

## Merits & Virtues of These Blessed Days:

### Upon us now are the best ten days of the year

Upon us now are the best ten days of the year. There are no other days more rewarded than these ten. They are the first ten days of the Islamic month Dhul-Hijjah. Unfortunately, many of us do not know and let them fly by ...

If there was some great sale advertising at ridiculously low prices you will find many of us there waiting on long lines just to get such great deals. Well, we should all hurry to catch this great sale that Allah is advertising. "It's all come all served!"

The Prophet (peace be upon him) said: "No good deeds done on other days are superior to those done on these days." His companions asked "Not even Jihad in the way of Allah?" He said: "Not even jihad, except for the man who puts his life and wealth in danger and returns with neither." (1)

Subhanallah, how merciful is our Lord. So what can we do? One could read Quran, read things to increase our Iman, help our Muslim neighbor, give charity (even a smile is charity), volunteer at our masjid, fast, dthikr (remembering Allah), etc...

The Prophet (peace be upon him) said: "There are no days more loved to Allah for you to worship Him therein than the ten days of Dhul-Hijja. Fasting any day during it is equivalent to fasting one year and to offer salat al Tahajud (late night prayer) during one of its nights is like performing the late night prayer on (Lilatulqadr) the night of power" (2)

So if we can why not at least try to fast one day during these days so we would have one year fasting on our bank records towards the purchase of the next life.

Ibn Abbas said that the ayah: "**Remember Allah during the well known days,**"(2:203) refers to the first ten days of Dhul-Hijja. We should say Allahuakbar (Allah is great), Alhamdulillah (all praises is due to Allah), Laillhaillallah (there is no deity but Allah), etc. This is what the Prophet (peace be upon him) told us to do during these days. That's not too much to ask from us and it is only for our own benefit. On the ninth day it will be the day of Arafat. We should all try to fast this day because the Prophet (peace be upon him) said: "**It is an expiation for the sins of the preceding year and the current year.**" (3)

There for my dear brothers and sisters in Islam, please do not let these days go by without getting on line for this great bargain that Allah the most high is giving away to all that come. May Allah forgive us all and have mercy on us all.

A. Adly

1- Reported by Muslim. Fiqh of Sunnah, Sayyid Sabiq, Dar el fateh, p.154

2- Reported by At-Tirmidhi, Fiqh of Sunnah, Sayyid Sabiq, Dar el fateh, p.154

3- Reported by Muslim, Riyad us saliheen, Dar us salaam, v2, p.959, h.#1250

## The Best Days of the Year The Day of `Arafah & `Eid Al-Adha

**By Ælfwine Mischler**

Allah has created some times better than others in the sense that the reward for good deeds done during these times is multiplied many times. This encourages His servants to do more righteous deeds and to worship Him more in order to ready themselves for death and the Day of Judgment.

The best such season of worship is the first ten days of the **Islamic month** of Dhul-Hijjah. These days, which include the Day of `Arafah and `Eid Al-Adha, bring the Muslims an opportunity to correct their faults and make up for any shortcomings. This year, Dhul-Hijjah begins on 23 January 2004.

The blessings of Hajj spill over to those who are not making the pilgrimage if they fast on 9 Dhul-Hijjah, the Day of `Arafah. On this day, also known as waqfah (standing), the pilgrims stand on and around the Mount of Mercy to ask Allah's forgiveness. When the sun sets that day, all their past sins are forgiven. If those who are not making Hajj fast on that day, the sins of two years (the past and the coming one) are forgiven. This year the Day of `Arafah corresponds to 31 January 2004.

The following day, 10 Dhul-Hijjah, begins a three-day Islamic public celebration known as `Eid Al-Adha, the `Eid of the Sacrifice. In some places it is known by the Turkish name bairam; `Eid Al-Adha is the Greater Bairam. This year the dates of `Eid Al-Adha correspond to 1–3 February 2004.

This `eid commemorates the willingness of Prophet Ibrahim (Abraham) to [sacrifice](#) his son Isma`il (Ishmael—peace and blessings be upon them both). Muslims should reflect on their own commitment to Allah and strive to strengthen their relationship with their Creator.

Muslims celebrate this `Eid by attending special congregational Prayers followed by a sermon (khutbah) in the morning. It is a confirmed [sunnah](#) to attend these Prayers, which are usually held outside the mosque. The form of the Prayer is the same as that of [`Eid Al-Fitr Prayer](#) and is also preceded by the Takbir. Muslims are recommended to perform [ghusl](#) (complete ritual bathing) and put on their best clothes beforehand. Women who cannot perform the ritual Prayer should attend and sit on the sides or in back so that they may share in the joy of that day.

Afterwards, or on either of the next two days, many Muslims sacrifice a sheep or goat, or seven people may share in sacrificing a cow. The sunnah is to give one-third of the meat to the poor, one-third to friends and relatives, and to keep one-third for one's own family. The majority of scholars agree that this sacrifice is not obligatory (for those who can afford it), but is a confirmed sunnah.

Pilgrims in the state of ihram (consecration) are forbidden—among other things—to clip their nails or cut or pluck their hair. Those who do not perform Hajj but who plan to sacrifice an animal on `eid should likewise abstain from clipping their nails or cutting or plucking their hair from the first day of Dhul-Hijjah until they sacrifice. The majority of scholars agree that this abstention is not obligatory, but it is a confirmed sunnah and highly recommended.

During these ten days, Muslims should also recite Allah's praises often with the phrases "subhan Allah" (glory be to Allah), "al-hamdu lillah" (all praise to Allah), "Allahu Akbar" (Allah is Greatest), and "la ilaha illa Allah" (there is no god but Allah).

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**For more details see:**

- [Merits of the First Ten Days of Dhul-Hijjah](#)
  - [Celebrations and Prayers: `Eid Al-Fitr](#)
  - [The Story of Ibrahim's Sacrifice](#)
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The Day of `Arafah is an excellent time to repent and return to Allah. `Eid Al-Adha, the best day of the year, combines two great acts of worship, salah (ritual Prayer) and sacrifice. Together, they offer Muslims the chance to become closer to their Creator and Lord.

# Virtues of the first 10 days of Dhul-Hijjah

**It was on the 9th of Dhul-Hijjah that Allah (SWT) sent down the last of the revelations, completing the religion of Islam.**

*Amna Anwaar  
Monday August 28, 2017*

## *Knowledge*

The first ten days of Dhul-Hijjah, the 12th month of the Islamic calendar, hold a special place in the heart of Islam. [These ten days are greatly beloved by Allah \(SWT\)](#) and have preference over all other days of the year, as they are ripe with blessings and endless rewards.

The Holy Prophet (peace be upon him) encouraged his ummah to make the most of these blessed ten days by engaging in righteous deeds. It is one of the greatest favors of Allah (SWT) to grant His servants multiple opportunities to increase their rewards in this world and the Hereafter, which include the first ten days of Dhul-Hijjah.

These blessed ten days have enormous virtues associated with them, some of which are as follows:

## **1. Allah (SWT) swears by it in the Holy Quran**

Allah (SWT) takes an oath upon things in order to showcase their importance and significance. In the [Quran](#), Allah (SWT) has sworn upon these blessed ten days of Dhul-Hijjah in Surah Al-Fajr:

*[“By the dawn and by the ten nights...” \(Quran 89:1-2\)](#)*

This oath authenticates the excellence of these nights in the sight of Allah (SWT) and the great value He attaches to these days.

