

عَاشُورَاءَ 'Āshūrā'

VIRTUES AND RULINGS



Muḥarram is a Sacred Month

Allāh Ta‘ālā says: “Indeed, the number of months (in a year) according to Allāh is twelve months (as specified) in the Book of Allāh (the Lawḥul Maḥfūz), (on) the day He created the heavens and the earth. Of these, four are sacred (Dhul Qa'dah, Dhul Ḥijjah, Muḥarram and Rajab). This is the straight dīn. So do not oppress (wrong) yourselves in these months (by committing sins).”

{At-Tawbah: 36}

The Messenger of Allāh ﷺ said: “The year consists of twelve months, four of which are sacred. Three of them are in succession: Dhul-Qa‘dah, Dhul-Ḥijjah and Muḥarram, and (the fourth is) Rajab Muḍar which is between Jumādal Ākhir and Sha‘bān.”

[Bukhārī #4662, Muslim #1679]

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Honour That Which Allāh has Honoured

Hazrat Qaṭādah رحمه الله said: "Allāh Ta'ālā has chosen some special ones from His creation above the rest. He has chosen the Messengers from among the Angels and Messengers from mankind. He has chosen His Speech over that of others and He has chosen the masājid from among all other places on earth. From among the months, He has chosen Ramaḍān and the four sacred months. From among the days, He has chosen the day of Jumu'ah (Friday) and from among the nights, He has chosen the night of Qadr. Therefore, honour what Allāh Ta'ālā has honoured. For verily, the people of intelligence and understanding honour those things which Allāh has honoured."

[Tafsīr ibn Kathīr 4/148-149]

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**Sins are Considered Worse and
Rewards For Good Deeds are Increased**

When commentating on the verse "So do not oppress yourselves in these months," the great *tabi'ī* Hazrat Qaṭādah رحمه الله said: "Verily oppression in the sacred months is graver in sin and burden than in other months, even though oppression is grave in all conditions."

'Allāmah Ibn Kathīr رحمه الله adds: **Sins are considered graver in these months and the rewards for good deeds are increased during these months.**

[Tafsīr Ibn Kathīr 4/148]

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Increase In Engaging in Worship During This Month

Out of the entire year, these four months are considered sacred for two reasons:

1. Fighting in battle during these months was ḥarām.
2. They are blessed months and it is necessary to revere them. The rewards for good deeds are multiplied during these months.

The first command has been abrogated. However, honouring and revering this month by exerting one's efforts in worship remains.

[Ma'āriful Qur'ān 4/372 Urdu]

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Not Benefitting From this Month Is a Great Loss

Imām Jaṣṣāṣ رحمه الله mentions in “Aḥkāmul Qur‘ān”: The specialty of these blessed months is that whoever engages in worship during these months will be granted the ability and strength to engage in worship during the remaining months.

Similarly, it will be easy for a person who makes an effort to refrain from sins and evil actions during these months to stay away from sins the remainder of the year. Therefore, not making the most of these months is a great loss.

[Ma‘āriful Qur‘ān 4/372-373 Urdu]

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The Virtue of Fasting in Muḥarram-the Month of Allāh

Nabī Karīm ﷺ said, "The most virtuous of fasts after [the fasts of] Ramaḍān are [the fasts of] Allāh's month, Muḥarram, and the best of ṣalāh besides the farḍ (compulsory) ṣalāh is the ṣalāh performed at night [i.e., taḥajjud]."

[Muslim #1163]

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

[Tirmidhī #741]

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Muḥarram:

The Month of Allāh & Fasting

Ḥāfiẓ Ibn Rajab Ḥanbalī رحمه الله said:
Nabī ﷺ has named Muḥarram as the
month of Allāh. Ascribing it to Allāh
indicates its virtue for Allāh only
ascribes His special creation to himself.

This month is special because it is
ascribed to Allāh and fasting is an
action ascribed to Allāh. Thus, it is
befitting to specify this month ascribed
to Allāh in doing actions also ascribed
to Allāh and special to Allāh, and that is
fasting.

[Laṭā'iful Ma'ārif pg.81]

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Fasting on the Day of 'Āshūrā' was Previously Obligatory

'Ā'ishah رضي الله عنها reported that the Quraish used to fast on the day of 'Āshūrā' in the pre-Islamic days. The Messenger of Allah ﷺ also observed it. When he migrated to Madīnah, he continued observing this fast and commanded (others) to observe it.

But when fasting during the month of Ramaḍān was made obligatory he said: He who wishes to observe this fast may do so, and he who wishes to abandon it may do so.

[Ṣaḥīḥ Muslim]

Clarification: Ḥafīz Ibn Ḥajar رحمه الله said: The Nabi ﷺ did not fast on this day emulating the Jews as he was already fasting it before that... He was not emulating them (Jews and Mushrikīn).

