

**ISLAMIC LIBRARY PROJECT**  
(SECOND EDITION, THE REVISED ONE )

The **REALITY** behind the

# **FASTING ON THE DAY OF ASHURA**

**BY**

**MUHAMMED NASIRUDDIN ARIF**

2010

A-78, MAYA PURI PHASE II, NEW DELHI, INDIA

# Contents

Notice of Attribution 1

Preface 1

## Chapter I

### Section A

The Muslims are ordained by Allah (SWT) in the Holy Qur'an to Fasting 2

### Section B

Fasting on the day of Ashura in the Books of the Major Traditions ( Ahadith) 3

Prophet (SAWS) laid emphasis to fast on Ashura 4

The Holy Prophet (SAWS) orders others to fast whereas He himself... 4

## Chapter II

Fasting in the Books of the Old and New Testaments (The Books of Torah, Dzabur and the Injeel ) 5

A Glossary of "Fast" in the Bible 5

The Day of Atonement or Yom Ha-Kipurim Yom Kippur 6

In the first year of his reign Prophet Daniel (AS) states what he did to please the God 7

The Jewish Date (Calendar) 7

## Chapter III (Discourse I)

### Discourse I

The Israelites had been delivered from their Enemies or Pharaoh by God in the month of Abib (Nisan) 9

The Word Ashura's Origin 9

Holy Scriptures and the Scholars testify against the Jews for corrupting the words of God 11

## Chapter IV

P.T.O

<b>Discourse II</b>	<b>(Discourse II)</b>	14
Pre and Post-Advent Status of the Prophethood of Muhammad (SAWS)		14
A Prophet that doesn't speak on his own accord		14
About Mine Elect, who shall bring forth Judgment		15
And a new law is to be established		15
This is the Prophecy about the Advent of a Prophet whose sake, God has created all Universes for, as told by Prophet Jesus (AS) in the Gospel		16
And finally in the Holy Qur'an Allah says		16
What does the Holy Prophet (SAWS) speak of himself?		17

## **Chapter V**

<b>Authentic Traditions related to the exact date of Ashura and its Abrogation later</b>	21
The Ashura was actually the day of Ninth of Muharram	21
The Abrogation of the Fasting of the Ashura	21

## **Chapter VI**

Similarities between the Customs of the Jews of the Khyber and that of the Nawasib	24
The Hadith Of Ibadiya ( Khwarijite )	24
Conclusion	26

<b>Bibliography</b>	28
---------------------	----

---

Dear Readers!

Since this article is not a copyright protected one, hence you are urged to forward it in its original form. ***And this Chapter is a Part of my book, that's being completed and soon to be published, titled "The Message of Peace through the Great Sacrifice"***

***Muhammed Nasiruddin Arif***

*Dec 04<sup>th</sup>, 2010, Saturday. Maya Puri Phase II, New Delhi, India.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In The Name of Allah, the Most beneficent and Merciful!*

---

### **Notice of Attribution**

*Dear Readers!*

Assalamun Alaikum. You are kindly requested to leave this article intact and not to try to alter any word, sentence or a paragraph in it from your end. I further request you all to forward it to as many as you can after reading it.

*And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is). ( Sūra 2: Baqara: 42)*

Since this article is not a copyright protected one, hence you are urged to forward it in its original form. Your kind suggestions and comments for further improvement are welcome and if you wish so, please Email to:

[truepathofislam@yahoo.com](mailto:truepathofislam@yahoo.com)

---

### **Preface**

#### **The Fasting on Ashura**

I take this opportunity as a good occasion for me to bring into your kind knowledge a little about the fast on the day of Ashura as to how far it is an authentic tradition, having analyzed the relevant Ahadith, present in the major collections of Prophetic Traditions (Sunnah). I have tried to cite some unilateral references from the Holy Qur'an, Torah, Injeel and many from our Ahle-Sunna wa-al-Jamah's Authentic (Sahih) books. Furthermore, one Hadith from Sahih Book of the Ibadiya sect to ascertain the truth. Although the research on this subject itself i.e. Fasting on Ashura could result in so much potential account that a complete book be written, yet I am presenting below a small piece of the result of my research, done analytically citing the authentic evidences.

*Muhammed Nasiruddin "Arif", Dec 4<sup>th</sup> 2010, Saturday. New Delhi, India.*

# Chapter I

## Section A

### The Muslims are ordained by Allah (SWT) in the Holy Qur'an to Fasting

**Sūra 2: Baqara, or the Heifer (183-185) and even in other verses as well.**

183. *Ya ayyuha allatheena amanoo kutiba AAalaykumu alssiyamu kama kutiba AAala allatheena min qablikum laAAallakum tattaqoona*

**Translation:** O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,--

184. *Ayyaman maAAoodatin faman kana minkum mareedan aw AAala safarin faAAiddatun min ayyamin okhara waAAala allatheena yuteeqoonahu fidiyatun taAAamu miskeenin faman tatawwaAAa khayran fahuwa khayrun lahu waan tasoomoo khayrun lakum in kuntum taAAalamoona*

**Translation:** (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,-- it is better for him. And it is better for you that ye fast, if ye only knew.

185. *Shahru ramadana allathee onzila feehi alqur-anu hudan lilnnasi wabayyinatin mina alhuda waalfurqani faman shahida minkumu alshshahra falyasumhu waman kana mareedan aw AAala safarin faAAiddatun min ayyamin okhara yureedu Allahu bikumu alyusra wala yureedu bikumu alAAusra walitukmiloo alAAiddata walitukabbiroo Allaha AAala ma hadakum walaAAallakum tashkuroona*

**Translation:** Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed

period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

---

## Section B

### Fasting on the day of Ashura in the Books of the Major Prophetic Traditions (Ahadith)

We find several Ahadith recommending with some of them even enjoining upon us to observe the fast on Ashura , similar or contradicting to one another, slightly or strongly in the books of Ahadith as follows:

**1.** Narrated Aisha (RA) : Quraish used to fast on the day of Ashura in the Pre-Islamic period ( Jahiliyah ) and Allah’s Messenger (SAW) too, used to fast on that day, When he came to Medina, he fasted on that day and ordered others to fast, too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of Ashura and it became optional for one to fast on it or not. [1]

**2.** Narrated Ibn Abbas (RA): The Prophet (SAW) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, “This is a good day, the day on which Allah rescued Bani Israel from their enemy. So Moses fasted this day. “The Prophet (SAW) said, “We have more claim over Moses than you. “ So the Prophet (SAWS) fasted on that day and ordered others to fast. [2] [Note: Said to us Abibakr : Muslim bin al-Hajjaj ( Author of Sahih Muslim) had asked me as to what it meant ? , Sahih Ibn Khozeima V2 , P.1002 ]

**3.** Narrated Abu Musa (RA) The day of Ashura was considered as **‘Id day by the Jews**. So the Prophet (SAW) ordered, “I recommend you (Muslims) to fast on this day”. [3]

**4.** Narrated Humaid bin Abdur-Rahman that he heard Mu’awiya bin Abi Sufyan (RA), on the day of Ashura during the year he performed the Hajj, saying on the pulpit, “O the people of Medina! Where are your Religious Scholars? I heard Allah’s Messenger (SAW) saying, this is the day of Ashura. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast. [4] [ Note : Said Abibakr : the word LAM doen’t apply but in the past tense, as in this Hadith in Arabic LAM YUKTIBA ( Sahih Ibn Khozeima V2 P. 1002]

**Footnote :** Hadhrat Imam Shafai (RA) said: Four from the group of Sahaba are not trustworthy for witnesses, and they are , Hadrat Muawiya, H. Amru bin al-Aas, H. Mughira and H. Ziyad ( See Tareekh Abu al-Fida VOL 2, P.259)

### **Prophet (SAWS) laid emphasis to fast on Ashura**

5. Fasting on Ashura was so much of importance so that even the Holy Prophet (SAWS) declared the reward for those who'd observe fast: That fasting on Ashura atones for one full year's sins. [5] [ **Mutalib al-Aliya, P. 294, V1 and Ibn Hajr as-Qalani says: The Narrators are weak** ]

**6. Moreover, even much more than this in the Hadeeth Book of Ibadis:** Reported Abu Obaida from Jabir bin Zaid from Abdullah Ibn Abbas from the Holy Prophet (SAWS) that He (SAWS) said: One who fasted on the day of ASHURA, atoned for equivalent to SIXTY MONTHS or got rewarded to get TEN MOMINEEN /MOMINAAT released for life from the progeny of Prophet Ishmael ( AS) [6]

