



Documental and Fiqhul Hadithi Analysis of 'Āshūrā Fasting Hadiths

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Abstract

The jurisprudential commandment on 'Āshūrā day's fasting has caused controversy and disagreement among Shia scholars considering the existence of two categories of narrations in the hadith books. This research aims to analyze and validating the two types of narrations on fasting on 'Āshūrā using descriptive-analytical-critical methodology. The findings indicate that according to the criterion presented by the impeccable Imams regarding innovation, the narrations permitting fasting on 'Āshūrā were based on taqīyyah (dissimulation). Additionally, the Sunni narrations seem to be fabricated regarding the presence of courtiers as narrators and conflicting content. Although the narrations prohibiting fasting on 'Āshūrā have weak sanad, they are stronger in terms of prohibition. The significant behavior of Kulaynī in relying only on the narrations of prohibition indicates a lack of credibility in the narrations permitting fasting on 'Āshūrā. The narrations of prohibition are acceptable and confirm the sanctity of fasting on the day of

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‘Āshūrā due to their consistency with the tradition transmitted from the Imams.

Keywords: ‘Āshūrā Fasting Haadiths, Shia, Conflict, Forgery of Hadith, Asānīd.

Introduction

The significance of the day of ‘Āshūrā, as it is linked to the martyrdom of Imam Hussein and his companions, and the efforts of the Umayyads and their enemies to fight against its lasting impact, have made the examination of the two categories of narrations in Shia hadith books even more important. Shaykh Kulaynī only mentions the narrations of prohibition in his book *al-Kāfī*, which is the first book of the Four Books of Shia hadith. After him, Shaykh Ṣadūq in *Man Lā Yaḥḍuruhul Faqīh*, Shaykh Ṭūsi in *Tahdhīb al-Aḥkām* and *Istibṣār*, and later Shaykh Ḥurr ‘Āmilī and others have recorded both categories of narrations.

In this article, we discuss the sanad, content, a brief historical and Fiqhul Hadithi overview, and the origin of the narrations permitting and prohibiting fasting on the day of ‘Āshūrā. We also present and analyze the opinions and views of scholars on this matter. The innovation of this article lies in providing a detailed description of the two types of narrators in Shia hadiths and mentioning the opinions of scholars regarding the authentication and weakening of these reports, as well as organizing the narrations systematically and presenting fresh analyses of the topic.

1. Background

In the background of the subject, it is mentioned that commentators of the Four Books, such as Mulla Ṣāliḥ Māzandarānī, Muḥammad Taqī

Majlisī, and Muḥammad Bāqir Majlisī, have elaborated on the narrations of fasting on ‘Āshūrā, and for a long time, scholars in jurisprudential books such as *Man Lā Yaḥḍuruhul Faqīh* and *al-Ḥadā’iq al-Nādirah* have expressed their opinions on this topic. Later scholars have also written books and articles on fasting on ‘Āshūrā and have had opinions on the sanad and content of the narrations. Research on the fasting on ‘Āshūrā by Ḥasan Tawfīq and the book "Ṣawm ‘Āshūrā" by Najm al-Dīn Ṭabasī are examples of the efforts of later scholars. However, it must be said that the jurists have not made the effort to examine the sanad and content of the hadiths as they should have. Therefore, a critical issue is raised in *al-Ḥadā’iq al-Nādirah*: The implication of these reports is absolutely a prohibition, but our companions are excused from what they have mentioned, other than prohibition, because they have not completely followed the narrations and have not thought well about it (Baḥrānī 2008 AD/1430 AH: 13, 376).

2. Examination of ‘Āshūrā Fasting Hadiths

In the early period, Kulaynī in the book "*Furū‘ al-Kāfī*" only mentioned the narrations prohibiting fasting on ‘Āshūrā, which are five in number. After him, Shaykh Ṣadūq and Shaykh Ṭūsī mentioned both narrations of prohibition and permission. In the later period, Shaykh Ḥurr ‘Āmilī in the seventh volume of the book "*Wasā’il al-Shī‘a*" mentioned seven narrations of permission and seven narrations of prohibition in chapter 20 and chapter 21. In this research, to avoid repetition and for brevity, we will mention five narrations from each category.

2.1. Narrations Prohibiting Fasting on ‘Āshūrā

2.1.1. The First and Second Narration of Prohibition

A) The first narration: Zurārah from Muḥammad b. Muslim asked Imam Bāqir about fasting on ‘Āshūrā, and the Imam said: Fasting on ‘Āshūrā was prescribed before the revelation of Ramaḍān, and when Ramaḍān was revealed, the fasting of that day was abandoned (Ṣadūq: 1992 AD/1413 AH: 2, 51; Ḥurr ‘Āmilī: 2019 AD/1398 SH: 7, 339).

The intended meaning of "Kāna Ṣumihī" by the Imam is either obligation or recommendation, and "Turika" means abrogation (Majlisī, (n.d.): 4, 247).

B) The second narration: Ḥasan ibn ‘Alī Ḥasan washā’ reported: Najbah ibn Ḥārith told me that he asked Imam Bāqir about fasting on ‘Āshūrā. The Imam said: With the advent of the month of Ramaḍān, fasting on ‘Āshūrā is abandoned, and an abandoned fast is an innovation. Najbah says: After Imam Bāqir, I asked Imam Ṣādiq about this matter, and he also gave the same answer. He then said: It is a fast for which nothing has been revealed in the Book, nor has it become a tradition, except for the tradition of Āli Zīyād, which is to mourn the killing of Ḥusayn ibn ‘Alī (Ṣadūq, 2009 AD/1388 SH: 3, 332).

Examination of the Two Narrations' Sources

A) First Narration

Zurārah: From the companions of Imam Bāqir and the consensus of scholars, and the Rijālīs agree on his reliability and authenticity

(Najāshī, 2010 AD/1432 AH: 175; Ṭūsī, 2008 AD/1430 AH: 136; Ḥusaynī Baghdādī, 1994 AD/1415 AH: 184-185).

Muḥammad ibn Muslim: From the companions of Ṣādiqayn and Imam Kāzīm, and the consensus of scholars, trustworthy, an Imami, and just (Najāshī, 2010 AD/1432 AH: 323-324; Ṭūsī, 2008 AD/1430 AH: 144). First Majlisī (Majlisī, (n.d.): 4, 247), Qumī (Qumī, (n.d.): 6, 77), Khu'ī (Khu'ī, 2000 AD/1421 AH: 22, 247), Narāqī ((n.d.): 10, 448), and Ayatollah Subḥānī (Subḥānī, 2008 AD/1387 SH: 2, 308) considered this narration to be authentic.

