

Al-Istiqaamah

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The Month of Dhul-Hijjah

By the Grace of Allaah we have started the month of Dhul-Hijjah (the month of Hajj or Pilgrimage), in which Allaah has marked out, for both the pilgrims and the non-pilgrims, some very blessed days. So we shall mention here some of the virtues and rewardful acts that are connected to these blessed days.

DOING GOOD DEEDS IN GENERAL

The first ten days of Dhul-Hijjah are the best and most virtuous days of the year. They are the days in which Allaah the Mighty and Majestic - most loves the doing of good deeds. About this the Prophet *sallallaahu 'alayhi wa sallam* said: *"The best days in the world are the ten days."*¹

Imaam Ibn al-Qayyim (d.751H) - *rahimahullaah* - said:

"Indeed its days are the most excellent of all the days with Allaah. And it has been confirmed in *Saheehul-Bukhaaree* (2/382), from Ibn 'Abbaas *radiallaahu 'anhuma* who said, that Allaah's Messenger *sallallaahu 'alayhi wa sallam* said: *"There are no days during which good deeds are more beloved to Allaah than these (ten) days."* He was then asked: Not even *jihad* in the path of Allaah? So he replied: "Not even *jihad* in the path of Allaah, except for a person who goes out with his self and his wealth, and comes back with nothing." And it is these ten days that Allaah has taken an oath by in His Book, by His saying: **"By the Dawn and by the Ten Nights."** [Soorah al-Fajr 89:1-2]. This is why it is recommended to increase in making *takbeer* (saying Allaahu akbar), *tahleel* (saying Laailaaha illallaah) and *tamheed* (saying Alhamdulillah) during these days ..."²

The Prophet *sallallaahu 'alayhi wa sallam* said:

*"There are no days that are greater with Allaah, and in which good deeds are more beloved to Him, than these ten days. So increase in making tasbeeh (saying Subhaanallaah), tamheed, tahleel and takbeer, during them."*³

FASTING THE DAY OF 'ARAFAH

The ninth day of Dhul-Hijjah is the day of 'Arafah, since it is on this day that the pilgrims gather at the mountain plain of 'Arafah, praying and supplicating to their Lord. It is *mustahabb* (highly recommended) for those who are not pilgrims to fast on this day, since the Prophet *sallallaahu 'alayhi wa sallam* was asked about fasting on the day of 'Arafah, so he said: *"It expiates the sins of the past year and the coming year."*⁴ Likewise, the Prophet *sallallaahu 'alayhi wa sallam* said: *"There is no day on which Allaah frees people from the Fire more so than on the day of 'Arafah. He comes close to those (people standing on 'Arafah), and then He revels before His Angels saying: What are these people seeking."*⁵

Imaam at-Tirmidhee (d.275H) - *rahimahullaah* - said: "The People of Knowledge consider it recommended to fast on the day of 'Arafah, except for those at 'Arafah."⁶

SLAUGHTERING ON THE DAY OF AN-NAHR AND 'EEDUL-ADHAA OR THE FOLLOWING THREE DAYS

The tenth day of Dhul-Hijjah is known as the day of *an-Nahr* (slaughtering), since it marks the ending of the major rites of Hajj (Pilgrimage), and commemorates the bounty and mercy of Allaah - the Most High - in that He gave His beloved Prophet Ibraaheem *'alayhis-salaam* a ram to sacrifice in place of his firstborn son Ismaa'eel *'alayhis-salaam*. And out of the ten best days of the year, it is the day of *an-Nahr* which is the most excellent day of the year with Allaah.