7.Narrated Salama bin al-Akwa (RA): The Prophet (SAWS) ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of Ashura. [7]

### **The Holy Prophet (SAWS) orders others to fast whereas He (SAWS) himself doesn't do so**

Reported by Hadrat Abu Said al-Khudri (RA): The Messenger of Allah (SAWS) ordered us to observe fast on Ashura and He (SAWS) used not to observe it (Fast) [8]

#### **Notes:**

1. Sahih Bukhari, Arabic English H. No 220, Sahih Muslim English V2, P.548 H.No. 2499, Sunan Abu Dawood H.No. 2442, Sahih Tirmizi H.No. 753 Ch 49, al-Jama as-Sahih H. No. 309, Muwatta Imam Malik H. No. 34, Ch. Siyam Yawm Ashura, Sahih Ibn Habbab V5, P. 253, Sunan Darami V1, P.23 and so many others.
2. Sahih Bukhari V3, P.124 H. No 222, Sahih Muslim V2, English P. 550 H.No.. 2518/2520, Sahih Ibn Khozeima, V2, P.1001, H.No. 2084, Ibn Maja V1, H.No.1734, P.552, Sunan Darami V1, P.22, Musannaf Abdur-Raziq V4, P.119, H.No. 7843, Musnad Ahmed V1, P.336, Sunan Abi Dawood H.No.2444 V2, P. 326) [Note: Said to us Abibakr : Muslim bin al-Hajjaj ( Author of Sahih Muslim had asked me as to what it meant ? , Sahih Ibn Khozeima V2, P.1002]
3. Sahih Bukhari Arabic English V3, P. 124 H. No. 223, Sahih Muslim H. No. 2522 & 2523 V2, P. 551, English.

4. Sahih Bukhari , Arabic English V3, P. 123, H. No. 221, Sahih Muslim V2, English P.550 H.No. 2515, al-Jami as-Sahih H. No. 310, Muwatta Imam Malik V1, P.221 and so many others) [ Note : Said Abibakr : the word LAM doesn't apply but in the past tense, as in this Hadith in Arabic LAM YUKTIBA ( Sahih Ibn Khozeima V2, P. 1002]
  5. Musannaf Abdur-Razaq V4, P.118, H. No. 7831 , Fazail-us-Sahaba , Qhathma, P. 198, Sahih Muslim P.550,V2, Mutalib al-Aliya P. 294, V1, and Ibn Hajr as-Qalani says: **The Narrators are weak.**
  6. Al-Jami-al-Saheeh Musnad Imam Rabih bin Habeeb H. No. 308, P.126.
  7. Sahih Bukhari, H. No. 225, V3, P.125, Sahih Ibn Khozeima , V2, P.1005.
  8. Mutalib al-Aliya, H. No. 1007, V1, P.294 from Abi yala.
- 

## **Chapter II**

### **Fasting in the Books of Old and the New Testaments (The Books of Torah, Dzabur and the Injeel)**

#### **A Glossary of "Fast" in the Bible**

The sole fast required by the law of Moses was that of the great Day of Atonement (q.v.), (Lev 23:26). It is called "the fast" (Act 27:9). The only other mention of a periodical fast in the Old Testament is in (Zac 7:1 & ; 8:19), from which it appears that during their captivity the Jews observed four annual fasts. (1.) The fast of the fourth month, kept on the seventeenth day of Tammuz, the anniversary of the capture of Jerusalem by the Chaldeans; to commemorate also the incident recorded (Exo 32:19). (Compare Jer 52:6, Jer 52:7.) (2.) The fast of the fifth month, kept on the ninth of Ab (compare Num 14:27), to commemorate the burning of the city and temple (Jer 52:12, Jer 52:13). (3.) The fast of the seventh month, kept on the third of Tisri (compare 2 Kings 25), the anniversary of the murder of Gedaliah (Jer 41:1, Jer 41:2). (4.) The fast of the tenth month (compare Jer 52:4; Eze 33:21; Kg2 25:1), to commemorate the beginning of the siege of the holy city by Nebuchadnezzar. There was in addition to these the fast appointed by Esther (Est 4:16). Public national fasts on account of sin or to supplicate divine favour were sometimes held. (1.) Sa1 7:6; (2.) Ch2 20:3; (3.) Jer 36:6; 4.) Neh 9:1. There were also local fasts. (1.) Jdg 20:26; (2.) Sa2 1:12; (3.) Sa1 31:13; (4.) Kg1 21:9; (5.) Ezr 8:21; (6.) Jon 3:5. There are many instances of private occasional fasting (Sa1 1:7; Sa1 20:34; Sa2 3:35; Sa2 12:16; Kg1 21:27; Ezr 10:6; Neh 1:4; Dan 10:2, Dan 10:3). Moses fasted forty days (Exo 24:18; Exo 34:28), and so also did Elijah (Kg1 19:8). Our Lord fasted forty days in the wilderness (Mat 4:2). In the lapse of time the practice of fasting was lamentably abused (Isa 58:4;



Jer 14:12; Zac 7:5). Our Lord rebuked the Pharisees for their hypocritical pretenses in fasting (Mat 6:16). He himself appointed no fast. The early Christians, however, observed the ordinary fasts according to the law of their fathers (Act 13:3; Act 14:23; Co2 6:5). [1]

And moreover, we read about Fast as written below in the Gospel of Matthew: Howbeit this kind goeth not out but by prayer and fasting. (Matthew 17:21)

### **The Day of Atonement or Yom Ha-Kipurim Yom Kippur**

The sole fast required by the law of Moses was that of the **great Day of Atonement** as below :

'akə be'āswōr l<sup>a</sup>hōdēš haššəbī'î hazzeh ywōm hakipurīm hū' miqəṛā'-qōdēš yihəyeh lākem wə'innītem 'et-nafəšōtēkem wəhiqərabətem 'iššeh layhwā: kī kāl-hannefeš 'āšer lō'-tə'unneh bə'ešem hayywōm hazzeh wənikəṛəṭā mē'ammeyhā: šabat šabatwōn hū' lākem wə'innītem 'et-nafəšōtēkem bətišə'ā l<sup>a</sup>hōdēš bā'ereb mē'ereb 'ad-'ereb tišəbətū šabatəkem: f (Lev 23:27,29,32)

**Translation:** Also on the **tenth day** of this **seventh month** there shall be a day of **atonement**: it shall be a holy convocation unto you; and ye shall **afflict your souls**, and offer an offering made by fire unto the LORD. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath (Lev 23:27, 29, and 32)

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever (Leviticus 16, 29.31)

**The Day of Atonement** The great annual day of humiliation and expiation for the sins of the nation, "the fast" (Act 27:9), and the only one commanded in the Law of Moses. The mode of its observance is described in (Lev 16:3; 23:26; and (Num 29:7). It was kept on the **tenth day of the month Tisri**, i.e., five days before the feast of Tabernacles, and lasted from **Sunset to Sunset**. (See AZAZEL.)

## To "afflict the soul" means to fast

In Biblical Hebrew the expression "to afflict your souls" means "to fast" (Tzom). The Hebrew phrase 'INuI NeFeSH translated as "afflicting the soul", also appears in a number of Biblical passages, from which it is clear that this expression signifies fasting:

"...I afflicted (KJV: "humbled") my soul with fasting; and my prayer returned into mine own bosom." (Psalms 35, 13)

"...I wept, and afflicted (KJV: "chastened") my soul with fasting, that was to my reproach." (Psalms 69, 11)

### In the first year of his reign Prophet Daniel (AS) states what he did to please the God

And I set my face unto the Lord God, to seek by prayer and supplications, with **fasting**, and **sackcloth**, and ashes (Daniel 9:3) [2]

### Meaning of Sackcloth

Here sackcloth means the Cloth made of black goats' hair, coarse, rough, and thick, used for sacks, and also **worn by mourners** as in Verse No 34 of Genesis 37 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days ( Gen 37:34;), and as a sign of repentance Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (Mat 11:21). [3]

There's not even a single mention about the **FAST ON ASHURA** in the above derived account from The Jewish and Christian Scriptures despite a description of Fasting.

## The Jewish Date (Calendar)

### Names of the Months and Important Holidays

1. Tishri 1-2 Rosh Hashanah (Jewish New Year) 10 Yom Kippur (Day of	7. Nisan (Abib) [ First of Jewish religious and the seventh civil year) 15-22 Pesach (Passover)
---	--

<b>Atonement)</b> 15-23 Succoth (Feast of Tabernacles)	Abib coinciding with the Month of Rajab in Hijri Calendar
2. Heshvan	8. Iyar
3. Kislev 25 Hanukkah.	9. Sivan
4. Tevet	10. Tammuz
5. Shevat	11. Av
6. Adar 14 Purim.	12. Elul

The Jewish year counts dates from a traditional date for the creation of the world.

