

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is reported by Al-Bukhari (3943) and Muslim (1130) in their *Saheehain* on the authority of Ibn Abbas رضي الله عنه that Messenger of Allaah ﷺ when he arrived in Al-Medinah he found the Jews fasting the day of ‘Aashoorah so they were asked about this. They replied by saying “this is the day that Allaah gave victory to Musa and the children of Israel over Fir’aon, therefore we fast this day in glorification of Him” (Allaah). The Messenger of Allaah ﷺ then said:

“We have more right to Musa عليه السلام than you.” And he commanded that the day be fasted.

While Al-Imam Muslim reported on the authority of Abi Qatadah رضي الله عنه in a lengthy *hadeeth* which is found in his *Saheeh* (1162) that the Messenger ﷺ when asked about fasting on the day of ‘Aashoorah, he replied by saying:

“It (i.e. the fasting of that day) expiates the sins of the previous year.”

The previous narrations point towards the virtues of the day of ‘Aashoorah as well as the reason why this blessed day is fasted¹. However, a group of mislead individuals whom the *shaitan* has deluded and beautified for them their miserable ways have abandoned the guidance of the Messenger of Allaah ﷺ in accordance to this virtuous day.

¹ Al-Imam An-Nawawi رحمته الله stated in his explanation of *Saheeh Muslim* (4\8) “The scholars are in agreement that the fasting on the day of ‘Aashoorah is recommended and is not obligatory.

Rather, not only have they abandoned the *Sunnah* of the Messenger ﷺ but they went about and innovated for themselves actions of worship which they practice on the day of 'Aashoorah which have no basis or foundation in the religion of Al-Islam.

This misguided group of people is none other than the heretical sect known to the Muslims as the *Raafidah*. On the day of 'Aashoorah they come out onto the streets in the thousands, sobbing and weeping and striking their bodies in 'grief and sorrow' over the death of Al-Hussein bin Ali bin Abi Taalib ﷺ. While the sad reality -as it will come to pass Allaah willing- is that they themselves were a great reason for his brutal murder.

Therefore, in an attempt to enlighten the noble readers -by the will of Allaah - I have compiled and translated the following statements of the people of knowledge which clarify the undeniable connection of the *Shi'a* to the death of Al-Hussein bin Ali.

We ask Allaah ﷻ by His Generosity to make these pages sufficient in bringing to light the truth of the matter. Whilst we also ask Him ﷻ to grant us success in accepting the truth wherever it may appear and to safeguard us from following our desires indeed He is All-Hearing All-Knowing.

The Death of Al-Hussein bin Ali bin Abi Taalib ﷺ

Al-Imam Al-Bukhari reported in his *Saheeh* (5994) as well as others that Ibn Abi N'um –whose name is Abdurrahman- said:

I was in the presence of Abdullah bin Umr ﷺ when a man asked him about (the ruling on) the blood of a mosquito -and in another narration- the blood of a mosquito if it lands on the *thob* (the known garment). So Ibn Umr ﷺ asked him “where are you from”? The man replied “from the people of Iraq.”

Ibn Umr ﷺ then said:

“Look at this individual he asks me about the blood of a mosquito when they have killed the son² of the Messenger ﷺ, I heard the Messenger say: They are (i.e. his two grandsons Al-Hassan and Al-Hussein) *rayhanataya*³ of this *dunya*.”

It is quite apparent from the previous *hadeeth* that Al-Hussein bin Ali ﷺ was killed by the people of Iraq and specifically the people of *Al-Kufah* which is a known city in Iraq. This was after they severely implored and beseeched for him to come to their aid due to the oppression and persecution they said they were facing, whilst they vowed to aid him if he

² Al-Hafidh Ibn Hajr ﷺ in the forward to his explanation of Saheeh Al-Bukhari (2\153) known as *Hadi As-Saari* clarified that the son of the Messenger ﷺ who was killed by the people of Iraq is Al-Hussein bin Ali being that his brother Al-Hassan died a natural death.

³ *Arrayhan* is a very common flower which grows in many parts of the world and is known in English as Sweet Basil.

Benefit: One might ask “Why did the Messenger ﷺ refer to his grandchildren as these flowers?”