B) Second Narration

Muḥammad ibn Mūsā: Common among the weak.

Muḥammad ibn Mūsā ibn 'Īsā: Ḍa'afahul Qummīyyūn bil Ghuluww wa Kāna Ibnul Walīd innahū Kāna Yaḍa'ul Ḥadīth (Najāshī, 2010 AD/1432 AH: 338).

Muḥammad ibn Mūsā, Abū Ja'far Laqabuhū Khuran Kūfīyun, is trustworthy (Najāshī, 2010 AD/1432 AH: 342).

Ya'qūb ibn Ya'qūb ibn Yazīd: Narrated from Abī Ja'far al-Thānī "Imam Jawād" and is trustworthy and truthful (Najāshī, 2010 AD/1432 AH: 450; Ḥurr 'Āmilī, 2019 AD/1398 Sh: 20, 368).

Ḥasan ibn 'Alī ibn Zīyād Washā': From the companions of Imam Ṣādiq and is considered a reliable source (Najāshī, 2010 AD/1432 AH: 80).

Najbah ibn al-Ḥārith al-'Attār: Is not mentioned in Rijāl al-Najāshī. Shaykh Ṭūsī has included him among the companions of Imam Ṣādiq. (Ṭūsī, 2008 AD/1430 AH: 316). Kashshī considered him truthful in a narration (Ṭūsī, (n.d.): 452; Ḥurr 'Āmilī, 2019 AD/1398 SH: 20, 356). First Majlisī considered this narration to be strong (Majlisī, (n.d.), 3,

247), and second Majlisī considered it to be unknown (Majlisī, 1983 AD/1404 AH: 16, 360; Majlisī, 1985 AD/1406 AH: 7, 117). Ayatollah Khu’ī considered this narration weak considering the presence of Ḥasan ibn ‘Alī al-Hāshimī (Khu’ī, 2000 AD/1421 AH: 22, 314). Ayatollah Subḥānī said about the above narration: "Wa Huwa Muhmal fī Rijāl bal Majhūl." (Subḥānī, 2008 AD/1387 SH: 2, 308)

2.1.2. Third Narration of Prohibition

‘Abdul Malik said: I asked Imam Ṣādiq about fasting on the day of Tasū‘ā and ‘Āshūrā in the month of Muḥarram, and he said: Tasū‘ā is the day when Imam Ḥusayn and his companions were surrounded in Karbala, and on that day, the troops of Shām gathered and encircled him. Ibn Marjānah and ‘Umar ibn Sa‘d were pleased with their large army. On that day, they made Imam Ḥusayn and his companions helpless and realized that no help or support would come to Imam Ḥusayn, and the people of Iraq would not help that nobleman. My father will be sacrificed for that helpless stranger.

Then he said, the day of ‘Āshūrā is the day when Imam Ḥusayn was killed and fell to the ground among his companions, and his companions were lying on the ground with bare bodies. ‘Can one fast on such a day?’ Never swear to the Lord of the Sacred House. ‘Āshūrā is not a day of fasting. That day is a day of grief and calamity for the heavens and the earth and all believers. It is a day of joy and happiness for Ibn Marjānah, Āli Zīyād, and the people of Shām, on which God will be angry with them and their children. It is the day when all lands, except the land of Shām, wept. Therefore, whoever considers that day

to be blessed, God will raise him with Āli Zīyād with a troubled and angry heart, and whoever saves a refuge for his family on that day, God will afflict his heart with hypocrisy until the day of meeting Him and will bestow blessings upon him, his family, and his children, and will make Satan a partner in all of them (Kulaynī, 2009 AD/1388 SH: 3, 336; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 339).

Examining the Narration Sanad

Al-Ḥusayn Ḥusayn ibn ‘Alī al-Hāshimī: Ayatollah Khu’ī (Khu’ī, 2000 AD/1421 AH: 22, 314) and Ayatollah Subḥānī (Subḥānī, 2008 AD/1387 SH: 2, 308) considered this narration to be weak regarding the presence of Ḥusayn ibn ‘Alī al-Hāshimī and Muḥammad ibn Sanān.

Ayatollah Khu’ī considered four narrations reported by Shaykh Kulaynī from Ḥusayn ibn ‘Alī Hāshimī as one and stated that in the chain of narration of all four narrations, there is a single narrator, and that is Hāshimī, and regarding the presence of this person and also Muḥammad ibn Sanān in the Isnād of these narrations, all four narrations are condemned as weak (Subḥānī, 2008 AD/1387 SH: 2, 314). It seems that Ayatollah Khu’ī’s argument is incomplete because the criterion for considering a narration as one is that the narrator transmitting from the Imam should be the same in all four narrations, while the narrators from the Imam are different in the four narrations. Therefore, it is appropriate to demonstrate the unity of the content of these narrations, which apparently have a single theme, and consider the four narrations as actually one report and critique them

accordingly (Subḥānī, 2008 AD/1387 SH: 2, 308).

Muḥammad ibn al-Ḥusayn: He is a narrator common between weak and reliable narrators. Najāshī mentioned four narrators by the name of Muḥammad ibn al-Ḥusayn, three of whom are considered reliable, and one of them is considered weak (Najāshī, 2010 AD/1432 AH: 334-337).

Muḥammad ibn Sanān: Huwa Rajulun Ḍa'īfun Jiddan lā Yaqūlu 'alayhi wa lā Yaltafit ilā mā Tafarrad bihī (Najāshī, 2010 AD/1432 AH: 328). Shaykh Mufīd stated that Muḥammad ibn Sanān is subject to criticism, and there is no disagreement among the scholars in criticizing and weakening him. Therefore, one cannot rely on him in religious matters (Shaykh Mufīd, (n.d.): 9). Additionally, Shaykh Ṭūsī (Ṭūsī, 1984 AD/1363 SH: 3, 224) stated that no reliance can be placed on the narrations specific to him, and Ayyūb Ibn Nūḥ did not consider the narration from Muḥammad ibn Sanān to be authentic (Ṭūsī, (n.d.): 389).

