

فقد أظلمنا أيها الإخوة والأخوات شهرَ عظيمٍ مباركٍ هو شهرُ الله المُحَرَّمِ أَوَّلُ شَهْرٍ السَّنَةِ الهجريةِ وأحدُ الأشهرِ الحُرُمِ التي قال الله فيها: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَطْلُمُوا فِيهِنَّ أَنْفُسَكُمْ.. الآية [سورة التوبة

وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثَةٌ مَتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرُّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ)) رواه البخاري

Brothers and sisters in Islam, in only a few days we will be entering a new Hijri year, we will be witnessing a blessed month filled with numerous blessings, stories, lessons and reminders. In a few days it will be the sacred month of Muharram. Once again, Allah is continuously giving us opportunities to get closer to Him and attain rewards from him for doing righteous deeds. Within this month is the day of Ashoora, the tenth day of Muharram. ~~Throughout the year Allah provides numerous opportunities for us to re-connect with Allah and rectify our souls and refine our manners and characters.~~

As we approach the opportunity of the fasting of the day of 'Āshūra, a season of worship draws to a close which started six months ago in Sh'abān.... The Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) would fast much of Sh'abān in anticipation of Ramaḍān. 'Āisha (raḍiy Allāhu 'anha) narrates that: "I never saw the Messenger of Allāh fasting for a whole month except the month of Ramaḍān, and I did not see him fasting in any month more than in the month of Sh'abān".

Then comes the glorious month of Ramaḍān in which the ummah revives its faith with fasting during the day, tarāwiḥ prayers throughout the night, charity in abundance and pilgrimage to the sacred house. Within Ramaḍān is the Night of Power, better than a thousand months, in which descend the angels with every decree. Thereafter comes the fasting of the six days of Shawāl about which the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) said: "Whoever fasts for six days after al-Fitr has completed the year..."[2] The reward of a whole years fasting for

the fasting of six days bears testimony to the generosity of a Creator who showers His blessings upon His servants for nothing more than fulfilling the purpose of their creation.

Then comes the season of the great Ḥajj, which not only has the blessed day of 'Arafah, but also the greatest day of the year, the Day of Sacrifice. And finally we have the fasting of 'Āshūra in the month of Muharram, for which Allāh promised forgiveness of sins for an entire year. How remarkable is the generosity of the Creator. A single day's fasting continues to wipe out sins committed during the day and night for an entire year. At the end of this season of worship, comes a subdued period where we do not see days, nights and months with the same excellence as those that have passed, so let us end this season on a spiritual high.

The fast of 'Āshūra which is in approximately 11-13 days is in the month of Muharram, which starts in a couple of days. It is sufficient virtue for this month to know that Allāh joined the month of Muharram with His own name, subhanahu wa ta'ala. Abū Hurayrah (raḍiy Allāhu 'anhu) narrates that the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ

"The best of fasting after Ramaḍān is fasting during Allāh's month, Muharram."[3]

Muharram is one of the four sacred months about which Allāh stated:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا  
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا  
يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“Indeed, the number of months with Allāh is twelve months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them...”[4]

It was reported that Ibn ‘Abbās (raḍiy Allāhu ‘anhu) said that the verse:

فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

“...so do not wrong yourselves during them...” initially referred to all the months, then these four were singled out and made sacred, so that sin in these months is multiplied and good deeds bring a greater reward. This fact has largely been neglected by Muslims today who in their eagerness to sanctify the month of Ramaḍān have forgotten the order of Allāh not to oppress our own souls in the four sacred months.

may Allah rectify our affairs and enable us to work hard to purify our hearts and souls...

