

## The Virtue of The First Ten Days of Dhul-Hijjah

Verily, the praise belongs to Allah Most High, and may the blessings of Allah and Peace be upon His Prophet Muhammad, and his family and companions, all of them.

Al-Bukhari narrated from Ibn Abbas (May Allah be pleased with him), that the Prophet (p.b.u.h.) said: "There are not any days in which righteous deeds done in them are more beloved to Allah than these days, i.e. the ten days (of Dhul-Hijjah). They said: O, Messenger of Allah, not even Jihad in the path of Allah? He said: Not even Jihad in the path of Allah Most High, except if a man goes out (for Jihad) with his self and his wealth, then he doesn't return with anything from that." Imam Ahmad narrated from Ibn Umar (May Allah be pleased with him), from the Prophet Muhammad (p.b.u.h.) that he said: "There aren't any days greater, nor any days in which deeds done in them are more beloved to Allah Most High, than these ten days (of Dhul-Hijjah). So, increase in them the saying of Tahleel (Laa-ilaaha-ill-Allah), and Takbeer (Allahu-Akbar) and Tahmeed (al-hamdu-lillaah)."

Types of Deeds in These Ten Days:

### 1. Performing Hajj and Umrah

The performance of Hajj and Umrah, and these are the best of deeds that may be done. And what indicates their superiority are a number of Hadiths, one of which is the saying of (The Prophet) (p.b.u.h.): "Performance of Umrah is an expiation of the sins committed between it and the previous Umrah, and the reward of the Hajj which is accepted by Allah Most High is nothing but Paradise." (Bukhari and Muslim).

### 2. Fasting

Fasting during these days as many of them as may be easy (for one to fast) - especially the Day of Arafah. There is no doubt that the act of fasting is one of the best deeds, and it is from what Allah, Most High has chosen for himself, as in the Hadith Qudsi: "Fasting is for Me, and it is I who give reward for it. Verily, someone gives up his sexual passion, his food and his drink for my sake..." (Bukhari, Muslim, Malik, Tirmidhi, Nasaa'ee and Ibn Majah).

Also, from Abu Sa'eed al-Khudree (May Allah be pleased with him), who said that the Messenger of Allah (p.b.u.h.) said: "No servant (of Allah Most High) fasts one day in the way of Allah, except that Allah Most High removes his face from the fire because of it (the distance of traveling) seventy years." (Bukhari and Muslim).

Muslim narrated from Abu Qutaadah that the Prophet (p.b.u.h.) said: "Fasting the Day of Arafah will be credited with Allah by forgiving one's sins of the previous year and the following year."

### **3. At-Takbeer**

**At-Takbeer (saying: Allahu-Akbar) and adh-Dhikr (remembrance of Allah, the Most High) in these (ten) days, because of the saying of Allah in Soorah al-Hajj verse 28: "...And mention the name of Allah on the appointed Days..."**

**This has been explained (by some) to mean the ten days (of Dhul-Hijjah), and the scholars consider it desirable to increase adh-Dhikr (remembrance of Allah Most High) in these days, because of the Hadith of Ibn Umar (May Allah be pleased with him) narrated by Ahmad, which says in it: "...so increase in these days the Tahleel and Takbeer and Tahmeed."**

**Al-Bukhari mentioned about Ibn Umar and Abu Hurayrah (May Allah be pleased with them) that the two of them used to go out to the market place during the ten days (of Dhul-Hijjah) saying 'Allahu-Akbar', causing the people to also say it."**

**Ishaq narrates from the scholars of the Taabi'een that in these ten days they used to say: Allahu-Akbar, Allahu-Akbar; Laa-ilaaha-ill-Allah Wallaahu-Akbar, Allahu-Akbar; Wa-lillaahil-hamd.**

**It is a beloved act to raise the voice when saying the Takbeer in the markets, the houses, the streets, the Masjids and other places, because of the saying of Allah, the Most High in Soorah al-Hajj verse 37: "...that you may magnify Allah for His Guidance to you..."**

**The saying of Takbeer in congregation, i.e., everyone pronouncing the Takbeer with one voice, is not permissible since this has not been transmitted (to us) from the early generations of the companions and those who followed their ways. Verily the Sunnah is for everyone to say the Takbeer individually. And this is applicable for all Dhikr and supplications, except if the person doesn't know what to say. In that case he may repeat after someone else until he learns (the words to be said). It is also permissible to make Dhikr with all the different wording of Takbeer (Allahu-Akbar) and Tahmeed (al-hamdu-lillaah) and Tasbeeh (Subhaan-Allah), and the rest of the Islamic legislated supplications (from Quran and Sunnah).**

