

## فضل العشر من ذي الحجة

الحمد لله

من مواسم الطاعة العظيمة العشر الأول من ذي الحجة ، التي فضلها الله تعالى على سائر أيام العام ؛

وعنه أيضا ، رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال : ( ما من عمل أزكى عند الله عز

فهذه النصوص وغيرها تدلّ على أنّ هذه العشر أفضل من سائر أيام السنة من غير استثناء شيء منها

فينبغي على المسلم أن يستفتح هذه العشر بتوبة نصوح إلى الله ، عز وجل ، ثم يستكثر من الأعمال

### 1- الصيام

فيسن للمسلم أن يصوم تسع ذي الحجة . لأن النبي صلى الله عليه وسلم حث على العمل الصالح في

وقد كان النبي صلى الله عليه وسلم يصوم تسع ذي الحجة . فعن هنيذة بن خالد عن امرأته عن بعض

### 2- الإكثار من التحميد والتهليل والتكبير :

فيسن التكبير والتحميد والتهليل والتسبيح أيام العشر . والجهر بذلك في المساجد والمنزل والطرقات

ويجهر به الرجال وتخفيه المرأة

قال الله تعالى : ( ليشهدوا منافع لهم ويذكروا اسم الله في أيام معلومات على ما رزقهم من بهيمة

وعن عبد الله بن عمر رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال : ( ما من أيام أعظم عند

وصفة التكبير : الله أكبر ، الله أكبر لا إله إلا الله ، والله أكبر والله الحمد ، وهناك صفات أخرى .  
والتكبير في هذا الزمان صار من السنن المهجورة ولاسيما في أول العشر فلا تكاد تسمعه إلا من القليل

إن إحياء ما اندثر من السنن أو كاد فيه ثواب عظيم دل عليه قوله صلى الله عليه وسلم : ( من أحيا

3- أداء الحج والعمرة : إن من أفضل ما يعمل في هذه العشر حج بيت الله الحرام ، فمن وفقه الله تعالى

#### 4- الأضحية :

ومن الأعمال الصالحة في هذا العشر التقرب إلى الله تعالى بذبح الأضاحي واستسماؤها واستحسانها

فلنبادر باغتنام تلك الأيام الفاضلة ، قبل أن يندم المفرط على ما فعل ، وقبل أن يسأل الرجعة فلا يُجاب

Praise be to Allaah.

Among the great seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah has favoured over other days. It was narrated from Ibn 'Abbaas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days on which righteous deeds are more beloved to Allaah than these ten days." They said: "Not even jihad for the sake of Allaah?" He said: "Not even jihad for the sake of Allaah, unless a man goes out himself for jihad taking his wealth with him and does not come back with anything." Narrated by al-Bukhaari, 2/457

It was also narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There is no deed that is better

before Allaah or more greatly rewarded than a good deed done in the (first) ten days of al-Adha.” It was said: “Not even jihad for the sake of Allaah?” He said: “Not even jihad for the sake of Allaah, unless a man goes out himself for jihad taking his wealth with him and does not come back with anything.” Narrated by al-Daarimi, 1/357; its isnaad is hasan as stated in al-Irwa’, 3/398.

These texts and others indicate that these ten days are better than all other days of the year, with no exception, even the last ten days of Ramadaan. But the last ten nights of Ramadaan are better than the first ten nights of Dhu’l-Hijjah, because they include Laylat al-Qadr, which is better than a thousand months. See Tafseer Ibn Katheer, 5/412.

So the Muslim should start these days with sincere repentance to Allaah, then he should do a lot of righteous deeds in general, then he should pay attention to doing the following deeds:

#### 1 – Fasting

It is Sunnah for the Muslim to fast on the first nine days of Dhu’l-Hijjah, because the Prophet (peace and blessings of Allaah be upon him) encouraged us to do righteous deeds in the first ten days of Dhu’l-Hijjah, and fasting is one of the best of deeds, which Allaah has chosen for Himself as it says in the hadeeth qudsi: “Allaah says: ‘All the deeds of the son of Adam are for him, except fasting, which is for Me and I shall reward for it.’” Narrated by al-Bukhaari, 1805.

