

### THE 15<sup>TH</sup> SHA'BAAN BID'AH GATHERINGS AND LECTURES

#### **Question:**

***What is the status of specially gathering in the Musajjid on the 15<sup>th</sup> Night of Sha'baan for lectures? According to a Mufti it is Mustahab. He cites Imaam Bukhaari and some other lesser authorities in substantiation of his view of permissibility. However, I have heard from our Akaabir Deoband Ulama that it is not permissible. Please enlighten us on this issue.***

#### **ANSWER**

The Mufti is way off the mark with his zig-zag, forked-tongue arguments. If gathering on this Night was indeed 'mustahab' according to Imaam Bukhaari (Rahmatullah alayh) and the other "lesser authorities", it does not follow that we should make taqleed of them. There are numerous issues on which Imaam Bukhaari and the 'lesser authorities' differ with Imaam Abu Hanifah (Rahmatullah alayh) with the Hanafi Math-hab and our Deoband Akaabir. By 'Akaabir' in this context we are not referring to the present Ulama of Deoband. We refer to those who are *all* under the ground.

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Written by Administrator  
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Furthermore, the 'mustahab' contention is absolutely putrid and it does not befit a genuine mufti to acquit himself with such spuriousness. A Mustahab hukm is Sunnat though not of the Muakkad class. Now those who contend that congregating for lectures on the big nights is Mustahab/Sunnah should present the statements and practices of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah in substantiation. But this they will most miserably fail to do. The best they can disgorge is to go way down the line and cite from 'lesser authorities' who flourished centuries after the Sahaabah. This is not Saleel in the Shariah.

We acquire our guidance from the Sahaabah, the Aimmah Mujtahideen of the Hanafi Math-hab and our very Senior Ulama of Deoband. We do not follow Imaam Bukhaari (Rahmatullah alayh). This mufti is extremely short-sighted if he is sincere. And, if he lacks sincerity, then he is the muqallid of his nafs, and it is the nafs which is the imam of almost all those zig zag molvis of this era who claim to be Deobandis whilst they have not perceived even the fragrance of the true Deobandi Akaabir.

The Mufti insults his own intelligence, with his total inability of presenting Shar'i Dalaa-il for his erroneous contention. When there is a difference among the Ulama, the resort must be to the Dalaa-il of the Shariah, not to loose ends picked up here and there. It is strange that the mufti remains silent regarding the views of the Akaabir despite him professing to be a Deobandi.

If he had studied at a valid Deobandi Madrasah, e.g. Deoband, Jalalabad, Sahaaranpir, etc., then ask him to explain the practice in these august institutions. What was the practice on the 15<sup>th</sup> Night of Sha'baan in these Madaaris? Why did he not scuttle the tareeqah and arguments of his Hadhrats at the Madaaris with Imaam Bukhaari's view – a view with which he now so belatedly endeavours to bamboozle the juhala?

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These zigzag molvis have no legs to stand on when they attempt to prove their nafsaani views. Congregating on the 15<sup>th</sup> Night of Sha'baan for lectures is BID'AH. Whilst the mufti promotes these congregations under the pretext – baseless pretext – of it being 'mustahab', he does not draw the attention of the people to their haraam absence from Jamaat Salaat. They accord greater importance to these bid'ah gatherings – far greater than what they believe regarding the Jamaat Salaat of the five daily Fardh. The mufti has an upside down concept of the Ahkaam of the Shariah.

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