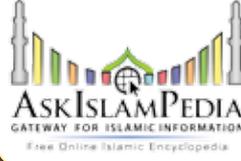


MUHARRAM -SERIES 1



PART - 1

BOOK
NO

37

MUHARRAM

BETWEEN

FACT AND FICTION

Prepared by:

شيخ ارشد بشير عمرى مدنى وفقه الله

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Muharram -Series 1

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Arshad Basheer madani's notes for workshops

Preface

All praise is due to Allāh who favored us with the Blessings of Islām and the Sunnah, and may Ṣalāh and Salām be upon the one whom Allaāh sent as a Mercy and Guidance for this ummah. May it also be upon his Family and Companions, the leaders of guidance and lanterns at times of dhulmah (darkness).

this book clarified the issues connected to the day of ‘Āshūrā and its position as it relates to correct following and innovation.

Although certain virtues of Muharram and the day of Ashura have been mentioned in the Ahadeeth, there are many baseless beliefs concerning this month and day that have spread in the Ummah. The Muhadditheen (The Scholars of Ahadeeth) find no substantiation for many of the beliefs concerning Muharram and the day of Ashura even though such beliefs are regarded as common knowledge. It is therefore necessary to be cautious in this regard.

One of the objectives of this book is to bring such unsubstantiated beliefs to light. Our religion is founded on the Qur'aan and the authentic ahadeeth just as the injunctions of the Shari'ah are grounded in these two sources, so too are the virtues of deeds. No due is given to fabricated narrations in this regard.

When such a narration is found, it is the duty of the scholars to judge its authenticity. It is therefore necessary for the person presenting such a narration to also furnish a reference for such a narration so that it can be verified.

All those aspects regarding Muharram and Ashura which are proven from Quraan, Authentic Ahadith and from the views of the rightly guided scholars have been mentioned. Furthermore, those facts that are incorrect and baseless but have become famous among the Islamic Preachers and Laymen have also been highlighted so that one refrains from accepting them and mentioning them.

This work covered the topics such as the virtues of fasting on ashura, rulings of ashura, the innovations of muharram and ashura etc... and also the discussion has been added for clarifying some of the negative aspects and mistakes that some people commit concerning these topics.

Care was also taken to discuss the sources of the hadith and to clarify matters that needed to be clarified. In addition, some new topics are discussed.

At this point, I would like to thank all my teachers of Jamia Darus Salam, Tamil Nadu and Jamia Islamia University, Saudi Arabia for making me able to compile a book on one of the noteworthy topics of islam i.e Muharram. I would also like to adopt an attitude of gratitude towards my AskIslamPedia.com's team for supporting me consistently throughout their efforts. At last but not the least, I thank my brother Mohammad Faisal Afroze {May Allaah Preserve Him} of Peddapalli for assisting me for preparing of this book.

I asked Allaah subhanahu watala to accept our good deeds

Ameen

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Chapter No. 1

MUHARRAM - an overview

(This article has been taken from askislampedia.com, please refer for details about source of this article)

The month of Muharram is one of the sacred months in Islam. It is the first month of Islamic calendar. The Islamic or Hijri calendar is a lunar calendar. It contains 12 months that are based on the motion of the moon. Islamic calendar is consistently shorter than a solar year by about 10 days every year, and therefore it shifts with respect to the Gregorian calendar. [1]

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Quran

There are twelve months in Islamic Calendar as mentioned in Qur'an: "Verily, the number of months with Allaah is twelve months (in a year), so was it ordained by Allaah on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein" Quran Surah Tawbah 9:36

Months in Islamic Calendar

The Twelve months of Islamic Calendar are as follows:

Muharram

Safar

Rabi-ul-Awwal

Rabi-ul Aakhir

Jumada-al-Ūlāa

Jumada-al-Aakhirah

Rajab

Sha'ban

Ramadhan or Ramzan

Shawwal

Dhul-Q'adah

Dhul-Hijjah [2]

Hadith

Abu Bakrah (Razialahu anhu), reported that the Prophet Muhammad ﷺ said: "The year is twelve months of which four are sacred, the three consecutive months of Dhu'l-Qa'dah, Dhu'l-Hijjah and Muharram, and Rajab which comes between Jumada and Sha'ban." Sahih Al-Bukhari 3197(NE) [Vol 4:419], 4708 and 5550, Sahih Muslim 1679 and Abu dawud 1947

Virtue of fasting in Muharram

Abu Huraira (Allah be pleased with him) reported that he (the Messenger of Allah ﷺ) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said: Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in Allah's month al-Muharram. Sahih Muslim 1163 and Jami` at-Tirmidhi 438

Virtue of fasting on 10th Muharram

The Messenger of Allah ﷺ was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon he said: It expiates the sins of the preceding year. Sahih Muslim 1162 (Book 6, Hadith 2603) [Same hadith: Prophet was asked about fasting on the day of 'Arafah (9th of Dhu'I-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year.]

'Day of AASHURAA' or 10th Muharram in HISTORY

Ibn 'Abbas (may Allah be pleased with him) said: "The Prophet ﷺ came to Madinah and saw the Jews fasting on the day of 'Ashura'. He said, 'What is this?' They said, 'This is a righteous day, it is the day when Allah saved the Children of Israel from their enemies, so Musa fasted on this day.' He said, 'We have more right to Musa (Moses) than you,' so he fasted on that day and commanded [the Muslims] to fast on that day." Sahih al-Bukhari, 2004 (Vol.3: 222) and Sahih Muslim 1130 (Book 6 hadith 2520)

Fasting on 10th Muharram

Narrated `Aisha (R): Allah's Messenger (ﷺ) ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not. Sahih al-Bukhari 2001

Narrated Salim's father: The Prophet (ﷺ) said, "Whoever wishes may fast on the day of 'Ashura'." Sahih al-Bukhari 2000 [3]

Importance

These months are called sacred for two reasons:

Because fighting therein is forbidden unless initiated by the enemy

Because transgression of the sacred limits therein is worse than at other times.

Hence Allaah has forbidden us to commit sins during these months, as He says: “wrong not yourselves therein” Quran Surah Tawbah 9:36

Although committing sins is haram and forbidden during these months and at other times, in these months it is more forbidden.

Scholar's view

Al-Sa'di (may Allaah have mercy on him) said (p. 373):

In the phrase “wrong not yourselves therein”, the pronoun may be understood as referring to twelve months. Allaah states that He has made them a measure of time for His slaves, which they may use for worshipping Him, and thank Allaah for His blessings, and they serve the interests of His slaves, so beware of wronging yourselves therein.

The pronoun may also be understood as referring to the four sacred months, and this forbids them to wrong themselves in those months in particular, as well as it being forbidden to do wrong at all times, because it is more forbidden at this time, but it is worse at this time than at others. [4]

Chapter No.2

Introduction

Allaah says in the Quran,

“Verily, the number of months with Allaah is twelve months (in a year), so was it ordained by Allaah on the Day when He created the heavens and the earth; of them four are Sacred, That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah) collectively, as they fight against you collectively. But know that Allaah is with those who are Al-Muttaqun.”

[Surah Tawbah 9:36]

The Messenger of Allaah (sallallahu alayhi wa sallam) said:

The year consists of twelve months, four of which are sacred. Three from them are consecutive: Dhul Qa’dah, Dhul Hijjah and Muharram. And [the fourth sacred month] is Rajab.

[Sahih Bukhari: 4662]

Ibn Abbas (may allaah be pleased with him) said:

‘In all (twelve) months, Allaah then chose four out of these months and made them sacred, emphasising their sanctity, making sinning in them greater, in addition to multiplying the rewards of righteous deeds during them’.

Qatadah said:

‘Injustice during the sacred months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allaah makes things graver than others as He wills’.

End Quote

Tafseer Qur’aanil Adheem vol 2 p.324

Imaam Al-Qurtubi (rahimahullaah) said:

‘So do not wrong yourselves therein through undertaking sins, because if Allaah, The One free of all imperfections gives greater regard to something from one aspect – then it has one sanctity.

Yet of He gives greater regard to it from two aspects or many aspects – then its sanctity too becomes numerous. Therefore the punishment for bad deeds within them is multiplied manifold just as the reward for righteous action too is multiplied manifold.’

End Quote

Al-Jaami’ le-Ahkaam Al-Qur’aan vol 10 p.198-199

The three main characteristics of the sacred months are:

1. They were singled out by Allah as sacred and are thus indisputably special.
2. It is forbidden to start fighting during them.
3. Our deeds, good and bad, carry more weight during the sacred months.

Al-‘Izz ibn ‘Abd al-Salaam (may Allaah have mercy on him) said:

Times and places may be given preferred status in two ways, either temporal or religious/spiritual. With regard to the latter, this is because Allaah bestows His generosity on His slaves at those times or in those places, by giving a greater reward for deeds done, such as giving a greater reward for fasting in Ramadaan than for fasting at all other times, and also on the day of ‘Aashooraa’, the virtue of which is due to Allaah’s generosity and kindness towards His slaves on that day...

End Quote

Qawaa’id al-Ahkaam, 1/38

Imam Al Qarafi said:

The names of the Islamic months are rooted in certain events that took place in them. Ramadan is named after Ramda; Ramda are stones heated by the sun during summer. Shawal is derived from the lifting (Ar. shayl) of a camel’s tail to ward off flies (because of the extreme heat). Dhul Q`adah is named such because it was the first sacred month that prohibited fighting. Thus, people sat (refrained from

fighting) during that time. Dhu al-Hijja is named such because the Hajj coincides with it.

Muharram takes its name because fighting is prohibited during it. Safar takes its name from sifir, which means to be empty, because the trails that the Arabs used for travel and business were empty because the sacred months had ended and fighting returned. Rab`i al-Awal and Rab`i al-Thani took their names from rab`i al-`ashab (dense grass) because it grew during these two months. Jumad al-Ula and Jumad al-Thani took their names from jumad al-ma (Eng. ice), because these two months occurred while it was cold. Rajab is coined as such because it is a sacred month. Sha`ban is taken from a word which means to split and divide. It took its name because the Arabs would return to fighting upon its onset and divide themselves.

End Quote

Al-Dhakhira: 2/486

It is also mentioned that `Ubayd b. `Umayr said:

Muḥarram is the month of Allaah. It is the first month of the year. It is the month when the Ka`ba is garbed, the month in which dates are recorded, and taxes are enforced.

End Quote

Al-Ṭabarī, 389–90

A Clarification:

There is nothing wrong with hunting in these months; rather the prohibition on hunting is connected to two things:

1 – Ihraam for Hajj or `Umrah, because Allaah says (interpretation of the meaning):

“O you who believe! Kill not the game while you are in a state of Ihraam [for Hajj or `Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka`bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masaakeen (poor persons), or its equivalent in Sawm (fasting), that he may taste the heaviness (punishment) of his deed.

Allaah has forgiven what is past, but whosoever commits it again, Allaah will take retribution from him. And Allaah is All-Mighty, All-Able of Retribution”

[al-Maa'idah 5:95]

Ibn Katheer (may Allaah have mercy on him) said:

This is Allaah's prohibition on killing game when in the state of ihraam, and a prohibition on being involved in any activities of this nature.

End quote.

Tafseer Ibn Katheer (2/99).

2 – Hunting within the limits of the Sanctuary, which means Makkah and Madeenah, because of the ahaadeeth that were narrated concerning that.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (sallallahu alayhi wa sallam) stood up on the day of the Conquest and said:

“Allaah sanctified Makkah the day He created the heavens and the earth, so it is sacred by the sanctity decreed by Allaah until the Day of Resurrection. It was not permitted for anyone before me to fight therein and will never be permitted to anyone after me, and it was only permitted to me for part of a day. Its game is not to be disturbed and its thorns are not to be cut.”

Narrated by al-Bukhaari (1284) and Muslim (1353)

The relevant point here is the words of the Prophet (sallallahu alayhi wa sallam), “Its game is not to be disturbed.” This hadeeth clearly states that it is haraam to disturb the game of Makkah, so it is more appropriate that hunting itself is forbidden.

As for Madeenah, it is proven in al-Saheeh that Abu Hurayrah (may Allaah be pleased with him) used to say: If I saw gazelles grazing in Madeenah I would not disturb them. The Messenger of Allaah (sallallahu alayhi wa sallam) said: “The area between its two lava fields is a sanctuary.”

Narrated by al-Bukhaari (1774) and Muslim (1372)

The lava fields are the harrabs or areas of black stone, and Madeenah is between two lava fields, east and west.

As for the sacred months, there is no connection between them and the prohibition on hunting.

And Allaah knows best.

Arshad Basheer madani's notes for workshops

Chapter No.3

Why Did Sayyiduna (May Allaah Be Pleased With Him) ‘Umar ibn al-Khaṭṭāb Select the Month of Muḥarram to Start the Islamic Calendar?

Shaykh Ṣāliḥ al-Fawzān said:

As for the beginning of the year [starting the Islamic calendar with al-Muḥarram], then it is an affair that was adopted in the era of ‘Umar [ibn al-Khaṭṭāb, the second rightly guided Khalīfah] (may allaah be pleased with him) because of the letters that would come to him from his workers.

Letters would come to him, and he would not know when they were written and when they were sent. Therefore, he (may allaah be pleased with him) set the calendar to make it begin from the month of al-Muḥarram, since it was the month in which the Ḥajj pilgrims would set out to return to their countries.

[Furthermore,] the most beloved month to Allaāh after Ramaḍān is Allāah’s month, al-Muḥarram; therefore, the calendar began from Muḥarram.

Another reason was that even though the Hijrah occurred during the year, ‘Umar wanted to start the calendar from the beginning of Muḥarram because it was a sacred month and because the Ḥajj pilgrims would set out upon the backs of camels during Muḥarram [to return to their countries].

End Quote

Adapted from his lecture entitled “Bayaan Fadhlul Shahrullaahil Muharram”

Ruling on Congratulating others at the Beginning of the New Islamic Year:

The Islamic year of 1443 Hijri has now begun, it is well known the traditions of the world in celebrating and congratulating upon the arrival of the new year [AD], however what is the Islamic ruling on congratulations for the new Hijri year?

Shaikh al-Fawzaan said:

This is an innovation, congratulating for the new year, it is an innovation; or commanding of fasting or charity [for the purpose of the new year] all of this is innovation, Allah has not revealed evidence upon it.

End Quote

Al-Muntaqa min Akhbaar Sayyid al-Mursaleen – 39: via Sahab

Shaikh Ibn Uthaymeen said:

If someone offers you congratulations, then respond to him, but do not initiate such greetings. This is the correct view concerning this matter. So if a person says to you, for example, “Happy New Year”, then you can say, “May Allaah make it a good and blessed year for you.” But you should not initiate such a greeting, because I do not know of any report that the salaf [early generations of Islam] congratulated one another on the occasion of the new year, rather the salaf did not regard the first of Muharram as the first day of the new year until the caliphate of ‘Umar ibn al-Khattaab (may Allaah be pleased with him.

End Quote

Silsilatul Liqaa as-Shahry: 20/44; via Sahab

Shaykh ‘Abd al-Kareem al-Khudayr said concerning offering congratulations on the occasion of the hijri new year:

Praying for another Muslim in general terms, in phrases that are not meant as a kind of ritual on special occasions such as Eid, is acceptable, especially if what is meant by this greeting is friendship and to show a friendly face to one’s fellow Muslim.

Imaam Ahmad (may Allaah have mercy on him) said: “I do not initiate the greeting but if someone greets me I return the greeting, because responding to the greeting is obligatory. But being the first to offer congratulations is neither Sunnah nor forbidden.”

End Quote

A Simple Rule With Regard to that Which is Legislated to be Carried out on the Day of ‘Ashura:

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said:

Everything that has been reported from the Prophet (sallallahu alayhi wa sallam) regarding the day of 'Ashura other than fasting within it – then it is falsity.

End Quote

Jaami al-Masaa-il vol 5 p.151

He said likewise concerning the hadeeth pertaining to the day of 'Ashura:

That which is authentic in regard to its virtue is to fast it, and that it expiates the sins of a year, and that in it Allaah saved Moosaa from drowning, and we have made clear that everything that is carried out in it other than fasting is a dislikable innovation.

End Quote

Minhaaj as-Sunnah an-Nabawiyyah vol 8 p.151

Shaikh ul Islaam Muhammad bin 'Abdil-Wahhaab (rahimahullaah) said:

And everything that has been cited in regard to the day of 'Ashura by way of actions other than the fasting, then it has no basis, rather it is an innovation.

End Quote

Aadaab al-Mashi ilas-Salaat p.52

Arshad Basheer madani notes for worksheets

Chapter No.4

Ahadith Pertaining To The Encouragement to Fast the Day of 'Ashura (10th of Muharram)

Allaah's month:

Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

“The best of fasting after Ramadhan is fasting Allaah's month of Muharram”

[Sahih Muslim: 1982]

Explanation:

Shaykh Muhammad bin Salih Al Uthaymeen said:

The Month of Allaah, al-Muharram, is the one between [the month of] Dhul-Hijjah and Safar, about which the Prophet (sallallahu alayhi wa sallam) said, ‘... the most excellent fast after (fasting) in the month of Ramadan is the fast in Allaah’s Month of al-Muharram ...,’ and it is established that one should fast the 10th [Thu. 14th Nov. 2013], or the 10th and the 9th [Thu. 14th and Wed. 13th Nov. 2013], or the 9th, 10th and 11th [Wed. 13th, Thu. 14th, and Fri. 15th Nov. 2013] from it.

End Quote

Sharh Riyaadhus-Saaliheen, vol. 5, p. 299

Ibn Rajab said:

“... And the Prophet (sallallahu alayhi wa sallam) called the month of Muharram, ‘Allaah’s Month,’ and its ascription to Allaah shows its distinction and excellence, for nothing is attributed to Him, the Most High, except the most elite of His creation, like His ascription of Muhammad, Ibrahim, Ishaq, Ya’qoob and other Prophets to His ‘Ubdiyyah, and He ascribed His House and His She-Camel to Himself.” [See Surah Shams, verse 13 for a mention of the She-camel.]

