

When the recommended fast coincides with a Saturday

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The following has been taken from a tape entitled "humul-ghurabaah"

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)¹:

"Indeed all praise is due to Allaah, we praise him, we seek his aid and his forgiveness, whom so ever Allaah guides non can misguide and whom so ever he misguides non can guide, I bear witness that none has the right to be worshipped except Allaah the most high and I bear witness that Mohammad is his slave and messenger, may Allaah's peace and prayers be upon him. To proceed:

With regards to the fast of Aashoora, if it coincides with a day on which fasting is prohibited, whether the day of Aashoora falls on a Friday, where there is a prohibition to fast on its own, without fasting a day before or a day after or whether the day of Aashoora coincides with Saturday, where the prohibition on fasting is an absolute prohibition (Mutlaqan), except for what Allaah the Mighty and Majestic has made obligatory.

So what comes to my mind, is the following hadeeth and its explanation. The hadeeth narrated by Imaam Muslim in his Saheeh, from the hadeeth of Abee Qatadah Al-Ansaaree (رضي الله عنه)²:

"That the Messenger of Allaah was asked about the fast of Aashoora, so he said: that is the day that is an expiation for the previous year, so he was asked about the fast of the day of A'rafah, so he said: that is the day that is an expiation for the previous year and the following year. So it was said to him, what do you say about the fast on a Monday, so he said: that is the day that I was born and the day that I was sent by Allaah." and in another wording: "the Qur'aan was revealed upon me on this day."

So this hadeeth brings together and specifies the excellence of fasting on these three days. What now comes to mind and that which requires attention and caution is when these days

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him

² (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

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of virtue and excellence coincide with a day that the wise legislation has prohibited fasting. Where the affair is one of apparent contradiction, do we submit and fast on these days of virtue or do we leave them, if the days conflict with a prohibition?

The problem is resolved, with regards to this kind of situation, where the day of Aashoora falls on a Saturday. The Saturday of which the Messenger of Allaah has said in an authentic hadeeth:

"Do not fast on the day of Saturday except that which has been made obligated upon you, and if one of you does not find except a bark of a tree then let him chew it." In another wording: "let him swallow it."³

The point of evidence being that the Messenger of Allaah prohibited fasting on a Saturday- an absolute prohibition- except what is obligated, like the fast of Ramadaan or for the fulfilment of a vow, if one vowed to fast a complete month or a week.

As for what is not obligated, like the fast of Aashoora or the fast of A'rafah, where they may coincide with a Saturday. Does one fast? No, one does not fast, as the authentic hadeeth mentions: **"except that which is obligated upon you."**

Likewise Monday, if it coincides with Eed, like the previous Eed coincided with a Thursday and Thursday is also a virtuous day to fast. So if Eed falls on a Monday or a Thursday, then do we place the virtue over and above the prohibition of fasting on an Eed or do we place the prohibition over and above the virtue?

The problem is resolved by applying a fundamental principle of fiqh, that is: *"If a prohibition is in opposition to an allowance, the prohibition takes precedence over the allowance."* (tuqaddamul-haadir a'lal-mubeeh)

So if the day of Aashoora falls on a Saturday we do not fast, similarly if Eed falls on a Monday or a Thursday, we do not fast, because the excellence of fasting on these days is in contradiction with a prohibition, so the prohibition takes precedence and we place it over and above the virtue.

As for what we are asked by many of the people, about the one who fasts the fast of Daawood-upon him be peace-to fast a day and to miss a day and perhaps one of the days falls on a Saturday, then we say he should not fast; why? Because it is not from the obligated fasts. Likewise, if one was to fast the fasting of "Beyd" the 13th,14th and 15th of each month and they were to fall on a Saturday, one does not fast. So with this, one takes the principle and is at ease: "A prohibition takes precedence over a virtuous action (Al-Fadl)."

So I end this sitting and I say what he, may Allaah's peace and prayers be upon said:

³ Refer to Saheeh Abee Daawood, At-Tirmidhee and Ibn Maajah.

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"Whoever leaves a thing for the sake of Allaah, Allaah will replace it with what is better than it."⁴

So if a Muslim leaves off fasting in obedience to the Messenger of Allaah, he has therefore left it for the sake of Allaah and Allaah will replace it with what is better.

So if one who is in opposition to this says; how have you left the fast of Aashoora, which is an expiation for the previous year and the fast of A'rafah, which is an expiation for two years, based upon a hadeeth that is "Ghareeb" (strange) and "Shaadh" (contradictory)? We say, the hadeeth is indeed authentic; whoever makes it weak, does so without knowledge.

This is what I intended to remind you of, Wa subhanakAllaahuma wa bihamdikah ashaduan laa ilaahaa ila anta astaghfirukah wa atoobu iliaik."

⁴ Refer to Kashful-Khafaa of Ajaloonee and Ad-durur Al-Muntathirah fil-Ahadeeth Al-mushtahirah of As-Sayootee.