

1: PHOTOS: How Muharram is being observed in India and around the world | The Indian Express

Muharram (or Muharrum) is a gazetted holiday in India, marking the start of the Islamic year. It is a day off for many workers in India. Muharram is the first month of the Islamic calendar. Some Muslims fast during daylight hours on the ninth and 10th or 10th and 11th days of the month. They may.

As Kidambi remarks, even Hindus participated in the rituals in Mumbai during the nineteenth century. Birdwood described the procession as the most picturesque event of South Asia. The Muharram rituals in Mumbai have radically changed since the nineteenth century. The commemorative act as an inter-communal festival came to an end with the riot of Edwardes, the Commissioner of Police of Bombay at the time, argued that the riot of broke out as a result of the Hindu Nationalist movement led by Tilak. The movement was initially anti-British, but Tilak widened his movement against Muslims as well Edwardes , " Violence between Muslims and Hindus during the month of Muharram became so frequent in the following years that colonial authorities put tight regulations in place regarding the Muharram rituals. This regulation banned the issuing of licences for non-Muslims who wished to carry out the procession. By the last decade of the nineteenth century colonial authorities also began to register a growing concern about the conduct of the annual Muslim festival of Muharram. Each street or neighbourhood had its own toli, largely comprising of youths drawn from the labouring classes irrespective of their religious affiliation. The size of the tolis varied depending on the affluence of the neighbourhood and the fund-raising abilities of its leaders. Of course, colonial police officials had intervened from time to time in local disputes on an informal basis even before the passing of the act. But the police could now actively deploy the detailed and sweeping powers bestowed by the new act in dealing with recalcitrant elements. The corollary to this, however, was that the police became more directly exposed and vulnerable to popular resentment on account of their actions. The tensions over the conduct of the Muharram festival centered largely on Doctor Street, a locality that had been predominantly inhabited by the Sunni lower classes until the s. It is likely that their economic and social superiority began to arouse resentment among their poorer neighbours, a feeling that was aggravated when the Bohras sought to assert their authority over Doctor Street by preventing the passage of the Muharram tolis through the locality. This incident prompted the police to immediately register its presence in the neighbourhood. The next night when another procession entered Doctor Street, a police party stationed outside the Bohra mosque stopped the music, resulting in a minor affray. Three days later a procession that set out from Rangari moholla, a neighbourhood predominantly inhabited by Muslim labourers, was again prevented by the police from going into Doctor Street and stoned by the Bohras living in an adjacent street when they passed through that area. The Rangari moholla processionists retaliated by attacking any Bohras whom they encountered on the streets. As a punitive measure, the police commissioner cancelled the festival license of the Rangari moholla and closed Doctor Street to all street processions for the remainder of the festival. The decision by the police to ban processions from passing through Doctor Street provoked widespread resentment among the adjacent neighbourhoods. The mood was thus sullen when the festival ended and shortly thereafter, popular anger against the Bohras of Doctor Street exploded into a riot in which the community was targeted for attack. Enraged crowds repeatedly surged through Bohra-dominated neighbourhoods in symbolic acts of violation of their territorial space. Bohras were attacked on the streets and the police were stoned at various points, prompting the police commissioner to call for military aid in suppressing the violence. The tensions opened up by the riot of continued to simmer in the following years. In , the Bohras of Doctor Street petitioned the police to use the special powers bestowed by the act to prevent the Muharram tolis from passing through the street between the fifth and final night of the festival. Police officials responded favourably to the Bohra petition and stationed a large contingent of policemen in Doctor Street during the festival in Their actions stoked the embers of popular resentment and eventually led to an even bigger conflagration in The riots that year were triggered by an affray involving a Julaha procession and some Sunnis who were praying in their mosque on Falkland Road on the immersion day. The police arrested three of the Sunnis allegedly involved in the incident, the news of which spread rapidly through the city. As a mark of protest many of the tolis refused