End Quote

Lataa'iful-Ma'aarif, pg. 68-70

The Aspiration of Prophet (sallallahu alayhi wa sallam):

On the authority of Ibn Abbas: He was asked about the fast of the day of 'Ashura, so he answered: 'I do not know of the Messenger of Allaah (sallallahu alayhi wa sallam) fasting a day, wanting the excellence of that fast above that of other days, nor any other month other than this month i.e. Ramadan.'

[Sahih Bukhari: 1867]

On the authority of Ibn Abbas:

'That the Prophet (sallallahu alayhi wa sallam) never aspired for the excellence of a day after ramadan; except the day of 'Ashura.'

[Tabaranees in 'al-Awasat'; Allama Albanee declared this narration as Hasan li ghayreehi in Sahih Targheeb wa Tarheeb]

Explanation:

Ibn Rajab said:

This hadeeth from Muslim on the authority of Abu Hurairah that the Prophet (sallallahu alayhi wa sallam) said,

"The most virtuous of fasts after the month of Ramadhaan is the month of Allaah called al-Muharram, and the most virtuous of prayers after the obligatory prayers is qiyaam al-lail."

The words of this hadeeth clarify two things: the virtue of voluntary fasting, and the virtue of voluntary night prayers.

End Quote

[Lataa'if al-Ma'aarif, pg 77]

In another part of his discussion on the month of Muharram, he wrote:

And that which is clear to me – and Allaah knows best – is that the voluntary fasting is of two types:

The first of which is: the general voluntary fasting, and the most virtuous of this is al-Muharram, just as the most virtuous of the general voluntary prayers is the qiyaam al-lail.

And secondly: what one fasts connected to the fast of Ramadhaan either before or after it. So this is not from among the general voluntary fasts, rather this is the fast connected to the fast of Ramadhaan, and it is attached to the fast of Ramadhaan. And on this subject it is said: verily fasting six days from the month of Shawwaal is attached to the fast of Ramadhaan, and what is written for that for the one who fasts them along with Ramadhaan is a continuous fast [i.e. the reward written for this will be as if he fasted for the entire year].

And it is narrated that Usaama ibn Zaid used to fast the sacred months, then the Prophet (sallallahu alayhi wa sallam) ordered him with the fast of Shawwaal, so he abandon the sacred months and fasted Shawwaal.

And we will mention that in its proper place, if Allah the Exalted wills. So this is the type of fasting which is attached to Ramadhaan, and this is unequivocally the most virtuous of the voluntary fasting. And as for the general voluntary fasting, then the most virtuous of it is the fasting of the sacred months. And it has been narrated that the Prophet (sallallahu alayhi wa sallam) order a man to fast the sacred months, and we will mention that in its appropriate place, if Allah the Exalted wills.

And the best fasting of the sacred months is the fasting of the month of Allah, Muharram. And this is attested to by the statement of the Prophet (sallallahu alayhi wa sallam) in this hadeeth, “and the best prayer after the obligatory prayers is qiyaam al-lail“, and the meaning is after the obligatory prayers and their associated prayers from amongst the sunnah al-rawaatib (voluntary prayers connected to the obligatory prayer).

For certainly the rawaatib before and after the obligatory prayers are more meritorious than qiyaam al-lail according to the majority of the scholars, by virtue of their attachment to the obligatory prayers.

And it is only some of the Shaafi’ scholars who disagree with that. So likewise, the fasting before and after Ramadhaan is connected to Ramadhaan, and its fasting is more meritorious than the fasting in the sacred months. And the most

meritorious optional fasting in the general sense [i.e. in its own right, rather than by virtue of its association with the obligatory fasting] is fasting in the month of Muharram.

End Quote

[Lataa'if al-Ma'aarif, pg 78-79]

Wisdom:

Shaykh Mulla Ali Qaree said:

This hadeeth shows that the best entire month to fast voluntarily is Al-Muharram. This is because it's the first month of the year. Hence a person begins the New Year by fasting. Fasting is among the best deeds. It's only held to be the best entire month to voluntarily fast therein, because fasting part of the month is best at times like the Day of Arafat or the first ten days of Dhul Hijjah.

[Sharh Jami' Sagheer]

Shaykh Muhammad Al-Ameen Al-Alawee (may Allaah preserve him) said:

If a questioner asks, "If this is the best month to fast after Ramadan, how do we understand the Prophet's (sallallahu alayhi wa sallam) fast in Sha'ban more than Al-Muharram?"

We say, "This is because the Prophet (sallallahu alayhi wa sallam) granted benefit to this month at the end of his life time or he didn't fast as much during Al-Muharram due to sickness, travelling, etc. Know that the fast of Dawud is the best fast. His fast being the best applies to the way to fast. And the fast during the month of Muharram applies to the time. Therefore the fast of Dawud (alayhis salam) during Al-Muharram is the best fast.

[Al-Kawakib al Waahaj wa Rawdahal Bahaj fee Sharhi Saheehee Muslime ibn Hajjaj vol 13]

Imam Al-Qurtubi (may Allaah have mercy on him) said:

It's been narrated that the Prophet (sallallahu alayhi wa sallam) said:

“Fasting is a light...”Whoever begins his year with that light will walk with it the rest of the year.

[Al-Mufhim Leema Ashkala min Talkheesee kitabee Muslim]

Ibn Rajab Al-Hanbali said about the wording “Fasting is a light” is found in some of the copies of Saheeh Muslim, but in the Majority of them the wording is patience is light.

[Jami Uloom wa Hikam; Hadeeth number 23]

“We have more right to Musa (alayhis salam) than you”:

Ibn 'Abbas (may Allaah be pleased with him) said: The Prophet (peace and sallallahu alayhi wa sallam) came to Madinah and saw the Jews fasting on the day of Ashura.

He (sallallahu alayhi wa sallam) said, 'What is this?'

They said: 'This is a righteous day, it is the day when Allaah saved the Children of Israel from their enemies, so Musa (alayhis salam) fasted on this day.'

He (sallallahu alayhi wa sallam) said, 'We have more right to Musa than you,' so he fasted on that day and commanded [the Muslims] to fast on that day.

[Sahih Bukhari: 1865]

"This is a righteous day" – in a report narrated by Muslim, [the Jews said:] "This is a great day, on which Allah saved Musa and his people, and drowned Pharaoh and his people." "Musa (alayhis salam) fasted on this day"

Another report narrated by Muslim says: "In thanksgiving to Allaah, so we fast on this day."

According to a report narrated by al-Bukhari: "So we fast on this day to venerate it."

A version narrated by Imam Ahmad says: "This is the day on which the Ark (of Nuh (alayhis salam) settled on Mount Judi, so Nuh (alayhis salam) fasted this day in thanksgiving," and "commanded [the Muslims] to fast on that day"

According to another report also narrated by al-Bukhari: "He (sallallahu alayhi wa sallam) said to his Companions: 'You have more right to Musa (alayhis salam) than they do, so fast on that day.' "

The practice of fasting on 'Ashura' was known even in the days of Jahiliyyah, before the Prophet's mission. It was reported that 'A'ishah (may Allaah be pleased with her) said: "The people of Jahiliyyah used to fast on that day"

Al-Qurtubi said: "Perhaps Quraysh used to fast on that day on the basis of some past law, such as that of Ibrahim (alayhis salam)"

The Story behind of Fasting ‘Aashoorah: Shaykh Muhammad bin Salih Al Uthaymeen

Shaykh Muhammad bin Salih Al Uthaymeen said:

In this month of Muharram was the salvation of Musa (alayhis salam) and his people from Pharoah and his army. Allaah had sent him with clear evidences and proofs upon his prophethood, yet the Pharoah was arrogant and haughty and claimed,

“I am your lord, most high” [An-Naazi’aat:24].

Musa (alayhis salam) came to him with great signs and called him to tawhid, to the tawhid of the Creator of the Heavens and the Earth yet Pharoah said in arrogance,

“And what is the Lord of the ‘Alamin (mankind, jinns and all that exists)?”[Ash-Shu’ara:23].

Musa (alayhis salam) responded,

“Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.”[Ash-Shu’ara:24].

And so Pharoah mocked and belittled this statement of Musa (alayhis salam) by saying to those around,

“Do you not hear (what he says)?” [Ash-Shu’ara:25].

So Musa (alayhis salam) reminded them and admonished them further and said,
 “Your Lord and the Lord of your ancient fathers!” [Ash-Shu’ara:26].

Left speechless Pharoah then replied with a false claim, a lie,

“Verily, your Messenger who has been sent to you is a madman!” [Ash-Shu’ara:27].

He later continued to threaten Musa (alayhis salam) and said,

“If you choose an ilah (Allaah) other than me, I will certainly put you among the prisoners.” [Ash-Shu’ara:29].

Indicating that he had many other prisoners already to frighten Musa (alayhis salam) into silence. Yet Musa (alayhis salam) continued thereafter to present the clear proofs until Pharoah said to him,

“Have you come to drive us out of our land with your magic, O Musa (Moses)?
 “Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition).” [At-Taha: 57-58]

And when Pharoah came with his magicians Musa (alayhis salam) admonished them and said,

“Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably.” [At-Taha: 61].

“Musa (Moses) said to them: “Throw what you are going to throw!” So they threw their ropes and their sticks, and said: “By the might of Fir’aun (Pharaoh), it is we who will certainly win!” Then Musa (Moses) threw his stick, and behold, it swallowed up all the falsehoods which they showed!” [Ash-Shu’ara: 43-45]

And so the magicians repented and believed, “And the sorcerers fell down prostrate. Saying: “We believe in the Lord of the ‘Alamin (mankind, jinns and all that exists)” [Ash-Shu’ara: 46-47].

Pharoah continued upon his way and Allaah stated,

“So when they angered Us, We punished them, and drowned them all. And We made them a precedent (as a lesson for those coming after them), and an example to later generations” [Az-Zukhruf: 55-56].

Then Allaah commanded Musa (alayhis salam),

“And indeed we inspired Musa (Moses) (saying): “Travel by night with Ibadi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir’aun (Pharaoh)] nor being afraid (of drowning in the sea).”[At-Taha: 77].

So Musa (alayhis salam) and his people exited and Pharaoh was in pursuit, until they arrived at the Red Sea, Pharaoh behind them and the Sea in front of them and

“The companions of Musa (Moses) said: “We are sure to be overtaken.”[Ash-Shu’ara: 61].

Musa (alayhis salam) replied:

“Nay, verily! With me is my Lord, He will guide me.”[Ash-Shu’ara: 62]

That was the eemaan and certainty of Musa (alayhis salam). Allaah inspired Musa (alayhis salam) to hit the Sea with his stick and it opened into 12 pathways and so they entered and crossed with the water holding like mountains as they walked upon the dry pathways. Pharaoh upon seeing that entered in chase however upon entering the mountains of water collapsed upon him,

“And We took the Children of Israel across the sea, and Fir’aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that La ilaha illa (Huwa): (none has the right to be worshipped but) He,” in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allaah’s Will).” So it was said to him, “Now (you believe) while you refused to believe before and you were one of the Mufsidun (evil-doers, corrupts, etc.).

So this day we shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)”

[Yunus: 90-92]

And so Allaah saved Musa (alayhis salam) and destroyed Pharoah. It is for this reason when the Prophet (sallallahu alayhi wa sallam) entered Madinah and found the jews to be fasting on the 10th of Muharram he asked regarding that and they replied,

“It is the day Allaah saved Musa and his people from their enemy [Pharoah] and so Musa fasted this day”, so the prophet (sallallahu alayhi wa sallam) replied, “I am more deserving of Musa than you” and so he fasted and commanded the people to fast.

End Quote

Explanation:

Al-Harawi commented on this tradition, writing:

It means closer in following Moses (alayhis salam). We agree with him in the foundations of the religion and affirm his book with clear conviction, whereas you contradict them both by altering, distorting, and depending on misconstruing the matter.

End Quote

Mirqāt al-Mafātīh 4/1426

Shaikh Abdul-Azeez bin Baaz (rahimahullaah) said:

It has indeed been established from the Prophet (sallallahu alayhi wa sallam) that he would fast on the day of ‘Ashuraa, and would encourage the people to fast during it, because it was the day in which Allaah saved Musa (alayhis salam) and his people, and in it He destroyed Fir’awn (Pharaoh) and his people. Therefore it is recommended for every Muslim – male and female to fast on this day out of thankfulness to Allaah, The Mighty and Majestic, and it is on the tenth day of (the month of) Muharram.

It is likewise recommended to fast a day before it or a day after it – in order to differ from the Jews in that, and if one were to fast the three days altogether – the ninth and the tenth and the eleventh then there is no objection, since it has been reported from the Prophet (sallallahu alayhi wa sallam) that he said:

“Differ from the Jews, fast a day before it and a day after it”

[Reported by Ahmad (no.2155) and Al-Baihaqi in As-Sunan Al-Kubraa (no.8418)]

In another narration:

“Fast a day before it or a day after it”

[Reported by Al-Haythami in Majma' az-Zawaa-id (no.4315)]

End Quote

Majmu' Fataawa vol 15 p.397

Shaykh Muhammad bin Salih Al Uthaymeen said:

Indeed in this month, the month of Muharram, there occurred the salvation of Musa (alayhis salam) and his people from the enemy of Allaah Pharaoh and his army, and by Allaah it is indeed a great blessing that necessitates thankfulness to Allaah, The Mighty and Majestic.

End Quote

Majmu' Fataawa vol 20 p.39

Conclusion:

Some other people attribute the sanctity of 'Āshūra to the martyrdom of Sayyiduna Hussain (may Allaah be pleased with him) during his battle with the Syrian army. No doubt, the martyrdom of Sayyiduna Hussain (may Allaah be pleased with him) is one of the most tragic episodes of our history.

Yet, the sanctity of 'Āshūra cannot be ascribed to this event for the simple reason that the sanctity of 'Āshūra was established during the days of the The Messenger of Allaah (sallallahu alayhi wa sallam) much earlier than the birth of Sayyiduna Hussain (may Allaah be pleased with him).

HENCE WE FAST ON ASHURA NOT BECAUSE WE CELEBRATE OR OFFER CONDOLENCES TO SAYYIDUNA HUSSAIN (MAY ALLAAH BE PLEASED WITH HIM) BUT WE DO IT BECAUSE THE PROPHET (SALLALLAHU ALAYHI WA SALLAM) DID IT IN ORDER TO VENERATE THE DAY OF MUSA (ALAYHIS SALAM)

Chapter No.5

Refutation of Abu Rayhan Beruni:

The celebrated mathematician Abu Rayhan Beruni challenged the veracity of these reports on the basis of a comparative study of the Jewish and Arabian calendars. He writes:

“It is said that ‘Ashur is a Hebrew word which became ‘Ashura in Arabic. It stands for the tenth day of the Jewish month of Tisri. The fast observed on this day is called Yom Kippur. It came to be incorporated in the Arab Calendar and the name was given to the tenth day of the first month of their year in the same way in which it denoted the tenth day of the first month of the Jewish calendar. It was instituted as a day of fasting among the Muslims in the first year of Migration. Later, when fasting was enjoined in the month of Ramadan it was dropped. A tradition has it that when the Prophet (sallallahu alayhi wa sallam) came to Madinah and saw that the Jews observed the fast of ‘Ashura he enquired about it and was told that it was the day on which Allaah had drowned Pharaoh and his people and delivered Moses (alayhis salam) and his followers from them, and that Moses (alayhis salam) used to fast on it in thanksgiving. The Prophet, then, remarked that Moses (alayhis salam) had a greater claim upon him than upon them and he fasted on that day and instructed his followers to do the same. When the fasts of Ramadan were prescribed, the Prophet neither enjoined the fast of ‘Ashura nor forbade it.

But this report is fallacious and does not stand the test of enquiry. The first day of the month of Muharram in the first year of hijrah (Migration) was Friday, which corresponds to the 16th of Tamuz, 933 (A.E.). As against it, the first day of that year among the Jews was Sunday, the 12th of Awwal which corresponds to the 29th of Safar. Hence, the fast of ‘Ashura should have fallen on Tuesday, the 9th of Rabi‘ al-Awwal, while the Migration had taken place during the first half of that month. The two dates, at any rate, do not correspond to each other.”

End Quote

He then adds:

“The contention that on this day Allaah drowned the Pharaoh, too, is not supported by what is given in the Torah. The event of the drowning of the Pharaoh had taken place, according to Torah, on the 21st of Nisan, which is the seventh day of the festival of Passover.

The first Jewish fast of Passover, after the arrival of the Prophet (sallallahu alayhi wa sallam) in Madinah, occurred on Tuesday, the 22nd of Azhar 933 which corresponds to the 17th of Ramadan. This report also is, therefore, without a foundation.”

End Quote

Our Response:

With due respect to the scholarship of Beruni, it is clear that he has built his thesis wholly on conjecture. He has, for instance, surmised that the conversation reported by Ibn ‘Abbas and other Companions had taken place on the very first day of the Prophet (sallallahu alayhi wa sallam) arrival in Madinah as is evident from his observation, “when the sacred Prophet (sallallahu alayhi wa sallam) came to Madinah or entered it.”

This misconception is due to the ignorance of the Science of Traditions and of the holy Companion’s mode of narration, innumerable instances of which are available in the hadith tradition.

For example, it is related by Anas ibn Malik (may Allah be pleased with him):

When the Prophet (sallallahu alayhi wa sallam) came to Madinah and (saw that) there were two days which the people of that place celebrated as festivals he enquired about their significance. (The people of Madinah) told him, “These were our days of fun and entertainment during the days of Paganism.” The Prophet, thereupon, observed, “Allaah has given you two better days in their place, Eid al-Fitr and Eid al-Adha.”

Now, will it be proper for anyone to infer from the above Tradition that the arrival of the Prophet (sallallahu alayhi wa sallam) in Madinah took place on the same day of celebration in that town, and to proceed to question the veracity of the Tradition on the ground that it was not chronometrically possible?

Similar errors of interpretation have been made in respect of other traditions as well, like the one relating to pollination of date palms.