[Fathul Bārī 5/440]

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Musā عليه السلام also

Fasted on 'Āshūrā'

Ibn 'Abbās رضي الله عنهما narrates that when Nabī ﷺ came to Madīnah and saw the Jews fasting on the day of 'Āshūrā', he asked them: "What is this [you all are observing?]" They replied: "This is a great day. It was on this day that Allāh rescued Mūsā عليه السلام and the Banī Isrā'īl from their enemy. So, Mūsā عليه السلام fasted this day." Nabī ﷺ said: "I have more right over Hazrat Mūsā عليه السلام than you." Nabī ﷺ fasted on this day and ordered [the Muslims] to fast [on that day]. [Ṣaḥīḥ Bukhārī #2004]

Imām Māzirī said: The reports of the Jews are unreliable. Therefore, the Nabī ﷺ probably received revelation or *mutawātir* information which corroborated their statement. [Fathul Bārī 5/440]

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**Fasting on 'Āshūrā':
An Atonement for the Sins
of the Previous Year**

**Nabī ﷺ said: "I hope from
Allāh that fasting on the day
of 'Āshūrā' will atone for the
sins of the previous year."**

[Ṣaḥīḥ Muslim # 1162]

**رحمه الله Imām Nawawī
mentions that this refers to
minor sins.**

[Al-Minhāj]

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**Nabī ﷺ Eagerly Awaited to
Fast on the Day of 'Āshūrā'**

رضي الله عنهما ابن 'Abbās
said: "I never saw the
Messenger of Allāh ﷺ
looking forward to fast on
any of the days which he gave
more virtue to than the other
days except this day, the day
of 'Āshūrā', and this month,
i.e., the month of Ramaḍān."

[Ṣaḥīḥ al-Bukhārī #2006]

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Days to Fasts Part 1: Ḥadīths

Nabī ﷺ said: "If I remain until the next year, I shall [also] fast the ninth [of Muḥarram]."

Ṣaḥīḥ Muslim #1134

Nabī ﷺ said: "Fast on the day of 'Āshūrā' but oppose the Jews by fasting a day before or a day after."

Aḥmed #2154

Nabī ﷺ said: "Fast on the day of 'Āshūrā' but oppose the Jews by fasting a day before and a day after."

Bayhaqī in *Sunan Kabīr* 4/287 #8480

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Days to Fasts Part 2: Makrūh

'Allāmah Shāmī رحمه الله says:

“It is *makrūh-tanzīhī* to fast on the 10th of *Muḥarram* only, i.e, without fasting on the 9th or 11th.” [2/91]

This is the opinion of majority of the *Ḥanafī* jurists and our *Akābir* of Deoband.

Faqīhul Ummat رحمه الله says:

Sufficing on one fast on 'Āshūrā' is *makrūh*. However, he will still receive rewards.

[*Fatāwā Maḥmūdiyyah* 10/193]

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Days to Fasts Part 3: Levels

'Allāmah Kashmīrī رحمه الله says:

1. "The most virtuous is to fast on 'Āshūrā' along with a day before and after it.
2. Lower than that is to fast on 'Āshūrā' along with a day before or after it.
3. Lower than that is to fast on 'Āshūrā' alone.

All three are great forms of worship."

Ḥāfiẓ Ibn Ḥajar رحمه الله made a similar statement.

['Amālī 'alā Tirmidhī 1/355, Fathul Bārī 5/436, Nukhabul Afkār 8/422]

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Spending Freely on 'Āshūrā'

It is reported that Nabī ﷺ said:

"Allāh will grant prosperity throughout the year to the person who spends freely on his family on the day of 'Āshūrā'."

This ḥadīth has been deemed suitable for practice by many muhaddithūn, including Imām Baihaqī, Al-Mundhirī, Ibn Nāṣirud Dīn, Al-'Irāqī, Ḥāfiẓ Ibn Ḥajar Al-'Asqalānī, As-Sakhāwī, and many others رَحْمَهُمُ اللَّهُ.

[Shu'abul 'Imān, Al-Maqāṣidul Hasanah, Tanzīhus Sharī'ah, Ta'aqqubāt 'alā Mawḍū'āt, Al-La'ālil Maṣnū'ah, Kashful Khifā, Laṭā'iful Ma'ārif, Tadhkiratul Mawḍū'āt, Asrārul Marfū'ah, Fayḍul Qadīr, Mukhtaṣarul Maqāṣid, Fawā'idul Majmū'ah, Mawāhib Ladunniyyah, 'Āthārul Marfū'ah, Al-Mudāwī, Mir'ātul Maṣābih]

Many of the transmitters of this ḥadīth, the likes of Jābir رضي الله عنه, 'Abū Zubayr, Shu'bah, Yaḥyā ibn Sa'īd, and Sufyān ibn 'Uyaynah رَحْمَهُمُ اللَّهُ testified that they have practiced on this ḥadīth and experienced its virtue first hand.

[Al-Istidhkār 10/140]

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Ruling of Spending Freely on 'Āshūrā'

- This act is deemed permissible and *mandūb* (commendable). It is not considered *Sunnah*.
- The 'ulamā caution that one should not take this day as an 'Īd, as this is the way of a deviated sect called the Nāṣibiyyah.
- One should not make it a habit to gather their entire family every year for a feast.
- There is also no mention of exchanging gifts in the ḥadīth.
- Some narrations have the word 'ahl' (family) and some have 'iyāl' (dependants). These are the people one financially takes care of.