Abān 'an (ibn) 'Abdul Malik: Abān ibn Taghlab or Abān ibn Uthmān or Abān ibn 'Abdul Malik, with the last "an" being an addition (Khu'ī, 1992 AD/1413 AH: 16, 138). There is no doubt about the reliability and prestige of Abān ibn Taghlab. Abān ibn 'Uthmān is also among the companions of consensus (Māmaqānī, 2002 AD/1423 AH: 1, 5); although some said that the narration has no issues with its chain of narration (Ṭabasī, 2006 AD/1427 AH: 35-36), Allamah Majlisī said: "This narration is weak according to the famous opinion." (Majlisī, 1983 AD/1404 AH: 16, 362)

2.1.3. Fourth Narration of Prohibition

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Ja'far ibn 'Īsā said: I asked Imam Riḍā (AS) about fasting on the day

of ‘Āshūrā and what people (the Sunnis) say about it. He said:

‘Are you asking about the fasting of the son of Marjānah?’ It is the day when the illegitimate offspring of Āli Zīyād fasted to kill Ḥusayn (AS), and it is the day when the descendants of Muḥammad consider it as a day of calamity. The Muslims consider it as a day of calamity, and a day that the Muslims consider as calamitous should not be fasted, nor should blessings be sought on that day; and Monday is an unlucky day, as on that day, God took the soul of His Prophet, and the calamities that befell the family of Muhammad were on a Monday. We consider that day as calamitous, while our enemies seek blessings on that day. On the day of ‘Āshūrā, Imam Ḥusayn (AS) was killed, and the son of Marjānah considered it blessed, while the family of Muhammad considered it calamitous. Therefore, whoever fasts on those two days or considers them blessed, Allah will meet him with a displeased heart, and his resurrection will be with those who fasted on those two days or considered them blessed; they have counted it as a tradition and sought blessings on them (Kulaynī, 2009 AD/1388 SH: 3, 333-334; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 340).

Examination of the Narration Document

Al-Ḥasan ibn ‘Alī al-Hāshimī: Khu’ī (Khu’ī, 2000 AD/1421 AH: 22, 314; Subḥānī, 2008 AD/1387 SH: 2, 308) and Subḥānī considered this narration weak regarding the presence of the same person.

Ja‘far ibn ‘Īsā: Najāshī did not mention him by name, and Shaykh Ṭūsī mentioned his name without any description as "Majhūl" (unknown) in the companions of Imam Riḍā (AS) (Ṭūsī, 2008

AD/1430 AH: 353). Second Majlisī also attributed this narration to "Majhūl" (Majlisī, 1983 AD/1404 AH: 16, 360; Majlisī, 1985 AD/1406 AH: 7, 118). Allamah Ḥillī considered the authenticity of this narration as a subject of contemplation (Ḥillī, (n.d.): 3, 370).

2.1.4. Fifth Narration

‘Abdullāh ibn Sanān narrates that he entered the presence of Abī ‘Abdillāh on the day of ‘Āshūrā, and found him in a state of grief, with tears flowing from his eyes like pearls. I asked Imam: ‘Why he was crying?’ Imam replied, ‘Are you unaware of what happened on a day like this, when Imam Hussein (AS) was struck by calamity?’ Abdullah then asked about fasting on the day of ‘Āshūrā, and Imam Ṣādiq advised him to fast but not until night, and to not have any happiness during the day. He also advised him to not break the fast until after the afternoon prayer, with a sip of water, because during this time, the enemies of the Prophet's family caused chaos and turmoil by breaking their fast (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 238).

Examination of the Narration Sanad

Ayatollah Khu’ī and Subḥānī consider this narration as weak in sanad and Mursal because the way of Shaykh Ṭūsī to ‘Abdullāh b. Sanān is unknown, and there is no evidence that can indicate its authenticity (Khu’ī, 2000 AD/1421 AH: 22, 318; Subḥānī, 2008 AD/1387 SH: 2, 309). Ayatollah Vaḥīd Khurāsānī emphasizes that even if we assume that the route mentioned in "Miṣbāḥ al-Mutihajjid" belongs to Abdullah ibn Sanān himself and not to his books, we should still consider it weak and unreliable. There is another reliable route for this

narration that Mashhadī in al-Mazār has mentioned, which is narrated by ‘Imād al-Dīn Ṭabarī who is reliable, from his father, Abū ‘Alī Ḥasan (father of Shaykh Ṭūsī), from his father, Abū Ja‘far Ṭūsī, from Shaykh Muḥīd, from Ibn Qūlawayh and Ṣadūq, from Kulaynī from ‘Alī b. Ibrāhīm from his father from Ibn Abī ‘Umayr from ‘Abdillāh b. Sanān that said: I entered the presence of Abī ‘Abdillāh Ja‘far ibn Muḥammad on the day of ‘Āshūrā ... (Mashhadī, 1991 AD/1419 AH: 685; Majlisī, 1982 AD/1403 AH: 101, 313). This route is completely reliable and can be trusted; in addition, proponents of the lack of credibility of single reports, such as Ibn Idrīs and Ibn Zahrah, have trusted these narrations (Ṭabasī, 2006 AD/1427 AH: 60).

3. Narrations of the Permissibility of Fasting on ‘Āshūrā

3.1. First Narration of Permissibility

From Abī Hamām, it has been narrated from Abulḥasan (AS) that he said: "The Prophet observed fast on the day of ‘Āshūrā." (Ṣadūq, (n.d.): 4, 299; Ṭūsī, 1984 AD/1363 SH: 2, 134; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 337)

According to this narration, Prophet observed fast on the day of ‘Āshūrā, as some reports such as the narration of Muḥammad ibn Muslim and Zurārah, the first narration of mine and the Najbah narration and second narration of mine, indicate that fasting on ‘Āshūrā was initially obligatory, and then it was abrogated with the revelation of the fasting of Ramaḍān (Māzandarānī, (n.d.): 2, 287). Some scholars have considered this narration as a form of precaution

(Taqiyyah) (Qummi, n.d.: 6, 77), while Muḥaqqiq Qumī and others have considered it as Taqīyyah (Qumī, (n.d.): 6, 77) as if the possibility of abrogation through the legislation of fasting in Ramaḍān and have classified the narration as a form of abrogated reports (Qumī, (n.d.): 6, 77).

Examination of the Narration Sanad

‘Alī ibn al-Ḥasan ibn Faḍḍāl: A jurist, trustworthy, and knowledgeable in hadith (Najāshī, 2010 AD/1432 AH: 257-258).

Ya‘qūb ibn Yazīd: Najāshī says he is trustworthy and truthful (Najāshī, 2010 AD/1432 AH: 450).

Ibn Hamām: He and his father and grandfather are trustworthy (Najāshī, 2010 AD/1432 AH: 30). Majlisī and Sāhib Ghanā’im al-Ayyām have deemed this narration as authentic (Majlisī, 1985 AD/1406 AH: 7, 116; Qumī, (n.d.): 6, 75).