to proceed with their tabuts and proceeded to attack both Bohras and the police. The law-enforcement agencies resorted to firing to clear the streets, resulting in forty-three casualties. In , the Government of Bombay appointed a Muharram committee to coordinate with the police in maintaining peace during the festival. The members of the committee were mostly drawn from amongst the traditional sources of authority in the various Muslim-dominated neighbourhoods, as well as men who had attained a position in the world of commerce and industry. Although the festival that year passed off without any violence, it became apparent that these elites had very little control over those who participated in the celebrations. Edwardes, who assumed charge as police commissioner in that year, was extremely critical of the government decision to appoint the Muharram committee. The following year, Edwardes set about using his special powers to crush the threat posed by the street gangs during the festival. He announced that although processions would be allowed to pass through Doctor Street, no music whatsoever would be permitted while they were there. As news of this decision spread many of the leading neighbourhoods protested by refusing to take out their tabuts. The toli leaders of these neighbourhoods also sent a petition to the government accusing Edwardes of being partial to the Bohras. The friction produced by the actions of the executive authorities led to an open confrontation in . As we have seen, the special powers of the act allowed the police commissioner to prescribe the routes for processions. Invoking these powers, Edwardes presented the Muharram tolis with a precise processional route map that precluded them from venturing into Doctor Street and the adjacent Bohra-dominated localities. The internal conflict between the various Sunni neighbourhoods erupted in violence on the penultimate night of the festival, prompting Edwardes to call in the military. While this dispersed the crowds, it also sparked off a riot on the final afternoon of the festival as protestors clashed with the police and the military. The troops resorted to firing, killing twenty persons and injuring scores of others. In the aftermath of the riot of , Edwardes made out a case for redefining rather than merely regulating the nature of the Muharram celebrations in the interests of public order. As in the previous year, all the Bohra localities were closed off entirely to all Muharram celebrants throughout the ten days of the festival. Finally, a deposit of hundred rupees for good behaviour was now made mandatory for all those who wished to procure Muharram licenses. Consequently, an absence of the usual carnival atmosphere and the throngs of people on the streets marked the festival of . Most of the mohollas had decided against building any tabuts as a mark of collective protest as soon as the new regulations were issued.

2: Download 7th Muharram - Mumbai www.enganchecubano.com - www.enganchecubano.com

Muharram in Bombay, c. Muharram rituals associated with Shi'a communities in the Middle East and commemorating Ashura signify the division of Shi'a from Sunni communities. However, Muharram rituals metamorphosed into non-Shi'i rituals in India.

With the sighting of Muharram crescent, the Masjid becomes the center of Muharram rituals. For over five decades, Majalis of Mirza Muhammad Athar Saheb has been the biggest crowd puller from 1st to 10th Muharram at the picturesque Masjid. Maulana has assumed a sort of iconic status and his annual visit to the city during Muharram is justifiably awaited by devotees. Most of the Muharram processions also revolve around the Masjid located in Dongri area. The locality is also dotted with several other Imambaras but none matches the popularity of the Masjid during Muharram. A peculiar feature of Shirazi architecture is that the mosques have only two minarets and no dome. The inner walls of this Masjid have been made using a combination of Onyx and granite. One can also see several Surahs verses from the Holy Quran engraved on the walls. The exterior facade of the mosque is built using translucent mosaic tiles that reflect light, giving it a surreal effect. And the ornate crystal chandeliers and exquisite carpets have been imported all the way from Iran. The Masjid also has a Hauz Pond. It was originally meant to be used for the purpose of ablutions but is now more a decorative piece, for the devotees now perform ablutions from the water tapes. The caretakers wipe tiles every day and the carpets are washed twice a year. The structure underwent a major facelift in under the leadership of architect Reza Kabul. His efforts restored the Masjid to its original glory. Since then, the managing committee has never been complacent about the upkeep of the Masjid. Every possible effort is made to keep it gleaming, for the committee knows that Masjid is not just a piece of heritage but also a platform that has faithfully served the cause of Imami rituals in a city where fanatics made repeated attempts to stop the observance of Muharram during colonial regime. It was a bastion for big traders and exporters. They used to arrive with ship-loads of goods and made a fortune from the sale proceeds. He however failed to explain as to why the mosque was called Mughal Masjid when it has nothing to do with the mighty Mughals nor it was erected during their rule. The attendant just replied that now people have started calling it as Masjid-E-Iranian. He however clarified that only name is being gradually changed not the traditions and ceremonies associated with the Masjid. The Masjid is important for both Iranians as well as Imamis settled in Mumbai. It is indeed a place that brims with life and does not sleep during Muharram at all. Besides regular use for prayers and holding of mourning assemblies, Masjid also provides a sense of relaxation in a crowded area. A visitor can easily notice people sitting, relaxing and reading newspapers in the space beyond prayer hall. References available on request.

