

AZADARI

in the sight of

Maraje Uzzam & Ulema

يا ايها عبد الله



Chapter 1

Azadari in the sight of Maraje Uzzam and Ulema

All Maraje support Azadari & consider it to be a corner stone of Shia Islam .Some anti-Islam ,internal and external forces present the Fat-awa (verdicts) and opinions of Maraje Uzzam with distortion and tempering which is a severe deeni, literary and moral breach of trust.

Chapter 2

Ayatullah Al Uzma Haaj Syed Abul Qasim Moosavi Al Khoie

"performing azadari-e-Imam Hussain (AS) is a part & portion of His (AS) mission because declaring the zulm (oppression) of zalim (oppressor) and mazloomiyat of mazloom (oppressed) is exactly the Deen."

Chapter 3

Ayatullah Al Uzma Roohullah Khominie, Rahber-e-Inqalaab-e-Islami Iran

"life of nation lies in Azadari. Hazrat Imam Hussain(AS) granted salvation to Islam, and protected its eminence from being trampled by kissing martyrdom. So holding majalis-e-aza to commemorate Hazrat Imam Hussain (AS)'s martyrdom is a source of everlastingness and immortality of Islam. Those who oppose these majalis, oppose Islam. They are totally unaware of Islam's reality. It is Azadari-e-Syed-ush- Shuhada (AS), which has given protection to Islam till today. Seena zani (beating chest), nohay, lamentation and cries are the very secrets of our success." "Those who object to Azadari do not know that when one weeps for Imam Hussain (as) ,he pledges to keep the mission aliveOur Youth have been told that you are a nation of weepers , those who tell them this are infact very much frightened by our tears.The tears roll down our cheeks for the oppressed & suppressed , each droplet being a challenge to the tyrant.We must keep this up , for this is one of the signs of faith.Let no one in the name of modern thinking and intellectualism deceive you into believing that weeping and mourning over the tragedy of Kerbala is useless. "- Will of Ayatullah Khomeini (is)

Ustad-Ul-Fuqaha Wal Mujtahiddeen Ayatullah Al Uzma Muhammad Hussain Al Gharvi An Na'eni, former chancellor Hoza-e-Ilmiya, Najaf-e-Ashraf, Iraq.

People of Basra asked Ustaad ul Fuqaha Ayatullah Al Uzma Muhammad Hussain Na'ini many questions about Sha'a'ir-e-Azadari. The most important question of those was concerning zanjeer zani and quma zani. Ayatullah Na'ini first explained the greatness and importance of Azadari in these words:

"The coming out of Azadari processions on roads and paths in Ashra-eAashoor (ten days) and on other similar occasions is from among those amoor, in the legality of which there is no doubt. Rather this is the most evident source and most prominent inclination from among the mazahir of Azadari-e-Mazloom. It is the easiest way for the promotion of Imam Hussain's mission and Deen's completion."

Afterwards he answered the query about Quma zani and zanjeer zani, which is as under: "(To commemorate Hazrat Imam Hussain A.S.) There is no ambiguity in slapping the face and beating the chest to this extent that they (face and chest) become red or black but also to perform zanjeer zani on the shoulders and back is legal. But if the blood appears or comes out due to slapping and beating, it's also lawful and right. As far as taking the blood out from forehead with swords etc is concerned, its legality is aqwa with the condition of being saved from harm and just to take the blood out from forehead with out causing harm to bone that is not harmful habitually. Because those who know how to use these (zanjeer, quma and sword) use it in such a manner which doesn't cause harm to the bone. If at the time of taking the blood out he is sure of being safe from harm and by chance gets harm then it will be like that person who performs ablution or takes bath instead of performing dry ablution (tayammam) for he thinks that water will not harmful for him or a person who keeps fast considering himself healthy and that keeping fast will not harm him, but afterwards water or fast appears to be harmful for

him, this will not be Haraam. As a precautionary measure, only those perform it who could. And those, who being subdued with the love and grief of Ghareebe-Karbala could not know that where the zanjeer and sword is hitting, should avoid. [bMay Allah give them firmness with qoal issaabit in this world and the hereafter."

Chapter 5

Ayatullah Abdullah Majeed Faqeehi Barojurdi

All marasim-e-aza are from among the sha'a'ir Allah (signs of Allah).
And to respect sha'a'ir Allah is piety."

Chapter 6

Ayatullah Syed Muhammad Ali Kazmaini Barojurdi

"Marasim-e-Aza (azadari rites) are not only mustahab (desirable) rather they are obligatory."