The Jewish calendar is based both on solar and lunar cycles, with the lunar influence predominating. Each month in the Jewish calendar is 29 or 30 days long, which approximates the lunar month. Twelve of these lunar months total 354 days, about 11 days short of the solar year. This leads to a substantial drift from year to year of specific dates relative to the solar year (although all holidays occur on a fixed Jewish calendar date). To correct for this, an additional month (Adar II) is added during leap years which occur roughly every third year. In addition, other changes are made every 19th year.

After correction, the length of the solar year as defined by the Jewish calendar is short by about four minutes a year, which means it is about four and a half days off per millennia.

The Jewish calendar originally depended on the actual time of observation of the new moon, much like the current Islamic calendar. All decisions about the calendar were made by a committee of the Sanhedrin (the Supreme Court in Jerusalem), the *Sod Haibbur*. This committee calculated the dates of the beginnings of the months and the seasons based on astronomical observations and calculations, as well as meteorological and agricultural considerations. They determined when the intercalations would occur, that is inserting periods of time into the calendar to meet religious requirements and to keep it in synchronization with the solar year. <http://www.sacred-texts.com/time/cal/jdate.htm>

**Notes on next page.....**

**Notes:**

1. The Holy Bible.
2. The Holy Bible.
3. The Illustrated Bible Dictionary.

## Chapter III

### Discourse I

#### **The Israelites had been delivered from their Enemies or Pharaoh by God in the month of Abib (Nisan)**

And God ordained the Israelites: Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. (Deut., 16:1)

**The month of Abib:** An ear of corn, the month of newly-ripened grain (Exo 13:4; Exo 23:15); the first of the Jewish ecclesiastical year, and the seventh of the civil year. It began about the time of the vernal equinox, on 21st March. It was called Nisan, after the Captivity (Neh 2:1). On the fifteenth day of the month, harvest was begun by gathering a sheaf of barley, which was offered unto the Lord on the sixteenth (Lev 23:4).

The tenth of Tishri was the Day of Atonement for the Jews, on which they wore sackcloth to mourn and afflict their souls (Fasting) for repentance and not the day for celebration (as H.No. 3 Section B, Ch. I indicates that it was Id Day for the Jews ) marking the day when God had saved Moses (AS) and Banu Israel from their enemies and it was observed from **Sunset to Sunset** in contrary to the general fast that's observed from **Sunrise to the Sunset** and the day of deliverance fell in the month of Abib ( Nisan). And to add more to this, I have below quoted from the famous mathematician Abu Rehan Beruni's work who further clarifies on the basis of the mathematics.

#### **The Word Ashura's Origin**

According to the famous Muslim Mathematician Abu Rehan Beruni, the day when Prophet Moses (AS) and Banu Israel were saved by God corresponds to the 17<sup>th</sup> of Ramadan and not to the 10<sup>th</sup> of Muharram. For research sake, I quote here this piece of information that has been taken

from the article by Shaykh Abul Hasan Nadwi, posted on 21 mar 2002, where he quotes from the work of Abu Rehan Beruni as below:

“But the celebrated mathematician Abu Rehan Beruni challenged the veracity of these reports on the basis of a comparative study of the Jewish and Arabian Calendars. He writes: "It is said that 'Ashur is a Hebrew word which has become 'Ashura in Arabic. It stands for the tenth day of the Jewish month of 'Tisri. The fast observed on this day is called Yom Kippur. It came to be incorporated in the Arab Calendar and the name was given to the tenth day of the first month of their year in the same way in which it denoted the tenth day of the first month of the Jewish calendar. It was instituted as a day of fasting among the Muslims in the first year of Migration. Later, when fasting was enjoined in the month of Ramadan it was dropped. **A Tradition has it that when the Prophet came to Medina and saw that the Jews observed the fast of 'Ashura he enquired about it and was told that it was the day on which God had drowned Pharaoh and his people and delivered Moses and his followers from them, and Moses used to fast on it in thanksgiving. The Prophet, then, remarked that Moses had a greater claim upon him than upon them and he fasted on that day and instructed his followers to do the same.** When the fasts of Ramadan were prescribed, the Prophet neither enjoined the fast of 'Ashura nor forbade it.

But this report is fallacious and does not stand the test of enquiry. **The first day of the month of Muharram in the first year of Hijrah (Migration) was Friday, which corresponds to the 16th of Tamuz, 933 (A.E.). As against it, the first day of that year among the Jews was Sunday, the 12th of Awwal which corresponds to the 29th of Safar.** Hence, the fast of Ashura should have fallen on Tuesday, the 9th of Rabi-ul-Awwal, while the Migration had taken place during the first half of that month. **The two dates, at any rate, do not correspond to each other."**

He adds: "The contention that on this day God had drowned the Pharaoh, too, is not supported by what is given in the Torah. **The event of the drowning of the Pharaoh had taken place, according to Torah, on the 21st of Nisan, which is the seventh day of the festival of Passover.** The first Jewish fast of Passover, **after the arrival of the Prophet in Madinah, occurred on Tuesday, the 22nd of Azhar 933 which corresponds to the 17th of Ramadan.** This report also is, therefore, without a foundation." [1]

### **Holy Scriptures and the Scholars testify against the Jews for corrupting the words of God**

Many western scholars namely H.P. Blavatsky (In her "Isis Unveiled"), Hermann Gunkel (in his "The Legends of Genesis"), Aleister Crowley (The Gospel according to St. Bernard Shaw) and Clarence Darrow (in Her "Absurdities of the Bible") have documentarily proved in their respective books that with the passage of time the Holy Jewish and Christian Scriptures have been corrupted and for one's own satisfaction, one could read the Chapters in Genesis where the cases of Incest between Prophets and their respective daughters are recorded openly, for instance in Genesis 19: 32-38 and Genesis 38: 13-16 ( May God protect us! ). And in condemning the Jews and the Christians for corrupting the Bible, Madam H. P. Blavatsky has gone to such an extent that she even declared: This last argument is as ill-considered as it is naively expressed. We do not know of any book in the whole world less authenticated as to date, authors' names or traditions, than our Christian Bible. [2]

This is anyway her personal view. In my view, its text has partly been altered and added more as been proven documentarily.

In the book "Legends of Genesis" Mr. Hermann Gunkel comments on the Bible:

As for allusions to political occurrences later than 900, we have only a reference to the rebellion of Edom (about 840), which, however, is plainly an addition to the legend (xxvii.40b) The other cases that are cited are inconclusive: the reference to the Assyrian cities (x. II ff.) does not prove that these passages come from the "Assyrian" period [3].

**Furthermore, in the book of Aleister Crowley, it is written as below:**

You are the son of God; and God is the Son of man .. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." [4]

And similarly the Author Clarence Darrow presents her result of the case study of Bible in these words:

Is the Bible the work of anything but man? The Bible to make up 66 books, some of them by various authors at various times, covering a period of about 1,000 years. And the Author concludes: Is the Bible

anything but a human book? Of course those who are believers take both sides of it. If there is anything that troubles them, "We don't believe this. " Anything that doesn't trouble them they do believe [5]

The above quoted Ahadith in Chapter I Section B i.e.2 and 3 denote that the Prophet (SAWS) ( May Allah protect us) followed the Jews, who are condemned by Allah (SWT) himself in the Holy Qur'an for falsifying and corrupting their Holy Scriptures ( i.e. **The Books of Torah and Dzabur**) as Allah (SWT) tells us in the Holy Qur'an:

Can ye (o ye men of Faith) entertain the hope that they will believe in you?--Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it (Surah Baqra:75) Then woe to those who **write the Book with their own hands**, and then say:"This is from Allah," to traffic with it for miserable price!--Woe to them for **what their hands do write**, and for the gain they make thereby (Baqra:79)

The renowned Scholar Abi Jafar Ibn Jarir **al-Tabari** (RA) comments on the above quoted Verse ( Surah Baqra: 75) in these words:

