



The Month of MUHARRAM

Muharram, the first month of the Islamic calendar, is one of the four sacred months mentioned in the Glorious Qur'ān:

Lo! The number of the months with Allah is twelve months by Allah's Ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them...(9:36)

The specification of these four sacred months is stated in a Hadeeth narrated by Aboo Bakrah رضي الله عنه that Rasoolullah صلى الله عليه وسلم said, "Verily time has completed its cycle and returned to its original stage as it was on the day Allah created the heavens and the earth. The year consists of twelve months, four of which are sacred. Three of them occur consecutively; Zul Qa'dah, Zul Hijjah and Muharram, (the fourth being) Rajab of Mudhar (named after the tribe of Mudhar as they used to respect this month) which occurs between Jamadiul Ākhir and Sha'ban. Bukhāri



THE DAY OF ĀSHOORĀ (10TH MUHARRAM)

The tenth day of the month of Muharram is known as Āshoorā. It is one of the most important and blessed days in the Islamic calendar. Some 'ulāma (scholars) are of the opinion that before the fasts of Ramadhān, the fast of the day of Āshoorā was compulsory upon the Ummah. This is stated in a Hadeeth reported by 'Ā'ishah that the noble Prophet صلى الله عليه وسلم ordered the observance of the fast of Āshoorā. However, when the fast of Ramadhān became compulsory, then whosoever wished, kept this fast and whosoever desired did not observe this fast. Bukhāri

But the Prophet صلى الله عليه وسلم, nevertheless continued to fast this day and encouraged his companions to do the same. Ibne 'Abbās رضي الله عنه says, "I did not see Rasoolullah صلى الله عليه وسلم anxiously await the fast of any day, which he gave preference to over other days, but this day, the day of Āshoorā. Bukhāri

The Messenger of Allah سُبْحَانَهُ وَتَعَالَى said, "We are more worthy of Moosā and nearer to him than you." Thereafter, the noble Prophet صلى الله عليه وسلم fasted on this day and ordered (his companions) that a fast be kept on this day. Muslim

Humayd Ibne 'Abdur Rahmān رضي الله عنه narrates that he heard Mu'āwiyah Ibne Abee Sufyān رضي الله عنه on the day of Āshoorā, during the year he performed Hajj, saying on the pulpit, "O the people of Madeenah! Where are your 'ulāma? I heard Rasoolullah صلى الله عليه وسلم saying, 'This is the day of Āshoorā. Allah has not enjoined its fasting on you, but I am fasting it. Whosoever wishes, keep (this) fast and whosoever desires do not observe (this fast). Bukhāri

In another Hadeeth, Ibne 'Abbās رضي الله عنه narrates that the noble Prophet صلى الله عليه وسلم came to Madeenah and found the Jews fasting on the day of Āshoorā. Hence the noble Prophet صلى الله عليه وسلم inquired of them, "What is (the significance of) this day on which you fast?" They replied, "This is a great day. On this day Allah سُبْحَانَهُ وَتَعَالَى saved Moosā عليه السلام and his people and drowned Fir'awn and his nation. Thus, Moosā عليه السلام fasted on this day as a token of thanksgiving, therefore we too fast on this day. Bukhāri

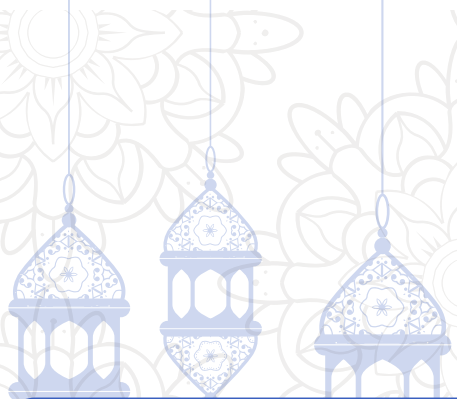


RECOMMENDED DEEDS ON THE DAY OF ĀSHOORĀ

The noble Prophet صلى الله عليه وسلم has exhorted and encouraged his Ummah to fast on this day. Aboo Qatādah رضي الله عنه narrates that the noble Prophet صلى الله عليه وسلم was asked regarding the fast of the day of Āshoorā. The noble Prophet صلى الله عليه وسلم replied, It is a compensation for the (minor) sins of the past year. Muslim

NOTE: It must be borne in mind that wherever a promise of forgiveness of sins is made upon the fulfilment of some action, it is only the minor sins that are forgiven. The major sins are not forgiven without true tawbah (repentance).