The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu’l-Hijjah. It was narrated from Hunaydah ibn Khaalid from his wife, that one of the wives of the Prophet (peace and blessings of Allaah be upon him) said: The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu’l-Hijjah and the day of ‘Ashoora’, and three days each month, the first Monday of the month and two Thursdays. Narrated by al-Nasaa’i, 4/205 and by Abu Dawood; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 2/462.

#### 2 – Reciting tahmeed, tahleel and takbeer a great deal

It is Sunnah to recite takbeer (saying Allaahu akbar (Allaah is most great)), tahmeed (saying al-hamdu Lillah (praise be to Allaah)), tahleel (saying Laa ilaaha ill-Allaah (There is no god but Allaah)) and tasbeeh (saying Subhaan-Allaah (Glory be to Allaah)), during the first ten days of Dhu’l-Hijjah, saying these words out loud in the mosques, homes, streets and every place in which it is permissible to remember Allaah, to perform this act of worship openly and proclaim the greatness of Allaah.

Men should recite out loud and women should recite quietly.

Allaah says (interpretation of the meaning):

“That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allaah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)”

[al-Hajj 22:28]

The majority are of the view that the “appointed days” are the first ten days of Dhu’l-Hijjah, because it was narrated from Ibn ‘Abbaas (may Allaah be pleased with him) that the appointed days are the first ten days of Dhu’l-Hijjah.

It was narrated from ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “There are no days that are greater before Allaah or in which good deeds are more beloved to Him, than these ten days, so recite a great deal of tahleel, takbeer and tahmeed during them.” Narrated by Ahmad, 7/224; its isnaad was classed as saheeh by Ahmad Shaakir.

The takbeer is as follows:

Allaah akbar, Allaahu akbar, laa ilaaha ill-Allaah, Allaahu akbar, wa Lillaah il-hamd (Allaah is Most Great, Allaah is Most Great, there is no god but Allaah; Allaah is Most Great and to Allaah be praise).

And there are other versions.

This takbeer has become a forsaken Sunnah nowadays, especially at the beginning of these ten days. You can hardly hear it except from a few. It should be recited out loud, so as to revive the Sunnah and remind the heedless. It was proven that Ibn ‘Umar and Abu Hurayrah (may Allaah be pleased with them both) used to go out to the marketplace during the first ten days of Dhu’l-Hijjah, reciting the takbeer out loud, and the people would recite takbeer when they heard them, i.e., the people would remember the takbeer and each one would recite it by himself.

Reviving Sunnahs that have been forgotten brings a great deal of reward, as is indicated by the words of the Prophet (peace and blessings of Allaah be upon him): “Whoever revives one of my Sunnahs that has died out after I am gone, will have a reward like that of everyone who does it, without that detracting from their reward in the slightest.” Narrated by al-Tirmidhi, 7/443; this hadeeth is hasan because of corroborating reports.

3 – Doing Hajj and ‘Umrah

One of the greatest deeds that can be done during these ten days is Hajj to the sacred House of Allaah. Whoever Allaah helps to go on Hajj to His House and do the rituals in the required manner will – in sha Allaah – be included in the words of the Messenger of Allaah (peace and blessings of Allaah be upon him): “An accepted Hajj brings no less a reward than Paradise .”

4 – Udhiyah (sacrifice)

One of the righteous deeds that bring a person closer to Allaah in these ten days is to slaughter the sacrifice and to look for a good, fat animal and to spend money on it for the sake of Allaah.

Let us hasten to make the most of these great days, before the negligent regrets what he did, and before he asks to go back and receives no response.

