

Ashura 2022

Saturday, July 30th is our Islamic New Year. It will be the year 1444, which indicates the number of years that have passed since the arrival of Our Beloved Messenger ﷺ to *al-Madīnah al-Munawwarah*, The Illuminated City. The first month in the calendar is *Muḥarram*, which translates to The Sacred and Sanctified Month. It is a great time to fast, specifically on the 10th day (‘*Āshūrā*’).

We should all try to fast on ‘*Āshūrā*’, the 10th of *Muḥarram*, which is **Monday, August 8th**. If possible, fast the day before or after as well.

Muḥarram

This is the 1st month of the Islamic Lunar Calendar. The Messenger of God ﷺ referred to it as “The Month of God (*Shahr Allāh*),” and it has certain virtues. It is also possibly a month of increased forgiveness[1].

The Messenger of God ﷺ said: “Aside from *Ramaḍān*, the best fasts are the fasts of The Month of God, *Al-Muḥarram*.”[2]

‘*Āshūrā*’

This is the 10th day of *Muḥarram*. It falls on **Monday, August 8th**. Those who are able to fast should try to fast on this day.

Reward: The Messenger of God ﷺ said: “Fast on ‘*Āshūrā*’. Doing so will cause your sins of the previous year to be forgiven.”[3]

Encouragement: Ibn Abbās (*raḍiya Allāh ‘anhumā*[4]) said: “I never saw The Prophet ﷺ wanting to fast a day more than ‘*Āshūrā*’...”[5] In regards to ‘*Āshūrā*’, The Messenger of God ﷺ said: “Fast!”[6]

Reasoning: Ibn ‘Abbās (*raḍiya Allāh ‘anhumā*) mentioned that the Jews of *Al-Madīnah* used to fast on ‘*Āshūrā*’ because The Exodus — the day Moses (*Mūsā alayhi al-salām*[7]) escaped with the Israelites from the reign of the Pharaoh — occurred on that day. The Messenger of God ﷺ responded saying: “We have more right to Moses (*alayhi al-salām*), so fast (on this day).”[8]

Fasting The 9th As Well: The Messenger of God ﷺ said: “If I am still alive next year, I will definitely fast the 9th as well. (Meaning, in addition to the 10th.)”^[9] The Messenger of God ﷺ also said: “Differ from the Jews, fast the day before or after as well.”^[10] Based on that, it would be okay to fast on the 11th instead of on the 9th. There are different opinions as to which set of days to fast. To list them in brief:

- The 10th (Monday, August 8th only). Everyone is in agreement that this day should be fasted,^[11] even if one cannot fast an extra day before or after
- The 9th and 10th (Sunday and Monday)
- The 10th and 11th (Monday and Tuesday)^[12]
- The 9th, 10th, and 11th (Sunday, Monday, and Tuesday)^[13]

Spending on One’s Family

There are a few narrations attributed to the Prophet ﷺ stating, “If someone is extra generous with their family^[14] on the day of ‘*Āshūrā*’, Allāh ﷻ will be extra generous with him or her throughout the following year.”^[15] It should be mentioned that the vast majority of scholars have considered the attribution of that statement to the Prophet ﷺ, albeit through many companions and chains, to be weak (*ḍa‘īf*). However, there have been great scholars who have acted upon this statement by spending extra on their family, and found extra blessings in the following year. For example, the great Companion (*ṣaḥābī*) Jābir ibn ‘Abd Allāh (*raḍiya Allāhu ‘anhumā*) has been quoted saying, “We have experienced that, and have found it to be true.”^[16] Abū Al-Zubayr and Shu‘bah (*raḥimahumā Allāh*^[17]) have also been quoted with similar statements.^[18] Sufyān ibn ‘Uyaynah (*raḥimahu Allāh*) is famous^[19] for this statement, saying that he found this extra generosity for “50 or 60 years.” Ibn Ḥabīb Al-Mālikī (*raḥimahu Allāh*) composed a few lines of poetry highlighting this.^[20]

In summary, despite a weak attribution to the Prophet ﷺ, there are numerous quotes, statements, and testimonies about receiving extra generosity from Allāh the year following having spent on one’s family on ‘*Āshūrā*’.^[21] So anyone who is able to, and chooses to act upon this^[22], should go ahead and be extra generous with his or her family on ‘*Āshūrā*’, and hope and pray for extra generosity and blessings from Allāh. — Allāh knows best.

