



Life With Allah

الحياة مع الله



The
BEST DAYS
of Your Life

Journey to Allah in Dhul Hijjah



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Introduction

All praise and thanks are to Allah, the Creator and Owner of time. May His peace and blessings be upon His beloved and final messenger, Muhammad ﷺ.

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

Alhamdulillah, the first 10 days of Dhul Hijjah is one of these periods. The Messenger of Allah ﷺ described these days as the best days in the sight of Allah. (Ibn Hibban)

'The Best Days of Your Life' is a short e-book, compiled to help you make the most of these blessed days. We pray that its compilation of narrations will inspire you to do righteous actions and seek closeness to Allah.

May Allah make these the best days of our lives.

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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 prostrations at night.

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.

Ibn Rajab رحمہ اللہ wrote: "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."

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

This season of worship is short, and sadly, many of us 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'Allāh.

“ 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)



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 ﷻ 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 physically present with the pilgrims, but we can share in their reward and endure the same spirit of sacrifice in these 10 days.

Though we may not be able to physically travel to the House of Allah, let us travel to Him with our hearts.

Why Are These 10 Days 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 Ḥijjah. 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 said: “**There are no days on which righteous deeds are more beloved to Allah than these 10 days** (the first 10 of Dhul Ḥijjah).” The (Ṣaḥābah ) 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 Messenger of Allah ﷺ also said: "There are no better days in the sight of Allah than the 10 days of Dhul Ḥijjah." (Ibn Ḥibbān)

Scholars opine that the days of the first 10 days of Dhul Ḥijjah 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).

“ 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.

3 They comprise of the Day of Arafah.

One of the main reasons for these days being extremely special is that they comprise of the Day of 'Arafah. (See page [29](#))

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, shaving the head, sacrificing the animal, ṭawāf, and sa’y. Similarly, non-pilgrims gather for the ṣalāh of ‘Eīd, congratulate one another and perform qurbānī.



“

Whoever missed out on standing in ‘Arafah, then let him stand for Allah and fulfil His rights which he is aware of.

Whoever is unable to spend the night in Muzdalifah, then let him be strongly determined to obey Allah, as Allah has drawn him near.

Whoever could not stay in the vicinity of Masjid al-Khayf (in Mina), then let him stand for Allah with hope and fear.

Whoever is unable to slaughter his sacrificial offering in Mina, then let him slaughter his desires and reach his objective.

And whoever was unable to reach the House (Ka’bah) due to its distance, then let him advance towards the Lord of the House - for He is closer to the one who supplicates to Him and has hope in Him than his jugular vein.

(Ibn Rajab )

”

Attain the Reward of Hajj Without Actually Performing It

How many times have you performed ḥajj?

How many times would you have **liked** to perform ḥajj?

Although nothing compares to physically performing ḥajj, Allah ﷻ from His kindness and sheer generosity has provided us with the opportunity to receive the reward of ḥajj without actually performing it.

Ibn Rajab رحمه الله wrote: “Allah ﷻ 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.”

Even though we cannot visit His Sacred House and be physically present in the inimitable atmosphere of ‘Arafah and ḥajj, we can still hope to obtain similar rewards inshā’Allah by performing the following actions:

1

Fajr in congregation, dhikr until sunrise followed by two rakahs

The Messenger of Allah ﷺ said: “Whoever offers Fajr in congregation and remains seated, engaging in the remembrance of Allah until the sun has risen, and then offers two rak‘ahs, **he will have a reward equal to that of performing ḥajj and ‘umrah.**” He ﷺ said: “Complete, complete, complete (i.e. complete reward).” (Tirmidhī)

The scholars have also stated that this reward is equally applicable to a woman (praying at home) who sits in the place where she performs Fajr and remembers Allah or recites the Qur’ān until sunrise.

2

Salah in congregation

The Messenger of Allah ﷺ said: “Whoever leaves his house having purified himself for the compulsory prayer, his reward is like the reward of the pilgrim in iḥrām...” (Abū Dāwūd)

By walking to the Masjid for all the compulsory prayers for a year, you will gain the reward of performing ḥajj more than 1,770 times.