Chapter 7

Ayatullah Al Musleh Al Sheikh Muhammad Hussain Aal Kashif Ul Ghita

"By God, azadari is the gate of ample blessings of Allah, and the boat of salvation (kashti-e-najat) which protects from every destruction and trouble. Who is he and what sort of power is that, which could shut this open gate of Divine blessings and intercept this great mean & source, which leads towards Allah"

Chapter 8

Ayatullah Al Uzma Syed Mohsin Tabatabae Hakeem

"performing azadari is a source of connection with the Guides of deen, of verdure and fertility of emaan, elevation and magnificence of deen and expression of Sha'a'ir-eDeen (signs of religion). If these amoor-e-azadari (majalis-e-aza, mourning, azadari processions, matam, zanjeer zani and quma zani etc) are not to be performed, irreligiousness would get popularization".

Chapter 9

Ayatullah Al Uzma Gulpaigani

"Due to the blessings of Azadari, people get awareness of their rights. It is a source, by dint of which mission of Hazrat Imam Hussain (AS) and the aim of Risaalat (prophet hood) is being revived. In fact Azadari is Deen (religion). The pure and sinless Aaimmah (AS) had said: "perform Azadari-e-Imam Hussain(AS) to stand against tyranny and despotism". This is Azadari which gave birth to the biggest revolutions, shaken the basis of palaces of tyranny of Umayyad rule, redressed the grievance of oppressed and rooted out the oppressor."

Chapter 10

Ayatullah Al Uzma Mamqani

"These are the rites of Azadari, by virtue of which thousands of misled have become righteous."

Chapter 1 1

Ayatullah Al Uzma Haaj Syed Mohammad Haadi Meelani

" Azadari and its rites only are the most important means of promotion and thrive ness of deen. Which one is that pen which could duly and properly write down the supremacy, praise, virtues and the effects of His (AS) qayaam? Khandane-Ismat-o- Taharat is a divine sign from among the divine signs and Imam Hussain (AS) is the mazloom son of that mazloom father that no one is there to take their qisas but Allah."

Chapter 12

Ayatullah Al Uzma Syed Abdullah Sherazi

" Rites of Azadari of Ahle-Bayte-Isamat- o-Taharat (AS) are from among the most important sha'air-edeeniya (signs of deen) and are the excellent and most prominent deeds which will provide ground for more and more reward in Akhira (the hereafter). These lead the whole Muslim nation in general and shia nation in particular towards the achievement of great success and creation of revolutions."

Chapter 13

Ayatullah Al Haaj Syed Abdul Aala Sabzwari

" The respect, promotion and eternity of sha'air-e-Hussainiyat (Hussaini signs) is from among the most powerful and important means of liberation because Rites of Azadari are from sha'air Allah (signs of Allah)"

Chapter 14

Ayatullah Syed Mirza Al Khurasaani Al Ha'eri

i "Performing Azadari-e-Imam Hussain (AS)—all of this is from the desired sources of nearness to Allah, a great success and eternal reward in this world and the hereafter, and whatever has been said or written against it, it is nothing but venom spitting of Ummayad and enmity of marvanis. Revival of sha'air's (signs) respect is the promotion of Islam, presevation of Islamic signs and manifestation of Islamic lights."

Chapter 15

Ayatullah Syed Muhammad Jawad Tabatabai Tabrezi

"Azadari Rites of Hazrat Imam Hussain Ibn-e-Ali (AS) in whatever manner they are, all are the more effective means for Islam's greatness, magnificence and protection. For that very reason enemies of Islam are making ambush but they are not able to snatch this great dawat (invitation) from the people."

Chapter 16

Ayatullah Al Uzma Muhammad Bin Al Mehdi Hussaini Sherazi

"Azadari of Imam Hussain (AS) is the very base of our religion and we want to protect Islam through it. Azadari rites are the sources of salvation for weak and helpless people from tyrant rulers. In whatever manner, sha'air-e-Hussaini are, they are superior and source of sawaab (reward)"

Chapter 17

Ayatullah Ali Al Hussain Al Asfahani Al Faani

"We consider matam and sha'air-e- Hussainia the nearest means for nearness to Allah Almighty and reaching towards Rasool (peace of Allah be upon him and his progeny) and Aaimmah Huda (AS) because through it mission of these sinless guides get revived. Thrive ness of di- vine message and promotion of Ahkaam-e-sharia is the fruit of performing Sha'air-e-Hussaini. It creates unity and harmony in the ranks. I consider these sha'air a reply to istaghasa-e-Imam-e- Mazloom (AS)"

Chapter 18

Ayatullah Al-Uzma Aqae Al Haaj Syed Muhammad Sadiq Roohaani

"Azadari is an effective weapon against oppression. Azadari processions are a source from among the Hussaini sources and a gate from among the gates of Heaven (Jannat). Qayaam of Syed-ush-shuhada (AS) and His sacred sacrifices happened to be the source of religion's revival after its destruction .if it was not being done then their would be nothing remained of Islam but its name and of Quran but just a written thing."

