

DHUL HIJJAH

THE BEST DAYS OF THE YEAR



Life With Allah

الحياة مع الله

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Seasons of Mercy

Amidst the hustle and bustle of everyday life, many of us long to experience once again the sweetness of Ramaḍān: from the communal spirit of worship to the intimate conversations with our Lord; from the joy of opening the fast to the serenity of the nightly prostrations.

“

The Messenger of Allah ﷺ said:
Do good all the time, **and seek to be recipients of the ‘outpouring’ of Allah’s mercy.** Indeed, Allah showers down these (special) ‘outpourings’ of His mercy to whomsoever He wills from His slaves (Ṭabarānī).

”

This ḥadīth means that although Allah ﷻ constantly showers His mercy, love and blessings upon us throughout the year, there are **certain times of the year** wherein He is even more Generous to us.


These are the special seasons, days and moments in which it is even easier to acquire His pleasure, earn His forgiveness and be saved from the Hell-fire. The blessed month of Ramaḍān is one such season when we witness these fruits of Allah’s love and kindness.

Another season, though much less known, is the first 10 days of Dhul Hijjah.


Though this season of worship is short, many of us sadly do not know about the significance and virtues of this blessed season. We do not give it the same attention and importance as we do to Ramaḍān. Unlike the blessed month, the devils are not chained in it, making it more difficult to have a rigid schedule of worship. However, this means that if we do spend these days in worship, the reward will be greater inshā'Allah.

“

Seasons of worship have many benefits, including the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed... **The fortunate one is he who makes the most of these special months, days and hours** – drawing nearer to his Lord through acts of worship. It is hoped that he will be the recipient of an 'outpouring' from those outpourings, and thus enjoy eternal happiness, and be saved from the scorching Hell-fire.

– Ibn Rajab 

”

In these ten days, we should renew our repentance and make a firm pledge to Allah to stop sinning, starting off with these days. Ibn Rajab  writes, “Beware of sins, because they deprive one from being forgiven in the seasons of mercy. Whilst sins push the slave far away from Allah, acts of

obedience draw him near to Allah and His love”.

Ibn Taymiyyah ﷺ writes, “The severity of sins in virtuous times and places increases, and their punishment is proportionate to the virtue of the time and place.”

As the fortunate few of our Ummah make their way to the House of Allah for ḥajj, donning the iḥrām and raising their voices in takbīr and the talbiyah, we are sad at being unable to join them. Allah knows that we long to visit His House, but we cannot always do so. **Thus, from His mercy, He gave us these days as a beautiful replacement.**

We may not be able to physically travel to the House of Allah with the pilgrims, but we can share in their reward and endure the same spirit of sacrifice in these 10 days by travelling to Him with our hearts.

“

When Allah ﷻ loves a slave, He uses him in the best times with the best deeds. And when He is displeased with him, He uses him in the best times with evil deeds, so that this will ensure a more severe punishment and greater wrath. This is because he deprived himself of the blessing of such a time, and violated its sanctity.

– Imām al-Ghazālī ﷺ

”

Why Are The 10 Days of Dhul Hijjah Extremely Special?

1 Allah ﷻ honoured these days by taking an oath by them.

Allah ﷻ says, “By the daybreak, and **by 10 Nights**” (89:1-2). According to the majority of the scholars, these 10 nights refer to the 10 days of Dhul Hijjah. When Allah swears an oath by something, it is an indication of its importance and benefit.

2 These are the best days of the year.

The Messenger of Allah ﷺ also said, “There are **no better days** in the sight of Allah than the 10 days of Dhul Hijjah” (Ibn Hibbān).

The Messenger of Allah ﷺ said, “**There are no days on which righteous deeds are more beloved to Allah than these 10 days** (the first 10 days of Dhul Hijjah).”

The (Ṣaḥābah ﷺ) asked, “Not even jihād in the path of Allah?” The Messenger of Allah ﷺ replied, “Not even jihād in the path of Allah, unless a man goes out himself for jihād taking his wealth with him and does not return with anything from it” (Tirmidhī).

The scholars have said that the days of the first 10 days of Dhul Hijjah are superior to the last 10 days of Ramaḍān. However, there is a night in Ramaḍān which is superior to all other nights (i.e. Laylat al-Qadr).

3 They comprise of the Day of ‘Arafah (9th Dhul-Hijjah).

See page 9.

4 They comprise of the Day of Naḥr (sacrifice).

The Messenger of Allah ﷺ said: “**The greatest day in the sight of Allah is the day of Naḥr** (10th of Dhul Ḥijjah) and then the day of Qarr (11th of Dhul Ḥijjah)” (Abū Dāwūd).

The Day of Naḥr is the best day due to the various rites of ḥajj simultaneously occurring in it, such as the pelting of the jamārāt, sacrificing the animal, shaving the head, ṭawāf, and sa‘y. Similarly, non-pilgrims gather for the Eid ṣalāh, congratulate one another and perform qurbānī.

