

صفة صيام النبي (ﷺ)

The Description of the Fasting of the Prophet (ﷺ)

Compiled by
Mohammed Ibrahim Hussain
(Research Center for Hadith)

Revised by
Moynul Islam
(Graduate from Madinah Islamic University – Saudi Arabia)

Based on the works of
Shaykh Abdul Aziz bin Marzouq At-Tarefe

RCH
Research Center for Hadith

Introduction

Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomever Allah guides there is none who can misguide him, and whomever Allah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.” [Surah an-Nisa':1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.” [Surah Al-i-'Imran: 102]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe! Fear Allah, and (always) speak words of appropriate justice that He may make your conduct whole and sound and forgive you your sins: he who obeys Allah and His Messenger, has already attained the highest achievement.” [Surah Al-Ahzab: 70-71]

As for what follows:

Verily the most truthful speech is the Word of Allah and the best guidance is the guidance of Muhammad (ﷺ), and the worst of affairs are the novelties and every novelty is an innovation and every innovation is a going astray and every going astray is in the Fire.

Our motivation for this treatise was to follow in the footsteps of the Salaf Al-Salih (righteous early predecessors), who were at the forefront in teaching the obligations of Islam.

This treatise is based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe. We have primarily relied upon the book he has written 'The Summarised Description of the Salah, Fasting, I'tikaf and Night prayer of the Prophet (ﷺ)¹. The chapters have been summarised and restricted to only describing the Fasting of the Prophet (ﷺ). References have been quoted under each chapter, and definitions have been given for some Islamic terminologies.

We ask Allah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so. May Allah purify our intentions and hearts and accept our deeds from us.

Research Center for Hadith

As.sunna2014@gmail.com

1 **Reference:** الموجد في صفة صلاة النبي وصيامه وقيامه واعتكافه - 'The Summerised Description of the Salah, Fasting, I'tikaf and Night prayer of the Prophet (ﷺ)' - <http://www.altarefe.com/cnt/books/793>

Summarised Biography of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Shaykh's name is `Abdul-`Aziz bin Marzouq al-Tarefe. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Shariah of Imam Muhammad bin Sa'ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorising Islamic texts at the age of 13. The first text he memorised was Al-Bayquniyyah (in the science of hadith). He memorized Kashf Al-Shubuhāt, Kitab Al-Tawhid, Fadl Al-Islam, Al-Manzoumah Al-Raḥbiyyah and Bulugh Al-Maram, along with hundreds of lines of poetry by the age of 18. He further went on to memorize Sahih Al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manar Al-Sabil and Al-Risālah (of Ibn Abi Zayd Al-Qayrawani) in the fiqh of Imām Malik.

He studied countless books in hadith, fiqh, usul, tafsir, adab (literature) and books of fiqh in the madh-habs of Imām Abu Hanifah, Imām Ahmad, Imām Al-Shafi'i and Imām Malik. He studied many books of hadith, including Sunan Al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdil-Razzaq and Sunan Al-Daraqutni. Other books studied: Fatawa Ibn Taymiyyah, Zad Al-Ma'ad, Tafsir Ibn Kathir, Tafsir Al-Tabari, Tafsir Al-Baghawi, Tafsir Al-Zamakhshari, Tafsir Al-Tha`labi, Sīrah Ibn Hisham and Al-Mughni.

The Shaykh reads on average 13-15 hours a day and used to memorize between 30-50 ahadith a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Aziz Bin Bāz

Shaykh Ṣafī-ur-Raḥmān Al-Mubārkpouri

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm Al-Khuḍayr

Shaykh Sāliḥ Āl Al-Shaykh

Shaykh Muhammad `Abdullāh Al-Ṣūmālī

The Description of the Fasting of the Prophet (ﷺ)

Intention

It is compulsory to make an intention for fasting the night prior to the performance of the obligatory fasts.²

عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: مَنْ لَمْ يُبَيِّتِ
الصَّيَّامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ.

It was reported on the authority of the mother of the believers, Hafsa who narrated that The Messenger of Allah (ﷺ) said: “Whoever does not form his intention to fast before to Fajr, his fasting will not be accepted.”