## **2. Dhul-Hijjah is a month of sacredness and piety**

Allah (SWT) has deemed four months, out of the twelve months in the [Islamic Calendar](#), to be sacred months. These include Rajab and the three consecutive months of Dhul-Qadah, Dhul-Hijjah, and Muharram. Allah (SWT) states in the Holy Quran:

*“Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred.”  
(Quran 9:36)*

### 3. Best days to perform righteous deeds

Righteous deeds that are carried out in these ten days are magnified in their blessings. Allah (SWT) is greatly pleased with His servants who engage in Ibadah and righteous acts in this particular period of time and promises exalted rewards, mercy, and forgiveness.

*Ibn ‘Abbaas reported that the Prophet (peace be upon him) said: “There are no days in which righteous deeds are more beloved to Allah than these 10 days.”*

*The people asked, “Not even jihad for the sake of Allah?”*

*He said, “Not even jihad for the sake of Allah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing.” (Sahih Bukhari 2:457)*

### 4. A combination of the prime acts of worship

A distinguishing factor of Dhul-Hijjah, amongst the other Islamic months, is essentially the combination of the primary pillars of Islam- all in one month. During the month of Dhul-Hijjah, the annual pilgrimage, Hajj, takes place where Muslims gather from across the globe to worship Allah (SWT). Moreover, Muslims also engage in the other pillars of Islam including [Salah \(prayer\)](#), Sadaqah (charity) and Siyam (fasting) during the month. Hence, it is an auspicious month where all these great deeds of worship come together with the sole purpose of pleasing Allah (SWT).

### 5. Allah (SWT) perfected the religion of Islam on the day of Arafat

It was on the 9th of Dhul-Hijjah, that Allah (SWT) sent down the last of the revelations, completing the religion of Islam. It is also known as the day of Arafat, on which Allah (SWT) fulfilled His favor upon His people. As stated in Surah Maidah:

*“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” (Quran 5:3)*

### 6. Expiation of sins

According to the Prophetic tradition, fasting on [the day of Arafat](#) expiates sins for two years – the preceding year and the year to come. It is a day of forgiveness and mercy.

*Reported by Abu Qutaadah: the Messenger of Allah (peace be upon him) was asked about fasting on the day of 'Arafa (9th of Dhu'l-Hijja), whereupon he said: 'It expiates the sins of the preceding year and the coming year.'"* (Sahih Muslim 6:2603)

## **7. Fasting during the ten days of Dhul-Hijjah equal to fasting for one year**

According to the ahadith, fasting on any one of the ten days of Dhul-Hijjah is equivalent to fasting for one whole year in the sight of Allah (SWT) and saying your Tahajjud prayers on any one of these ten nights is equivalent to performing those prayers on the blessed night of "Layla-tul Qadar" (which is better than a thousand months).

*Abu Hurairah (may Allah be pleased with him) relates that the Messenger of Allah (peace and blessings be upon him) said:*

*"There are no days more loved to Allah for you to worship Him therein than the ten days of Dhul Hijjah. Fasting any day during it is equivalent to fasting one year and to offer salat al tahajjud (late-night prayer) during one of its nights is like performing the late night prayer on the night of power. [i.e., Lailatul Qadr]." (Tirmidhi 758).*

If this is how Allah Almighty feels when His men call upon Him, just imagine how significant it would be to call upon Him and invoke His mercy and blessings on the special days.

One should definitely make the most of these days and get in touch with the Lord who is the Sole Protector and Guardian and who loves us the most.

## **You must do these 5 things in the first ten days of Dhul Hijjah**

**One should definitely make the most of these days and get in touch with Allah.**

*Omam Khalid Monday August*

*Lifestyle*

The month of Dhul Hijjah is one of the most blessed months in the Islamic calendar. In a hadith reported by Ibn Abbas, the Holy Prophet (PBUH) is reported to have said that:

*“There are no days in which righteous deeds are more beloved to Allah than these ten days.” The people asked, “Not even jihad for the sake of Allah?” He said, “Not even jihad for the sake of Allah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing” (Bukhari 2:457).*

In light of this hadith then, there are certain things that one must do in the first 10 days of this beloved month so as to be able to reap as many rewards as possible. This is because if the first ten days supersede Jihad to some level, then they must be really special in the eyes of Allah almighty.

## **Perform Hajj**

The first and foremost duty on any Muslim, who is eligible for the holy pilgrimage, is to perform Hajj. It is one of the 5 pillars upon which the foundation of Islam is based and it is our responsibility to fulfill the required obligations towards the Almighty. Hajj is only obligatory once in any person's lifetime and for those who are not fortunate enough – in terms of health and means – there are other ways to make the most of Dhul Hijjah.

## **Keep Fasts**

Another thing that one should do in first few days of Dhul Hijjah is to keep fasts. The first ten days are of significance when it comes to fasting but the 9th day which is the day of Arafah is of even greater significance. It is Sunnah to fast on the 9th day and Prophet (PBUH) encouraged us to keep fast and do good deeds especially on this day. In a hadith the Prophet (PBUH) has stated the significance of fasting in the eyes of the Lord Almighty:

*“All the deeds of the son of Adam are for him, except for fasting, which is for Me and I am the One Who will reward him for it” (Bukhari 1805).*

However, it is prohibited to fast on the tenth day of Dhul Hijjah as it is a day of celebration for the Muslim community.

## **Offer a sacrificial animal in the name of the Lord**

*“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good” (Quran 22:37).*

The month of Dhul Hijjah is a tribute to the sacrifice of Abraham and in this month all Muslims should sacrifice an animal in the way of Allah just like Abraham did, as a testament of unwavering faith in the Lord Almighty. The sacrifice must be given on



between the 10th to 12th Dhul Hijjah, as these are the designated and preferred dates – sacrifice on any other days of the month do not hold the same kind of significance.

## Be more charitable

There are many rewards for performing good deeds during these ten days and so one should try and give as much in charity as possible.

*“If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing” (Quran 64:17).*

A good loan means a charitable deed and if the Lord promises forgiveness in reward for charity, then what better gift is there than to accept His forgiveness?

On days that rewards become manifold and Allah’s mercy descends upon us, one should take such an opportunity and make the most of it. Giving charity not only helps others but also helps those who give because Allah does not let any good deed go unrewarded. Hence the first ten days of Dhul Hijjah are the best days to make up for lost time with the Lord.

## Remember Allah

Those Muslims who are unable to perform Hajj should occupy themselves in worshipping Allah as much as possible: offer the obligatory prayers, read Quran, do Dhikr and make Dua for themselves and the whole of the community. In Surah Baqarah the Lord says:

*“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided” (Quran 2:186).*

If this is how Allah Almighty feels when His men call upon Him, just imagine how significant it would be to call upon Him and invoke His mercy and blessings on the special days.

One should definitely make the most of these days and get in touch with the Lord who is the Sole Protector and Guardian and who loves us the most.