3 **Going to the Masjid to learn or teach**

The Messenger of Allah ﷺ said: “Whoever goes to the Masjid, only intending to learn some good or teach it, he will have the reward of a complete ḥajj.” (Ṭabarānī)

In the past, people would travel far and wide to seek knowledge. Now, even though we have scholars and classes on our doorsteps, we struggle to devote time to attending lectures and classes in the Masjid. Let us change this by seeking knowledge in the Houses of Allah.

4 **Financing someone's hajj**

The Messenger of Allah ﷺ said: “Whoever equips a warrior, or finances a pilgrim or takes care of his family in his absence, or provides ifṭār for the fasting person, he will have the same reward as them, without their reward being diminished at all.” (Ibn Khuzaymah)

5 Tasbih, tahmid and takbir 33 times after salah

Abū Hurayrah  narrated: Some poor people came to the Prophet  and they said: “The wealthy have taken the higher ranks and permanent bliss: they pray like we pray, they fast like we fast; but they have more money through which they perform ḥajj, ‘umrah, jihād and charity.” He  said: “Shall I not inform you of a matter which if you hold on to, you will catch up with those who have outdone you; and nobody after you will be able to catch up with you, and you would be the best of those amongst the people around you – except for the one who does the same as you: **say Subḥanallāh, Alḥamdulillāh and Allāhu Akbar thirty-three times after each ṣalāh.**” (Bukhārī)

Ibn al-Qayyim  wrote: “Thus, he made dhikr a substitution for the ḥajj, ‘umrah and jihād they had missed out on; and informed them that they would surpass them with this dhikr.”

6 Umrah in Ramadan

The Messenger of Allah  said: “...Inform her that (performing ‘umrah in Ramaḍān) is equivalent to performing ḥajj with me.” (Abū Dāwūd)

7 A genuine intention to perform hajj

Make a genuine intention in your heart that if Allah gave you the means, you would travel to His House and perform ḥajj. If Allah sees that your intention is sincere, He will grant you the reward of a complete ḥajj.

This is similar to what the Prophet ﷺ said about the companions who were unable to join them in the Battle of Tabūk: “Indeed there are some people in Madīnah: you did not travel any portion of the journey nor did you cross any valley except that they were with you.” The companions asked: “O Messenger of Allah, whilst they are in Madīnah?” He replied: “Whilst they are in Madīnah. A (genuine) excuse held them back.” (Bukhārī)



“

Ibn Rajab رحمه الله explains that those who remain behind due to a valid excuse partake in the reward of those who perform the journey:

يا راحلين إلى البيت العتيق لقد سرتم جسوما وسرنا نحن أرواحا

إننا أقمنا على عذر وقد رحلوا ومن أقام على عذر كمن راحا

“O you who are journeying to the Ancient House,
You have journeyed with your bodies and we
have journeyed with our hearts.

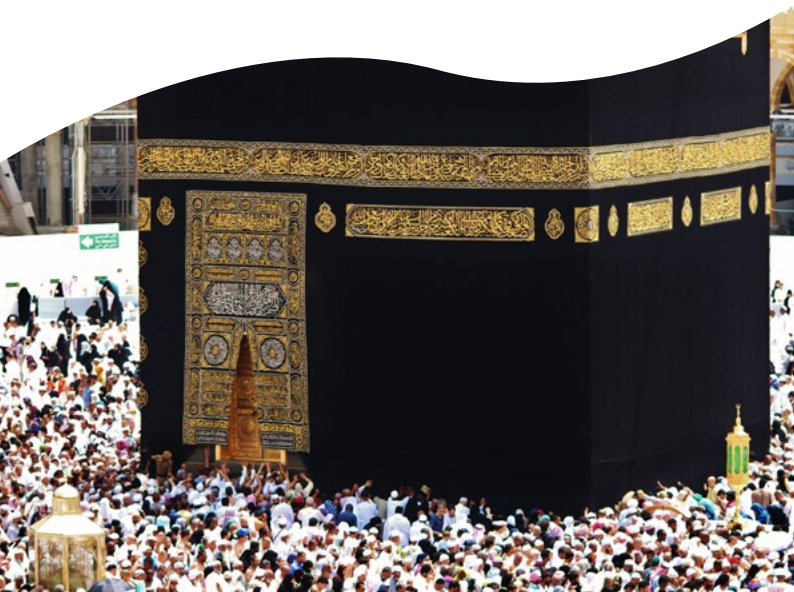
We have remained behind due to an excuse, and
they have gone;

And whoever remains behind due to an excuse is
like the one who has gone.”

