

The Virtues of the
First Ten Days of Dhul-Ḥijjah
and the Legislated Actions During Them

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All praise is due to Allāh the Lord of al-Ālamīn (all that is created) and may Ṣalāt and Salām be upon the one sent as a mercy to al-Ālamīn (all that is created), our Prophet Muḥammad and upon his Family and all of his Companions. As for what follows:

Then from the favors of Allāh and His great blessing upon His slaves is that He prepared for them great seasons and virtuous days to serve as a treasure for those who show obedience and a field for those who wish to compete (in righteousness) to compete in. And from these seasons is that which the Prophet ﷺ said about it that "they are the most virtuous days of this dunyā (worldly life)," Verily they are none other than the first ten days of the month of Dhul-Ḥijjah.

Verily, Allāh, the Most High, has preferred these days over all other days. He, the Most High, said:

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝

which means, **“By the dawn, and by the ten nights.”**

Ibn ‘Abbās, Ibn az-Zubair, Mujāhid and others from the Salaf have said, "Verily they are the ten of Dhul-Ḥijjah."

Also on the authority of Jābir ؓ who said the Prophet ﷺ said:

أفضل أيام الدنيا العشر - يعني عشر ذي الحجة - قيل: ولا مثلهن في سبيل الله؟ قال: "ولا مثلهن في سبيل الله، إلا رجل عضر وجهه بالتراب

"The most virtuous days of the dunyā are the ten," i.e. the ten of Dhul-Ḥijjah." Someone said, "Not even similar days spent in the path of Allāh (i.e. jihād)?" He replied: "Not even similar days spent in the path of Allāh with the exception of a man whose face is smeared with dirt." Narrated by al-Bazzār and Abū Ya'lā and it was declared ṣaḥīḥ by al-Mundhirī.

Also on the authority of Ibn 'Abbās ؓ that the Prophet ﷺ said:

ما من أيام العمل الصالح فيهن أحب إلى الله منه في هذه الأيام العشر،
قالوا: ولا الجهاد في سبيل الله !! قال: ولا الجهاد في سبيل الله إلا
رجل خرج بنفسه وماله ولم يرجع من ذلك بشيء

"There are no days when righteous actions are more beloved to Allāh than they are during these ten days." They said, "Not even jihād in the path of Allāh." He replied: "Not even jihād in the path of Allāh with the exception of a man who sets out (for jihād) with his life and wealth but doesn't return with any of that." Narrated by al-Bukhārī and at-Tirmidhī and the wording is his.

He ؓ also narrated that the Prophet ﷺ said:

ما من عمل أزكى عند الله عز وجل ولا أعظم أجراً من خير يعمله في
عشر الأضحي، قيل ولا الجهاد في سبيل الله ؟ قال ولا الجهاد في سبيل
الله عز وجل، إلا رجل خرج بنفسه وماله فلم يرجع من ذلك بشيء

"There are no actions more pure with Allāh the Mighty and Majestic, nor any greater in reward than the good done during the ten of al-Aḍḥā." It was said, "Not even jihād in the path of Allāh." He said: "Not even jihād in the path of Allāh with the exception of a man who sets out with his life and wealth and doesn't return with any of that." Whenever these

ten days would come Sa'īd ibn Jubair would put forth an extremely strong effort to such an extent that he would almost not be able to bear it. Narrated by ad-Dārimī and declared ḥasan by al-Albānī in Irwā al-Ghalīl 3/338.

So these proofs as well as others show the superiority of the ten days of Dhul-Ḥijjah over all other days of the year without any exception. Not even the last ten days of Ramaḍān (are more virtuous) even if the last ten nights of Ramaḍān are better than the first ten nights of Dhul-Ḥijjah.

And perhaps the wisdom in preferring the ten days of Dhul-Ḥijjah over the rest of the days of the year is based on what occurs during these days from the coming together of all of the most important types of worship from prayer, fasting, charity, ḥajj, slaughtering and exalting Allāh; and that doesn't occur during other than them.

The righteous actions legislated for people to do during these days are abundant and from them are the following:

Firstly: Sincere repentance from all sins and acts of disobedience and the cessation of wrongdoing to Allah's servants and violation of their rights. The affair of repentance during virtuous times is great even though repentance is obligatory during all times. Allāh, the Mighty and Majestic, said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ

أَنْ يُكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ

which means, **“O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allāh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him.”** {Sūrah at-Taḥrīm: Āyah 8}

He, Glorified is He, also said:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

which means, **“And all of you repent to Allāh, O Believers, that you may be successful.”** {Sūrah an-Nūr: Āyah 31}

Secondly: Performing the rituals of ḥajj and ‘umrah. Both ḥajj and ‘umrah are obligatory at least once during a person's life but it is a Sunnah to do them often. Indeed numerous aḥādith have been related regarding their virtue from them is the statement of the Prophet ﷺ:

العمرة إلى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء إلا الجنة.