3.2. Second and Third Narrations of Permission

A) Second Narration

It has been narrated from Mas‘adah ibn Ṣadaqah that Imam Ṣādiq (AS) said, "Alī (AS) said: Fast on the 9th and 10th of Muḥarram, for it covers the sins of one year." (Ṣadūq, (n.d.): 4, 299; Ṭūsī, 1984 AD/1363 SH: 2, 134; Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 377). Second Majlisī deemed this narration as weak (Majlisī, 1985 AD/1406 AH: 7, 115), but the first Majlisī considered this narration as a form of Taqīyyah or refraining from eating and drinking until the evening without the intention of fasting (Majlisī, (n.d.): 3, 248). Muḥaqqiq Qumī also referred to it as a form of Taqīyyah (Qumī, (n.d.): 6, 76).

B) Evaluating the Narration Sanad

1) Second Narration

Hārūn ibn Muslim: Najāshī has considered him trustworthy (Najāshī, 2010 AD/1432 AH: 438).

Mas‘adah ibn Ṣadaqah: He narrated from Imam Ṣādiq and Abī al-Ḥasan, and Najāshī did not authenticate him in the Rijāl (Najāshī, 2010 AD/1432 AH: 145), but Khu‘ī considered him trustworthy (Khu‘ī, 1992 AD/1413 AH: 18, 139) and interpreted the narration as authentic (Khu‘ī, 2000 AD/1421 AH: 22, 317).

2) Third Narration

Sa‘d b. ‘Abdullāh: Shaykhu Hādhihī al-Ṭā‘ifatu wa Faqīhuhā wa Wajjahahā (Najāshī, 2010 AD/1432 AH: 177-178).

Abī Ja‘far: Common among those who have been authenticated and those who have not been authenticated.

Ja‘far b. Muḥammad b. ‘Ubaydullāh: Not mentioned in the Rijāl Najāshī and not described in the al-Fihrist of Shaykh Ṭūsī (Ṭūsī, 1996 AD/1417 AH: 112).

‘Abdullāh b. Maymūn Qaddāh: And he was trustworthy (Ṭūsī, 1996 AD/1417 AH: 214) with these attributes, Majlisī has mentioned his unknown lineage in a narration (Majlisī, 1985 AD/1406 AH: 7, 116).

3.3. Fourth Narration of Permission

Imam Ṣādiq said: It often happened that the Messenger of God would pour water from his mouth into the mouths of the breastfeeding children of Fāṭimah on the day of ‘Āshūrā and say, "Do not give them any food until night," and the children would quench their thirst from the water of the Messenger of God, and it has also been narrated from

him that he said that during the time of David, animals would fast on the day of ‘Āshūrā." (Ṣadūq, (n.d.): 4, 333)

In explaining this narration, it has been said: It seems that they heard something from David about the incident of ‘Āshūrā, or God caused a sorrow in their hearts that they abandoned eating and drinking (Fayḍ Kāshānī, 1988 AD/1409 AH: 11, 74).

Examination of the Narration Sanad

Aḥmad b. Muḥammad: Common between trustworthy and weak.

Yūnus b. Hishām: His name is not mentioned in the Rijālī books. Ayatollah Khuṭī mentioned his name without a description of him in connection with this narration - mentioned in the Tahzīb of Shaykh Ṭūsī (Khuṭī, 1992 AD/1413 AH: 20, 228).

Ja‘far b. ‘Uthmān: He has a narration from Imam Ṣādiq, (Najāshī, 2010 AD/1432 AH: 124) and is reliable (Khuṭī, 1992 AD/1413 AH: 4, 79).

Regarding the participation of some narrators between trustworthy and non-trustworthy and the unknown status of some others, Majlisī says: This hadith is weak or unknown (Majlisī, 1985 AD/1406 AH: 7, 174).

3.4. Fifth Narration

Kathīr al-Nawā’ narrates from Imam Bāqir that he said: The ship of Noah stuck to Mount Jūdī on the day of ‘Āshūrā, and Noah ordered all those with him, from the jinn and mankind, to fast on this day. Then Imam Bāqir said: ‘Do you know what day ‘Āshūrā is?’ It is the day when God accepted the repentance of Adam and Eve. And this is the day when God split the sea for the Children of Israel ... (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 7, 341).

Examination of the Narration Sanad

‘Alī ibn al-Ḥusayn: He is common among those who are trustworthy and those who are not authenticated (Najāshī, 2010 AD/1432 AH: 251-279-275-257).

Muḥammad ibn ‘Abdullāh ibn Zurāra: His name is not mentioned in the Rijāl Najāshī, but in the translation of Ḥasan ibn ‘Alī ibn Faḍḍāl, he has been mentioned from ‘Alī b. Rayyān: "Wa Kāna Wallāhi Muḥammad b. ‘Abdillāh b. Zurāra Aṣḍaq ‘indī Lahjatun min Aḥmad b. Ḥasan fainnahū Rajulun Fāḍilun Dayyin." (Najāshī, 2010 AD/1432 AH: 36; Khu’ī, 1992 AD/1413 AH: 16, 238)

Aḥmad ibn Muḥammad ibn ‘Umar ibn Abī Naṣr, Abū Ja‘far, known as Byzantī Kūfī: He met Imam Riḍā and Imam Jawād and had a great status with them. He was trustworthy and of high rank (Najāshī, 2010 AD/1432 AH: 180, Ṭūsī, 1996 AD/1417 AH: 50). He was called Shaykh and Allamah (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 20, 130).

Abān ibn ‘Uthmān al-Aḥmar: He has narrated from Abī ‘Abdillāh and Abul Ḥasan Mūsā and had a great book (Najāshī, 2010 AD/1432 AH: 13). Abān ibn ‘Uthmān is one of those who are said about him: Ajma‘u ‘alā Taṣḥīḥi mā Yaṣiḥḥu ‘anhu wa Taṣḍiqihī (Ḥurr ‘Āmilī, 1398: 20, 117).

Kathīr al-Nawā’: His name is not mentioned in the Rijāl Najāshī. He has a narration from Imam Ṣādiq in the Rijāl of Kashshī, in which he said: "O Lord, I complain to you about Kathīr al-Nawā’, and I am disgusted with him in this world and the Hereafter." (Ṭūsī, (n.d.): 241) He has also narrated from Imam Bāqir, who said: "Kathīr al-Nawā’ and many others have misled many people." (Ṭūsī, (n.d.): 241)

Majlisī considered this narration to be weak (Majlisī, 1985 AD/1406 AH: 7, 116).

4. Narrations Analysis of the Prohibition and Permission of Fasting on ‘Āshūrā

As many of the narrations regarding the prohibition and permission of fasting on ‘Āshūrā have been subject to scrutiny regarding their authenticity and content, scholars have made efforts to reconcile their weaknesses and justify their content, which we will examine.