فضائل يوم عرفة

الحمد لله

من فضائل يوم عرفة :

1- أنه يوم إكمال الدين وإتمام النعمة :

ففي الصحيحين عن عمر بن الخطاب رضي الله عنه أن رجلا من اليهود قال له : يا أمير المؤمنين ،

2- أنه يوم عيد لأهل الموقف :

قال صلى الله عليه وسلم : " يوم عرفة ويوم النحر وأيام التشريق عيدنا أهل الإسلام ، وهي أيام أكل

3- أنه يوم أقسم الله به :

والعظيم لا يقسم إلا بعظيم ، فهو اليوم المشهود في قوله تعالى : " وشاهد ومشهود " البروج : 3 ،

وهو الوتر الذي أقسم الله به في قوله : " والشفع والوتر " الفجر : 3 ، قال ابن عباس : الشفع يوم

4- أن صيامه يكفر سنتين :

فقد ورد عن أبي قتادة رضي الله عنه أن رسول الله صلى الله عليه وسلم سئل عن صوم يوم عرفة فقال

وهذا إنما يستحب لغير الحاج ، أما الحاج فلا يسئل له صيام يوم عرفة ؛ لأن النبي صلى الله عليه وسلم

5- أنه اليوم الذي أخذ الله فيه الميثاق على ذرية آدم :

فعن ابن عباس رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : " إن الله أخذ الميثاق من

-6 أنه يوم مغفرة الذنوب والعتق من النار والمباهاة بأهل الموقف :

ففي صحيح مسلم عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال : " ما من يوم أكثر

وعن ابن عمر أن النبي صلى الله عليه وسلم قال : " إن الله تعالى يباهي ملائكته عشية عرفة بأهل

Praise be to Allaah.

1. It is the day on which the religion was perfected and Allaah's Favour was completed.

In Al-Saheehayn it was reported from 'Umar ibn al-Khattaab (may Allaah be pleased with him) that a Jewish man said to him, "O Ameer al-Mu'mineen, there is an aayah in your Book which you recite; if it had come to us Jews, we would have taken that day as an 'Eid (festival)." 'Umar said, "Which aayah?" He said: "This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." [al-Maa'idah 5:3 – interpretation of the meaning]. 'Umar said, "We know on which day and in which place that was revealed to the Prophet (peace and blessings of Allaah be upon him). It was when he was standing in 'Arafaah on a Friday."

2. It is a day of Eid for the people who are in that place.

The Prophet (peace and blessings of Allaah be upon him) said: "Yawm 'Arafaah (the day of 'Arafaah), Yawm al-Nahr (the Day of Sacrifice) and Ayyaam al-Tashreeq (the 3 days following Yawm al-Nahr) are Eid (festival) for us, the people of Islam. These are days of eating and drinking." This was narrated by the authors of al-Sunan. It was reported that 'Umar ibn al-Khattaab said: "It – i.e., the aayah 'This day I have perfected...' was revealed on a Friday, the Day of 'Arafaah, both of which – praise be to Allaah – are Eids for us."

3. It is a day by which Allaah swore an oath.

The Almighty cannot swear by anything except that which is mighty. Yawm 'Arafaah is the "witnessed day" mentioned in the aayah (interpretation of the meaning):

"By the witnessing day [Friday] and by the witnessed day [the Day of 'Arafaah]." [al-Burooj 85:3].

It was reported from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "The promised day is the Day of Resurrection, the witnessed day is the Day of 'Arafaah, and the witnessing day is Friday." Narrated by al-Tirmidhi and classed as saheeh by al-Albaani.

It is the "odd" [i.e., odd-numbered, Witr] by which Allaah swore in the aayah (interpretation of the meaning):

“And by the even and the odd” [al-Fajr 89:3]. Ibn ‘Abbaas said: “The even is the Day of al-Adhaa [i.e., 10th Dhoo’l-Hijjah] and the odd is the Day of ‘Arafaah [i.e., 9th Dhoo’l-Hijjah] This is also the view of ‘Ikrimah and al-Dahhaak.