3: Dawoodi Bohra - Wikipedia

MUHARRAM àªªàª®àª¼àª® àª-àª¼àªàª¼àª¼àª¼àª, àª®àªªàª, àª...àª, àª•àªªàª¼àª°-àªªàª, àª•àªªàª¼àª° àª-àªªàª² àª•àª¼ àªªàª¼àª°àª¼àª°àª¼àªªàª àª•àª° àª®àª¼àª, àª¼àª²àª¼àª® àª-àª¼àªªàª àª¼àª, àª"àªª.

On sighting the new moon, Shia Muslims do not celebrate the beginning of the new year. Instead they don black clothes, bring out the alams and begin a period of mourning which lasts for two months and eight days. They mourn the death of Imam Hussain and his kin in the battle of Kerbala in present day Iraq. He is very progressive minded, a gifted speaker and has been reading majlis at Mughal Masjid since over thirty years! He is also a favorite with the listeners â€” both young and old, since he speaks about present day issues. The final day of Muharram Ashura is a public holiday. Shia Muslims fast on this day. This fast is a partial fast or a faakhah. A faakhah is different from the normal fast â€” it is kept without having a sehri in the morning as in Ramazan fasts. Huge processions of Shias emerge from nearly every corner of Mumbai in the afternoons, starting at one mosque and ending at another. These alams, unlike the ones installed in Shia homes, are tall and have to be maneuvered to avoid the overhead wires and trees. Nadeem Sarwar is one such popular poet, but there are several traditional nauhas which have been passed down generation after generation and are recited every year. The Bohri Muslims who also observe Muharram, hold a tiny play or a shabi in which they recreate the battlefield of Kerbala. I recollect watching a proud white horse as Zuljanah or Duldul and a new born as Ali Asghar in a Bohri procession. It was so real, it made me cry. The most unusual feature of these Muharram processions is the practice of self-mutilation, which is an exaggerated form of maatam. Maatam is sometimes done with blades or daggers, drawing blood. The injury is so grave at times that they require immediate medical attention. Most of the processions are accompanied by ambulances in case of a medical emergency. But these self inflicted wounds heal remarkably well and fast, without any medical aid. The scars last on most people forever. Four or five people eat out of each plate. Although this practice of multiple people eating from the same plate is a Bohri tradition, it is observed among Shias as well. Another peculiar feature of Muharram are the sabeels installed at street corners by Shias. This water is meant to quench the thirst of weary travelers which can remind them of the thirst the army of Imam Hussain had to undergo. Some sabeels stock Ruh-Afza and Rasna as well. During Muharram, Shia Muslims abstain from luxuries. They do not watch TV or movies, they do not wear festive colors like red and yellow, and do not start with anything new. For most Shias, the period of mourning ends on the tenth day of Muharram, but the more religious ones observe this period of mourning till the end of the month of Muharram, through the month of Safar and the first eight days of Rabi-ul-Awal. On the tenth of Muharram February 9 , thousands of people participate or watch the processions in the bylanes of Sandhurst Road. The smell of blood mixes with the smell of rose water as bystanders watch blood splattered backs, and the sunlight stream in through the trees, forming diamonds in the sky as they watch the tall alams. The bystanders or sometimes even the participants comprise of not only Shia Muslims but varied religions. If you are reading this, and if you are curious about Muharram, you can feel free to watch the processions like many others do. You do not have to be Shia, not even Muslim to watch and understand. But if you still feel a little intimidated, you can wear black to blend in with the others. Women will feel not so out of place if dressed in a dark colored shalwar kameez, as you will not find many dressed in western outfits there. Do not attempt to cross the tracks at Sandhurst Road station as it is located on a bridge, and crossing tracks can be risky here. Follow the crowd, be a part of it. As Pinaki puts it: Being a non-Muslim I was warned against going out into the streets to shoot among people thought of as religious fanatics, but it is only through contact and understanding of different cultures that mutual respect, and peace, can be earned. I came home blood-splattered, but unharmed.