”

Ibn Rajab رحمہ اللہ goes on to say that whilst some of Allah's servants physically travel to His house, there are some servants who travel to Allah with their hearts. These individuals may surpass the ones physically travelling to His House, due to their sincerity and determination.

May Allah make us from those who always long, mentally and spiritually, to visit His Sacred House. May we never be deprived from the mercy that surrounds it. And may our actions be a means of securing the same rewards as the fortunate pilgrims who visit it every year.



What Should You Do in the 10 Days of Dhul Hijjah

Here are 10 things you should do to earn the best possible rewards in these blessed days:

1

Perform abundant dhikr.

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)

These words should be said in the Masjids, in the homes and in the streets. Men should proclaim them loudly. ‘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.

These should be recited loudly throughout the 13 days.

Along with this, the takbīrāt of tashrīq (لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ) are to be recited audibly

after each farḍ ṣalāh, starting from the Fajr of the 9th of Dhul Ḥijjah till the ‘Aṣr of the 13th Dhul Ḥijjah.

To help with your dhikr, you can order your free copy of ‘Daily Adhkār’ from lifewithallah.com or **download here**.

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

2 Fast, especially on the day of Arafah.

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

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

3 Be punctual with the prayers in congregation (jama‘ah) and aim to be there before the first takbir.

The Messenger of Allah  said: “The reward of the

prayer offered by a person in congregation is **twenty-five times greater** than that of the prayer offered in one's home or in the market (alone). This is because if he performs wuḍū and does it perfectly, and then leaves for the Masjid with the sole intention of praying; **then for every step he takes, he is raised a level and his one sin is forgiven.** Once he has prayed, the angels continue to ask Allah to have mercy on him as long as he remains in his place of prayer (by saying) 'O Allah, bestow Your blessings upon him. O Allah, bestow Your mercy upon him.' You are considered to be in prayer as long as you are waiting for the prayer." (Bukhārī)

Learn how to attain khushu in Salāh by ordering or [downloading](#) 'Taste the Sweetness of Salah'.

4 Make du'a, especially on the day of Arafah.

Allah ﷻ says: "When My servants ask you about Me, truly I am near. I answer the call of the caller when he calls on Me..." (2:186)

Pour out your heart to Allah and beg him earnestly. To learn how to make du'ā' along with the du'ās from the Qur'ān and Sunnah, download ['I Am Near'](#) or the ['Dhikr and Dua' App.](#)

5 Complete the Qur'an in these blessed days.

Make an intention of finishing at least one khatmah (completion) and ask Allah to help you with this. Recite as much Qur'an, **with reflection** (tadabbur), as you can in these days .

6 Perform the night prayer (tahajjud).

Aim to be punctual with the **night prayers**. If it is difficult to wake up, pray a few rak'ahs after 'Ishā' with the intention of tahajjud. The Messenger of Allah ﷺ said: "Whoever stands at night, having recited 10 verses, he will not be recorded among the negligent. Whoever stands at night, having recited 100 verses, he will be recorded among those who are obedient to Allah. And whoever stands at night, having recited 1,000 verses, he will be recorded amongst those who receive huge rewards." (Abū Dāwūd)

N.B. The 29th and 30th Juz combined contain more than 1,000 verses.

“

When Sa'īd b. Jubayr رضي الله عنه, reached the first ten days of Dhul Ḥijjah, he would exert himself in worship to the extent that he would almost overwhelm himself. He would say: 'Do not put out your lamps in these 10 nights.'