"From ‘umrah to ‘umrah is an expiation to what (is done) between the two of them and an accepted ḥajj has no reward other than Paradise." Agreed upon.

On the authority of Ibn Mas'ūd ؓ who said, the Messenger of Allāh ﷺ said:

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْضِيَانِ الْفَقْرَ وَالذَّنُوبَ كَمَا يَنْضِي
الْكَبِيرُ خَبْثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا
الْجَنَّةَ

“Have succession between hajjs and ‘umrahs, for verily they eliminate poverty and sins just as a forge removes impurities from iron, gold and silver and there is no reward for an accepted hajj except Paradise.” Narrated by Aḥmad and at-Tirmidhī.

Thirdly: Abundance of dhikr (remembrance/mentioning aloud) of Allāh, the Mighty and Majestic, with takbīr (saying: Allāhu Akbar), taḥmīd (saying: al-Ḥamdulillāh), tahlīl (saying: lā ilāha illa Llāh) and tasbīḥ (saying: Subḥān Allāh) and doing so openly in the Masjids, homes, market places, streets and any other place where it is permissible to mention Allāh, the Most High. Men should do so with a raised voice while women should conceal their voice in the presence of men. This is done as an exhibition of worship and a proclamation of Allāh's Magnificence.

Allāh, the Most High, said:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَفَعَهُمْ

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنْ
 بِهِمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

which means, “And announce to mankind the ḥajj (pilgrimage). They will come to you on foot and on every lean camel. They will come from every deep and distant (wide) mountain highway (to perform ḥajj). That they may witness things that are of benefit to them, and mention the Name of Allāh during the known days, over the beast of cattle that He has provided for them. Eat thereof and feed therewith the poor who have a very hard time. {Sūrah al-Ḥajj: Āyāt 27-28}

The "known days" are the ten days of Dhul-Ḥijjah based on what came from the Tarjumān (Interpreter) of the Qur’ān ‘Abdullāh ibn ‘Abbās ؓ who said, "The known days are the ten days and the fixed days are the days of at-Tashrīq." Narrated by al-Bukhārī without a chain in an affirming manner (2/457 along with *Faṭḥ al-Bārī*). An-Nawawī said in *al-Majmū’* (8/382), “It was narrated by al-Bayhaqī with a ṣaḥīḥ chain.”

And on the authority of ‘Abdullāh ibn ‘Umar ؓ the Prophet ﷺ said:

ما من أيام أعظم عند الله ولا أحب إليه العمل فيهن من هذه الأيام
 العشر فأكثرُوا فيهن التهلِيل والتكبير والتحميد.

"There are no days greater with Allāh nor righteous actions done during them more beloved to Him than that of these ten days so be abundant in them with tahlīl, takbīr and taḥmīd." Narrated by Aḥmad and declared ḥasan by al-Irāqī and Ibn

Ḥajr while Aḥmad Shākir declared it ṣaḥīḥ. (Refer to Irwā al-Ghalīl 3/399.)

Takbīr during this time has become from the abandoned Sunnahs - especially during the first ten (days), so you almost don't hear it at all except from the small (minority of people), Therefore it is preferable to say it with a raised voice in its appropriate places in order to revive this Sunnah and remind those who are heedless. Indeed it has been transmitted that Ibn 'Umar and Abū Ḥurairah ؓ used to go out to the marketplace during the ten days and do the takbīr and the people would do the takbīr because of their takbīr. Narrated by al-Bukhārī without a chain in an affirming way as found in al-Faḥḥ (2/457) and al-Fākihī narrated it with a connected chain in Akhbār al-Makkah (1013) and Ibn Duhaish, the verifier of that book, graded it ḥasan.

The appropriate way of doing the takbīr is for each person to say it individually. As for saying the takbīr as a group in unison with one voice or having one person saying the takbīr then the group repeating after him, then this is not permissible due to the fact that it has not been legislated by the Sharī'ah (Islāmic Law) and all worship is tawqīfiyyah (paused, i.e. you can't do it without proof). Its basis is following; not innovation.

Fourthly: Fasting the first nine days of the month of Dhul-Ḥijjah as per what has been transmitted by one of the Prophet's ؓ wives who said, "The Messenger of Allāh used to fast the nine days of Dhul-Ḥijjah, the day of 'Āshūrah, three days of every month and the first Yawm ul-Ithnain (i.e. Monday) and Khamīs (i.e. Thursday) of the month." Narrated

by Abū Dāwūd and declared ṣaḥīḥ by al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd* (2437).