The correct view is that this is a Mawqoof narration (a narration attributed to a companion of the Prophet (ﷺ)) from Hafsa and not connected to the Prophet (ﷺ), this was said by Imam Bukhari, At-Tirmidhi and Imam An-Nasa'i.³

² **Reference:** See Moojaz fi Sifatul Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf by Shaykh Abdul Aziz At-Tarefe (Page 16).

³ **Sahih Mawqoof:** Recorded in Sunan Abi Dawood (no. 2454), Sunan At-Tirmidhi (no. 730), Sunan Nasa'i (4/196) and Sunan ibn Majah (no. 1700). Imam Bukhari, At-Tirmidhi and Imam An-Nasa'i consider it to be related by Hafsa and not connected to the Prophet (ﷺ) as quoted by Shaykh Abdul Aziz At-Tarefe in the explanation of Manaar As-Sabeel (Part 1) - <https://www.youtube.com/watch?v=sWsftOvn-ow>

Optional Fasts

With optional fasts, if the intention is made at any time of the day then the correct opinion is that a person receives the reward of fasting the whole day.⁴

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ " يَا عَائِشَةُ هَلْ عِنْدَكُمْ شَيْءٌ؟". قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عِنْدَنَا شَيْءٌ. قَالَ " فَإِنِّي صَائِمٌ". قَالَتْ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُهِدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - قَالَتْ - فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ يَا رَسُولَ اللَّهِ أُهِدِيَتْ لَنَا هَدِيَّةٌ - أَوْ جَاءَنَا زَوْرٌ - وَقَدْ حَبَأْتُ لَكَ شَيْئًا. قَالَ " مَا هُوَ". قُلْتُ حَيْسٌ. قَالَ " هَاتِيهِ". فَحِجْتُ بِهِ فَأَكَلَ ثُمَّ قَالَ " قَدْ كُنْتُ أَصَبَحْتُ صَائِمًا".

It was reported on the authority of 'Aishah, the Mother of the believers that she said: "One day the Prophet (ﷺ) said to me: 'Aishah, have you anything (to eat)? I said: 'Messenger of Allah, there is nothing with us. Thereupon he said: I am observing fast. She said: The Messenger of Allah (ﷺ) went out, and there was a present, for us and (at the same time) some visitors dropped in. When the Messenger of Allah (ﷺ) came back, I said to him: Messenger of Allah, a present was given to us, (and in the meanwhile) there came to us visitors (a major Portion of it has been spent on them), but I have saved something for you. He said: What is it? I said: It is hais (a compound of dates and clarified butter). He said: Bring that. So I brought it to him and he ate it and then said: I woke up in the morning observing fast.⁵ If a person intends the Iftar (breaking the fast), then their fast is broken, even if they have not eaten (or drank).

⁴ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 16).

⁵ **Sahih:** Recorded in Sahih Muslim (no. 1154)

Refraining from Those Things That Break a Person's Fast

It is obligatory to refrain from all things that nullify the fast from dawn/the start of Fajr until sunset, such as:

1) Eating food or drinking. Taking nutritional injections has the same ruling as eating and drinking.

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيَتِمَّ صَوْمَهُ، فَإِمَّا أَطْعَمَهُ اللَّهُ وَسَقَاهُ".

Narrated Abu Hurairah: The Prophet (ﷺ) said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah."⁶

2) Having sexual relations:

أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ " مَا لَكَ " . قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا " . قَالَ لَا. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَ لَا. فَقَالَ " فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا " . قَالَ لَا. قَالَ فَمَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيَّنَّا نَحْنُ عَلَى ذَلِكَ أَيْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَرَ قِي فِيهَا تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ - قَالَ " أَيْنَ السَّائِلُ " . فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِه " . فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعَمَهُ أَهْلَكَ " .

Narrated Abu Hurairah: While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ). He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer

⁶ Sahih: Recorded in Sahih Bukhari (no. 1933) and Sahih Muslim (no. 171/1155)

than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it.'⁷

According to the general agreement of the scholars, if a person eats or drinks deliberately and knowingly then their fast is broken, even if they have consumed a small amount.⁸

Actions Which Do Not Break the Fast

The following actions do not break one's fast:

- ❖ Tasting food without swallowing it.
- ❖ Using an oxygen mask for breathing.
- ❖ Using Kohl (antimony) and eye and ear drops. However, it is not allowed to use nose drops (for fear it may enter into the throat)
- ❖ Vomiting intentionally or unintentionally does not break the fast according to the most correct opinion.
- ❖ Hijamah (cupping), but it is best to delay Hijamah until the night so that the body does not become weak.