"That it was a group of those who heard God's speech who did the altering [thereby] stressing the gravity of the lie they brought, after He had confirmed the proof and demonstration for them; and He notified His believing servants of the vanity of their hopes about the faith of their surviving descendants in the truth, light, and guidance which Muhammad brought them. Thus He said to them: 'How can you expect these Jews to affirm your truthfulness, when you inform them by what you tell them of something invisible which they have not witnessed or seen? Some of them heard from God His command and prohibition, then changed it and altered it and denied it. Those of their surviving descendants who are among you are more likely to deny the truth you have brought them, not having heard it from God but only from you; and it is more probable that they will alter the qualities and description of your prophet, Muhammad, in their scriptures, and change them wittingly, and then deny him and give him the lie. [They are more likely to do this than their predecessors who heard the speech of God directly from God; they altered it after they had understood it and known it, intentionally altering it] [6]

And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but **conjecture**. (Baqra: 78)

So according to Allah (SWT) either they who are literates write the books with their own hands and intentionally try to hide the truth or those who are illiterates follow the religion on the basis of **conjecture** and also they corrupt **their Holy Scripture**:

Of the Jews there are those **who displace words** from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but **God hath cursed them** for their Unbelief; and but few of them will believe (Sura Nisa: 46) But because of their breach of their covenant, **We cursed them**, and made their hearts grow hard; **they change the words from their (right) places and forget a good part of the message** that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for God loveth those who are kind (Sura Maida: 14)

In his commentary of the Verse (Maida: 13 the famous Qur'anic commentator **Ibn Kathir al-Damishqui** (RA) comments as follows:

"They change the words from their (right) places...) since their comprehension became corrupt, they behaved treacherously with Allah's Ayat, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allah what He did not say, and we seek refuge with Allah from such behavior. [7]

And under the footnote of the following Sura (Al-Araf), it is clearly written that the Jews changed Hittat, absolution etc:

But the ungodly ones among them **changed that word** into another than that which had been told them: 36 therefore sent we forth wrath out of Heaven upon them for their wrong doings.(Sura Ara'f :162)

**Footnote: 36** The Jews changed hittat, absolution, indulgence, into habbat, corn. [8]

Moreover, in other words these Ahadith (Ch I, Section B) indicate that The Holy Prophet (SAWS) didn't have knowledge about his predecessors (i.e. The Prophets before him) Nauzu Billah! Forcing us to believe that He (SAWS) was appointed as a Prophet at his forty much after his **Advent**. And the Lord our God says about the Holy Prophet (SAWS) in the Holy Qur'an that tells us: **Nay, is he not acquainted with what is in the Books of Moses** ( Surah Najm : 36) and He



(SAWS) strictly prohibited the Muslims to follow the Jewish customs and to do the opposite instead, in order for being distinguished since they had altered the Mosaic Law **And** with the genuine law of all the Messengers plus a New and a Complete Final Law He (SAWS) had been sent to preach and implement ( Also mentioned in Chapters of **Isaiah in Old Testament**, see next Chapter). Hence the Prophet Muhammad (SAWS)'s Prophethood now needs to be examined: - And for that purpose we'll begin our research in the next Chapter.

### Notes:

1. Article Posted on 6<sup>th</sup> of Muharram 1423 Corr. 21<sup>st</sup> of March 2002. { [http://www.albalagh.net/general/fast\\_ashura.shtml](http://www.albalagh.net/general/fast_ashura.shtml)}
2. Isis Unveiled V2, P. 577.
3. The Legends of Genesis, P. 138.
4. The Gospel according to St. Bernard Shaw under the Ch. You are the son of God; and God is the Son of man.
5. Absurdities of the Bible, P.1.
6. Tafseer al-Tabari, V1, P.411, H.No.1337, under the commentary of the Verse 2:75.
7. Tafseer Ibn Katheer, V2, P.32.
8. The Koran, Rodwell Edition, under the commentary of the verse Araf: 162.

## Chapter IV

### Discourse II

#### **Pre and Post-Advent Status of the Prophethood of Muhammad (SAWS)**

We are obliged now to examine the status of the Prophet (SAWS)'s Prophethood to distinguish the falsehood, attributed to Him (SAWS) from the Truth { that He (SAWS) actually is} and in order to do so, we need to examine what the heavenly books describe about him before his Advent. Following are a few references out of hundreds, prophesied about Him (SAWS) in several world religious books:

#### **A Prophet that doesn't speak on his own accord**

*1. I will raise them up a Prophet from among their brethren, like unto thee (Moses) and will put my words in his mouth, and he shall speak unto them all that I shall command him (Deut. 18:18)*

*Howbeit when he, the Spirit of truth, is come, he will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to Come (John 16:13)*

### **About Mine Elect, who shall bring forth Judgment**

2. 1 Behold my servant, whom I uphold; **mine elect**, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the **Gentiles**. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law. (Isaiah 42:1-13)

**Gentiles** generally denotes any non-Jewish nation especially Arabs and **mine elect** (my Chosen one i.e. **Mustafa** in Arabic) here refers to the Holy Prophet Muhammad Mustafa (SAWS).

### **And a new law is to be established**

3. *Sing unto the LORD a new song and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that **Kedar** doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains (Isaiah 42:10, 11)*

**Kedar** Dark-skinned, the second son of Ishmael (Gen 25:13). It is the name for the nomadic tribes of Arabs, the Bedouins generally (Isa 21:16; Isa 42:11; Isa 60:7; Jer 2:10; Eze 27:21), who dwelt in the north-west of Arabia. They lived in black hair-tents (Sol 1:5). [1] The Holy Prophet Muhammad (SAWS) is a descendent of Prophet Ishmael (AS), so God here gives the glad tiding to Banu Ishmael.

### **4. Let's read what Prophet Jesus (AS) speaks of himself:**

*Howbeit when He, the Spirit of Truth is come, He will guide you into all Truth, for He shall not speak of himself... (John 16:13)*

Prophet Jesus (AS) tells here that Ahmed (SAWS) will guide them into all TRUTH since Isa (AS) was a Prophet just sent down to the Banu Israel and not for all Universe or mankind as He (ISA) himself admits this fact by saying:

*But He answered and said: I am not sent but unto the lost sheep of the house of Israel (Matthew 15: 24) AND but go rather to the lost sheep of the house of Israel (Matthew 10:6).*

**This is the Prophecy about the Advent of a Prophet whose sake, God has created all Universes for, as told by Prophet Jesus (AS) in the Gospel**

**Jesus answered:** *The name of Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Mohammed; for for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present ..... "Mohammed is his blessed name" (Chapter 97, The Gospel of Barnabas)*

**And finally in the Holy Qur'an says Allah (S.W.T.)**

*And He doesn't speak on his own accord; it is naught but a revelation revealed (unto him) Qur'an 53:3-4*

So, if He (SAWS) doesn't speak on his own accord, how can he then follow the Jewish Customs upon being informed such and such...by the ordinary people...or the customs of (Jahiliya) Ignorance which He (SAWS) had been sent to uproot for?

Now, if someone takes the word "Ummi" in a wrong meaning, he must read heavenly books where Jesus (AS) also is mentioned as "an unlearned man" (Ummi):

***And the Jews marvelled, saying, How knoweth this man letters, having never learned? (John 7:15)***

"Ummi" means not learned! True... Can anyone name even a single Messenger or Prophet who's been educated in any worldly institution? Had they been educated on this earth, their respective teachers would have been superior to them (Prophets) and in that case their teachers would be preaching the nations! And the Messengers wouldn't have been needed to be sent down to their respective nations for preaching!

Who can teach a Messenger but Allah (SWT) since He (SWT) is All-knowing...AALIM and HAKEEM...?

