




### 117- Hadith: Anyone who bathes on the Day of 'Ashura'

#### will not be sick during that whole year

All the Hadiths mentioned in respect of bathing on the Day of 'Ashura' (10th of Muharram), wearing Kuhl (antimony powder eyeliner), dying (with Henna), in addition to other acts observed by Ahl-ul-Sunnah (those adhering to the Sunnah) in opposition to the Shiites are Mawdu' (fabricated Hadith) except for those mentioned about Sawm (Fast).

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) mentioned in "Al-Fatawa" volume (4) page (513) what reads: (Some people among those who claim themselves as followers of the Sunnah narrated many Hadith Mawdu' on which they based what they made as a slogan for them on that day - meaning the day of 'Ashura' - with which they also contradicted with those people - meaning Al-Rafidah (a Shiitic group). Therefore, they confronted a void act with another void act, and refuted a Bid'ah (innovation in religion) by introducing another. Nevertheless, there was one which was indeed more grievous and supportive of the atheists than the other - he meant the Bid'ah of Al-Rafidah - such as the long Hadith that reads: [\(Anyone who bathes on the Day of 'Ashura', will not be sick that year, and anyone who wears Kuhl on the Day of 'Ashura', their eyes will not become sore](#)

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[that year](#)) This is in addition to other similar acts on that day such as dying with Henna, shaking hands, and so on. This Hadith and other similar ones are all considered fabricated lies by consensus of those who have knowledge of Hadith Science. Yet, it was mentioned by some Hadith scholars that it is Sahih (authentic). They claim that its Isnad (chain of narration) meets the condition of Sahih. However, this is undoubtedly wrong as clarified in other positions. Furthermore, none of the Muslim Imams (initiator of a School of Jurisprudence) stated it to be Mustahab (desirable) to wash up, wear Kuhl, dye with Henna and suchlike on the Day of 'Ashura'. It was also not mentioned by any of the reliable Muslim scholars to whom people resort to know Allah's Commands and Prohibitions. This was neither observed by the Messenger of Allah (peace be upon him) nor by Abu Bakr, `Umar, `Uthman or `Aly, (may Allah be pleased with them). Moreover, there was no mention of these Hadith in any of the Books or Musnads (Hadith compilations) composed by Hadith Scholars such as Musnad Ahmad, Is-haq, Ahmad ibn Mani' Al-Hamidy, Al-Dalany,  Abu Ya`la Al-Mawsily and others. They were not stated in any of the subject-categorized Hadith books such as the Sihah (pl. of Sahih: Authentic Hadith Book), Sunan (Hadith compilations classified by jurisprudential themes), or those which comprise the Musnads and Athar (narrations from the Companions) such as Muwatta' Malik, Waki', `Abdul-Razzaq, Sa'id ibn Mansur, Ibn Abu Shaybah and other like them).

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End quote.

It was also mentioned by Al-Hafizh ibn Rajab (may Allah be merciful to him) in his book (Lata'if Al-Ma'arif) in regard to observing Sawm on the Day of 'Ashura' what reads:

All that which was reported about the merit of wearing Kuhl, dying with Henna, and bathing on the Day of 'Ashura' is Mawdu' and wrong. Concerning Sadaqah (voluntary charity), it was narrated on the authority of `Abdullah ibn `Amr ibn Al-`As that he said: [\(Anyone who fasts on the Day of 'Ashura' it is as if they fasted the entire year. And, anyone who gives Sadaqah on this day it is as if they have given it during the whole year.\)](#) (Related by Abu Mussa Al-Madiny)