4. Fasting on this day is an expiation for two years.

It was reported from Abu Qutaadah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) was asked about fasting on the Day of ‘Arafaah. He said, “It expiates for the sins of the previous year and of the coming year.” Narrated by Muslim.

This (fasting) is mustahabb for those who are not on Hajj. In the case of the one who is on Hajj, it is not Sunnah for him to fast on the Day of ‘Arafaah, because the Prophet (peace and blessings of Allaah be upon him) did not fast on this day in ‘Arafaah. It was narrated that he forbade fasting on the Day of ‘Arafaah in ‘Arafaah.

5. It is the day on which Allaah took the covenant from the progeny of Adam.

It was reported that Ibn ‘Abbaas (may Allaah be pleased with him) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah took the covenant from the loins of Adam in Na’maan, i.e., ‘Arafaah. He brought forth from his loins all his offspring and spread them before Him, then He addressed them, and said: ‘Am I not your Lord? They said, ‘Yes, we testify,’ let you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’ Or lest you should say: ‘It was only our fathers aforetime who took others as partners in worship along with Allaah, and we were (merely their) descendents after them; will You then destroy us because of the deeds of men who practised Al-Baatil (i.e., ploytheism and committing crimes and sins, invoking and worshipping others besides Allaah)?’ [al-A’raaf 7:172-173 – interpretation of the meaning].” Narrated by Ahmad and classed as saheeh by al-Albaani. And there is no greater day than this and no greater covenant than this.

6. It is the day of forgiveness of sins, freedom from the Fire and pride in the people who are there:

In Saheeh Muslim it was narrated from ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said: “There is no day on which Allaah frees more people from the Fire than the Day of ‘Arafaah. He comes close and expresses His pride to the angels, saying, ‘What do these people want?’”

It was reported from Ibn ‘Umar that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah expresses His pride to His angels at the time of ‘Ishaa’ on the Day of ‘Arafaah, about the people of ‘Arafaah. He says, ‘Look at My slaves who have come unkempt and dusty.’” Narrated by Ahmad and classed as saheeh by al-Albaani.

عن عائشة رضي الله عنه قالت : إن رسول الله صلى الله عليه وسلم قال : ( ما من يوم أكثر من أن

وعن عبد الله بن عمرو بن العاص رضي الله عنهما أن النبي صلى الله عليه وسلم قال : ( خير الدعاء

وعن طلحة بن عبيد بن كريب مرسلًا : ( أفضل الدعاء دعاء يوم عرفة ) رواه مالك في " الموطأ " )

وقد اختلف العلماء هل هذا الفضل للدعاء يوم عرفة خاص بمن كان في عرفة أم يشمل باقي البقاع ،

قال الباجي رحمه الله :

قوله : " أفضل الدعاء يوم عرفة " يعني : أكثر الذكر بركة وأعظمه ثوابا وأقربه إجابة ، ويحتمل أن

" المنتقى شرح الموطأ " ( 1 / 358 ) .

وقد ثبت عن بعض السلف أنهم أجازوا " التعريف " وهو الاجتماع في المساجد للدعاء وذكر الله يوم

قال ابن قدامة رحمه الله :

قال القاضي : ولا بأس بـ " التعريف " عشية عرفة بالأمصار ( أي : بغير عرفة ) ، وقال الأثرم :

وقال الحسن وبكر وثابت ومحمد بن واسع : كانوا يشهدون المسجد يوم عرفة ، قال أحمد : لا بأس به

" المغني " ( 2 / 129 ) .

وهذا يدل على أنهم رأوا أن فضل يوم عرفة ليس خاصاً بالحجاج فقط ، وإن كان الاجتماع للذكر

Praise be to Allaah.

It was narrated that ‘Aa’ishah (may Allaah be pleased with her) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “There is no day on which Allaah ransoms more of His slaves from the Fire than the day of ‘Arafah. He draws close then He boasts about them before the angels and says, ‘What do these people want?’” Narrated by Muslim (1348).