Imaam Ibn Taymiyyah (d.728H) - *rahimahullaah* - said:

"The most excellent day of the week is the day of Jumu'ah (Friday), by the agreement of the Scholars. And the most

excellent day of the year is the day of *an-Nahr*. And some of them said that it is the day of 'Arafah. However, the first opinion is the correct one, since it is related in the *Sunan* collections that the Prophet *sallallaahu 'alayhi wa sallam* said: "*The most excellent days with Allaah is the day of an-Nahr, then the day of al-Qarr (the day that the Muslims reside in Minaa).*"7"8

The Prophet *sallallaahu 'alayhi wa sallam* said: "*The greatest day of the Hajj (Pilgrimage) is the Day of an-Nahr (Slaughtering).*"9

The day of *an-Nahr* is also known as 'Eedul-Adhaa (the Festivity of Sacrifice) and is one of the two major festivals that Allaah has granted to this Ummah. Anas *radiallaahu 'anhu* said: The Prophet *sallallaahu 'alayhi wa sallam* came to Madeenah and the people of Madeenah had - since the times of *jaahiliyyah* (Pre-Islamic Ignorance) - two days which they marked out for play and amusement. So the Prophet *sallallaahu 'alayhi wa sallam* said: "*I came to you, and you had two days of play and amusement in the times of jaahiliyyah. But Allaah has replaced them with something better for you: The day of al-Adhaa (sacrificing) and the day of al-Fitr (ending the Fast).*"10

The Prophet *sallallaahu 'alayhi wa sallam* also said:

"*The day of al-Fitr, and the day of an-Nahr, and the days of at-Tashreeq (the three days after an-Nahr) are our days of 'Eed (festivity); and they are days of eating and drinking.*"11

'Eedul-Adhaa, is a day in which the Muslims slaughter a camel, cow, sheep or goat, in commemoration of the sacrifice of Ibraaheem *'alayis-salaam*. And this sacrifice is an obligation upon all those who have the means to do so - according to the most correct opinion of the Scholars.¹² The basis of this is the Prophet *sallallaahu 'alayhi wa sallam's* saying: "*One who has the ability to sacrifice, but chooses not to do so, should not approach our place of ('Eed) Prayer.*"13 And his *sallallaahu 'alayhi wa sallam's* saying: "*Whosoever sacrificed before the Prayer, then let him do so again. But whosoever has not sacrificed, then let him sacrifice.*"14 So this order refers to those who have the ability to do so - and Allaah knows best.

As regards those who intends to sacrifice - normally the head of the household - then they are prohibited from cutting their hair or nails, starting from the first day of Dhul-Hijjah up until after the sacrifice. Allaah's Messenger *sallallaahu 'alayhi wa sallam* said: "*When the ten days start, and one of you intends to sacrifice, then let him not cut his hair or his nails.*"15

GLORIFYING ALLAAH WITH THE TAKBEER

From the day of 'Arafah (the 9th of Dhul-Hijjah), up until the 'Asr Prayer on the thirteen day, are days in which the *takbeers* (saying Allaahu Akbar) should be said. Imaam al-Khattaabee (d.456H) - *rahimahullaah* - said: "The wisdom behind saying the *takbeers* in these days is that in the times of *jaahiliyyah* (pre-Islamic ignorance), they used to slaughter for their taaghoots (false objects of worship). So the *takbeers* were prescribed in order to indicate that the act of slaughtering is directed to Allaah alone, and by mentioning only His - the Mighty and Majestic's - Name."16

Shaykhul-Islam Ibn Taymiyyah - *rahimahullaah* - said:

"All praise be to Allaah. The most correct saying concerning the *takbeer* - that which the majority of the *Salaf* (Pious Predecessors), and the Scholars from the Companions and Imaams were upon - is to begin making the *takbeer* from *Fajr* (dawn) on the day of 'Arafah, up until the last day of *at-Tashreeq* (the thirteenth of Dhul-Hijjah), after every Prayer."17

Ibn Abee Shaybah relates:

"That 'Alee *radiallaahu 'anhu* used to make the *takbeer* beginning after the *Fajr* Prayer on the day of 'Arafah, up until after the 'Asr Prayer on the last day of *at-Tashreeq*."18

As regards the actual wording of the *takbeers*, then nothing authentic has been related from the Prophet *sallallaahu 'alayhi wa sallam*. However, certain wordings have been authentically related from a group of Companions. From them:

Ibn Mas'ood *radiallaahu 'anhu* would say:

"Allaah is great, Allaah is great. None has the right to be worshipped except Him. And Allaah is great, Allaah is great.

