

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Coming Monday is the Day of 'Aashoora in U.A.E."

The Arabic word 'Aashoora' is based on 'Ashr, which means ten. Hence, as a religious term, 'Aashoora stands for the 10th Muharram, which is on coming Monday in U.A.E. & K.S.A.

This day used to be known as one of the most sacred and greatest days, even in the pre-Islamic Arabia. (1) A group of Jews, (living in Madinah during the Prophetic era) once told Muslims that it was the 'Aashoorah Day, wherein Allaah سبحانه تعالیٰ annihilated the Pharaoh along with his army and freed the followers of Moosa a.s. from their cruelties. (2) "Muslim scholars" further say that it was this great day, when the followers of Nooh a.s. were saved from drowning in the devastating flood and their divinely-protected ark navigated them to a safer place on mount Joodi. (3) Thanks to these and other similar reasons, people in the Pre-Islamic Arabia used to observe a fast on this day. (4) Moreover, they used to change the

curtain of Ka`bah on this day. (5)

Some brothers say that fasting on this great day started after the noble Prophet`s migration to Madeenah. Moreover, it began when he came to know the significance of 10th Muharram from those local Jews, who used to fast on 'Aashoorah Day. (6) Such a claim is absurd because authentic Ahaadees do tell us that Rasoolullaah ﷺ was well aware of its importance long before he saw the Jews in Madeenah fasting on 'Aashoora Day. He was not only aware of its significance but also used to fast on this day, long before he migrated to Madeenah. His wife, S. 'Ayshaa r.a. reports: "...Nabee Kareem ﷺ used to fast on 'Aashoora, during his life in Makkah. He had even declared fasting on this Day to be obligatory. However, after the migration, when the Ramazaan's fasting was declared obligatory, fasting on 10th Muharram, became optional." (7) This authentic Hadees clearly dispels the misunderstanding of those who claim that Rasoolullaah ﷺ started fasting on 'Aashoora after learning its importance from the Jews of Madeenah. Had this been

true, he would **NOT** have fasted on 'Aashoorah day in Makkah before his migration.

From the preceding paragraph, we also learnt that Rasoolullaah ﷺ observed the 'Aashoorah fast throughout his Prophetic life. This detail clearly shows that the significance of this Day has nothing to do with the sad martyrdom of Sayyiduna Husain r.a, who was one of the two honorable grandsons of the noble Prophet. It is a coincidence that he and a number of his esteemed family members were martyred (on 'Aashoora Day) at Karbala of the then Iraq. Hearts of us all still ache sorely on this horrible and shameful episode of early Muslim history. May the curse of Allah سبحانه و تعالی, the Messengers, the Angels, all the righteous souls descend on their killers, and may He reward H. Hussain r.a. and all his slain family members with a higher state and level in Jannatul Firdaus for every drop of their blessed blood, Aameen! However, importance of 'Aashoorah in Islam has nothing to do with his martyrdom. Even he (Hazrat Husain r.a.) used to fast on this day during his life. After

this clarification (on the disconnection between Islamic importance of 'Aashoorah and his martyrdom), let us refocus on the main topic.

The significance 'Aashoorah is also clear by the fact that Rasoolullaah ﷺ fasted eagerly during this day. His cousin, H. Ibn 'Abbaas reports: "...after the fasts of Ramazaanul Mubaarak (and of 'Arafah) (7), it was the day of 'Aashoorah, in which the noble Prophet used to fast, quite eagerly " (8) Moreover, he used to encourage Muslims as well to voluntarily observe a fast on this occasion, saying: "...I sincerely expect from Allaah سبحانه وتعالى that He will forgive one year's minor sins of those Muslims who fast on the 10th of Muharram.(9)

Before wrapping up, let me quote today's final (but very important) Hadees Shareef. Reporting it, S. Ibn 'Abbaas r.a. says: "Rasoolullaah ﷺ used to observe fast on the 'Aashoorah Day and he used to command Muslims to fast as well. Once, they asked, 'Yaa Rasoolallaah ﷺ! a group of Jews, living with us in Madinah, deeply honor the 'Aashoora day, by observing one fast in it.'

Shouldn't we be different from them on this issue? Hearing it, the noble Prophet said, 'If I live to see the next year, we will in sha Allaah سبحانه و تعالیٰ, observe a fast on 9th Muharram (as well) However, before the arrival of next year's Aashoorah, Allaah's Messenger had passed away."(10) Although observing only one fast on the 'Aashoorah Day is permissible, however due to the preceding Hadees Shareef, the religious scholars recommend that we should observe an additional fast, either one day before it or one day after it. (11)

Coming Monday is the 'Aashoorah Day, the 10th Muharram here in U.A.E. So, we can observe this additional fast either tomorrow or on coming Tuesday. May Allaah سبحانه و تعالیٰ guide us all to fast on this great day, Aameen Yaa Rabbal 'Aalameen.

