

10TH MUHARRAM – TWO NEW BID’AH ACTS

Shaitaan is an extremely cunning plotter. In his scheme to destroy the Deen, he surreptitiously introduces bid’ah which he paints with Deeni hues. It is with bid’ah that shaitaan had succeeded in mutilating beyond recognition the Shariats of Nabi Musaa (Alayhis salaam) and of Nabi Isaa (Alayhis salaam), and of all previous Ambiya (Alayhimus salaam). The ‘deeni’ veneer provides an excellent subterfuge for Iblees.

Short-sighted molvis are prone to fall into the bid’ah snare of Iblees. All acts of bid’ah we find today were introduced by sincere molvis and walis with good intentions and motives. But, diversion from the Sunnah is fraught with vile consequences. When even a permissible act is promoted to Deeni significance, it develops into an entrenched bid’ah practice. Then it no longer remains permissible.

(1) One such permissible act which have lately become associated with the 10th Muharram is the custom of making gifts to the wife specifically on 10th

Muharram, the Day of Aashura. According to the Hadith, there is encouragement for providing lavish meals to the family on this Day. Besides food for the family, there is nothing else added by the Hadith. This new addition of making gifts has developed only recently, more than 1400 centuries after Rasulullah (Sallallahu alayhi wasallam).

This new accretion more than 14 centuries later should by itself be sufficient for intelligent people to understand the error of this new custom which has no origin in the Sunnah nor in the

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Ummah for more than 14 hundred years. Shaitaan effects changes in the Deen gradually by imperceptible degrees, hence most ulama who are deficient in Taqwa and lack in baseerat fail to detect the intricacies of the scheme of Iblees. The practice of making gifts to the wife specifically on the 10th Muharram has now been elevated to the status of ibaadat. Shaitaan has provided the Hadith pertaining to some extra food as justification for this new bid’ah.

The far-sighted, intelligent Mu’min will understand that all the Sahaabah were not paupers. All of them were not daily deprived of delicious and sumptuous meals. There were millionaires among the Sahaabah and the Salafus Saaliheen in general. Furthermore, numerous among the Sahaabah and the Salafus Saaliheen had embraced Poverty volitionally. Their poverty was self-imposed in view of their focus being on the futility of this earthly life and the reality of the Aakhirat. Despite an abundance of wealth and wealthy persons among the Sahaabah, and despite the merit and virtues of giving gifts, especially to the wife, and furthermore, despite the Qur’aan Majeed encouraging gifts, the minds of Rasulullah (Sallallahu alayhi wasallam) and of the Sahaabah did not drift in the direction of specifying the 10th Muhaaram for making presents to the wife.

Thus, whilst the very same circumstances as we have today prevailed during the era of Rasulullah (Sallallahu alayhi wasallam), the practice on 10th Muharram remained attached to food, not gifts to the wife. There are hundreds of other days in the year to make gifts to the wife. But molvis with myopic intellectual vision are shaitaan’s prime agents for the introduction of bid’ah, hence Iblees has dangled the chimera of the thawaab of 10th Muharram in front of the molvis to entrench this new bid’ah.

The reason why many people are unable to practically implement the letter of the Hadith pertaining to some lavishness of food on 10th Muharram, is the evil addiction to gluttony and carrion consumption. Almost daily, people consume lavish and delicious meals. The degree of

extravagance precludes them from even special meals on Eid Days. Every day they gobble and guzzle varieties of foods thereby destroying their health and bloating their nafs. This precludes scope for lavish meals for the family on 10th

Muharram in terms of the Hadith. The large scale obesity – detestable fatness – and the epidemic proportion of a variety of diseases – are the evidence for the haraam gluttonous indulgence – an indulgence in which the consumption of haraam and doubtful food is predominant.

The Hadith in this regard largely applies to the poor and those not poor, but also not wealthy enough to destroy their health and souls with daily sumptuous meals. Such people should make an effort to procure some extra food for a delicious meal for their families. As for the wealthy ones who are sinking in a cesspool of iniquitous obesity and opulence, they should search for the poor, give them Sadqah or luxury foodstuff for their families to partake on 10th Muharram. They should not degenerate into stupid foolery with the bid’ah practice of stupid gifts deeming it propitious for the acquisition of thawaab.

The claim that the Hadith is general and applies to any kind of ‘spending’ is incorrect. The Hadith specifically refers to some delicious / lavish meal for the family, not for only the wife. Family refers to wife and children in this context. In its response to a question on this issue, the Jamiat KZN said:

“Therefore it would suffice for one to spend on his / her family on the day of Aashura by giving gifts, clothing or making a special meal for the family.”