This is also based on the fact that the Prophet ﷺ encouraged the performance of righteous actions during these days and fasting is from the most virtuous of righteous actions. On the authority of Abū Sa'īd al-Khudrī ؓ who said the Messenger of Allah ﷺ said:

ما من عبد يصوم يوماً في سبيل الله إلا باعد الله بذلك وجهه عن
النار سبعين خريفاً

"There is no servant who fasts a day in the path of Allāh except that Allāh distances that person's face because of that 70 years from the Hellfire." Agreed upon.

And the preference of fasting the 9th of Dhul-Ḥijjah - the day of 'Arafat - is even more certain for indeed the Prophet ﷺ singled it out with additional virtues as is narrated on the authority of Abū Qatādah al-Ansārī who said the Messenger of Allah was asked about fasting the day of 'Arafat to which he replied:

يكفر السنة الماضية والقابلة

"That is an expiation of the previous and coming year."
Narrated by Muslim.

Fasting the day of 'Arafat is preferable for anyone not making ḥajj. As for the one performing ḥajj then it is not a Sunnah for him to fast on that day following the example of the Prophet ﷺ as is narrated by Umm Faḍl, the daughter of al-Ḥārith, who stated that some people disagreed in her presence on day of

‘Arafat with regards to the Messenger of Allāh. Some of them said he was fasting while others said he was not fasting. So she sent him a drinking bowl of milk while he was standing still on his camel atop ‘Arafat and he drunk it." Agreed upon.

Fifthly: Performing the ‘Eid Ṣalāh on the day of the ‘Eid by participating in the prayer and being present during the sermon as is narrated by Umm ‘Aṭīyah رضى الله عنها who said, "We were commanded to bring the young women and menstruating women to the place of prayer for the two ‘Eids." Agreed upon. In this ḥadīth the Prophet ﷺ commanded the young women, as well as those menstruating, to be present for the ‘Eid Ṣalāh even though he preferred a women's ṣalāh be done in her home for any ṣalāh other than the ‘Eid. (And this) confirms the importance of this ṣalāh and its established nature.

Sixthly: Slaughtering the uḍḥīyah which is the Sunnah of our father Ibrāhīm al-Khalīl, peace be upon him, when he was commanded to slaughter his son; so he prepared to carry out and obey the command of his Lord, the Mighty and Majestic, but Allāh, Glorified is He, due to His Kindness and Mercy ransomed him with a great sacrifice.

It is also the Sunnah of our Prophet Muḥammad ﷺ as is narrated by Anas ؓ who said, "The Prophet ﷺ sacrificed two horned, white mixed with black rams. He slaughtered them with his own hand and he said: ‘Bismillāh wallāhu Akbar’ and placed his foot on their sides (while slaughtering)." Agreed upon.

Also on the authority of Abū Ḥurairah ؓ who said the Messenger of Allāh ﷺ said:

من وجد سعة فلم يُضح فلا يقربن مصلانا

"Whoever has the means and does not sacrifice then he definitely should not come close to our place of prayer." Narrated by Ibn Mājah and al-Ḥākim and declared ṣaḥīḥ by al-Albānī in *Ṣaḥīḥ al-Jāmi'*, number 6490.

But (it should be known that) it is obligatory for the one who intends to sacrifice that he refrain from removing any hair, nails or skin starting with the beginning of the month of Dhul-Ḥijjah up until he slaughters his sacrifice as per the narration of Umm Salamah رضي الله عنها who said the Prophet ﷺ said:

إذا رأيتم هلال ذي الحجة وأراد أحدكم أن يضحى فليمسك عن شعره وأظفاره حتى يضحى

"Once you see the new crescent moon and one of you intends to sacrifice, then he is to refrain from (the removal of) his hair and nails until he sacrifices." In a different narration:

فلا يمس من شعره وبشرته شيئاً

"Then he should not touch any of his hair or skin (to remove it)." Narrated by Muslim.

These (are some of the righteous actions) although the righteous actions (that can be done) are very abundant. Therefore take advantage of your time during these few days and enliven them with obedience to Allāh like ṣalāh, reciting the Qur'ān, dhikr and du'ā (supplication), being dutiful to the parents, connecting family ties, calling to the good and

forbidding evil, and other than these from the pathways of good and the roads of obedience.

This is some of what I desired to clarify and I ask Allāh, Majestic in His Loftiness, to accept it and give benefit with it and may Allāh give ṣalāh and barakah to our Prophet Muḥammad, as well as his Family and Companions, along with abundant peace.

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