

جواهر ثمينة من السلف والخلف

**Precious Gems from
the Salaf & the Khalaf**

المحرم
يوم عاشوراء

**Muharram
The Day of 'Ashura**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِن الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾
[آل عمران : ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء : ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [الأحزاب : ٧٠-٧١]

أما بعد : فإن أصدق الحديث كتاب الله، وخير الهدي هدي
محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة،
وكل بدعة ضلالة، وكل ضلالة في النار.

This is a compilation of statements from the Salaf and the Khalaf regarding the sacred month of Muḥarram and the blessed day of ‘Āshūrā. We compiled this collection with the hope that it enlightens the reader of the virtues, rulings, and mannerisms of these blessed days as well as encourage and motivate them to strive in obedience, perform righteous deeds, and worship Allāh in these days in a manner that is pleasing to Him ﷺ. We have mentioned the statements in the Arabic language as well as English to aid the knowledge seeker in learning the Arabic language as well as rendering it into English. We ask Allah ﷻ to make it a benefit, accept it from us, and increase us all in beneficial knowledge and righteous actions.



المحرم ويوم عاشوراء

Muḥarram & The Day of 'Āshūrā



Allāh ﷻ says:

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي

كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ

حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

Verily, the number of months with Allāh is twelve months [in a year], as it was decreed by Allāh on the Day He created the heavens and the earth; of them four are Sacred. That is the right religion, so do not wrong yourselves therein.

(Dhul-Qa'dah, Dhul-Hijjah, Muḥarram, Rajab)

[Sūrah at-Tawbah 9:36]

The Messenger of Allāh ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

**Verily, actions are
only based on intentions.**

[Ṣaḥīḥ al-Bukhārī (1)]

[صحيح البخاري (١)]

The Messenger of Allāh ﷺ said:

أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ

شَهْرُ اللَّهِ الْمُحْرَمِ

The best fast after [the month of] Ramaḍān

is the month of Allāh, Muḥarram.

[Ṣaḥīḥ Muslim (1163)]

[صحیح مسلم (۱۱۶۳)]

Ibn Rajab رحمه الله said:

وقد سمى النبي ﷺ شهر المحرم
شهر الله. وإضافته إلى الله تدل على
شرفه وفضله، فإنه تعالى لا يضيف
إليه إلا خواص مخلوقاته.

The Prophet ﷺ referred to Muḥarram as the
month of Allāh. Coupling it with Allāh indicates
its nobility and virtue, for Allāh does not couple
Himself except with the most elite of His creation.

[لطائف المعارف (٧٠)]

Abū ‘Uthmān an-Nahdī رحمه الله said:

كانوا يعظمون ثلاثَ عشراتٍ:

العشرَ الأخيرَ من رمضان، والعشرَ الأول

من ذي الحِجَّة، والعشرَ الأول من المحرم.

The Salaf used to magnify the three tens:

The last ten of Ramaḍān, the first ten of

Dhu al-Ḥijjah, and the first ten of Muḥarram.

[لطائف المعارف (٦٨)]

اخْتَارَ عُمَرُ وَعُثْمَانُ وَعَلِيٌّ ^{رضي الله عنهم} أَنْ يَكُونَ [ابْتِدَاءُ السَّنَةِ] ^ع
مِنَ الْمُحَرَّمِ؛ لِأَنَّهُ شَهْرٌ حَرَامٌ يَلِي شَهْرَ ذِي الْحِجَّةِ الَّذِي يُؤَدِّي ^ع
الْمُسْلِمُونَ فِيهِ حَجَّهُمُ الَّذِي بِهِ تَمَامُ أَرْكَانِ دِينِهِمْ، وَكَانَتْ ^ع
فِيهِ بَيْعَةُ الْأَنْصَارِ لِلنَّبِيِّ ^ﷺ وَالْعَزِيمَةُ عَلَى الْهَجْرَةِ، فَكَانَ ^ع
ابْتِدَاءُ السَّنَةِ الْإِسْلَامِيَّةِ الْهَجْرِيَّةِ مِنَ الشَّهْرِ الْحَرَامِ الْمُحَرَّمِ.