Chapter 19

Ayatullah Sheikh Muhammad Raza Tibsi Nahfi

Il rites of azadari are religious signs (sha'a'ir), and to respect sha'a'ir Allah is a sign of piety of hearts."

Chapter 20

Ayatullah Syed Muhammad Waheedi Tabrezi

"It should not be hidden that in praising Hazrat Imam Hussain (AS), describing the factors of His Qayaam (coming out), lamenting over His (AS) sufferings, and in holding majalis such a great reward lies that the tongue and pen are unable to describe it. To respect the Azadari rites is a religious want and a source of reward. Weak and helpless of the world could be get freed by virtue of these azadari rites."

Chapter 21

Ayatullah Al Uzma Sheikh Muhammad Hussain Gharvi Asfahani

"Why these Azadari rites would not be the source of reward, hence just Azadarie- Mazloom-e-Karbala (AS) and its rites have been the only and only source of unity of the nation, propagation of religion and promotion of Kalma-e-Haq in the past, present and will be in future."

Chapter 22

Ayatullah Hasan Qummi Tabatabae

"Majalis-e-Azadari are the only source which gathers the people on a platform and make them aware of religious teachings."

Chapter 23

Ayatullah Al Uzma Syed Asad Ullah Moosavi Dazfoli

"Azadari rites cause honour, dignity and respect. They are national sign and from among those important Sha'a'ir, Aaimmah (AS) had again and again advised for. Missione-Masumeen (AS) is alive due to these azadari rites, and lesson of qayaame- haq against Baatil lies in it. In fact maraasim-e-aza (azadari rites) is Maktab-e- hle Bayt (AS)."

Chapter 24

Ayatullah Aaqae Raza Madni Kashani

"The topmost objective of Hazrat Imam Hussain (AS) was the protection and prosperity of Islam. So performing Azadari is from among the most important wajibaat."

Chapter 25

Ayatullah Hashim Aamli

"Azadari rites and description of sufferings of Hazrat Imam Hussain (AS) has an effective role and contribution in the existence of Islam in general, and of Mazhab-e-Haqqa Isna Ashari, in particular."

Chapter 26

Ayatullah Sheikh Murtaza Mutahheri

"Azadari rites (majalis-e-aza, mourning, azadari processions, matam, zanjeer zani quma zani etc) are a basic movement and a collective Elaan-e-Jehad. A single tear being flown in commemoration of Hazrat Imam Hussain (AS)'s martyrdom, is also a Jehad (holy war)."

Chapter 27

Ayatullah Al Uzma Al Sheikh Muhammad Ali Iraqi

"The most important result which is being obtained from Azadari is that: the listener feels that the blood which was caused to shed wrongfully, was the most sacred blood, and Ahle Bayte Ismat-o- Taharat (AS) were those holiest persons who were chained."

Chapter 28

Ayatullah Syed Karamat Ullah Hussaini

"Enemies of Islam also are aware of the advantage of azadari rites and majalis-e-aza. For the development of an Elevated Goal, the elimination of Imperialism, the eradication of satanic powers and the establishment of Universal Islamic Rule, the protection of Azadari is very much necessary."

Chapter 29

Ayatullah Al Uzma Aaqae Syed Shahab Ud Din Mar'ashi

"Qayaam of Hazrat Imam Hussain (AS) is the Divine Qayaam. Ummat had crossed the limits of oppression and cruelties over Him (AS). So amoor-e-azadari (holding majalis, description of sufferings of Hazrat Imam Hussain (AS), beating chest, zanjeer zani, quma zani etc) should be performed as in the past. Rather to perform these amoor in the present day world is from among the zarooriyaat-e-deeniya and a source of enhancement in reward."

Chapter 30

Ayatullah Syed Murtaza Pasandeeda Khomenie

"To observe the azadari days of Aaimmah-e-Ahle Bayt (AS) is compulsory and obligatory, and to leave them out is against the masaleh of ummah."

Chapter 31

Ayatullah Syed Kazim Mar'ashi

"Arrangements of azadari rites, which is a source of success and blessings in this world and the hereafter is obligatory."