5 The Prophet ﷺ would fast these days.

One of the wives of the Messenger of Allah ﷺ said, “The Messenger of Allah ﷺ used to fast on the first nine days of Dhul Ḥijjah; the day of ‘Āshūrā’ and three days of each month...” (Nasā’ī).

“

Ibn Ḥajar رحمه الله said the reason that these 10 days are so special is because all of the major acts of worship occur in them, which doesn’t happen in other days: ṣalāh, fasting, charity and ḥajj. Although it is possible to combine the first three deeds on an ordinary day, the great worship of ḥajj is restricted to these blessed days.

”

Dhikr: The Hallmark of the Days of Dhul Hijjah

Just as the recitation of the Qur’ān is the hallmark of Ramaḍān, **dhikr is the hallmark of the blessed days of Dhul Hijjah**. The Messenger of Allah ﷺ said, “There are **no days greater** in the sight of Allah, or in which good deeds are more beloved to Him than these 10 days. So recite a great deal of **tahlīl** (لَا إِلَهَ إِلَّا اللَّهُ), **takbīr** (اللَّهُ أَكْبَرُ) and **taḥmīd** (الْحَمْدُ لِلَّهِ)” (Aḥmad).

We should repeat takbīr in the maṣjids, in the homes and in the streets. ‘Abdullāh b. ‘Umar and Abū Hurayrah رضي الله عنه would go out in the marketplaces and recite takbīr loudly in these 10 days. Upon hearing them, the people would follow in suit and recite takbīr.

Along with this, the takbīrāt of tashrīq (اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ) are to be recited audibly after each farḍ ṣalāh, starting from the Fajr of the 9th of Dhul Hijjah till the ‘Aṣr of the 13th Dhul Hijjah.

“

I came across people who would say the takbīr in the 10 days of Dhul-Hijjah (so frequently and loudly) that I would compare it to the crashing of waves.

– Maymūn b. Mahrān رضي الله عنه

”

In these blessed days, we should also be **consistent with the daily dhikr** prescribed by our beloved Messenger of Allah ﷺ, such as the morning and evening adhkār, the adhkār before sleeping and the adhkār after ṣalāh.

To gain the full benefit of dhikr in these blessed days, it is important to **understand** the meaning of these short yet comprehensive words. Let us utter them with a **deep reflection** on the Perfect Names and Attributes of Allah, and His creation, so that we can increase our īmān in Him, and our love and awe of Him.

Please refer to **lifewithallah.com** for articles on how to glorify Allah and be in awe of His greatness.



“

Amass huge gains by seizing the opportunity of doing good in these great days (of Dhul Hijjah), for they are irreplaceable and priceless.

Be quick in doing good and hurry before death strikes; before the transgressor will regret what he did, and beg to return to do good, but will be refused; before death comes between the hopeful and his hopes; and before man is held hostage in his grave by the actions he set forth.

– Ibn Rajab 

”



The Day of 'Arafah: The Ultimate Day of Mercy

The Day of 'Arafah (9th of Dhul Hijjah) is the best day of the year. It is the day on which sins are forgiven, souls are released from the Hell-fire, and du'ās are readily accepted. This day is also special because it was the day Allah ﷻ bestowed upon our Ummah its greatest gift: **He perfected the religion of Islam** and completed His favour upon us.

'Umar b. al-Khaṭṭāb ؓ narrated: 'Once a Jew said to me: "O leader of the believers! There is a verse in your (Holy) Book which you all recite; had it been revealed to us Jews, we would have taken that day (on which it was revealed) as a day of celebration."' 'Umar ؓ asked him: "Which verse?" The Jew replied:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ، وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي ،
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"Today I have perfected your religion for you, completed My blessing upon you, and chosen Islam as your religion" (5:3).

'Umar ؓ replied: "No doubt, we know the day and the place when this verse was revealed to the Prophet ﷺ. It was Friday and the Prophet ﷺ was standing at 'Arafah (i.e. the Day of ḥajj)" (Bukhārī).

Fasting

When the Messenger of Allah ﷺ was asked about the fast of the Day of ‘Arafah, he said: **“It wipes away the (sins) of the past year and upcoming year”** (Muslim).

If you have been unable to fast for the first eight days of Dhul Hijjah, ensure not to miss out on the amazing reward of fasting on this special day.

Freedom from Hell-fire

The Prophet ﷺ said: “There is no day in which Allah sets free more slaves from Hell-fire than the Day of ‘Arafah. Indeed, **He draws near, and He then boasts about them to the angels** and says: ‘What do these (slaves of mine) want?’” (Muslim).