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ.

Narrated Ibn `Abbas: The Prophet (ﷺ) was cupped while he was fasting.⁹

قَالَ سَمِعْتُ ثَابِتًا الْبُنَانِيَّ، يَسْأَلُ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ قَالَ لَا. إِلَّا مِنْ أَجْلِ الضَّعْفِ.

Narrated Thabit Al-Bunani: Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."¹⁰

⁷ **Sahih:** Recorded in Sahih Bukhari (no. 1936) and Sahih Muslim (no. 1111).

⁸ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 16).

⁹ **Sahih:** Recorded in Sahih Bukhari (no. 1939)

¹⁰ **Sahih:** Recorded in Sahih Bukhari (no. 1940)

- ❖ Blood transfer but it is best to delay blood transfer until the night so that the body does not become weak.
- ❖ A nose bleed.
- ❖ Bleeding wounds do not break the fast.
- ❖ Injecting in other than the vein does not break the fast.¹¹
- ❖ Using Siwak.¹²
- ❖ Brushing the teeth.¹³
- ❖ Kissing whilst fasting.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ، وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكُكُمْ لِإِرْبِهِ.

Narrated `Aishah: The Prophet (ﷺ) used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you.¹⁴

¹¹ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 16-17).

¹² **Reference:** Fatwa which the shaykh posted on his twitter account – <https://mobile.twitter.com/abdulaziztarefe/status/226333364456673280>

¹³ **Reference:** Fatwa which the shaykh posted on his twitter account – <https://mobile.twitter.com/abdulaziztarefe/status/226333364456673280>

¹⁴ **Sahih:** Recorded in Sahih Bukhari (no. 1927)

Iftar (Breaking the Fast)

Making Dua is prescribed at the moment of breaking the fast whether or not it is done facing the Qiblah or by raising the hands.¹⁵

No authentic supplication has been reported from the Prophet at the time of Iftar, so one can say any supplication.¹⁶

It is prescribed to break the fast by eating before drinking and choosing the ripe date over the dry date, but if these items are unavailable, water should be drunk in sips.

The continual fast where the Iftar is delayed until just before the beginning of fajr or the continuation of a fast into the second or third day is prohibited according to an agreement of the scholars.

Providing food for the fasting person with which to break his fast is recommended according to a consensus (of the scholars), although the hadith in regards to its virtue is not authentic.¹⁷

Hastening the Iftar

It is an emphasised Sunnah to hasten the Iftar. Hastening the Iftar means; to break the fast after being sure that the sun has set and not whilst in doubt of the setting of the sun.

عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ".

Narrated by Sahl bin Sa`d: Allah's Messenger (ﷺ) said, "The people will remain on the right path as long as they hasten the breaking of the fast."¹⁸

If someone hastened and broke his fast and realised thereafter, that they had eaten before sunset due to it being overcast, then their fast is still valid according to the most correct opinion.¹⁹

¹⁵ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 17).

¹⁶ **Reference:** Explanation of Supplication at the time of Iftar -

<https://www.youtube.com/watch?v=Bh7W4zQMppQ>

¹⁷ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 17).

¹⁸ **Sahih:** Recorded in Sahih Bukhari (no. 1957) and Sahih Muslim (no. 1098)

¹⁹ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 17-18).

Suhoor (Pre-Dawn Meal)

It is a Sunnah to delay the Suhoor to the last portion of the night and in it is blessing, meaning receiving assistance in performing good deeds for it gives energy to the person, therefore if a servant of Allah takes Suhoor then that will assist him in reciting the Quran, being obedient, connecting the ties of kinship and other good deeds.

قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً".

