

Is It Recommended to Fast Ten Days of Dhul-Hijjah Including the Day of Eid?

Please could you answer my questions regarding this month of Dhul-Hijjah. On your website you mention how it is recommended to fast on the day of 'Arafah, but I have read that this is true also of the first ten days of Dhul-Hijjah. Is this correct? If it is then can you confirm if in total there will be 9 not ten fasts as the tenth day is the Day of Eid.

Praise be to Allaah.

Fasting nine days of Dhul-Hijjah is *mustahabb*. This is indicated by the words of the Prophet (peace and blessings of Allaah be upon him), as narrated in the hadeeth of Ibn 'Abbaas (may Allaah be pleased with him), "There are no days on which righteous deeds are more beloved to Allaah than these ten days – i.e. ten days of Dhul-Hijjah)." They said, "O Messenger of Allaah, not even jihad for the sake of Allaah?" He said, "Not even jihad for the sake of Allaah, unless a man goes out himself with his wealth and does not come back with anything (i.e. he expends all his wealth and is martyred)." (Narrated by al-Bukhaari, 969)

And it was narrated from Hunaydah ibn Khaalid from his wife that one of the wives of the Prophet (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) used to fast nine days of Dhul-Hijjah and the day of 'Ashoora' and three days of each month – the first Monday and two Thursdays." (Narrated by Imam Ahmad, 21829; Abu Dawood, 2437; classed as *da'eef* in *Nasb al-Raayah*, 2/180, but classed as *saheeh* by al-Albaani.

With regard to fasting on the day of Eid, this is *haraam*, as is indicated by the *marfoo'* hadeeth of Abu Sa'eed al-Khudri (may Allaah be pleased with him): "He [the Prophet (peace and blessings of Allaah be upon him)] forbade fasting on the day of (Eid) al-Fitr and the day of *al-Nahr* (the day of sacrifice, i.e. Eid al-Adha)." (Narrated by al-Bukhaari, no. 1992; Muslim, 827) The scholars are unanimously agreed that it is *haraam* to fast on these days.

Righteous deeds on these ten days are better than on others. With regard to fasting, that should only be done on nine of them; the tenth day is the day of Eid when it is *haraam* to fast.

Based on this, what is meant by the virtue of the ten days of Dhul-Hijjah is fasting nine days only, even though they are called ten days.

See *Sharh Muslim* by al-Nawawi, hadeeth no. 1176.