death of the Prophet (pbuh) what can be said about the Buzurgs who are below the Prophets.

Muhaddis Allamah Muhammed Taahir Patni (pbuh) has written that Ulamaa-e-Islam (pbuh) have clearly stated that every year the Maatam [mourning] which is done on the day of the death of Imam Hussain 9pbuh) is prohibited. (Majma-ul-Bihaar Part 3 pg.550)

Allamah Hayaat (pbuh) [born in Sindh and later migrated to Madina, death 1167] has said that among the evil acts of the Ravaafiz one is that they prepare the Replica of the grave of Imam Hussain (pbuh) and decorate it and take it in a procession through lanes and shouting Yaa Hussain and simply waste money in these acts. This is Bidat and unlawful. (Arraqzatu-fi-Zahirir Rafazah)

Gause Azam Shaikh Abdul Qadir Jilani (pbuh) has stated that if mourning would have been lawful on the day on which Imam Hussain (pbuh) became a martyr then Monday would be more rightful to be celebrated as the day of mourning because out Prophet (S.A.W) and Hazrat abu Bakr Siddik (pbuh) had passed away from this world on Monday (Gunityatut Talibeen Part2 pg.38)

FATWA OF HAZRAT SHAIKH ABDUL HAQ MUHADDIS DEHELVI(P.B.U.H) REGARDING MUHARRAM AND TAZIADARI

It is in the Sawaaiik-e-Muharakah that the way of the Ahle Sunnat should be that on the tenth day of Muharram, they should avoid the Bidats invented by the Ravaafiz. They should avoid Marasiya khwani [songs of sorrow sung during Muharram] Maatam [mourning] and Nauha [lamenting over the death]. Because theses acts are not fit for the Musalmans. If mourning would be lawful the most rightful day would have been the day of death of our Prophet (S.A.W).

(Guide of Sifrus-saadat Page-543)

Hazrat Shah Sayyad Ahmed Barailve (pbuh) has stated that in the month of Muharram to do mourning in the memory of Imam Hussain (pbuh) and to make Tazias are among the acts of Bidat of the Ravaafiz, which has been spread throughout India. To prepare Replica of the grave. To prepare Alam and Shuda [flags which are taken out in procession along with the Tazias in Muharram in the memory of the Martyrs of the karabala] is compared to making of idols and worshipping them.

(‘Majmua-te-Mahfuzat’ also known as ‘Siraate Musatqim’ pg.59)

THE ULAMAAS OF THE RAZAKHANI AND BARAILVE ALSO CONSIDER THESE ACTS AS UNLAWFUL AND ACTS OF SIN.

Read the Fatwa of Maulana Razakhan Saheb Barailve and get a moral from it.

Alam (flags) Tazia, Bairaqa (small flags), Mehnadi (replica) prepared on the seventh day of Muharram and decorated with coloured papers are customary. It is also Bidat and Bidat is not the glory of Islam. To think that it is necessary to make tazias is a grave ignorance and to take mannat (to make vow) and to consider that if we do not do so it will cause harm is also ignorance. These doubts are especially among the ladies. Muslims should stop all these evil acts.

(Risaala -e-Muharram and Taziadari pg.59)

Fatwa of Maulvi Mohammed Mustafa Razakhan Saheb

Making tazia is bidat. This act cannot bring glory and dignity to Islam. It is a waste of money and many strict threats have come in this relation. (Risaalea-e-Muharram and Taziadari pg.60)

- (1) **QUESTION:** Those who believe that making Tazias is Sunnat or to consider the person who tries to get evidence from any Ayat of the Quran or Hadith regarding the evils of Tazias a person removed from Islam. Are they entitled for the title of kufr? And how did this evil practice start? And if we come face to face with the Tazia should we turn our eyes from it or see it with respect?

ANSWER: He is an ignorant sinner. But we cannot call him a Kafir. Seeing the Tazia coming neglect it, we should never turn our heads in that direction. It is heard that the Tazias were started from the time of Amir-e-Taimur Badshah of Delhi. (Irfaane Shariat Part-1 pg.15)

- (2) **QUESTION:** Is it Lawful or not, to take part in Marasiya Khwani [songs of Sorrow sung in the remembrance of Imam Hussein (pbuh)]?

ANSWER: It is unlawful because it is a prohibited act. These Majlis are full of acts, which are against the Shariat. (Irfaane Shariat Part-1 pg.16)

(3) **QUESTION:** Are Tazias lawful in Islam?