‘Umar, ‘Uthmān, and ‘Alī chose [the commencement of the Hijrī calendar] to be with the month of Muḥarram because it is a sacred month which follows the month of Dhul-Ḥijjah wherein the Muslims perform their Ḥajj and fulfill the obligatory pillars of their religion. Therein (the month of Muḥarram), the Anṣār pledged their allegiance to the Prophet ^ﷺ, and the resolution to make Hijrah [to Madīnah] took place. Therefore, the Islāmīc Hijrī calendar begins with the sacred month of Muḥarram.

Ibn ‘Abbās رضي الله
عنهما reported:

قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ يَصُومُونَ
يَوْمَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا : هَذَا الْيَوْمُ الَّذِي
أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ ،
فَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ . فَقَالَ النَّبِيُّ ﷺ :
" نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ ، " فَأَمَرَ بِصَوْمِهِ .

When the Messenger of Allāh ﷺ came to Madīnah,

he found the Jews fasting on the day of ‘Āshūrā.

They (the Jews) were asked about it, and they said: It is the day on which Allāh granted victory to Mūsā and Banī Isrā’īl over Fir’awn, so we fast [on this day] out of gratitude to Him.

Upon this, the Messenger of Allāh ﷺ said:

“We have more right to Mūsā than you,”

so he ﷺ ordered [the people] to fast on this day.

Abū Qatādah رضي الله عنه narrated:

رَسُولُ اللَّهِ ﷺ... سُئِلَ عَنْ صَوْمِ

يَوْمِ عَاشُورَاءَ فَقَالَ :

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ

The Messenger of Allāh ﷺ was asked about

fasting the Day of ‘Āshūrā and he replied:

It expiates [the sins of] the previous year

[Ṣaḥīḥ Muslim (1162)]

[صحیح مسلم (۱۱۶۲)]

Ibn ‘Abbās رضي الله
عنهما said:

مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ

يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ،

وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ.

I never saw the Prophet ﷺ seeking to fast a day giving it preference over another except this day, the day of ‘Āshūrā, and this month, meaning the month of Ramaḍān.

[Ṣaḥīḥ al-Bukhārī (2006)]

[صحیح البخاری (۲۰۰۶)]

‘Ā'ishah ^{رضي الله عنها} reported:

كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ،
وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ،
صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ:
" مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ."

The Quraish used to fast on the Day of ‘Āshūrā in the pre-Islāmic days, and the Messenger of Allāh ﷺ used to [also] fast this day. When he ﷺ migrated to Madīnah, he [continued] to fast this day and ordered [the people] to fast [as well]. But when fasting during the month of Ramaḍān became obligatory, he ﷺ said: “Whoever wishes to fast this day (the day of ‘Āshūrā) may do so, and whoever wishes to forgo it may do so.”

[Ṣaḥīḥ Muslim (1125)]

[صحیح مسلم (۱۱۲۵)]

Imām an-Nawawī رحمه الله said:

اتفق العلماء على أن صوم يوم

عاشوراء اليوم سنة ليس بواجب

The scholars unanimously agree that

fasting the Day of ‘Āshūrā is a Sunnah

and not an obligation

[شرح صحيح مسلم للنووي (٤٨)]

كان محمد بن شهاب الزهري رحمه الله في سفر
فصام يوم عاشوراء، ف قيل له : تصوم يوم عاشوراء-
في السفر وأنت تفر في رمضان ؟
فقال : إِنَّ رَمَضَانَ لَهُ عِدَّةٌ مِنْ أَيَّامٍ أُخَرَ،
وَإِنْ عَاشُورَاءُ تَفُوتُ.