4.1. Analysis of the Prohibition Narrations of Fasting on ‘Āshūrā

The behavior of the renowned Kulaynī supports the prohibition narrations. Kulaynī has only mentioned the narrations of prohibition in his reputable book *al-Kāfī* and has not mentioned the narrations permitting the fasting on ‘Āshūrā (Kulaynī, 2009 AD/1388 SH: 3, 334-336). This behavior of Kulaynī can compensate for the weakness of the prohibition narrations. The fact that this matter could serve as evidence for the "Injibār al-Sanad" in cases where there is a weakness in the prohibition of fasting on the day of ‘Āshūrā in the hadith sanad.

It is possible that what Kulaynī has mentioned in his book are the narrations that he accepted, and he did not mention the opposing narrations because he did not accept them; and it is possible that Kulaynī did not quote the permission hadiths because he did not accept them. Additionally, among these narrations, authentic narrations are also found (Narāqī, (n.d.): 10, 492). The prohibition narrations are entirely valid, based on consensus and multiplicity in reputable books and accepted principles, and the majorities are

reliable (Ṭahrānī, 2008 AD/1387 SH: 387).

4.2. The Prohibition Narrations Consistent with the Principles and Foundations of Shia

The prohibition narrations are aligning with Shia principles and permission narrations are in line with the principles and beliefs of the Sunni community (Ṭahrānī, 2008 AD/1387 SH: 387; Narāqī, (n.d.): 10, 10; Fayḍ Kāshānī, 1987 AD/1408 AH: 11, 76). In some narrations, seeking the opinion of the opposing party has been recommended to confirm the statement of the impeccable Imam.

Regarding the issue of fasting on ‘Āshūrā, the majority of the Sunni community considers fasting on this day as recommended (Shawkānī, 1973: 328).

4.3. Prevalence of the Sanad Strength of the Prohibition Narrations over the Permission Narrations

Shaykh Ṭūsī has compiled both categories of narrations and has stated that they are conflicting. This indicates that he accepts the authenticity of the narrations sanad in this category, as the conflict is secondary to the credibility and validity of the sanad (Ṭabasī, 2006 AD/1427 AH: 53). However, the prohibition narrations are more reliable in terms of their sanad, and the permission narrations for fasting on ‘Āshūrā do not have a strong sanad against the prohibition narrations (Ṭahrānī, 2008 AD/1387 SH: 387), and the texts of permission in their sanads are deficient and weak (Ṭabāṭabā’ī, 1991 AD/1412 AH: 5, 467). However, Ayatollah Khu’ī rejects the argument that the narrations of prohibition are weak in terms of their sanad and states: "However,

there are numerous narrations that include the command to fast on ‘Āshūrā and the recommendation of it, such as Ṣaḥīḥa al-Qaddāh and Mawthiqah for Mas‘adah b. Ṣadaqah, and the like." (Khu’ī, 2000 AD/1421 AH: 22, 316)

4.3. The Prohibition Narrations Are Mustafīd (abundant)

The narrations of prohibition regarding fasting on are Mustafīd and even close to being Mutawātir (successive), while the texts permitting the fasting on ‘Āshūrā are in conflict with these prevalent narrations. Therefore, it is not possible to act tolerantly towards the narrations that consider fasting on the day of ‘Āshūrā permissible, as these narrations do not imply prohibition or even dislike, while prohibition and dislike are inferred from the narrations of prohibition (Ṭabāṭabā’ī, 1991 AD/1412 AH: 5, 467).

4.4. Consistency of the Prohibition Narrations with the Imams Sirah

The credibility of the narrations that prohibit fasting on ‘Āshūrā is regarding their agreement with the sirah shar‘īyyah of the Imams and their companions. Ayatollah Vaḥīd Khurāsānī believes that dismissing the narrations of prohibition considering the weakness of their chain of narration, even though their implications are consistent with the definite sirah shar‘īyyah and the companions of the Imams who were obligated to refrain from fasting on ‘Āshūrā, is not acceptable (Ṭabasī, 2006 AD/1427 AH: 54).

Ayatollah Khu’ī (Khu’ī, 1992 AD/1413 AH: 1, 364) also states that the Imams consistently refrained from fasting on ‘Āshūrā and instructed their companions to do the same. This statement can be a

reason for "Injibār al-Sanad" in cases where there is weakness in the chain of narration of the narrations prohibiting fasting on 'Āshūrā (Khu'ī, 1992 AD/1413 AH: 1, 364).

4.5. Stronger Indication of the Prohibition Narrations on the Purpose

The narrations permitting fasting on 'Āshūrā have a weak indication of their intended meaning. For example, sometimes they are abrogated, such as the fasting of 'Āshūrā being obligatory before the legislation of fasting in the month of Ramaḍān and then being abrogated afterward. Additionally, the narration of "Ja'far b. 'Uthmān" does not indicate fasting in the technical sense (Ṭahrānī, 2008 AD/1387 SH: 387). On the other hand, the indication of the prohibition narrations regarding their intended meaning (absolute prohibition of fasting on 'Āshūrā) is clearer and is the most obvious and contrary to this reason, it has not been fully considered in the narrations and thoughts (Baḥrānī, (n.d.): 13, 376).

5. Analysis of the Narrations Permitting Fasting on 'Āshūrā

5.1. Incompatibility of the Narrations Permitting Fasting with Reason

In line with the principle "Whatever is ruled by Sharia is also ruled by reason," the issue of the conflict between reason and tradition has long occupied the minds of Muslim intellectuals. Some, in the battle between reason and tradition, have taken the side of reason and have either dismissed traditions that do not seem compatible with reason or at least attempted to justify and interpret them. Accordingly, the second and third narrations permitting fasting on 'Āshūrā are in

conflict with sound reason and Quranic logic, as they promise great rewards for a small action, it is in conflict and cannot be grasped: "Am Ḥasibtum an Tadhkū al-Jannah wa lammā Ya'tikum Mathalulladhīna Khalaw min Qablikum Massathumul Ba'sā'a wa al-Darrā'a wa Zulzilū Ḥattā Yaqūlarrasūlu walladhīna Āmanū ma'ahū matā Naṣrullāhi alā inna Naṣrullāhi Qarīb." (al-Baqarah: 214)

5.2. Common Verbiage as a Misleading Factor in the Narrations Permitting Fasting on ‘Āshūrā

One of the factors that have led to the adoption of the permission to fast on ‘Āshūrā by Muslims is the presence of some narrations permitting fasting on the day of ‘Āshūrā in Hadith books, which imply the fasting of the Jews on ‘Āshūrā. For example: Qāla Qadima al-Nabīyyu al-Madīnata fa Ra'a al-Yahūda Taṣūmu Yawma ‘Āshūrā (Bukhārī, 1980 AD/1401 AH: 2, 251).