May Allāh — Al-Razzāq, The Sustainer — provide for us all, bless us in what He Alone has provided us with, make us grateful and content, and free us from any and all forms of debt. May Allāh accept our fasting on ‘*Āshūrā*’, and forgive us for our previous years’ sins. Āmīn.

ADDITIONAL READING

The Martyrdom of Ḥusayn ibn ‘Alī (*raḍiya Allāhu ‘anhumā*)[23]

As was described above, the Prophet ﷺ himself taught us the importance of the day of ‘Āshūrā’, as well as the rewards associated with fasting that day. However, after the Prophet (ﷺ) nyasuḤ ,nosdnarg sih ,dlrow siht tfel ﷺ *raḍiya Allāhu ‘anh*), as well as many of his extended family members were martyred on the plains of Karbalā’ by a platoon from the Umayyad Army, as a result of political issues in the year 56 AH. A detailed overview of the incidents leading up to this event can be found [here](#) and [here](#). Ḥusayn (*raḍiya Allāhu ‘anh*) is the son of Fāṭimah bint Muḥammad and ‘Alī ibn Abī Ṭālib (*raḍiya Allāhu ‘anhumā*), two of the greatest companions of the Prophet ﷺ. Fāṭimah bint Muḥammad (*raḍiya Allāhu ‘anhā*) is the beloved daughter of the Prophet Muḥammad ﷺ. ‘Alī ibn Abī Ṭālib (*raḍiya Allāhu ‘anh*) is the 1st cousin of the Prophet ﷺ, his son-in-law, and the 4th Caliph. They also had an older son, Ḥasan (*raḍiya Allāhu ‘anh*). Regarding Ḥasan and Ḥusayn (*raḍiya Allāhu ‘anhumā*), the Prophet ﷺ said “Ḥasan and Ḥusayn are the two leaders of the young men of Jannah.”[24] He ﷺ also said about them while they were holding onto his knees “These two are my sons. The sons of my daughter (Fāṭimah). O Allāh! I love both of them! So You love both of them! And love whoever loves both of them!”[25] He ﷺ also said regarding them: “Ḥasan and Ḥusayn are my two fragrant smelling plants[26] of this world.”[27] Regarding Ḥusayn (*raḍiya Allāhu ‘anh*) in particular, Anas ibn Mālīk (*raḍiya Allāhu ‘anh*) – the servant of the Prophet ﷺ for 10 years – remarked “He most closely resembles the physical features of the Prophet ﷺ.”[28] There can be no doubt about the love we must have for the Prophet ﷺ, his family, his daughters, his grandchildren, and our respect towards them. And because of our immense love of the Prophet ﷺ, we follow his teachings, his guidelines, and the way of life he modeled for us. He ﷺ taught us that the 10th of Muḥarram is a day of victory, and a day of fasting. He also taught us that we focus on our worship, commemorate successes, and take lessons from – not mourn – times of difficulty. Our hearts should feel sad

for the martyrdom of Ḥusayn (*raḍiya Allāhu ‘anh*), in a similar way that it feels sad over the martyrdom of all of the great Ṣaḥābah, those who were role models even to Ḥusayn (*raḍiya Allāhu ‘anh*), like ‘Umar ibn al-Khaṭṭāb (*raḍiya Allāhu ‘anh*), ‘Uthmān ibn ‘Affān (*raḍiya Allāhu ‘anh*), and Ḥusayn’s own father, ‘Alī ibn Abī Ṭālib (*raḍiya Allāhu ‘anh*). But our hearts should feel the greatest sadness at the loss of our Prophet ﷺ who said “No one from my Ummah has faced a more difficult calamity than my death.”^[29] Despite that, we still do not take the passing of the Prophet ﷺ on the 12th of Rabī al-Awwal to be a day of mourning or lamenting. The Prophet ﷺ taught us how to grieve when his own son Ibrāhīm (*raḍiya Allāhu ‘anh*) passed away when he ﷺ said, “The eyes shed tears. The hearts feel sad. But we only say that which pleases Allāh.”^[30] We do not say anything or do anything in our sadness that will make Allāh displeased.

