

Appendix: Open Letter to All Sunni Imams and Preachers

(The following letter was circulated by the Wahhabis to All Sunni Imams & Preachers in Mombasa (Kenya) in the year 1424 AH / 2004 CE. Also see the Foreword.)

My question is **why do we specifically keep “WAIZ” sessions (Majlis) on the first ten nights of the month of Muharram; and why not in any of the other months of the year?**

There is no Ahadith (dalil) that can be found that states that we should take the first ten days of Muharram as special days to observe “THAWAB” except that the Prophet (S) has ordered:-

The Prophet (S) observed the fast on the 10th of Muharram (Ashura), and ordered (Muslims) to fast on that day (Sahih Al-Bukhari)

Besides this there is no special act of “Ibadah” during these ten days.

Now the question is why do we observe these ten days of Muharram and not the ten days of, for example Dhul-Hajj or any other month? Hafsah (r.a) said:-

There were four things the Prophet (S) never omitted: fasting on Ashura; the first ten days of Dhul-Hijjah and three days every month, and praying two rak'ahs before dawn. Nasa'i transmitted it (Mishkat Al-Masabih).

There is no indication of “WAIZ” sessions in these days, mentioned by Allah’s Rasool (S). Question again is why the ten days of Muharram?

It is well known fact that the Shias started this custom of mourning Al-Husayn (maatam Husayn). The Shia historian Mr. Justice Amirali says, “the founder and starter of Maatam Husayn was Mazzal Dal Velmī a Shia in 352 A.H. (300 years after the incident).

This person appointed 10 days of Muharram as permanent days for the remembrance of the lamentable

tragedy of Karbala. The Shias even today commemorate these 10 days of Muharram. The Iraqi Sabai narrators and authors fabricated imaginary stories of cruel acts of horrific nature, like refusal of water and of the forced combats, which are not reliable and worthy of trust and far from the truth.

These are merely wishful thoughts. Some of them are just sculptured falsehood. Some pure lies akin to the truth, in particular the details about the date and days of which they can be rejected unquestionably on the fact that the caravan of Husayn had made a very long journey over a difficult route and in difficult circumstances, could never have made it in a matter of 20 days or 22 days time and reach its destination (from Mecca to Karbala).

The fabricators of the story of his arrival on the 2nd of Muharram of 61 A.H. did this on purpose to fabricate the imaginary stories for the 10 days, which flourish the facts of cruelty, refusal of water, the battles and forced combats.

The average speed of a laden camel, which is moving in the line of a caravan under normal circumstances, is two and a half miles per hour. Now to cover a distance of about nine hundred and fifty miles of a journey (Mecca to Karbala) at the speed of two and a half miles per hour and daily traveling for twelve hours on the average would take at least 30 to 31 days and the covering of that distance in any lesser than that time is **amongst the impossibilities**.

The departure of Al-Husayn from Mecca was on the 10th of Dhul-Hajj 60 A.H. Many historians including Ibn-Kathir has written that: "So Husayn with his family members and sixty kufi companions departed from Mecca for Kufa and the date of his departure was 10th of Dhul-Hajj." Therefore, as per above **it was impossible for him to arrive at Karbala on the 2nd of Muharram**.

But according to the truthful narrators Husayn reached Karbala on the 10th of Muharram 61 A.H., which is acceptable. Thus it is obvious that the purpose of the false and fabricated narrations of **making the caravan reach its destination eight days ahead** was to enable in the place of the actual and true events that had come to pass, the narrators to present happenings in the colours and in accordance with their mental ideals.

While nothing has aspired in these ten days, and all these incidents are just imaginary stories and lies, then why do we keep "Majlis" in these 10 days of Muharram?

In brief the true story is that, Husayn revolted against Amir-ul-Mu'minin Yazid bin Muawiya and the Kufis instigated him by supporting his idea. But when he realized on his way near Kufa, that the Kufis had betrayed his cousin Muslim bin Aqil, he diverted the caravan towards Syria.

On the way at Karbala the Amir's army halted him, and he agreed to pledge to Yazid bin Muawiya. The 60 Kufis who had accompanied Husayn saw that their fate was at stake now that Husayn has changed. When the army approached them for their weapons, these Kufis attacked and during this attack, Al-Husayn was killed (martyred).

This incident took place at Karbala **when the caravan arrived on the 10th of Muharram and the fight was over in less than an hour.** The claim of the Shias that Husayn was beheaded is all lies. Husayn was buried with great respect and the Janaza namaz was led by his son Ali bin Al-Husayn (Zeinul Abideen). **So when every thing was over in less than an hour, then why 10 days of “WAIZ” sessions in Muharram?**

Is it an “IBADAH” commanded by Allah (s.w.t) or His Prophet (s.a.w.) to keep waiz sessions especially on the 10 days of Muharram? If you claim that you are trying to divert Sunni Muslims from following the Shias by keeping these “Majlis” sessions then I would say that you are wrong by introducing this bidah (innovation) act, and misleading the Sunni Ummah.

By holding these “Majlis” sessions for 10 days **you are supporting the mourning of Al-Husayn, which is baseless and a fabricated custom introduced and practiced by the Shias. On the contrary you should enlighten the Sunni Ummah on the real events and educate them against the fabricated and false stories created by the Shias, which have been ingrained in the minds of Sunnis, for the past 12 centuries.**

Ahlul-Tawheed

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