**It is legislated in these days to make at-Takbeer al-Mutlaq (unrestricted to specific times or form) at all times of night and day until the time of the Eid Prayer. Also, at-Takbeer al-Muqayyid (restricted to specific times and done in a particular manner) is legislated, and it is done after the (five) obligatory prayers which are performed in congregation. This begins from Dawn (Fajr) on the Day of Arafah (the 9th of Dhul-Hijjah) for those not performing Hajj, and from Noon (Dhuhr) on the Day of Sacrifice (10th of Dhul-Hijjah) for those performing Hajj (pilgrims); and it continues until Asr prayer on the last day of the days of Tashreeq (13th of Dhul-Hijjah).**

#### **4. Attawbah**

**At-Tawbah (repentance) and abstaining from disobedience and all types of sins, since forgiveness and mercy are the results of deeds. Disobedience is the cause of being far away (from Allah, the Most High) and repulsion, while obedience is the cause of being near (to Allah, the Most High) and His love. In the Hadith of Abu Hurayrah (May Allah be pleased with him), he said that the Prophet Muhammad (p.b.u.h.) said: "Verily Allah has a sense of 'Ghayrah' (honor, prestige and anger over its violation), and Allah's sense of Ghayrah is provoked when a person does that which Allah has made prohibited". (Bukhari and Muslim).**

#### **5. Nafil**

**Doing plenty of voluntary (Nafil) righteous deeds of worship like prayer, charity, Jihad, reciting Quran, commanding what is good and forbidding what is evil, and other deeds like this. Verily they are of those deeds which are multiplied in these days. Because, even those deeds which are less preferred, in these days are superior and more beloved to Allah than superior deeds done at other times - even the Jihad which is one of the most superior of all deeds, except in the case of one whose horse is killed and his blood is spilled (loss of life in Jihad).**

#### **6. Al-Udhiyah**

**The slaughtering of a sacrificial animal (Adhiyyah) is also legislated for the Day of Sacrifice (10th) and the Days of Tashreeq (11th, 12th and 13th). This is the Sunnah of our father Ibraheem (May Allah be pleased with him) - from when Allah, the Most High redeemed his son by the great sacrifice (of an animal in his place). It is authenticated that the Prophet (p.b.u.h.) slaughtered (sacrificed) two horned rams, black and white in color, and that he slaughtered them with his own hands, mentioned the name of Allah, the Most High (saying Bismillaah), said Takbeer (Allahu-Akbar), and placed his foot on their sides (while slaughtering them). (Bukhari and Muslim. Bukhari English translation - Dr. Muhsin Khan, Vol.2, Pg. 447-448 #770 and 772, 1979).**

#### **7. Hair trimming and shaving**

**Muslim and others narrated from Umm Salamah (May Allah be pleased with her) that the Prophet Muhammad (p.b.u.h.) said: "If you see the Hilaal (new moon) of Dhul-Hijjah, and any one of you wants to make a sacrifice, then he should not cut (anything) from his hair and his nails." and in one narration he said: "...then he should not take (cut) anything from his hair, nor from his nails, until he performs the sacrifice." Perhaps this is because of the similarity with the one who is bringing a sacrificial animal for slaughter (in Hajj). As Allah, the Most High said: "...and do not shave your heads until the Hadee (sacrifice) reaches the place of sacrifice..."**

**The apparent meaning of this prohibition is that it is particularly for the one whom the sacrifice is for, and does not include the wife or children, unless there is an individual**

sacrifice for one of them. There is no harm in washing the head, or scratching it, even if some hairs may fall out.

## **8. Eid-ul-Adha Prayer**

**It is incumbent for the Muslim (who is not making Hajj) to make every effort to perform the Eid Prayer wherever it is performed, and to be present for the Khutbah and benefit. He must know the wisdom behind the legislation of this Eid (celebration). It is a day of thankfulness and performing deeds of righteousness. So, he must not make it a day of wildness, pride and vanity. He should not make it a season of disobedience and increase in the forbidden things like music and singing, uncontrolled amusement, intoxicants and the like - those things which could cause the cancellation of the good deeds done in these ten days (of Dhul-Hijjah).**

## **9. Obediance**

**After what has been mentioned, it is fitting that every Muslim, male and female, take advantage of these days by obeying Allah, the Most High, remembering Him, thanking Him, fulfilling all the obligatory duties, and staying far away from the prohibited things. He must take full advantage of this season, and the open display of Allah's gifts to attain the pleasure of his Lord.**

**Surely, Allah, the Most High is the One who grants success, and He is the Guide to the Straight Path. And may the blessings of Allah, the Most High, and Peace be upon Muhammad and his family and companions.**

By: Shaikh Abdullaah Ibn Jibreel  
Source: [www.al-manhaj.com](http://www.al-manhaj.com)