While there is no report indicating the existence of this fasting day among the Jews in the month of Muḥarram, the reality is contrary to this; and it is clear that the Hebrew and Arabic calendars are different from each other (Muṭahharī and Rafī'ā, 2012 AD/1391 SH: 76). It must be said that the day of ‘Āshūrā cannot be the tenth day of Muḥarram, because historians have reported the arrival of the Prophet in Medina in the month of Rabī' al-Awwal, not in Muḥarram (Ṭabarī, 2008 AD/1387 SH: 2, 388). In the Jewish religion, the most important day that is commanded in the Torah is for duration of 25 hours, meaning half an hour before the sunset of the previous day until half an hour after the sunset of that day. The punishment for violators is

death. This day is also in the month of Tishrei, which is the seventh month for the Jews, and according to the official and traditional calendar, it is the first month of the year. This day, known as Yom Kippur, is likely rooted in the Arabic word "kaffārah" and has the same meaning. In this regard, it is stated in the Torah: "It shall be a statute forever for you, that in the seventh month, on the tenth day of the month, you shall afflict your souls (fast)... For on that day he shall provide atonement for you to cleanse you from all your sins..." (Ābyī, 2002 AD/1381 SH: Verses 29-31). This difference in the timing of the Jewish fast serves as another testimony to the fact that the fast of ‘Āshūrā for Muslims does not coincide with the Jewish fast on a specific day.

Abū Rayḥān Bīrūnī also refers to this issue: "On the tenth day of Tishrei, they observe the fast of Kippur, which they call ‘Āshūrā, and it is an obligatory fast among other recommended fasts. They observe this fast from half an hour before the sunset of the ninth day until half an hour after the sunset of the tenth day, which adds up to a total of 25 hours." (Bīrūnī, 2001 AD/1422 AH, 341)

5.3. Conflict in the Content of Narrations Permitting the Fasting of ‘Āshūrā

Some hadith scholars have explicitly considered some of the narrations permitting the fasting of ‘Āshūrā, such as the fifth hadith permitting it, as fabrications and general misconceptions. "According to Ṣadūq, in Amāli and other books, the occurrence of these blessings on the day of ‘Āshūrā is considered to be from fabrications and

‘Āmmah misconceptions." (Majlisī, 1985 AD/1406 AH: 7, 116) Muḥaqqiq Qumī states: The Kathīr al-Nawā narration is, in terms of content, in stark contrast to other reports regarding the birth of Jesus, as those reports have designated the birth of Jesus on the first of Dhul Ḥajjah, the repentance of the people of Jonah in the month of Shawwāl, and the repentance of Adam on the day of Ghadīr. However, the uprising of Imam Qā’im has aligned the correct reports with the day of ‘Āshūrā. Perhaps this mention in the narration is to avoid casting doubt on the rest of the content (Qumī, (n.d.): 6, 77).

To substantiate the claim in explaining the conflict, it is inevitable to mention and examine the conflicting narrations in their content.

A) ‘Āyishah said: The Quraysh used to fast on the day of ‘Āshūrā during the pre-Islamic period, and the Messenger of Allah also used to fast on this day, and when he came to Medina, he continued to observe this fast and also commanded others to fast on this day (Bukhārī, 1980 AD/1401 AH: 2, 250).

B) Abū Sa’īd Khudrī and the companions of the Prophet said: The Messenger of Allah used to command fasting on the day of ‘Āshūrā, even though he himself did not observe this fast (Haythamī, 2001 AD/1422 AH: 3, 186).

C) In some other Sunni narrations, it is mentioned as follows: "When the Prophet came to Medina, he saw the Jews fasting on the day of ‘Āshūrā. He asked, ‘What is this for?’ They said: This is a blessed day on which God saved the Children of Israel from their enemies, so Moses and his followers fast on this day. The Prophet said: I have more right to follow Moses than you, and he fasted on that

day and also commanded others to fast on that day (Bukhārī, 1980 AD/1401 AH: 2, 251).

D) In some other Sunni hadiths, it is mentioned that fasting on the day of ‘Āshūrā was abrogated after the ruling of fasting in the month of Ramaḍān (Bukhārī, 1980 AD/1401 AH: 2, 226).

Upon careful examination of the four hadiths, there is an apparent conflict in their content. Firstly, the first narration indicates that the Prophet fasted on the day of ‘Āshūrā before and after his migration to Medina, while the content of the second narration indicates that the Prophet did not fast on this day. ‘How is it possible for the Prophet to command something good while not practicing it himself?’ Secondly, the content of the first narration contradicts the content of the third narration. In the third narration, it speaks of the Prophet's lack of knowledge about the fasting of the Jews, despite his knowledge of all heavenly laws, whereas the content of the first narration indicates that the Prophet did fast on the day of ‘Āshūrā.

Thirdly, the fourth narration indicates the abrogation of fasting on ‘Āshūrā, while the third narration indicates that the Prophet did fast on that day in Medina. Moreover, the narration of abrogation, the first prohibition hadith, is considered authentic in terms of its chain of narration.

The point that emerges from the content of these four hadiths is the conflicting content of the narrations permitting fasting. This conflict, when combined, strengthens the content of the narrations prohibiting fasting on ‘Āshūrā. Furthermore, the conflict in these narrations guides the researcher to the fact that the narrations permitting fasting

on the day of 'Āshūrā after its abrogation are fabricated. Despite the conflict in these permitted narrations, they do not prevail over the prohibitive narrations, which have more consistency in their content.

5.4. Conflict in the Content of Narrations Permitting Fasting on 'Āshūrā with Prohibitive Narrations Resembling the Jews

In some permitted narrations found in the books of the Sunnis, fasting on the day of 'Āshūrā is considered to resemble the Jews, while numerous narrations in the sources of the Sunnis indicate that the Prophet prohibited people from imitating the Jews.

A) It is narrated from the Prophet that he said, "None of you should resemble the Jews or the Christians." (Tirmidhī, 1982 AD/1403 AH: 5, 569)

B) In another narration from the Prophet, it is mentioned, "Do not resemble the Jews or the Christians." ('Asqalānī, (n.d.): 11, 14)

Given these narrations mentioned in the sources of the Sunnis, 'How can one consider the Prophet to be imitating the Jews in fasting on the day of 'Āshūrā?' 'How can some ignorant people attribute to the Prophet the act of fasting on the day of 'Āshūrā as imitating the Jews?' Some Sunni scholars, such as Fakhr al-Rāzī, have raised objections to the Prophet's adherence to the previous religions, indicating that the belief in imitating Moses was incorrect.