On this day, Allah ﷻ frees a huge number of His servants from the Hell-fire. This is Shayṭān’s worst day in the year. In just a few hours, years of Shayṭān’s efforts to mislead man come to naught. What enrages him even more is that not only does Allah free the pilgrims from the Hell-fire, but He frees the non-pilgrims too.

“

Allah frees from the Fire even those who are not physically in ‘Arafāt. Therefore, the next day is Eid and a celebration for the pilgrims and non-pilgrims alike.

- Ibn Rajab رحمه الله

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‘Abdullāh b. al-Mubārak ﷺ approached Sufyān al-Thawrī ﷺ on the evening of ‘Arafah. Sufyān al-Thawrī ﷺ was sitting on his knees and weeping bitterly. ‘Abdullāh b. al-Mubārak ﷺ asked him: “Who is in the worst situation amongst these masses?” He replied: “The one who thinks that Allah will not forgive him.”

Ḥakīm b. Ḥizām ﷺ would stand in ‘Arafah with 100 camels and 100 slaves. He would then free the slaves for the sake of Allah. The people would then start crying loudly, saying: “O Allah! Your slave freed his slaves, and we too are Your slaves, so free us (from the Hellfire).”

The Day of Du‘ā

The best action on this great day is du‘ā’. The Messenger of Allah ﷺ said: “**The best du‘ā’ is the du‘ā’ of the Day of ‘Arafah.** The best of what I and the Prophets before me have said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god worthy of worship but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful” (Tirmidhī).

We see an astounding spectacle of du‘ā’ in the Farewell Ḥajj of our beloved Prophet ﷺ. After years of struggle in conveying the message of his Lord, the whole of the Arabian Peninsula comes under his control and finally accepts his message. Yet,

gathered on the plains of 'Arafah, at his highest point of victory, we do not witness parades or displays of pomp.

Rather we witness nothing but **humility** and **turning to Allah in desperate need**.

Despite being over sixty years of age, undertaking a long journey from Madinah to Makkah, and being responsible for huge crowds, none of it comes in the way of worshipping his Beloved ﷺ.

He delivers a moving and powerful sermon, and then leads his Companions ﷺ in prayer, combining Ṣuhr and 'Aṣr. Everyone is looking at him. He moves towards the Mountain of Mercy, faces the qiblah and thereafter occupies himself in earnest du'ā' until Maghrib. He spends approximately **six hours in continuous du'ā'**. He is so focused on making du'ā' that even when the rein of his camel falls down, he grasps it with only one hand, and leaves his other hand raised towards the sky.

How strong was his connection with His Lord!

It is incredible to think that a man, to whom Allah had already given glad tidings of forgiveness, raises his blessed arms to the sky, and cries out:

*"O Allah, You hear my speech...I am the **desperate and needy one**, the one who is seeking Your help and protection, **fearful and scared**, one who confesses and acknowledges his sins. I beg You – the begging of a destitute; I humbly implore You – the **imploing of a humiliated sinner**. I invoke You – the invoking of*

*the fearful afflicted person, whose neck is bowed down before You, whose eyes have overflowed with tears for You, whose body is humbled before You, and who has **completely lowered Himself to You...** ” (Ṭabarānī).*

Experience the Sweetness of Du‘a

The secret of making du‘ā’ is to display an utter need of Allah, expressing utmost humility, desperation and dependence. Go to Allah as a humble beggar, lengthen your du‘ā’ and have firm conviction that Allah will accept it. Be persistent and beg Allah. Keep asking and do not tire of repeating the same du‘ā’. Do not lose hope in your du‘ā’ being accepted. Allah may be delaying the fulfilment of your request, as He loves to hear your voice and your sincere pleas. He may delay the fulfilment of your du‘ās for reasons unknown to you at this moment, but which contain much good for you in the future.

Cut yourself off from the world and its distractions on this special day, and let your soul ascend up to the heavens. Experience the sweetness of intimately conversing with Allah ﷻ, humbling yourself to Him and crying to Him. Turn to Him with sincerity and beg Him to forgive you.


For a detailed guide to making du‘ā’, refer to the book 'I Am Near' or the 'Dhikr & Dua' app by Life With Allah.

“

If you are able to seclude yourself (in worship) towards the latter part of the Day of ‘Arafah, then do so!

– ‘Aṭā’ 


”

Imām al-Nawawī  wrote: “It is mustahabb to perform dhikr and du‘ā’ in abundance, and to exert oneself in this. This is the best day of the year for du‘ā’... It is essential that one devotes every effort to doing dhikr, making du‘ā’, reciting Qur’ān, supplicating with various supplications and performing a variety of adhkār... He should make du‘ā’ for himself, his parents, his relatives, his teachers, his companions, friends and loved ones, all those who have done good to him, and all the Muslims. He should be extremely careful not to neglect any of the above actions, because he will not be able to make amends for it, unlike other acts.”