As a final point, some people use instances like these to criticize the Ṣaḥābah (*raḍiya Allāhu ‘anhum*), the companions of the Prophet ﷺ, even though Allāh ﷻ is already pleased and happy with all of them. Allāh ﷻ says in The Qur’ān regarding the companions (*ṣaḥābah raḍiya Allāhu ‘anhum*) “**○Allāh is pleased with them, and they are pleased with Allāh**”^[31] and “**Those who spent their money and put their lives on the line before the conquest of Makkah are not equal to those who did so after. The first category has a superior rank compared to those who spent money and fought after the conquest of Makkah. BUT STILL, Allāh has promised and prepared *Al-Ḥusnā*, Jannah, and Paradise for BOTH groups.**”^[32]

May Allāh ﷻ allow us to love those whom He loves, and to act in a manner that is pleasing to Him in all times and places. Āmīn.

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Footnotes

1. Al-Tirmidhī, *Jāmi‘: Kitāb al-Ṣawm ‘an Rasūl Allāh* □ *Bāb mā jā’a fī ṣawm al-Muḥarram*. The other narrations mentioned here should be given preference in terms of reliability for proving the month’s virtues. ↑

2. Muslim, *Ṣaḥīḥ* #1163 a,b,c. Al-Tirmidhī, *Jāmi‘: Kitāb al-Ṣawm ‘an Rasūl Allāh □ Bāb mā jā’a fī ṣawm al-Muḥarram*. Abū Dāwūd, *Sunan: Kitāb al-Ṣawm Bāb fī Ṣawm al-Muḥarram*. ↑
3. Al-Tirmidhī, *Jāmi‘: Kitāb al-Ṣawm ‘an Rasūl Allāh □ Bāb mā jā’a fī al-ḥaṭṭh ‘alā ṣawm yawm ‘Āshūrā’*. Ibn Mājah, *Sunan: Kitāb al-Ṣawm* #1810. ↑
4. May Allāh be pleased with him. ↑
5. Al-Bukhārī, *Ṣaḥīḥ: Kitāb al-Ṣawm Bāb ṣiyām yawm ‘Āshūrā’*. Muslim, *Ṣaḥīḥ* #1132 a. ↑
6. Muslim, *Ṣaḥīḥ* #1131 a. ↑
7. May Allāh protect him and preserve his legacy. ↑
8. Al-Bukhārī, *Ṣaḥīḥ: Kitāb al-Taḥṣīn Sūrah Yūnus Bāb Wa Jāwaznā bi Banī Isrā’īl ...* Muslim, *Ṣaḥīḥ* #1130 c. ↑
9. Muslim, *Ṣaḥīḥ* #1134b. Ibn Mājah, *Sunan: Kitāb al-Ṣawm* #1808. ↑
10. Aḥmad, *Musnad* #2155. There is a discussion about this ḥadīth, as to whether The Messenger of God ﷺ actually said “after it” or even “and the day after it.” There are other narrations wherein The Prophet ﷺ just said the 9th and 10th. ↑
11. However, it has been narrated that after the mandate to fast Ramaḍān, Ibn ‘Umar (*raḍīya Allāhu ‘anhumā*) would not fast on ‘Āshūrā’ unless it coincided with his normal fasting routine. Al-Bukhārī, *Ṣaḥīḥ: Kitāb al-Ṣawm Bāb Wujūb Ṣawm Ramaḍān*. ↑
12. Some scholars opined that there is no virtue in adding the 11th. ↑
13. Some scholars opined that no one should fast all three: 9th, 10th, and 11th, referring to it as an innovation (*bid‘ah*). ↑
14. Some reports add “and on themselves.” ↑
15. This has been narrated by Abū Sa‘īd Al-Khudrī, Ibn Mas‘ūd, Ibn ‘Umar, Abū Hurayrah, and Jābir (*raḍīya Allāhu ‘anhum*). Al-Ṭabarānī, *Al-Awsaṭ*, v. 9 p. 121 #9302; Al-Ṭabarānī, *Al-Kabīr*, v. 10 p. 77 #10007; Al-Bayhaqī, *Shu‘ab Al-Īmān*, v. 7 p. 375-9 and v. 8 p. 377; Ibn Ḥibbān, *Kitāb Al-Majrūhīn*, v. 3 p. 97; Abū Nu‘aym, *Akbār Aṣbahān*, v. 1 p. 163 and p. 198; Ibn Ma‘īn, *Tārīkh*, #2223; Al-Khaṭīb, *Muwaḍḍiḥ al-Jam‘ wa al-Tafrīq*, v. 2 p. 307; Al-Ḥakīm Al-Tirmidhī, *Nawādir Al-Uṣūl* v. 3 p.14 ↑
16. Ibn ‘Abd Al-Barr, *Al-Istidhkār*, v. 10 p. 140. ↑
17. May Allāh have mercy on them. ↑
18. Ibn ‘Abd Al-Barr, *Al-Istidhkār*, v. 10 p. 140. ↑
19. However, Al-Imām Aḥmad ibn Ḥanbal (*rahimahū Allāh*) said in response to this, “(Well, obviously...) He (Ibn Uyaynah) would be obsequious and groveling to Ibn Al-Muntashir. May Allāh have mercy on Ibn Uyaynah. He lived with the kings.” *Masā’il Ibn Hānī’ li Al-Imām Aḥmad*, v. 1 p. 136-7. ↑
20. Al-Qāḍī ‘Iyāḍ, *Tartīb al-Madārik wa Taqrīb al-Masālik*, v. 4 p. 140. ↑
21. Al-Bayhaqī, *Shu‘ab Al-Īmān*, v. 7 p. 379; Al-Ḥāfiẓ Ibn Ḥajar Al-‘Asqalānī, *Al-Amālī Al-Muṭlaqah* p. 27-30; Ibn Ḥajar, *Mukhtaṣar Al-Targhīb*, p. 82; Ibn ‘Ābidīn, *Ḥāshiyah*, v. 2 p. 419; Al-Ṣāwī Al-Mālikī, *Ḥāshiyah Al-Ṣāwī ‘alā Al-Sharḥ Al-Ṣaghīr*, v. 1 p. 691; The recommendation has also been mentioned by Sulaymān Al-Jamal in his *Ḥāshiyah*, and by Al-Bahūtī Al-Ḥanbalī in his *Sharḥ Muntahā Al-Īrādāt*. ↑