ANSWER: The acts of Tazias, which are practiced nowadays, are against the Shariat. It is an evil Bidat, Unlawful act and also a forbidden act (Risaala -e-Taziadari, pg.3)

(4) **QUESTION:** In Muharram do we have to wear black or green clothes?

ANSWER: In Muharram wearing black and green clothes are signs of grief (sog) and is haraam. (Ahkaame Shariat part-1 pg.90)

(5) **QUESTION:** On the Barah Wafat day (12th Rabi-ul-Awwal) the ladies apply Kajal or surma or wear dyed clothes, Is anything wrong in doing such acts?

ANSWER: There is no harm in it but if the intention is of grief then it is Haraam. The same is the case with Muharram (Allah knows Better) (Irfaane Shariat Part-1 pg.7)

(6) **QUESTION:** In the month of Muharram no Marriages take place?

ANSWER: This act is of grief and in Islam grieving is Haraam. (Ahkaame Shariat part-1 pg.90)

FATWA OF MAULVI MOHAMMED HASHMAT ALI SAHEB HANFI KAADRI BARAILVE

Taziadari (making of tazias) is customary. It is disobedience, an act against the shariat and is sinful, Unlawful and an evil bidat and it is the cause of Allah's Wrath. It is the way of the Razaafiz. It will be considered unlawful by all except a person without knowledge and a person who does not know the Shariat.

Rasullullah (S.A.W) has commanded

' Kullu Bidatin Zalaalah Wa Kullu Zalalatin Fin naar'

Which means: Each and every Bidat is a deviation from the right path and deviation from the right path will lead to hell.

It is in the other hadith

"Sharrul Umoori Muhdasaatuhu Wakullu Muhdasatin Bidah Wa Kullu Bidatin Zalalah" (Mishkat)

Which means: The worst new work or new invention is Bidat and each and every Bidat is deviation from the right path.

The person who makes, keeps Tazia. The person who helps in the making of tazia, who gives fatiha on the Tazia are all sinners and are fit for Allah's punishment, because all these works are bidat. It is helping a person in committing a sin and it is haraam and it is the cause of punishment. Allah has commanded **"Walaa Taawanu aala Ismi wal Udvaan."** Muslims should avoid this Bidat according to the Hadith. **"Iyyakum wa Muhdasaatil Umoor"** and stay away and not to participate in it.

(Majmul-Masaail part-1 pg.119)

Fatwa of Maulvi Mohammed Irfan Razakhan Saheb

To make Tazia, to offer flowers and garlands are all unlawful acts and Haraam. From the point of view of the Shariat and civilisation it is the most harmful and useless act. The customary Tazia, which are practiced nowadays, are bad. Due to which Lakhs of rupees of the Muslims are buried in the form of paper and wood. Making of Tazias is wasting money and it is against the Sunnat and to consider it lawful is a grave sin. Reading namaaz behind such a person is detestable (Makruh). Lots of money is

wasted on musical instruments like (Drum, Taashaa [semi-spherical drum]) on decorations and lots of money goes in the pockets of the Marasiya singers. Many sunnis also do the acts of the Ravaafiz like showing grief, Not sleeping on the bed on the tenth day of Muharram, remaining bare headed and bare footed, wearing black or green clothes as a mark of sorrow. They wear Kalaava (amulet) around the neck. The children are dressed in green and they are made beggers. They do not eat Paan (Betel leaf). They do not apply Kajal or Surma. They do not cook food till the people return home after burning the Tazias in the artificial Karbala. All these acts have no link with Islam. Sog is Haraam. (Irfaane Hidaayat pg. 9-10)

FATWA OF MAULANA ABDUL-ULAA AMJAD ALI AZMI SUNNI, HANFI KAADRI RIZVI

To make Alam (flags) and Tazia, to become Paik (Messenger) making children beggers, wearing Baddhi (amulet), attending the Majlis of Murasiya and to offer Niyaz on the Tazia are wrong and bad deeds. The Ravaafiz practice these acts. Their Mannat (to take vow) is a grave ignorance.

(Bahaare Shariat part-9 pg. 35)

HIS OTHER DETAILED FATWA

The makers of Tazias prepare different structures relating to the incident of Karbala. They prepare replicas of the throne, Grave and Alam Shudda. Drum, Taasha (semi-spherical drum) and other musical instruments are played on. The Tazias are taken out in a procession through lanes with great pomp and show. Sometimes fights take place due to the ignorance of the people for some silly reasons. Sometimes the branches of the trees are cut and at some places platforms are made. In tazias Mannat (vow) are asked. Alams of gold and silver are offered. To go there with shoes is considered a sin To use an Umbrella is also considered bad.