The archangel Gabriel (AS) didn't ask Mohammed (SAWS) to read by the order of Lord the God so that He could learn or be informed that He (SAWS) was being chosen as a Prophet at that time, rather in the name of Him (GOD and that too to proclaim his mission which He (SAWS) had long been commissioned for and sent to the World. For this purpose let's have a look at the commentary of this verse by Late Abdullah Yusuf Ali (RA):

**6203: Iqra may mean “read”, or “recite or rehearse”, or “proclaim aloud”, the object understood being God’s Messege. For an account of the circumstances in which this first revelation- the divine commission to preach and proclaim God’s Messege came to the holy Prophet, in the cave of Hiraa. ...and now had come the time when he must stand forth to the world and declare his mission. (F.N.No.6203, by Late Abdullah Yusuf Ali (RA), P. 1761, under the commentary of Verse 1 of Sura Alaq, 96:1)**

أَفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ Iqra/ bi-ismi rabbika allathee khalaqa

**1. Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-**

By going through the above recorded verses in the Torah, Injeel and the Holy Qura'an we come to learn that the Prophet (SAWS) doesn't speak on his own accord, so let's see what He (SAWS) speaks about himself:

### **What does the Holy Prophet (SAWS) speak of himself?**

**1. At the revelation of Verse 37 of Sura Baqara, the Holy Prophet (SAWS) enlightened his companions (RAA) about the words of inspiration spoken by Prophet Adam (AS):**

فَتَلَقَّى آدَامُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

**Translation:** Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

On the authority of Hadrat Ali (RA) and Ibn Abbas (RA) that the Holy Prophet (SAWS) said about these words of inspiration: **Bihaqq Muhammed wa Ale Muhammad and in the second tradition “Bihaqq Muhammed wa Ali wa Fatima wa Hasan wa Hussain. [2]**

2. Related by Ibn Ishaq that the Holy Prophet (SAWS) said: Allah (SWT) sent down four thousands prophets and there were also four thousands trustee/executors (VASI) and eight thousands Sibt (Grandchild) and by The One, in whose hand my life is, **I am the best of the Prophets, and my Executor (VASI) is the best of all Executors and my Grandsons are the best of all Grandsons (Asbaat).** [3]

3. It's related in Kanz-ul-Ummal and many other books that The Holy Prophet (SAWS) said about himself: I am the Master of the whole Progeny of Adam (AS) , and clarifying more specifically about it see this hadeeth : The Holy Prophet said to Anas : O Anas, Go and call for me the "Master Of Arab" ! Upon hearing this the Umm-ul-Momineen H. Ayesha (RA) asked the Holy Prophet (SAWS) : Are you not the Mater of Arab ( Sayyed-ul-Arab) ? Thereupon The Holy Prophet (SAWS) replied: I am the "**Master Of the Progeny of Adam (AS)**" (Sayyed ul-Wulid al-Adam) and Ali (RA) is the Master of Arab ( Sayyed-ul-Arab). [4]

4. Upon being inquired about his appointment as Prophet, He (SAWS) answered to Abu Huraira (RA) : **I was still a Prophet when Adam (AS)' was between body and soul ( with soulless body)** [ Recorded in Sahih Tirmizi and Imam Tirmizi has declared it Hasan and Sahih ] [5]

5. Recorded in "Tazkara tul-Khwas" by Sibt Ibn Jawzi (RA) that Prophet (SAWS) said: **I and Ali are created from one Light.** [6]

6. Recorded by Imam Ahmed bin Hanbal (RA) in his " Fazail-E-Sahaba" that the Holy Prophet (SAWS) said: **I and Ali were in one light 14000 years before the creation of Adam (AS) and when Allah (SWT) created Adam (AS), He parted our LIGHT into two the first part being "I" and the second one "Ali".** [7]

All the above cited authentic scriptural and traditional evidences suffice to prove that He (SAWS) was a born Prophet, who had been chosen (mine Elect i.e. the Mustafa) even much before his glorious birth and advent and not just simply been appointed much later than his birth at 40! As many people say! so how could we believe that He followed the Ignorant people in the era of "Ignorance" i.e. Jahiliya as reported in **H.No.1** (Chapter I, Section B) above and secondly that He (SAWS) followed the Jews after learning about their fasting on the day of Ashura despite the fact that He (SAWS) and the Holy Qur'an openly condemn the Jews for falsifying their Book and religion? Plus He (SAWS) said : Fast on Ashura and oppose the Jews, so fast either one day before (9th) or one day later (11<sup>th</sup>). [8] And on top of everything else, Allah (SWT)

says in the Holy Qur'an about his Messenger (SAWS): "He has been trained by the **mighty one**" and there are authentic traditions also that prove that He (SAWS) was the "City of Knowledge" for instance, He (SAWS) spoke of himself : **I am the city of knowledge** and Ali its gate. [9] So if He (SAWS) is the "City" of the knowledge, why he should follow someone else after having learnt? Plus He (SAWS) knew all about his predecessor's Laws and what they (Messengers) did, hence He (SAWS) could have acted without learning about Jewish custom and what they'd been doing.

While commenting on 2 (Ch I, Section B) above, Hadrat Ibn Hajr-as-Qalani (RA) says in Fateh al-Bari : Prophet (SAWS) arrived in Medina in Rabi ul Awwal after the Month of Muharram ( in which the day of Ashura fell and the Jews observed fast as this Hadith shows).. So how we can take this Hadith as 100 % Sahih [10] and in his commentary he further concludes that for the Jews it was not the Day of Ashura to fast but it was the Day of Qastar in Kab'a the one that Jews knew the tradition of Fasting. He adds more: Our Sheikh Haythami said about this Hadith (Ch. I, Section B, H.No.2) in Zawaid al-Masaneed: I do not know what it really means? [11] and also it's recorded in Sahih Ibn Khozeima that : Said to us Abibakr : Muslim bin al-Hajjaj ( Author of the Sahih Muslim) had asked me as to what it meant ? [12] It clearly indicates that even the Traditionalists such as Imam Muslim bin al-Hajjaj (RA) and Imam Ibn Hajr al-Haythami (RA) raised doubts on the authenticity of this Hadith.

Secondly according to 4 (Ch I, Section B) while in Medina, Hazrat Muawiya says on the Mimber: "*O the people of Medina! Where are your Religious Scholars ?...*" means there was no Scholar of Hadith and companion (Sahabi) in Medina and this is totally **unacceptable** as that time there were hundreds and thousands of **Jaleel-ul-qadr Sahaba** in Medina and even in Makkah since the History tells us that Yezid ibn Muawiya killed hundreds of **Jaleel ul-qadr** Sahaba in Medina and Makkah ( see Tabari, Ibn Aseer, Ibn Khaldoon, Asam Koufi, and so on) plus we should take notice of Imam Shafai (RA)'s statement as recorded in **Tareekh Abu al-Fida**:

Hadhrat Imam Shafai (RA) said: Four from the group of Companions (RA) are not trustworthy for witnesses, and they are: H. Muawiya, H. Amru bin al-Aas, H. Mughira and H. Ziyad (RAA). [13] and also Imam Nizamuddin al-Nisapuri recorded in his "Tafseer Gharaeb al-Qur'aan" that Imam Shafaei reported that Hadrat Muawiya went to Medina and

led a congregational prayer there without reciting Bismilla hirrehman irraheem and Allahu Akbar in Rukoooh and Sujood and was questioned about it by Ansar and Muhajireen [14], So how can one rate any Hadith authentic narrated by a person i.e. Hazrat Muawiya (RA) whose reliability is in question by the Great Imam Shafai (RA).

These traditions have clearly been refuted with documentary evidences and now we come to the next Chapter where we'll learn about the correct traditions related to the day of Ashura.

### Notes:

1. The Illustrated Bible Dictionary.
  2. Tafseer Dhur al- Manthoor by Suyuti and Tafseer Imam Thal'abi under the commentary of the verse 2:37.
  3. as-Seer wa al-Maghazi, P.125, Tirmizi, V5,Ch. 50, Kitab al-Manaqib, H. No. 3607/3608.
  4. Kanz-ul-Ummal, V11, P. 284, H. No. 33000 to 33005, Manaqib Ibn Maghazili, P. 283, H.No. 258 and 259.
  5. Recorded in Tirmizi V5 under Ch. Manaqib P. Muhammed (SAWS), H.No. 3609 and Imam Abu Isa Tirmizi (Ra) declared it Hasan Sahih (Better & Authentic)
  6. Tazakart-ul-Khwas, P. 47.
  7. Fazail-e-Sahaba by Imam Ahmed Bin Hanbal (RA) Vol I, P.823 H. No. 1130 and also in his Manaqib Ali (RA), Tazakart-ul-Khwas P. 47, Riyadh al-Nadra" by Imam Muhib al-Tabari (RA) on page no. 103 Vol 2 , H. No .1310, Manaqib by Ibn Maghazili (RA) P.145, H.No.130 and 131.
  8. Sahih Ibn Khozeima V2 P.1006 H. No 2095, Talkhees al-Hubair, V2, P. 462, H. No. 931.
  9. Manaqib Ibn Maghazili, P.135, 136, 139 and 141, H. Nos. 120, 121,122,123,124,125, Mustadark al-Hakim,V3,P.126, Marfat us-Sahaba, V1, P.308, H. No. 346, Tirmizi H.No. 3807 as quoted in the same book, also in Tareekh al-Khulfa, Imam Suyuti (RA) quoted this from Sahih Tirmizi.
  10. Fateh Bari, V 9 , P. 81.
  11. Fateh Bari, V 9 , P. 84.
  12. Sahih Ibn Khozeima V2 , P.1002.
  13. See Tareekh Abu al-Fida V2, P. 259.
  14. Tafseer Gharaeb al-Qur'aan by Nisapuri V1, P. 89.
-