The Answer: Al-Hafidh Ibn Hajr ﷺ reported in *Fath Al-Bari* (10/427) from the author of *Al-Faa'iq* in

explanation to the statement of the Messenger ﷺ “they are *rayhanataya* from this *dunya*” that he said **this means they are two (children) that Allaah has honored me with and given to me. Being that children are smelt and kissed (similar to the flowers) so they (i.e. his two grandsons) are from amongst these flowers.**

did so, as the people of knowledge mention. Therefore, Al-Hussein bin Ali رضي الله عنه chose to tend to their needs and come to their aid, inspired by the many of the warnings from several of the Companions رضي الله عنهم who warned him from travelling to them.

It is reported that Abu Saeed Al-Khudri رضي الله عنه amongst others were from those who deterred him from travelling to Iraq as his father the great companion Ali bin Abi Talib was killed by them as well. Al-Imam Ibn 'Asaakir as well as others have reported in Tareekh-Dimishq (6\413) that Abu Saeed رضي الله عنه said to Al-Hussein before his departure to Iraq:

“O father of Abdillah, indeed I am an advisor to you as surely I am compassionate towards you and it has reached me that a people from your *Shi'a* are requesting for you to go to them, but **Do not leave**. For verily I have heard your father (Ali bin Abi Talib رضي الله عنه) say whilst in *Al-Kufah* (about them):

“By Allaah, I have indeed become tired of them and (I) detest them as they have become tired and are hateful to me and **I have not known from them fulfillment of promises and whoever succeeds with them in reality only comes away with the greatest disappointment**. By Allaah, they have **neither firmness nor decisiveness in matters nor are they patient under the sword.**”

Al-Imam Al-Mizi رحمته الله reported in his book Tahtheeb Al-Kamaal (6\422 and onwards) that when the demand for Al-Hussein bin Ali to depart for *Al-Kufah* increased to the point some messengers came to him from *Al-Kufah* claiming that they restricted themselves (i.e. their pledge and/or obedience) solely to him and they would not attend the *Jummah* prayer with their current governor.

Al-Hussein bin Ali then ordered his cousin, Muslim bin Aqeel bin Abi Dalib رضي الله عنه to travel to *Al-Kufah* to make certain what they claimed was true. The journey of Muslim to *Al-Kufah* seemed quite prosperous in the beginning as twelve thousand men gave him their pledge of allegiance and Muslim wrote to his cousin Al-Hussein bin Ali رضي الله عنه informing him of what had occurred and demanded from him to join them in *Al-Kufah*. However, quite quickly did people of *Al-Kufah* manifest their reality and show that their promises were mere fantasies.

When news reached Muslim bin Aqeel that Ubaidillah bin Ziyad was looking for him, who was at that time the governor of *Al-Kufah* left in charge by Yazeed bin Muawiyah. Muslim called for his supporters and within some time **forty thousand people** gathered, and so he began to prepare his army assigning each wing to their position.

Muslim رضي الله عنه then set out with his army towards the palace of Ubaidillah bin Ziyad, while Ubaidillah upon hearing of their advancement towards him called for the leading personalities of *Al-Kufah* (to come to his palace). When Muslim bin Aqeel and his army reached the door of Ubaidillah the notables whom Ubaidillah had called for gathered and ascended to the balcony of his palace and began dissuading and deterring their tribesmen from taking part in what was occurring. Muslim's soldiers then began to slipping away one after another, and by evening there only remained with him from the **forty thousand** who initially came with him **five hundred people** and when darkness took over the rest of those who were with him crept away as well.

The people of *Al-Kufah*'s forsaking of Muslim bin Aqeel رضي الله عنه was from the main reasons which lead to his death. As not long after this, his

whereabouts where discovered at which he was then confined and his neck was struck and his corpse was flung from the highest part of Ubaidillah bin Ziyad's palace and the aid of Allaah is sought.

The news of the death of Muslim reached his cousin Al-Hussein bin Ali رضي الله عنه whilst he was still in his journey towards *Al-Kufah*, and upon hearing this Al-Hussein had a discussion with some members of his convoy. Amongst his convoy were some of the brothers of Muslim bin Aqeel who said after hearing the news of the death of their brother:

“By Allaah, either we will take revenge for our brother or death shall come to us trying, but we will not turn back” and so they decided to move on wards to *Al-Kufah*.