22. If someone refrains from acting on this due to precaution and/or in following those scholars that considered this action to be incorrect or an innovation (like Al-Imām Ibn Bāz *rahimahū Allāh* in his *Majmū‘ al-Fatāwā*, v. 26 p. 252), then, God-willing, they will be rewarded for their caution. ↑
23. This section has been added to to correct some misconceptions that have crept into the Muslim community. Some Muslims simply do not know how they are supposed to feel and/or speak about Ḥusayn (*radiya Allāh ‘anh*), the beloved grandson of the Prophet ﷺ. Some people say bad things about the companions (*ṣaḥabah*) in general, and some specifically say vile things about the companion and a scribe of revelation, Mu‘āwiyah (*radiya Allāh ‘anh*). This section serves to clearly demonstrate Allāh’s happiness with the companions as a whole, to show us and teach us the love the Prophet ﷺ had for his family, grandchildren, and his companions, and to highlight the love, respect, and admiration towards the companions that we should have, as we strive to emulate the Prophet ﷺ. ↑
24. Al-Tirmidhī, *Jāmi‘: Kitāb al-Manāqib ‘an Rasūl Allāh* #3768 ↑
25. Ibid #3769 ↑
26. The word *rayḥān* can also literally mean basil. This is the Arabic idiom comparable to the American English idiom, “my rose” or “my flower”. ↑
27. Al-Tirmidhī, *Jāmi‘: Kitāb al-Manāqib ‘an Rasūl Allāh* #3770 ↑
28. Ibid #3778 ↑
29. Ibn Mājah, *Sunan: K. al-Janā’iz B. mā jā’ fī al-ṣabr ‘alā al-Muṣībah* #1599 ↑
30. Al-Bukhārī, *Ṣaḥīḥ: K. al-Janā’iz B. Qawl al-Nabī □ Innā bika la Maḥzūnūn* #1303. Muslim, *Ṣaḥīḥ: #2315* ↑
31. Al-Qur’ān, Sūrah al-Tawbah 9:100 وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُتَجَرِّبِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ↑
32. Al-Qur’ān, Sūrah al-Hadīd 57:10 لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ↑