One should also observe the fast of the 9th or 11th Muharram to safeguard his deed from resemblance with the non-Muslims who fast only on the 10th Muharram. Ibne 'Abbās رضي الله عنه said, "When Rasoolullah observed the fast of the day of Āshoorā and ordered (his companions) to fast, they said, 'O Rasoolullah! صلى الله عليه وسلم It is a day revered by the Jews and Christians.' Rasoolullah صلى الله عليه وسلم said, 'The coming year, if Allah wills, we will fast on the ninth (also). Muslim



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Ibne 'Abbās رضي الله عنه reports that Rasoolullah ﷺ said, "Should I live until the coming year, I will definitely fast on the ninth (also)." **Muslim**

The noble Prophet ﷺ said, "Observe the fast of Āshoorā and oppose the Jews. Fast a day before it or a day after." **Bayhaqi**

Hence, it is important to either fast on the ninth and tenth of Muharram or the tenth and eleventh. To fast only on the day of Āshoorā is makroohe tanzeehi as stated by 'allāmah Ibne Ābideen Shāmi rahmatullāhi alayh.

One should be generous on one's family and dependants and spend more on them than what is normally spent. Aboo Hurayrah رضي الله عنه reports that Rasoolullah ﷺ said, "One who generously spends on his family on the day of Āshoorā, Allah will increase (his provision) for the whole year." **Bayhaqi, at-Targheeb wat-Tarheeb**

This Hadeeth is not very authentic according to the science of Hadeeth. However, scholars of Hadeeth like Bayhaqi and Ibne Hibbān have accepted it as reliable. These are the only actions supported by Ahādeeth.



ACTS TO REFRAIN FROM

It is clear that the significance of the day of Āshoorā is from the time of the noble Prophet ﷺ. However, many people regard this day as the day of mourning the martyrdom of Husayn رضي الله عنه. The martyrdom of Husayn رضي الله عنه was indeed a great tragedy, but Islām is not a religion of perpetual mourning. Aboo Sa'eed رضي الله عنه relates that Rasoolullah ﷺ has cursed mourners and those who listen to them. (Aboo Dāwood) The pages of Islamic History are filled with the blood of the martyrs. Should we begin to mourn the martyrdom of the Sahābah رضي الله عنهم alone, every other day would be a day of mourning. Thus, to attribute the significance of Āshoorā to the martyrdom of Husayn رضي الله عنه is baseless. Therefore, the host of baseless customs regarding his martyrdom - mourning, lamenting and displaying grief - must be discarded. If mourning was permissible, then the day of the demise of Rasoolullah ﷺ would have been more worthy for mourning and lamenting.

The following misconceptions regarding Āshoorā are baseless: -



This is the day in which Ādam alayhis salaam was created



This is the day in which Ibrāheem alayhis salaam was born



This is the day on which Qiyāmah will take place



Whoever takes bath on the day of Āshoorā will never get ill

Some regard the tenth of Muharram as the day of 'Eed. They indulge in adornment, applying surmah (collyrium), wearing new clothes, spending lavishly and cooking a meal which is not generally prepared. All these actions are regarded as sunnah according to their belief, whereas no authentic narration sanctioning and permitting such actions can be found.

Another misconception is that the month of Muharram is an unlucky month; hence marriage ceremonies should be avoided in this month. This concept is again contrary to the teachings of Rasoolullah ﷺ

Let us observe this great day according to the way of Rasoolullah ﷺ and the Sahābah رضي الله عنهم and refrain from all innovations which deprive us of the blessings from Allah.

May Allah guide us all upon the Straight Path and save us from every act which brings His Displeasure. Āmeen.

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