7 Give in charity and help anyone in need.

The Messenger of Allah ﷺ said: “Whoever gives in charity something equivalent (even) to a date from his honestly earned pure income – for only the pure ascends to Allah – **then Allah accepts it with His Right Hand, and then nurtures it** for the person as one of you nurtures his baby horse, until it becomes like a mountain.” (Bukhārī)

8 Stay away from sins and do abundant istighfar (seeking forgiveness) and tawbah (repentance).

Renew your repentance in these 10 days, and make a firm pledge to Allah to stop sinning, starting off with these days. Ibn Rajab رحمه الله said: **“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.”

“ The severity of sins in virtuous times and places increases, and their punishment is proportionate to the virtue of the time and place. (Ibn Taymiyyah رحمه الله)

9

Send salawat upon the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ said: **"The closest of people to me** on the Day of Judgement will be those who send the most ṣalāh upon me." (Tirmidhī)

10

Perform qurbani (udhiyah).

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)

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 some, give some in charity and store some. Indeed, **these days are the days of eating, drinking and remembering Allah.**" (Nasā'ī)

N.B. 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 Hijjah) 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 that it constitutes part of the completion of the sacrificial rite.



“

Amass huge gains by seizing the opportunity of doing good in these great days (of Dhul Ḥijjah), for they are irreplaceable and priceless. Be quick in doing good and hurry before death strikes; before the transgressor will regret his doing and beg to return to do good, but will be refused; before death comes between the hopeful and his hopes; before man is held hostage in his grave by the actions he set forth. (Ibn Rajab ﷺ)

”

Dhul Hijjah: To-Do List

Day No.	Also known as...	Action Items
1-8	-	- Dhikr (especially tahlīl, taḥmīd and takbīr) - Fast - Abundant good deeds
9	Day of 'Arafah	- Fast - Start takbīrāt of Tashrīq after Fajr ṣalāh and do so after each farḍ ṣalāh - Repeat frequently: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - Du'ā', especially for freedom from Hell - Worship as much as you can
10	Day of 'Eid/Nahr (sacrifice)	- Qurbānī/udḥiyah - Spread joy and share with the needy - Takbīrāt of Tashrīq after each farḍ ṣalāh - General dhikr
11	Day of Qarr (pilgrims stay in Mina)	- Takbīrāt of Tashrīq after each farḍ ṣalāh - General dhikr
12	-	- Takbīrāt of Tashrīq after each farḍ ṣalāh - General dhikr
13	-	- Takbīrāt of Tashrīq after each farḍ ṣalāh until 'Aṣr (including after 'Aṣr) - General dhikr

The Day of Arafah: The Ultimate Day of Mercy

The day of ‘Arafah is the greatest day of ḥajj: 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 us our Ummah’s 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 read; 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 وَأَتِمَمْتُ 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 . It was Friday and the Prophet  was standing at ‘Arafah (i.e. the Day of ḥajj).” (Bukhārī)

Freedom from Hell-fire

The Prophet  said: “There is no day wherein 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 frees a huge number of His servants from the Hell-fire. This is Shayṭān’s worst day in the year. In the space of a few hours, Shayṭān’s years of effort to mislead man comes to naught. What enrages him even more is that Allah does not only free the pilgrims from the Hell-fire, but 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 )

‘Abdullāh b. al-Mubārak  approached Sufyān al-Thawrī 

on the evening of ‘Arafah. Sufyān al-Thawrī ؓ was sitting on his knees and weeping bitterly. ‘Abdullāh b. al-Mubārak ؓ 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. Hizām ؓ 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 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)

Imām al-Nawawī رحمہ اللہ said: "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 beloved ones, all those who have done good to him, and all the Muslims. He should be extremely careful not to neglect any of these, 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 رحمہ اللہ)

Try to precede your du'ā' with a good deed (e.g. by giving charity or visiting the sick). Go to Allah as a humble beggar, lengthen your du'ā' and have firm conviction that Allah will accept it.

Fasting

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

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 and upcoming year.”** (Muslim)

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.”

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 you a chance to make up for your shortcomings.** Make the most of this day.

Action items for the day of Arafah

Set apart this day for the worship of Allah. Take time off work if you must. And ensure all your 'Eid preparations are done beforehand, leaving the day free for worship. Do not waste this day in elaborate 'Eid preparations and miss out on one of the most important days in the entire year.

