

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fiqh of the Day of Ashura

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All praise is due to Allah, and may peace and blessings be upon Muhammad, the Messenger of Allah, his family, his companions, and those who follow them. To proceed:

Allah, Exalted is He, has favored certain days over others. He said: “And your Lord creates what He wills and chooses.” The tenth day of the sacred month of Allah, Muharram, has great merit, and our noble Prophet, peace and blessings be upon him, has legislated for us to fast this day as a means of drawing closer to Allah.

The name “Ashura” is an Islamic name that was not known in pre-Islamic times, as mentioned in *Kashaf Al-Qina'*.

Below is a concise summary of the rulings on fasting the Day of Ashura:

The Sunnah of regularly fasting on Ashura:

Ibn Abbas said: “I never saw the Prophet ﷺ so keen to fast any day and prefer it over others except this day, the Day of Ashura, and this month, meaning the month of Ramadan.” (Bukhari 1867)
The Prophet ﷺ also said: “Fasting on the Day of Ashura, I hope from Allah that it will expiate the sins of the previous year.” (Muslim 1162)

The story of fasting Ashura:

The Messenger of Allah ﷺ and his companions used to fast Ashura in Makkah as an obligation, then this obligation was abrogated, and it remained recommended. Ibn Mas'ud, may Allah be pleased with him, said in Sahih Muslim: “When Ramadan was obligated, Ashura was left,” meaning its obligation was lifted, but its recommendation remained.

It was authentically reported from Aisha, may Allah be pleased with her: “Quraysh used to fast on the Day of Ashura during the pre-Islamic period, and the Messenger of Allah ﷺ used to fast it as well. When he migrated to Madinah, he fasted it and ordered its fasting. When Ramadan was obligated, he said: ‘Whoever wishes may fast it, and whoever wishes may leave it.’” (Bukhari 1794, Muslim 1125)

It was also reported from Ibn Abbas that he said: “When the Messenger of Allah ﷺ arrived in Madinah, he found the Jews fasting on the Day of Ashura. They were asked about that, and they said: ‘This is the day Allah saved Moses and the Children of Israel from Pharaoh, so we fast it in glorification of it.’ The Prophet ﷺ said: ‘We have more right to Moses than you,’ so he commanded its fasting.” (Bukhari 3943, Muslim 1130)

The ruling on fasting Ashura:

- **Firstly: Fasting the 9th along with the 10th.** It is recommended to fast both the 9th and 10th to differ from the People of the Book.
- **Secondly: Fasting only the 10th.** It is permissible to fast Ashura alone, and it is not disliked according to the correct opinion.

If Ashura coincides with Friday or Saturday:

It is permissible to fast Ashura even if it falls on a Friday or Saturday, as it is a recommended fast with a specific reason.

The sins expiated by fasting Ashura:

Fasting Ashura expiates the minor sins of the previous year. If there are no minor sins, it will be recorded as a good deed and will elevate ranks.

For one who misses fasting Ashura due to an excuse:

If someone misses fasting Ashura due to illness or another valid excuse while intending to fast it if not for the excuse, they will receive the complete reward for their intention.

Fasting a makeup day on Ashura:

It is valid to fast a makeup day of Ramadan that coincides with Ashura, and the person will receive the reward for both.

Encouraging children to fast Ashura:

The companions used to encourage their children to fast Ashura, keeping them occupied with toys to help them manage the hunger.

The virtue of increasing fasting during Muharram:

It is recommended to increase fasting during Muharram, as the Prophet ﷺ said: “The best fasting after Ramadan is the fasting in the month of Allah,

Muharram, and the best prayer after the obligatory prayers is the night prayer.” (Muslim 1163)

All praise is due to Allah, Lord of the worlds.