Narrated by Anas bin Malik: The Prophet (ﷺ) said, "Take Suhoor (pre-dawn meal) as there is a blessing in it."²⁰

عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَصَلَّى. قُلْنَا لِأَنَسِ كَمْ كَانَ بَيْنَ فَرَغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ قَالَ كَقَدْرِ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

Anas bin Malik said, "The Prophet (ﷺ) and Zaid bin Thabit took their Suhoor together. When they finished it, the Prophet (ﷺ) stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suhoor and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'an."²¹

²⁰ **Sahih:** Recorded in Sahih Bukhari (no. 1932) and Sahih Muslim (no. 1095)

²¹ **Sahih:** Recorded in Sahih Bukhari (no. 1134). See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 18).

Fasting of The People Who Have a Valid Excuse

The traveller has the option to either fast or not, according to his condition.

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ حَمْرَةَ بِنَ عَمْرٍو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ. فَقَالَ "إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ".

Narrated `Aisha: (the wife of the Prophet) Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?" The Prophet (ﷺ) replied, "You may fast if you wish, and you may not fast if you wish."²²

An old person does not need to fast, but instead they should feed a Miskeen (Poor person) as a substitute for each day missed {based upon this, the person who has an illness and is not expected to recover is given the same ruling}.

عَنْ عَطَاءٍ، سَمِعَ ابْنَ عَبَّاسٍ، يَقْرَأُ {وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ} قَالَ ابْنُ عَبَّاسٍ لَيْسَتْ بِمَنْسُوحَةٍ، هُوَ الشَّيْخُ الْكَبِيرُ وَالْمَرْأَةُ الْكَبِيرَةُ لَا يَسْتَطِيعَانِ أَنْ يَصُومَا، فَلْيُطْعِمَا مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا.

Narrated 'Ata: That he heard Ibn `Abbas reciting the Divine Verse: "And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a miskeen (poor person) (for every day)." (2.184)

Ibn `Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."²³

²² **Sahih:** Recorded in Sahih Bukhari (no. 1943) and Sahih Muslim (no. 1121)

²³ **Sahih:** Recorded in Sahih Bukhari (no. 4505)

The sick and the traveller make up for their missed fasts without having to feed a Miskeen.

Allah the Most High says:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ

“But if any of you is ill or on a journey, the same number (should be made up) from other days.”²⁴

قَالَ حَدَّثَنِي مُعَاذَةُ، أَنَّ امْرَأَةً، قَالَتْ لِعَائِشَةَ أَتَجْزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَرَتْ فَقَالَتْ أَحْرُورِيَّةُ أَنْتِ كُنَّا نَحِيضُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا يَأْمُرُنَا بِهِ. أَوْ قَالَتْ فَلَا نَفْعَلُهُ.

Narrated Mu`adh: A woman asked `Aisha, "Should I offer the prayers that which I did not offer because of menses" `Aisha said, "Are you from the Harooriyyah (a town in Iraq?) We were with the Prophet (ﷺ) and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." `Aisha perhaps said, "We did not offer them."²⁵

It is obligatory on the breastfeeding and pregnant women to make up fasts missed, and it is safer and more precautious for them to feed a Miskeen as a substitute for each day missed in addition to making up for it (after breastfeeding or their pregnancy).

Allah the Most High says:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

"For those who can do it (with hard-ship) is a ransom, the feeding of one, that is poor,"²⁶

ابْنُ عَبَّاسٍ قَالَ أُثْبِتَتْ لِلْحُبْلَى وَالْمُرْضِعِ.

Ibn `Abbas said "The verse concerning the payment of ransom stands valid for pregnant and sucking woman."²⁷

²⁴ **Qur'an:** Surah Baqarah 2: 184

²⁵ **Sahih:** Recorded in Sahih Bukhari (no. 321) and Sahih Muslim (no. 335)

²⁶ **Qur'an:** Surah Baqarah 2: 184

²⁷ **Sahih:** Recorded in Sunan Abu Dawood (no. 2318).

The one who has sexual intercourse during the daylight hours of Ramadan must make up for it and must expiate for it²⁸. This is the case for both the man and the woman if she did not protest.²⁹

أَنَّ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ " مَا لَكَ " . قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا " . قَالَ لَا. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ " . قَالَ لَا. فَقَالَ " فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مَسْكِينًا " . قَالَ لَا. قَالَ فَمَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أُتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ - وَالْعَرَقُ الْمِكَتَلُ - قَالَ " أَيْنَ السَّائِلُ " . فَقَالَ أَنَا. قَالَ " خُذْهَا فَتَصَدَّقْ بِهَا " . فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا - يُرِيدُ الْحَرَّتَيْنِ - أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ " أَطْعِمُهُ أَهْلَكَ " .