# Things you can do in Dhul-Hijjah if you are not going for Hajj

**Don't lose heart if you are not going on Hajj. There's a lot you can do to earn Allah's blessings.**

*Omam Khalid  
Monday August 28, 2017*

## *Lifestyle*

The foundations of Islam rest upon the 5 pillars - Tawhid, Prayer, Fast, Zakat, and Hajj – which are obligatory for Muslims no matter what. However, it is also true that since Islam is a religion for all of the humanity hence it makes sure that in times of trials and tribulations one must not feel burdened by religious duties. In the [Quran](#) the Lord says:

*“And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass” (Quran 22:27).*

Indeed, [Hajj is the most pivotal act that can be performed in this blessed month](#), but for those Muslim brothers and sisters who, for any reason, cannot take part in this blessed act, there are countless other activities that they can indulge themselves in to reap the rewards of this month and please the Almighty Allah. Following are a few ways to keep one close to their Creator during these days, even if one is not partaking in Hajj:

## **Do plenty of Dhikr (and Takbeer)**

Remembering Allah is one of the most important things one can do in these blessed days, as through [Dhikr](#) one acknowledges Allah and submits oneself wholly to Him. Dhikr is one of the most praiseworthy acts in the eyes of Allah, and one which can also garnish excellent rewards for the believers.

Reciting Takbeer during this time is Sunnah, albeit a forgotten one, thus one should make a habit of reciting Takbeer as often as they can. The Prophet (PBUH) said:

*“Know that whoever revives my practice when it has died out after me will have a reward similar to those who act upon it without detracting from his reward in the slightest, and whoever innovates misguidance displeasing to Allah and His messenger will have a sin similar to those who act upon it without detracting from their sins in the slightest” (Tirmidhi 2677).*

## **Seek repentance**

One of Allah's (SWT) most favorite actions is that of seeking sincere repentance, which not only brings a believer closer to Allah but cleanses their soul.

*"...And beg Allah to forgive you all, O believers, that you may be successful" (Quran 24:31)*

The act involves laying one's sins before their Lord and asking for His forgiveness. It involves the will to give up one's sins and a promise to Allah that one will never return to them, as well as a sincere desire to earn Allah's blessings by adhering to what He loves. Repentance not only raises one's stature with Allah but also leads to success in this life and the hereafter, as highlighted in the following verse:

*"And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day" (Quran 11:3).*

## Stand in night prayers

Abu Hurairah narrates the following Hadith:

*"... to offer salat al tahajjud (late-night prayer) during one of its [Dhul Hijja] nights is like performing the late night prayer on the night of power. [i.e. Lailatul Qadr]" (Tirmidhi).*

This offers a perfect opportunity to utilize long hours of the night, so that if one misses out on performing good deeds during the day, they can still remember Allah during the night, by performing [night prayers](#) or reciting the Quran.

*"And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station" (Qur'an 17: 79).*

This activity has the uncanny ability to bring tremendous peace to the heart and mind, and it adds barkah to one's time as well.

## Increase any and all types of good deeds

According to the Prophet (PBUH):

*"There are no days in which righteous deeds are more beloved to Allah than these ten days..." (Bukhari 2:457).*

Small acts done out of love and praise for Allah can reap tremendous rewards in themselves, thus one should increase all types of good deeds in this blessed month such as reciting [Quranic verses](#), offering extra prayers, giving charity, refraining from

forbidden activities, attending [Friday prayers](#), offering animal sacrifice, respecting one's parents and making as much Dua as one can.

Therefore, one should not despair if they missed the chance to perform Hajj, as practicing these alternative activities can surely be a transformative process for a true believer as well. We should remember that Allah seeks what is in our hearts, He seeks our intentions and hence we should perform all these activities out of complete love, submission, and gratitude towards our Creator who is surely the Most Benevolent and Most Exalted.

## First 10 Days of Dhul-Hijjah: What to Do?



By [Sheikh Muhammad Saleh Al-Munajjid](#)

January 12, 2005

The first ten days are a great blessing from Allah to His servants, which is appreciated properly by the righteous persons. It is the Muslim's duty to appreciate this blessing and seize the opportunity, by devoting these ten days to paying more attention to striving hard in worship. Among His blessings to His servants, Allah has given us many ways in which to do good and worship Him, so that the Muslim may be constantly active and consistent in his worship of his Lord. Among the good deeds which the Muslim should strive to do during the first ten days of Dhul-Hijjah are:

**1- Fasting:** It is Sunnah to fast on the ninth day of Dhul-Hijjah, because the Prophet (peace and blessings be upon him) urged us to do good deeds during this time, and fasting is one of the best of deeds. The Prophet (peace and blessings be upon him) used to fast on the ninth of Dhul-Hijjah. Hunaydah Ibn Khalid quoted some of the wives of the Prophet (peace and blessings be upon him) as saying: "The Prophet (peace and blessings be upon him) used to fast on the ninth of Dhul-Hijjah, on the day of `Ashurah, on three days of each month, and on the first two Mondays and Thursdays of each month." (Reported by An-Nisa'i, 4/205)

**2- Takbir:** It is Sunnah to say *takbir*, *tahmid*, *tahlil*, and *tasbih* during the first ten days of Dhul-Hijjah, and to say it loudly in the mosque, the home, the street and every place where it is permitted to remember Allah and mention His name out loud, as an act of worship and as a proclamation of

the greatness of Allah, may He be exalted. Men should recite these phrases out loud, and women should recite them quietly. Allah says: **(That they might witness things that are of benefit to them (i.e., reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)... )** (Al-Hajj 22:28) The majority of scholars agree that the "appointed days" are the first ten days of Dhul-Hijjah, because of the words of Ibn `Abbas (may Allah be pleased with him and his father): "The 'appointed days' are the first ten days (of Dhul-Hijjah)."

*Takbir* at this time is an aspect of the Sunnah that has been forgotten, especially during the early part of this period, so much so that one hardly ever hears *takbir*, except from a few people. This *takbir* should be pronounced loudly, in order to revive the Sunnah and as a reminder to the negligent. There is sound evidence that Ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go out in the marketplace during the first ten days of Dhul-Hijjah, reciting *takbir*, and the people would recite it after him. The idea behind reminding the people to recite this is that each one should recite it individually, not in unison, as there is no basis in Shari`ah for doing this.

**3- Performing Hajj and `Umrah:** One of the best deeds that one can do during these ten days is to perform Hajj to the Sacred House of Allah. The one whom Allah helps to offer Hajj to His House and to perform all the rituals properly is included in the words of the Prophet (peace and blessings be upon him): **"An accepted Hajj brings no less a reward than Paradise."**

**4- Doing more good deeds in general:** This is because good deeds are beloved by Allah and earn one a great reward. Whoever is not able to offer Hajj should occupy himself at this blessed time with acts of worship, offering Prayers, reading the Qur'an, remembering Allah, making supplications, giving in charity, showing dutifulness to parents, maintaining the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship.

**5- Sacrifice:** One of the good deeds that will bring a person closer to Allah during these ten days is offering a sacrifice.

**6- Sincere repentance:** One of the most important things to do during these ten days is to repent sincerely to Allah and to give up all kinds of disobedience and sin.

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- Excerpted, with slight modifications, from: [www.islam-qa.com](http://www.islam-qa.com)

## Merits of the First Ten Days of Dhul-Hijjah

[Muhammad Saleh Al-Munajjid](#)

All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

The first ten days of Dhul-Hijjah represent an annual chance, in which a faithful servant of Allah is to bring himself nearer to Him, Most High. These are days of worship, Hajj, charity, peace, sacrifice, and good deeds.