Ibn Asaakir رحمته الله mentions in his book *Tareekhu-Dimishq* (14/216) that Al-Farazdaq reported that he met Al-Hussein at *Dhatu 'irq*⁴ in his travel towards *Al-Kufah* so Al-Hussein said to him:

“What do you presume the people of will do to me and I have a camel's load letters from them? ⁵ Al-Farazdaq responded to him by saying

“Nothing!! They will forsake you. Do not go to them...”

Ibn Katheer mentions in *Al-Bidaayah wan-Nihaya* (8/168-169) that Al-Hussein and his convoy continued in their journey towards *Al-Kufah*. When

⁴ Dhatu 'irq is a mountain or elevated land which is a distance of a journey of two days and a portion of a day from Makkah. *Sharh Saheeh Muslim of As-Suyuti* (3/276).

⁵ These were letters being sent to him from the people of *Al-Kufah* seeking from him that he travels to them.

the convoy reached *Zarood*⁶ Al-Hussein was informed of the murder of the messenger which he sent to *Al-Kufah* with a letter informing the people of *Al-Kufah* that he was on his way towards them. Al-Hussein عليه السلام upon this was struck with grief and sadness and he said:

“Indeed our *Shi’a* have forsaken us!!

Therefore, whomsoever from amongst you wishes to depart then let him do so and nothing stands in his way nor is there any blame upon him”.

Upon hearing this, a group from amongst those who were with him returned. However, Al-Hussein عليه السلام and his convoy then treaded onwards towards *Al-Kufah* and after travelling some distance they were met by a horseman from the army of Ubaidillah bin Ziyad. After this encounter Al-Hussein and his convoy turned towards *Karbala*⁷. When they reached *Karbala* it is reported that Al-Hussein asked those around him of the name of the place they were in, so they replied *Karbala*, Al-Hussein then said:

“*Karbala; karbun wa balaa*⁸”?!!

During Al-Hussein’s stay in *Karbala* before his unjust and ruthless murder Ubaidillah bin Ziyad sent to him Umar bin Sa’d bin Abi Waqas⁹ for negotiations.

Al-Hussein after gathering his thoughts put forward to him three options:

⁶Is a sandy (elevated) land on the path to Al-Kuffah from Makkah that the people seeking to perform Hajj use to take. Mu’jam Al-Buldan (2/394).

⁷ Is a barren land which is located near *Al-Kufah* and is considered to be a holy land by the *Shi’a* which they cover themselves in its dirt seeking blessings. They also pray on stones which they claim are from *Karbala*. Being that -in their belief- the soil of *Karbala* was purified by the blood of Al-Hussein عليه السلام We seek refuge in Allaah from these evil innovations and we ask Him to preserve for us our intellects.

⁸ *Karb* means anxiety or worry and *bala* is a trail or tribulation one may be tested with.

⁹Umr bin Sa’d is the son of the great companion Sa’d bin Abi Waqas عليه السلام who was guaranteed paradise by the Messenger عليه السلام while he was still alive.

- * Either he is allowed to travel to Yazeed bin Mua'wiyah to pledge allegiance to him.
- * Or he is given leave to go and join the ranks of the *Mujaahideen* who were fighting against the Turks.
- * Or he is given leave to return from where he came.

Umar bin Sa'd agreed to his offers and sent the options of Al-Hussein with a messenger to Ubaidillah. When the messenger arrived with the proposals to Ubaidillah it is reported by some scholars the likes of Al-Imam Ad-Dhahabi in *Tareekh Al-Islaam* (5\10) that he Ubaidillah at one point considered allowing Al-Hussein to travel to Yazeed bin Mua'wiyah. However, Shimr bin Dhill-Joshin dissuaded him from this and insisted that Al-Hussein should only be allowed to accept the judgement of Ubaidillah and a letter was sent informing them of this.

When the ruling of Ubaidillah reached Al-Hussein, he said:

“By Allaah, I will not do it”.