Chapter 32

Ayatullah Sheikh Ali Ghazi Shahroodi

"Azadari-e-Ghareeb-e-Karbala (AS) is a worship from among the divine worships. Munkar of azadari and its rites is in fact a munkar of zaroorat-e-mazhabi (religious necessity)."

Chapter 33

Ayatullah Murtaza Askari

"To perform marasim-e-aza is a source of sawab (reward) and all rites of azadari are the promotion of sha'a'ir-e-deeniya (religious signs)."

Chapter 34

Ayatullah Syed Taqi Tabatabai Qummi

"By virtue of performing azadari, reward and Allah's pleasure is being achieved. Azadari rites are sha'a'ir-edeeniya and Maktab-e-Syed-Ul-Mur-saleen (peace of Allah be upon Him and His Aal)."

Chapter 35

Ayatullah Syed Mehdi Mar'ashi

"Azadari of Syed-e-Konain (lord of two worlds) is a kind of angelic lights. It has been, and will remain a source of integrity of shia school of thought, development of deen-e-mubeen, promotion of commands of Khatim ul Anbia(peace of Allah be upon him and his progeny), propagation of mazhab-e-jafariya in the Islamic world, establishment of justice and equity, opposition of tyranny and oppression, and annihilation of oppressor."

Chapter 36

Ayatullah Nasir Makaram Sherazi

i "Azadari of pashwa'e Hurriyyat (guide of freedom), Salaar-e-Qafla (leader of the caravan), Talib-e-Shahadat (desirous of martyrdom) Hazrat Imam Hussain (AS) and his companions who sacrificed each and every thing in the battle of Haq and Baatil in Karbala and preferred the red death of martyrdom than the black and dark life of disgrace, is a duty from among the duties of muslim ummah."

Chapter 37

Ayatullah Al Uzma Syed Muhammad Raza Barojurdi

"Azadari with all its kinds, is a source of development of sacred deen, Islam .The people who do not give importance to Azadari-e-Imam Hus-sain (AS) and Ahle- Bayt(AS) ,their Emaan (faith/belief) is declining."

Chapter 38

Ayatullah Syed Muhammad Mehdi Moosavi Khalkhali

"Performing the rites of Azadari is the respect of sha'air Allah and revival of Aaimmah Ahle Bayt (AS)'s sacred mission. To commemorate Aaimmah Ahle Bayt (AS) whether it is under the title of Azadari or lamentation, is the life of religion and hatred to oppression. The effects of majalis-e-aza in the existence of Islam are evident till today."

Chapter 39

Ayatullah Aaqa'e Haaj Sheikh Jawad Tabrezi

"Azadari of Aal-e-Muhammad (progeny of Hazrat Muhammad PBUH&His Aal) is from among the mustahab aamal (desireable deeds). These are the best means to promote Islam and to give public, awareness with the facts and realities of Islamic history."

Chapter 40

**Ayatullah Syed Hassan Moosavi Khadmi Asfahani,
Principal Hoza-e-Ilmiya, Asfahaan**

"Azadari of Hazrat Imam Hussain (AS) is the most important of sha'a'ire-deeniya. Wonderful reward has been promised for azadari because shahadate-Imam mazloom (AS) is a maktab-e-fikr and a lesson."

Chapter 41

Hujjatul Islam Wal Muslemeen Syed Murtaza Feroze Abadi

"Whoever raise a question or argue about istehbaab of azadari-e-Imam Hussain (AS) in the present day world, do it understand that there's something wrong with his deen, lineage and nobility or he has lost his head and gone mad."

Chapter 42

Ayatullah Muhammad Fazil, Hoza-e- Ilmiya, Qumm

"All azadari rites are the protectors of sacred qayaam of Imam-e-Mazloom (AS). The first and last objective of Imam Hussain (AS)'s qayaam (coming out) was only the revival of Islam .as just as the foundation of Islamic revolution of Iran is under obligation to azadari rites, in the same manner the development and promotion of this revolution will be achieved through azadari and rites of azadari."

Chapter 43

Ayatullah Jafer Subhani Tabrezi, Qumm Al Muqaddisa

"Azadari-e-Imam Hussain (AS) is one of those Islamic mustahabbat, which have been emphasized by our guides and leaders of religion. Rites of azadari are the protector of the goal of Imam-e-mazloom (AS), the goal which is the creator of revolutions."

Chapter 44

Ayatullah Muhammad Karmi

"Marasim-e-Azadari, being performed in connection with the great sacrifices of Hazrat Imam Hussain (AS), are sha'a'ir Allah and obligatory in every period and at every place. Publicizing the mazloomiyat-e- Imam (AS) to this extent that Arsh-e- Iqtadaar (throne) of disobedient and headstrong be shaken and trembled, is extremely necessary."