One of the pious predecessors said: “I have been making du‘ā’ on the Day of ‘Arafah for the last 50 years, and not a year passes by except that I see them (answered) as clearly as the light of the morning.”

“

I came across people who would conceal their needs until the Day of ‘Arafah, so that they could ask Allah for them (on this day).

– al-Awzā‘ī 

”

As this day comes only once a year, we should switch off our phones, take the day off from work (if possible), and spend as much time as we can in du‘ā’. If we find it difficult to make du‘ā’ for such a long duration, we can alternate between making our own du‘ā’, reading from a du‘ā’ book, listening to a du‘ā’; or switching to another act of worship (e.g. recitation of the Qur’ān), and coming back to making du‘ā’.

“

Sufyān b. ‘Uyaynah ؓ was fortunate to perform ḥajj 70 times. Each year in ‘Arafah, he would longingly and lovingly plead to Allah: “O Allah! Do not let this be the last time with you (in ‘Arafah)!” In the year which he passed away, he did not supplicate with this du‘ā’. When he was asked about this, he said: “I felt shy of Allah, the Exalted.”

”

5 Specific Actions to Do on the Day of ‘Arafah

Set apart this day for the worship of Allah ؓ. Ensure all your Eid preparations are done beforehand, leaving the day free for worship. Do not miss out on one of the most important days of the entire year by wasting your time in elaborate Eid preparations.

In addition to the obligatory and voluntary good deeds, the following are specific actions for the Day of ‘Arafah:

1 Fast on this day.

2 After each farḍ ṣalāh and generally throughout the day, recite the takbīrāt of tashrīq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

3 Keep repeating with reflection:

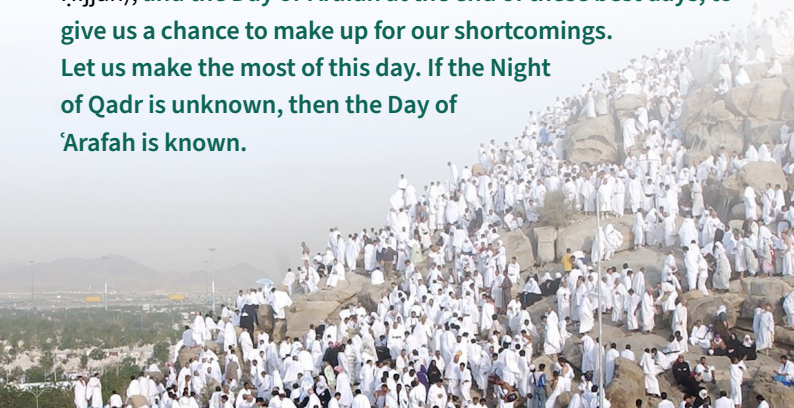
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

4 Make lots of du‘ā’, particularly between ‘Aṣr and Maghrib.




5 Seek forgiveness and protection from Hell-fire.



From His mercy, Allah placed the Night of Qadr at the end of Ramaḍān; the best days of the year at the end of the year (Dhul Ḥijjah); and the Day of ‘Arafah at the end of these best days, to give us a chance to make up for our shortcomings.


Let us make the most of this day. If the Night of Qadr is unknown, then the Day of ‘Arafah is known.



Eid al-Adha: The Greatest Day

Eid al-Aḍḥā — also known as the Day of Naḥr (sacrifice) — is “the **greatest day in the sight of Allah**” (Abū Dāwūd). It is a day of celebration marking the end of a season of worship. Anas  said, “The Messenger of Allah  came to Madinah, and the people (of Madinah) had two days in which they would play and have fun. He asked, ‘What are these two days?’ They replied, ‘We used to play and have fun in them during the pre-Islamic period.’ The Messenger of Allah  said, ‘Indeed Allah has **substituted for you something better** than these two days: the Day of al-Aḍḥā and the Day of al-Fiṭr” (Abū Dāwūd).

Eid al-Aḍḥā commemorates the īmān and submission of Ibrāhīm . Ibrāhīm  was commanded to sacrifice his son: a son who was born after many years of childlessness; a source of solace after being forced to leave his homeland; and a model child who was the coolness of his eyes. He was not asked to send his beloved son to war — rather he himself was asked to sacrifice him with **his own hands**. The purpose of this test was not to sacrifice his child, but to remove the love of anyone other than Allah from his heart.

It was a command which will forever teach humanity the true meaning of servitude: utter humility before Allah; trusting and certainty in Him; complete obedience and submission to His will. As we eat, drink and express joy on this blessed day, let us follow in the footsteps of Ibrahim  by performing qurbānī and let us thank Allah by offering the Eid ṣalāh.

The Sunan of Eid al-Adha

The celebration of Eid is the best celebration for a believer.

To spend this blessed day in the best way, we should implement the following sunnah acts:

1



Bathe before going for Eid ṣalāh
(Muwaṭṭā').