4: Muharram in India | www.enganchecubano.com

The heart of Muharram in Mumbai is at Mughal Masjid on Sandhurst Road along the harbour line. Every night at 9 for the first ten days of Muharram, Maulana Athar Mirza, popularly called as Athar Saheb reads a majlis at Mughal Masjid at Sandhurst Road which is attended by thousands of faithfuls.*

Some of which are known to only 2 or 3 persons in community, and there is also knowledge which is available with Dai only, and he gets it from his predecessor Dai. Many also have links with Mohammad Rasulullah family as indicated in the family trees right. Numerous Qardhan Hasana fund schemes have been established, many working at the local jamaat level and others working at a national level in various countries. In , Mufaddal Saifuddin donated more than Rs. This ceremony, obligatory for every Bohra who wishes to be part of the community, is a covenant between the believer and God, effected through his wali. In addition to spelling out the duties a believer owes to Allah, it includes an oath of allegiance: The mithaq oath is first taken at whatever age a child is deemed to have reached maturity: During early puberty, a child will be brought by his or her parents for an interview with the local amil. The amil asks the youth a series of questions about the Bohra faith, and only after providing adequate answers will the child be accepted for mithaq. On the eighteenth day of the Islamic month of zyl-Hajj, every Bohra congregation renews its mithaq vows together. In this calendar, the lunar year has days. Their odd-numbered months have 29 days and the even-numbered months have 30 days, except in a leap year when the 12th and final month has 30 days. The present office is in Badri Mahal, Mumbai, which is represented by Jamaat Committees in all the cities with significant numbers of Dawoodi Bohra members. The Aamil is the president of the local Jamaat committee in his respective city. He is appointed by the Dawatâ€™e-Hadiyah, with the permission of the Dai al Mutlaq. There are several sub committees and trusts under the Jamaat committee, looking after different aspects of Dawoodi Bohra administration. Demographics and culture Yemeni Dawoodi Bohra at his coffee plantation The worldwide number of Dawoodi Bohras is estimated at just over one million. Language The community has a rich legacy of Arabic literature while the main spoken language is Lisan al-Dawat , a fundamentally Gujarati dialect with considerable inclusion of vocabulary from Arabic and Urdu with some English. The Script used is Perso-Arabic. Dawoodi Bohras have a blend of ethnic cultures, including: Yemeni, Egyptian, African, Pakistani and Indian. In addition to the local languages, the Dawoodi Bohras have their own language called Lisan al-Dawat. Dress When in communal attire, a Dawoodi male has a form of tunic called kurta, equally lengthy overcoat dress called saya, and an izaar typically donned underneath, all of which are mostly white, along with a white and golden cap called topi. Most men have a beard. A Bohra woman wears a two piece dress called a rida. The Dawoodi Bohra maintain a distinct form of attire; the Dawoodi Bohra men wear a white three piece outfit, plus a white and gold cap Kufi called a topi , and women wear the rida, a distinctive form of the commonly known burqa which is distinguished from other forms of the veil due to it sporting bright colors and decorated with patterns and lace. The ridah can have any color except black, preventing confusion of Bohra women with Sunni women and thus enabling easy identification of fellow members of the community, which in turn is important for maintaining strict social control. Cuisine and Eating practices Dawoodi Bohras have a unique system of communal eating with groups of 8 or 9 people seated around a thaal particularly large metal tray. Each course of the meal is served for the people around the thaal to share. Once everyone is seated, one serving member walks with water in a chelamchi lota a kind of basin and jug for everyone to wash their hands. Dana Committee No food wastage At every town and city across the world, they have formed a Dana grain Committee, which is tasked to eliminate food wastage. The emphasis is on not allowing even a single grain to go to waste. As a first step, the dana committee has developed RSVP apps and other web and mobile based platforms where invitees to a communal meal inform in advance if they are attending or skipping a dinner. At community dinners, two Dana committee members are assigned to look after 10 thals big plates. The dana committee volunteers, including youngsters and children, go to every individual and ask them to finish whatever they take on the plate creating a gradual consciousness. If the leftovers cannot be distributed to the needy, it is fed to animals or composted. This way, nothing goes waste.