Chapter 45

Ayatullah Muslim Malkooti Saraabi

"Azadari of Hazrat Imam Hussain (AS) which is one of great sha'a'ir-e-mazhabia, has become a particular sign of Mazhab-e-Haqq. It would not be improper and wrong to say that the existence of shia maslak without any change and modification up till now, and the protection of Usool and Faru, are under obligation to these Marasim-e-Aza (azadari rites) and Azadari-e-Ghareeb-e-Karbala (AS)."

Chapter 46

Ayatullah Hussain Noori, Qumm Al Muqaddisa

"Azadari rites are commendable and praiseworthy rather a source of reward. It is necessary for the whole Muslim ummah not only to observe this bloody incident of Aashoor every year but refresh it every moment so that the weak and have nots of this Maktab-e-Fikr be embraced with the freedom of fikr-o-amal (thinking and deed)."

Chapter 47

Ayatullah Murtaza Ha'eri Yazdi

"Lamentation over Ghareeb-e-Karbala (AS) is from zarooriyat-e-mazhab (requisites of deen)."

Chapter 48

Ayatullah Mustafa Etamaadi

"Azadari of Syed-ush-Shuhada (AS) is a true path and divine fountain-head of bounty. Its legality is quite clear, evident and unambiguous in any form and condition. Protection of this heavenly reality is obligatory."

Chapter 49

Ayatullah Muhammad Taqi Jaffery Tabrezi

i "Azadari and Marasim-e-Azadari is a voice of expression of hearty feelings. Hussaini days have been the jhoomar (beauty) of history's forehead in the name of defending the honour of Islam."

Chapter 50

Ayatullah Syed Mehdi Lajwardi

"Those who taunt Azadari-e-Imam Hussain (AS) are living in the heaven of fools. They are the enemies of deen and shariat and are wearing the tauq of curse of the true guides of Quran and Deen-e-Haq."

Chapter 51

Ayatullah Mustafa Noori Ardbeli

"Hazrat Imam Hussain (AS) is a standard bearer of freedom of thought, rather a divine representative and from Ashaab-e-Kisa (peace of Allah be upon them), in respect of whom Aaya-e-Tatheer was revealed. Beams of Hazrat Imam Hussain (AS)'s qayaam are a lesson for whole Islamic world. Whole world should find out its way in the light of these beams and rays."

Chapter 52

Ayatullah Aaqae Sheikh Abu Talib Tajleel

"Azadari of Hazrat Imam Hussain (AS) is the very foundation of shia school of thought as well as honour of sha'a'ir Allah. To hold majalis-e-aza and lament over His (AS)'s great sufferings reflects the love with The Holy Prophet (peace of Allah be upon Him& His Aal)."

Chapter 53

Ayatullah Aaqae Haaj Syed Hussain Moosavi Karmaani

All effectiveness of karbala is due to the name of Hazrat Imam Hussain (AS) and it is Qayaam-eHussaini which gave life to deen. To hold majalis-e-aza and perform marasim- eaza is the most important amar from among the amoor-e-deen."

Chapter 54

Ayatullah Mohsin Haram Panahi, Qumm Al Muqaddisa

"Aza-e- (to mourn) Hazrat Imam Hussain (AS) is the respect of sha'a'ir (signs), the revival of deen and the promotion of shariat."

Chapter 55

Ayatullah Abbas Mahfoozi Gilani

"Majalis-e-Aza are the revival of Mission-e-Aale-Muhammad (peace of Allah be upon Them). These are the majalis which have been giving us protection since centuries."

Agha Syed Hamid Ali Shah Moosavi

Chief Of Tehreek Nafaz-e-Fiqh-e-Jafariya Pakistan To commemorate Hazrat Imam Hussain Ibne Abi Talib (AS), who was The Representative of Khasaan-e-Khuda, The Successor of Anbia (AS), and The Protector of deen-o-shariat, is the declaration of success of Mohaz-e-Tauheed, challenge of Jihad to polytheism, infidelity, oppression, tyranny, despotism and barbarity, the revival of dawat-e-Tauheed-o-Risaalat-o-Walayath. His objective was universal and high in character restoring supremacy of religion, respect of the humanity, preaching and protecting the message of Tauheed-o-Risaalat and walayat. Karbala is the central point of all movements in action for achievement of independence all around the world. Karbala is the name of giving priority to honourable death over life in humiliation. Islam is an expression of Hussainiyyat while Hussainiyyat that in fact is the message of death for evil forces, is commensurate with Azadari. Azadari is a universal protest of oppressed against oppression. Azadari is our jugular vein; it is the soul of all Ibadaat (worships) while zanjeer zani and quma zani are the soul of Azadari. Any one, who will collide with the strong rock of Azadari, will become unidentified."