Upon this, thirty men from the notables of *Al-Kufah* who were in the army of Umar bin Sa'd also joined the ranks of Al-Hussein convoy saying in disgust:

“The son of the daughter of the Messenger of Allaah ﷺ gives you three options and you do not accept any of them?!”

Umar bin Sa'd bin Abi Waqas remained hesitate for some time not carrying out any actions. Ubaidillah then sent Shimr towards them in *Karbala* with the command that if Umar does not accomplish anything then you kill him (i.e. Al-Hussein bin Ali عليه السلام).

Ibn Katheer in Al-Bidaayah wan-Nihaya (5\15) stated that Umar bin Sa'd and some of those with him left Al-Hussein and travelled to the Euphrates river and thrust themselves in the stagnant waters. A man then came to them and informed Umar bin Sa'd that Ubaidillah bin Ziyad has sent Juwayriyah bin Badr in their direction with the command to strike your neck (with a sword) if you do not fight (against Al-Hussein and those with him).

Umar bin Sa'd upon hearing this leaped on his horse called for his sword and hurried off to *Karbala* where he fought relentlessly against Al-Hussein رضي الله عنه and those with him and killed many of them.

A severe battle took place between them which resulted in the death of Al-Hussein رضي الله عنه and all of those with him. More than ten youths from the children or close relatives of Al-Hussein were from amongst those who were killed in this gruesome battle. Ibn Katheer in Al-Bidaayah wan-Nihaya (8\214) mentions that at one point an arrow struck a young child of his who was in his lap and Al-Hussein began to wipe away the blood saying

“O Allaah, judge between us and people who called us to their aid and then (turned around) and killed us”.

Al-Hussein then took his sword and fought until he was killed and beheaded –may Allaah have mercy on him and enter him into *Janahtil-Firdos*.

The people of knowledge have mentioned that his death occurred on the tenth of *Muharam* which is the day of '*Aashoorah* in the sixty first year of the *Hijri* Calender.

Imam Al-Bukhari reported in his Saheeh (3748) on the authority of Anas bin Malik رضي الله عنه that the head of Al-Hussein was taken to Ubaidillah bin Ziyad who then placed it in a wash-basin and began pecking at it with a stick then he mentioned something about his handsomeness.

Anas bin Malik said (about Al-Hussein): **“he had the most resemblance from the people to the Messenger of Allaah صلى الله عليه وسلم.”**

The previous summary of the death of the great companion Al-Hussein bin Ali bin Abi Talib رضي الله عنه as well as what lead to it, has been extracted from several of the most reliable resources of Islaamic history the likes of: Tareekh ad-Dimishq, Tareekh al-Islaam, Tahtheeb al-Kamaal, Al-Bidaayah wan-Nihaya and others.

These citing’s are also a clear proof that the death of Al-Hussein was caused by the betrayal of the *Shi’a* of *Al-Kufah* who promised to give him their support and allegiance but instead deserted him at the time he most needy of them.

Even though this is the sad reality of his death رضي الله عنه, the *Shi’a* have taken the day of ‘*Aashoora* as a day of sorrow and grief. In many places they pour onto the streets in large numbers young and old, wailing, sobbing, and striking their bodies with sharp¹⁰ objects until their clothes are drenched in blood and the aid of Allaah is sought.

¹⁰ The past scholars when mentioning the actions of the *Shi’a* on the day ‘*Aashoorah* do not state –to my knowledge- that they use to cause themselves to bleed. This seems to be another innovation that the *Shi’a* of later times developed to show their sorrow and the aid of Allaah is sought.

When was the Innovation of the Shi'a on the Day of 'Aashoorah First Practiced?

Imam Ad-Dhahabi رحمته الله mentioned in his book *Al-'Ibar fi Kharb man Gabr* (2\89) that the first time this evil innovation was celebrated was in the *Hijri* year of three hundred and fifty two. He said may Allaah have mercy on him-

“And in this year (three hundred and fifty two) on the day of ‘*Aashoorah* Mu'iz Ad-Dolah (who was the ruler of Iraq at that time) obliged the people of Iraq to wail and carry out ceremonies for Al-Hussein bin Ali may Allaah be pleased with him. He also ordered for the shops to be closed and the monastic garbs were hung (on the shops). He also prevented the chefs from cooking any food. And the *Raafidhi* women came out with their hair combed apart and with swollen faces smacking (themselves) and subjecting the people to *fitnah* and **this was the first time they wailed for him.** O Allaah, preserve for us our intellects.