## Chapter V

### Authentic Traditions related to the exact date of Ashura and its Abrogation later

#### The Ashura was actually the day of Ninth of Muharram

The day of Ashura (if it was recommended to observe fast on) fell on the ninth of Muharram as number of authentic Ahadith indicate that:

Reported by Ibn Abbas (RA) That the Holy Prophet (SAWS) said: Ashura yawm at-Tasaah ( Ashura is the ninth day) [1]

The Holy Prophet (SAWS) said: Fast on Ashura and oppose the Jews! So fast either one day before (9th) or one day later (11<sup>th</sup>) [2]

Reported by... That Ibn Abbas (RA) used to say regarding Ashura that there are two orders to fast i.e. either to fast on the 9<sup>th</sup> or on the 11<sup>th</sup> of Muharram in contrast to the Jews. [3]

Hakam b. al-Araj reported: I went to Ibn Abbas (RA) and said to him: Tell me about fasting on Ashura. He said: when you see the new moon of Muharram then count the days and observe fast on the 9<sup>th</sup>. I said to him: Is it how the Messenger of Allah observed the fast? He said: Yes! [4]

And it's said that The Ninth day has been named Ashura. [5]

#### The Abrogation of the Fasting of the Ashura

And later the fasting of Ashura had been abrogated as we find many such authentic traditions ( Ahadith ) in the Sahih books:

Reported by Ibn Umar (RA) that Prophet (SAWS) said: This is the day of Ashura and the Quraish used to fast on this day in the era of ignorance...and Ibn Umar (RA) used not to fast. [6]

Reported Shuaba: I asked Abdurrehman bin al-Qasim about the fasting on the day of Ashura and He replied: Abdullah Bin Omar (RA) wouldn't fast (used not to fast ) on the day of Ashura. [7] ( **Allama Ibn Hajr Says that the Narrators are authentic**)



It was a day on which the Messenger of Allah (SAWS) used to observe fast before the fasting in the month of Ramadan became obligatory. But when it became obligatory the fasting of Ashura was abandoned as compulsory. Abu Kuraib said: He (the Holy Prophet) abandoned it. [8]

Reported by Ghandar from Shayba from Abdurrehman bin Qasim that H. Umar (RA) used not to fast. [9]

Qais b Sakan reported that Ash'ath b. Qais went to Abdullah bin Masud on the day of Ashura while he was eating. He said: Abu Mohammed, come near and dine. Upon this he said: I am fasting. Thereupon he said: We used to fast observe fast and then it (this practice) was abandoned. [10]

Reported Jabir bin Samura (RA): The Prophet (SAWS) used to order to fast on the day of Ashura and since the Month of Ramadan became obligatory upon us to fast in, He (SAWS) never ordered us to fast on the day of Ashura. [11]

There is one more similar Hadith to the above one in Majma-al-Zawaid that is related by Amlar who said: We were ordered to fast on Ashura before the Month of Ramadan but after it (RAMADAN) we had never been ordered to fast on Ashura and Imam Ibn Hajr al-Haithmi has rated its chain of narration Authentic. [12]

Reported by Ammar bin Yasir (RA) and Qais bin Saad (RA): We were ordered to fast on the day of Ashura and since the Month of Ramadan became obligatory upon us to fast in, He (SAWS) never ordered us to fast on the day of Ashura. [13]

Furthermore, in the Sahih of Ibn Khuzeima it's recorded with three chains of narrators: Reported to us Salam bin Janada..with a long chain of narrators..upto Abdurrehman bin Yazeed who said: Ash'ath b. qais entered upon Abdullah bin Masaud on the day of Ashura and found him taking his lunch, and Abdullah asked Ash'ath : O Aba Muhammed come and eat, Thereupon Ash'ath replied : I am fasting. Abdullah asked Ash'ath: Don't you know what the Ashura was? He replied by questioning back: What was it? Thereupon Abdullah bin Masaud said: the Holy Prophet (SAWS) used to fast on it before Ramadan and after Ramadan; He (SAWS) abrogated it.

Moreover, said Ali bin Qhashram and Yusuf: and when came down Ramadan upon us, He (SAWS) abrogated it. Said Yusuf the same thing on the authority of Amara bin Ameer. [14]

Reported al-Aswad bin Yezid : I saw no one ever who ordered to fast on the day of Ashura from H. Ali bin AbiTalib (KW) and Abi Musa (RA) . [15] [Note: Allama ibn Hajar al-Asqalani (RA) declared its chain of narrators authentic as recorded in his Mutalib al- Aliya V1,H.No. 1000, P. 292]

Moreover, in most of the Ahadith books of the early Muslim Muhaddatheen (Traditionalists), no Hadith about the Fasting on Ashura exists, for instance in Kitab al-Aathar and al-Hujja of Imam Hafiz Mujtahid al-Rabbani, Muhammad bin al-Hussain al-Shaibani ( Died in 189 H.) and Sunan al-Awzaei Ahadeeth wa Athaar wa Fatawa of Imam Abdulrahman bin Amrou Abi Amru al-Awzaei ( 88- 157 H.).

Now it leads us to reach the conclusion that if the fasting on the day of Ashura was ever prescribed, First, it was the ninth of Muharram the day to fast on and secondly it was later abrogated as the authentic traditions demonstrate this fact.

#### Notes:

1. Sahih Muslim, H. No. 2528/2529 V2, P.552, Sunan Abi Dawood H. No. 2445, H. No 1383, P. 474, Sunan Abi Nuaim al-Isfahani,, Musannaf Ibn Abi Shayba V2,P.313, H. No. 9381, 9382 and 9383.
2. Sahih Ibn Khozeima V2, P. 1006, H. No. 2095, Talkhees al-Hubair, V2, P. 462, H. No. 931.
3. Talkhees al-Hubair, V2, P. 462, H. No. 931, Sahih Ibn Khozeima V2, P. 1006 H. No. 2095.
4. Sahih Muslim V2, P.551, English, H. No. 2526, Sunan Abi Dawood, H. No. 2446 Musannaf Ibn Abi Shayba V2, P.313 H. No. 9380, Fateh al-Bari V9, P.81, Sahih ibn Khozeima, V2, P.1007 H.No. 2096, 2097 and 2098.
5. Fateh al Bari V9, P.80, Last of the last paragraph.
6. Sunan Darami, V1, P.23.
7. Mutalib al-Aliya by Ibn Hajar as-Qalani (RA) V1, P.293, H. No. 1002, and He said: Narrators are authentic.
8. Sahih Muslim, H.No. 2510, V2, P.549.
9. Musannaf Ibn Abi Shaiba, V2, P.312, H. No. 9371 and 9372.
10. Sahih Muslim English P.550 V2, H. No. 2512, and the Book of Fiqh of Abdullah Ibn Masood (RA), P.359, Musannaf Ibn Abi Shayba V2, P.311 H. No. 9360, P.312, H. No. 9370, Sahih Ibn Khozeima, V2, P.999 H.No. 2081.
11. Kanz ul-Ummal V8, P.300, H. No. 24587.
12. Majma al-Zawaid, V3, P.188.
13. Kanz ul-Ummal V8, P.300, H. No. 24588/24589 Sahih Ibn Khozeima V2, P.1000, H. No. 2082.
14. Sahih Ibn Khozeima, V2, P.999, H. No. 2081.

15. Kanz ul-Ummal V8, P. 300, H.No. 24586 and P.301, H.No. 24604, Musannaf Abdur-Razaq V4, P.118, H.No 7836, Musannaf Ibn Abi Shayba V2, P.311, H. No. 9362, Musnad Abi al-Jaad, P.366, H.No.2524. Mutalib al-Aliya, V1, H.No. 1000, P.292.