Fakhr al- Rāzī writes:

Firstly, if the Prophet of Islam had been bound to the law of a previous prophet (Moses or Jesus) before his mission, it would have been necessary for him to refer to the laws of the previous religion in the events and incidents that occurred after his mission, and not wait

for the descent of revelation. However, he did not do this for two reasons: A) Because if he had done so, it would have certainly become well-known; B) ‘Umar studied a leaf from the Torah, and for this reason, the Messenger of Allah (PBUH) became angry and said: If Moses were alive, he would have no choice but to follow me. When we see this, we understand with certainty that the Prophet was not bound to the previous laws.

Secondly, if the Prophet was bound to the laws of another religion, it would have been necessary for the scholars of his time to refer to the laws of the previous religion in the events and incidents, as consultation and referral to them is obligatory. When we see that such consultation did not take place, we understand the invalidity of this view with certainty.

The third reason is that the Prophet approved Mu‘ādh's judgment, which was not found in the book and the Sunnah and was based on his own reasoning. If it was assumed that the Prophet was bound to the laws of the Torah, he could not have made an independent judgment without referring to the Torah and the Gospel (Fakhr al-Rāzī, 1999 AD/1420 AH: 3, 266).

5.5. Fabrication of Permitted Narrations

The issue of fabricating hadiths was foretold by the Prophet and he warned the Muslims about it, because the fabrication of hadiths, just as it has a role in harming the religion, is also very effective in the hands of the enemies of the religion for advancing their evil goals by creating false hadiths.

In the establishment of the innovation of fasting on the day of ‘Āshūrā, the fabrication of hadiths played a fundamental role, and corrupt and oppressive rulers have used this despicable tool for their apparent victory. Imam Ali (AS) expressed this prophecy in a report (Qumī, 137: 480), and Shaykh Abbās Qumī, quoting from writer of *Shifā’ al-Ṣudūr*, writes: "The prayers that the Umayyads recite on the day of ‘Āshūrā for the virtue and blessing of this day, there is no doubt that this prayer has been fabricated by one of the Nasibis of Medina or the Kharijites or their likes." (Qumī, 137: 481)

First, some Sunni scholars mention the fabrication of the hadiths related to ‘Āshūrā and then present the evidence for their claim.

Abul Faraj ibn Jawzī Ḥanbalī, one of the great scholars, writes: "These actions (i.e., celebrating and rejoicing on the days of ‘Āshūrā) are done by a group of Nasibis to annoy the Shi'as. They even fabricate hadiths for these actions." (al-Mawḍū‘āt, 2007 AD/1386 SH: 2, 199)

Mannāwī explicitly states the innovation of fasting on the day of ‘Āshūrā and its fabrication, saying: "The mention of the virtues of fasting on ‘Āshūrā, prayer, charity, applying kohl, and using oil on the day of ‘Āshūrā is an innovation among the innovations of the killers of Imam Ḥusayn (AS). Applying kohl on the day of ‘Āshūrā is a sign of enmity towards the Ahlul Bayt (AS), and it is obligatory to abandon these practices (Mannāwī, 1994 AD/1415 AH: 6, 306). Ibn Kathīr and ‘Aynī also explicitly state that these hadiths were fabricated by the Nasibis and the followers of the killers of Ḥusayn ibn Ali (AS) to torment and harm the Shi'as (Mīlānī, 2011 AD/1390 SH: 233).

To the extent that they have continued this extremism, they have fabricated hadiths and said: "A bird named Şurad sat on the hand of the Prophet, and he said: This is the first bird that observed fasting, and that day was the day of 'Āshūrā." (Mīlānī, 233) Ḥākīm Niyshābūrī says: "This is one of the hadiths that the killers of Ḥusayn ibn Ali fabricated." ('Aynī, (n.d.): 7, 81)

There are numerous pieces of evidence to prove the fabrication of these hadiths, some of which are as follows:

A) The Presence of Court Narrators and Jurists in the Sanad of Some Hadiths

In the examination of Sunni primary sources, such as the Six Books, we encounter a wide range of these traditions that can be attributed to several prominent figures of the Sunni community. The majority of these narrations are attributed to 'Āyishah, the wife of the Prophet, 'Abdullāh ibn 'Umar, 'Abdullāh ibn 'Abbās, Abū Mūsā Ash'arī, and Mu'āwīyah ibn Abī Sufyān, with a few also attributed to other narrators. Among these, 'Āyishah's traditions are narrated solely by 'Urwah ibn Zubayr, a jurist and a well-known biographer in the court of 'Abdul Malik ibn Marwān. He held a special position in the court of the Umayyads, as he did not participate in the war against his brother, 'Abdullāh ibn Zubayr. Many biographers, such as Ibn Ishāq and Wāqīdī, have utilized his works (Hedayat Panah, 2011 AD/1390 SH: 45).

The traditions of 'Abdullah ibn 'Umar are reported by Nāfi', a freed slave, who was one of the jurists of the Umayyad era, and his

son, Sālim ibn ‘Abdullāh, also narrated from him. Among other narrators, we also see the names and faces of jurists from the Umayyad period, such as Ibn Shahāb Zuhri, Shaybānī, and Sa‘īd ibn Jubayr (Motahhari and Rafiea, 2012 AD/1391 SH: 75).

The harmony and good relations of the mentioned jurists in the chain of narrators of these traditions with the Umayyad court strengthens the possibility that the dissemination and promotion of these reports during that era by the mentioned jurists may have been in line with the Umayyad court's goals to downplay the significant event of ‘Āshūrā in the year 61 AH and there were hidden policies in place at that time (Motahhari and Rafiea, 2012 AD/1391 SH: 75).

After the martyrdom of Imam Ḥusayn (AS), "The first instance of fasting on the day of ‘Āshūrā was established by the pilgrims, and they ordered the Umayyads to celebrate and ... " (Fallahzadeh, 84) They insisted on holding a celebration on this day to compensate for the regret of not being present in Karbala, and therefore, they had a great emphasis on making up for the past (Miqrīzī, 1997 AD/1418 AH: 2, 390).

The phrase "Allāhumma Tabarrakta bihī Banū Ummayahin" of the Zīyarat ‘Āshūrā also reflects this mindset.