Ibn Qayyim al-Jawziyyah (may Allaah have mercy on him) said:

Some people were confused by this and said: The Messenger of Allah (sallallahu alayhi wa sallam) came to Madinah in the month of Rabee‘ al-Awwal, so how come Ibn ‘Abbaas said that when he came to Madinah, he found the Jews fasting on the day of ‘Aashoora’?

He (may Allaah have mercy on him) said:

With regard to the first issue, which is that when he came to Madinah, he found them fasting on the day of ‘Aashoora’, this does not indicate that on the day of his arrival he found them observing that fast. He arrived on a Monday, the twelfth of Rabee‘ al-Awwal, but the first he knew of that was in the second year after his arrival in Madinah, and it did not happen when he was in Makkah. This is if the people of the Book worked out the date for this fast according to the lunar calendar.

Zaad al-Ma‘aad fi Hadiy Khayr al-‘Ibaad, 2/66

If they followed the solar calendar, there is no confusion about the meaning of the hadeeth, and the day on which Allah saved Moosa was the day of ‘Ashoora’ in Muharram. Thus the people of the Book worked it out according to a solar calendar, and that coincided with the Prophet’s arrival in Madinah in Rabee‘ al-Awwal. The fast observed by the people of the Book was worked out according to a solar calendar, whereas the Muslims’ fast is according to the lunar calendar, as is their pilgrimage and all important occasions that are obligatory or recommended. The Prophet (sallallahu alayhi wa sallam) said: “We are closer to Moosa than you.” Thus it becomes clear that the Muslims should have a greater reason to venerate that day and work out when it is, and that they (the Jews) got it wrong, because they were using a solar calendar, as the Christians got it wrong with regard to their fast, when they put it in a particular season of the year, with the result that it could coincide with any lunar month.

Zaad al-Ma‘aad fi Hadiy Khayr al-‘Ibaad, 2/69, 70

Commenting on the argument advanced by Beruni, ‘Allamah Ibn Hajar al-‘Asqalani (may Allah have mercy on him) says,

He i.e. Abu Rayhan Beruni found it difficult to accept the tradition due to the misunderstanding that when the Prophet (sallallahu alayhi wa sallam) arrived in Madinah he saw the Jews in the state of keeping the fast of ‘Ashura while, in fact, it was in the month of Rabi‘ al-Awwal that the Prophet arrived in Madinah. The answer to this is that he erred in the interpretation of the tradition. What the tradition actually means is that the Prophet (sallallahu alayhi wa sallam) came to know of the fast of ‘Ashura only when he had migrated to Madinah and made his enquiry, for the first time, after he had reached there. In other words, the Prophet (upon him blessings and peace), when he came to Madinah and stayed there till ‘Ashura, found that the Jews fasted on that day.

End Quote

Fathul Baari

There is left no chronological contradiction after ‘Allamah Ibn Hajar (may Allah have mercy on him)’s explanation of the hadith regarding the fast of ‘Ashura.

The second misconception under which Beruni labors is that the fast of ‘Ashura mentioned in the hadith signifies the tenth day of the Jewish month of Tisri which is also known as Yom Kippur, or the Fast of Atonement, and is observed by them with greater ceremony than any other fast. But there is nothing in the tradition to warrant such a conclusion, and it is also not supported by the Torah because the Fast of Atonement was instituted in expiation of a mortal sin and observed as a day of penance and mourning.

The Day of Atonement, which is the tenth day of the seventh month of Tisri, is referred to in these words in the Third Book of Moses called, Leviticus:

And this will be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger who so journeth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.

(Lev. 16:29-31)

At another place, in the same Book, it is said:

And the Lord spoke unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement to make atonement for you before the Lord your Allaah.

(Lev. 23:26-28)

Similarly, in the Book of Numbers, it is set forth: “And ye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls; ye shall not do any work therein.”

On the other hand, it explicitly occurs in the traditions that the day of ‘Ashura (on which the Muslims are enjoined to fast) was a day of rejoicing among the Jews. As Imam Bukhari (may Allah have mercy on him) has related it on the authority of Abu Musa al-Ash‘ari (may Allah be pleased with him), the Jews regarded it to be a day of Eid and it was on seeing it that the Prophet(sallallahu alayhi wa sallam) advised his Companions (may Allah be pleased with him) also to keep fast on it.

In Sahih Muslim, also, it is related from Qays ibn Muslim that men of good-doing observed the fast of ‘Ashura and celebrated it as the day of Eid, with their women wearing the best of clothes and ornaments. The Prophet (upon him blessings and peace), on seeing it, said to us, “You should also fast on this day.”

It is, further, related by Kurayb ibn Sa‘d from ‘Umar ibn al-Khattab (may Allah be pleased with him) that, “On the Day of Judgment Allaah will ask you only about two fasts, the fasts of Ramadan and the fast of the day of adornment (i.e., ‘Ashura).”

In the light of the facts given above, it will be incorrect to say that ‘Ashura is the Day of Atonement. Were it so, it would have been a day of lamentation and mortification while ‘Ashura, as mentioned in the tradition, is a day of merriment and decoration.

The same fallacy is shared by a number of Western scholars as well.

For instance, Abraham Katish observes about the Day of Atonement in his book entitled Judaism in Islam that “Mohammad, in the beginning, instituted it as a day of fasting for Muslims.”

End Quote

The assertion of the Jews themselves about ‘Ashura that it was the day on which Allaah had delivered the Israelites from their enemies is enough to set at rest all doubts in this connection. In the Torah it has been repeatedly mentioned as Abib which later came to be known as Nisan. About Abib, we read in Da’irat al-Ma’arif, “It is a Hebraic word which means ‘green’. It is the name of the first month of the Hebraic year. This name was given to it by Moses and it corresponds nearly to the month of April. When the Jews were exiled in Babylon they changed its name to Nisan, meaning ‘the month of flowers.’ Their Eid al-Fatir (Passover) is also held in the middle of it.”

Beruni, also, has admitted that it is wrong to suppose that the Day of Atonement signified the day on which Allaah had drowned Pharaoh and his men. He says, “Their contention that on this day Allaah had drowned Pharaoh is opposed to what is stated in the Torah because the event of drowning took place on the 21st of Nisan, which is the seventh day of Ayam al-Fatir (Passover).

It is set forth in Torah (Ex. 12: 18): ‘In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even’.”

We, therefore, conclude that ‘Ashura, which is mentioned in the traditions related by Ibn ‘Abbas (may Allah be pleased with him) and others and on which day the Muslims have been exhorted to fast and was included among the near-obligatory duties in Islam before the fasts of Ramadan were prescribed, corresponds, in the largest measure, to the day which falls in the middle of the Hebraic month of Abib, whose name was changed to Nisan by the Jews during the period of their exile in Babylon and was celebrated by them as an Eid and an event of fasting and entertainment. It was on this day that the Israelites had come out of Egypt and the Pharaoh was drowned.

In the second Book of Moses it is related: “And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day came ye out in the month of Abib.” (Ex. 13: 3-4)

Conclusion:

In summary, the general consensus among Muslim theologians and religious scholars is that 'Ashura fell on the tenth day of the Arab month of Muharram in the second year of Migration and that it was later annulled by Ramadan.

Besides, any attempt to make the Lunar Arabian Calendar correspond to the Solar Jewish Calendar can, at the best, be only hypothetical. The ancient custom of nasi has also taken a hand in adding to the confusion. This practice was quite common in Arabia, both before and after the advent of Islam, till it was prohibited by the Qur'anic injunction which reads: "Postponement of a month is only an excess of disbelief, whereby those who disbelieve are misled." (9:37)

On the occasion of the Farewell Hajj, the Prophet (sallallahu alayhi wa sallam) had declared, "Time has returned to the original state that obtained when the heavens and the earth were created." These words were of divine inspiration for the Arab arrangement of time into days, weeks, months and years had been changed so frequently that it could not be relied upon nor restored to its original form through mathematical calculation. It is, therefore, incorrect to question the authenticity of successive traditions merely on the basis of an erratic and inconstant calendar.

It is also possible that the Jews of Madinah were different from other Jewish communities where the fast of 'Ashura was concerned and observed it with greater enthusiasm and regularity, and, in this respect, they were similar to the Arabs who, seeing that so many important events had taken place on that day, fasted on it out of reverence.

It is related by Umm al-Mu'minin 'A'ishah (may Allah be pleased with her), "The Quraysh fasted on the day of 'Ashura during the Period of Ignorance and the Prophet (sallallahu alayhi wa sallam) also kept it." (Muslim)

Further, the days of fasting among the Jews living in different countries differed from one another. We have seen how in the Jewish Encyclopedia it is indicated that apart from the fixed fast-days many fasts of a local or national character had become established among the Jews from the early days which varied from place to place. Private fasts were also common among the Jews and one could take it upon oneself to fast on certain days in memory of certain events or at the time of

adversity to arouse Allaah's mercy. In these circumstances, it is quite possible that the fast of 'Ashura, on the tenth day of the first month of the Arab Calendar, was peculiar to the Jews living in Arabia alone.

Perhaps, it is for this reason that the Talmud and the Jewish calendar are silent on this score. Some historians have treated it as identical to the Fast of Atonement which all the Jews, wherever they be, consider obligatory. Thus, those who subscribe to this view are inclined to doubt the veracity of the aforementioned traditions. But their judgment is influenced by the ignorance of the habits and practices of the Jews living in various parts of the world, especially in Arabia where they had been settled for generations as a distinct community, possessing their own beliefs and customs and receiving local impressions in the historical course of things.

Arshad Basheer madani's notes for workshp

Chapter No.6

Expiation of The Sins of The Previous Year:

On the authority of Abu Qataada that the Messenger of Allaah (sallallahu alayhi wa sallam) was asked about the fast of the day of 'Ashura, so he answered: 'It expiates the sins of the previous year.'

[Sahih Muslim: 1976]

Ibn Majah's wordings are:

'The fast of the day of 'Ashura; Indeed the reward that I request from Allaah is that He expiates the sins of the year before this year.'

[Allama Albanee declared this narration as authentic in Sahih Targheeb wa Tarheeb: 1017]

On the authority of Abu Sa'eed al-Khudaree said that the Messenger of Allaah (sallallahu alayhi wa sallam) said:

"Whoever fasts the day of Arafah he is forgiven for the following year and the previous year and whoever fasts 'Ashura then he is forgiven the year"

[Narrated by Tabaranee with an isnaad which is Hasan; Allama Albanee declared this narration as Saheeh li ghayreehi in Sahih Targheeb wa Tarheeb: 1021]

Explanation:

Imam Nawawi said:

It expiates for all minor sins, i.e., it brings forgiveness of all sins except major sins.

Then he said: "Fasting the day of 'Arafaah expiates for two years, and the day of 'Aashooraa' expiates for one year. If when a person says 'Aameen' it coincides with the 'Aameen' of the angels, he will be forgiven all his previous sins... Each one of the things that we have mentioned will bring expiation. If there are minor sins for which expiation is needed, expiation for them will be accepted; if there

are no minor sins or major sins, good deeds will be added to his account and he will be raised in status... If he had committed major sins but no minor sins, we hope that his major sins will be reduced.”

End Quote

Al-Majmoo' Sharh Al-Muhadhdhab, Part 6, Sawm Yawm 'Arafaah

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

It is narrated in saheeh reports from the Prophet (sallallahu alayhi wa sallam) that fasting the day of 'Arafah expiates (the sins of) two years and fasting the day of 'Ashoora' expiates (the sins of) one year. But saying that it expiates does not mean that major sins can be expiated without repentance. The Prophet (sallallahu alayhi wa sallam) said that from one Jumu'ah to the next and from one Ramadan to the next “expiate what comes between them so long as one avoids major sins.”

It is well known that prayer is better than fasting, and fasting Ramadan is better than fasting the day of 'Arafah, and fasting on these occasions does not expiate bad deeds unless one avoids major sins, as stipulated by the Prophet (sallallahu alayhi wa sallam). So how can anyone think that observing a voluntary fast of one or two days will expiate for zina, stealing, drinking alcohol, gambling, witchcraft and the like?

This cannot be the case.

End quote from Mukhtasar al-Fataawa al-Masriyyah, 1/254.

Ibn al-Qayyim (may Allah have mercy on him) said:

One of them said that the day of 'Ashoora' expiates for the sins of the entire year and fasting 'Arafah adds to the reward. This deluded person does not realise that fasting Ramadan and offering the five daily prayers is greater and better than fasting the day of 'Arafah and the day of 'Ashoora', and they only expiate for the time between them if major sins are avoided.

From one Ramadan to the next, from one Jumu'ah to the next, is not enough to expiate minor sins unless that is accompanied by avoidance of major sins, then the two things referred to will be able to expiate minor sins.

How can observing a voluntary fast for one day expiate for all major sins a person commits and persists in, when he does not repent from them? That is impossible.

However there is nothing to suggest that fasting the day of ‘Arafah and the day of ‘Ashoora’ cannot expiate for all the sins of the year in general; in that case the hadeeth should be interpreted as one of the texts that promise reward provided that the conditions are met and the impediments avoided, and persisting in major sins is an impediment to expiation. So if one does not persist in major sin, fasting and not persisting (in sin) together will be able to achieve expiation in a general sense, just as Ramadan and the five daily prayers, along with avoidance of major sins, are able together to bring about expiation of minor sins.

Though (only one condition is mentioned in the verse in which) Allaah, may He be glorified, says (interpretation of the meaning):

“If you avoid the great sins which you are forbidden to do, we shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)”

[an-Nisa’ 4:31]

Thus we learn that the fact that one thing is made a cause for expiation does not rule out the fact that it could be supported by another cause; expiation when two causes are combined is more likely and better than that for which there is only one cause. The stronger the means of expiation, the more likely it is and the more perfect and comprehensive it will be.

End quote from al-Jawaab al-Kaafi, p. 13

The Heartening of Messenger of Allaah (sallallahu alayhi wa sallam):

On the authority of Ibn Abbas that the Messenger of Allaah (sallallahu alayhi wa sallam) fasted the day of ‘Ashura, and he ordered for it to be fasted.

[Allama Albanee declared this narration as authentic in Sahih Targheeb wa Tarheeb: 1018]

However, it should not be forced on one to fast it, because the Prophet (sallallahu alayhi wa sallam) said:

“Concerning the day of `Ashura, it is not obligatory upon you to fast on it as I do. Whoever wishes may fast and whoever does not wish to is not obliged to do so,”

(Bukhari and Muslim)

The ahaadeeth pertaining to fasting on the day of `Ashuraa are many, Al-Haafidh Ibn Rajab (rahimahullaah) said: “Those from the companions who report from him the fasting of it are `Umar and `Ali and `Abdur-Rahmaan bin `Awf and Abu Moosaa and Qais bin Sa`ad and Ibn `Abbaas and other than them.”

End Quote from Lataa-if al-Ma`aarif p.71

Some Weak Narrations On The Virtues Of Ashura:

Ibn 'Abbaas may Allaah be pleased with him narrated that the Prophet sallallaahu `alayhi wa sallam (may Allaah exalt his mention) said: "Whoever fasts one day during the month of Muharram will get a reward of fasting 30 days."

At-Tabraani, This is a fabricated narration as Shaykh Nasiruddin Albani may Allaah have mercy upon him classified it in the As-Silssila Ath-Dha'eefah: 413.

"The Prophets used to fast on the day of `Ashura' so you should also fast on this day." [Musnad Baqi Ibne Makhlad]

Abdullah Ibn 'Amr Ibn Aas said: Between India and China there was a place where there was a duck made of copper placed on pillars of copper. When it was the day of 'Ashura', it would stretch out its beak and water would flow from it. This water used to suffice their agricultural crops and grazing livestock until the following year."

“Fasting on the day of Ashura is atonement for whatever a man lost from the zakah of his wealth.”

“The person who fasts on the day of Ashura is as if he kept fast for the entire year. The person who gives charity on this day is as if he gave charity for the entire year.”

"If you will fast after the month of Ramadan, then fast Al-Muharram, for indeed it is Allaah's month in which there is a day that Allaah accepted the repentance of a people, and in which He accepts the repentance of other people."

All of the above mentioned narrations are extremely weak and fabricated. The Muslims have been commanded to follow that which has been legislated in the Book and the Sunnah in all matters, and should steer clear from innovations and newly invented matters, and with regard to occasions such as the day of 'Ashuraa; the people of the Sunnah do that which they have been commanded with by the Prophet (sallallaahu 'alaihi wa sallam), contrary to the innovated extremes of those that take the day of 'Ashuraa as a day of mourning and self-flagellation and those that take it as a day of celebration and self-beautification.

Arshad Basheer madani's notes for workshops

Chapter No.7

The Four Stages of Fasting 'Ashura': Ibn Rajab al-Hanbali

In his book detailing the different activities of the year, Ibn Rajab al-Hanbali wrote the following discussion concerning the Day of 'Ashura' (the 10th day of the month of Muharram) and its fasting:

The Prophet (sallallahu alayhi wa sallam) went through four different stages regarding the fasting of 'Ashura':

The First Stage:

That he used to fast it in Mecca but he did not command the people to fast. There is a narration in the Saheehayn on the authority of 'Aa'ishah who said:

The Day of 'Ashura' was a day that the Quraish used to fast during the times of al-Jaahiliyyah and the Prophet (sallallahu alayhi wa sallam) also used to fast it. Then when he came to al-Madinah he fasted it and he commanded its fasting. Then when the obligation of fasting the month of Ramadan was revealed, it was Ramadan that he fasted and thus he left off the Day of 'Ashura', so whoever wished could fast it and whoever wished did not have to fast it.

And in the narration of al-Bukhari, "And the Prophet (sallallahu alayhi wa sallam) said, 'Whoever wishes then let him fast and whoever wishes then do not fast.'"