## Chapter VI

### Similarities between the Customs of the Jews of the Khyber and that of the Nawasib

**Referring** to al-Nawasib (Open enemies of Ahl ul-Baith), it's written that: On the contrary of al-Rawafidh and Shia, on the day of Ashura, al-Nawasib from al-Sham (Syria, Iraq, Lebanon and Palestine) used to prepare best of the cuisine, take ceremonial bath, apply perfumes, wear best of their dresses and celebrate this day as Eid Day with best of the foods and expressing happiness in contrast to the Shiites. [1] Similar reports about Jews of Khyber is found in Fateh al-Bari that they (Jews of the Khyber), in order to mark Ashura as Eid Day, used to fast on it, with their women wear new dresses and celebrate it. [2] In addition to this, under the Hadith No. 3 in Chapter I, Section B, related by H. Abu Musa al-Ashari (RA) we clearly notice that the Jews celebrated the day of Ashura as **Id** day which looks very identical to the customs of al-Nawasib. So did those who were antagonists towards the Holy Prophet and his Progeny (SAWS) and opted against ninth of Muharram for tenth of it, to observe fast and celebration reviving the customs of ignorance and that of the Jews and changed it to the tenth. Furthermore, to justify their malicious action of innovation they even concocted traditions, falsely attributed to the Holy Prophet (SAWS) urging the innocent Muslims to believe that it was tenth of Muharram on which the Holy Prophet (SAWS) enjoined upon the Muslims to observe fast so that they all could celebrate it with them, marking their victory in the battlefield of Karbala. One must not forget the Hadith in which the Holy Prophet (SAWS) is quoted to have said: It's narrated by Hazrat Abu Huraira (RA) that the Holy Prophet (SAWS) looked at Ali, Fatima, Hasan and Hussein and then said: I am at war with those who are at war with you And I am at peace with those who are at peace with you. [3]

#### The Hadith Of Ibadiya (Khwarijite)

I have quoted above one Hadith in Chapter I, Section B, and no. 6 from

the Hadith Collection of Ibadis, titled “al-Jami al-Sahih Musnad Imam Rabih bin Habeeb” that is falsely attributed to the Holy Prophet (SAWS), in which He (SAWS) is reported to have declared an ample reward to be equivalent to the sixty months’ atonement and even more than this! This very Hadith has been concocted by Ibadiites contrary to the authentic and well-known mutawatir (Frequently reported) Hadith of Ghadeer Khum when on the 18<sup>th</sup> of Dhil Hijja of the 10<sup>th</sup> of the Hijri Calendar, the Holy Prophet (SAWS) declared a reward, equivalent to the Sixty months’ fasting for those who would be observing fast on that particular day (i.e. 18<sup>th</sup> Dhil hijja and 27<sup>th</sup> of Rajab). [4] The Ibadiites and Nawasibiite deliberately concocted this Hadith, whose reward is declared similar to the Ghadeer Khum one’s i.e. equivalent to the fasting for sixty months, just to divert the attention of people from Ghadeer Khum’s great event and to celebrate the day of Ashura instead, so that the burning flames of the enmity in their hearts towards Ali (RA) could be quenched gleefully. The Ibadi sect is the moderate form of Kharijites who used to hate Hadrat. Ali (RA), waged war against him (RA) and had many of them been killed by him (Ali) in Naharwan. [5] The Kharijite sect is one of the earliest sects of Islam even before Asharites. They’ve been existing since the time of Ali (RA). They have intentionally fabricated this Hadith in contrast to the one that marked the event of the Ghadeer Khum favouring Hadrat Ali (RA) .

**Last but not least!** Hadrat Hussain (RA) was the beloved, Sibte and “ al-Rehan” of the Prophet (SAWS) and loving him is enjoined upon the Muslims by Allah (SWT) in the Holy Qur’an as He (SWT) asks his Prophet Muhammad (SAWS) to say : *Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof.* ( Sura Shura 42: 23) and in connection with this verse it’s reported on the authority of Ibn Abbas (RA) that the Companions (RA) asked the Holy Prophet (SAWS): Who are these people, Allah (SWT) orders us to adore? The Holy Prophet (SAWS) replied: Ali, Fatima and their sons. [6] Furthermore, this very Hussein (RA) was well acquainted, with all the Prophetic traditions and in no book of Ahadith and History, one can show that Hadrat Hussain (RA) was fasting on the day of Ashura. In addition, no such a report is found about his family who returned to Madina after the tragedy in Karbala that they ever fasted on Ashura. On the contrary to this there’s a famous report that has been recorded in many notable books: When the caravan reached *Madinah the Illuminated*, weeping and sighs could be heard from everywhere. The people became delirious with grief. *Bibi Zainub (Radiallahu anhu)*, went to the *Roza Mubarak* (The Blessed Grave of the Holy Prophet (Sallallahu

alaihi wa sallam). She said, ‘*Salutations upon you, my beloved grand father. Your family has been massacred. The readers of your Kalimah (testification of faith) have made us widows. Your children were tortured and killed without any water to drink. Your grandson Hussein gave his life for justice.*’ [7] and The *Majalis* (gathering in which the events of *Karbala*) are related is said to be a practice of *Bibi Zaynab* (Radiallahu anha) who gathered around the inquirer’s on her return to *Madinah the Illuminated*, and related the events to them. There is a well-known *Hadith* in which it is stated that: “*The compassion of Allah descends when the deeds of the righteous are mentioned.*” [8] But no report about them to have observed fasting on Ashura.

## Conclusion

Dear Brothers in Islam, I have put efforts with documentary sources to find out above, the truth about the Tradition of Fasting on the day of Ashura as Sunnah of the Holy Prophet (SAWS) citing proofs from the Major religious, Ahadith and Hadith scholars’ books according to my capacity and capabilities. The Muslims are requested to first know these facts that I have discussed above in detail before observing the fast on Ashura lest they should go against the Holy Qur’an and the Sunnah of the Holy Prophet (SAWS) in ignorance.

The day of Ashura was sanctified by the Banu Umayya, al-Nawasib and the Kharijite as discussed in detail above after the tragedy that befell the beloved Grandson of the Holy Prophet (SAWS) in the year of 61 A.H. on the Day Of Ashura ( that corresponds to Friday the 10<sup>th</sup> of Muharram ) and took place on the desert of Karbala. The Prophet (SAWS) has authentically been reported to have declared the THREE TRIBES who nourish the extreme ‘**Tribal hatred**’ towards the **Members of His (SAWS)’ blessed Family** before his departure from this mortal World and they are: “*The Banu Umayya, Banu Thaqeef and The Banu Hanaifa*” [9] and “*The Banu Umayya, Banu Mugheera and Banu Maqzoom.*” [10] [Note: Allama Ibn Hajr al-Haythemi says that Imam Abu Abdullah Mohammed Hakim al-Nisapuri has declared this Hadith authentic in his Mustadarak ala Sahihain].

### Notes:

1. Al-Hussain Hafeezan wa Shaheedan, P. 284.
2. Fateh al-Bari V9, P.86.
3. Manaqib Ibn Maghazili, P.117, H. No. 117, Mustadarak al-Hakim, V3,P.149, Musnad Ahmed V2, P.442, Tabarani Kabir V3, P.149.
4. Manaqib Ibn Maghazili P.47, H.No.24, Tareekh al-Baghdad, V8, P.290, The Ghadir Declaration, H. No. 22.

5. Islam, P. 213-214.
6. Manaqib Ibn Maghazili P. 375, H. No. 352, Tafseer Fakhr al-Razi, V9, P.595, Tafseer Dhur al-Manthoor V7, P.348, Tafseer of Quran "al-Kashaf al-Bayan", V8, P.311.
7. Madinah to Karbala, The Ahle Sunna View, P.20.
8. Madinah to Karbala, The Ahle Sunna View, P.21.
9. Musnad ur-Ruyyani V1, P. 26, Kitab al-Fitan P.70, And Kanz-ul-Ummal V11, Tradition No. 31497, Manaqib Ibn Maghazili al-Shafaie H. No. 186.
10. Mustadarak Ala Sahihain by al-Hakim, V4, P.534, H.No. 8500 (Old edition, V4, P.487). Imam al-Hakim says this Hadith is Authentic with its trustworthy Narrators. Sawaiq al-Muharriqa, Egypt 1890 Edition, P. 146 and in 1999, P. 356 [Note: Allama Ibn Hajr al-Haythemi says that Imam Abu Abdullah Mohammed Hakim al-Nisapuri has declared this Hadith authentic in his Mustadarak ala Sahihain].