Narrated Abu Hurairah: While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger (ﷺ)! I have been ruined." Allah's Messenger (ﷺ) asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Messenger (ﷺ) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger (ﷺ) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (ﷺ) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (ﷺ) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (ﷺ). He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet (ﷺ) said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (ﷺ) smiled till his premolar teeth became visible and then said, 'Feed your family with it.'³⁰

²⁸ **Note:** The expiation is - One frees a slave and if not able then fast two consecutive months and if not able to then feed sixty miskeen.

²⁹ **Reference:** See Moojaz fi Sifatu Salah an-Nabi wa Siyaam wa Qiyaam wa l'tikaf (Page 18-19).

³⁰ **Sahih:** Recorded in Sahih Bukhari (no. 1936) and Sahih Muslim (no. 1111)

Voluntary Days to Fast³¹

The best fasting is the fast of Dawood - fast one day and not the next.

سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا..."

Narrated `Abdullah bin `Amr: Allah's Messenger (ﷺ) said to me, "The most beloved fasting to Allah was the fasting of (the Prophet) David who used to fast on alternate days..."³²

Fast three days every month. Preferably, the "white days" (13-15 where the moon is full).

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَوْصَانِي خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثِ صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيْ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَنَامَ.

Narrated Abu Hurairah: My friend (the Prophet (ﷺ)) advised me to observe three things: (1) to fast three days a month; (2) to pray two rak`at of Duha prayer (forenoon prayer); and (3) to pray Witr before sleeping.³³

Fasting Monday only is more virtuous and established. As for the narration of fasting both Monday and Thursday, the wording of Thursday is not accepted, but none of the companions disliked fasting on Thursdays.

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ الْإِثْنَيْنِ فَقَالَ " فِيهِ وُلِدْتُ وَفِيهِ أَنْزَلَ عَلَيَّ."

Abu Qatadah Ansari (Allah be pleased with him) reported that Allah's Messenger (ﷺ) was asked about fasting on Monday, whereupon he said: It is (the day) when I was born and revelation was sent down to me.³⁴

³¹ **Reference:** The following chapters was taken from the classes of the Shaykh on the explanation of Manaar As-Sabeel (Part 4-5); Part 4 - <https://www.youtube.com/watch?v=d3FWltl6aaU> Part 5 - <https://www.youtube.com/watch?v=ewb3qqBiaRs>

³² **Sahih:** Recorded in Sahih Bukhari (no. 3420).

³³ **Sahih:** Recorded in Sahih Bukhari (no. 1981).

³⁴ **Sahih:** Recorded in Sahih Muslim (no. 1162e).

It is recommended to fast Six Days in Shawwal following Ramadan.

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ".

Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually.³⁵

Fasting in the Month Muharram

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ".

Abu Hurairah (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: The most excellent fast after Ramadan is the month of Allah al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night.³⁶

Fasting the tenth of Muharram ('Ashura') and the day before it.

... قَالَ وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ " يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ".

He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon he (ﷺ) said: "It expiates the sins of the preceding year."³⁷

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَئِنْ بَقِيتُ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ".
وَفِي رِوَايَةٍ أَبِي بَكْرٍ قَالَ يَعْنِي يَوْمَ عَاشُورَاءَ.

Abdullah b 'Abbas reported that the Messenger of Allah (ﷺ) had said: If I live till the next (year), I would definitely observe fast on the 9th.

And the narration transmitted by Abu Bakr is: "He meant the day of Ashura."³⁸

³⁵ **Sahih:** Recorded in Sahih Muslim (no. 1164a).

³⁶ **Sahih:** Recorded in Sahih Muslim (no. 1163a).

³⁷ **Sahih:** Recorded in Sahih Muslim (no. 1162b).

³⁸ **Sahih:** Recorded in Sahih Muslim (no. 1134b).