The Second Stage:

That the Prophet (sallallahu alayhi wa sallam) came to al-Madinah and he saw the Ahl al-Kitaab fasting it and holding it in high regard, and he was pleased with his having been in accord with them in the fast which he had not previously ordered the people to do. So he then commanded the people to fast that day and emphasized the command to fast it. He encouraged the people to do so to the extent that even the children would fast it. So there is a report in the Saheehayn on the authority of Ibn 'Abbaas who said:

The Messenger of Allaah (sallallahu alayhi wa sallam) came to al-Madinah and then he found the Jews fasting the day of ‘Ashura, so he said, “What is this day which you are fasting?” They replied, “This is a great day on which Allaah saved Moosaa and his people and drowned Fir’awn and his people, so Moosaa fasted it out of gratitude to Allaah and so we fast it.” The Messenger of Allaah (sallallahu alayhi wa sallam) said, “We have more right and are closer to Moosaa than you,” so the Messenger of Allaah (sallallahu alayhi wa sallam) fasted it and ordered its fasting.

In the Musnad of Imam Ahmad, Abu Hurayrah said:

The Prophet (sallallahu alayhi wa sallam) passed by a group of Jews who were fasting on ‘Ashura’ so he said, “What is this that you are fasting?”, and they said, “This is the day on which Allaah saved Moosaa and Banu Israa’eel from being drowned and the day on which He drowned Fir’awn, and this is the day on which the Ark came to rest on Mount Judie, so Nuh and Moosaa fasted out of gratitude to Allah.” So the Prophet (sallallahu alayhi wa sallam) said, “I have more right to Moosaa and more right to fast this day,” so he commanded his companions to fast.

And in the Saheehayn on the authority of Salamah Ibn al-Akwa’ there is a report that the Prophet (sallallahu alayhi wa sallam) commanded two men from the tribe of Aslam to announce to the people, “Whoever has eaten, then let him fast the rest of the day, and whoever has not eaten, then let him fast, for this day is the Day of ‘Ashura’.”

And also in the Saheehayn on the authority of Rabee’ bint Ma’oodh who said:

Allaah’s Messenger (sallallahu alayhi wa sallam) sent someone to a village of the Ansaar on the outskirts of al-Madinah on the morning of ‘Ashura’ saying, “Whoever began the day fasting, then let him complete his fast, and whoever began the day not fasting, then let him fast for the remainder of the day,” so after that we used to fast and our young children used to fast. We would go to the masjid and make some toys for them out of wool so if one of them cried for food we would give him the toy until it was time to break the fast.

And in another narration of that incident she said, “So when they would ask us for food, we would give them the toy to distract them until the fast was completed.” And there is an abundance of ahaadeeth on this subject.

Tabaraani brought a report which has a chain of narration with some unknown narrators in it that on the Day of ‘Ashura’ the Prophet (sallallahu alayhi wa sallam) used to call the suckling children of his household and the suckling children of his daughter Fatimah together and he would spit in their mouths and say to their mothers, “Do not breast feed them until the evening,” and his spittle would suffice them.

And the scholars have differed regarding this issue: prior to the obligation of fasting the month of Ramadan, was the fast of the Day of ‘Ashura’ obligatory, or was it only a strongly emphasized sunnah? According to the two well-known statements [of Imam Ahmad] as well as the madhhab of Abu Haneefah, it was obligatory at that time and that is the clear statement of Imam Ahmad and Abu Bakr al-Athrim. However al-Shaafi’ said, “No, rather it was only a strongly emphasized obligation,” and that is the position of many of our [Hanbali] companions and others as well.

The Third Stage:

That when the fasting of the month of Ramadan was made obligatory, the Prophet (sallallahu alayhi wa sallam) ceased commanding the companions to fast ‘Ashura’ and stopped emphasizing it. And the hadeeth of ‘Aa’ishah on that subject has already been mentioned;

There is a report in the Saheehayn on the authority of Ibn ‘Umar who said, “The Prophet (sallallahu alayhi wa sallam) fasted ‘Ashura’ and commanded its fasting. But then when Ramadan was made obligatory he left that off.” And ‘Abdullah [Ibn ‘Umar] used not to to fast it unless the Prophet was also fasting it. And in the narration of Muslim:

The people of al-Jaahiliyyah used to fast the Day of ‘Ashura’ and the Messenger of Allaah (sallallahu alayhi wa sallam) and the Muslims fasted it prior to Ramadan being made obligatory. But then when Ramadan was made obligatory the Messenger of Allaah (sallallahu alayhi wa sallam) said, “‘Ashura’ is one of the days of Allah, so whoever wishes can fast it and whoever wishes can leave off fasting it.”

And in the another narration also, “So whoever of you would love to fast it then fast it, and whoever dislikes to do that then let him leave it.”

And also in the Saheehayn, there is a report on the authority of Mu’aawiyah who said:

I heard the Messenger of Allaah (sallallahu alayhi wa sallam) say, “This is the Day of ‘Ashura’ and Allaah did not make fasting it obligatory for you but I am fasting it. So whoever wishes then let him fast and whoever wishes then let him not fast.”

In the narration of this hadeeth that comes in Muslim, it is explicit that the last sentence is attributed to the Prophet, while in the narration of this hadeeth from in al-Nasaa’i, the last sentence is an additional commentary from Mu’aawiyah and not attributed directly to the Prophet himself.

In Saheeh Muslim Ibn Mas’ood spoke about the Day of ‘Ashura’ saying:

It was a day which Allaah’s Messenger (sallallahu alayhi wa sallam) used to fast before the obligation of fasting Ramadan was revealed. So when the obligation of fasting the month of Ramadan was revealed, he left fasting ‘Ashura’.

And in another narration, “He left fasting it.”

Also in Saheeh Muslim there is the report from Jaabir Ibn Samurah that:

Allaah’s Messenger (sallallahu alayhi wa sallam) commanded us to fast the Day of ‘Ashura’ and encouraged us to do so and made us promise to do so, but then when Ramadan was made obligatory he did not command us nor did he prohibit us from it, and he did not make us promise to fast it.

And Imam Ahmad, al-Nasaa’i and Ibn Maajah all reported the hadeeth of Qays Ibn Sa’d who said:

Allaah’s Messenger (sallallahu alayhi wa sallam) commanded us to fast ‘Ashura’ prior to the revelation of the obligation of Ramadan. So then after the obligation of Ramadan he did not command us to do it no did he prohibit us from it.

And in another narration there is the addition of, “but we still did it.”

So all of these ahaadeeth indicate that the Prophet (sallallahu alayhi wa sallam) did not renew the command for the people to fast ‘Ashura’ after the obligation of fasting the month of Ramadan, but rather that he left them as they were without forbidding them from fasting it. For he (sallallahu alayhi wa sallam) had commanded them to fast it before the obligation of fasting the month of Ramadan was instituted and he had established that it was binding.

But then when that was abrogated, did the strongly-encouraged nature of fasting it remain in place or not?

There is a well-known difference of opinion among the scholars on this matter. If its nature had been one of being strongly-encouraged and stressed, then it is said its stressed nature has ceased but its underlying nature of being highly-encouraged has remained in effect. Along these lines, Qays Ibn Sa’d said, “We used to fast it,” and evidence of the encouraged nature of its fasting no longer being in effect has been related that Ibn Mas’ood and Ibn ‘Umar. Sa’eed Ibn al-Musayyib said, “Allaah’s Messenger (sallallahu alayhi wa sallam) did not fast ‘Ashura’,” and this was relayed from Sa’d Ibn Abi Waqqaas, but al-Daraqutni said that it is more accurate to say that this was not attributed to any sahaabi.

Most of the scholars hold the position that fasting ‘Ashura’ is strongly-encouraged albeit not stressed. Among the Sahaabah who are reported to have fasted it are ‘Umar, ‘Ali, ‘Abd al-Rahman Ibn ‘Awwf, Abu Moosaa, Qays Ibn Sa’d, and Ibn ‘Abbaas, among others. There is a statement of Ibn ‘Abbaas that point to the recommended nature of fasting it remaining in place, which is:

I never saw Allaah’s Messenger (sallallahu alayhi wa sallam) seek out a day for fasting and prioritize it over others aside from the Day of ‘Ashura’ and the month of Ramadan.

And Ibn ‘Abbaas only accompanied the Prophet (sallallahu alayhi wa sallam) during the last part of his life, and so he only knew what he (sallallahu alayhi wa sallam) did in the last part of his life.

And in Saheeh Muslim on the authority of Abu Qatadah:

A man asked the Prophet (sallallahu alayhi wa sallam) about fasting ‘Ashura’, so he said, “I anticipate that Allaah will expiate [the sins of] the previous year.”

And this person was only asking about optional fasting, for he also asked him about the fast of the Day of ‘Arafah, continuous fasting, fasting one day on and one day off, and fasting one day and two days off. So the Prophet knew that he was only asking about optional fasting.

And Imam Ahmad and al-Nasaa’i reported the hadeeth of Hafsah bint ‘Umar, the Mother of the Believers, that:

The Prophet (sallallahu alayhi wa sallam) never used to leave fasting the Day of ‘Ashura’, the ten days [of the beginning of Dhu’l-Hijjah], and three days out of each month.

Abu Dawood also reported this hadeeth except that he reported it merely from one of the wives of the Prophet (sallallahu alayhi wa sallam) without naming her specifically.

The Fourth Stage:

That the Prophet (sallallahu alayhi wa sallam) decided in the latter part of his life to not fast only ‘Ashura’ alone but rather to include another day along with it in order to differ from the Ahl al-Kitaab in regards to their fasting of it.

So it comes in Saheeh Muslim on the authority of Ibn ‘Abbaas that:

When Allaah’s Messenger (sallallahu alayhi wa sallam) fasted ‘Ashura’ and commanded it to be fasted, the Companions said, “O Messenger of Allaah, this is a day which the Jews and Christians venerate,” so Allah’s Messenger (sallallahu alayhi wa sallam) replied, “When next year comes we will fast the ninth day, in sha allaah.” And Ibn ‘Abbaas said, “But the next year didn’t come before the Messenger of Allaah (sallallahu alayhi wa sallam) has already passed away.”

And in another narration also from Ibn ‘Abbaas he said, “Allaah’s Messenger (sallallahu alayhi wa sallam) said, ‘If I live until the next year, then I will definitely fast the ninth along with the tenth,’ meaning ‘Ashura’. And al-Tabaraani reported this narration with the wording, “If I live until the next year I will fast the ninth as a precaution that I do not miss out on the tenth.”

In the Musnad of Imam Ahmad on the authority of Ibn ‘Abbaas it comes that the Prophet (sallallahu alayhi wa sallam) said, “Fast the day of ‘Ashura’ and differ

from the Jews by fasting a day before it and a day afterwards,” and in another narration it came as, “or afterwards.”

So the word “or” was either an indication of an option, or it was an indication of the narrator’s uncertainty – did he said ‘before’ or did he say ‘after’? This hadeeth is also narrated with yet another wording, which is, “If I am still alive, then I will definitely command the fasting of a day before it and a day following it,” meaning before and after ‘Ashura’.

And in another narration, “If I live until next year then I will certainly fast the ninth and I will certainly command fasting a day before and a day afterwards,” meaning before and after ‘Ashura’ and these narrations were collected by al-Haafidh Abu Moosaa al-Madeeni.

And this has been authentically transmitted from Ibn ‘Abbaas via the narration of Ibn Jurayj who said, “‘Ataa’ informed us that he heard Ibn ‘Abbaas say the following regarding the day of ‘Ashura’: differ from the Jews by fasting the ninth and the tenth.” Imam Ahmad said, “I follow this position.”

And it is relayed from Ibn ‘Abbaas that he would fast the ninth and the tenth and he explained this as a precaution against missing ‘Ashura’. Ibn Abi Dhi’b narrated on the authority of Shu’bah, the freed slave of Ibn ‘Abbaas, that Ibn ‘Abbaas used to fast ‘Ashura’ [even] while traveling and he would fast two days consecutively out of fear of missing it. It is similarly relayed by Ibn Ishaq that he would fast ‘Ashura’ as well as a day before it and a day after it, saying, “I only did that out of fear that I might miss it.” And it is related by Ibn Sireen that he used to fast three days when there would be differing as to the sighting of the new moon as a precautionary measure.

End Quote

[Lataa’if al-Ma’arif pg. 102-109]

How do we know when 'Ashura' is this year?

Shaykh Abdullaah bin Baz said:

If we do not know whether the month of Dhu'l-Hijjah is complete (30 days) or incomplete (29 days), and no one tells us when the new moon of Muharram was sighted, then we should follow the basic principle, which is that the month should be completed as thirty days. So Dhu'l-Hijjah is counted as being 30 days long, then we calculate the date of 'Aashooraa' on that basis.

End Quote

Ashura Falls On Which Day of Muharram?

An-Nawawi (may Allaah have mercy on him) said:

Ashura' and Tasu'a' are two elongated names [the vowels are elongated] as is stated in books on the Arabic language. Our companions said: 'Ashura' is the tenth day of Muharram and Tasu'a' is the ninth day. This is our opinion, and that of the majority of scholars. This is the apparent meaning of the ahadith and is what we understand from the general wording. It is also what is usually understood by scholars of the language."

End Quote

Al-Majmu'

Ashura' is an Islamic name that was not known at the time of Jahiliyyah.

[Kashshaf al-Qina', part 2, Sawm Muharram]

Ibn Qudamah (may Allaah have mercy on him) said:

Ashura' is the tenth day of Muharram. This is the opinion of Sa'id ibn al-Musayyib and al-Hasan.

End Quote

The first question of Fatwa no. 6951

Q 1: Why is the 10th of Muharram called the Day of ‘Ashura’?

A: Because it is the tenth day [‘Ashura’ means tenth in Arabic. ed.], just as the ninth day is called Tasu‘a’.

May Allaah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

End Quote

Permanent Committee for Scholarly Research and Ifta’

Member Chairman: Abdullah ibn Qa`ud `Abdul-`Aziz ibn `Abdullah ibn Baz

Source: alifta.net

Hence Ashura in accordance to the majority of the opinion falls on the 10th of Muharram and the Prophet (sallallahu alayhi wa sallam) wished and ordered us to be different from the Jews i.e to fast on the 9th of Muharram.

Note:

In today's time, there is a big dispute between scholars with regards to following common dates to observe this fast. For e.g., May be in Saudi Arabia Ashura might fall on the 19th of August according to the moon sight or lunar principles. But in India it may fall on the 20th of August. Hence in this case some scholars say observe the fast as per the moon in your nation and some say keep it unanimous. Both sides have proofs to substantiate their claim. In this case a Muslim should pick the safest option according to him. In the upcoming pages, we will thoroughly discuss the various opinions of scholars and examine them. In’sha’Allaah

Chapter No.8

Fasting exclusively on 10 Muharram:

Shaykhul Islam Ibne Taimiyyah said:

Fasting the day of Ashura is expiation for one year, and it is not makrooh to single out this day for fasting.

End Quote

Al-Fataawa Al-Kubra, Part 5

Ibn Hajar Al-Haythami said:

There is nothing wrong with fasting Ashura on its own.

End Quote

Tuhfat Al-Muhtaaj Part 3, Baab Sawm Al-Tatawwu

Al-Mardaawi said in al-Insaaf (3/346):

It is not makrooh to single out the tenth for fasting, according to the correct view. Shaykh Taqiy ad-Deen (Ibn Taymiyah) agreed that it is not makrooh.

End quote.

The Standing Committee was asked this question and replied as follows:

It is permissible to fast the day of 'Ashura' on its own, but it is better to fast the day before it or the day after it.

End Quote

Al-Lajnah Al-Daa'imah Li'l-Buhooth Al-'Ilmiyyah Wa'l-Ifta', 11/401

Shaikh Muhammad bin Saalih al-'Uthaimeen (rahimahullaah) mentioned regarding this:

The dislikable nature of singling out the day of 'Ashuraa with fasting is not an affair which is agreed upon between the people of knowledge, since there are

those from them that do not see singling it out as dislikable, however what is better is that the day before it is kept as a fast or a day after it, and the ninth is better than the eleventh.

End Quote From Majmu' Fataawa vol 20 p.42

There are two opinions within this section of thought regarding this.

The first opinion is that it is makrūh (disliked) to fast exclusively on 10th Muḥarram. This is because the Prophet of Allaah (sallallahu alayhi wa sallam) expressed his firm intention to also fast on 9th Muḥarram if he were to remain alive.

Thus, it is makrūh (disliked) to fast only on 10th Muḥarram according to many scholars including 'Allāmah Zayn al-Dīn al-Rāzī, 'Allāmah Badr al-Dīn al-'Aynī, 'Allāmah Ibn al-Humām, 'Allāmah Shihāb al-Dīn al-Shilbī, 'Allāmah Ibn Nujaym.

[Tuḥfat al-Mulūk (p. 150); 'Umdat al-Qārī (11: 117), Fath al-Qadīr (2: 303; 2: 350); Ḥāshiyah al-Shilbī 'alā Tabyīn al-Ḥaqā'iq (1: 332); Al-Baḥr al-Rā'iq (2: 277)]

It is however worth noting that this karāhah is tanzīhī, as mentioned by 'Allāmah Ibn al-Humām in Fath al Qadir. This means that a person is not sinful for the action but it is disliked.

Nevertheless, if someone decides to fast exclusively on 10th Muḥarram will he be rewarded or not according to this opinion? I have not seen this explicitly in the earlier books. However, people of knowledge affirm that despite it being disliked, a person will be rewarded.

The second opinion is that it is not makrūh (disliked) to fast exclusively on 10th Muḥarram. 'Allāmah 'Alā al-Dīn al-Kāsānī (d. 587/1191) writes, "Some of them [scholars] have disliked the sole fast of 'Āshūrā' because of imitating the Jews. However, the general scholars have not disliked it because it is from the virtuous days. Thus, it is mustaḥab (desirable) to attain its virtue."

[Badā'i' al-Ṣanā'i' (2: 79)]

This view is shared by Shaykh 'Abd al-Ḥaq Muḥaddith Dehlawī (d. 1052/1642).

[Lama'āt al-Tanqīḥ (4: 472)]

The principal evidence of these scholars is that the Prophet (sallallahu alayhi wa sallam) sufficed with the fast of 10th Muḥarram throughout his time in Madīnah and outlined the virtues of fasting on this day.

Thus, according to the second opinion, fasting only on 10th Muḥarram cannot be deemed makrūh (disliked) because the Prophet (sallallahu alayhi wa sallam) only fasted on this day. This is not withstanding his desire and intention to also fast on 9th Muḥarram the following year.