Second Khutbah



4 The tenth day of Muharram will  
between September 18-21

fall

While there is a general encouragement to fast throughout the month, one day has been singled out for its virtue above all others. Ibn 'Abbās (raḍiy Allāhu 'anhu) , said:

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ، - رَضِيَ اللَّهُ عَنْهُمَا - وَسُئِلَ عَنْ صِيَامِ، يَوْمِ  
عَاشُورَاءَ . فَقَالَ مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ يَوْمًا يَطْلُبُ فَضْلَهُ عَلَى الْأَيَّامِ إِلَّا هَذَا  
الْيَوْمَ وَلَا شَهْرًا إِلَّا هَذَا الشَّهْرَ يَغْنِي رَمَضَانَ

"I never saw the Messenger of Allāh (sall Allāhu 'alayhi wa sallam) so keen to fast any day and give it priority over any other than this day, the day of 'Āshūra, and this month (meaning Ramaḍān)."[5] Little wonder, then, that the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) was so keen to observe this fast when he stated:

أَنَّ النَّبِيَّ ﷺ قَالَ " صِيَامَ يَوْمِ عَاشُورَاءَ إِنِّي أَخْتِيبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ " .

"For fasting the day of 'Āshūra, I hope that Allāh will accept it as expiation for the year that went before."[6]

The exact day of 'Āshūra has been confirmed by Ibn 'Abbās (raḍiy Allāhu 'anhu) who reported: "The Messenger of Allāh (sall Allāhu 'alayhi wa sallam) commanded us to fast 'Āshūra, the tenth day of Muharram."[7] Ibn 'Abbās (raḍiy Allāhu 'anhu) also reports:

عَنْ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ النَّبِيُّ ﷺ - الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا فَقَالَ " مَا هَذَا " . قَالُوا  
هَذَا يَوْمٌ أَنْجَى اللَّهُ فِيهِ مُوسَى وَأَغْرَقَ فِيهِ فِرْعَوْنَ فَصَامَهُ مُوسَى شُكْرًا . فَقَالَ رَسُولُ اللَّهِ  
ﷺ - " نَحْنُ أَحَقُّ بِمُوسَى مِنْكُمْ " . فَصَامَهُ وَأَمَرَ بِصِيَامِهِ

"The Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) came to Madīnah and observed that the Jews were fasting on the day of 'Āshūra. He asked: 'What is this?' They replied: 'This is a righteous day; it is the day when Allāh saved the Children of Israel from

their enemies, so Mūsa fasted on this day.' He (sall Allāhu 'alayhi wa sallam) replied: 'We have more right to Mūsa than you', so he fasted on that day and commanded the Muslims to do likewise." [8]

Another narration states, "This is a great day, on which Allāh saved Mūsa and his people, and drowned Pharaoh and his people." [9] The true significance of 'Āshūra is to reclaim Mūsa ('alayhi al-Salām) for this ummah. He is a Prophet whose chronicles are pivotal to the heritage of this ummah. Abū Hurayrah (raḍiy Allāhu 'anhu) narrates that when one of the companions disputed with a Jew regarding the status of the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) compared to Mūsa, the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) said:

قَالَ لِحَبِيبِ بْنِ أَبِي سَلَمَةَ عِنْدَ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ اسْتَبَدَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ وَالَّذِي اصْطَفَى مُحَمَّدًا ﷺ عَلَى الْعَالَمِينَ فِي قَسَمٍ يُقَسَمُ بِهِ فَقَالَ الْيَهُودِيُّ وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ. فَرَفَعَ الْمُسْلِمُ عِنْدَ ذَلِكَ يَدَهُ، فَلَطَمَ الْيَهُودِيُّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ الَّذِي كَانَ مِنَ أُمَّةٍ وَآخَرَ الْمُسْلِمِ فَقَالَ " لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْنَعُونَ فَأَكُونُ أَوْلَى مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أُدْرِي أَكَانَ فِيمَنْ صَبَقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ اسْتَنْتَنِي اللَّهُ "

"Do not prefer me over Mūsa. On the Day of Rising, people will faint, and I will faint with them. I will be the first to regain consciousness, and there will be Mūsa grasping the Throne. I do not know whether he will be among those who fainted and regained consciousness before me, or if he was one of those that Allāh exempted." [10]



The chronicles of Mūsa ('alayhi al-Salām) are mentioned from the very beginning of the Qur'ān in Sūrah al-Baqarah until the very end of the Qur'ān in Sūrah al-'Alā. He is the most oft mentioned person in the Qur'ān, by name, with 136 references. Even our very acts of worship are intrinsically connected to the Prophet Mūsa ('alayhi al-Salām). It was he who urged the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) to return to His Lord in the ascension through the heavens and seek a concession of five daily prayers instead of fifty. And it is his story that we commemorate with the fasting of 'Āshūra.