Shaykhul-Islaam رحمته الله said in regard to the celebration of the Shi'a on the tenth of *Muharam* as in his *Majmoo' Al-Fatawa* (25\309):

“And from the things that the *shaitan* has beautified for the people of misguidance and deviation is the taking of the day of ‘*Aashoorah* as a ceremony as well as what is done therein from weeping and wailing, on top of the recital of sorrowful poems and the narration of stories which have much lies therein, and whatsoever is in them of truth is only mentioned for the renewal of (forgotten) grief's and prejudices. Add to this the incitement of animosities and war and the placing of tribulations between the people of *Al-Islaam*. Whilst all of this (i.e. what has been previously mentioned) is used (by them) as a means to vilify the foremost to embrace *Al-Islaam* (i.e. the *Muhajiroon*) in addition to (their) countless fabrications and trials in the *dunya*.”

Shaykh ul-Islaam رَحِمَهُ اللهُ then said:

“And it is not known from the sects of Al-Islaam (a group) more deceitful who have more trials with them and are more assisting of the disbelievers against the people of Al-Islaam then this misguided and deviated group (i.e. the Raafidh). For surely, they are far worse than the heretical Khawaarijh!!

Being that those (the heretical *Khawaarijh*), the Messenger ﷺ said about them “they kill the people of *Al-Islaam* and they give leave to the polytheists.” And these (*Raafidah Shi’a*) aid the Jews, Christians and polytheists against *Ahlul-Bait*¹¹ of the Prophet ﷺ as well as his nation just as they assisted the polytheists from the Turks as well as *at-Tatar* (the Tartarians) in what they did in Baghdad amongst other places against *Ahlul-Bait* of the Prophet ﷺ

-up until he said-

Therefore, the evil of these (*Shi’a*) and their harm upon the people of Islaam cannot be described by one who is extremely eloquent in speech.”

The previous quotes of the statements of the people of knowledge are few from the countless statements of the great scholars of *Al-Islaam* in condemnation of these vile innovations. In addition, to their clarifications that to when these newly invented matter were first practiced.

¹¹ Shaykh Muqbil رَحِمَهُ اللهُ clarified those who are intended by the word **Ahlul-Bait** by saying “They are the family of Ali, Aqeel and the family of Abbas and whoever the *sadaq* (the voluntary and obligatory alms) is forbidden from. However, if one says “Indeed the Messenger ﷺ (clarified whom *Ahlul-Bait* were) saying “O Allaah, these are my *Ahlul-Bait* and he pointed towards Faatimah, Ali, Al-Hassan and Al-Hussein.” Then this indicates that their status is elevated however, this does not mean that the others are not from *Ahlul-Bait*. His wives –may Allaah be pleased with them- also enter into being from *Ahlul-Bait*... Tufatul-Mujeeb (Pg.15)

The People of Knowledge Past and Present have Condemned these Radical Actions of the Shi'a

Ibn Katheer has stated in Al-Bidaayah wan-Nihaya (8\220-221):

Therefore it is appropriate that every Muslim is grieved by his (i.e. Al-Hussein bin Ali رضي الله عنه) death may Allaah be pleased with him. However, that which the Shi'a carry out is not correct, from their demonstration of anguish and grief which most of it is likely to be from make believe and out of *riyaa* (showing off). For indeed his father (i.e. Ali bin Abi Talib) was superior to him and was (also) murdered, yet they (i.e. the Shi'a) do not take his death a ceremony as they have done with death of Al-Hussein.

Certainly his father was killed on the day of *Jumu'ah* while he was headed to the *Fajr* prayer on the twenty seventh of *Ramadhan* in the forty second year (after the *Hijrah*). Equally Uthman رضي الله عنه (who) was superior to Ali -with *Ahlu-Sunnah wa Al-Jamaa'h*- and was murdered whilst being detained in his own home during the days of *Tashreeq*¹² in the month of *Dhul-Hijjah* in the thirty sixth year (after the *Hijrah*). He was slaughtered from one jugular vein to another yet the people did not take his death as a ceremony.