Shedding more light on this issue, we'd like to cite the following Fatwa issued by **Sheikh M. S. Al-Munajjid**, a prominent Saudi Islamic lecturer and author:

Praise be to Allah Who has created Time and has made some times better than others, some months and days and nights better than others, in a sense that rewards are multiplied many times than the case in other periods of time. This reflects Allah's overflowing mercy towards His servants, and it encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslim renews his efforts to gain a greater share of reward, prepare himself for death and supply himself in readiness for the Day of Judgment.

This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Everyone of these special occasions involves some kind of worship through which the servants may draw closer to Allah, and some kind of blessing through which Allah bestows His favor and mercy upon whomsoever He wills. Happiness and success are for the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship and righteousness. The Muslim must understand the value of his life, increase his worship of Allah and persist in doing good deeds until the moment of death. Almighty Allah says, **(And worship your Lord until there comes unto you the certainty.)** (Al-Hijr 15: 99) The scholars say: 'The certainty' means death.

Among the special seasons of worship are the first ten days of Dhul-Hijjah, which Allah has preferred over all the other days of the year. Ibn `Abbas (may Allah be pleased with him and his father) reported that the Prophet (peace and blessings be upon him) said: **"There are no days in which righteous deeds are more beloved to Allah than these ten days."** The people asked, "Not even Jihad for the sake of Allah?" He said, **"Not even Jihad for the sake of Allah, except in the case of a man who went out to fight, giving himself and his wealth up for the cause, and came back with nothing."** (Reported by Al-Bukhari)

Ibn `Abbas (may Allah be pleased with him and his father) also reported that the Prophet (peace and blessings be upon him) said: **"There is no deed more precious in the sight of Allah, nor greater in reward, than a good deed done during the ten days of Sacrifice."** He was asked, "Not even Jihad for the sake of Allah?" He said, **"Not even Jihad for the sake of Allah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing."** (Reported by Ad-Darimi)

These texts and others indicate that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadan. But the last ten nights of Ramadan are better, because they include *Laylat al-Qadr*, which is better than a thousand months. Thus the various reports may be reconciled. (See *Tafsir Ibn Kathir*, 5/412)

You should know, dear questioner, that the virtue of these ten days is based on many things:

**1-** Allah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Almighty Allah says: **(By the dawn; by the ten nights.)** (Al-Fajr 89: 1-2) Ibn `Abbas, Ibn Az-Zubayr, Mujahid and others of the earlier and later generations are of the opinion that this refers to the first ten days of Dhul-Hijjah. Ibn Kathir said: "This is the correct opinion." (*Tafsir Ibn Kathir*, 8/413)

**2-** The Prophet (peace and blessings be upon him) testified that these are the best days of this world, as we have already quoted above from authentic *hadiths*.

**3-** The Prophet (peace and blessings be upon him) encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place - for the pilgrims to the Sacred House of Allah.

4- The Prophet (peace and blessings be upon him) commanded us to recite during this time a lot of *tasbih* (glorification of Allah), as well as *tahmid* (praising Allah) and *takbir* (saying 'Allah is Greatest').

`Abdullah ibn `Umar (may Allah be pleased with him and his father) reported that the Prophet (peace and blessings be upon him) said: **"There are no days greater in the sight of Allah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of *tahlil* (saying: 'there is no god but Allah'), *takbir* and *tahmid*."** (Reported by Ahmad)

5- These ten days include the Day of `Arafah, on which Allah perfected His religion. Fasting on this day will expiate for the sins of two years. These days also include the Day of Sacrifice, the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.

6- These ten days include the days of Hajj. Excerpted, with slight modifications, from: [www.islam-qa.com](http://www.islam-qa.com)

## Benefits of the First Ten Days of Dhul-Hijjah

[Ahmad Kutty](#)

**All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.**

The first days of Dhul-Hijjah are the days of Hajj, which include the Day of `Arafah, the peak of Hajj; it is the focal point when the pilgrims gather in the plain of `Arafah. Such a mammoth gathering of Muslims supplicating to Allah is bound to have all-pervasive effects on the whole world; Allah has promised an answer for those who gather on the plain of `Arafah. The Prophet (peace and blessings be upon him) exhorted the non-pilgrims to spend these days in as much devotion as possible. This means that we must show spiritual solidarity with the pilgrims. The Prophet is reported to have said, **"There are no days that are dearer to Allah in respect of devoting oneself to devotion and worship than the first ten days of Dhul-Hijjah."** He is also reported to have said, **"Fasting on the day of `Arafah expiates sins of two years, the past and future."**

**Sheikh Ahmad Kutty**, a senior lecturer and Islamic scholar at the Islamic Institute of Toronto, Ontario, Canada, states the following:

The first ten days of Dhul-Hijjah have been singled out especially for great merits and excellences like no other days in the Islamic calendar. Allah in His infinite wisdom and



mercy has chosen to dispense infinite spiritual blessing and rewards. Thanks to the high status these days enjoy, Allah has made them worthy of making an oath by them, when He says (**By the Daybreak, by the Ten Nights**) (Al-Fajr 89:1–2). According to some Qur'an commentators or *mufasssirun*, the ten nights mentioned here are none other than the first ten nights of Dhul-Hijjah; others, however, hold the view that these nights specifically refer to the last ten nights of Ramadan. Anyhow, no one denies the fact that the first ten days of Dhul-Hijjah possess tremendous blessings and excellence. This has been confirmed by the Prophet (peace and blessings be upon him) who is reported to have said, **“There are no days that are dearer to Allah in respect of devoting oneself to devotion and worship than the first ten days of Dhul-Hijjah.”**

Based on this and similar traditions, scholars have stressed that the days and nights of Dhul-Hijjah must be set aside for intensive dedication to worship, increased preoccupation with virtuous acts, and contemplation. Virtue and contemplation go hand in hand in Islam. Works that are especially worthy of mentioning include reading the Qur'an; making *dhikr* and *du`aa`*; performing supererogatory prayers; sending benedictions on the Prophet (peace and blessings be upon him); rendering acts of kindness and compassion; visiting the sick; counseling what is good and forbidding what is wrong; bringing peace, reconciliation, and harmony among people; helping those who are in distress or need, and so on. While all of these works are to be active concerns of all Muslims every single day of their life, these must certainly be multiplied in these days more than any other time.

Fasting is especially mentioned as a most meritorious act of devotion to be performed in the first nine days of Dhul-Hijjah; this is true of those who are not performing Hajj. According to some traditions, by fasting these days, one is accorded a tremendous opportunity to gain repentance and forgiveness. If, however, a person cannot afford to fast all nine days, he may at least fast the ninth day of Dhul-Hijjah, which is known as the Day of `Arafah. However, it is also worth mentioning that while fasting the first nine days of Dhul-Hijjah is recommended, it is forbidden to fast during the days of the `Eid. This prohibition is not limited to the tenth of Dhul-Hijjah; rather it extends also to the eleventh, twelfth, and thirteenth, for all of these are days of festivities and celebrations.