1 Fast on the day.

2 Make lots of du'a.

This is the ultimate day for du'ā'. Prepare a collection of du'ās, along with the Qur'ānic and Prophetic du'ās beforehand so you are prepared for this great act of worship. Make du'ā' during the day, and especially in between 'Aṣr and Maghrib.

3 Keep repeating:

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

4 Ask for forgiveness and seek protection from Hell-fire.

“ If you are able to seculde yourself (in worship) towards the latter part of the Day of 'Arafah, then do so!. ('Aṭā' ﷻ)



EID MUBARAK

Anas ؓ said: The Messenger of Allah ﷺ 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 ﷺ 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-Adha: A Symbol of True Faith and Submission

“What effect will īmān not produce? We see here Ibrāhīm  in his old age, cut off in a foreign land, having deserted his homeland and his people, being given a child. The child turns out to be a model son, with his forbearance confirmed by Allah Himself. Hardly had Ibrāhīm  enjoyed his son’s company and seen his youth blooming so as to become his companion and assistant, when he sees in his dream that he should slaughter him. He understands that it is a sign from Allah requiring sacrifice.

What is his attitude now? He does not hesitate for a moment. The thought of disobedience does not even occur to him. **He thinks only of submission...** (The dream) was enough for Ibrāhīm  to comply, not to delay, and not even to ask: ‘Why should I sacrifice my only son?’

...That it was hard for Ibrāhīm  is beyond doubt. He was not required to send his only son to war, nor to put him to a task that would end in his death. Nothing of the sort. Instead, he was required to undertake the task himself,

by his own hand. And what task was that? It was to slaughter his own son by way of sacrifice...

To Ibrāhīm , the question was one of obedience. **Since his Lord wanted something, so be it, without hesitation.** His son should also know and accept it willingly, with submission so that he too would earn the reward of obeying Allah and experience the pleasure of submission to Him. He himself had known that pleasure and now wants his son to feel it as the pure goodness that surpasses all else that life can offer.

What does the son say as his father proposes to slaughter him in fulfilment of what he saw in a dream? The son also rises to the sublime standard his father had earlier attained: **“He said: My father! Do as you are bidden, and, Allah willing, you will find me to be patient in adversity.”** (37:102)

This is an example of **perfect humility before Allah, trust in Him, combined with complete obedience and submission to His will...**

The scene moves further to show us the order being carried out: **“When the two of them had surrendered themselves to the will of Allah, and Ibrāhīm laid him on**

his forehead.” (37: 103) Once more, obedience, faith and acceptance of Allah’s decree rise to a far nobler standard than anything known to humanity. The father lies his son down on his face, and the son submits and shows no resistance. All this takes place in reality.

Such is self-surrender, which is **the essence of Islam: complete trust, obedience, certainty, acceptance, submission and action.** Both father and son experience nothing other than pure faith...

It is to commemorate this great event which serves as a symbol of true faith and submission to Allah that Muslims celebrate the ‘Eīd of Sacrifice, or al-Adḥā. This event serves as a reference point for the Muslim community to know their first father, Ibrāhīm ؑ, whose faith it follows and to whom it traces its ancestry. It thus understands the nature of its faith, based on submission to Allah’s will with perfect acceptance and reassurance. **It will never need to ask Allah why.”** (Fī Dhilāl al-Qur’ān)



Qurbani: More Than Just Tender Meat

Qurbānī or udḥiyah is the act of sacrificing an animal for the sake of Allah on the 10th to the 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 ﷻ want from us? Why does He ask us to sacrifice an animal on this day?

1

The purpose of Qurbani is to attain taqwa.

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

Allah 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. Qurbāni isn't just about the succulent lamb chops; its primary purpose is to get us closer to Allah, the All-Mighty.

2

Qurbani makes us affirm the Oneness of Allah (tawhid) 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)

The Qur'ān condemned the practice of the polytheists who would sacrifice for other than Allah. 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

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

4

Qurbani 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, feed

yourselves and 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 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

Qurbani is a means to venerate the symbols of Allah.

Showing respect to the outwardly symbols which represent and remind us of Allah helps us to develop our taqwā. Allah ﷻ 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

Qurbani 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 some, **give some in charity** and store some. 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

Qurbani 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)

Subḥānallah, Rasūlullāh ﷺ sacrificed an animal on our behalf!