Furthermore, Umr bin Al-Khattab رضي الله عنه who is superior to both Uthman and Ali رضي الله عنه and was murdered whilst reciting *Quraan* during the *Fajr* prayer in the masjid. Nevertheless the people did not take his death a ceremony.

While the Messenger صلى الله عليه وسلم who is the master of the children of Aadam آدم passed away similar to the Prophets who came before and no one took

¹² These are three consecutive days after 'eid ul-Adha in the Holy Month of Dhul-Hijjah.

his death as a ceremony, performing in it what these ignorant ones from the *Raafidh* do... and the most preferred thing to say upon recalling these types of calamities and what resemble them is what has been reported by Ali bin Al-Hussein رضي الله عنه from his grandfather (Ali bin Abi Talib رضي الله عنه) that he said the

Messenger ﷺ said:

“There is not a Muslim who is struck with a calamity who then recalls it (i.e. the calamity) even if it had occurred long ago and then does because of it *istirja*’ (the act of saying *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* - which means; to Allaah we belong and to Him we shall return) except that Allaah will grant him a reward equal to (his reward) the day he was struck with the calamity.

Ibn Katheer also stated in the aforementioned book (8\103):

Surely the *Raafidah* went out of bounds during the ruling of *Bani Buwayh* approximately in the fourth century. As the drums were beat in Baghdad and elsewhere on the day of *Aashoorah* and ashes as well as straw were throw in the streets and markets and the monastic garbs (made from coarse wool) were hung on the shops.

Furthermore the people would show grief and sorrow while many of them would not drink water on that night in conformation with Al-Hussein’s (death) being that he was killed while in a state of thirst.

The women would then come out whilst their heads are uncovered wailing and smacking their faces as well as their chests, bear-footed in the market places and so on from the revolting innovations, frightening desires and disgraceful innovated (affairs). And their sole intent behind this and whatsoever resembles it, is the condemnation of ruling of *Bani Umayyah* being that he (i.e. Al-Hussein) was killed during their rule.

Some Innovations which were brought along to oppose the Shi'a on the Day of 'Aashoorah

The people of knowledge have also mentioned that some innovations were introduced and practiced in an attempt to oppose the innovations of the Shi'a on the day of 'Aashoorah.

From these innovations is that which the *Nawaasib*¹³ innovated as they considered the day of 'Aashoorah a day of 'eid and celebration. Al-Haafidh Ibn Katheer also stated in Al-Bidaayah wan-Nihaya (8\220):

“... and the *Raafidh* and *Shi'a* were opposed on the day of 'Aashoorah by the *Nawaasib* from Sham. As they cooked *al-haboob* (a variety of grains and nuts) and they took bathes and adorned themselves with sweet-smelling fragrance's and they wore their finest clothes, taking that day as a day of celebration whilst preparing an array of foods and manifesting joy and happiness. Doing all of this in seeking the contention of the *Raafidah* and their opposition...”

Shaykhul-Islam also stated as found in his Majmoo' Al-Fatawa (25\309) :

“Then these (*Shi'a*) were opposed by a people either from the *Nawaasib* who have prejudice towards Al-Hussein عليه السلام and his family, or some ignoramuses who countered corruption with corruption and falsehood with falsehood and evil with evil and innovation with innovation.

¹³ Shaykh Uthaymeen رحمته الله while clarifying the belief of the *Nawaasib* in his explanation of the book Al-'Aqeedah As-Safariniyah (Pg.485) said ...and there is yet another group who opposed them (i.e. the Shi'a) being that usually if extremism is found on one side (of an affair) then there is (usually) another extreme in contradiction to it. There is a people opposite (to the extremism of the Shi'a) they became *Nawaasib* (meaning) those who wage their enmity towards the close relatives of the Messenger ﷺ beginning with Ali عليه السلام and they began vilifying them and cursing them and we seek refuge in Allaah from this. So this group also violated the rights of *Ahlul-Bait*, **so woe be to the two parties, these and those.**

They then fabricated *ahaadeeth* about feeling joyful and happy on the day of 'Aashoorah like (the recommendation of) coloring the tips of the eyelids with *kohl* (a dark substance used like eyeliner) and *Al-Ikhtidhaab* (is a form of beautification done by decorating parts body with different dyes) and being over-giving¹⁴ to the family/children as well as the preparation of meals which are not normally cooked and so forth from the (different) affairs which are usually done on the feasts and holidays.