**Muḥammad ibn Shihāb az-Zuhrī was traveling and still
fasted on the Day of ‘Āshūrā, so it was said to him: You fast
on the Day of ‘Āshūrā while traveling, but you break your
fast in Ramaḍān?**

**He replied: Ramaḍān [fasts] can be made up on other days,
but the Day of ‘Āshūrā will pass you by (i.e., it is not
legislated to make it up later).**

Ibn ‘Abbās رضي الله عنهما reported:

حِينَ صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ
قَالُوا: " يَا رَسُولَ اللَّهِ، إِنَّهُ يَوْمٌ تُعَظَّمُهُ الْيَهُودُ وَالنَّصَارَى."
فَقَالَ رَسُولُ اللَّهِ ﷺ: " فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ إِنْ شَاءَ اللَّهُ
صُمْنَا الْيَوْمَ التَّاسِعَ." قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ،
حَتَّى تُوَفِّيَ رَسُولُ اللَّهِ ﷺ.

When the Messenger of Allāh ﷺ fasted on the day of ‘Āshūrā and commanded that it should be observed as a fast, they (his Companions) said to him: “O Messenger of Allāh ﷺ, this is a day that the Jews and Christians venerate.”

The Messenger of Allāh ﷺ said: “Next year if Allāh wills, we will [also] fast on the 9th day.” But by the time the following year came, the Messenger of Allāh ﷺ had passed away.

[Ṣaḥīḥ Muslim (1134)]

[صحیح مسلم (۱۱۳۴)]

On the authority of ‘Aṭaa, who said that he heard Ibn ‘Abbās say regarding the day of ‘Āshūrā:

خَالِفُوا الْيَهُودَ،
وَصُومُوا التَّاسِعَ وَالْعَاشِرَ.

Differ from the Jews

and fast the ninth and the tenth.

[المصنف لعبد الرزاق (٧٨٣٩)]

Sh. al-'Uthaymīn رحمه الله was asked:
Is it disliked to single out the tenth of Muḥarram
[i.e., the day of 'Āshūrā] for fasting?

قال بعض العلماء : إنه يكره، لقول النبي ﷺ :

(صوموا يوماً قبله أو يوماً بعده خالفوا اليهود).

وقال بعض العلماء : إنه لا يكره، ولكن يفوت بإفراده

أجر مخالفة اليهود. والراجح أنه لا يكره أفراد عاشوراء.

He replied: Some scholars have said: It is disliked due to the saying of the Prophet ﷺ: “Fast [along with it] a day before it or a day after it, differ from the Jews.” While other scholars have said: It is not disliked to fast the tenth alone. However, by doing so, one loses out on the reward attained by differing from the Jews. But what is correct is that it is not disliked to single out the day of 'Āshūrā with fasting.

Shaykh al-'Uthaymīn رحمه الله said:

إظهار الحزن وإظهار الفرح في هذا

اليوم (يوم عاشوراء) كلاهما خلاف السنّة

ولم يرد عن النبي ﷺ إلا صومه.

Manifesting sadness and joy on the day

of 'Āshūrā is in opposition to the Sunnah

[of the Messenger of Allāh ﷺ], and [no deed]

is [authentically] attributed to the Prophet ﷺ

[on this day] except for fasting.

[نور على الدرب شريط (١٧٤)]

Sh. Muḥammad ‘Alī Ferkūs حفظه الله said:

ليس في يوم عاشوراء شيءٌ من شعائر الأعياد، ولا من شعائر الأحران، ولا التوسعة على العيال، ولا ضرب الصدور ومنتف الشعور، ولا شق الجيوب وإراقة الدماء؛ فكل ذلك مخالفٌ للسنة النبوية المطهرة.

On the day of ‘Āshūrā, there are no rituals of celebrations to be done, nor any manifestation of grief, nor spending extravagantly on family, nor beating of the chests and pulling out hair, nor tearing of clothes and shedding blood;. all of this is contrary to the purified Prophetic Sunnah.

The Messenger of Allāh ﷺ said:

لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ،

وَتَشَقَّ الْجِيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ.

Whoever slaps his cheeks, tears his clothes,

and follows the traditions of the days

of ignorance is not from us.

[Ṣaḥīḥ al-Bukhārī (3519)]

[صحیح البخاری (۳۵۱۹)]

والله أعلم

وصلَّى اللهُ وسلَّمَ على عبده ورسوله محمدٍ، وآله وصحبه أجمعينَ

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