[Shāmī 9/615, Imdādul Fatāwā 10/415,
Aḥsanul Fatāwā 1/513, FDUZ 5/580]

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Is There a Contradiction Between The Ḥadīth of Fasting on 'Āshūrā' and The Ḥadīth that Encourages Free Spending on The Same Day?

The Muḥaddithul 'Aṣr Mawlānā Muhammad Yunus Jonpuri (رحمه الله) answered:

There is no contradiction according to this humble one.

1. The hadith of spending freely on one's family (dependants) may mean purchasing the items in the daytime and eating it after sunset. Mentioning the *asbāb* in place of the *musabbabāt* is a norm.
2. Another possibility is that this ḥadīth is directed to the non-bāligh children who do not fast. The word "dependants" is an indication to this.
3. The statement of some scholars ('Abdul Mālik ibn Ḥabīb d. Ramaḍān 238 A.H.) indicates that they take the ḥadīth to mean spending on the night of 'Āshūrā'. However, all the narrations of this ḥadīth used the word "يوم" (day).
4. "Spending freely" concerns general expenditure (نفقة). So, on this day spend freely on those people whom one has to usually take care of throughout the year. And Allāh Ta'ālā knows best.

Extracted from "Al-Yawāqītul Ghāliyah" 1/207

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Fabrications Regarding 'Āshūrā'

The following famous virtues of the day of 'Āshūrā' are all fabrications:

- That the person applying *kohl* (*surmah*/antimony) on this day will not have any pain in his eyes for the entire year.
- That the person who baths on this day will not suffer any illness for the year.
- That there is a special *ṣalāh* to be performed on this day.
- That the repentance of *Hazrat 'Ādam* عليه السلام was accepted on this day.
- That *Hazrat Ibrāhīm* عليه السلام was saved from the fire on this day.
- That on this day Allāh sent the ram to be sacrificed in place of *Hazrat Ismā'īl* عليهما السلام.
- That on this day Allāh returned *Hazrat Yūsuf* to his father *Hazrat Ya'qūb* عليهما السلام.

[Mā Thabata Minus Sunnah 39, Muḥarram & 'Āshūrā' 19]

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Mourning the Martyrdom of Husain رضي الله عنه on 'Āshūrā'

Because of misleading propaganda, many people believe that the significance of *Muḥarram* and 'Āshūrā' is linked to the martyrdom of *Hazrat Ḥusain رضي الله عنه*.

This belief is erroneous. The *Sharī'ah* of *Rasūlullāh ﷺ* was perfected during his very lifetime. How can any aspect of the *Sharī'ah* then pivot on an incident that took place long after the demise of *Rasūlullāh ﷺ*? In fact, it occurred many years after the period of the four *Khulafā Rāshidīn* (the four righteous caliphs).

Without a doubt, the martyrdom of *Hazrat Ḥusain رضي الله عنه* was an extremely painful and tragic incident. However, Islam does not permit fanatical mourning because Islam is not a religion of mourning.

[Mā Thabata Minus Sunnah 38, Muḥarram & 'Āshūrā' 18]

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Mourning of the Shī'ah on 'Āshūrā' in Light of the Prophetic Aḥadīth

Umm 'Aṭīyyah رضي الله عنها narrates: "At the time of pledging allegiance, Rasūlullāh ﷺ made us pledge not to wail over the deceased." [Bukhārī, Muslim]

Nabī ﷺ said: "He who tears (his) clothes, slaps (his) cheeks, and calls with the call of the Jāhiliyyah is not one of us." [Muslim]

Abū Mūsā رضي الله عنه said: "Rasūlullāh ﷺ declared himself free from the woman who wails, shaves off her head, or tears her clothing." [Bukhārī, Muslim]

Nabī ﷺ said: "If a woman who wails (over the dead) does not repent before her death, she will be made to stand on the day of Judgment wearing a shirt of tar coal and an armour of scabies." [Muslim]

Note: Since wailing was a common practice among the women of Jāhiliyyah, the Nabī ﷺ mentioned them specifically in numerous narrations, otherwise, the ruling applies to the menfolk as well.

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Other Incorrect Beliefs & Practises related to Muḥarram & 'Āshūrā'

There is no special food to be prepared or cooked on 'Āshūrā', like kechra, halim, or keer. Considering it *Sunnah* or necessary will cause it to be a *Bid'ah*.

It is incorrect to specify 'Āshūrā' for cooking food to give as 'Īṣal Thawāb for the soul of Hazrat Ḥusain رضي الله عنه.

Giving people juices to drink in the love of Hazrat Ḥusain رضي الله عنه is also baseless.

Distributing sweets in the Masjid on 'Āshūrā' is baseless.

Considering the Month of Muḥarram blighted for performing *nikāḥ* is baseless.

[Munkarāt Muḥarram, Āp ke Masā' il,
Fatāwā Maḥmūdiyyah, Fatāwā Qāsmiyah]