In conclusion, both views exist and both opinions are substantiated with evidences. A person should therefore attempt to fast on 9th and 10th Muḥarram. If, however, a person is unable to do so, then it is recommended that he fasts on the 10th and he will be rewarded.

Fasting on The 10th Muharram along with The 9th Muharram:

Abdullah ibn 'Abbas (may Allaah be pleased with them both) said: "When the Messenger of Allaah (sallallahu alayhi wa sallam) fasted on 'Ashura' and commanded the Muslims to fast as well, they said, 'O Messenger of Allaah, it is a day that is venerated by the Jews and Christians.'

The Messenger of Allaah (sallallahu alayhi wa sallam) said, 'If I live to see the next year, in sha Allaah, we will fast on the ninth day too.' But it so happened that the Messenger of Allaah (sallallahu alayhi wa sallam) passed away before the next year came."

[Sahih Muslim: 1916]

Ibn al-Qayyim (may Allaah have mercy on him) said:

This indicates that he fasted on this day and issued instructions that this fast be observed, one year before he died, and that what he said earlier about it was when he first came to Madinah.

End quote from Zaad al-Ma'aad (2/67)

He also said concerning the second hadith of Ibn 'Abbaas (2/81):

Undoubtedly this was at the end of the matter; in the beginning, he liked to do the same as the People of the Book in matters concerning which he had received no divine instructions.

End quote.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

Then when it was said to him, shortly before he died, that it was a day that was venerated by the Jews and the Christians, he gave instructions to differ from them by adding another day to it, and he resolved to do that.

End quote from Iqtida' as-Siraat al-Mustaqeem (1/87)

He (may Allaah have mercy on him) also said:

The Prophet (sallallahu alayhi wa sallam) forbade resembling the People of the Book in many haadeth. The strongest of these reasons is in order to be different from the People of the Book.

End Quote

Al-Fataawa Al-Kubra, Part 6

Ibn Hajar said commenting on the hadeeth:

“If I live until next year I will certainly fast the ninth”; His concern to fast the ninth may be understood as meaning that he would not limit himself to that, rather that he would add it to the tenth, either to be on the safe side, or to be different from the Jews and Christians, which is more likely to be correct; this is what may be understood from some of the reports narrated by Muslim.

End Quote

Fath Al-Baari, 4/245

Imam Ahmad said:

Whoever wants to fast ‘Ashoora’ should fast on the ninth and the tenth, unless there is some uncertainty about the months, in which case he should fast for three days. Ibn Sireen said that.

End quote.

Al-Mughni, 4/441

Al-Tirmidhi writes:

It is reported from Ibn Abbas that he said to fast on the ninth and tenth of the month and to do so differently from the Jews, and this tradition is the same as was said by Al-Shafi'i, Ahmad, and Ishaq.

End Quote

Sunan al-Tirmidhī 755

Imam Nawawi said:

Al-Shaafa'i and his companions, Ahmad, Ishaq and others said:

It is mustahabb [recommended] to fast both the ninth and the tenth, because the Prophet (sallallahu alayhi wa sallam) fasted the tenth and intended to fast the ninth. Based on this, there are different ways of fasting 'Ashura', the least of which is to fast the tenth only, but it is better to fast the ninth as well. The more one fasts in Muharram, the better.

End Quote

Sharḥ al-Nawawī 'alá Ṣaḥīḥ Muslim 1133

If one were to ask, what is the wisdom behind fasting the ninth as well as the tenth?

The Wisdom in the Recommendation of Fasting on the Ninth Along With the Tenth

Imaam An-Nawawee (rahimahullaah) stated:

“The scholars from our associates and other than them have mentioned that in the wisdom of the recommendation of fasting the ninth, there are the following aspects:

The first of them: is that what is intended by it is to differ from the Jews in their limitation to the tenth day.

The second: is that what is intended by it is to make an attachment of the day of 'Ashuraa with that of another fast, just as it has been prohibited to fast on a Friday by itself, Al-Khattaabi and others have mentioned these two.

The third: exercising cautiousness in fasting the tenth, for fear of the loss of visibility of the crescent and the occurrence of error, so the ninth in the total amount could in actuality be the tenth.”

[Al-Munasabaat Al-Muwsimiyyah bayn Al-Fadaa-il wal-Bid' wal-Ahkaam p.30 for the original reference refers to Al-Majmu' Sharh Al-Mudhadhab vol 6 p.383]

Fasting on The 10th Muharram along with The 11th Muharram:

Ibn `Abbās narrated that the Messenger of Allāh (sallallahu alayhi wa sallam) said:

“Fast on the day of `Āshūra and differ from the Jews; fast a day before it or a day after it.”

Verification of the Above Hadith:

It was reported by Aḥmad, Ibn Khuzaymah, al-Ḥumaydī, at-Tahāwī in Ma`ānī al-Āthār, al-Bazzār, Ibn `Adī in al-Kāmil, al-Bayhaqī in al-Kubra and ash-Shu`ab.

The scholars differed regarding the soundness of this hadeeth. Some considered it as hasan, but the other scholars classed it as da'eef.

Scholars who considered this narration as weak:

This ḥadīth has been graded weak by numerous scholars.

The editors of the Musnad classed it as da'eef.

Ash-Shawkānī said: “This report in Aḥmad via Dāwūd b. `Alī from his father from his grandfather was narrated by Ibn Abī Laylā and therefore is weak and rejected (munkar).”

Muḥammad b. Abi Laylā is known to have an awful memory and was graded weak by Aḥmad, Ibn Ma`īn, and others.

See: Tahdhīb al-Kamāl (25/622) and Mizān al-Ītidāl (3/No. 7825). Likewise, Dāwūd b. `Alī, is also weak.

Ad-Dhahabī writes in al-Mizān (2/13): “He is not an authority.”

Al-Albaani said: Its isnaad is da'eef, because of the poor memory of Ibn Abi Layla, and it was contradicted by a mawqoof report narrated by 'Ata' and others from Ibn 'Abbaas, the isnaad of which is saheeh according to at-Tahhaawi and al-Bayhaqi.

End quote.

Atā and others reported from Ibn 'Abbās as a saying of his (Mawquf) with a different wording.

On the authority of Ibn Jurayj, who was informed by Atā from ibn Abbās who said: "Fast the ninth and the tenth and differ from the Jews"

Abd ar-Razzāk (7839), al-Bayhaqī (4/287) and aṭ-Ṭahāwī in Sharḥ Ma`ānī al-Āthār (2/78)

Scholars who considered this narration as Hasan:

Ibn Hajar, Ibn al-Qayyim, al-Mubārakpurī and others like Shaykh Ahmad Shaakir, who deemed the ḥadīth in Aḥmad as acceptable

Ibn Abi Shaybah narrated in al-Musannaf (2/313) from Tawoos (may Allaah have mercy on him) that he used to fast one day before it and one day after it, for fear of missing it.

Verdicts of Shaykh Muhammad bin Salih Al Uthaymeen and Shaykh Abdullaah bin Baz on Permissibility of Fasting on The 10th Muharram along with The 11th Muharram:

Shaikh Muhammad bin Saalih al-'Uthaymeen (rahimahullaah) said:

The scholars have mentioned with regard to the fast on the day of 'Ashuraa, that it is either done so singularly (as one day), or that one fasts the ninth along with it, or that one fasts the eleventh along with it, and there is another form, which is that one fasts the ninth and the tenth and the eleventh, so it would be three days from the month. What is better for the one who does not wish to fast except two days is that he fasts the ninth and the tenth.

End Quote

Majmu' Fataawa vol 20 p.35

Question to Ibn Baz (rahimahullaah):

When does the fasting of Muharram begin or the fasting of Ashura begin? Does the fasting begin on the first day of Muharram or in the middle of the month or the end of the month? And how many days are to be fasted, because I heard that the fasting begins from the first of Muharram until the tenth?

Shaykh Abdullaah bin Baz answered:

The Prophet (sallallahu alayhi wa sallam) said: "The best fasts after Ramadaan are in the month of Allaah: al-Muharram." And that is 'Ashura. And the meaning is that he fasted it all, from the first day till the last, from the beginning till the end. This is the meaning of the hadeeth. However, he specified from this month, the 9th and the 10th day, or the 10th and the 11th day for the one who is not able to fast the whole month.

The Messenger (sallallahu alayhi wa sallam) would fast 'Ashura in the days of Jaahiliyyah [prior to Revelation], and the people of Quraish would also fast it. Later on when the Messenger (sallallahu alayhi wa sallam) arrived in Madeenah, he found that the Jews were also fasting it.

So he asked them concerning it, so they replied: "It is the day on which Allaah saved Moosaa (alayhis salam) and his people, and He destroyed the Pharaoh and his people, so Moosaa (alayhis salam) fasted it in gratitude to Allaah, so we likewise fast it."

Allaah's Messenger (sallallahu alayhi wa sallam) said: "We have more right with respect to Moosaa and are more deserving of him." So he (sallallahu alayhi wa sallam) fasted and he commanded that it be fasted. So it is a Sunnah (recommended) to fast the Day of 'Ashura (10th Muharram) and it is from the Sunnah to fast the day before it or the day after, due to what is narrated from him (sallallahu alayhi wa sallam), "Fast the day before it and the day after it." In a wording there occurs: "A day before it or a day after it." And in another narration: "If I live till next year, I will surely fast on the ninth," meaning along with the tenth - and this is best, that a person fasts the tenth because that is a great day, wherein goodness was attained for Moosaa (alayhis salam) and the Muslims with him, and our Prophet (sallallahu alayhi wa sallam) fasted that day - so we fast the ninth with our Prophet in acting upon his legislation (sallallahu alayhi wa sallam).

And we can fast along with the tenth, the day before it or the day after in order to differ from the Jews. And the best way is to fast the ninth and the tenth due to the hadeeth: "If I live till next year, I will surely fast the ninth." So if a person was to

fast the tenth and the eleventh, or all three days: the ninth, tenth and eleventh, it is all good - and in that there is a differing from the Jews. And if one was to fast the month, then that is more virtuous for him.

End Quote

<http://www.binbaz.org.sa/mat/13761>

Conclusion:

First Opinion:

Question: May Allaah grant you good Noble Shaykh. There has occurred some doubt and disturbance amongst the people concerning affirming the day of Ashura.

The question: Is there any blame upon the person who fast the ninth, the tenth, and the eleventh day of Ashura in order to ensure he catches the day of Aashoora; then in addition to this, does he obtain the virtue of fasting three days from every month?

Shaykh Salih Al Fawzan replied:

Al Imaam Ibn Al Qayyim—in Zaadil Ma'aad when speaking about the fast of Ashura—he said the fasting is of three types.

The first type: This is for him to fast the day of Aashoora, the day before it and the day after it; three days. And he said this is most complete. This is the best method; for the person to fast the day of Ashura, the day before it and the day after. Thus this will be a total of three days.

The second type: For the person to fast the day of Ashura and the day before it or the day after it; he fasting two days.

The third type: For the person to only fast the day of Ashura, just one day.

The best way is for him to fast three days, the second best method is to fast two days, and if he fast only one day, the day of Ashura, this is permissible.

This is permissible but it is in contrast to what the Prophet (sallallahu alayhi wa sallam) order, when he commanded us to fast the day before it or the day after it.

But it is permissible, and he will receive the reward for what he has fasted.

But fasting these days for Ashura does not take the place for fasting three days from the month because fasting three days from every month is something separate. And the best days to fast the three days are on the 13th, 14th and 15th; the 'white days'. These are the best days to fast the three days. But if he fast the three days in the beginning of the month, the middle of the month or the end of the month, there is no problem with this. And fasting three days from every month is separate from the fast of Aashoora.

This is the Sunnah and this is also the Sunnah. And likewise this is separate from fasting every Monday and Thursday during the week. Every Sunnah has its place.

End Quote

Second Opinion:

Shaykh Ali At-Tuwayjiree was asked:

Is fasting the eleventh day of Muharram along with the day of Aashurah considered a sunnah?

He said:

It hasn't been established upon the Prophet (sallallahu alayhi wa sallam) nor from any of the noble companions that they fasted a day after the tenth day. As for the hadeeth, "Fast the day of Aashurah and be different from the Jews by fasting a day before it or a day after it" then it is a weak narration which isn't authentic, refer back to the book Da'eef al-Jaami' (3506).

Hence, it is not to be used as evidence. As well, fasting the eleventh day had more than a reason to be fasted. However, the companions of the prophet didn't do so and they are the zealous of people to performing that which is good.

End quote

What should be done if there is confusion about the beginning of the month?

Imam Ahmad said:

If there is confusion about the beginning of the month, one should fast for three days, to be sure of fasting on the ninth and tenth days.

End Quote

Al-Mughni by Ibn Qudamah, part 3 as-Siyam – Siyam 'Ashura

Chapter No.9

Miscellaneous Verdicts Regarding Ashura

Fasting 'Ashura' when one still has days to make up from ramadhan or any other fardh fasting (such as in the case of an oath):

First Opinion:

The Hanabilah view that it is forbidden to observe voluntary fasts before making up for all the missed fasts of Ramadan, and that if one does so, then his fasting is not valid.

The textual evidence by which they support their view is that Abu Hurayrah may Allaah be pleased with him narrated that the Prophet (sallallahu alayhi wa sallam) said: “Whoever observes voluntary fast while he still has to make up for days which he missed in Ramadan, his voluntary fast will not be accepted until he makes up for all the days that he had missed in Ramadan.” [Ahmad]

However, according to Ibn Abu Haatim, this Hadeeth is not authentic given the inconsistency of its chains of transmission. Also, the chain of transmission includes Ibn Lahee‘ah as one of the narrators. Additionally, the context of the Hadeeth indicates that there could be rejected parts within the text.

For example, the end of the Hadeeth reads: “... and whoever comes to witness Ramadan and has not yet made up for the days of fasting he missed in the previous Ramadan, then his fasting will not be acceptable.” This explanation is mentioned in the book of Al-Sharh Al-Kabeer and is reported by Al-Buhooti in his book entitled Kashshaaf Al-Qinaa’; both books belong to the Hanbali school of Fiqh.

There is another narration that Imaam Ahmad considered it permissible, and even valid, to observe voluntary fast before making up for missed obligatory fasts. In Al-Insaaf, Al-Mardaawi says, “This is the sound opinion.”

Second Opinion:

The majority of Hanafi, Maliki, and Shafi'i scholars maintain that it is permissible to observe voluntary fasts in such a case.

However, while the Hanafi scholars hold absolute permissibility, the Maliki and Shafi'i scholars maintain that this action is permissible, yet unfavorable. The proof of permissibility is that making up for missed fast is not due on an immediate basis.

Shaikh Ali Ferkous Al Qubi said:

As for the fasting of all the other voluntary days, such as that of Arafa, Ashoura the Bîd days (13th, 14th and 15th days of every month of Hegira) and others, it is permissible to observe the voluntary fast first, according to the most correct saying of the scholars. It is the opinion of the Hanafis and Shâfi`s and one of the two opinions of Ahmad, as there is no proof from the sharia that forbids that. However, there is a text from the Quran indicating that the time of compensation is unlimited:

There are other days [Al-Baqara: 184]

The verse proves that it is allowed to delay making up for the missed days of Ramadan unlimitedly without obliging [people] to hurry to compensate the fasting once one is able to do it. Moreover, the opinion that the time of compensation is unlimited is shared by the overwhelming majority of the scholars; whether the predecessors or the successors.

This opinion is also supported by the approbation of the Prophet (sallallahu alayhi wa sallam) to the act of Aisha. She said: "I used to have some days to make up for and I could not compensate them except in Shabaan".

[Sahih Bukhari: 1849; Sahih Muslim: 2046]

Ibn Hajar said:

It is permissible, according to the hadith, to delay the compensation of Ramadan absolutely, whether one has an excuse or not, because that addition is included as we have proven it. And if this addition was not Marfu, its permissibility would be necessarily limited, because the hadith has the ruling of Marfu.

Furthermore, it seems that the Prophet (sallallahu alayhi wa sallam) knew that and there were reasons for which his wives asked him concerning the matters of sharia. So, if this had not been legal, Aisha would not have done it regularly.

End Quote

Fath Al Bari: 4/191

Ibne Qayyim said:

It was permissible for her to delay making up for the missed days of Ramadan and there was no doubt that she wanted to get the benefits of the voluntary fasting during the year as she cared about Umra (lesser pilgrimage); she was sad to see her girlfriends coming back with performing hajj and Umra independently and she came back with performing just Umra included in hajj. The Prophet (sallallahu alayhi wa sallam), then, ordered her brother to accompany her to perform Umra from At-Tanim to soothe her.

End Quote

Zaad Al Ma'ad: 2/94

From the reasonable point of view, if it is permissible as regards “the extensive obligation” to begin with the voluntary act which is of the same kind of the obligation before performing it, such as Ar-Rawâtib (voluntary prayers) which are offered before the prescribed prayers, it is permissible a fortiori as regards “the absolute obligation” as it is the case in making up for the missed days of Ramadan.

End Quote

[Fatwa No. 766, Fatwas of fasting]

Conclusion:

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allaah have mercy on him) was asked about combining making up a missed obligation and doing something that is mustahabb: is it permissible for a person to do the mustahabb action and make up the obligatory action later on, or should he do the obligatory action first, such as fasting the day ‘Ashura’ which coincides with making up a missed Ramadaan fast?

With regard to obligatory and voluntary fasts, what is prescribed in sharee'ah and what makes sense is to start with the obligatory fasts and then do the naafil ones, because the obligatory fast is a debt which must be paid, whereas the naafil fast is voluntary and is to be done if one can manage it, otherwise there is no sin on one. Based on this, we say to the one who owes a missed Ramadaan fast: make up what you owe before you observe a voluntary fast.