2



Use siwāk, wear your best clothes and apply perfume
(Bukhārī).

3



Recite the takbīrāt loudly in abundance
(22:28).

4



Walk to Eid ṣalāh
(Tirmidhī).

5



Arrive early for Eid ṣalāh (Bukhārī).

6



Pray Eid ṣalāh in an open area
(Muslim).

7



Return home from another route
(Bukhārī).

8



Sacrifice an animal (Aḥmad)

9



Make qurbānī meat your first meal
(Tirmidhī).

10



Express joy and happiness by congratulating others, saying: 'May Allah accept from us and you' or 'Eid Mubārak' or something similar (Faṭḥ al-Bārī).

Qurbani: More Than Just Tender Meat

Following in the footsteps of Ibrāhīm ؑ, qurbānī or *uḍḥiyah* is the act of sacrificing an animal for the sake of Allah on the 10th, 11th or 12th of Dhul Ḥijjah, in accordance with the Sunnah of our beloved Messenger ﷺ.

For many of us, this experience is limited to filling out a donation form or enjoying some lamb biryani. But what is the purpose of qurbānī? What does Allah want from us? Why does He ask us to sacrifice an animal on this day? The following ten points explore the wisdom behind this great act of worship:

1 The purpose of qurbānī is to attain taqwā.

Allah ﷻ says, “Never does their meat or their blood reach Allah, but what does reach Him is your taqwā (piety)” (22:37).

Allah ﷻ tells us here that our outwardly acts of worship must be accompanied by taqwā and sincerity. Taqwā is often translated as piety, God-consciousness or the fear of Allah. Taqwā is to protect oneself from the wrath and punishment of Allah by avoiding His prohibitions and implementing His commands.

Taqwā resides in our hearts. It's not enough, therefore, just to perform deeds outwardly. **What Allah wants from us is our hearts;** hearts which fully submit to Him,

which melt out of His love, crumble from His fear, and give preference to Him over everything and everyone else. Qurbānī isn't just about the succulent lamb chops; its primary purpose is to get us closer to Allah, the All-Mighty.

2 Qurbānī makes us affirm the Oneness of Allah (tawhīd) and our sincerity to Him.

Qurbānī should not be an 'empty' ritual or a cultural act which we do not give much thought to. Instead we have to perform it sincerely, for the sake of Allah alone. Allah ﷻ instructed the Messenger of Allah ﷺ to: 'Say, 'My prayers and sacrifice, my life and death, are all **for Allah**, Lord of all the Worlds. **He has no partner**. This is what I am commanded, and I shall be the first of those who submit to Him" (6:162-3).

In the Qur'ān, Allah repeatedly condemned the practice of the polytheists who would sacrifice for other than Allah. Thus, we must steer away from anything which leads to associating partners with Him or making anyone or anything equal to Him in our hearts.

3 Qurbānī is a means to remember and glorify Allah.

Allah ﷻ says, "For every Ummah (religious community) We prescribed the act of sacrifice, so that they may **invoke the name of Allah** over the livestock He provided

for them: So, your God is One God, so submit to Him Alone...” (22:34). Dhikr is the hallmark of the qurbānī and these blessed days.

Qurbānī should make us **glorify Allah** ﷻ for having guided us to Islam and for giving us the ability to remember Him and to perform the rites of sacrifice. Allah says: “He has subjugated them to you in this way so that you may glorify Allah for having guided you...” (22:37).

4 Qurbānī gives us an opportunity to thank Allah and celebrate Eid.

Allah ﷻ says, “We have made camels part of the symbols of Allah for you. There is much good in them for you, so invoke Allah’s name over them as they are lined up for sacrifice. Then when they have fallen down dead, eat from it, and feed those who do not ask, as well as those who do. We have subjugated them to you in this way **so that you may be thankful**” (22:36).

Qurbānī is a reminder that Allah ﷻ has given us this great gift of being able to rear, slaughter and consume delicious meat. Although an alien concept to us because of our excessive consumption of meat, for many around the world, this is the only time in the year when they can consume a liberal amount of meat, allowing them to properly celebrate Eid.

5 Qurbānī is a means to venerate the symbols of Allah.

Showing respect to the outwardly symbols which represent and remind us of Allah ﷻ helps us to develop our taqwā. Allah says, “Whoever **honours the symbols of Allah** – indeed, it is from the piety of hearts” (22:32). In accordance with this āyah, our predecessors would carefully rear and choose their best and most valuable animals to sacrifice.

6 Qurbānī is a means to share your food with the needy.

The Prophet ﷺ said, “I used to forbid you to store the meat of the sacrificed animals for more than three days so that there would be enough for everyone. But now Allah, the Mighty and Sublime, has bestowed plenty upon us, so eat, **give in charity** and store. Indeed, these days are the days of eating, drinking and remembering Allah” (Nasā’ī). The meat should also be shared with neighbours and family members to increase the ties of kinship.