It was narrated from ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “The best of du’aa’ is du’aa’ on the day of ‘Arafah, and the best that I and the Prophets before me said is ‘Laa ilaaha ill-Allaah wahdahu la shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shay’in qadeer (There is no god but Allaah alone, with no partner or associate; His is the dominion, to Him be praise, and He has power over all things).” Narrated by al-Tirmidhi (3585) classed as hasan by al-Albaani in Saheeh al-Targheeb (1536).

It was narrated from Talhah ibn ‘Ubayd ibn Kurayz in a mursal report: “The best of du’aa’ is du’aa’ on the day of ‘Arafah.” Narrated by Maalik in al-Muwatta’ (500); classed as hasan by al-Albaani in Saheeh al-Jaami’ (1102).

The scholars differed concerning this virtue of du’aa’ on the day of ‘Arafah, whether it applies only to those who are in ‘Arafah or it includes other places. The more correct view is that it is general and that the virtue is connected to the day, but undoubtedly those who are in ‘Arafah have combined the virtue of the place with the virtue of the time.

Al-Baaji (may Allaah have mercy on him) said:

The words “The best of du’aa’ is on the day of ‘Arafah” mean the dhikr with the greatest blessing, the greatest reward and that which is most likely to be answered. It may be interpreted as referring to pilgrims only, because the meaning of du’aa’ on the day of ‘Arafah is very true in their case, and applies especially to them. But if the day of ‘Arafah is regarded in general terms, it is described as such because of the pilgrims being there. And Allaah knows best. End quote.

Al-Muntaqa Sharh al-Muwatta’ (1/358).

It is proven that some of the salaf regarded “al-ta’reef” as permissible, which means gathering in the mosques to offer du’aa’ and remember Allaah (dhikr) on the day of ‘Arafah. Among those who did that was Ibn ‘Abbaas (may Allaah be pleased with him). Imam Ahmad also regarded it as permissible although he did not do it himself.

Ibn Qudaamah (may Allaah have mercy on him) said:

Al-Qaadi said: There is nothing wrong with ta’reef, gathering in the afternoon of the day of ‘Arafah in the regions (i.e., other than ‘Arafah). Al-Athram said: I asked Abu ‘Abd-Allaah (i.e., Imam Ahmad) about ta’reef in the regions, where they gather in the mosques on the day of ‘Arafah, and he said: I hope that there is nothing wrong with it, as more than one did it. Al-Athram narrated that al-Hasan said: The first one who did ta’reef in Basra was Ibn ‘Abbaas (may Allaah have mercy on him). Ahmad said: The first ones who did it were Ibn ‘Abbaas and ‘Amr ibn Hurayth.

Al-Hasan, Bakr, Thaabit and Muhammad ibn Waasi’ used to attend the mosque on the day of ‘Arafah. Ahmad said: There is nothing wrong with it, it is only du’aa’ and remembrance of Allaah (dhikr). It was said to him: Do you do it? He said: As for me, no.

And it was narrated that Yahya ibn Ma'een attended (the mosque) with the people on the afternoon of 'Arafah. End quote.

Al-Mughni (2/129).

This indicates that they thought that the virtue of the day of 'Arafah did not apply only to the pilgrims only, although gathering to remember Allaah and say du'aa' in the mosques on the day of 'Arafah was not narrated from the Prophet (peace and blessings of Allaah be upon him). Hence Imam Ahmad did not do it, but he allowed it and did not forbid it, because it was narrated that some of the Sahaabah did it, such as Ibn 'Abbaas and 'Amr ibn Hurayth (may Allaah be pleased with them).

And Allaah knows best.

### تعريف الأضحية وحكمها

الحمد لله

الأضحية : ما يذبح من بهيمة الأنعام أيام عيد الأضحية بسبب العيد تقرباً إلى الله عز وجل .  
وهي من شعائر الإسلام المشروعة بكتاب الله تعالى، وسنة رسوله صلى الله عليه وسلم ، وإجماع

أما الكتاب :

فقوله تعالى :

1- {فَصَلِّ لِرَبِّكَ وَأَنحِرْ} .