If he observes a voluntary fast before making up what he owes then the correct view is that his voluntary fast is valid so long as there is still enough time to make up the missed fasts, because a person may make up missed Ramadaan fasts so long as there is still enough time for him to do so before the next Ramadaan comes. So long as there is still plenty of time, it is permissible for him to observe voluntary fasts. This is similar to the case of obligatory prayers, such as if a person offers a naafil prayer before an obligatory prayer when there is still plenty of time, this is permissible. Whoever fasts on the day of 'Arafah or 'Ashura', and still owes some days from Ramadaan, his fast is valid. But if he has the intention of fasting this day to make up for a missed Ramadaan fast, he will have two rewards – one for the day of 'Arafah or 'Ashura' and another for making up the missed fast. This applies to all voluntary fasts that are not connected to Ramadaan. With regard to fasting the six days of Shawwaal, these are connected to Ramadaan and can only be done after making up missed Ramadaan fasts. If a person fasts these days before making up his missed Ramadaan fasts, he will not get the reward for them, because the Prophet (sallallahu alayhi wa sallam) said: "Whoever fasts Ramadaan then follows it with six days of Shawwaal, it will be as if he fasted for a lifetime." It is known that the one who still has some days to make up is not regarded as having fasted Ramadaan until he makes up those days. Some people think that if they fear Shawwaal is going to end soon and they fast the six days even though they still owe some days from Ramadaan, that this is acceptable. This is a mistake, because these six days cannot be fasted until a person has made up the days that he owes from Ramadaan.

End Quote

Majmoo' Fataawa Ibn 'Uthaymeen, 20/438

Fasting Ashura with the intention of making up days that we owe from Ramadaan:

First Opinion:

This issue is known to the scholars as the issue of pairing or combining acts of worship. It takes many forms such as this one, which is combining an obligatory and a mustahabb action with one intention. If a person intends to do the mustahabb action, that will not be acceptable for the obligatory action. If a person fasts with the intention of 'Ashoora', that will not be acceptable as making up for a missed Ramadan fast, but if he intends to make up the missed Ramadan fast and does that on the day of 'Ashoora', then his making up the missed fast will be valid.

A similar verdict was issued by Shaykh Abdur Razzaq Al Barrak (May Allaah Preserve Him)

Second Opinion:

If you fast the tenth and eleventh of Muharram with the intention of making up days that you owe from Ramadaan, that is permissible and will make up for two of the days that you owe.

End Quote

Fataawa al-Lajnah al-Daa'imah, 11/401

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said in Fataawa as-Siyaam (438):

If a person fasts the day of 'Arafah or the day of 'Ashura', and he still owes fasts from Ramadan, his fast will be valid, but if he intended to fast that day to make up for a missed Ramadan fast, he will have two rewards: the reward of the day of 'Arafah or the day of 'Ashura', and the reward for making up the missed fast. This applies to voluntary fasts in general, that have nothing to do with Ramadan. But with regard to the six days of Shawwaal, they are connected to Ramadan, and can only be done after making it up.

If a person fasts these days before making up missed Ramadan fasts, he will not attain the reward for them, because the Prophet (sallallahu alayhi wa sallam) said:

“Whoever fasts Ramadan then follows it with six days of Shawwaal, it will be as if he fasted for a lifetime.” And it is well known that if a person owes missed fasts, then he cannot be regarded as having fasted Ramadan until he completes the days that he owes.

End quote

Fasting on 'Ashura if it falls on Friday:

Abu Hurayrah (may Allaah be pleased with him) said: I heard the Prophet (sallallahu alayhi wa sallam) say: “No one of you should fast on Friday, unless he fasts (a day) before it or after it.”

[Sahih Bukhari: 1985; Sahih Muslim: 1144]

Al-Nawawi said:

Our companions (i.e. the Shaafa'is) said: it is makrooh to single out the day of Friday for fasting, but if one joins it with the day before or the day after, or it coincides with a day which he habitually fasts, or he vowed to fast the day that his sick loved one was cured, or the day So and so returns, and that day happens to be a Friday, then it is not makrooh

End Quote

Al-Majmoo' Sharh al-Muhadhdhab, vol. 6, p. 479

First Opinion:

Questioner: “If the Day of ‘Arafah coincides with Friday, and if a woman becomes pure from menstruation on Thursday or a traveler returns home on Thursday, is it allowed for such a person to fast on Friday alone for the Day of ‘Arafah?”

Shaikh al-Albaani: “No. Is it obligatory to fast on the Day of Arafah?”

Questioner: “No.”

Shaikh al-Albaani: “And is it allowed to fast on Friday alone?”

Questioner: “No.”

Shaikh al-Albaani: “So then, if the prohibition conflicts with the allowance, then the prohibition is given precedence over the allowance. So the answer (to your question) is that it is not allowed.”

[Silsilatul-Hudaa wa-Noor: 484/5]

Second Opinion:

Ash-Sharih said in Tuhfat al-Muhtaj:

"If it coincides with his habitual fast – i.e., such as if he fasts alternate days, and a day that he fasts happens to be a Friday, if he is fasting in fulfilment of a vow, etc." – this also applies to fasting on days prescribed in Shari'ah, such as 'Ashura' or 'Arafah.

[Tuhfat al-Muhtaj, part 3, Bab Sawm al-Tatawwu]

Excluded from this prohibition is one who fasts the day before or after, or if it coincides with days that he habitually fasts, such as one who fasts al-Ayyaam al-Beed (the 13th, 14th and 15th of each hijri month), or who has the habit of fasting a specific day such as the Day of 'Arafat, and it coincides with a Friday. From this it may be understood that it is permissible for a person who has vowed to fast on the day when So and so returns, for example, or the day when So and so recovers from sickness, to observe that fast if that day happens to be a Friday. (See Fath al-Baari by Ibn Hajar).

Conclusion:

Similarly, if Ashura coincides with a Friday, he may fast, because his intention is to fast Ashura, not to fast on a Friday.

And Allaah is the Source of strength.

Fasting on 'Ashura if it falls on Saturday:

Abdullaah ibn Busr, from his sister, that the Messenger of Allaah (sallallahu alayhi wa sallam) said:

“Do not fast on Saturdays apart from days when you are obliged to fast. If any one of you cannot find anything other than grape stalks or the twigs of a tree, let him chew it (to make sure that he is not fasting).”

Abu ‘Eesa al-Tirmidhi said: This is a hasan hadeeth. What is makrooh in this case is for a man to single out Saturday for fasting, because the Jews venerate Saturday.

End quote.

[Sunan Tirmidhee: 744; Sunan Abu Dawud: 2421; Sunan Ibne Majah: 1726; Classed as saheeh by al-Albaani in al-Irwa’ (960)]

First Opinion:

Shaykh Nasiruddin Albani after reviewing the ahadeeth of prohibition mentioned above, is of the opinion to leave the fast of Ashura if it falls on a Saturday because of the principle of Fiqh “If prohibition is in opposition to allowance then prohibition takes precedence over allowance”

Q: “What is the ruling of fasting on the Day of ‘Ashura if it coincides with Saturday?”

Shaykh Nasiruddin Albani said:

With regard to (the hadeeth) ‘Don’t fast on Saturday,’ some people are under the false impression that if we leave off fasting on Saturday due to it coinciding with the Day of ‘Ashura or the Day of ‘Arafah or the like, then we would lose the excellence of fasting on one of these two days that coincided with Saturday.

No, we would not lose; (rather) we would make two gains.

The first gain is that we have submitted our hearts and souls to the statement of our Prophet (sallallahu alayhi wa sallam): ‘Don’t fast on Saturday unless it is obligated upon you, and even if you don’t find anything but a bark of a tree, chew on it’.

Hence we have followed this hadeeth because fasting on the Day of ‘Arafah and fasting on the Day of ‘Ashura are not obligatory. The Messenger (sallallahu alayhi wa sallam) only made obligatory fasts an exception – if they coincide with Saturday, it is allowed to fast them, (but) those fasts other than the obligatory ones, we were prohibited from fasting them (if they coincide with Saturday).

The second gain is that we are included in the likes of his statement: ‘Whoever leaves something for Allaah’s Sake, Allaah will replace it for him with something better’

[Shaykh al-Albani graded it authentic in Hijaabul-Mar.ah p.49]

So we have left fasting on the Day of ‘Arafah due to it coinciding with Saturday. We have not lost the fast of the Day of ‘Arafah. Why? Because we have left it for the sake of Allaah, so Allaah will replace it for us with something better. The same thing is said even more so regarding the fast of the Day of ‘Ashura.

End Quote

[Silsilatul-Hudaa Wa-Noor: 211/6]

Shaykh Nasiruddin Albani was preceded in this fatwa by some of the salaf. Abu Ja'far at-Tahaawi in his book Sharh Ma'ani al-Athaar stated (in support of the aforementioned hadeeth of prohibition):

"A group of people inclined to this hadeeth and disliked fasting Saturdays Voluntarily"

Allama Badruddin Ayni stated:

The statement of at-Tahaawi wherein he said: "A group of people inclined to this hadeeth and disliked fasting Saturdays Voluntarily" meant that the group of people from the Salaf were: Mujahid of the students of Ibn Abbas, Tawoos Ibn Kaysan, Ibraahem an-Nakha'ee and Khaalid ibn Ma'dan.

End Quote

[Nukhab al-Afkar fi Taaqeeb Mabani il-Akhbar fir Sharh Ma'ani il Athaar: 8/433]

A Brief Analysis of the First Opinion:

Narrated Juwayriyah bint al-Haarith (may Allaah be pleased with her), that the Prophet (sallallahu alayhi wa sallam) entered upon her on a Friday and she was fasting. He said; "Did you fast yesterday?" She said, "No." He said: "Do you intend to fast tomorrow?" She said: "No." He said: "Then break your fast."

[Sahih Bukhari: 1986]

This Hadith clearly states that there is no harm if one observes a fast on a Friday and Saturday together. Hence the Hadith that prohibits fasting on Saturdays will be interpreted to mean fasting on a Saturday only.

Sayyidah Umme Salamah reports:

“The Messenger of Allaah (sallallahu alayhi wa sallam) would fast on Saturdays and Sundays more than any other days.”

[Musnad Ahmad: 6/324; It was classified ṣaḥīḥ (authentic) by Ibn Khuzaymah and Ibn Hibban. See Sahih Ibn Khuzaymah: 2167 and Sahih Ibn Hibban: 3616]

Interestingly both Imams Ibn Khuzaymah and Ibn Hibban have recorded this hadith in a chapter titled as “The chapter which explains the permissibility of fasting on a Saturday coupled with another day.”

Hafiz Ibn Rajab Al-Hanbali says, “In light of this, we will interpret the narration that prohibits fasting on Saturdays to mean fasting on a Saturday alone.”

End Quote

Lataa’if al-Ma’arif, pg.112

In fact, Imam Bayhaqi quoted the hadith of prohibition in a chapter titled, “Chapter that discusses the narrations that prohibit fasting on a Saturday alone.’

In other words, Imam Bayhaqi has also concurred with the conclusion that the hadith does not stop one from fasting on a Saturday as long as one fast a day before or after as well. For this reason Bayhaqi ends the chapter with the hadith of Umm Salamah cited above.

Sunan al-Kubra, vol.4, pg.302-303

Imam Tahawi writes, “It’s possible that the prohibition applies to those who do so solely to replicate the Jews. If someone fasts on Saturday without the intention of emulating of the Jews, then it will not be makruh (disliked).”

(Sharh Ma’ani al-Athar, vol.2, pg.81)

Imam Abu Dawud after citing this narration in his Sunan writes:

This narration is abrogated by the hadith reported by Sayyidah Juwayriyah bint al-Haarith (may Allaah be pleased with her)

He also quotes that whenever the narration that prohibits fasting on Saturdays was mentioned before Imam Zuhri he would say that it is unreliable.

Sunan Abu Dawud: 2421

Imam Tahawi has also said that Imam Zuhri discredited this report. (Sharh Ma'ani al-Athar, vol.2, pg.81)

Imam Nasa'i after reporting this hadith comments, "This Hadith is very contradictory." (Talkhis al-Habir, vol.2, pg.470)

Hafiz Ibn Hajar says, "Such contradiction in a narration like this one is sufficient to weaken it." (Talkhis al-Habir, vol.2, pg.470)

Second Opinion:

At-Tahaawi (may Allaah have mercy on him) said:

The Messenger of Allaah (sallallahu alayhi wa sallam) allowed us to fast on 'Ashura' and urged us to do so. He did not say that if it falls on a Saturday we should not fast.

This is evidence that all days of the week are included in this. In our view – and Allaah knows best – it could be the case that even if this is true (that it is not allowed to fast on Saturdays), it is so that we do not venerate this day and refrain from food, drink and intercourse, as the Jews do. As for the one who fasts on a Saturday without intending to venerate it, and does not do so because the Jews regard it as blessed, then this is not makruh.

End Quote

Sharh Ma'ani al-Athar, Part 2, Bab Sawm Yawm as-Sabt

Al-Bahuti (may Allaah have mercy on him) said:

It is makruh to deliberately single out a Saturday for fasting, because of the hadith of 'Abdullah ibn Bishr and because it is a day that is venerated by the Jews, so singling it out for fasting means being like them except when a Friday or Saturday coincides with a day when Muslims habitually fast, such as when it coincides with the day of 'Arafah or the day of 'Ashura', and a person has the habit of fasting on these days, in which case it is not makruh, because a person's habit carries some weight.

End Quote

Kashshaf al-Qina', Part 2, Bab Sawm al-Tatawwu

Shaykh Abdullaah bin Baz was asked:

If the day of Aashurah happens to be on a Saturday, will it be allowed for us to fast?

He answered:

There is no harm absolutely for a person to fast Saturday whether it is an obligatory fast or a volunteer fast. And the hadeeth which therein (mentioned that there) is a prohibition in fasting on a Saturday is a weak and an inaccurate narration which is opposing the authentic narrations. Therefore, there is no harm for a Muslim to fast on Saturday whether it be an obligatory fast or a volunteer fast and even if he doesn't fast another day with it.

And (to mention again), the hadeeth which contains a prohibition for fasting on Saturday except if it is a obligatory fast is a hadeeth which is inauthentic, rather it is weak and in opposition to the authentic narrations.

End Quote

www.binbaz.org.sa/node/13750

It says in Fatawa al-Lajnah al-Daimah, fatwa no. 11747:

It is permissible to fast the day of Arafat by itself whether it coincides with Saturday or any other day of the week because there is no difference in them. Because fasting the day of Arafat is an (independent) sunna and the hadith about fasting on Saturday is weak due to it contradicting and opposing authentic hadith.

End Quote

Hence if the fast of Ashura coincides with a Friday or Saturday and if the person fast two days i.e. either 9th or 10th or 10th and 11th, then he has fulfilled two sunnahs i.e.

1. He has fulfilled the condition of avoid fasting only on a Friday or Saturday by singling it out for fasting

2. The wish of the messenger of Allaah (sallallahu alayhi wa sallam) to fast a day before Ashura in order to be different from the Jews.

Conclusion:

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

It should be noted that different scenarios may apply with regard to fasting on a Saturday.

1. It may be obligatory, such as observing a Ramadaan fast during Ramadaan or making it up later on, or observing a fast as expiation (kafaarah), or instead of offering a sacrifice when performing Hajj tamattu’, and so on. There is nothing wrong with that so long as he does not single it out deliberately thinking that there is some virtue in that.
2. If he fasts on the Friday before, there is nothing wrong with it, because the Prophet (sallallahu alayhi wa sallam) said to one of the Mothers of the Believers who was fasting on a Friday: “Did you fast yesterday?” She said: “No.” He said: “Are you going to fast tomorrow?” She said, “No.” He said: “Then break your fast.” The words, “Are you going to fast tomorrow?” indicate that it is permissible to fast Saturday along with Friday.
3. If it happens to be one of the days when it is prescribed to fast, such as Ayyaam al-Beed (the 13th, 14th and 15th of each hijri month), ‘Arafah, ‘Ashura’, six days of Shawwaal for one who has fasted Ramadaan, and the ninth of Dhu’l-Hijjah. There is nothing wrong with that, because he is not fasting because it is Saturday, rather it is because it is one of the days when it is prescribed to fast.
4. When it happens to be a day when he habitually fasts, such as a person whose habit is to fast alternate days, and the day that he fasts happens to be a Saturday, then there is nothing wrong with it, as the Prophet (sallallahu alayhi wa sallam) said when he forbade fasting one or two days before Ramadaan begins: “except a man who (habitually) observes a fast, in which case let him fast.” This is similar.
5. If he singles it out to observe a voluntary fast for one day only. This is what is forbidden, if the hadeeth forbidding it is proven to be saheeh.

End quote

Majmoo' Fataawa wa Rasaa'il al-Shaykh Ibn 'Uthaymeen (20/57)

Will the person who intends to fast 'Ashura during the day be rewarded for his fasting?

Shaykh al-'Uthaymeen (may Allaah have mercy on him) said:

There are two scholarly opinions on this matter. The first is that he will be rewarded from the beginning of the day, because the correct Islamic fast can only be from the start of the day.

The second view is that he will only be rewarded from the time of his intention, and if he formed the intention at midday then he will be rewarded for half a day. This is the correct view, because the Prophet (peace and blessings of Allaah be upon him) said, "Actions are but by intentions, and each person will have but that which he intended." This man only formed the intention during the day, so he will be rewarded from the time he formed the intention.

Based on the correct opinion, if a fast is connected to a particular day, such as fasting on Mondays and Thursdays, and fasting on al-ayaam al-beed (the 13th, 14th and 15th of each Hijri month) or fasting three days each month, and a person forms the intention during the day, he will not be rewarded for the entire day.

End Quote

Al-Sharh al-Mumti', 6/373

A lady missed the fasting of Ashura due to her menses:

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked:

If the day of 'Ashura' comes and the woman is menstruating, can she make up the fast? Is there a principle concerning naafil acts of worship that may be made up and those that may not be made up? May Allaah reward you with good

He replied:

Naafil acts of worship are of two types:

Those for which there is a reason and those for which there is no reason

Those for which there is a reason end when the reason ends and they cannot be made up.

An example of that is tahiyat al-masjid (two rak'ahs to "greet the mosque"). If a man comes and sits down, and sits for a long time, then he gets up wanting to pray tahiyat al-masjid, it will not be tahiyat al-masjid, because that is a prayer that is done for a reason and is connected to the reason; once the reason no longer applies, it is no longer prescribed.