And to Him belongs all praise. [*Allaahu akbar, Allaahu akbar, Allaahu akbar, Laa ilaahaa illallaah, wallaahu akbar, Allaahu akbar wa lillaahil-hamd.*]”19

Ibn 'Abbaas *radiallaahu 'anhu* said:

"Allaah is great, Allaah is great, Allaah is great, and to Allaah belongs all praise. Allaah is greater and Sublime. Allaah is greater to what He has guided us to. [*Allaahu akbar, Allaahu akbar, Allaahu akbar, wa lillaahil-hamd. Allaahu akbar wa ajalla. Allaahu akbar 'alaa maa hadaanaa.*]”20

Unfortunately, many Muslims have neglected the *takbeer* established from our *Salaf* (Pious Predecessors) and have instead resorted to additions which have no basis at all.

Al-Haafidh Ibn Hajr (d.856H) - *rahimahullaah* - said: "Indeed additions have been invented on this day, which have no basis at all."21

And may Allaah have mercy upon the one who said:

"Every good is in following the Salaf; And every evil is in the innovations of the late-comers."

And all praise is for Allaah, Lord of the worlds. And may Allaah extol and send the choicest blessings of peace upon our Leader, Muhammad, and upon his Family, his Companions, and all those who follow them.

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1. **Saheeh:** Related by al-Bazaar (1/234). It was authenticated by Shaykh al-Albaanee in *Saheehul-Jaami* (no.1133).
 2. *Zaadul-Ma'aad* (1/56).
 3. **Saheeh:** Related by at-Tabaraanee in *al-Kabeer* (3/110/1) It was authenticated by al-Mundharee in *at-Targheeb wat-Tarheeb* (2/24).
 4. Related by Muslim (no. 1 162), from Abu Qatadh *radiallaahu 'anhu*.
 5. Related by Muslim (no.1348), from 'Aaishah *radiallaahu 'anhaa*.
 6. *Jaami'ut-Tirmidhee* (3/377).
 7. **Saheeh:** Related by Abu Daawood (no.1765), from 'Abdullaah ibn Qart *radiallaahu 'anhu*. It was authenticated by al-Albaanee in *Irwa' ul-Ghaleel* (no.2018).
 8. *Majmoo' Fataawaa* (25/288).
 9. **Saheeh:** Related by Abu Daawood (no 1945), from Ibn 'Umar *radiallaahu 'anhu*. It was authenticated by al-Albaanee in *al-Irwa'* (no.1101).
 10. **Saheeh:** Related by Ahmad (3/103).it was authenticated by al-Haafidh Ibn Hajr in *Bulooghul-Maraam* (no.398).
 11. **Saheeh:** Related by Ahmad (no.1945), from 'Uqbah ibn 'Aamir *radiallaahu 'anhu*. It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no.8192).
 12. As explained by Ibn Taymiyyah in *Majmoo' Fataawaa* (23/ 162- 164).
 13. **Hasan:** Related by Ibn Maajah (no.3123), from Abu Hurayrah *radiallaahu 'anhu*. It was authenticated by Shaykh al-Albaanee in *Takhreej Mushkilatul-Fiqr* (no.398).
 14. Related by al-Bukhaaree (no.5562) and Muslim (no.1960), from Jundub ibn 'Abdullaah al-Bajalee *radiallaahu 'anhu*.
 15. Related by Muslim (no.1977), from Umm Salamah *radiallaahu 'anhaa*.
 16. Quoted from *Fathul-Baaree* (21586).
 17. *Majmoo' Fataawaa* (24/220). However, what seems more correct is not to restrict the *takbeers* to being just after every Prayer. as *al-Haafidh Ibn Hajr* pointed out in *Fathul-Baaree* (21587).
 18. Related by Ibn Abee Shaybah in *al-Musannaf*(2/1/2). It was authenticated by al-Albaanee in *al-Irwa'*(31125).
 19. Related by Ibn Abee Shaybah with an authentic chain of narration
 20. Related by al-Bayhaqee (3/315) with an authentic chain of narration.
 21. *Fathul-Baaree* (2/536).

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