***"Keep striving hard to seek the Truth as the people have always kept mixing it with the falsehood" And follow the Qur'an and the correct Sunnah of the Holy Prophet since we are Ahl us-Sunnah Wa al-Jama'a.***

**May Allah (SWT) bless Muhammad, His Progeny and all the Companions Tayyabeen al Tahiriin.**

**Wa as-Salam,**

**Your Brother In Islam,**

***Muhammed Nasiruddin "Arif"***

***An Islamic Student***

**Dec 4<sup>th</sup> 2010, Saturday. 02:25 Hrs.**

***Note: This Chapter is a Part of my book, that's being completed and soon to be published titled "The Message of Peace through the Great Sacrifice".***

## Bibliography

1. The Glorious Qur'an, Translation And Commentary by Late Abdulah Yusuf Ali, Published by The Muslim Students' Association of The United States & Canada, in May 1975.
2. The Qur'an, Rodwell Edition, 1876
3. The Holy Bible, King James Version (Printed in USA by International Bible Society.)
4. The Book of Torah and Dzabur in Hebrew with its Transliteration (OT Leningrad Codex).
5. The Book of New Testament (Injeel) ( Leningrad Codex)
6. The Gospel of Barnabas ( Injeel of Barnabas, Oxford edition 1907)
7. Sahih Bukhari , Arabic-English Version, Translated by Muhammed Muhsin Khan ( Medina Munawwara), Printed in Delhi, India.
8. Sahih Muslim , English, Dar al- Arabia, Lebanon.
9. Al-Mustadarak Ala as-Sahihain fi al-Hadith, Maktaba al-Nasr al-Haditha, Riyadh, KSA
10. Al-Mustadarak Ala as-Sahihain Pub. By Dar al-Kutub Al-Ilmiya, Beirut, Lebanon. 2002 G./1422 A.H.
11. Sahih Ibn Khozeima, al-Maktab al-Islami, Beirut, Lebanon. 2003
12. Sunan Abu Dawood, Dar Uhiyya Sunna an-Nabawiya, Beirut , Lebanon.
13. Al-Jamaie as-Sahih al-Tirmizi, Published by Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1987
14. Sahih Ibn Habban, Pub. by Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1987
15. Tazkirat-ul-Khwas by Sibte Ibn Jawzi al-Hanafi, Dar al-Kutub al-Ilmiya, Beirut , Lebanon.2005
16. Fazail-e-Sahaba (RA) by Imam Ahmed bin Hanbal (RA), Published by Dar Ibn Jawzi , Dammam, KSA, 1426H.
17. Fateh al -Bari fi Sharh al-Bukhari by Ibn hajr as-Qalani (RA), Publisher: Maktaba al-Kuliyat al-Azhariya, Egypt 1978.
18. Muwatta Imam Malik ibn Anas (RA) Urdu, Pakistan.
19. Muwatta Imam Malik Ibn Anas (RA) Printed in Egypt. 1951
20. Tareekh Abu al-Fida, Published by Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1997
21. Tareekh Baghdad, Published by Dar al-Kitab al-Arabi, Beirut, Lebanon.

22. Mutalib ul-Aaliya by Ibn Hajr as-Qalani (RA), Published by Al-Baz, Makkah al-Mukarrama, KSA
23. Kanz ul-Ummal by Muttaqi al-Hindi (RA), Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1998
24. Al-Jami al-Sahih Musnad Imam Rabih bin Habeeb, Printed in Syria by Dar al-Hikma, First Edition, 1995.
25. Musnad Abi al-Jaad, Publisher: Maussasa Nadir, First Edition, 1990, Beirut Lebanon.
26. Fazail-us-Sahaba, by Qhaithma al-Atrablas, Publisher: Dar al-Kitab al-Arabi, Beiru, Lebanon, 1980.
27. Riyadh al-Nadra fi Munaqib al-Ashra by Muhib al-Tabari (RA), Published by Dar al- Marefa, Beirut, Lebanon. 1997
28. Tafseer Jamie al-Bayan, by Ibn Jarir al-Tabari, Pub. Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1992
29. Tafseer Ibn Katheer, Dar al-Marefa Beirut, Lebanon. 1969
30. Tafseer Dhur al-Manthoor by Jalaluddin al-Suyuti (RA), Published by Dar al-Fikhar, Beirut, Lebanon.1993
31. Tafseer of Quran "al-Kashaf al-Bayan" by Imam Tha'labi al-Shafai (RA), Published by Dar Uhyya al-Thurath al-Arabi, Beirut, Lebanon. 2002
32. Tafseer Gharaeb al-Qur'aan by Imam Nizamuddin al-Hasan al-Qummi al-Nisapuri (D.728H), Published by Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1996
33. Tafseer al- Kabeer by Imam Fakhr-al-Razi, Published by Dar Uhyya al-Thurath al-Arabi, Beirut, Lebanon. 1999
34. Al-Muajama al-Kabir by Tabarani, Published by Dar Uhyya al-Thurat al-Arabi, Beirut , Lebanon. 2002
35. As-Swaiq al-Muharriqa by Ibn Hajr al-Haythemi (RA), Published in Egypt, 1890 G.
36. As-Swaiq al-Muharriqa by Ibn Hajr al-Haythemi (RA) Published by Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1999
37. Munaqib, by Hafiz Abi al-Hasan Ali bin Mohammed Ibn al-Maghazili, Publisher: Dar al-Athaar, Sana, Yemen. 2003
38. The Ghadir Declaration (as-Saif al-Jali ala Munkir-e-Wilayat-e-Ali), by Dr Tahir ul-Qadri , Published by Minhaj al-Qur'an Publication, Lahore, Pakistan. 2003
39. Musnad ar-Ruyyani ( Musnad as-Sahaba), Published by Dar al-Kutub al-Ilmiya, Beirut, Lebanon. 1997
40. History books of Tabari, Ibn Atheer, Ibn Khaldoon, Asim Koufi.
41. Marfat us-Sahaba by Hafiz Abu Nuaim al-Isfahani, Published by Maktaba ad-Dar al-Madina al-Munawwara, KSA 1988



42. The Gospel according to St. Bernard Shaw by Aleister Crowley, Ca Edition 1986
43. The Legends of Genesis, by Hermann Gunkel Pub: Open Court Chicago, USA in 1901.
44. Isis Unveiled by Madam H.P.Blavatsky, New York, USA 1877 Edition.
45. Absurdities of the Bible, by Clarence Darrow, Little Blue Book No.1637, Haldeman-Julius Publications Girard, Kansas, USA.
46. Islam, by John A. Williams, New York, USA. 1962
47. Musannaf Abdur-Razaq al-Sanaani ( D.211H.) Printed by Dar Uhya Thurath al-Arabi, 2002 , Beirut, Lebanon.
48. Musannaf AbiBakr ibn abi Shaiba al-Koofi al- Absi ( D.235H) Published by Dar al-Taj , Beirut, Lebanon. 1989
49. Kitab al-Fitan by Hafiz Nuaim Bin Hammad al-Marudzi (D.229H.) Published by Dar al-Marefa ,Beirut, Lebanon.2005
50. Sunan Abi Nu'aem Isfahani, First edition 2004, Published by Dar ar- Rushd, Riyadh, KSA.
51. Sunan Darami , Dar al Kutub al-Ilmiya, Beirut, Lebanon.
52. Talkhees al-Hubair fi Takhreej Ahadeeth ar-Rafaie al-Kabeer, by Allama ibn Hajr as-Qaalani, Publisher: Dar al-Kutub al-Ilmiya, Beirut, Lebanon 1998
53. Kitab as-Seer wa al-Maghazi, by Mohammed Ibn Ishaq (D.150H.) , Published by Dar al-Fikr, First Edition, Beirut, Lebanon.1978
54. Al-Hussain Hafeedan wa –Shaheedan, by Bin Saleem al-Asha Hassoonah al-Damishqui, Printed by al-Maktaba alAssrya, Lebanon. 2006
55. Madinah to Karbala, “The Ahle Sunna View” by Irshad Soofi, South Africa. 2003
56. Maosuwa Fiqhi Abdullah bin Masaud, by Dr Muhammad Rawwas Qalahji, Published by Dar al- Nafais Beirut, Lebanon. 1984
57. Majma al-Zawaid by Hafiz Nooruddin Ali ibn Hajr al-Haythemi , Published by Dar al-Kutub al-Ilmiya , Beirut , Lebanon. 1988
58. Al-Musnad Imam Ahmed Ibn Hanbal (RA), Publisher: al-Maktab al-Islami First Edition 1896 G and 1983 Edition, Beirut, Lebanon.
59. Article posted on :  
[http://www.albalagh.net/general/fast\\_ashura.shtml](http://www.albalagh.net/general/fast_ashura.shtml)
60. <http://www.sacred-texts.com/time/cal/jdate.htm>

61. The Illustrated Bible Dictionary, by M.G. Easton, Thomas Nelson, Publisher [1897]

---

---

**The End**

---

---

---

Mohammed Nasiruddin Arif, completed at 02:25 Hrs ,04<sup>th</sup> Dec 2010, Sat Morning. Maya Puri Phase II, New Delhi, India.

---