The place where meals are served is called the jamaat khaana. The Jamaat khaana is usually adjoined to the masjid complex. In , the community leadership under Mohammed Burhanuddin instituted community kitchens in Mumbai that deliver Bohra families two meals per day; the goal of this system is to free women from the task of preparing food, providing them with time to pursue education or economic activities. A third campus was established in Nairobi, Kenya in , and in a fourth campus was established in Marol Mumbai , Maharashtra. The 51st Dai Syedna Taher Saifuddin introduced modern subjects including sciences and arts to the curriculum in and renamed the academy Al Jamea tus Saifiyah. He also made it an International Baccalaureate Office. Currently, there are 25 branches of the school worldwide. The Dai al Mutlaq and Wali of Past have been laid to rest in rauzas , where thousands of community members visit every year, in Yemen and India. Syedna Mohammed Burhanuddin , served the dawat for 50 years. His main policy was one of Islamization, countering the modernizing tendencies of his predecessor [44] Under his rule, a system of strict social control was developed using modern means of communication. According to Jonah Blank , they are among the best-educated women in the Indian subcontinent. The prosecution had alleged that the tips had been removed; the defence position was that only "symbolic khatna" had been performed. If it is a man, then it is right, it can be openly done, but if it is a woman then it must be done discreetly The first ten days of this month are marked by Bohras to commemorate the martyrdom of Husayn ibn Ali , the grandson of Muhammad. This is the day on which Husain and his family and 72 of his companions and family were killed by the army of Yazid I at the Battle of Karbala on his orders. The event takes place in every Bohra community worldwide along the same lines in terms of time and duration. Selected discourses by the Syedna are broadcast live from wherever he happens to be that year. Immediately thereafter, the first Canadian masjid was inaugurated by Dr. Syedna Mohammed Burhanuddin in Toronto. Mohammed Burhanuddin inaugurated the Houston masjid in , which was reconstructed into a larger masjid that is four times the size of the original. This new masjid was inaugurated in Oct, by Mufaddal Saifuddin. In June Masjid-ul-Badri in Chicago was inaugurated. Bush also sent a letter from the White House. The project estimated to cost Rs. As the Bhendi Bazaar will go vertical, all the residents will get a minimum of square feet carpet area with lots of open spaces for parks, parking and other amenities.

5: Muharram Here is how Shia Muslims in India marked Ashura

Besides Muharram lectures, she also speaks on Islam at mosques, churches and synagogues. Though in Mumbai her audience is women, she says men have played a big role in making her into a globe.

6: In Mumbai to convey the message of Muharram | Mumbai News - Times of India

Bhendi Bazaar comes alive as devotees from across the globe get together during Moharram.

7: Dongri observes first Muharram without cleric Athar in 59 years | The Indian Express

Mumbai, September The Mumbai Traffic Police has made elaborate arrangements for Muharram procession to ensure smooth flow of traffic and has made several traffic diversions to prevent inconvenience to commuters.

8: Kids can't flagellate selves in Muharram processions: Bombay HC

On Muharram each year, Shia Muslims gravitate to Dongri, the epicentre of Shia activity in Mumbai, dressed in black clothes, barefoot and with dishevelled hair, to feel the agony that the Prophet's grandson and his army of 72 felt nearly 1, years ago.

9: Mumbai Metblogs Â» Muharram in Mumbai.

THE MUHARRAM IN BOMBAY. pdf

35 shares Muharram refers to the Islamic New Year celebration or the first 10 days of the first month in the Muslim calendar. Both Sunnis and Shias observe the days of Muharram, though not always in the same manner.

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