Therefore these (*Nawaasib*) have taken the day of 'Aashoorah as a holiday similar to 'eid or the days of celebration. While those (Shi'a) consider it a ceremonial day where they manifest sadness and sorrow and **both groups are mistaken (in this) and have went astray from Sunnah.**

Though, those (Shi'a) are **more evil in their intentions and more ignorant and oppressive**, nevertheless, Allaah has commanded with justice and goodness. While the Messenger ﷺ has said:

“...and whosoever from amongst you lives long then he will see much differing, so cling onto my *Sunnah* and the *Sunnah* of the rightly guided successors after me grab onto it and bite upon it with your molar teeth and I warn you from the newly invented matters for every innovation is a misguidance.”

And neither Messenger ﷺ nor the rightly guided successors legislated for the day of 'Aashoorah **any of these matters**. No rituals of sadness and sorrow or customs of happiness and joy...

Al-Imam Ad-Dhahabi رحمه الله in his book *Al-'Ibar fi Kharb Man Gabr* (2\176) mentioned another newly invented affair which was which was innovated by some thoughtless simpletons who attempted to oppose the innovation of the Shi'a on the day of 'Aashoorah with the *bid'ah* of the taking the day of the death of Musab bin Az-Zubair as a ceremonial day.

¹⁴ Shaykhul-Islam رحمه الله reported that Al-Imam Ahmed bin Hanbal was asked about the *hadeeth* pertaining to being charitable to your family on the day on 'Aashoorah so he replied by saying “it has no origin or even an authentic chain... Minhaaj As-Sunnah (4/332)

Ad-Dhahabi رحمته الله went on to say:

“... and they made in opposition to (the *Shi’a* on the day of) *Aashoorah* and after it by eight days, the day of the death of Musab bin Az-Zubair and they visited his grave in *Maskan*¹⁵ weeping, while they likened him (i.e. Musab bin Az-Zubair) to Al-Hussein. Being that he (also) patiently fought until he was killed. In addition to the fact, his father¹⁶ was the son of the daughter of the aunt of the Prophet صلى الله عليه وسلم and his *hawariyah*¹⁷ (his aider and supporter) and the horseman of *Al-Islaam*. Just as Al-Hussein was the cousin of the Prophet صلى الله عليه وسلم and (another) horseman of *Al-Islaam*, we seek refuge in Allaah from (the following of) desires and tribulations. And this carried on to be the way (of the people), upon this repulsive tradition for a time period that extended to a decade.

Compilation and Translation:

Abu ‘Atiyah Mahmood As-Somali

¹⁵ Is the burial place of Musab bin Az-Zubair and is located near *Awaana* on the *Dujayl* River -which branches off from the Tigris River in Iraq. Mu’jam Al-Buldan (5\127)

¹⁶ His father Az-Zubair bin Al-‘Awaam was the son of Safiya bint Abdul-Mutalib the aunt of the Messenger of Allaah صلى الله عليه وسلم and from the ten companions رضي الله عنهم who were given glad tidings of paradise while they were still alive.

¹⁷ This is found in the *hadeeth* reported by Al-Bukhari (2847) and Muslim (2415) on the authority of Jabir bin Abdillaah said that the Messenger صلى الله عليه وسلم called the people (to fight in the path of Allaah and urged them to do so) on the day of Khandaq (the battle which occurred in the fifth year after the *Hijrah*), so Az-Zubair رضي الله عنه answered his call. Then he صلى الله عليه وسلم called them again and again Az-Zubair responded then he صلى الله عليه وسلم called them again time and yet again Az-Zubair replied to his call. The Messenger صلى الله عليه وسلم then said every Messenger had *hawaariy* (aiders/ supporters) **and my *hawaariy* is Az-Zubair** رضي الله عنه.