Finally, it is perhaps worth mentioning that the special merits and excellences associated with the days of Dhul-Hijjah are in no small measure due to the fact that they coincide with the performance of the greatest rites of Hajj. The foremost days of Hajj are the following: the day of *tarwiyah*, which falls on Dhul-Hijjah 8 and is the day the pilgrims resume ihram and proceed to Mina; the day of `Arafah, which is on the ninth, the day of the great ritual of standing on the plain of `Arafah; and the day of *nahr*, which falls on the tenth and is the day of sacrifice and stoning the Jamarat. The fact that the pilgrims are

gathering in the sacred sites to perform the greatest rites of Hajj is itself a most significant event; it is, therefore, becoming of those who are not pilgrims to show spiritual and emotional solidarity with the pilgrims. Therefore, as the pilgrims are engaged in performing the great rites of Hajj, Muslims wherever they are, are also encouraged to partake something of the great spiritual feast and experience by performing such acts of virtue and devotion as they are capable of.

May Allah the Most Exalted and Glorious expose us to the wisdom of these rites and bless us all to participate in them with our whole bodies, minds, and souls. Ameen.

## **Days of Dhul-Hijjah: Ethics & Morals**

[Muhammad Saleh Al-Munajjid](#)

**All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.**

A Muslim has to seize every opportunity that could bring him closer to Allah. Among the special seasons of worship are the first ten days of Dhul-Hijjah, which Allah has preferred over all the other days of the year. Ibn `Abbas (may Allah be pleased with him and his father) reported that the Prophet (peace and blessings be upon him) said: **"There are no days in which righteous deeds are more beloved to Allah than these ten days."** The people asked, "Not even Jihad for the sake of Allah?" He said, **"Not even Jihad for the sake of Allah, except in the case of a man who went out, giving himself and his wealth up for the cause (of Allah), and came back with nothing."** (Reported by Al-Bukhari)

**Sheikh M. S. Al-Munajjid**, a prominent Saudi Muslim lecturer and author, states:

The Sunnah indicates that the one who wants to offer a sacrifice must stop cutting his hair and nails and removing anything from his skin, from the beginning of the ten days until after he has offered his sacrifice, because the Prophet (peace and blessings be upon him) said: **"When you see the new moon of Dhul-Hijjah, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he has offered his sacrifice."**

However, if a person does any of these things deliberately, he must seek Allah's forgiveness but is not required to offer (an extra) sacrifice in expiation. Whoever needs to remove some hair, nails, etc., because it harms him, such as having a broken nail or a

wound in a site where there is hair, should do so, and there is nothing wrong with that. Though the state of *ihram* is so important, it is permitted to cut one's hair if leaving it will cause harm. There is nothing wrong with men or women washing their heads during the first ten days of Dhul-Hijjah, because the Prophet (peace and blessings be upon him) only forbade cutting the hair, not washing it.

If a person, having no previous plan to offer a sacrifice, cuts his hair or nails during the first ten days of Dhul-Hijjah, then decides later, during the ten days, to offer a sacrifice, then he must refrain from cutting his hair and nails from the moment he makes this decision.

Some women are in the habit of delegating their brothers or sons to make the sacrifice on their behalf, thinking that this gives them permission to cut their hair during these ten days. This is not correct, because the ruling applies to the one who is offering the sacrifice, whether or not he (or she) delegates someone else to carry out the actual deed. The prohibition does not apply to the person delegated, only to the person who is making the sacrifice, as is indicated in the hadith. The person who is sacrificing on behalf of someone else, for whatever reason, does not have to adhere to this prohibition.

This prohibition appears to apply only to the one who is offering the sacrifice, not to his wife and children, unless any of them is offering a sacrifice in his or her own right, because the Prophet (peace and blessings be upon him) used to sacrifice "on behalf of the family of Muhammad," but there are no reports that indicate that he forbade them from cutting their hair or nails at that time.

Concerning the types of worship to be performed during these ten days: one must understand that these days are a great blessing from Allah to His servants, which is appreciated properly by the righteous persons. It is the Muslim's duty to appreciate this blessing and seize the opportunity, by devoting these ten days to paying more attention to striving hard in worship. Among His blessings to His servants, Allah has given us many ways in which to do good and worship Him, so that the Muslim may be constantly active and consistent in his worship of his Lord. Among the good deeds which the Muslim should strive to do during the first ten days of Dhul-Hijjah are:

**1- Fasting:** It is Sunnah to fast on the ninth day of Dhul-Hijjah, because the Prophet (peace and blessings be upon him) urged us to do good deeds during this time, and fasting is one of the best of deeds. The Prophet (peace and blessings be upon him) used to fast on the ninth of Dhul-Hijjah. Hunaydah ibn Khalid quoted some of the wives of the Prophet (peace and blessings be upon him) as saying: "The Prophet (peace and blessings be upon him) used to fast on the ninth of Dhul-Hijjah, on the day of `Ashurah, on three

days of each month, and on the first two Mondays and Thursdays of each month."  
(Reported by An-Nisa'i, 4/205)

**2- Takbir:** It is Sunnah to say *takbir*, *tahmid*, *tahlil*, and *tasbih* during the first ten days of Dhul-Hijjah, and to say it loudly in the mosque, the home, the street and every place where it is permitted to remember Allah and mention His name out loud, as an act of worship and as a proclamation of the greatness of Allah, may He be exalted. Men should recite these phrases out loud, and women should recite them quietly. Allah says: **(That they might witness things that are of benefit to them (i.e., reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)...**) (Al-Hajj 22: 28) The majority of scholars agree that the "appointed days" are the first ten days of Dhul-Hijjah, because of the words of ibn `Abbas (may Allah be pleased with him and his father): "The 'appointed days' are the first ten days (of Dhul-Hijjah)."

*Takbir* at this time is an aspect of the Sunnah that has been forgotten, especially during the early part of this period, so much so that one hardly ever hears *takbir*, except from a few people. This *takbir* should be pronounced loudly, in order to revive the Sunnah and as a reminder to the negligent. There is sound evidence that ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go out in the marketplace during the first ten days of Dhul-Hijjah, reciting *takbir*, and the people would recite it after him. The idea behind reminding the people to recite this is that each one should recite it individually, not in unison, as there is no basis in Shari`ah for doing this.

**3- Performing Hajj and `Umrah:** One of the best deeds that one can do during these ten days is to perform Hajj to the Sacred House of Allah. The one whom Allah helps to offer Hajj to His House and to perform all the rituals properly is included in the words of the Prophet (peace and blessings be upon him): **"An accepted Hajj brings no less a reward than Paradise."**

**4- Doing more good deeds in general:** This is because good deeds are beloved by Allah and earn one a great reward. Whoever is not able to offer Hajj should occupy himself at this blessed time with acts of worship, offering Prayers, reading the Qur'an, remembering Allah, making supplications, giving in charity, showing dutifulness to parents, maintaining the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship.

**5- Sacrifice:** One of the good deeds that will bring a person closer to Allah during these ten days is offering a sacrifice.

**6- Sincere repentance:** One of the most important things to do during these ten days is to repent sincerely to Allah and to give up all kinds of disobedience and sin.

## ***Takbir on the Days of Dhul-Hijjah***

**All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.**

We implore Allah Almighty to help us serve His cause and render our work for His Sake.

First of all, it is important to note that *takbir* is permissible from the beginning of Dhul-Hijjah until the end of the 13th day. There are two types of *takbir*: unrestricted and restricted. Unrestricted *takbir* starts from the beginning of Dhul-Hijjah until the days of `Eid, while restricted *takbir* is confined to the time after the obligatory Prayers.