2- وقال تعالى: { قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ \* لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ

3- وقال تعالى: { وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ

ومن السنة :

1- ما جاء في صحيح البخاري (5558) ومسلم (1966) عن أنس بن مالك رضي الله عنه قال : «

2- وعن عبد الله بن عمر رضي الله عنهما قال : « أقام النبي صلى الله عليه وسلم بالمدينة عشر

3- وعن عقبة بن عامر رضي الله عنه أن النبي صلى الله عليه وسلم قسم بين أصحابه ضحايا فصار

4- وعن البراء بن عازب رضي الله عنه أن النبي صلى الله عليه وسلم قال: «من ذبح بعد الصلاة فقد

فقد ضحى صلى الله عليه وسلم وضحى أصحابه رضي الله عنهم ، وأخبر أن الأضحية سنة المسلمين

ولهذا أجمع المسلمون على مشروعيتها ، كما نقله غير واحد من أهل العلم .

واختلفوا هل هي سنة مؤكدة ، أو واجبة لا يجوز تركها ؟

فذهب جمهور العلماء إلى أنها سنة مؤكدة ، وهو مذهب الشافعي ، ومالك وأحمد في المشهور عنهما .

وذهب آخرون إلى أنها واجبة ، وهو مذهب أبي حنيفة وإحدى الروابيتين عن أحمد ، واختاره شيخ

قال الشيخ محمد ابن عثيمين رحمه الله : " الأضحية سنة مؤكدة للقادر عليها ، فيُضحى الإنسان عن نفسه وأهل

#### **Definition of udhiyah and ruling thereon**

Praise be to Allaah.

The word udhiyah means an animal of the ‘an’aam class (i.e., camel, cow, sheep or goat) that is slaughtered during the days of Eid al-Adha because of the Eid and as an act of worship, intending to draw closer to Allaah thereby.

This is one of the rituals of Islam prescribed in the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him), and according to the consensus of the Muslims.

In the Qur’aan:

1 – Allaah says (interpretation of the meaning):

“Therefore turn in prayer to your Lord and sacrifice (to Him only)”

[al-Kawthar 108:2]

2 – Allaah says (interpretation of the meaning):

“Say (O Muhammad): Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the ‘Aalameen (mankind, jinn and all that exists).

He has no partner. And of this I have been commanded, and I am the first of the Muslims”

[al-An’aam 6:162]

The word nusuk (translated here as sacrifice) means sacrifice; this is the view of Sa'eed ibn Jubayr. And it was said that it means all acts of worship, including sacrifice, which is more comprehensive.

3 – Allaah says (interpretation of the meaning):

“And for every nation We have appointed religious ceremonies, that they may mention the Name of Allaah over the beast of cattle that He has given them for food. And your Ilaah (God) is One Ilaah (God Allaah), so you must submit to Him Alone (in Islam). And (O Muhammad) give glad tidings to the Mukhbitoona [those who obey Allaah with humility and are humble from among the true believers of Islamic Monotheism]”

[al-Hajj 22:34]

In the Sunnah:

1 – It was narrated in Saheeh al-Bukhaari (5558) and Saheeh Muslim (1966) that Anas ibn Maalik (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) sacrificed two white rams speckled with black. He slaughtered them with his own hand, said ‘Allaahu akbar’ and put his foot on their necks.”

2 – It was narrated that ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) stayed in Madeenah for ten years, offering sacrifice (every year on Eid).” Narrated by Ahmad, 4935; al-Tirmidhi, 1507; classed as hasan by al-Albaani in Mishkaat al-Masaabeeh, 1475.

3 – It was narrated from ‘Uqbah ibn ‘Aamir (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) shared out sacrificial animals amongst his companions, and ‘Uqbah got a sheep that was six months old. He said, “O Messenger of Allaah, I got a sheep that is six months old.” He said, “Offer it as a sacrifice.” Narrated by al-Bukhaari, 5547.