Another example, it would seem, is the day of 'Arafah and the day of 'Ashura'. If a person delays fasting the day of 'Arafah and the day of 'Ashura', with no excuse, there is no doubt that it cannot be made up and it would not benefit him if he did make it up, i.e., it would not benefit him in the sense of it being the day of 'Arafah or the day of 'Ashura'.

But if that day comes when a person has an excuse, such as the woman who is menstruating or bleeding following childbirth, or a person who is sick, then it seems that it cannot be made up in this case either, because it is connected to a specific day and the ruling ceases to apply once that day is past.

End quote

Majmoo'Fataawa Ibn 'Uthaymeen, 20/43

A person decides to fast the day of 'Ashura' then does not fast it:

If a person decides to fast the day of 'Ashura' then does not fast it, one of the following scenarios must apply:

Either he deliberately did not do it, in which case it will not be recorded that he fasted 'Ashura' and he will not attain the virtue thereof, because he did not fast that day

He did not do it because he forgot, although he intended to fast it, in which case we hope that he will have the reward thereof, In Sha Allaah

He did not do it because he was sick, although he usually fasted it before that, or he had decided to fast it this time, but sickness prevented him from doing so, in which case we hope that he will also have the reward for fasting it, because he had an excuse, because of the report narrated by al-Bukhaari (2996) from Abu Moosa (may Allaah be pleased with him) who said: The Messenger of Allaah (sallallahu alayhi wa sallam) said: “If a person falls sick or travels, (a reward) will be recorded for him like that of the deeds that he used to do when he was not travelling and was in good health.”

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

This hadith indicates that there will be recorded for him a reward like that which was recorded for him when he was in good health and was not travelling, because he intended to do it but was prevented from doing so by that excuse

End quote

Majmoo‘al-Fataawa (23/236)

Ibn Baaz (may Allaah have mercy on him) was asked:

I am a man who fasts the day of ‘Arafah every year, and also ‘Ashura’, but last year I forgot the day of ‘Ashura’, and I broke the fast on that day because I forgot that it was the day of ‘Ashura’. But I completed my fast, and I also fasted on the eleventh day (of Muharram). Is what I did correct?

He replied:

With regard to ‘Ashura’ [sic – probably he meant Muharram], it is good to fast on any day throughout the month. If you fast whatever of it you are able to, then praise be to Allaah, and we hope that you will have the reward for the day that you missed out on because you forgot, for you did not omit to do it deliberately; rather it was because you forgot, so you will have the reward for it, in sha Allaah. Your fasting on the eleventh day is also good, because you missed the tenth day because you forgot, so you will have the reward for it, just as if you missed it because you were sick, then you got better on the eleventh day.

End quote.

<http://www.binbaz.org.sa/mat/13711>

With regard to your breaking the fast on the Day of ‘Ashura’, even though you had intended to fast it, if you had an excuse, then we hope that you will have the reward, but if it was with no excuse, then you will not have any reward, because the reward is for one who does the deed or one who intends to do the deed, but is prevented from doing it because of some excuse.

Al-Bukhaari (4423) narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Messenger of Allaah (sallallahu alayhi wa sallam) came back from the campaign to Tabook, and when he grew close to Madinah he said: “In Madinah there are people who, whenever you travelled any distance or crossed any valley, were with you.” They said: O Messenger of Allaah, even though they are in Madinah? He said: “Even though they are in Madinah, because they were kept there by excuses.”

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

They intended to do that good deed that they had done previously, and wanted to do it, but they were unable to do it; thus they were of the same status as those who did it.

End quote

Majmoo‘al-Fataawa (10/441)

If you were negligent about fasting ‘Ashura’, then let this negligence and missing out on the reward prompt you in the future to have firm resolve to do good deeds and acts of obedience, and not to neglect that.

Allaah Knows Best

Chapter No.10

Innovations of Muharram

There are some baseless traditions and misconceptions with regard to ‘Āshūra that have managed to find their way into the minds of the uneducated and have no support from authentic Islamic sources. Some very common misconceptions amongst them include the idea that it is the day on which Adam (upon him be peace) was created or that it is the day when Ibrahim (alayhis salam) was born or that it is the day when Allaah accepted the repentance of Sayyiduna Adam (alayhis salam) or that it is the day when Qiyamah (Doomsday) will take place. All these and other similar whims and fancies are totally baseless and the traditions referred to in this respect are not worthy of any credit. Some of those are as follows:

1.Lamentations and Mourning:

A wrong practice related to this month is to hold lamentation and mourning ceremonies in the memory of the martyrdom of Sayyiduna Hussain (may Allaah be pleased with him). The event of Karbala is one of the most tragic events of our history, but The Messenger of Allaah (sallallahu alayhi wa sallam) has forbidden us from holding mourning ceremonies on the death of any person. The people of Jāhiliyyah (the days of ignorance) used to mourn their deceased through loud lamentations, tearing their clothes, and beating their cheeks and chests. The Messenger of Allaah (sallallahu alayhi wa sallam) prevented the Muslims from it all and directed them to observe patience by exclaiming “Inna lillahi wa inna ilayhi raji’un” (We are indeed Allaah’s and to Him shall we return). A number of authentic ahadiths are available on the subject. To quote only one of them:

He is not one of us who strikes his cheeks, rends his garments and calls with the call of the jaahiliyyah

[Sahih Bukhari: 1294]

All the jurists are unanimous on the point that the mourning of this type is impermissible.

Even Sayyiduna Hussain (may Allaah be pleased with him) shortly before his demise had advised his beloved sister Sayyidah Zaynab (may Allaah be pleased with her) not to mourn over his death in this manner.

He said:

My Dear Sister! I swear upon you that in case I die you shall not tear your clothes, nor scratch your face, nor curse anyone for me or pray for your death

End Quote

al-Kamil, Ibn al-Athīr 4:24

It is evident from this advice of Sayyiduna Hussain (may Allaah be pleased with him) that this type of mourning was condemned by even the same blessed person for the memory of whom these mourning ceremonies are held. Every Muslim should avoid this practice and abide by the teachings of the Prophet (sallallahu alayhi wa sallam) and his beloved grandchild Sayyiduna Hussain (may Allaah be pleased with him).

Shaikh ‘Uthaimen (rahimahullaah) mentioned that they are:

Rawaafidh is an extreme sect in regard to ‘Ali bin Abee Taalib and the family of the (Prophetic) household, and they are from the most astray of the people of innovation and the most severe of them in having dislike for the companions (radhiyallaahu ‘anhum).

End Quote

Sharh al-‘Aqeedah al-Waasitiyyah p.615

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said:

And Satan has turned – due to the killing of Al-Hussain (radhiyallaahu ‘anhu) to concocting two innovations for the people; the innovation of grief and lamentation on the day of ‘Ashuraa from striking (oneself) and screaming and weeping and causing oneself to go thirsty and reciting elegies and whatever that leads to from revilement of the Salaf (predecessors) and cursing them. As well as entering the one who has no wrongdoing with him along with those of sin, such that they revile the Saabiqoon al-Awwaloon (earliest and foremost ones from the companions), and the story of his demise (i.e. Al-Hussain) is read – of which much of it is lies, and the intent of the one who established that was: to open the door of tribulation and splitting between the Ummah.

For indeed this is not an obligation nor is it recommended through agreement of the Muslims, rather causing impatient anguish and lamentation over long-standing calamities is from the greatest of that which Allaah and His Messenger have made forbidden.

End Quote

Minhaaj as-Sunnah an-Nabawiyyah vol 4 p.554

He said likewise:

And from their foolishness is establishing ceremonial mourning and lamenting over the one who had been killed before many years, and from that which is known is that the one who was killed and other than him from the deceased, if the like of that (i.e. such practices) was done with regard to them at the outcome of their deaths then that would be from that which Allaah and His Messenger have forbidden.

These (people) come with striking the cheeks and tearing the garments and calling out with the call of ignorance and other than that from the abominations after the death of the deceased by many years of a nature that had they have done that subsequent to his death then that would have been from the greatest of abominations which Allaah and His Messenger have prohibited, so how then after this lengthy duration of time?!

It is known that from the Prophets and other than the Prophets there were those that were killed – unjustly and out of aggression, from those who were better than Al-Hussain, his father was killed unjustly – and he was better than him, and ‘Uthmaan bin ‘Affaan was killed, and his killing was the first of the great tribulations which occurred after the death of the Prophet (sallallaahu ‘alaihi wa sallam), and there resulted from it by way of evil and corruption many times over that which resulted from the killing of Al-Hussain. Likewise other than these people were killed and died, and yet no one carried out – not from the Muslims or other than them – a ceremonial mourning nor lamentation over the deceased nor upon a slain one after a lengthy spell of time from his killing – except these foolish ones who had they have been from the birds; they would have been white scavenger vultures and had they have been from the beasts; they would have been donkeys.

End Quote

Minhaaj as-Sunnah vol 1 p.52-55

Ibne Katheer stated:

The Raafidah went to extremes in the Bawiyah Empire during the 400's. Drums were beaten in Baghdad and surrounding areas on the day of 'Aashuraa, hay and ashes were left on the pathways and markets, materials that signify grief were hung in stores, and people would outwardly display sorrow and cry.

A lot of them would not drink water to be in conformity with al Hussain because he was killed in a state of thirst. Furthermore, women would go out barefooted in a state of grief, striking at their faces and chests and other abominable innovations, abhorrent desires and made up distractions. They only intend by it to defame the Empire of Banu Umayyah because al Hussain was killed during it.

End Quote

Al Bidaayah wan Nihaayah: 11/577

In order to read the detailed discussion of Shaykhul Islam Ibne Taimiyyah on this topic, refer:

<https://islamqa.info/en/answers/4033/ruling-on-celebrating-aashooraa-or-taking-it-as-a-day-of-mourning>

2. Gatherings to Offer Condolences (With Respect To The Martyrdom Of Sayyiduna Hussain may Allaah be pleased with him):

This is something that was not done by the Prophet (sallallahu alayhi wa sallam) or any of his Companions, hence it is something that has been introduced; it is also contrary to the practice of the righteous early generations, who did not gather to receive or offer condolences.

Shaykhul Islam Ibne Taimiyyah said:

That which Satan has made fair-seeming for the people of misguidance and error is from taking the day of 'Ashuraa as a ceremonial mourning and that which they do in it by way of wailing and lamentation and reciting poems of sadness and relating tales which contain much lies within them.

Whilst the truth in them isn't but the renewal of grief and fanaticism and evoking enmity and warfare and to cast tribulations between the people of Islaam and to use that as an expedient to revile the Saabiqoon al-Awwaloon (earliest and foremost ones from the companions).

End Quote

Majmu Fataawa vol 25 p.309

Shaikh Hammad bin Muhammad Al Hajiri said:

These gatherings involve reprehensive innovations such as:

1. They commit shirk by supplicating to Ḥussain and this (shirk) is their saying 'Ya Ḥussain!' along with their seeking aid from him.
2. Cursing the Ṣaḥābah and reviling them.
3. The establishment of symposiums and plays based on lies and falsified realities.

End Quote

Yawm E Ashura, Pg.9

3.Erecting Taziya:

It is bid'ah to erect taziya. It is shirk to do sajdah against it and to make a vow and give offering to it. It is major sin to beat drums. The ritual which is based on such major sins is obviously haram and shirk; thus it is not lawful for any Muslim to practice it in any case. It is wajib i.e. obligatory to avoid it and save others from it as per one's capacity.

One should be aware of the fact i.e. Mawlana Ahmed Raza Khan Barelwi was absolutely against the lamentation and all the practices and rituals related to it. He has authored two treatises on this topic:

1. Risaala Taziya Daari
2. Alal Ifaadah Fee Taaziyatil Hind Wa Bayaanush Shahadah

Apart from this, he admonished these acts numerous times in his writings. Specifically, his finite number of verdicts on this issue can largely be found in Fataawa Rizwiyya.

He said:

“The recently innovated form of taziyah is absolutely haraam and forbidden”

End Quote

Alal Ifaadah Fee Taaziyatil Hind Wa Bayaanush Shahadah, Pg.3

4. Practicing Ghusl (i.e. Bath) Specifically on Ashura:

There is a narration which states:

“Whoever bathes on the day of ‘Ashura, he will not be afflicted with any sickness except the pangs of death.”

However, this narration is a fabrication (mawdhoo’).

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said:

And not a single person from the Imaams of the Muslims recommended bathing on the day of ‘Ashuraa nor applying kohl in it or to dye (one’s hair) and the like of that, and not a single scholar from the Muslims whose examples are followed and are referred back to in understanding of that which Allaah has commanded with and forbade have mentioned it.

Likewise the Messenger of Allaah (sallallaahu ‘alaihi wa sallam) did not do that, and nor did Abu Bakr or ‘Umar or ‘Uthmaan or ‘Ali.

End Quote

Majmu’ Fataawa vol 4 p.513-514

5. Applying Kohl (i.e. Soorma) Specifically on Ashura:

There is a report which states:

The person applying kohl on this day i.e. Ashura will not have any pain in the eyes for the entire year.

The scholars of hadith regarded all the narrations regarding Kohl on ‘Āshūrā’ as fabricated.

[Al-Fatāwā al-Kubrā (1: 203); Minhāj al-Sunnah (4: 555, 8: 151); al-Manār al-Munīf (p. 111); al-I’tisām (1: 287); Laṭā’if al-Ma’ārif (p. 54); ‘Umdat al-Qārī (11:

118); al-Maqāṣid al-Ḥasanah (p. 632); al-Ṣawā‘iq al-Muḥriqah (2: 536); al-Iqnā‘ fī Fiqh al-Imām Aḥmad (1: 318)]

This is the correct position. Imam Ḥākim (d. 405/1014) explains that there is no [authentic] narration regarding this and it is an innovation started by the murderers of Sayyiduna Ḥussain (d. 61/680) (may Allah be pleased with him).

[Al-Mawḍū‘āt (2: 204)]

Therefore, it is not a Sunnah.

Some scholars have further stated that it is necessary to avoid Kohl because it has become a hallmark of those who bear hatred and enmity against the Ahl al-Bayt (the family of the Prophet, may Allāh send blessings upon them continually).

[Tanzīh al-Sharī‘ah (2: 157); Fayḍ al-Qadīr (6: 235)]

6. Smearing Oil (on oneself) Specifically on Ashura:

Shaikh Al-Albaanee mentioned the statement of Ibn al-Qayyim (rahimahullaah) in which he said:

As for the ahaadeeth pertaining to applying kohl (to the edges of the eyes) and smearing oil (on oneself) and perfuming (oneself) on the day of ‘Ashuraa, then they are from the fabrications of the liars, and another people have turned opposite to them and thus taken it as a day of pain and grief.

Both of these innovated groups are outside of the Sunnah, and Ahlus-Sunnah (the people of the Sunnah) does that which the Prophet (sallallaahu ‘alaihi wa sallam) commanded with by way of fasting, and they abstain from that which Satan has commanded with by way of innovation.

End Quote

Silsilatul Ahaadeeth ad-Da’eefah wal Mawdu’ah vol 2 p.89

7. Applying Dye or Henna Specifically on Ashura:

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said:

So these ones (meaning the Shee’ah) were thwarted by a people – being either from the Nawaasib that are fanatical against Al-Hussain and the people of his

household or either from the ignorant ones who confront corruption with corruption and lies with lies and evil with evil and innovation with innovation. So they fabricated narrations relating to the religious practice of manifesting signs of rejoicing and happiness on the day of ‘Ashuraa such as applying kohl and applying dye as well as increasing expenditures upon the family and cooking foods that are outside of customary habit and the like of that from that which is done during ‘Eid celebrations and festive seasons. So these ones became such that they took the day of ‘Ashuraa as a festival such as the festive seasons of ‘Eid celebrations and festivities of celebration. Whilst those ones (the shee’ah) took it as a ceremonial mourning – establishing within it sorrows and distresses – and both groups are in error – outside of the Sunnah.

End Quote

Majmu’ Fataawa vol 25 p.310

8. Applying Perfume Specifically on Ashura:

Al-Haafidh Ibn Katheer (rahimahullaah) mentioned regarding the Nawaasib of the region of Ash-Shaam that on the day of ‘Ashuraa they would:

“Cook grains/seeds, bathe and apply scent and would wear their most splendid garments, and would take that day as ‘Eid.”

(Al-Bidaayah wan-Nihaayah vol 11 p.577)

The Nawaasib as mentioned by Shaikh ‘Uthaimen are:

Those that direct enmity against the family of the (Prophetic) household, and they malign them and revile them, therefore they are in contrast to the Rawaafidh.

Sharh al-‘Aqeedah al-Waasitiyyah p.615

9. Wearing New Garments Specifically on Ashura:

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said:

The people have divided due to this on the day of ‘Ashura – on which Al-Hussain was killed into two types. So the Shee’ah took it as a day of ceremonial mourning and grief, there is carried out in it from the abominations that which is not done except by the one who is from the most ignorant of the people and the most astray

of them. Likewise a people took it as the status of ‘Eid, so they became such that they increased the expenditures within it as well as the foodstuffs and garments, and they reported fabricated ahaadeeth regarding it.

End Quote

Minhaaj as-Sunnah an-Nabawiyyah vol 8 p.148-149

10.Wearing Black Clothes Specifically on Ashura:

Wearing black as a sign of mourning for the deceased is bid’ah. If wearing black clothing has some resemblance with the Shias then this should be avoided.

Mawlana Ahmad Raza Khan said:

To wear black clothes as some do in order to grieve in Muharram [due to hussain’s martyrdom] is haram. The wearing of black clothes is specific to the Raafidhee shias in Muharram.

End Quote

Fataawa Ridhwiyyah of Ahmad Raza Khan: 23/756

11.Making Non Customary Foods on Ashura:

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said:

So people became such that they deemed desirable on the day of ‘Ashuraa to apply kohl (to the edges of the eyes) and bathe and increase the means of subsistence upon the family and making food which is not the customary habit, and this is an innovation the roots of which stem from those that are bigoted with falsehood against Al-Hussain (radhiyallaahu ‘anhu).