7 Qurbānī is a means to attain great reward.

The Prophet ﷺ said, “There is nothing more beloved to Allah that a slave can do on the day of Naḥr than spill blood (i.e. qurbānī). On the Day of Judgement, it will be brought forth with its horns, hair, and hooves. Indeed, the **blood will be accepted by Allah even before it spills on**

the ground, so whole-heartedly delight in (performing the sacrifice)” (Tirmidhī).

8 Remembering this sunnah of the Prophet ﷺ helps us to increase our love for him.

It is reported in a ḥadīth that of the two animals the Messenger of Allah ﷺ slaughtered, one was on behalf of his ummah, for whoever testified to the oneness of Allah and testified that the Messenger of Allah ﷺ had conveyed the message (Ibn Mājah).

Allāhu Akbar! **The Messenger of Allah ﷺ sacrificed an animal on our behalf!**

9 Qurbānī commemorates the great sacrifice of Ibrāhīm and Ismā‘īl ﷺ

The sacrifice was a result of their deep conviction in Allah ﷻ, **their unyielding submission to Him and their unwavering sincerity.**

Allah ﷻ does not ask us to put a knife to our children’s necks, but He asks us to sacrifice other things, be it time, money, our desires or even societal pressure to conform. Ask yourself today: What am I going to give up for the sake of Allah?

10 A symbol of complete submission to Allah

Qurbānī represents the essence of Islām: complete submission to Allah. In an era where it has become fashionable to question everything, we should look to Ibrāhīm ؑ **who didn't ask: 'Why?'** Instead, he **submitted** and **fully obeyed** Allah – and for that he was rewarded handsomely.

Qurbānī isn't about merely sacrificing an animal; it is a reminder **to fully submit even if we find the command difficult or fail to perceive the wisdom behind it.**



The Days of Tashriq

The three days following Eid al-Adḥā are the Days of Tashrīq (the 11th, 12th and 13th of Dhul Ḥijjah). Allah describes these days as ‘the Appointed or Numbered Days’: “Remember Allah during the Appointed/Numbered Days” (2:203).

They are also known as the ‘Days of Mina’ as pilgrims reside in Mina during these days.

These days are included among the days of Eid and are **from the greatest days of the year**. The Messenger of Allah ﷺ said, “The greatest day in the sight of Allah is the Day of Naḥr (10th of Dhul Ḥijjah) and then the Day of Qarr (11th of Dhul Ḥijjah)” (Abū Dāwūd).

The 11th is known as the **Day of Qarr** because the pilgrims reside in Mina for worship (*qarra* means to reside), whilst Naḥr is in reference to the slaughtering of the animal.

These three days are specified for glorifying Allah, and pelting the jamarāt for those in ḥajj.

Days of Eating and Drinking

The Messenger of Allah ﷺ said, “The Days of Tashrīq are the days of eating, drinking and the remembrance of Allah” (Muslim).

The above ḥadīth indicates that **eating and drinking during the days of Eid should help us to remember Allah** ﷻ and obey Him.

He ﷺ also said, “The Day of ‘Arafah (9th Dhul Ḥijjah), the Day of Naḥr (10th Dhul Ḥijjah) and the Days of Tashrīq (11th, 12th, 13th Dhul Ḥijjah) are our Eid, the people of Islam, and they are days of eating and drinking” (Nasā’i).

Prohibition of Fasting

As the Days of Tashrīq are days of celebration for the believers, fasting is prohibited during these days. The Messenger of Allah ﷺ said, “Do not fast in these days for they are the days of eating, drinking and remembrance of Allah” (Aḥmad).

The wisdom behind the prohibition of fasting and the command of eating and drinking is noteworthy. After the pilgrims endure difficulty and hardship during the days of ḥajj, **Allah ﷻ hosts and prepares days of rest and happiness for them.** Similarly, non-pilgrims also join them in this celebration after going out of their way during the blessed 10 days of Dhul Ḥijjah to fast, perform qurbānī, abundantly remember Allah and seek His forgiveness.

Hence, **all the believers become guests of the Almighty**, and it is not befitting of a host to allow his guests to starve. It is similar to the happiness which believers experience on Eid al-Fiṭr after fasting the entire month of Ramaḍān.

Remembering Allah in the Days of Tashriq

There is special importance given to the remembrance of

Allah before, during and after the Days of Tashrīq. As the Days of Tashrīq mark the end to a great season of worship (ḥajj, qurbānī and other good deeds in the 10 days of Dhul Ḥijjah), an apt way of completing these rites is with the remembrance of Allah.

In the Qur'ān, Allah commands us to perform dhikr after the completion of various deeds (e.g. ṣalāh, ḥajj, jumu'ah, fighting in His path). The deeper meaning of this command is that whilst other actions may come to an end, the remembrance of Allah continues for the believers in this life and the hereafter.