B) A careful examination of the inconsistency in the content of the permitted narrations, which we mentioned earlier, leads us to the conclusion that the narrations about fasting on ‘Āshūrā after its abrogation are fabricated.

C) The abundance of rewards mentioned in fasting on ‘Āshūrā, as well as the realization of some great actions on this day that have been

achieved on other days, make it more apparent that the virtue of fasting on ‘Āshūrā is fabricated. According to Zād al-Ma‘ād by Majlisī, Muḥaddith Qumī wrote: It is better not to fast on the ninth and tenth days of Muḥarram because the Umayyads used to fast on these days for blessings and mockery of the killing of Imam Ḥusayn, and many traditions have been attributed to the Prophet regarding the virtues of fasting on these two days. Moreover, many fake virtues and merits have been attributed to ‘Āshūrā, and they have fabricated prayers and teachings to confuse and mislead people. For example, in the sermon they read in their lands on this day, they exaggerate the merits of this day, such as extinguishing the fire of Namrūd, the safety of Noah's ark, the exaggeration of Pharaoh's army, and the salvation of Jesus from the hands of the Jews (Qumī, 1998 AD/1377 SH: 478-480). Furthermore, in *Shifā’ al-Ṣudūr*, Shaykh Ṣadūq quotes from Maytham Tammār, who narrates from Imam Ali, that Imam Ali said: "In the future, they will kill the Prophet's son, and they will consider the day of ‘Āshūrā, the day they killed the Prophet's son, as a blessed day." The narrator asked Maysam Tammar: "'How do they consider that day a blessed day?' He replied: They fabricate a tradition about its virtue and say that ‘Āshūrā is the day when God accepted Adam's repentance, although Adam's repentance was accepted in the month of Dhul Ḥajjah. They say that on ‘Āshūrā, Jonah was saved from the belly of the fish, although he was saved from the belly of the fish in the month of Dhul Qa‘dah. They say that on ‘Āshūrā, the sea was split for Moses, although it was split in the month of Rabī‘ al-Awwal." (Qumī, 1998 AD/1377 SH: 480)

D) The authentic narration examined in Hadith Nāhīyah 1, the abrogation of fasting on 'Āshūrā after the fasting of Ramaḍān, in Shia narrations, as well as the existence of the mentioned narration in Ṣaḥīḥ Bukhārī, which indicates the existence of fasting on 'Āshūrā before Ramaḍān and its abrogation after Ramaḍān, is another reason for the fabrication of these narrations.

E) In addition, some phrases in the Ziyārat 'Āshūrā, such as "Allāhumma Tabarrakta bihī Banū Ummayahin" and the phrase "Hādhā Yawmun Fariḥat bihī Āla Ziyādin wa Āla Marwānin bi Qatlihimul Ḥusayn," indicate that these "Permission" narrations are the products of Banī Umayyah and later, the Marwanids and Hajjāj. They fabricated the recommendation of fasting on this day regarding their joy and happiness on 'Āshūrā, and gradually, this became a tradition among Sunni Muslims. The narration attributed to Imam Ṣādiq (Ṭūsī: 677), which states that they made a vow to fast on 'Āshūrā if they defeated Imam Ḥusayn, makes it even clearer that these narrations are fabricated. Based on the phrase "They made a vow that if they killed Imam Ḥusayn, they would fast on that day in gratitude," they made a vow before their apparent victory, taking the day of their victory and the day of Imam's martyrdom as Eid and fasting in gratitude for their great victory and the establishment of the Umayyad caliphate. In fact, this phrase implies that they did not have a recommended fast for those days (Muḥarram) and therefore made a vow because if they had known or had a recommended fast, they would not have vowed to fast on another day.

‘Āshūrā is for joy, not for mourning" (Ḥurr ‘Āmilī, 2019 AD/1398 SH: 10, 460) indicates that fasting on ‘Āshūrā is one of the fabrications of the enemies of Islam.

Imam Ṣādiq also said, "Whoever fasts on this day or celebrates it, Allah will gather him with the family of Zīyād." (Kulaynī, 2009 AD/1388 SH: 4, 147)

5.6. The Taqīyyah Nature of the Narrations Regarding the Permissibility of Fasting on ‘Āshūrā

Allamah Majlisī writes: Various narrations have been reported regarding the religious commandment of fasting on ‘Āshūrā, and what is apparent to me is that the reports indicating the virtues of fasting on ‘Āshūrā are indicative of Taqīyyah (Majlisī, 1981 AD/1402 AH: 16, 360; Majlisī, 1985 AD/1406 AH: 7, 116). A strong evidence for this issue is a narration attributed to Imam Ṣādiq (AS). When he was asked about fasting on the day of ‘Āshūrā, he said: "Fast on that day, but without the intention of fasting overnight (meaning without making the intention to fast the night before), and break the fast. However, not with the intention of joy (meaning break the fast, but not for celebration or happiness, rather to oppose those who fast with the intention of seeking blessings), and do not complete the fast. Break your fast a while after the afternoon prayer by drinking a sip of water." (Shaykh Ṭūsī, 1990 AD/1411 AH: 782)

5.7. Is Fasting on ‘Āshūrā Abrogated, Abandoned, or A Tradition in Progress?

The abandonment of fasting on ‘Āshūrā after Ramaḍān by Allah

means that this fast cannot be a tradition of the Prophet (PBUH) because a tradition is an action consistently performed by the Prophet, never abandoned, such as congregational prayer and using the toothbrush. An action that has been abandoned considering the abrogation cannot be considered a tradition, especially an action that has been abandoned regarding the abrogation (Motahhari and Rafiea, 2012 AD/1391 SH: 80-81).

Conclusion

1. Fasting on ‘Āshūrā was before the legislation of the month of Ramaḍān and has been abrogated and abandoned after that;
2. Considering the presentation of the criterion from the perspective of the impeccable Imams regarding the innovation of fasting on ‘Āshūrā, and the existence of courtiers as narrators and the conflicting content of the narrations in the hadith books, it seems that the narrations are fabricated;
3. It seems that the narrations permitting fasting attributed to the Imams are based on the concept of Taqīyyah;
4. Although the narrations of prohibition and permission are weak in terms of their chain of narration, overall, the prohibition narrations are stronger in terms of their sanad, and regarding their harmony with the transmitted practice of the Imams in prohibiting fasting on the day of ‘Āshūrā, it confirms the commandment of the sanctity of fasting on the day of ‘Āshūrā;
5. The significant behavior of Kulaynī in confining himself to the narration of prohibition is considered by him as evidence of the

weakness in the credibility of the fabricated narrations permitting fasting on the day of ‘Āshūrā.

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