The transmitted wording of *takbir* is: “*Allahu Akbar, Allahu Akbar, la Ilaha illa Allah; Allahu Akbar, Allahu Akbar, walillah al-hamd*” (Allah is the Greatest, Allah is the Greatest. There is no god but Allah; Allah is the Greatest, Allah is the Greatest, and all praise is due to Allah). There is also another version transmitted from Salman (may Allah be pleased with him), who used to say: “*Allahu Akbar, Allahu Akbar, Allahu Akbar Kabira*” (Allah is the Greatest, Allah is the Greatest, Allah is the Ever Greatest). Then he followed this by sending blessings on the Prophet (peace and blessings be upon him). This version of *takbir* is applicable at any time; however, it was not transmitted from the Prophet (peace and blessings be upon him) nor from any other righteous companions (may Allah be pleased with them).

For more elaboration, we would like to cite the following fatwa issued by the eminent Muslim scholar, **Sheikh Yusuf Al-Qaradawi**, in which he states the following:

There are two types of *takbir* in Dhul-Hijjah: unrestricted *takbir* and restricted *takbir*. Unrestricted *takbir* is applicable at any time or place, from the first of Dhul-Hijjah until the days of `Eid. Hence, a man can make *takbir* in the roads, markets, in Mina, and also when people meet each other. All these are occasions for unrestricted *takbir*.

Restricted *takbir*, on the other hand, is restricted to the time following every obligatory prayer, especially if it is offered in congregation, as most scholars restrict it. This type of *takbir* also includes *takbir* in the place of `Eid Prayer, on the way to it and while one is sitting around waiting for the `Eid prayer. On such occasions one should not remain silent, in both `Eid Al-Fitr

or `Eid Al-Adha, for these are days on which Islamic rites should be properly observed.

*Takbir* is one of the most prominent Islamic rites. It is reported that the Prophet (peace and blessings be upon him) said: **“Ornament your feasts with *takbir*.”** (Reported by At-Tabarani) Therefore, Muslims should observe *takbir* on the day of `Eid. On their way to perform `Eid Prayer and as they wait for it, Muslims should make *takbir* loudly, saying: “*Allahu Akbar, Allahu Akbar, la Ilaha illa Allah; Allahu Akbar, Allahu Akbar, walillah al-hamd*” This is the version adhered to by Ibn Mas`ud as well as Imam Ahmad.

There is also another version of *takbir* reported from Salman; it goes, “*Allahu Akbar, Allahu Akbar, Allahu Akbaru Kabira*”.

Accompanying *takbir* by sending blessings on the Prophet (peace and blessings be upon him), followed by reciting *adhkar* was not reported by the Prophet (peace and blessings be upon him). However, sending blessings on the Prophet (peace and blessings be upon him) is commendable all the time. It is just to say that the special wording some people use on the occasion of `Eid especially was not done by the Prophet (peace and blessings be upon him).

## This is what gives so much importance to the Day of Arafat in Islam

**It was on this blessed day that Allah completed and perfected Islam.**

*Amna Anwaar  
Monday August 28, 2017*

*Knowledge*

*“The best supplication is that which is made on the day of ‘Arafāt. The best of it is what was said by myself and the prophets before me: There is no god but Allah alone without any partners, unto him belong the dominion and all praise and he has power over all things.” (Tirmidhī 3585)*

The magnificent day of [Arafat falls on the 9th of Dhul-Hajjah](#) – the second day of Hajj. It serves as the climax of the annual pilgrimage (Hajj) in Islam.

After the sunrise on this blessed day, millions of pilgrims set out for the plain of Arafat, also known as Mount Arafat, located just outside the city of Mecca. It is on this very

site where our beloved Holy Prophet (peace be upon him) delivered his farewell sermon for his ummah. The whole Day of Arafat, from dawn till dusk, is spent in devoted supplication, worship, prayers and seeking of Allah's (SWT) forgiveness. It is a day of unlimited blessings and forgiveness.

In order to understand the significance of this day, some light needs to be shed on the virtues of this day and why it holds such a precious place in the heart of Islam.

## Religion was perfected on this day

It was on the Day of Arafat when Allah (SWT) completed and perfected the religion of Islam, thereby fulfilling His favor upon His people. This day commemorates the finality of Divine revelation. According to Islamic tradition:

*Reported by Tariq bin Shibab: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as 'eid (festival)." `Umar said, "What Verse?" They said:—*

*"This day I have Perfected your religion for you, Completed My Favor upon you And have chosen for you Islam as your religion" (Quran 5.3)*

*`Umar said, "I know the place where it was revealed; It was revealed while Allah's Apostle was staying at `Arafat." (Sahih Bukhari 5:59:689)*

## A day of gratitude

The Day of Arafat is considered a day of "Eid" and celebration for Muslims. It is an auspicious event of gratitude, reward, and piety. According to the Holy Prophet (peace be upon him):

*Reported by Uqbah bin Amir: He said: "The Day of Arafah, the Day of Nahr, and the Days of Tashriq are Eid for us. The people of Islam, and they are days of eating and drinking," (Tirmidhi 4:92)*

And in another hadith:

*Narrated by Uqbah bin Amir, the Prophet (peace be upon him) said: "The day of Arafat and the day of sacrifice and the day of At-Tashriq are Eid (festival) for us, the people of Islam, and they are days of eating and drinking." (Abu Dawood 13:2413)*

## Day of forgiveness

If one fast on the Day of Arafat, the sins one has committed in the previous year and the year to come, are forgiven. In short, one earns a clean slate. It is '[Sunnah](#)' of the Prophet (peace be upon him) to fast on this day. According to a hadith:



*Reported by Abu Qutaadah: the Messenger of Allah (peace be upon him) was asked about fasting on the day of 'Arafa (9th of Dhu'l-Hijja), whereupon he said: 'It expiates the sins of the preceding year and the coming year.'”(Sahih Muslim 6:2603)*

However, fasting on this day is only directed towards the non-pilgrims – the pilgrims are not required to fast on the Day of Arafat because the Prophet (peace be upon him) did not fast on this day in Arafat.

## Protection from hell-fire

The Day of Arafat is an unmatched opportunity to gain eternal protection from the Hellfire and to earn forgiveness for all sins. It is a day when Allah (SWT) professes His pride in His creation that is standing at Arafat to His angels. According to Aisha (RA), the Holy Prophet (peace be upon him) said:

*“There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?” (Sahih Muslim 7:3126)*

## Integral part of Hajj

Standing on Mount Arafat is an integral part of the annual pilgrimage; without it, [Hajj](#) cannot be complete. The Holy Prophet (peace be upon him) emphasizes its importance in another hadith narrated by Abdur-Rahman bin Yamar:

*"The Hajj is 'Arafat, the Hajj is 'Arafat, the Hajj is 'Arafat. The days of Mina are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him (2:203). And whoever sees (attends) the 'Arafah before the rising of Fajr, then he has performed the Hajj." (Tirmidhi 5:44:2975)*

Such is the magnificence and significance of the blessed Day of Arafat in Islam.