4 – It was narrated from al-Baraa’ ibn ‘Aazib (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever offers a sacrifice after the prayer has completed his rituals (of Eid) and has followed the way of the Muslims.” Narrated by al-Bukhaari, 5545.

The Prophet (peace and blessings of Allaah be upon him) offered sacrifices, as did his companions (may Allaah be pleased with them). And he said that sacrifice is the way of the Muslims.

Hence the Muslims are unanimously agreed that it is prescribed in Islam, as was narrated by more than one of the scholars.

But they differed as to whether it is Sunnah mu’akkadah (a confirmed Sunnah) or it is obligatory and it is not permissible to omit it.

The majority of scholars are of the view that it is Sunnah mu’akkadah. This is the view of al-Shaafa’i, Maalik and Ahmad according to his most well-known view.

Others were of the view that it is obligatory. This is the view of Abu Haneefah and one of the views narrated from Ahmad. This was also the view favoured by Ibn Taymiyah who said: “This is one of the views narrated in the madhhab of Maalik, or it appears to be the view of Maalik.”

From Risaalat Ahkaam al-Udhiyah wa’l-Dhakaah by Ibn ‘Uthaymeen (may Allaah have mercy on him).

Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him) said: “Udhiyah is Sunnah mu’akkadah for the one who is able to do it, so a person should offer the sacrifice on behalf of himself and the members of his household.”

Fataawa Ibn ‘Uthaymeen, 2/661.

Dear All, Assalamou Alaikoum,

Just a kind reminder about the upcoming first 10 days of Dhu Al Hijja . Depending on mousighting

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the month of Dhul'Hijja will start either on Friday 28th Nov or Saturday 29th Nov.

Arafah Day will be either on Sat 6th Dec or Sunday 7th Dec .

### **The excellence of fasting and other things in the first 10 days of Dhu'l-Hijja**

Among the special seasons of worship are the first ten days of Dhu'l-Hijjah, which Allah has preferred over all the other days of the year. Ibn ‘Abbaas reported that the Prophet (peace and blessings of Allah 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 jihaad for the sake of Allah?" He said, "Not even jihaad 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-Bukhaari, 2/457).

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 ("the Night of Power"), which is better than a thousand months.

Allah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allah says (interpretation of the meaning): "By the dawn; by the ten nights" [al-Fajr 89: 1-2]. Ibn ‘Abbaas, Ibn al-Zubayr, Mujaahid and others of the earlier and later generations said that this refers to the first ten days of Dhu'l-Hijjah. Ibn Katheer said: "This is the correct opinion." (Tafseer Ibn Katheer)

The Prophet (peace and blessings of Allaah be upon him) testified that these are the best days of the year.

The Prophet (peace and blessings of Allaah be upon him) commanded us to recite a lot of Tasbeeh ("Subhan-Allaah"), Tahmeed ("Al-hamdu Lillaah") and Takbeer ("Allaahu akbar") during this time. ‘Abdullaah ibn ‘Umar 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." (Reported by Ahmad, 7/224).

These ten days include the Day of 'Arafaah' ( 9th Day of Dhu'l-Hijja). Fasting on this day will expiate for the sins of two years.

Fasting the Day of Arafa (when people gather at mount Arafa for Hajj) but only for those who are not performing Haj. It was narrated under the authority of Abu Qatada that the Prophet said " Fasting the day of Arafa for those who are not performing Haj eliminates the sins of two years, the past and future one, While fasting the day of A`ashoura eliminates sins of the past year" reported by consensus. Abu Qatada said "The Messenger of Allah, may Allah bless him and grant him peace, was asked about fasting the Day of 'Arafat. He said, 'It expiates the past year and coming year.'" [Muslim]

There is no day on which Allah frees more people from the hellfire than on the day of Arafah; on this day sins are forgiven, Allah becomes closer to his servants, His Angels boast of the people standing on the plain of Arafah, as they stand, humbly, remembering Allah and seeking His forgiveness.

Salaam,

Please forward as you see fit.