Haafiz Syed Abdul Aziz Quadri Nadvi.
Head Imaam of IFFCO Mosques.

IFFCO  ايفكو
INVESTING IN THE FUTURE

The translation of the Qur'anic Verse and Hadees Shareef may NOT be literal. Similarly, I do not quote verbatim from my references. However, they do support my explanation. Please forward it, to your dear ones and thus earn its reward from Allaah سبحانه وتعالى. In case you do not want to receive this mail, please write to me.

References & Footnotes.

1. C. Saheeh Muslim, Hadees # 2637 and Musnad Ahmad, Hadees No. 3112. [This second Hadees has used the Adjectives of “great” and “righteous” for day of ‘Aashoorah.]
2. Saheeh Al-Bukhaarie, Hadees No. 2004. [In the main text above, I wrote “**A group of Jews...**”. I have clearly mentioned it due to Hadees # 3942 of Saheeh al-Bukhaari, which has used the words “**Unaasum Min al-Yahood**. This phrase hints to a possibility that all the Jews, living in the then Madinah would not fast; only a group of them would do so. Therefore, if we do not find the contemporary Jews fasting on ‘Aashoorah day, there is no reason to doubt the voracity of the Hadees, quoted in this footnote. To know more about it and the concerned objections, please read an Important Note, given at the end of these references and footnotes.
3. Fathul Bari, V.4, P. 291. [The author of this famous book is ‘Allaamah Ibn Hajr Al-Asqalaani r.a. His encyclopedic work on the explanation of Saheeh Al-Bukhaaree has been published in 14 thick and large volumes. Hence, trusting his scholarship, I mentioned this point in the main text. Since, this information is not mentioned in any authentic Hadees, I attributed it to "Muslim scholars".]
4. Saheeh Muslim, Hadees # 2641.
5. Ma`aariful Hadees, By Maulana Manzoor Nomani, V. 4, Page No 385. 464. (Despite my best search, I did not find any sound reference in the authentic sources of Islam to prove that the Pre-Islamic Arabs used to change the curtain of Ka'bah on the ‘Aahoorah day. However, the present KSA’s practice is to change it every year on the ‘Arafah Day. <http://bitly.ws/tfGw>)
6. In their support, they even quote Hadees number 2004 from Saheeh Al-Bukhaaree. But what they are understanding from it is not correct. Such misunderstanding is likely to happen, if a Muslim purchases the translation of a particular Hadees book and tries to

derive information by reading a part of just one Hadees book. While, the correct understanding is quite hard, without studying **ALL** the subject related Ahaadees, which are recorded in the other authentic books on Hadees literature.

7. I have inserted the words of “and of ‘Arafah” in the translation of the referred Hadees for obvious reasons, which prove that the importance of ‘Arafah in Islam far exceeds the significance of ‘Aashoorah. For example, by ‘Aashoorah fast, minor sins of one years are forgiven, however by ‘Arafah fast, minor sins of two years are forgiven. ‘Arafah is the best day in the best 10 days of the year. While, Muharram is not.
8. Saheeh al-Bukhaarie, Hadees No. 2006.
9. Sunan At-Tirmizie, Hadees. No. 752.
10. Saheeh Muslim, Hadees No. 2666.
11. For detail, please refer to “Baarah Islaami Maheenay” by H. Salaahuddeen, Pp 161-164.

An Important Note.

The Muslims (of the Indian subcontinent) follow several restrictions concerning the diet, marriage and self-grooming on this day. All these restrictions are self-imposed because no valid Shari'ah evidence demands them. Sadly, various questionable messages (related with 'Aashoorah') are in circulation on WhatsApp, Facebook etc. Describing its importance, they claim that

- It was the 'Aashoorah Day, in which Aadam a.s. was created,
- His repentance was accepted by Allaah,
- Ibraaheem a.s. was born,
- Qiyaamat will take place,
- Whoever takes bath on this day will never get ill,
- Whoever spends generously on his family on this day, will be blessed in his earnings etc.

The research scholars on Hadees literature, state that nothing from these half dozen claims, is mentioned in the noble Qur'aan or in the correctly reported Prophetic Ahaadees. So we should not believe in them.

Last but not the least, this link (<https://bit.ly/3Q6WWzQ>) raises some objections on the validity of fasting on ‘Aashoorah day. I have read it. May Allah guide me to write its rebuttal soon, Aameen!