Two artificial graves are constructed in the Tazia. One grave is covered with green cloth and the other is covered with a red cloth. The green grave is considered as the grave of Imam Hasan (pbuh) and the red grave is considered as the grave of Imam Hussain (pbuh). Fatiha is read on the Sharbat, Malidaa etc. thinking that they are face to face with both Imam Hasan and Imam Hussain (pbuh). Then Tazias are buried in the artificial Karabala on the 10th day in the manner, as if they were the actual dead bodies, then the third day, tenth day and thirtieth day are celebrated.

They prepare Mehnadi on the seventh day of Muharram in the name of Hazrat Qasim (pbuh) as if he was getting married and the Mehnadi is prepared in that relation. Some one becomes a paik (messenger). Bells are attached to his belt around the waist. He becomes the messenger of Hazrat Imam Ali (pbuh). He acts as if he is a Harkarah (the person who does all the work), the one who will take the letter from Hazrat Ali (pbuh) to Yazeed Ibne Muawiyah. Some children are made beggers. A bag is placed round their necks and they go from house to house begging. Someone is made a Saqqah (the person who carries water) a small pot is made to hang from his shoulder as if he will fill water from Furat (river). On some Alams a pot is hanging and an arrow is placed on it. It is compared to Hazrat Abbas (pbuh) who was bringing water from furat (river) and the soldiers of Yazeed had pierced the pot with their arrow.

All these acts are bad. Imam Hussain (pbuh) sacrificed his life for the sake of Deen and for Sunnat. He gave all these sacrifices so that no harm comes to deen and Sunnat. Nowadays people have made a way for Bidat (May Allah save us).

In some places in the Tazia Buraaq is made which is an odd type of idol. Some part of it is in form of Human Being and some part is in form of an animal. This animal would be the Sawaari of Imam Ali (pbuh). In some places DulDul is made (DulDul is a mule of Hazrat Ali which was given by the Holy Prophet S.A.W). In some places big graves are made, human beings take the form of Bear, Monkey and Chimpanzees and they go on jumping. All these acts are unlawful in Islam. Alas!

To challenge that they have love for the Ahle Bait-e-Kiraam and to do such unlawful acts. This incident was a lesson for all of us and this lesson was made a game Noah (lamenting over the death), Mattam (mourning), beating of the chest is done. They beat the chest so badly that swelling appears and the chest becomes red. In some places the chest is beaten by chains and knives so that blood starts flowing. Marasiyas are sung near the tazias and also when the Tazias are taken out of procession. In the Marasiyas wrong Naat (praise of Holy Prophet S.A.W) and Nazam (praise of Allah) are read. Ahle Baite-Kiraams are insulted and impatience and crying and shouting goes on. In the Marasiya Tabarra (slang words) are included and the Sunnis also read it without realising what they are reading. All these acts are unlawful and work which will earn sin. (Bahare Shariat part-16 pg. 247-248)

May Allah save all the Muslims from Bidat.

**Aamin Wasallallahoo Aala Khairi Khalqihi
Muhammadu Waalihi Waashabihi Ajmaeena**

**Maa Nasihat Bajaae Khud Kardaim
Rozgaare Dari Basar Kardaim
Gar na Baayad Maghosh Ragbate Kas
Ba Rasoolullah Balaag Baashad-o-bas.**

Which means: We kept on advising the people in our own way to a long extent. But still many are not ready to listen. Our Fard is only that the message of Allah-Rasullullah (s.a.w) reaches them.

**‘Wassalamu Alaikum Waala Manit tabaal Huda
Waltazamaa Mutaabaatal Mustafa Alaihi Waalihi
Assalaatu Wattaslimaatul Ulaa’**

Salaam on all readers and on the people who have adopted guidance and made it compulsory to follow Rasallullah

**Aamin Bihurmati Sayyidil Mursaleena
(Only Allah knows better)**

O Allah, I ask from you all the good that your Prophet Mohammed (pbuh) had asked you, and seek your refuge from all the evils from which your Prophet Mohammed (pbuh) has sought your refuge. You are the one whose help is to be implored. Achievements of anything rests on your will. There is no power or strength except with Allah (Tirmizi)

O Allah, show us the truth as truth and render us help to follow that and show us falsehood as falsehood and help us avoid that.

AMEEN