Source <http://www.shianews.com/hi/articles/islam/0000094>

Question: My question is that, what is the actual wording of the ruling of Grand Ayatullah Syed Ali Hussani Seestani (may he live long), on the issue of "Zanjeer Ma'tam"?

Answer: Ayatullah Seestani permits zanjeer matam provided there is no fear of loss of life or causing irreversible injury to any limb. On top of the list of Merjas I provide in my previous email here are some more Ulamaes who allow it.

2. The following Ulama are few of those who have allowed zanjeer zani:-Mirza Husein Na'ini -Agha Ziyauddin Iraqi-Agha Muhsin al-Hakim -Agha Abul Qasim al-Khui (ref:

<http://www.al-islam1.org/organizations/AalimNetwork/msg00165.html>)

- Ayat. Gulpaygani and- Ayat. Araki allow the ritual of self-flagellation so long as there is no fear of loss of life or causing injury to any organ of the body

<http://www.al-islam1.org/organizations/AalimNetwork/msg00034.html>

Q&A by Syed Saeed Akhtar Rizvi**Q98: MOURNING FOR THE MARTYRS OF KARBALA**

On Ashura day (12/5/1965) an article of mine was published in the Standard Tanzania, D'Salaam, on the tragedy of Karbala. Mr. A. Robley of Arusha (a Qadiani) in a letter to editor protested that mourning for the dead was against the teaching of Islam. I sent a short reply and invited him to seek enlightenment by private correspondence. When he wrote a letter to me, I advised him to see Haji Ali Mohammad Jaffer Sheriff (Arusha) for detailed reply. After being shown the references etc. on this subject, he asked Haji Ali that the references should be given to him in writing. Hence the following letter, to which no reply was ever received. This letter is published now because it answers many questions often put before us:

A. Please refer to your conversation with Haji Ali about mourning of Martyrs of Karbala and your request that it should be recorded in writing.

First of all, let me emphasize that your whole approach to this matter is wrong. You are labouring under the presumption that everything to be lawful should be expressly allowed in Sheriat, while the dictum accepted in all the sects of Islam is that everything is lawful unless it is expressly forbidden. We cannot declare an act unlawful just on the ground that it was invented after the Prophet. Otherwise we shall have to burn all the books of traditions, commentaries of Qur'an, Fiqah of Imams Abu Hanifa, Shafii, Malik and Ibn Hanbal. Not only this, but we shall have to think whether it is not haram to have the Qur'an in our houses which has been divided in thirty parts and its alphabets marked by dots, and pronunciations made clear by adding fat'ha, kasra, and Dhamma etc. Again, we shall have to ponder whether it was lawful for the First Caliph and Third Caliph to unify the different qira'ats of Qur'an which were prevalent among the Companions of the Prophet.

Then we note that the Prophet never used paper notes in place of coins. Is it not haram to use currency notes for charity, building Mosques and other good deeds? It is alleged, though we say it is wrong, that the Prophet did not appoint anybody as his successor, and it is known that he never entrusted this duty to anybody else. What will be the legal status of those Khulafa who were elected by people to carry on the work of Prophet after the death of the Prophet?

I may here quote the universally accepted traditions of the Prophet that "Everything is allowed until it is forbidden" and "all things are allowed so long as you do not get any law for or against it" These traditions are accepted by Sunnis and Shias alike. But, of course, you are neither Sunni nor Shia; and you are not bound to accept anything recorded in their books. But, then, you have also no right to interfere in the internal matters of these Muslim sects.

Sheikh Islam, Allama Ibn Hajarul Asqalani, in his Sharh of Sahih Bukhari (Babul Iqtadae-bisunanirrasul) says: "Almost all Muslims divide Bid'at in five kinds

(1) Wajib Bid'at, viz arranging Qur'an and preparing of Ilmul-Kalam against atheists and wrong religions and sects;

(2) Sunnat Bid'at, e.g. writing books of religion, establishing Madressas and Musafirkhanas

(3) Mubah Bid'at, e.g. different kinds of dishes of food

(4) Makruh Bid'at, e.g. using good clothes and food so long as it does not reach the boundary of 'Israf' (extravagance); and

(5) Haram Bid'at, e.g. revolt against Imam and everything which is against the Sheriat and about which there is established proof of its being haram." Imam Shafii also has said, which has been recorded by Allama Asqalani in the same book 'Sharhe Sahih Bukhari', that 'Bid'at is of two kinds (a) Mahmudah (praiseworthy) and (b) Mudhmumah (Condemned); what is in accordance with Sunnat is Mahmudah and whatever is against Sunnat is Madhmumah".