# Common mistakes made on the Day of Arafah

**People from all over the world come to perform pilgrimage, however several mistakes are often made in the performance of the rituals.**

*Guest Writer*

*Thursday August 31, 2017*

### *Knowledge*

For those going on Hajj, the [Day of Arafat](#) is the quintessence of Hajj. Sadly, a large number of mistakes and misconceptions are witnessed on this day. Our attitude should always be that of avoiding mistakes or redeeming them, so let us try to know and avert the common mistakes made on the Great Day of Arafat!

Some of these mistakes are:

## **1. Not reciting the Talbiyah**

Some pilgrims do not recite the Talbiyah at all or do not recite it out loud on their way from Mina to Arafat. The Prophet (PBUH) continued to recite the Talbiyah until he had stoned Jamarat al-'Aqabah on the day of Eid.

## **2. Reciting the Talbiyah collectively where one of them says it and the others repeat after him**

This is not permissible, because it is not authentically reported that the Prophet (PBUH) or any of the Rightly-Guided Caliphs (may Allah be pleased with them) did this; rather, it is Bid'ah (innovation in religion). An easy way to go forward would be to learn the Talbiyah yourself.

## **3. Pilgrims fasting on the day of Arafat**

Without a doubt, fasting on the day of Arafat is an exemplary deed but fasting on the day of Arafat is not recommended for the pilgrims going for Hajj because the Prophet (PBUH) did not fast on the day of Arafat during the Farewell Pilgrimage.

In Saheeh al-Bukhaari it is narrated from Maymoonah (may Allah be pleased with her) that the people were not sure whether the Prophet (PBUH) was fasting on the day of Arafat, so she sent him some milk when he was standing in Arafat, and he drank it whilst the people were looking on.

## **4. Stopping or standing Outside Arafat**

Imagine writing down a lengthy thesis and then hitting the delete button prior to saving it. Alas! All the hard work, time and effort going down the drain by just 1 mistake.

Similarly, for Hajj, making the mistake of stopping or standing outside the Arafat is the delete button to all your efforts.

Some pilgrims stop outside Arafat, and they stay there until the sun sets, then they leave for Muzdalifah. Those who stand in these places have not performed Hajj, because the Prophet (PBUH) said:

*“Hajj is Arafat.” (an-Nasa’i, 3016)*

There are markers that clearly indicate the boundaries of Arafat. Every pilgrim must look for the boundaries so that he will be sure that he is standing in Arafat and not outside it.

## **5. Refusing to shorten and combine the Zuhr and Asr Salah at the Arafat**

Several pilgrims do this. Shortening and combining the Zuhr and Asr Salah at Arafat was done by our Prophet (PBUH) and we are supposed to follow him, remember the hadith where the Prophet (PBUH) said:

*“Learn your rituals (of Hajj) from me” (Muslim, 15:341)*

## **6. Thinking it is essential to pray Zuhr and Asr with the imam in the mosque**

No doubt praying in congregation is good, but one has to look at the situation, when millions of pilgrims crowd at the same place, one can easily get lost and hurt. The Prophet (PBUH) said:

*“The earth has been made for me a place of worship and a means of purification.” (Ibn Majah, 567)*

So if a person prays in his tent in a calm and dignified manner, without being disturbed or disturbing others, and without trouble that makes Hajj too hard, that is better.

## **7. Thinking that standing at Mount Arafat (Jabal- e- Rahmah) is an obligation or climbing it**

Some people think that they have to go to the place where the Messenger of Allah stood, beside the mountain, and stand there or climb it.

Firstly, there is no basis of climbing the mountain, as our Prophet (PBUH) stood at the rocks beneath the mountains.

Secondly, there is no need of pilgrims putting themselves through a great deal of trouble to reach that place and get lost in the process. It was proven that the Prophet (PBUH) said,

*“The whole of Arafah is a mawqif (standing place), except the middle of Urana” (Malik, 20:51:175)*

It is as if the Prophet (PBUH) was pointing out that no one should go to the trouble of standing in the place where the Prophet (PBUH) stood, rather people should do what is easy for them.

## **8. Thinking that Mount of Arafat is holy**

Some pilgrims think that the mountain by which the Prophet (PBUH) stood is holy and special, so they go to it and climb up it, and seek blessings from its stones and soil, they hang pieces of cloth on its trees etc. These are innovations (bid'ah) because none of these acts were done by the Prophet (PBUH).

## **9. Facing the Mount of Arafat and making dua**

Some people make dua facing the mountain by which the Messenger of Allah stood. What is prescribed for dua on the day of Arafat is for the person to face the qiblah, whether the mountain is in front of him or behind him, or to his right or his left. The Prophet (PBUH) only faced this mountain because the place where he stood was behind the mountain. He faced towards the qibla, and because the mountain was between him and the qiblah, he had no choice but to face it too.

## **10. Leaving the Arafat before the sun sets**

Some of the pilgrims leave Arafat before the sun sets, and go to Muzdalifah. This is a mistake. It is also going against the Prophet (PBUH) who did not leave Arafat until after the sun had set and the yellow afterglow had somewhat diminished, as it says in the hadith of Jaabir (may Allah be pleased with him).

## **11. Wasting time in matters that are of no benefit**

This is one of the most momentous days of your lives, so avoid indulging in any conversations that might waste your time when you could be doing Dhikr of Allah (SWT). Even if the talk is innocent and does not include anything haram, it is still a waste of time. It is better to occupy oneself with Dua, Dhikr and reading the Quran, and speaking beneficial words to one's brothers for a break from reading and Dhikr.

Do remember, Duas offered at this time are more likely to be answered.

## 12. Cutting trees in Arafat

Some people think that it is not permissible to cut a leaf or branch from the trees of Arafat since they are in Ihram. This is a mistaken notion, because cutting trees has nothing to do with Ihram, rather it has to do with the place. Whatever trees are within the boundaries of the Haram are sacrosanct, and should not be cut and no leaves or branches may be cut from them. Whatever is outside the boundaries of the Haram may be cut, even if a person is in ihram. Based on this there is nothing wrong with cutting the trees in Arafat. However, if the trees have been planted by people, it may be haram to cut them for another reason, namely transgressing the rights of the people who planted them, and transgressing the rights of the pilgrims too, if these trees were planted to reduce the heat and to provide shade to the people from the sun.

Based on this, it is not permissible to cut the trees that are planted in Arafat, not because of the ihram, but because cutting them is a transgression of the rights of all the Muslims.

So dear friends, look out for these common mistakes and misconceptions and pray to Allah (SWT) to guide us and protect us from erring.

## Arafah and the First Ten Days of Dhul-Hijjah

In the Holy Qur'an, Allah the Exalted says (interpretation of the meaning) {By the dawn. By the ten nights} [Al-Fajr 89:1-2]. Many scholars have said that this refers to the first ten days of Dhul-Hijjah, and the fact that Allah swears by them means that they are indeed significant and worth the attention of every Muslim.

The Prophet (peace be upon him) says, "There are no days in which good deeds are more beloved to Allah than these days." The Prophet was asked, "Not even jihad for the cause of Allah?" He replied: "Not even jihad for the cause of Allah, except for a man who goes out (for jihad) with his money and his own self then does not return with any of that." [Bukhari]

Some of the recommended acts of worship during these days include:

- Fasting - We are told to do good deeds during these days and fasting is one of the best deeds as is stated in a hadith qudsi: 'All the deeds of the son of Adam are for him, except for fasting, which is for Me and I am the One Who will reward him for it.'" (Bukhari).