As regards spending generously on one's children on this day, Harb said: I asked Ahmad about the Hadith: [\(Anyone who is openhanded with his family on the Day of 'Ashura'...\)](#) he stated that it does not count as a Hadith. Ibn Mansur added: I asked Ahmad: Did you hear anything about the Hadith: [\(Anyone who gives generously to his family on the Day of 'Ashura', Allah will give him generously the rest of the year.\)](#) He answered in the affirmative. It was also related on the authority of Sufyan ibn Huyaynah from Ja'far Al-Ahmar from Ibrahim ibn Muhammad ibn Al-Muntashir, who was one of the best Hadith narrators at his time, that he was informed that: [\(Anyone who gives generously to his family on the Day of 'Ashura', Allah will give him generously the rest of the year.\)](#) Ibn `Uyaynah mentioned that he acted upon this Hadith for fifty or sixty years and the result was all good. As for the statement of Harb that Ahmad did not count it as a Hadith; he meant the Hadith that is narrated as Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration)

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as its Isnad is unauthentic.

Even though it was related from several ways of transmission, they are all unauthentic. An example of this is the one related by Muhammad ibn `Abdullah ibn `Abdul-Hakam. Furthermore, Al-'Uqayly stated that it was not authentically transmitted (i.e., among scholars). It was also related on the authority of `Umar according to his saying. However, its Isnad includes an anonymous narrator in its chain. On the other hand, the acts of mourning that some people like Al-Rafidah offer on this day because of the murder of Al-Husayn (may Allah be pleased with him) are characteristic of those who missed the right path in this life while they think that they are acquiring good by their deeds. This is because neither Allah (Exalted be He) nor His Messenger (peace be upon him) ordained to mourn the death of the prophets or the calamities that befell them, so, in what manner could this be applied in respect of people who are below them in rank? End quote.

Based on the cited statement of Ibn Taymiyyah and Al-Hafizh ibn Rajab (may Allah be merciful to them), it is known that the Hadiths mentioned with regard to singling out the Day of 'Ashura' for wearing Kuhl, bathing, dying with Henna and so on are all Mawdu'. Similarly, all the Hadiths mentioned on the merit of openhanded giving to one's children are also unauthentic. Concerning what was reported by Ibrahim ibn Muhammad Al-Muntashir - a junior Tabi'y (one of the follower, the generation after the Companions of the Prophet) - who transmitted it from another person without naming him, and similarly did Sufyan ibn `Uyaynah, the renowned Imam; it is not permissible to cite that as an evidence on the validity of openhanded giving (on this day). This is because the proof is to be derived from the Qur'an or the Sunnah (whatever is reported from the Prophet), not the acts of the Tabi'un or those who succeeded them. Accordingly, the command to do that on the Day of 'Ashura' is considered an impermissible act of Bid'ah (innovation in religion).

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The Prophet (peace be upon him) said: [\(Anyone who does any action that is not in accordance with this matter of ours \(Islam\) will have it rejected.\)](#) (Related by Muslim in his Sahih and Al-Bukhari as a Hadith Mu'allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet])

but he affirmed its authenticity) The Prophet (peace be upon him) also said: [\(Anyone who introduces anything into this matter of ours \(Islam\) that is not part of it will have it rejected.\)](#) (Agreed upon by Al-Bukhari and Muslim from the Hadith of `Aishah)

In reference to giving Sadaqah (voluntary charity) on that day, there is the Hadith of `Abdullah ibn `Amr that was previously mentioned in the statements of Al-Hafizh ibn Rajab and it is Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). It was reported from him by Abu Musa Al-Madiny; however, Al-Hafizh ibn Rajab (may Allah be merciful to him) did not mention anything about its Isnad. But, most of the narrators from whom Abu Musa Al-Madiny transmitted were ranked as weak and unauthentic narrators. Therefore, it is not permissible to act upon such a Hadith unless it is proven to be authentically reported from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both). In case this is proven, it is to be considered Marfu' since such a statement cannot be issued as a personal opinion. Again, mourning on the Day of 'Ashura' is one of the condemned Bid'ahs introduced by Al-Rafidah, with which they contradicted Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), and the path of the Sahabah (Companions of the Prophet). Consequently, it is not permissible to imitate them in this matter. Allah is the One sought for Help!

**Source: Fatwas of Ibn Baz**