Fasting the day of 'Arafah for the one not in Hajj

The one performing Hajj can also fast on the day of Arafah with two conditions:

- 1 – The one standing at Arafah must be strong so that the fast does not make him weak in doing good deeds, then it is Sunnah for him to fast.
- 2 – As for the one who is standing at Arafah if he becomes weak due to fasting on that day and is not able to do good deeds due to his weakness then for him it is not Sunnah for him to fast.

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - { أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ. قَالَ: " يُكْفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ "

Abu Qatadah Al-Ansari narrated, 'The Messenger of Allah (ﷺ) was asked about fasting on the day of Arafah (the 9th of the month of Dhul Hijjah). He replied, "Fasting on the day of Arafah is an expiation for the preceding year and the following year."³⁹

Rulings Related to Fasting Friday and Saturday

It is prohibited to single out the day of Jumu'ah for fasting except for the one who would fast one day before and one day after and for the one who is fasting the fast of Dawud which is alternative days (one day on, one day off).

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ "

Narrated Abu Hurairah: I heard the Prophet (ﷺ) saying, "None of you should fast on Friday unless he fasts a day before or after it."⁴⁰

³⁹ **Sahih:** Recorded in Sahih Muslim (no. 1162b).

⁴⁰ **Sahih:** Recorded in Sahih Bukhari (no. 1985).

The Fasting of Saturday

It has been narrated that it is prohibited to fast on Saturday but this narration has been rejected by the Scholars of Hadith such as Imam Malik, Imam Abi Dawud, Imam Awzaa'i, Imam Ahmad, Abu Hatim ar-Razi, Abu Zura ar-Razi, Imam Nasa'i and others. This narration is rejected not only by its chain of narrations but also by its text.

Fasting on Saturday takes the same ruling as fasting any other day i.e. that it is allowed.

The Days Which Are Prohibited to Fast

Fasting a Day or Two before Ramadan except for the one who is accustomed to fast on that day

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمٍ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ فَلْيَصُمْ ذَلِكَ الْيَوْمَ".

Narrated Abu Hurairah: The Prophet (ﷺ) said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (voluntary) (and if his fasting coincides with that day) then he can fast that day."⁴¹

Fasting the day of Doubt (not sure if it is the last day of Sha'baan or the first day of Ramadaan)

عَنْ عَمَّارِ بْنِ يَاسِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: {مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}

'Ammar bin Yaasir narrated, 'Whoever fasts the day of doubt he has then disobeyed Abu al-Qasim (the Prophet ﷺ).'⁴²

⁴¹ **Sahih:** Recorded in Sahih Bukhari (no. 1914).

⁴² **Sahih:** Recorded in Sunan Tirmidhi (no. 686) he graded it Hasan Sahih, Sunan Ibn Majah (no. 1645), Sunan Abi Dawud (no. 2334), Sunan Nasa'i (no. 4/153) and graded Sahih by ibn Khuzaymah (no. 1914).

Fasting the Two Eids

عَنْ أَبِي هُرَيْرَةَ، - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ.

Abu Hurairah reported that the Messenger of Allah (ﷺ) forbade fasting on these two days. 'Id-ul-Adha and 'Id-ul-Fitr.⁴³

Days of Tashreeq (11, 12 and 13 of Dhu'l-Hijjah)

عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، الْهُذَلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيَّامُ التَّشْرِيقِ أَيَّامٌ أَكَلٍ وَشُرْبٍ".

Nubaisha al-Hudhali reported Allah's Messenger (ﷺ) as saying: The days of Tashriq are the days of eating and drinking.⁴⁴

It is permitted only for the person performing Hajj A-Tamattu' to fast during the days of Tashreeq, if he did not find a sacrificial animal.

عَنْ عَائِشَةَ وَعَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُم - قَالَا لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمَنَ، إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

Narrated `Aisha and Ibn `Umar: Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadyi (Sacrifice).⁴⁵

All Praise Is Due to Allah and His Blessings and Peace Be Upon His Prophet, His Family and His Companions.

End of treatise

⁴³ **Sahih:** Recorded in Sahih Bukhari (no. 1197) and Sahih Muslim (no. 1138).

⁴⁴ **Sahih:** Recorded in Sahih Muslim (no. 1141a).

⁴⁵ **Sahih:** Recorded in Sahih Bukhari (no. 1997-1998).