Also The Messenger of Allah said: "No servant (of Allah, the Most High) fasts one day in the

Path of Allah, except that Allah, the Most High, removes his face from the Fire because of it (the distance of travelling) seventy years."

- Qiyam al layl - (prayer at night)

The Prophet (peace be upon him) said that fasting each of these days is equivalent to fasting a year, while qiyam during each night equals qiyam for a year. [Tirmidhi]

- Performing a lot of Tahleel (saying "La illaha illa Allah"), Takbeer ("Allahu Akbar") and Tahmeed ("Alhamdu Lillah")

Abdullaah ibn 'Umar (may Allaah be pleased with him and his father) reported that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days greater in the sight of Allaah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of Tahleel ("La ilaaha ill-Allaah"), Takbeer and Tahmeed." (Ahmad)

Men should say these out loudly and women should recite them quietly. Men should recite them loudly in the mosque, in the street, in the market, the street and in any place that its allowed to remember Allah. There is sound evidence that Ibn 'Umar and Abu Hurayrah (may Allaah be pleased with them) used to go out in the marketplace during the first ten days of Dhu'l-Hijjah, reciting Takbeer, and the people would recite Takbeer when they heard them.

- Repentance (Tawbah) : Even though repentance is to be done at all times, people's hearts tend to turn towards worship during these special occasions, so it is important to ask for forgiveness during these times (as well as at all other times) and this repentance combined with the good deeds done during these days can insha'Allah lead a reformation in the Muslim to not repeat their sins and continue to good.

Arafah, which is the ninth day of the month of Dhul-Hijjah, is the greatest day of the entire year. Fasting that day (for those not performing Hajj) is strongly recommended, as the Prophet (peace be upon him) taught us that "Fasting the day of Arafah causes forgiveness of the sins of the previous year and coming year" [Muslim]. I remember reading the story of a lady who reverted to Islam a couple of years ago, and how eager she was to encounter the day on which fasting results in forgiving two whole years.

Another hadith tells us that forgiveness on Arafah is for those who take control of their hearing, sight and tongue. For this reason, it is good to perform i'tikaf (remaining in the mosque) on the day of Arafah. Arafah is also the best day of the year for reading Qur'an.

The tenth day of Dhul-Hijjah is Eid ul Adha on which fasting is forbidden.

All Muslims should take great care to make sure that they use their special opportunities given by Allah (subhanahu wa ta'ala) to us, and not miss them as once they are gone it will be regretted. When our life will end, only Allah knows so we should try to get as much rewards as possible, especially on the days when the reward is multiplied by many times. Never think you

have done enough good, my brother and sisters, for never can you do enough good for the sake of Allah subhanahu wa ta'ala.

I pray to Allah to guide us to the very best during these days. Ameen.

## Any Plan for the 1st Third of Dhul-Hijjah?

By Living Shari`ah Staff

Among the great seasons of worship are the first ten days of Dhul-Hijjah, which Allah has favored over other days. It was narrated from Ibn `Abbas (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: **"There are no days on which righteous deeds are more beloved to Allah than these ten days."** The people present asked : "Not even jihad for the sake of Allah?" He said: **"Not even jihad for the sake of Allah, unless a man goes out by himself for jihad taking his wealth with him and does not come back with anything."** (al-Bukhari)

Besides fasting the first nine days of Dhul-Hijjah, I personally know some brothers who make at least 10,000 supplications on the Day of `Arafah. I know others who make less supplications but give out a lot of charity.

What righteous deeds are you going to do to gain this great reward? How are you going to invest these ten blissful days? Share with us your plans!

May Allah grant us sincerity and help us in making many good deeds, Amen.

## LAST OPPORTUNITY FOR THE YEAR

By Yaqub Suleiman on 2007-12-12 13:55 (GMT)

Allah has made this particular month and expecially the first ten days of the month another opportunity for those that wants to get his pleasure through worship. This days that we only hear about jihad in far away land and participating in it has become limited to wishes and prayers then comes this period that acts of worship is more than jihad, except those that go out with their belongings and attain Shahadah in the front. This is a rare opportunity which present



itself once in a year, therefore we should all sleep less in the night and wake up with fasting to seek the pleasure of the Creator.

## What to do in these Days:

### 1. Observing Voluntary Fasting:

Observing Voluntary Fasting || The Valuable Fruit of Fasting... *Taqwa*

### 2. Performing Hajj and `Umrah:

Hajj Supplications || Hajj: Ethics & Significance || Hajj Paves Way to Paradise || A New Life After Hajj & `Umrah

### 3. Doing More Good Deeds in General:

Purification of the Soul, Muhammad Syed Adly 1 2 || Tips and Steps to Increase Piety || Tips to Attain Spiritual Fulfillment || *Ihsan*: Excellence in All Deeds and Relations || Importance of Charity, Mamdouh Mahmoud 1 2 || Merits of the First Ten Days of *Dhul-Hijjah* || The First Ten Days of *Dhul-Hijjah*: Ethics and Morals || Straightforwardness, Mamdouh Mahmoud 1 2

### 4. Offering Sacrifice:

The Concept of Animal Sacrifice in Islam || Rulings of *Udhiyah* || *Udhiyah*: Rules and Significance || Conditions of *Udhiyah* & What Should Be Done With the Sacrifice? || Offering Sacrifice: Things to Avoid || Donating the Money Allocated for *Udhiyah* || Fatwas on the First 10 Days of *Dhul-Hijjah*, Live Fatwa Session with Dr. Jamal Badawi, 25/Jan/2004 || Fatwas on *Ud-hiyah* and `Eid, Live Fatwa Session with Sheikh Ahmad Kutty

### 5. Sincere Repentance:

Repentance, Yahya Adel Ibrahim || Understanding the Concept of Repentance || The Door of Repentance Is Wide Open

### 6. Recitation of the Ever-Glorious Qur'an:

How to Approach the Qur'an, Jamaal al-Din Zarabozo || Tips to Benefit from Our Reading of the Qur'an || Methods of Memorizing the Qur'an || Habituating Children to Reciting the Qur'an || Golden Rules for Memorizing the Qur'an

### 7. Observing Qiyam Al-Layl & Fajr Prayer:

*Qiyam Al-Layl*: Merits & Significance || Designating a Certain Day to Perform *Qiyam Al-Layl* || Performing *Qiyam-ul-Layl* in a Congregation || Measures That Help in Observing *Qiyam Al-Layl* || Tips for Waking You Up for Fajr Prayer || Don't Underestimate the Significance of *Salah*, Imam Siraj Wahhaj 1 2

### 8. `Eid & `Eid Prayer:

`Eid Al-Adha & the Muslims' Unity || `Eid: Etiquette & Rulings || What Does `Eid Mean for Muslims? || Exchanging `Eid Cards || Visiting Graves on the Day of `Eid || Can Menstruating Women Attend `Eid Prayers and Classes in the Mosque? || Women Performing the `Eid Prayer || A New Convert Torn Between Celebrating `Eid and Christmas || Dressing like a Clown on the `Eid || Fatwas on *Ud-hiyah* and `Eid, Live Fatwa Session with Sheikh Ahmad Kutty