You see that it is not enough to say that such and such thing was not in the days of the Prophet and then declare that it is unlawful, because there are some innovations which are Wajib, Sunnat, Mubah and Makruhand all these are lawful and Halal.

And, of course, there are some haram Bid'ats and we have to guard against every Bid'at of this type. One example of such Bid'at may be found in the traditions: "Whosoever innovates something and calls others to it or establishes a religion, certainly he goes out of Islam." I wonder what will be your reaction to this tradition and for such a Bid'at, because

you have chosen to follow a religion which was invented 1300 years after the Prophet of Islam!

Still it is not my intention to leave you in darkness, and, therefore, I want to make it clear that actually mourning for Martyrs is not 'Bid'at (innovation) at all. Every history of Islam records that when the Prophet came to the corpse of his uncle, Hamza, he cried loudly and fainted. When he recovered from the faint, he again began crying and calling 'Hamza, O Hamza; O Uncle of the Prophet of God, O Defender of the Prophet; O Hamza, Lion of Allah and the Prophet'. It is called 'Nauha' in Arabic language. Not only this, but when the Prophet came back to Medina, he heard crying voices from every house of Medina for the Martyrs. Prophet did not forbid it. On the contrary, he sadly said, "But there are no women to weep for Hamza." People of Medina hurried back to their houses and asked their womenfolk to go to the house of Hamza and weep and cry for him. When the Prophet heard their crying voices and was told that they were weeping for Hamza, the Prophet was so happy that he said, "May Allah be pleased with you, with your children, and with the children of your children." Waqidi, in his history, records that after his incident, it became an established practice at Medina that whenever there was a death, the women cried first for Hamza and then for their dead relative.

I think you will now be satisfied that the practice of mourning for martyrs was established by Prophet himself, and the practice for mourning over Hamza was started in 3rd year of Hijra and the Prophet died in 11 A.H. and there is no record that he ever expressed his dislike against this practice. This is the answer to your query about mourning year after year.

So far as the particular case of imam Husain is concerned, I would like to quote some traditions and ayats to enlighten you:-

1. God says in Qur'an about Pharaoh and his army "neither the sky nor the earth wept for them and they were not given chance " (Ad-Dukhan).

Imam Muslim records in Tafsir of this Ayat, "When Husain was martyred, the Sky as well as the Earth wept on him and weeping of the sky is its being red." (Sahih Muslim).

2. Some 50 years before the event of Karbala, the Prophet wept when he was told by the Angel that Husain would be killed by the army of Yezid in Karbala. Then Gabriel asked, "O Prophet of God, do you want me to give you some earth from his place of martyrdom?" The Prophet said, "Yes". Gabriel gave a handful of earth of Karbala and the Prophet began weeping uncontrollably. This tradition is recorded in

Mishkat, Musnad Ahmed bin Hanbal, As-Sawaiqul-Muhriqa of Allama Ibn Hajar Makki and Sirrul Alamin of Imam Ghazali; and has been narrated by Imam Sha'abi, Imam Baihaqi, Imam Hakim and scores of other traditionalists. The Prophet gave the earth to his wife, Ummul Mu'mineen, Umme Salma, and told her, "When you see this earth turned into blood, know that Husain has been martyred."

3. On the 10th Muharram, 61 A.H., Umme Salma was asleep in the afternoon when she saw the Prophet in her dream: He stood in tragic condition and his hair was dusty and disarranged and in his hand was a bottle full of blood. Umme Salma asked what it was. The Prophet said, "This is the blood of Husain and his companions. I was collecting it since this morning." Umme Salma woke up and ran towards the bottle which contained the earth of Karbala and saw red blood flowing from it. Then she cried and called her relatives and started mourning for Husain. This tradition is in Musnad of Imam Ahmed bin Hanbal, As-Sawaiqul-Muhriqa, Mishkatul Masabih, Tirmidhi and other books.

4. Sheikh Abdul Qadir Jilani writes in his book "Ghunyatut-Talebeen", Vol. II page 62; "70,000 angels came on the grave of Husain bin Ali after his martyrdom and they are weeping on him and will remain weeping upto the Day of Judgment."