“

Ḥasan al-Baṣrī ؓ said:

Allah commanded him to exert effort in du'ā' and worship after finishing from the battlefield. All actions come to an end. **However, the remembrance of Allah has no end.** All actions come to an end with the ending of this life and nothing of it remains in the hereafter. As for the remembrance of Allah, it endures into the hereafter. The believer lives upon the remembrance of Allah, dies upon it and will be resurrected upon it.

”

Prescribed Methods for Remembering Allah

Remembering Allah ؓ has been prescribed through various methods during the Days of Tashrīq:

1 Remembering Allah after the farḍ ṣalāh with the takbīrāt of tashrīq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

“Allah is the Greatest. Allah is the Greatest. There is no god worthy of worship but Allah and Allah is the Greatest. Allah is the Greatest and all praise is for Allah alone.”

The above takbīrāt are to be read audibly after each farḍ ṣalāh, starting from the Fajr of the 9th of Dhul Ḥijjah till the ‘Aṣr of the 13th Dhul Ḥijjah.

‘Ikrimah رضي الله عنه says that the verse which instructs remembering Allah during the Days of Tashrīq refers to remembering Allah after the farḍ ṣalāh.

The wisdom of repeating the takbīrāt after every farḍ ṣalāh with fervent passion **is to allow the greatness of Allah to become entrenched in the hearts of all Muslims.** It is a reminder that it is only Allah ﷻ who is deserving of complete servitude and obedience. When uttering the takbīrāt, this reality should be embedded in our hearts and minds.

2 Mentioning the Name of Allah whilst slaughtering the animal.

3 Remembering Allah by saying takbīr when pelting the jamarāt for those performing ḥajj.

4 Remembering Allah generally.

It is recommended that one remembers Allah ﷻ considerably more in the Days of Tashrīq. ‘Umar b. al-Khaṭṭāb رضي الله عنه used to say the takbīr in Mina. The people on hearing him would similarly say the takbīr which would result in the valley of Mina echoing with takbīr.

Ibn ‘Abbās رضي الله عنه would utter the following takbīr during the days of Eid and Tashrīq:

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ وَاجِلٌ ، اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا

Allah is the Most Great indeed, Allah is the Most Great indeed, Allah is the Greatest and Exalted, Allah is the Greatest for that [to] which He has guided us” (Bayhaqī).

“

Thank Allah for these Blessed Days

The Days of Tashrīq combine both blessings of the body and the heart for the believers: the blessings of the body through eating and drinking, and the blessings of the heart through dhikr and gratitude. This is a completion of all blessings. Furthermore, whenever they thank Allah for a blessing, their gratitude in itself is another blessing; and this requires further gratitude.

And gratitude never ends.

– Ibn Rajab رحمه الله

”

The Best Days Come to An End

As the best days of the year come to an end, conclude this season of worship with:

1 Istighfār

Like all other acts of worship, ask Allah ﷻ to forgive your shortcomings and sins. Ibn Rajab رحمته writes: “Istighfār (seeking forgiveness) is the seal of all righteous acts: ṣalāh, ḥajj, and the night prayer are concluded with it, and gatherings are concluded with it...”

2 Hope and fear

Do not be deceived by your acts of worship. Have hope in Allah ﷻ that He will accept it from you, and at the same time feel scared that your acts of worship will not be accepted.

3 Gratitude

Thank Allah for giving you this beautiful season of worship.

May Allah al-Shakūr (The Most Appreciative) enable us to value these blessed days, and may He accept our acts of worship.