Rather that which is recommended on the day of ‘Ashuraa with the majority of the scholars is the fast.

End Quote

Minhaaj as-Sunnah an-Nabawiyyah vol 4 p.555-556

12.Cooking Grains/Seeds Specifically On Ashura:

When asked concerning that which some of the people do on this day by way of applying kohl and bathing and applying henna and greeting and cooking grains/seeds and manifesting joy, Shaikh ul Islaam mentioned:

Nothing has been reported with regard to any of that in an authentic hadeeth from the Prophet (sallallahu ‘alaihi wa sallam) or from his companions, and no one from the Imaams of the Muslims recommended that nor did the four Imaams or other than them.

End Quote

Majmu’ Fataawa vol 25 p.299

13.Sacrificing An Animal on the 10th of Muharram:

It says in Fatawa al-Lajnah al-Daimah, fatwa no. 7465:

All acts of ‘Ibadah that draw a Muslim close to Allah are Tawqifiy (bound by a religious text and not amenable to personal opinion).

There is no textual proof from the Qur’an or the authentic Sunnah that dictate a particular sacrifice on the mentioned days of these months. The Sahabah (Companions of the Prophet – may Allaah be pleased with them) did not do so either and therefore, this is Bid‘ah.

It is authentically reported that the Prophet (sallallahu alayhi wa sallam) said: Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.

(Related by Al-Bukhari and Muslim)

May Allaah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

End Quote

14.Avoiding Eating Meat During The First Ten Days Of Muharram:

Having the custom of not eating meat during these days, in the manner mentioned – whether that was based on a covenant with Allah, or with other people, or with one’s own self, or without any covenant – all comes under the heading of innovation that is not permissible as a means of drawing closer to Allaah, may He be exalted, and it is not permissible to obey one’s parents and grandparents concerning that, or to follow them in doing it.

15.Avoiding Marriage In Muharram:

Marriage is lawful at any day of the year and there is no evidence in the Sharee'ah that supports the opinion in your question. Rather, such an opinion is a form of falsehood.

A Muslim is not allowed to listen to false impressions and doubts that are circulated among the mob.

In this vein, the Prophet (sallallahu alayhi wa sallam) said: "There is neither infection nor evil omen." [Al-Bukhari and Muslim]

The Prophet (sallallahu alayhi wa sallam) said: "An evil omen is a form of Shirk." [Abu Dawood and Ibn Majah]

This means that choosing a particular day or month does not change the Predestination or Divine Decree, which brings bad or good.

Ibn Katheer (may Allah have mercy on him) said:

Al-Bayhaqi quoted from al-Ma'rifah by Abu 'Abdullah ibn Mandah that 'Ali married Faatimah one year after the Hijrah, and consummated the marriage with her one year after that. According to this view, the consummation of his marriage to her occurred at the beginning of 3 AH.

End quote

Al-Bidaayah wa'n-Nihaayah, 3/419

There are also other opinions concerning this issue, but the point is that none of the scholars ever objected to marriage in Muharram; rather the one who marries at that time has a good example in Ameer al-Mu'mineen 'Ali and his marriage to as-Sayyidah Faatimah, the daughter of the Messenger of Allaah (sallallahu alayhi wa sallam).

Some scholar gave the answer with additional information [*]

if we were to renew our sorrow on every day on which one of the great leaders of Islam, from among the family (ahl al-bayt) of the Prophet (blessings and peace of Allah be upon him) or others, was killed or martyred or died, there would be too many such days to ever allow any day of joy and happiness, and the people would be burdened with unbearable hardship. Undoubtedly introducing innovations into the religion of Allah is, first and foremost, going to

harm the people who go against Islamic teachings, those who think that they can add something to make Islam perfect (when it is already perfect), and are not content with it as it has been prescribed by Allah for His slaves.

Some of the historians stated that the first one to introduce this opinion, and indeed the first one to introduce the innovation of renewing outward displays of mourning at the beginning of the month of Muharram was the Safavid Shah Ismaa'eel (907-930 AH), as Dr. 'Ali al-Wardi says in Lamahaat Ijtimaa'iyah min Tareekh al-Islam, 1/59:

Shah Ismaa'eel did not only use terror as a means of spreading Shi'ism; rather he also employed other means, namely propagation and winning over people's hearts and minds. He issued orders that ceremonies be organised to commemorate the murder of al-Husayn in the manner that is still followed now. This way of commemoration was originally introduced by the Buwayhids in Baghdad in the fourth century AH, but those who came after them had neglected this practice. Then finally Shah Ismaa'eel came along and developed it and added to it the gatherings for mourning, in such a manner that they had a strong impact on people's hearts. It may be true to say that this is one of the strongest factors in the spread of Shi'ism in Iran, because of what they involve of expressions of grief and weeping, accompanied by large numbers of flags, beating the drums and so on, which leads to instilling the belief in people's hearts on an emotional basis. End quote.

[*] <https://islamqa.info/en/answers/193281/the-widespread-belief-that-it-is-makrooh-to-get-married-in-allahs-month-muharram>

16. Avoiding Intimacy In Muharram:

I have not come across an opinion where it says that a husband and wife are not allowed to cohabit with each other during the first 10 days of Muharram.

17. Eating Food That Is Made For 'Ashura':

Shaykh Ibn Baaz (may Allaah have mercy on him) said:

This is an abhorrent evil and reprehensible innovation which must be abandoned; it is not permissible to take part in it and it is not permissible to eat the food that is offered.

And he said:

It is not permissible take part in it or to eat of these meats or drink these drinks [prepared for this occasion]. If the meat has been slaughtered for anyone other than Allaah, among Ahl al-Bayt [the Prophet's family] or anyone else, then it is major shirk, because Allaah, may He be glorified and exalted, says (interpretation of the meaning):

“Say (O Muhammad (sallallahu alayhi wa sallam)): ‘Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists).

‘He has no partner. And of this I have been commanded, and I am the first of the Muslims’”

[al-An'aam 6:162-163]

“Verily, We have granted you [O Muhammad (sallallahu alayhi wa sallam)] Al-Kawthar (a river in Paradise).

Therefore turn in prayer to your Lord and sacrifice (to Him only)”

[Al-Kawthar 1-2]

End quote

Fataawa al-Shaykh ‘Abd al-‘Azeez ibn Baaz (8/320)

18. Belief That Qiyamah Will Occur on Ashura:

Narrated Abu Hurayrah (may Allaah be pleased with him) that the Prophet (sallallahu alayhi wa sallam) said:

“The sun has not risen in a day better than Friday. It is the day in which Adam, may Allah exalt his mention, was created and was descended (to earth), and was forgiven and died. It is the day in which The Hour (Day of Judgement) will take place.”

[Sahih Muslim: 1857]

So, this is evidence that the Day of Judgement will take place on this day (i.e. Friday). As for the claim that it will be the 10th of Muharram, then we do not know of any evidence for that.

However, we draw your attention that what the person needs to know more is what good deeds he/she has for that day.

Bukhari and Muslim reported from Anas (may Allaah be pleased with him) that a man asked the Prophet (sallallahu alayhi wa sallam) about the Hour saying: “When will the Hour take place?” The Prophet (sallallahu alayhi wa sallam) said: “What have you prepared for it?” The man said: ‘Nothing except that I love Allah and his Prophet.’ Thereupon, the Prophet (sallallahu alayhi wa sallam) said: “You will be with those whom you love.”

Allaah knows best

19. Belief That Some Significant Events Occurred on Ashura:

With the exception of the above innovated beliefs and practices, there are also various other innovated beliefs. They are as follows:

1. The Skies, Earth and the Lauw-e-Qalam (The Pen and The Tablet) came into existence.
2. Sayyiduna Adam (alaihis salaam) and Sayyiduna Hawa were created.
3. Sayyiduna Adam's (alaihis salaam) repentance was accepted.
4. Sayyiduna Ibrahim (alaihis salaam) received the status of Khaleelullah.
5. Sayyiduna Yaqub (alaihis salaam) met Sayyiduna Yusuf (alaihis salaam) after 40 years.
6. Sayyiduna Idrees (alaihis salaam) was raised into the skies.
7. Sayyiduna Ayub (alaihis salaam) regained his health.
8. Sayyiduna Yunus (alaihis salaam) was released from the stomach of the fish.
9. Sayyiduna Dawud's (alaihis salaam) repentance was accepted.
10. Sayyiduna Sulaiman (alaihis salaam) received his Kingdom.
11. Sayyiduna Esa (alaihis salaam) was raised into the skies.

12.The Messenger of Allaah (sallallahu alayhi wa sallam) married Sayyidah Khadeejah (may allaah be pleased with her).

20.Plastering Graves with Mud In Muharram:

Some scholars are of the view that it is disliked to plaster the grave with mud. For instance, Al-Kaasaani, may AllaAh have mercy upon him, from the Hanafi School of jurisprudence said:

“It is disliked to plaster the grave with gypsum or mud.”

This is in regard to plastering with mud in principle, but as regards doing this on a particular month, then there is no evidence for this and, in this case, it becomes a religious innovation and this is forbidden.

If this is done every year, then this innovation becomes even graver and more abominable.

Aa’ishah (may Allaah be pleased with her) narrated that the Prophet (sallallahu alayhi wa sallam) said:

"Whoever introduces into this matter of ours [Islam] that which is not a part of it, it will be rejected."

[Al-Bukhari and Muslim]

21.Belief That There Is A Virtue Of Dying In The Month Of Muharram:

We do not know of any evidence indicating the merit and virtue of dying in the month of Muharram.

Allaah Knows Best

22.Belief That There Is A Virtue Of Being Born In The Month Of Muharram:

There is no religious evidence about the excellence of being born in the month of Muharram or the day of 'Ashura' (which is the 10th day of Muharram).

End Quote

23.Refraining From Buying New Clothes During Muharram:

There is no evidence to support the claim that we are not allowed to wear new clothes, buy house items, celebrate marriages, and so forth during the month of Muharram. To abstain from these actions with the belief that it is religiously required is falling into blameworthy innovation.

24.Abstaining From Purchasing Household Accessories in Muharram:

It is permissible to purchase household accessories anytime in the year, Muharram or otherwise, prior to marriage or after. There are no restrictions from the Shari'ah in this regard as long as one is not squandering monies or being wasteful.

25.Preparation of Sharbat (Drink):

This sharbat (drink) should not be accepted as this is served with false and forged belief of the Rawaafidh. The belief is that Sayyiduna Hussain (may Allaah be pleased with him) was martyred while he was thirsty and that this sharbat shall reach to him and quench his thirst.

This belief is fictitious belief as neither this sharbat reaches to him nor he needs it, Allaah supplies him the best comfort in Jannah and the sharbat of this world is nothing compared to those blessings.

26.Belief That It's Not Good To Start A Business In Muharram:

Another misconception about the month of Muharram is the idea that it is an evil or unlucky month because Sayyiduna Hussain may Allaah be pleased with him, was killed in it. It is due to this misconception that people avoid holding marriage ceremonies in the month of Muharram.

This is again a baseless concept, which is contrary to the express teachings of the Holy Quran and the Sunnah.

If the death of an eminent person on a particular day renders that day unlucky for all times to come, one can hardly find a day of the year free from this bad luck because every day is associated with the demise of some eminent person. The

Holy Quran and the Sunnah of the Prophet (sallallahu alayhi wa sallam) have liberated us from such superstitious beliefs.

This is not respect for Muharram and Safar but pure superstition. Do not believe or follow this superstition. A Hadeeth of Saheehul-Bukhari states: “There should be no superstition about Safar”

The Arabs also had these false and superstitious beliefs about the month of Safar, that is why The Messenger of Allaah (sallallahu alayhi wa sallam) mentioned this in particular.

The superstitions about Muharram were fabricated by the Shias.

27. Eating 7 Kinds Of Vegetables In Muharram:

In Islam, there is no basis of eating seven kinds of vegetables during the days of Muharram. Hence, it has no basis in Shariah.

28. Celebrating The Fortieth Day After 'Ashura:

Forty days after 'Aashuraa, they celebrate one day that they call 'Al Arba'een, the fortieth'. They gather money on this day, buy special foods and invite people. This innovation is practiced in India and Pakistan and other countries that the Shee'ah reside in, not to mention Iran, Iraq and Bahrain.

[Al Bida' wal Hawaadith of Shaykh 'Abdullaah at Tuwayjree]

29. Spending On The Family On Ashura 10 Muharram:

The Prophet (sallallahu alayhi wa sallam) is reported to have said:

Whoever expands [his expenditure] on his family on the day of 'Āshūrā' (10th Muḥarram), Allaah will expand [his sustenance and mercy] on him for his entire year.

This narration has been transmitted via five companions with these or similar words: 'Abdullah ibn Masūd, Abū Hurayrah, Abū Sa'īd al-Khudrī, Jābir ibn 'Abdullāh and 'Abd Allāh ibn 'Umar (d. 73/693) (may Allaah be pleased with them).

Ibn Hajar has classified this narration as munkar jiddan (extremely irregular). in Lisān al-Mīzān (6:336)

This narration is baseless and fabricated.

This is the view of Imam Aḥmad ibn Ḥanbal (d. 241), Imam Muḥammad ibn Abdullāh ibn ‘Abd al-Ḥakam (d. 268), Allāmah ‘Uqaylī (d. 322), Ḥāfiẓ Abū al-Faḍl ibn Ṭāhir al-Maqdisī (d. 507), Allāmah Ibn al-Jawzī (d. 597), Shaykh al-Islam Ibn Taymiyah (d. 728), Ḥāfiẓ Ibn ‘Abd al-Hādī (d. 744), Ḥāfiẓ Ibn al-Qayyim (d. 751), Allāmah Ibn (Abī) al-‘Izz (d. 792), Ḥāfiẓ Ibn Rajab (d. 795), and Allāmah Majd al-Dīn al-Fīrozābādī (d. 817).

[Laṭā’if al-Ma‘ārif (p. 54), Al-Ḍu‘afā’ al-Kabīr (3: 252), Tadhkirah al-Mawḍū‘āt (p. 97), Aṭrāf Aḥādīth Kitāb al-Majrūḥīn (p. 362), Al-‘Ilal al-Mutanāhiyah (2: 62), Minhāj al-Sunnah (7: 39); Majmū‘ al-Fatāwā (25: 312), Al-Manār al-Munīf (p. 111), Al-Nahr al-Fā’iq (2: 26); Radd al-Muḥṭār (2: 418), Sifr al-Sa‘ādah (p. 144)]

Conclusion:

In conclusion, Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) mentioned:

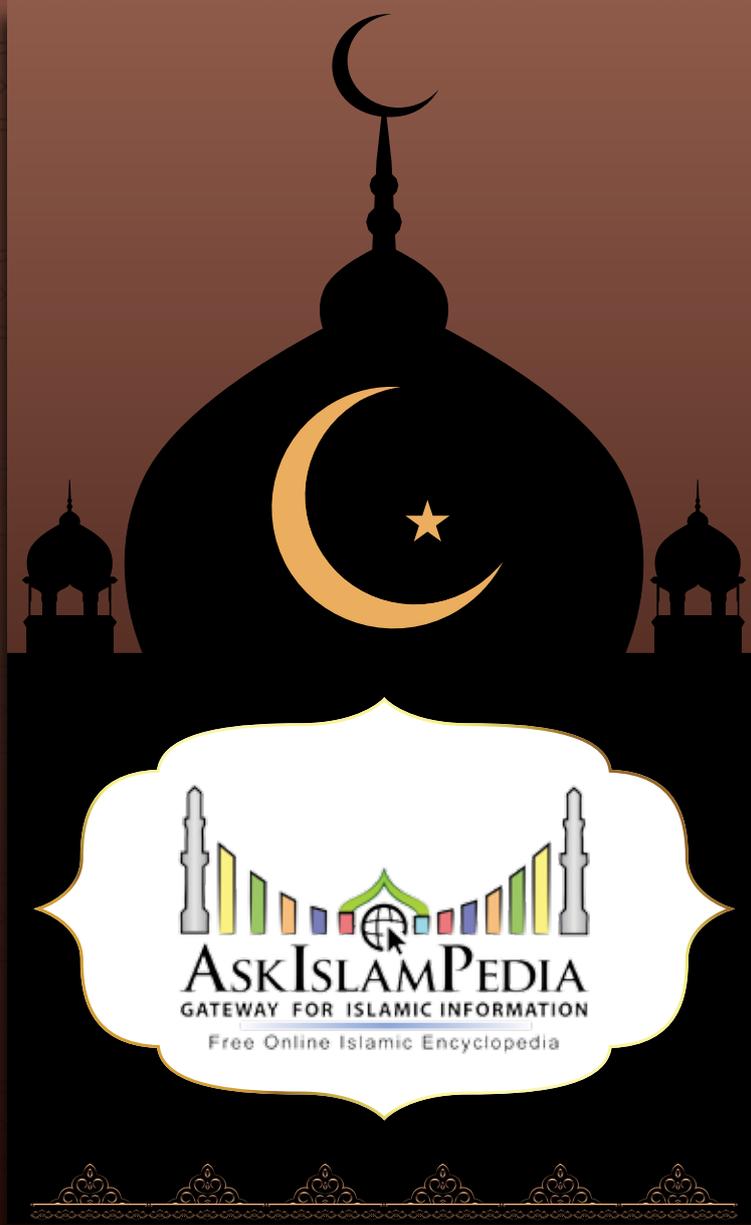
So the intent here is that whatever they newly concoct from innovation then it is disclaimed, and whatever is newly invented by the one who seeks to confront innovation is (itself) innovation – and attributes to the Sunnah – then it too is disclaimed and innovated, and the Sunnah is that which the Messenger of Allaah (sallallahu alayhi wa sallam) established, and it is free of every innovation.

So that which is carried out on the day of ‘Ashura from taking it as ‘Eid is an innovation, its origin stems from the innovations of the Nawaasib. Likewise that which is carried out from taking it as a ceremonial mourning is an innovation that is more atrocious than it, and it is from the well-known innovations amongst the Rawaafidh.

End Quote

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Arshad Basheer madani's notes for workshops



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