9

Qurbani commemorates the great sacrifice of Ibrahim and Isma‘il ﷺ

The sacrifice was a result of **their deep conviction in Allah, 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 ﷻ

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

What are Days of Tashriq?

The three days following ‘Eid al-Aḍḥā 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.

According to the predominant opinion, these three days (10th -12th) are specified for slaughtering the sacrificial animals and glorifying Allah.

Why are they called the Days of Tashriq?

The word ‘tashrīq’ takes its name, according to the most common view, from a process used to preserve meat. Prior to the advent of the refrigeration system, the pilgrims would cut up the qurbānī meat, season it and then let it dry in the sun. This process allowed them to preserve the meat for future consumption and take it with them on their journey home.

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 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’ī).

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 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.

The journey of ḥajj symbolises the journey of life. Pilgrims enter a state of sanctity (iḥrām) whereby they are prohibited from certain activities. In the same way, **a believer is prohibited from pursuing his desires and transgressing the limits set by Allah.**

Just as a pilgrim exercises patience and is then hosted by Allah during his stay in Mina, a true believer will likewise tolerate the trials of this abode and then enjoy everlasting happiness in the Hereafter. It will be said to the residents of Paradise:

“Eat and drink in satisfaction, for what you have formerly done in the days gone by.” (68:24)

Remember 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.

The deeper meaning of the command to remember Allah **after the completion of the various rites** is that whilst other actions may come to an end, the **remembrance of Allah continues** for the believers in this life and the hereafter.

In many instances, Allah has implied that the remembrance of Allah is something continuous unlike other acts of worship. Regarding ṣalāh, Allah says:

“So when you have concluded the ṣalāh, then **remember Allah**, while standing, or sitting, or [lying] on your sides.” (4:103)

Similarly, with respect to jumu'ah ṣalāh, the same message of remembrance is echoed:

“When the ṣalāh is concluded, then [you may freely] spread throughout the land and seek the bounty of Allah. Yet **remember Allah** much so that you may be successful.” (62:10)

Upon completion of the rites of ḥajj, the command of remembrance is reiterated once again:

“Yet [even] when you have concluded your rites [of ḥajj], then [still] you shall **remember Allah**, like your [past] remembrance of your forefathers - or with yet greater remembrance.” (2:200)

Again, on the battlefield, when the believer reaches safety, the remembrance of Allah is advised again:

“Then when you become secure, **remember Allah** as it is He who has taught you what you did not know.” (2:239)

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 fard salah with the takbirat of tashriq:

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."

They 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  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 takbirāt after every fard 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 who is deserving of complete servitude and obedience.

When uttering the takbirāt, 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 takbir (اللهُ أَكْبَرُ) when pelting the jamarat during the days of Tashriq. This is specifically for those performing ḥajj.

4 Remembering Allah generally. It is recommended that one remembers Allah considerably more in the days of Tashrīq. ‘Umar b. Khaṭṭāb  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 وَأَجَلٌ ، 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)

A Special Supplication for the Days of Tashriq

Many of the pious predecessors would prefer to say the following supplication in abundance throughout the days of Tashrīq:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire”
(2:201).

‘Ikrimah رضي الله عنه said, “It is preferred that one says this supplication during the days of Tashrīq.”

(Adapted and excerpted from Laṭā’if al-Ma’ārif)

“

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 ﷺ)

”

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 Istighfar. Like all other acts of worship, ask Allah to forgive your shortcomings and sins. Ibn Rajab رحمہ اللہ wrote: “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 Gratitude. Thank Allah for giving you this beautiful season of worship.

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

“I witnessed the predecessors exerting their utmost efforts in performing righteous deeds, but upon performing them, anxiety would befall them as to whether their deeds would be accepted or not.” (‘Abd al-Azīz b. Abī Rawwād رحمہ اللہ)

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا

مُحَمَّدٍ

وَعَلَى آلِهِ وَسَلَّمَ



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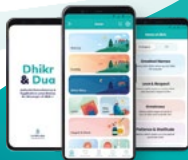
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