While the Hadith mentions only ‘food’, the Jamiat KZN relegates it to number three after the accretion of two unrelated and unconfirmed acts, i.e. gifts and clothing. At least the Jamiat

should have accorded the ‘special meal’ mentioned in the Hadith first status, not assign it to third grade.

In support of its bid’ah view the Jamiat KZN cites *Shaami*. Let it be understood that Allaamah Ibn Aabideen, the author of *Shaami* appeared on the scene more than 1200 years after Rasulullah (Sallallahu alayhi wasallam). Notwithstanding the lofty status of *Shaami*, his error may not be presented to abrogate or alter a teaching / practice of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. The Jamiat KZN should furnish *daleel* from the Salafus Saaliheen. The word of an Aalim regardless of his status, 12 centuries after the era of Nubuwwat, must be set aside when it is in clear conflict with the statement and practice of Rasulullah (Sallallahu alayhi wasallam) and of the Sahaabah.

The personal view of *Shaami* is not a valid proof for a practice which has not existed in the Ummah for more than fourteen centuries. All senior Ulama / Fuqaha have committed errors. Someone, to soothe his nafs, can cite a Faqeeh to bolster the satanic practice of masturbation or for the claim that it is not incumbent to remove the underarm and pubic hairs or for viewing a woman stark naked for the purpose of marriage. When such bizarre views come to the ears, then we have to incumbently resort to our hearts in obedience to the command of Rasulullah (Sallallahu alayhi wasallam):

“Seek a fatwa from your heart.”

And, it will come to light that the fatwa of the heart will conform to the Fatwa of the Jamhoor Salafus Saaliheen. When Rasulullah (Sallallahu alayhi wasallam) said that the *“Masturbator is Mal-oon (accursed).”*, we stand in no need of a view which violently clashes with this Fatwa of our Nabi. This principle applies to all issues. Thus, Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said:

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“He who seeks daleel from the rarities of the Ulama, verily he has made an exit from Islam.”
Thus the clinching factor in these bizarre opinions is the Fatwa of Rasulullah (Sallallahu alayhi wasallam). Hence, on the 10th

Muharram the meritorious deed is some special food for the family, not gifts.
The practice of gifts is Bid’ah.

(2) The second Bid’ah which has also been introduced by some stupid molvis / sheikhs who really do not know whether they are walking forwards or backwards, pertains to the two-day fasting. Rasulullah (Sallallahu alayhi wasallam) advised fasting on the 9th and 10th or on the 10th and 11th

Muharraam in order to distinguish the Islamic practice from the custom of the Yahood who also used to fast on the 10th

Muharram in commemoration of having crossed the sea in their flight from Fir’oun.

Regarding this fact, the wayward molvis say that since the Yahood no longer fast on 10th Muharram, there is therefore no need to fast two days. Fasting only on the 10th

will no longer create a resemblance with the practice of the Yahood, they aver. Firstly, have they established what the practice of the orthodox Jews is in this regard. There are extremely orthodox Yahood in Israel and also elsewhere.

Secondly, an entrenched Masnoon custom which has existed in the Ummah since the era of Rasulullah (Sallallahu alayhi wasallam) cannot be discarded and abrogated merely on the basis of the Jews no longer adhering to one of their tenets. Who has invested the right of abrogation

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in these miscreant molvis of this age to tamper with the Deen. Assuming that the Yahood no longer fast on the 10th Muharram, it does not follow that the two day Fast ordered by Rasulullah (Sallallahu alayhi wasallam) can be tampered with and one day abrogated. This is a despicable new Bid’ah.

If this type of convoluted logic is to be accommodated as valid for adding and deleting to the Shariah, then someone may argue that there is no longer a need to perform Zuhr and Asr Salaat *Sirran*, i.e. reciting the Qiraa’t silently. The *Sirr (Silent)* method was ordered during the Makki period of Nubuwwat when performing Salaat was at the peril of torture and being killed by the mushrikeen. To avoid detection, the two Salaat were performed clandestinely and silently. In view of this no longer being the fear, a moron may argue that the Qiraa’t in Zuhr and Asr should be recited audibly. But, no one ever ventured such corruption even when Islam was ruling the world.

These interpolations and changes introduced by molvis and sheikhs are schemes of Iblees who harnesses into his plot the ‘scholars’ who in turn endeavour to convince the ignorant and unwary of the correctness of their Bid’ah introductions. Rasulullah (Sallallahu alayhi wasallam) said:

“Every man of bid’ah is deprived of Taubah.”

Why would a bid’ati resort to Taubah when he believes that his act of bid’ah is ibaadat? Thus, the bid’ati is deprived. He is among the *Kilaabun Naar (the Dogs of the Fire)* who will be buffeted from Haudh-e-Kauthar on the Day of Qiyaamah.

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4 Muharram 1442 – 24 August 2020