5. Matam (Beating of chests and Face): It is recorded in Madarij-un-Nubuwwat (Vol. II, page 163) that when Shaitan announced a lie that the Prophet was killed (in the Battle of Uhud), the Hashimite women, including the Lady of Paradise - Fatima Zahra (a.s.) - came out weeping, beating their chests and faces. The same book also records that after the death of Prophet, some of the companions wept and cried so much that they lost their eyesight. This is also recorded in "Kitab Mathabata-Bis-Sunnah". (Page 119).

6. When the Second Caliph was informed of the death of ibne Muqrim, he put his hand to his head and cried. (Iqdul-Farid, Vol. II, page 4).

7. When Imam Zainul Abedeen came back from Damascus, and people of Madina were informed that the family of the Prophet was outside Medina, the Madinites rushed to meet them and they were weeping, beating their heads, chests and faces.

It should be mentioned that the practice of Madinites is one of basic laws in some sects of Ahlus-Sunna.

Actually, the notion that mourning on Husain and his companions or weeping, crying, beating of chests, etc. is unlawful, is based on misinformation. People are misled by a tradition of Abdullah bin Umar, in which he alleges that the Prophet said that "dead man is punished if

people weep for him." But wherever this tradition is recorded its correction and contradiction by Ummul Mu'mineen, Ayesha is also recorded. When she was told of this alleged reporting of Abdullah bin Umar, she said that "May God forgive him, he did not tell wrong (intentionally) but he has forgotten or is mistaken. The fact is that the Prophet passed by a corpse of a Jewess and people were crying for her. The Prophet said that they are weeping over her while she is punished." You see the difference. The Prophet did not say that dead man is punished because of the action of weeping of people, and he could not have said it because Qur'an says, "Nobody will carry weight of others", and it would be a gross injustice to punish the dead man for the action of his living relatives. What the Prophet meant was that a kafir cannot gain anything through the weeping of his relatives. Unfortunately, misunderstanding of Abdullah bin Umar gave a chance to mischief mongers to make a stand against the family of the Prophet, and against the natural human feelings.

What makes me wonder is the fact that they do not pay any heed to the correction by Ummul Mu'mineen Ayesha which is recorded side by side in every book of tradition. Does it not show that these people who raise objection against the mourning of Imam Husain, do not want to seek the truth. They just want to further their own interest at the cost of Islamic truth. Of course, there may be some excesses in some places in the customs of mourning but it does not justify an all-out attack upon the basic principles of Islamic mourning. These are only a few of the traditions of the Prophet regarding propriety of mourning on Husain. As you have asked to know custom and rulings of our Imams, I would like to quote here a few of the traditions of our Imams. Even now it is not necessary to quote from our own books because so many Sunni scholars believe in this cause and they have given those narrations in their own books. (a) Mulla Ali Qari writes in his book "Sharhul Mishkat" Vol. V, page 604, that Imam Hasan (our second Imam and fifth Caliph of Sunnis) said, "Whosoever sheds one drop of tear from his eyes concerning us, Allah ta'ala will give him Jannat." Same tradition is recorded in "Yanabiul Mawaddah" (page 153). (b) Majlises (gatherings to hear about events of Karbala) were established just after Karbala by our fourth Imam, Ali Ibn Husain ZainulAbideen (a.s.) and was developed by our Sixth Imam Ja'far Sadiq (a.s.) and our eighth Imam, Ali bin Musa Ridha (a.s.).

Q99. BEATING THE CHEST

Could you please put more light on the question of 'Matam' (i.e. beating of chest and taking out the blood) in Muharram?

A. According to the Fatwa of Agha-e-Khoui, it is allowed if it does not do harm to the health of a person and is done within the limits of shariat, i.e. Namaz and other Wajib things are not sacrificed for Matam.

Q100: KISSING THE SHABIH'S

Are we allowed to kiss the 'Julus' which we take out in Muharram? After all they are made out of our own imagination

A. I do not understand what you mean by 'kissing the Julus'. 'Julus' in Urdu means procession. How do you kiss a procession? If you mean 'Tazaia', 'Alam' and other such symbols, then the answer is 'yes'. The respect shown to these things is not for the paper, cloth or wood. It is for original tomb or Alam whose symbol or copy these things are.

Q102: MOURNING AND CHANCES OF "SHIFA'AT"?

Are there any better chances of Shifaat (Intercession) for the mourners of the heroes of Karbala? Is it only Mourning' which entitles one to Shifa'at or Mourning and following Islam?

A. Mourning on the tragedy of Karbala depends upon the true love of AhlulBait (a.s.). And the true love of Ahlul-Bait is bound to lead a man on right path, i.e., following the path of Ahlul-Bait (a.s.). Suppose someone asks you "Is it true that an apple a day keeps the doctor.

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IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)