“

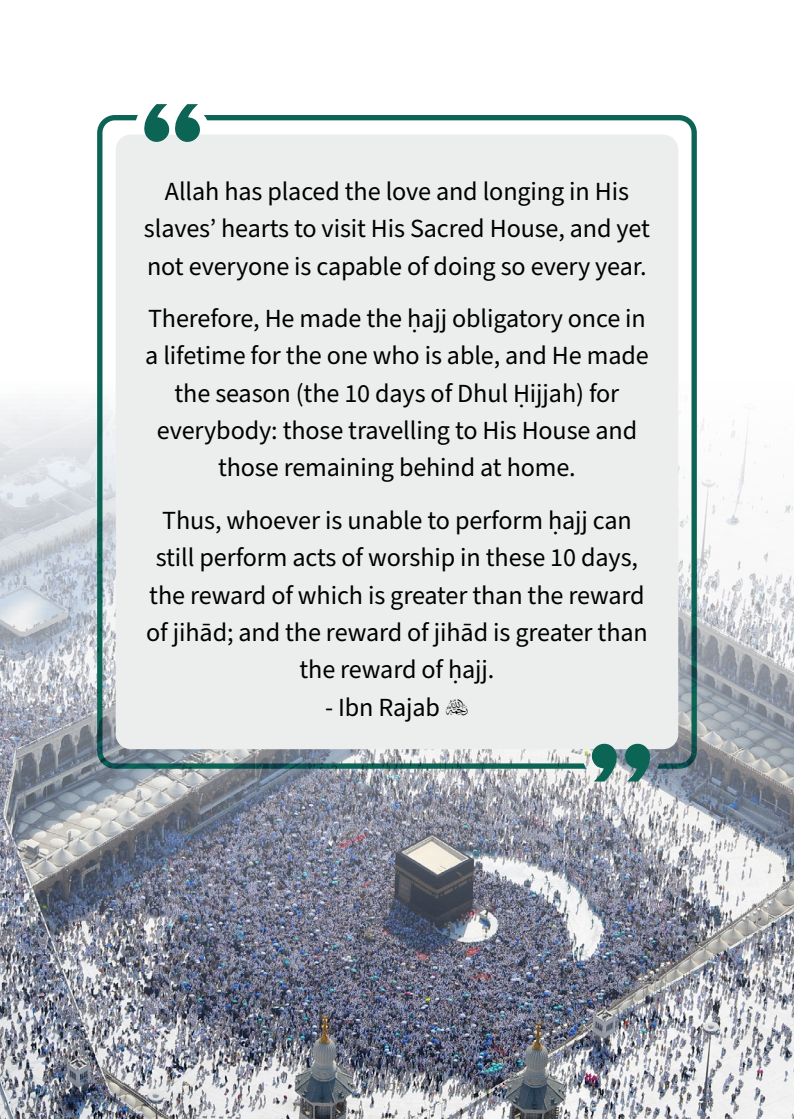
Allah has placed the love and longing in His slaves' hearts to visit His Sacred House, and yet not everyone is capable of doing so every year.

Therefore, He made the ḥajj obligatory once in a lifetime for the one who is able, and He made the season (the 10 days of Dhul Ḥijjah) for everybody: those travelling to His House and those remaining behind at home.

Thus, whoever is unable to perform ḥajj can still perform acts of worship in these 10 days, the reward of which is greater than the reward of jihād; and the reward of jihād is greater than the reward of ḥajj.

- Ibn Rajab 

”



The Days of Dhul Hijjah: To-Do List

Throughout the blessed days, we should increase in general acts of worship (e.g. performing ṣalāh in congregation, tahajjud, Qur'ān, du'ā', general dhikr, istighfār, ṣalawāt, ṣadaqah etc). In addition to this, the following are some specific actions for these days:

Day No.

Action Items

1-8

- **Do dhikr in abundance**, especially tahlīl (لَا إِلَهَ إِلَّا اللَّهُ), taḥmīd (أَلْحَمْدُ لِلَّهِ) and takbīr (اللَّهُ أَكْبَرُ).
- **Recite takbīr** in the homes, markets and streets.
- **Fast** as many days as possible.

9
Day of
'Arafah

- Keep a fast.
- **Recite the takbīr of Tashrīq*** once after each farḍ ṣalāh, starting from Fajr ṣalāh.
- **Do dhikr in abundance** and repeat frequently:
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
- **Make du'ā'**, especially for freedom from Hell.

10
Day of
Eid

- **Perform Eid ṣalāh**, and carry out the sunnahs of Eid.
- **Perform qurbānī/uḍḥiyah** and share it with others.
- **Express happiness and spread joy.**
- **Recite takbīr of Tashrīq*** after each farḍ ṣalāh.
- **Do dhikr in abundance**, especially tahlīl, taḥmīd and takbīr.

11-13

- **Recite takbīr of Tashrīq*** after each farḍ ṣalāh until after ‘Aṣr of the 13th.
- **Do dhikr in abundance**, especially tahlīl, taḥmīd and takbīr.

* اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

If you plan on sacrificing an animal and you need to cut your hair or nails, then do so before the start of the 10 days. The Messenger of Allah ﷺ said, **“When the 10 days (of Dhul Ḥijjah) begin and one of you intends to sacrifice, then he should not remove anything from his hair or nails until he has performed the sacrifice”** (Muslim). Some scholars explain that the wisdom behind not cutting one’s hair and nails is to resemble the pilgrims of ḥajj in some way. Others consider it to be part of the completion of the sacrificial rite.



From His infinite mercy, Allah ﷻ has made certain times superior to others. During these periods, He multiplies the rewards of good deeds and forgives abundant sins.

The first ten days of Dhul Ḥijjah are among these special periods. Yet, unlike Ramaḍān, this season of worship is often overlooked. The Messenger of Allah ﷺ described these days as “the best days in the sight of Allah”
(Ibn Ḥibbān).

Deepen your connection with Allah by exploring the virtues of these days, including the Days of ‘Arafah and Tashrīq, as well as the significance of qurbānī.



Life With Allah

Connecting to The Creator