But why Mūsa ('alayhi al-Salām)? Why not 'Īsa ('alayhi al-Salām) or Nūḥ ('alayhi al-Salām), for they too are from the five greatest Messengers of strong resolve? One of the wisdoms lies in the verse:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (23) إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ

And We did certainly send Mūsa with Our signs and a clear authority to Pharaoh, Hāmān and Qārūn; but they said, “[He is] a magician and a liar.”[11]

Note how Allāh did not restrict Mūsa's mission to the figure head of the Pharonic society but <sup>he also</sup> included Hāmān and Qārūn. Each one of them represented leadership of certain ministries of the corrupted society that they lived in, and is found in every society on the face of the earth. Pharaoh is the oppressive tyrant, the <sup>leader</sup> ~~arrogant and prideful and selfish~~ <sup>Filled with</sup> Intoxicated with his own power, he claims lordship, and slaughters innocent children in their very cradles for a perceived threat to his throne.

arrogance,

pride and selfishness

Hāmān is the chief minister who represents the political corruption of the elite. He institutionalizes oppression and symbolizes the intrigue and plotting which has become the hallmark of many politicians. Qārūn represents the excesses of wealth. The financial power that bankrolls the corrupt society and plots against the Messengers, the Prophets and the righteous followers of the Messengers. He also represents hypocrisy; he was a man from the Children of Israel who not only was complicit in their exploitation, but actively benefitted from the subjugation of his own people.

Mūsa ('alayhi al-Salām) and his people encountered every challenge, every opponent and every trial that this ummah would face. The failures of the Children of Israel are indeed a manifestation of our own shortcomings when taken to the extreme. And it is when we return to our religion that we reclaim the Prophet Mūsa ('alayhi al-Salām) as our own. A relationship consecrated with the fasting of 'Āshūra. In a hugely symbolic act, the Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) stated his intention to differ from the Jews by fasting the 9th of Muharram also.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " لَنْ يُبْقِيَتْ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ "

'Abdullāh b. 'Abbās (raḍiy Allāhu 'anhumā), said: "When the Messenger of Allāh (sall Allāhu 'alayhi wa sallam) fasted on 'Āshūra and commanded the Muslims to do likewise, they said: 'O Messenger of Allāh! It is a day that is venerated by the Jews and Christians.' The Messenger of Allāh (sall Allāhu 'alayhi wa sallam)



replied: 'If I live to see the next year, inshāAllāh, we will fast on the ninth day too.' But it so happened that the Messenger of Allāh (sall Allāhu 'alayhi wa sallam) passed away before the next year came.' [12]

The Prophet Muḥammad (sall Allāhu 'alayhi wa sallam) was endowed with speech that was brief but profound in meaning. In this short narration he simultaneously reclaimed the legacy of Mūsa, sanctified the month of Muharram, maintained the unique identity of this ummah and surpassed the People of the Book. Hence the Sunnah to this day is to fast the 9th and 10th of Muharram while there is no blame on a Muslim who can only fast the 10th.

We live in times where the excesses of misguided individuals who ascribe to Islam have obscured the true significance of Muharram in general and 'Āshūra in particular. Harming themselves with knives, swords, hitting each other in public has no basis in the sharī'ah, or Islam, and completely contradicts sound intellect and resembles the practises of Jāhiliyyah (the days of ignorance). In fact, before the obligation of Ramaḍān was revealed, there is an opinion that the fasting of 'Āshūra was indeed obligatory. It was reported that Ibn Mas'ūd (raḍiy Allāhu 'anhu) said, 'when fasting Ramaḍān was made obligatory, the obligation to fast 'Āshūra was lifted'. So, let us, as a community, revive the sunnah of fasting the 9th and 10th of Muharram. Let us revive the status of 'Allāh's month' in our hearts. And let us reclaim the legacy of the great Messenger of Allāh, Mūsa ('alayhi al-Salām).