

Virtues of Muharram and Ashura

1. Muharram is among the four sacred months mentioned in the Quran and Hadith in much reverence and honor.¹
2. It was mentioned as the 'Month of Allah' by Rasulullah ﷺ.² Although all months belong to Allah ﷻ, the explicit mention of this month's connection to Allah ﷻ shows the honor and virtue it has in comparison to the other months.³
3. The fasts observed in Muharram are the most virtuous after the fasts of Ramadhan.⁴
4. Fasting on the 10th of Muharram (Ashura) is a blessed sunnah of Rasulullah ﷺ. He used to fast on this day and instruct the Sahabah ﷺ to fast as well.⁵
5. Fasting on the Day of Ashura expiates the (minor) sins of the past year.⁶
6. An additional day of fasting is to be observed along with the Day of Ashura, i.e. one should fast on the 9th and 10th **or** the 10th and 11th.⁷
7. Before the obligation of fasting in Ramadhan was revealed, the fast of Ashura was obligatory (*fardh*). Thereafter, when the fasting of Ramadhan became *fardh*, the fast of Ashura was deemed voluntary (*nafl*).⁸
8. Injustices (*z'hulm*) committed in Muharram are far greater in sin than that of other months. Injustice (*z'hulm*) is always a grave sin, but Allah ﷻ sanctifies whatever He wishes and has done so to this sacred month.⁹
9. On the Day of Ashura, Musa عَلَيْهِ السَّلَامُ and his people were freed from the oppression of Fir'awn. Fir'awn was also drowned on this day. Musa عَلَيْهِ السَّلَامُ used to fast on this day in gratefulness.¹⁰
10. The month of Muharram was suggested and then accepted as the first month of the Islamic calendar, by the consensus of the Sahabah ﷺ in the era of Hazrat Umar ﷺ.¹¹

¹ سورة التوبة : 36 ، رواه البخاري (4662)

² "أفضل الصيام بعد رمضان ، شهر الله المحرم" رواه مسلم (1163)

³ سورة القصص : 61

⁴ "أفضل الصيام بعد رمضان ، شهر الله المحرم" رواه مسلم (1163)

⁵ "صام النبي ﷺ عاشوراء وأمر بصيامه" رواه البخاري (1892) ومسلم (1125)

⁶ "سئل عن صيام يوم عاشوراء فقال يكفر السنة الماضية والباقية" رواه مسلم (1162)

⁷ لطائف المعارف لابن رجب الحنبلي (صفحة 108)

⁸ رواه مسلم (1125)

⁹ ابن كثير (148\4)

¹⁰ رواه البخاري (3397) ومسلم (1130)

¹¹ ابن كثير (287\2) وفتح الباري (269\2)

MISCONCEPTIONS and FABRICATIONS about Muharram and Ashura

- × Some think Ashura is special because of the *shahadah* of Hazrat Husain عليه السلام, whereas this day is explicitly mentioned in Hadith Shareef many years before the tragedy of Husain عليه السلام. Rather, it is a virtue of Husain عليه السلام that his *shahadah* took place on this blessed day.
- × Applying kuhl (surma) on the Day of Ashura will prevent eye pain for the whole year.
- × One who bathes on the Day of Ashura, will not get sick for the rest of the year.
- × The Day of Qiyamah will be on the 10th of Muharram.
- × A special meal (ex. *kitchra*) must be cooked on Ashura, otherwise the virtue of the day will be lost.
- × Adam عليه السلام's repentance was accepted on this day.
- × Nuh عليه السلام's ship reached Mt. Judi on this day.
- × Ibrahim عليه السلام was saved from the fire on this day.
- × Ismail عليه السلام was replaced with a ram for *qurbani* on this day.
- × Yusuf عليه السلام returned to Yaqub عليه السلام on this day.

These are all baseless and have no grounds in the authentic sources of Islam.

However, there is a hadith which states that the one who spends on his family on this day, Allah ﷻ will provide him sustenance for the whole year. Although this narration is *da'eef*, one wishing to act upon it may do so.¹²

1193 - حديث: من وسع على عياله في يوم عاشوراء وسع الله عليه السنة كلها، الطبراني في الشعب وفضائل الأوقات، وأبو الشيخ عن ابن مسعود، والأولان فقط عن أبي سعيد،¹² والثاني فقط في الشعب عن جابر وأبي هريرة، وقال: إن أسانيده كلها ضعيفة، ولكن إذا ضم بعضها إلى بعض أفاد قوة، بل قال العراقي في أماليه: لحديث أبي هريرة طرق، صحح بعضها ابن ناصر الحافظ، وأورده ابن الجوزي في الموضوعات من طريق سليمان ابن أبي عبد الله عنه، وقال: سليمان مجهول، وسليمان ذكره ابن حبان في الثقات، فالحديث حسن على رأيه، قال: وله طريق عن جابر على شرط مسلم، أخرجه ابن عبد البر في الاستذكار من رواية أبي الزبير عنه، وهي أصح طرقه، ورواه هو والدارقطني في الأفراد بسند جيد، عن عمر موقوفا عليه، والبيهقي في الشعب من جهة محمد بن المنتشر، قال: كان يقال، فذكره، قال: وقد جمعت طرقه في جزء، قلت: واستدرك عليه شيخنا رحمه الله كثيرا لم يذكره، وتعقب اعتماد ابن الجوزي في الموضوعات، قول العقيلي في هيصم بن شداخ راوي حديث ابن مسعود: إنه مجهول بقوله بل ذكره ابن حبان في الثقات والضعفاء (المقاصد الحسنة (صفحة 674) للعلامة شمس الدين السخاوي الشافعي م: 902 هـ)